



## A State Law Would Settle The Question

THE persistent demands of the promoters of an Eastern Arkansas race track continue unabated. Everything done under the McMath administration to hush these demands were only temporarily effective.

Under the new state administration the legislature has taken a hand in the fight with about the same results. The fact that the legislature has passed new legislation which has set up a new Racing Commission, apparently with the ultimate objective of settling the second race track question, instead of settling the question has but changed the avowed method of attack by the promoters.

In the face of the new situation created by the new Racing Commission, the promoters of the race track idea, according to press reports, now propose to go into the courts to force the Commission to take action against its will and judgment which they hope would ultimately be favorable to the race track proposal.

It is difficult to be patient with a group who seem to feel that they can bludgeon our state government into doing something which in the best judgment of its officials would be detrimental to our state and an open insult to a neighboring state.

So long as Arkansas has a law which permits the building of race tracks in Arkansas, it is quite probable that we will continue to be plagued with requests which develop into demands that additional tracks be built. The question could be settled and, in our judgment, should be settled by a law which prohibits race tracks anywhere in Arkansas where pari mutuel betting is legalized. That would settle the current question and it is our feeling that it would settle, properly, the larger question of legalized gambling in Arkansas. If our legislation does not give us relief on this question it should be carried to the people. After the experiences of the past few months it is our judgment that the citizenship of Arkansas would settle this question for good.

## First Hendrix Endowment Campaign Report Encouraging

FRIENDS of Hendrix are happy over the first published report of the Hendrix College Endowment Campaign for \$300,000 in cash and pledges to match a similar amount offered conditionally by the General Education Board of New York. On page seven of this issue is the report by districts which shows that as of January 15 more than \$100,000 in cash has already been raised toward the \$300,000 goal. Pledges push that figure to almost \$200,000. The campaign extends through December, 1954, at which time the Board's offer to match each \$50,000 unit of the \$300,000 will expire. Pledges which are being received are expected to be paid by that time.

When it is remembered that this is a three year program and that, for many reasons, the real work of the campaign has been underway for less than one-half of a year, we suggest that the progress to date is very encouraging. The report indicates that more than one-third of the goal has already been reached in cash and almost two-thirds in cash and pledges. One district, the Little Rock, has already exceeded its goal and

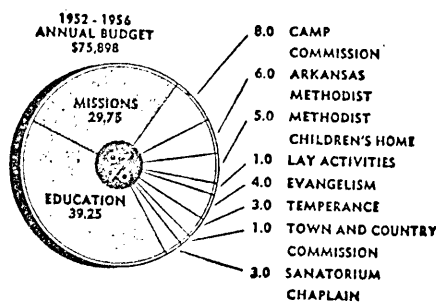
(Continued on page 4)

## Lay Activities And Conference Benevolences

WHILE the pastor is the recognized leader in the local church, most of what goes on in its program may be classified as lay activities in one form or another.

To help give direction to lay work in the local church and on a wider area, from the layman's viewpoint, we have a Conference and General Board of Lay Activities, with lay workers in the leadership of these Boards. Since the Conference Board of Lay Activities has no paid workers, the appropriation it receives from Conference Benevolences is small. In Arkansas from .8 to 1% of the Benevolence dollar goes to the Conference Board of Lay Activities. This money is used to help

### DIVISION OF THE LITTLE ROCK CONFERENCE BENEVOLENCE DOLLAR



defray the expenses of promoting activities among lay workers. This work is done by voluntary labor.

It is doubtful whether there has ever been a time in the history of Methodism when lay workers accepted so large a part of the responsibilities of church work as they do today. Lay workers are no longer content with just being good listeners and good followers. They feel that they have a message that will help the church and the unchurched. They have accepted a place of leadership in the church today that holds a high promise for tomorrow.

Laymen are more active today in lay preaching than at any time since John Wesley used so many lay preachers. Their influence is being felt throughout the church. In some sections of the church they are making a remarkable contribution to the growth of the kingdom. They fill large numbers of pulpits that otherwise would be vacant.

Another significant and ever increasing contribution lay workers are making to the church program is in the field of personal and visitation evangelism. There is no question but that The Methodist Church has more lay workers today who are willing to do active service in the work of evangelism than ever before. The present program of visitation and personal evangelism offers to our lay workers an almost unlimited opportunity which they are willingly accepting. It should be said, also, that their work in this field is very effective.

## First Circulation Report Next Week

AT the time of this writing many Methodist circulation campaign reports from churches in the Arkansas-Louisiana Area have been received, and the bulk of reports from churches will have been received by the time this issue has been received by subscribers. If reports received to date are indicative of the general run of reports which will be received, the Arkansas Methodist and The Louisiana Methodist will have another wonderful list of subscribers.

We want to call attention to the reports which will be published beginning next week of the progress to date in the circulation campaign. Next week's report will include by pastoral charges all subscriptions received through Saturday noon, January 24. We are, of course, anxious that this report be as complete as possible. Present subscribers who have not renewed their subscription should do that as early as possible in order that pastors may complete the circulation campaign in their churches and forward their reports. Campaign reports reaching the Methodist office later than Saturday noon will be published in subsequent reports in later issues. The usefulness of the publication to any local church depends on circulation.

## New National Administration Takes Office

TUESDAY of this week General Eisenhower became President Eisenhower and for the first time in twenty years the Republican party assumes the leadership of our nation life.

In the recent national election there were differences of opinion pointedly and at times almost bitterly expressed. It is not the first time that national elections have been strongly contested. However, it has been characteristic of our American people that outspoken differences expressed in the midst of campaigns lose much of their force when the election is over. Our American citizenship realizes that anyone who has been elected President is the President of all of the people of our Nation. While party lines may still be drawn on some matters, in general all join forces for the good of the nation once the issue of leadership has been decided.

Regardless of how we voted in the recent Presidential election there should be in the heart of us all a prayer that the present administration may be guided by a divine Power in the conduct of national affairs. There should also be in us all such a spirit of cooperation as will lead us to do anything we are capable of doing in order to help build a better America in the days ahead.

There have been few times, if any, when a President has faced at the beginning of a new administration such difficult and complex problems as our new President and his helpers now face. Those problems are both national and international. A failure with either could easily mean a failure in both. Some of these problems have become dangerously urgent and may not wait too long for a solution.

No one will expect all the divergent groups with their conflicting opinions to suddenly be united in plans and purposes. Nevertheless, if we are to survive as a nation, it is essential that we unite in the attempted solution of our major problems. They are such that a solution will not be found any other way.

# To The Christian People Of America



This is the Message adopted by the General Assembly of the National Council of the Churches of Christ in the United States of America at its biennial meeting held in Denver, Colorado, December 9-12, 1952. The National Council was formed in January, 1950 when the Federal Council, the International Council of Religious Education, six other interdenominational agencies and twenty-nine denominations joined forces. Since then another denomination has become a part of this important Protestant movement.

Dear Fellow-Christians:

Met together in Denver, Colorado, as the second General Assembly of the National Council of the Churches of Christ in the United States of America, we send you greetings in Christ Jesus.

We include in this greeting all in our nation who profess the Christian faith. May all of us together prove worthy in thought and in life of the holy name of Christ which we bear in common, and be witnesses to His love and saving power in our own country and throughout the world.

## I.

The National Council of Churches, composed of thirty communions with a membership of 35,000,000 people, is not itself a church, but a council of churches. Neither is it a super-church, and does not aspire to become one. It does not legislate for the constituent bodies which compose it, each of which retains its full autonomy. Nor does it claim for its member churches superiority over Christian churches which, for one reason or another, are not a part of its fellowship. The Council does, however, afford a unique medium whereby churches which differ in many respects from one another can meet together, worship together, think, plan, and act together.

We are, above all, churches of Christ. The constitutional tie which binds us is our common allegiance to Him as our Divine Lord and Savior. Jesus Christ, crucified and risen, who is for all of us the one and only Head of the Church, drew us together and holds us together, in unswerving loyalty to Himself and to one another, and leads us to seek an even greater unity.

Our supreme task as Christians is to be instruments in God's hands to carry forward his purpose in Christ for mankind. Our churches, therefore, cannot be ends in themselves. We dare not, moreover, make them the servants of any one culture, class, race or nation. It is disloyalty to God that Christian churches should pursue a policy designed to bring to themselves mere power or prestige, imperial grandeur or worldly acclaim. The Church of Christ exists to serve God and people, and the churches should be willing, when need be, to suffer the loss of all things in loyalty to their Christian allegiance.

Speaking more specifically Christian churches have a mission to fulfill. They must radiate the light of God upon all things human; that is their prophetic mission. They must meditate the love of God to all mankind; that is their redemptive mission.

## II.

Our several churches have as their prophetic mission to consider in the light of God every aspect of the life of man, both individual and corporate.

The publication of the Revised Standard Version of the Bible is a basic contribution of this Council to the prophetic mission of the Church. The Bible is the record of God's self-disclosure to mankind, where the knowledge of His redemptive love is found, and where men are confronted with Jesus Christ. Through the Bible we have communion with God. The Bible is in a unique sense the Word of God.

From time to time the Bible needs to be retranslated. Fresh light thrown by scholarship upon the meaning of the original Hebrew and Greek texts and the changes which have taken place in the meaning of English words, make new translations necessary. We rejoice in a translation of the Bible which combines loyalty to the original languages of Scripture with a fine sensitivity to English as currently spoken. We note with satisfaction that, for the same reasons, the Roman Catholic Church has abandoned its historic policy of limiting official translations of the Bible to those made from the Latin Vulgate, and is now also bringing out an English translation made from the original Hebrew and Greek texts.

It is impossible to overemphasize the importance of the Bible in human history and the decisive influence which the popular knowledge of the Book has had on the cultural life of mankind. The decisive difference between religions, as between cultures, is the place which a given religion or culture has accorded to the Bible. This Book has been the book of human destiny. We Americans owe to it what is best in our national life and history. It is, moreover, an inspiring fact that the Book from which we received our religious faith is also the chief cultural monument in English letters.

## III.

The American tradition recognizes in a multiplicity of ways that this nation exists and functions under God. The recognition of God which is written into the form and spirit of the American Republic constitutes an affirmation of faith in a Supreme Being who is the Creator and Father, the

Ruler and the Judge of man. He is the ground and sanction of human rights. The American state, far from being indifferent or hostile to religion, has always recognized the indispensable service which it renders to mankind. In our country, religion and government have not been like contiguous squares, but rather like circles which intersect at two points. These points have been the reverent awareness of God, on the one hand and the recognition of absolute moral values on the other.

Inasmuch, therefore, as this nation was intended to be a religious nation, we should use all legitimate means to prevent it from becoming a secular state in the current sense of the term. A typical secular state, by rejecting the reality and authority of God and the relevance of religion to life, depreciates religion and exalts irreligion. Furthermore, secularism can take on the character of a positive religion, as it has done in certain modern states, whether of the communist or fascist type. When this happens, a state tends to assume divine prerogatives and commits satanic crimes.

Although faith in God is the presupposition of our American tradition, we must never allow our government to be controlled by any particular religious organization. That any church should be given preferential status or be granted a unique distinction or receive special privileges in the national life or in international relations, would be a violation of our basic principles and contrary to the best interests of religion and government, and disturbing to the peace of our society.

All Christian churches, however, have a prophetic role to play within the national life. It is their duty so to sensitize the conscience of the nation and of all classes and institutions within it that no group of citizens shall arrogate to itself rights and privileges which it denies to others. A particular concern of our churches is the violation of human rights in the United States. No person should suffer any form of disability or discrimination because of race or creed, national origin or social status, but all alike should be free to share to the fullest degree in the common life.

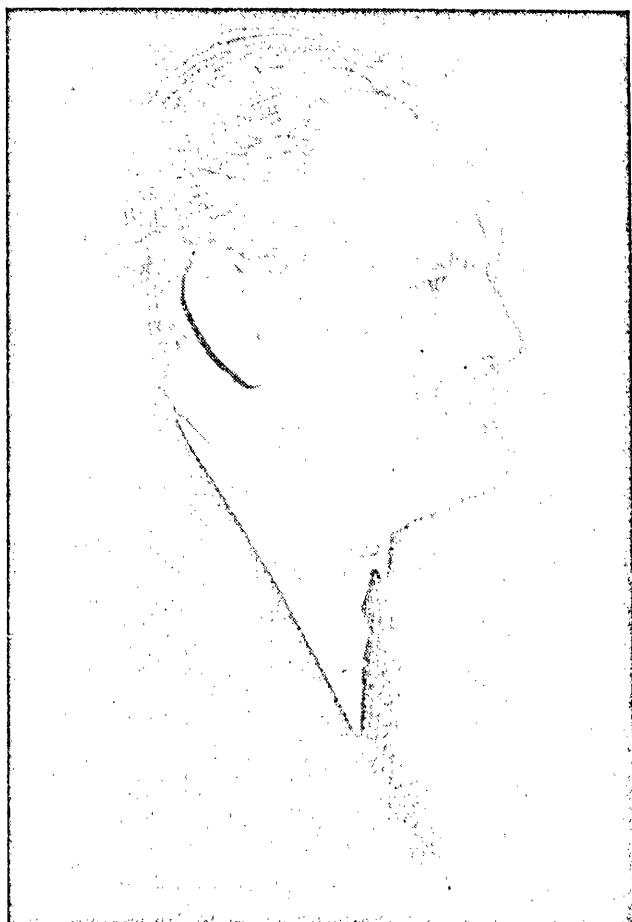
It is equally part of the responsibility of churches, through their public witness and the legitimate influence of their members, to secure rectitude in the administration of public affairs. Because enlightened principles and personal integrity are so important in all servants of government, it is the role of prophetic religion to inspire men and women of faith to enter the service of the state. It is imperative that persons of religious faith and of first-rate capacity should be encouraged and prepared to accept the responsibilities of public office, even at a sacrifice to themselves. Only so, through the insights and power of true religion, can the words "politics" and "politicians" be invested once more with their former noble associations.

Another area of concern is the relation of religion to education. Our culture is in danger of becoming pagan. To prevent this, religion must be placed at the heart of higher education. Our church-related colleges must be much more than formally Christian. Some of them we must recapture from an almost complete secularism. Christians should encourage the movement in many American universities toward the return of religion, especially the study of the Jewish-Christian heritage, to its rightful place in the curriculum. Moreover, Christian institutions, and Christian teachers in all institutions, should be challenged to make their contribution toward the formulation of a Christian philosophy of life.

The crucial problem concerning religion in education emerges in relation to the public schools. We believe in our public school system. It is unfair to say that where religion is not taught in a public school, that school is secular or godless. The moral and cultural atmosphere in a school and the attitude, the viewpoints, and the character of the teachers, can be religious, and exert a religious influence, without religion being necessarily taught as a subject. On the other hand, a way must be found to make the pupils of American schools aware of the heritage of faith upon which this nation was established, and which has been the most transforming influence in western culture. This we believe can be done in complete loyalty to the basic principle involved in the separation of church and state. On no account must an educational system which is permeated by the philosophy of secularism, something quite different from religious neutrality, be allowed to gain control of our public schools. We cannot, moreover, admit the proposition that in a public system of education the state should have the unchallenged right to monopolize all the hours during which a boy or girl receives instruction five days of the week. In some constitutional way provision should be made for the inculcation of the principles of religion, whether within or outside the precincts of the school, but always within the regular schedule of a pupil's working day.

In the meantime, the state should continue to accord freedom to

BISHOP  
WILLIAM  
C.  
MARTIN  
  
New  
President  
of  
National  
Council



religious bodies to carry on their own schools. But those who promote parochial schools should accept the responsibility to provide full support for those schools, and not expect to receive subsidies or special privileges from public authorities. The subsidization of education carried on under religious auspices would both violate the principle of the separation between church and state, and be a devastating blow to the public school system, which must be maintained. The solution of the problem lies in loyal support of our public schools and in increasing their awareness of God, rather than in state support of parochial schools. The reverent reading of selections from the Bible in public school assemblies or classes would make an important contribution toward deepening this awareness.

But in all education, and in culture as a whole, the interests of truth are dependent upon freedom of thought. It is only through the toleration of ideas that we can look forward to an increased apprehension of truth and to the preparation of stalwart representatives of truth. It is, in fact, good for truth to have to struggle with error. Nothing can be more fatal to truth and to the welfare of society as a whole than to try to suppress by force so-called ideological errors. The attempt to suppress freedom of thought would be a sure way to facilitate the establishment of a totalitarian form of government. Error must be met by truth in free and open encounter. The conscientious expression of ideas must not be dealt with by a dungeon, a boycott or an Index, nor by arbitrary governmental action, character assassination, or the application of unjust economic and social pressures.

In this stern and tragic moment of history, when our nation has been called out of isolation and thrust into a position of world leadership, it is particularly important that the churches should fulfill their prophetic mission in international affairs. As Christians, as citizens, and as Christian churches, we shall make our best contribution to world peace and justice only as we match our effort to combat evils outside our own borders with unwavering commitment to purify our own attitudes and practices. Let us above all be free from hate and vindictiveness, remembering at all times that under the rule of God righteousness is more basic than security.

The military strength which we are building in fear of possible aggression by the Soviet union must be sincerely devoted to the cause of peace and we must guard against complacency or recklessness which might lead to world conflict. In the face of the most exasperating opposition we must persist in honest negotiation as the method of settling international disputes; we must reject the theory that a third world war is inevitable. There is no contradiction in the claim that even at a time when military strength is needed, we should look and plan for the day when all men will be relieved from the crushing burden of armaments, from the disaster inherent in a mad armaments race, and from the necessity for the heavy sacrifices such as the youth of the nations and their families are today making in Korea. In view of the wide-spread agony of the present hour, we would with deepest sincerity enter into the common fellowship of suffering.

We are distressed at the persistent violation of human rights in many countries, our own included. To mention only a few examples, we are deeply concerned by the restriction of religious liberty in Spain and Colombia and lands under communist domination, and by racial discrimination in the United States and South Africa. We are uneasy when freedom anywhere is restricted by totalitarian practices, be they political, social, economic or religious. We believe that true freedom is possible only through the faith whereby Christ sets men free. This is a freedom not only from something, but for something. Men must be free not only to worship but also to speak and act as responsible human beings in accordance with their conscience.

In some quarters of our country we witness a mounting criticism of the United Nations and at times an effort to undermine its work. Our people must learn that the sovereignty of nations as well as the freedom

of individuals is under God. The United Nations although frustrated at some points because cooperation was lacking, has a notable record of achievement in its social, humanitarian and economic activities and in providing a forum for world public opinion. It has played a vital part in settling disputes and in containing conflicts. Christians and Christian churches have a responsibility to support its work as it seeks to accomplish the purposes for which it was set up. The approaching nation-wide debates on the Covenant on Human Rights and the revision of the United Nations Charter, scheduled to take place in 1955, call for our study and deliberation to the end that there may be a united expression of Christian opinion."

In penitence and faith we pray that "this nation under God," cleansed from national self-righteousness, may become an effective instrument in promoting peace and justice for the nations and peoples throughout the world.

#### IV.

The Church has also a *redemptive* role to fulfill. The lives of men need light to guide them; but still more, they need love to redeem and to equip them with spiritual strength for living. The churches must mediate to people the love of God in Christ and represent to them the spirit of the Gospel. This very day 80,000,000 refugees need desperately our material, political and spiritual help. We must so identify ourselves with them and with all other perplexed and suffering people that we shall think through from their perspective the problems which concern them. We must in no case be mere spectators.

It must be the abiding concern of our churches that the Gospel be proclaimed to all people. Evangelism, the confrontation of men with Jesus Christ so that they may accept Him as their Saviour and follow Him as their Lord in the fellowship of the Church, is the Church's primary task. It is not sufficient that the Gospel be preached in established places of worship. It is necessary that it be taken to the people by every means which human inventiveness places at the disposal of the Christian church. Let our complacency be shaken by the fact that today, even while church membership stands at an all time peak in the history of our country, there are still 66,000,000 people in the nation who have no religious affiliation.

The Christian churches must thus be witnessing as well as worshipping churches. The worship of God must pass into the work of God. The love of our brethren must pass over into the love of our neighbors who are outside the Christian fellowship.

When a church is no longer mobile, when the pioneer spirit has left it, when missionary vision no longer inspires it, when a challenge to high adventure under God fails to awaken a response in prophetic words and redemptive deeds, that church is dead. It is dead even should it be acclaimed as the most venerable institution of which a nation, a culture, or an era can boast. For a true church must live a pilgrim life upon the road of God's unfolding purpose, keeping close to the rugged boundaries of His ever-expanding Kingdom.

Because of missions, the Christian community is found today in all the representative areas of the world. We rejoice that the church of our nation, together with those of other lands, have over a period of a century and more contributed decisively to the Christian missionary enterprise which has been the most important spiritual movement in human history. The American churches have at the present time an increased responsibility to carry the knowledge of Christ and the fruits of His spirit beyond our national boundaries, to keep alive throughout the world the spirit of Christian fellowship, and to support with prayer and work those members of the fellowship who are suffering persecution.

We have now come to a moment in the history of the Church and of the world when it is not enough that the Church should have missions; the whole Church must itself become missionary. It might therefore be said, "Let the Church be the mission." The Christian Church stands today in an alien world in a situation which is missionary in the absolute sense. This situation can be adequately met only if the Church as a whole becomes missionary both at home and abroad. The ecumenical movement, which is largely the fruit of Christian missions, is not merely a movement of theological discussion and of good ecclesiastical relations confined to church leaders. The glory of the Christian Church has always been its missionary fervor. Today church extension with a growing desire for unity must mark the Church's life as a whole. The older and the younger churches must be bound together in a holy partnership to make Jesus Christ known, loved and obeyed. The whole Church must now advance with clear vision and sacrificial devotion upon the whole world front.

#### V.

If this prophetic and redemptive mission of the Church is to be fulfilled, three conditions must be met:

*The spiritual life of our churches must be deepened.* We must fathom depths of spiritual experience which we have not yet fully explored. The meaning of a "new man in Christ" is something which millions who profess the name of Christ do not know. Let us betake ourselves to the devotional study of the Bible individually and in our family circles, and let more courses for Bible study be provided in our churches. Let prayer become a deeper reality. Let us not absent ourselves from the corporate worship of God. Let us take advantage of every help to the understanding of our faith which our churches make available for us. Let us as good stewards of our abundance regularly devote to the work of God through His Church an ample share of that which He has entrusted to us. Above all, let us commit ourselves to God and to His will with joyous abandon, asking Him to help us to pay the price of being "filled with the Spirit." Unexpected insights and new experiences of release and spiritual power will then come to us. Everything will become new.

*The area of Christian responsibility within our churches must be widened.* The laity must be more fully incorporated into the life and work of the Church. Nothing has been more inspiring in recent years than the way in which lay men and lay women have banded themselves together within the churches, and have established ties across denominational boundaries.

Only in the measure that Christian lay people take their religion seri-  
(Continued on page 8)



## NEWS AND NOTES ABOUT FACTS AND FOLKS

**REV. AND MRS. L. GRAY WILSON** of Grady announce the birth of a daughter, Lila Jan, on January 12 at the Lincoln County hospital.

**A METHODIST YOUTH FELLOWSHIP** was organized at the new Rose City Methodist Church in North Little Rock on Sunday, January 18, with fifteen members.

**MRS. GEORGE KLEEB**, wife of our pastor at Pea Ridge, is seriously ill in the Rogers hospital. Last reports were that she was somewhat improved.

**MRS. GEORGE CAGLE**, wife of our pastor at Vidalia has suffered a heart attack, and is in Ferriday Sanitorium. Her condition shows improvement, Bro. Cagle reports.

**G. M. MASON** of Terrell, Texas, in renewing his subscription writes: "Have been reading the *Arkansas Methodist* for more than seventy years. Can't well do without it. Still love Arkansas, the people, the church, the paper."

**REV. EDWIN B. DODSON**, pastor of the Berryville Methodist Church, gave the invocation before the House of Representatives in Washington on Saturday, January 17. Mr. Dodson was presented to the House by Speaker Joe Martin.

**THE BRADFORD METHODIST CHURCH SCHOOL** presented a dramatization of the "Story of Christmas" on Christmas Eve. The pageant, which was given with beautiful costuming, was under the direction of the Church School Workers.

**REV. ALLEN D. STEWART**, pastor, Siloam Springs, has been moved from St. John's Hospital, Tulsa, to his home where treatments will be continued. Brother Stewart will be confined to his home for several weeks. His family reports that he is responding well to treatments.

**CALVIN ROETZEL**, student at Perkins School of Theology at Southern Methodist University, was the Student Recognition Day speaker at the Bald Knob Methodist Church on December 28. Calvin graduated from Hendrix College last June. While at home, he spoke in all the churches on the Bald Knob Charge.

**CHARLES A. STUCK** of Jonesboro, North Arkansas Conference Lay Leader, spoke on Tuesday evening, January 13, to members and guests of The Methodist Fellowship of Wynne on the opportunities for lay workers in the local church and community. He was introduced by the new president of the Wynne Fellowship, Billy Kernodle.

**STUDENT RECOGNITION DAY SERVICE** was held on Sunday morning, December 28, in the Atkins Methodist Church with Rev. George Stewart, pastor, introducing the speaker, Jerry Hughey, student from Hendrix College, who spoke on "Advantages of a Christian Education." He was assisted in this service by Louis Ralph Marvel and Charles McCoy, students from Arkansas Tech.

**REV. WILLIAM M. WILDER**, pastor of Sylvan Hills Methodist Church, North Little Rock, will be sent by the Board of Stewards to the annual Ministers' Week lectures to be held at the Perkins School of Theology, Southern Methodist University, Dallas. All expenses will be paid. These lectures are held for the benefit of ministers throughout the South Central Jurisdiction and will run from February 2 through 5.

**ON SUNDAY**, February 1, the Sylvan Hills Methodist Church will be host to a Deputation Team from Hendrix College, Conway. This team made up of life service students who are planning a full-time career in the work of the church, will be in charge of the services for the day, and will hold a youth institute in the afternoon to aid the local organization of the Methodist Youth Fellowship plan for more helpful and inspirational services and work.

**THE RUSSELL METHODIST CHURCH** presented its annual Christmas program on Sunday evening, December 21. A large audience attended the program which was well presented in spite of the fact that the participants and sponsors had not had a place to practice. The pulpit platform and Choir loft of the new Church were completed only a few days before the program. The Church gave a "pounding" to their pastor on the evening of the program. Rev. Pharis J. Holifield is the pastor.

**THE MEN'S CLUB** of Winfield Church, Little Rock, will hold its first meeting of the year on Monday, January 26, at 6:30 p. m. Speaker for the evening will be Al Pollard of the Brooks-Pollard Advertising Agency. His subject will be "Are You a Free-Wheeling Christian?" Mr. Pollard is a member of the First Presbyterian Church. He is a feature writer for the *Arkansas Democrat*, and is active in civic affairs of the city. New officers for the club are: James DeMent, president; Jimmy Hunt, vice-president; R. A. Major, secretary and Bill Watkins, treasurer.

**BISHOP PAUL E. MARTIN** was elected vice-chairman of the Curriculum Committee of The Methodist Church at its quadrennial organization meeting held January 6-8 in Nashville, Tennessee. Other officers are Bishop Lloyd C. Wicke, Pittsburgh, Pa., chairman and Rev. Walter N. Vernon, Nashville, treasurer. The seventeen-member committee is related to the Methodist General Board of Education. Staff members and editors of the Board met with the committee to discuss and plan the church-wide program of Christian education in Methodist literature.

**A CHRISTMAS CANTATA** was presented at the Bald Knob Methodist Church on December 14. The choir was composed of the regular members of the Methodist choir with several members from other choirs and was under the direction of Mrs. Nina Lou Erminger. Mrs. Curry Martin was the organist and Miss Marian Swartz was the pianist. Soloists were Mrs. Jimmy Novak, Mrs. Nina Lou Erminger, Roy Abner Huffaker, Jr., and Charles Dale Van Patton. The program was well attended by a audience from many parts of White County as well as Bald Knob. The Christmas Cantata is an annual presentation by the Bald Knob Choir.

**THE METHODIST MEN** of Sylvan Hills Methodist Church received their charter as a member of the national organization of Methodist Men, sponsored under the General Board of Lay Activities of The Methodist Church, Wednesday evening, January 21 at the Sylvan Hills Community Building. Roland Shelton, Little Rock Conference Lay Leader, presented the charter and gave the principal address. Dr. James W. Workman, and the pastor, Rev. William M. Wilder, were in charge of dinner arrangements. In the absence of the president, Tilmon Waters, the vice-president, Bernard Olds, presided over the session.

### FIRST HENDRIX EDUCATION CAMPAIGN REPORT ENCOURAGING

(Continued from page 1)

several districts are nearing their goals (40% of the amount raised in the Hendrix million dollar campaign of 1946-48). It is quite likely that many churches have cash and pledges on hand which have not been reported and are, of course, not included in the report of January 15.

The critical days of the campaign are before us. No leader in Arkansas Methodism doubts for a moment but that the \$300,000 will be raised by December, 1954, but likewise no leader believes that this amount will simply make itself available. There is yet much work to be done. There is left scarcely two years for those who will be making pledges to pay these pledges and these pledges need to be recorded at the earliest opportunity. Many persons will want to make their contributions in cash and where one can do so, and at the same time conscientiously do

what he or she ought to do financially, this ought to be done.

Arkansas Methodism is complimented by the opportunity of this endowment campaign. When a Rockefeller Foundation sees enough of an opportunity that would persuade its leaders to offer \$300,000 to an institution that could produce a like amount, then the parent of that institution is to be complimented for having such an institution. Arkansas Methodism is that parent and the Foundation will very well know that we deeply appreciate the help it has proffered.

### FOR METHODIST MEN

A two-color attractively prepared leaflet telling about a program of leadership by men in the local church has been made available for distribution to members of local churches on the Fourth Sunday of February. This is a World Service leaflet which gives information about some of the work of our General Board of Lay Activities. It is titled, "For Methodist Men." Copies may be had in quantities desired by writing to the Service Department, 740 Rush Street, Chicago 11, Illinois.

### REPORT ON WORLD SERVICE FOR DECEMBER

Methodist giving to World Service during December showed substantial gains over November receipts and brought the seven-month total of the current fiscal year up to more than 13 per cent above receipts for a similar period last year.

In a financial report for December issued by the Rev. Dr. Thomas B. Lugg of Chicago, treasurer of the Council on World Service and Finance, giving to World Service during December amounted to \$846,027.53. This brought the figure for the first seven months of this fiscal year up to \$3,909,065.35.

Other December receipts for benevolences included: World Service specials, \$15,334.09; General Advance Fund, \$182,656.17; Week of Dedication, \$7,193.93; and Fellowship of Suffering and Service, \$95,713.22.

### BISHOP MARTIN ANNOUNCES CHANGES IN APPOINTMENTS

The following changes in appointments in the North Arkansas Conference were announced this week by Bishop Paul E. Martin:

Dr. James W. Workman, part time chaplain at Ft. Roots Veterans' Hospital, will supply the pulpit of the Plainview Methodist Church for the remainder of the conference year.

The Rev. Edwin Sooter has been appointed to the Ola Charge and the Rev. W. V. Walthal to the new Rose City church. Mr. Walthal, retired minister of the Oklahoma Conference, resides at 111 Pike in North Little Rock. The Rev. Kenneth Hatfield, formerly at Ola, was assigned to the Centerton Charge in the Fayetteville District. (Continued on page 5)

## Arkansas Methodist

An Official Publication of  
The Arkansas-Louisiana Episcopal Area  
PUBLISHED EVERY THURSDAY  
Except the Weeks of July 4 and December 25  
SUBSCRIPTION PRICE, \$2.00 PER ANNUM  
Retired Ministers and Wives of Deceased Ministers of the  
Little Rock and North Arkansas Conference  
Complimentary.  
Office of Publication, 1136-1137 Donaghey Building  
LITTLE ROCK, ARKANSAS  
E. T. WAYLAND  
EWING T. WAYLAND  
ANNIE WINBURNE  
Editors and Business Mgrs.  
Assistant to Editors  
CONTRIBUTING EDITORS: H. O. Bolin, Mrs. Ewing T.  
Wayland, Roy I. Bagley, Forney Hutchinson.  
OWNED, MANAGED AND PUBLISHED BY  
THE METHODIST CHURCHES OF  
ARKANSAS AND LOUISIANA  
COMMISSIONERS:  
Little Rock Conference—O. C. Landers, E. Vernon Markham, Charles W. Richards, Fred W. Schwendimann, Arthur Terry, Aubrey G. Walton, Burney Wilson.  
Louisiana Conference—R. R. Branton, J. N. Fomby, George Ivey, H. L. Johns, Virgil D. Morris, Charles W. Price, Harry Squires.  
North Arkansas Conference—Joel Cooper, J. G. Moore, R. J. Rice, Robert P. Sessions, J. Frank Warden, J. William Watson, W. M. Womack.  
Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879.  
When asking for change of address, please include charge key number, former address, new address and name of pastor.  
Articles other than editorials do not necessarily reflect the opinions of the editors of the *Arkansas Methodist*.

## THAT GUILTY FEELING

If there is any reader who has no guilty feelings on any score, anyone who has an absolutely clear conscience he may as well turn the page for this message is not for him.

Where do these feelings of guilt come from? Are they because we have done something that our neighbors do not approve of? Well, back in the Genesis story of Eden, Adam and Eve had no neighbors. Yet the record is that after they had eaten of a certain fruit, they heard the voice of the Lord. And when God called, Adam replied: "I heard thy voice . . . and I was afraid, because I was naked, and I hid myself." And the Lord said, "Who told thee that thou wast naked?"

Yes, who *did* tell the first parents to be ashamed and afraid? In this figurative fashion, the Genesis writer, with deep psychological insight, asserts that guilty feelings follow the indulgence of certain desires even before there is any society to establish moral conventions. In fact, that is the way moral codes get started.

Embedded in the original texture of human nature is something which we call conscience. It can make us feel guilty, whether others see us or not, whether others approve or disapprove what we do. Conscience may make a man go against the conventional codes of his family, his class or his nation, even to disgrace and martyrdom. Conscience may make a person feel in the wrong even when the crowd applauds. Conscience is not merely the echo of the crowd's voice. It is the echo of the Creator's voice. And we can have no real peace of mind or peace of soul until we achieve peace of conscience.

Regarding conscience as merely a social device to make us conform to its approved deeds, we lose respect for it as having any divine significance or consequence. Like the boy who thinks his father is old-fashioned and doesn't understand him, so we may argue that certain things may be wrong for the general run of people but our situation is peculiar to ourselves and this is all right for us to do.

One way of trying to free ourselves from guilty feelings is to flee from them. We may tarry around in such a stir that we never give the Lord a chance to lead us beside the "still waters," wherein we see the reflection of our real selves. Sometimes we can take our thoughts off our personal shortcomings by giving ourselves to good causes, thinking that our social service cancels out our private guilt.

Or like Francis Thomson, the English medical student, who wrote "The Hound of Heaven," we may seek to elude the troubling voice of conscience by immersing ourselves in "streams of running laughter" and in the noise of gay pleasures. And when we are told that there are over five million alcoholics in this country, we realize how many are trying to drown their consciences in indulgence.

In still another way do men seek to get rid of guilty feelings. They may try to kill the conscience. Nietzsche, the philosopher who indoctrinated the Prussian group around the Kaiser, advocated a "transvaluation of values," which would make men regard the good as evil and the evil as good. He held that to follow Christ's ethics would make a nation of slaves. Therefore, just reverse the values and call force and cruelty and hate virtues. Hitler also shouted that he was doing away with the fearsome old Ten Commandments and creating a brave new world. But Nietzsche died in a madhouse, the Kaiser went into Exile, Hitler was buried beneath Berlin's debris, and Germany lies in ruins.

The Epistle of John puts it, "When we say that we are not guilty, we deceive ourselves." We may try to keep too busy to think about our sins, but in those interludes of time before we go to sleep—or before we can get to sleep despite all our sleeping tablets—haunting fears harass us. And because we have not inner peace of mind, we are restless, cantankerous, and ill-adjusted, not good company for ourselves or others. And very possibly we get to the point where we avoid those places and persons that remind us of goodness. Not everybody who stays away from church does so because the church services are dull. We clergymen know we are not always interesting. We know we are not so hot. But even when we are dull, we are too hot for some people's consciences! They stay away from church because they feel uncomfortable in the presence of religious reminders.

Would we enjoy mental peace and personal power? Maybe what is preventing this is just an old-fashioned cause—a bad conscience. Instead of consulting a psychiatrist, maybe the secret we need is that of Sir Galahad who could say, "My strength is as the strength of ten because my heart is pure."

## LAWYER SEES CHANGE IN SUPREME COURT PHILOSOPHY

New York — A "definite change" in the philosophy of the U. S. Supreme Court was shown in its decision last year upholding New York's released-time religious education program, a prominent lawyer said here.

Charles H. Tuttle, head of a group of attorneys who successfully defended the New York program in a series of court battles, said that "the tide of secularism in this country was stopped when the cold war became hot," and that this apparently affected the high court's view on the State's relation to religion.

He told a dinner meeting of the Greater New York Coordinating Committee on Released Time of Jews, Protestants and Roman Catholics

that the Supreme Court decision no longer interpreted the First Amendment as establishing a Church-State separation "wall" as previous decisions had done.

The majority opinion in the released-time case, Mr. Tuttle said, stated that the First Amendment "does not say that in every and all respects there shall be a separation of Church and State. Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other."

The dinner was tendered by the Committee to honor Mr. Tuttle, a Protestant, and his fellow attorneys of the defense staff—Porter R. Chandler, a Roman Catholic, and Louis M. Loeb, a Jew.

## COUNCIL REPORTS INCREASED GIVING

New York, Dec. 23—The cost of living may seem to have been rising with dizzy speed—but for the last five years the average America's annual contributions to his church have been rising even faster.

This was one of the trends indicated in the annual report on church giving issued by the Joint Department of Stewardship and Benevolence of the National Council of the Churches of Christ in the U. S. A.

This year's figures show that 47 Protestant and Eastern Orthodox communions reported a total of \$1,286,633, 160, an increase of 10.3 percent over the previous year's total of \$1,166,443,648.

The average contribution per members was \$34.32, a gain of \$1.99 or 6.1 percent over the previous year's per member contribution of \$32.33. The difference in percentage gain was accounted for by the rise in membership reported by the 47 church bodies.

The largest total contributions in this year's report were for the large denominations: The Methodist Church, with \$268,623,814; the Southern Baptist Convention, with \$222,838,109; the Presbyterian Church, U. S. A., with \$112,841,865.

Average per member contributions for these bodies were \$46.46 for the Presbyterian, \$31.83 for the Southern Baptists, and \$29.63 for the Methodists.

## CHAPLAIN HARRIS PRAYS TO OPEN 83RD CONGRESS

The Rev. Dr. Frederick Brown Harris, for nearly thirty years minister of Foundry Methodist Church, Washington, D. C., was unanimously re-elected Chaplain of the United States Senate at the organization of the 83rd Congress.

Dr. Harris has held this office since 1942 with the exception of three years. Several years ago, by order of the Senate, a bound volume of his prayers in behalf of that body was issued as an official Senate document.

Until recently Dr. Harris was president of the Federation of Churches of Washington. He is known, also, as the author of several books and for his syndicated weekly newspaper editorial, *Spires of the Spirit*.

## LOOKING TO 1956 CONFERENCE

A 12-member committee has been set up as a clearing house for matters relating to revisions in legislation on the Methodist ministry, including memorials to be presented to the 1956 General Conference.

Named at the recent conference

## ONE METHODIST IN CABINET NINETY-TWO IN CONGRESS

Methodists seem to be more numerous in the new Congress than the adherents of any other religious body.

This is true both in the Senate where there are 19 who express Methodist preference and in the House where there are at least 72.

There is but one Methodist in the new Cabinet, Herbert Brownell, Jr., the new Attorney General. Mr. Brownell is a former chairman of the Republican National Committee. He and Mrs. Brownell met in the Washington Square Methodist Church, New York. Their in-town home is less than two blocks from the New York Methodist Building. The Brownells are members of Christ Church, of which the Rev. Dr. Ralph W. Sockman is the minister, and their four children are regular attendants of the Christ Church school.

In the tabulation of the religious affiliation of the new Congress it will be noted that all but two Senators are covered. However, in the House tally the preference of 91 of the 435 Representatives are not reported.

## LEADERS PLAN SE JURISDICTION MISSION

Meeting January 6-8 in Chattanooga, Tenn., 150 Methodist leaders drafted plans for an intensive eight-state evangelistic campaign to be launched in April throughout the Southeast.

In attendance were the eight bishops and 137 district superintendents of the church's Southeastern Jurisdiction, plus representatives of the General Board of Evangelism and other Methodist agencies.

"You Need Christ Now!" will be the slogan of the United Evangelistic Mission. Leaders hope to enroll 200,000 new church members.

The southeastern campaign is said to be the Methodist Church's largest single evangelistic effort to date. Approximately 5,218 local churches will participate in the mission, to be conducted in two main phases, April 17-26 and May 1-8, climaxed by regional "victory mass meetings" on May 24.

on the ministry held at the National College for Christian Workers in Kansas City, the unofficial group is made up of leaders in the field of ministerial education — two from each jurisdiction of the church.

American church membership today stands at record 88,673,005. The total represents a 58% of the population compared with 49% in '40. — Lawrence Galton, *American Mag.*

## BISHOP MARTIN ANNOUNCES CHANGES IN APPOINTMENTS

(Continued from page 4)

trict.

The Rev. Ralph Ruhlen, assistant professor of religion at Hendrix College, will serve the Wesley Memorial Methodist Church in Conway until annual conference, succeeding the Rev. James R. Shelton on January 25. Mr. Shelton, pastor since June, 1951, will enter Perkins School of Theology, Southern Methodist University, Dallas, Texas, the latter part of this month to do graduate work. He will also be a member of the staff at Highland Park Methodist Church in Dallas.

Mr. Ruhlen is a member of the Kansas Conference.

# THE DEVOTIONAL PAGE

## FROM THE BOOKSHELF

To be sure, many thoughtlessly shrug off serious consideration of life's final significance, and proceed from day to day on what passing happiness they find . . .

To find the permanent amid the impermanent, the durable amid the fugitive, is now a matter of life and death . . .

The highest use of a shaken time is to discover the unshakable . . .

Christian faith affirms not only eternal truth but eternal purpose . . .

Inevitable progress is a flimsy dream . . .

What a football game would be without goal posts, life would be without moral standards . . .

The law-abidingness of this cosmos does not stop at the frontier of the physical; it carries over into the moral world . . .

—From A FAITH FOR TOUGH TIMES, by Harry Emerson Fosdick

## ALL THINGS ARE OURS

Verse for today: For all things are yours; . . . the world, or life, or death, or things present, or things to come; all are yours. I Cor. 3: 21-22.

Scripture: Psalm 104:24-35.

In my student days, one Saturday morning found me at the beginning of a twenty-five mile horseback ride, with only one sermon prepared for the two services on the morrow. It was in the mountains of southern Oregon, and as I rode up the valley toward the hills, I was enthralled by the magnificence of the rain-washed, fir-clad summits, and the thought came to me: "All this is mine! Mine to enjoy, even though I do not own it." Paul's words, "All things are yours," came to my mind, and by the end of the five-hour ride, my sermon was ready.

Paul's words, however, are much more than a sermon text. In them is a basic truth for every child of God. All the glories of God's world are ours—the colorful vistas of Arizona, the incomparable panorama from Oahu's Nuuanu Pali, the glaciers and fiords of New Zealand, and the roses in our garden.

Best of all, the glories of God's redemption through Jesus Christ are ours. Life and death also are ours, for through faith in Christ we have eternal life. The present is ours, for we can serve God in the strength of his Spirit. And things to come are ours, for the future belongs to God and to his people.

PRAYER: Our Father, we praise thee for the rich heritage that is ours in the beauties of nature; but above all we thank thee for Jesus Christ our Savior. Help us that we may possess the reality of his salvation. In Jesus' name. Amen.

—Frank L. Purnell, in The Secret Place

Out of an estimated population in S Korea of 20 million, approximately 10.5 million are in need of aid.—Watchman-Examiner

## THE UNSEEN LAND

There is a land no eye hath seen  
Beyond the clouds that intervene,  
Where cometh never,  
The raging storms of doubt and fear,  
Where shall be dried the bitter tear  
Of grief forever.

There is a home beyond the sky,  
Eternal joys that never die,  
And life immortal,  
I'm facing toward that heavenly shore,  
Where cometh sorrow never more,  
In that fair portal.

I have a mansion in that land,  
A house not made by mortal hand,  
Where there's no sorrow,  
I know my name is written there,  
I'll read it in that record fair,  
Some bright tomorrow.

I'll meet my loved ones in that day,  
When all the mists have cleared away,  
And sing the story,  
Of love profound that lifted me,  
That touched my soul and made it free,  
With his own glory.

—G. N. Cannon, Stephens, Arkansas

## "A LIVING AND HOLY SACRIFICE"

"I plead with you therefore, brethren, by the compassion of God, to present all your faculties to Him as a living and a holy sacrifice acceptable to Him—a spiritual mode of worship." (Romans 12:1) (Weymouth)

IN his book, *My Education and Religion*, Dr. George A. Gordon gives a parable on stewardship. Dr. Gordon says that there is in Franconia Notch a sheet of water called Echo Lake. If a good singer goes there about sunset and sings clearly and slowly the first verse of "Rock of Ages" and listens the great mountain returns his voice, magnified, and the song glorified. But let a ribald song be sent across Echo Lake by a harsh voice torn with discord that kind of song will come back across the lake to the singer. Then Dr. Gordon adds, "This Echo Lake seems to me to be a symbol of the moral world and the universe in which we live." The kind of life that we come to put into our world will be the kind of life that we have returned.

Christian Stewardship is the recognition that our lives are a sacred trust and all that we have turned to serving Him. It is simply the dedication and consecration of our time, our talents, our all to God. We use the best that we have in His service and the best will come back to us magnified and glorified. How impotent our efforts would be unless they are fortified and strengthened by the power of God! Use the powers of our life for wrong and life will echo back the same harshness and discord that we have put into it. Stewardship is placing the best that we have at God's disposal.

There are those who have the idea that Christian Stewardship means only the disposition of their money—chiefly, giving a tenth to God. It certainly means that we have a certain attitude toward giving our money, but it creates deep seated convictions as to how we make our money. Furthermore, stewardship is the proper attitude toward the whole of life, our rela-

tionship with God, our fellowman, and our responsibility to the community where we live. This is what Paul is driving at in the scripture above, "Present all your faculties to Him as a living and holy sacrifice."

Every man will be held accountable for what he does with this sacred trust. There is a deeper element than this, however, and that is the motive that moves us. "Right motive is the root of and right conduct is the fruit of true religion". When stewardship means merely external obedience to law and rules, it leaves the more important part of religious life out. Loyalty to God becomes loyalty to a system of commandments and regulations that rules individual judgment out and reduces conscience to a bare minimum. These little details of conduct were worked out in such minute ways that religion was a millstone about the neck of the average man. Jesus came liberating the people from this bondage and giving them one great guiding principle, the law of love. Spirit is beyond ceremony and persons are of first and foremost importance. Dr. Earl Crawford paraphrased the great commandment: "Thou shalt love the Lord thy God with all thy heart (the feeling nature), with all thy mind (the intellectual nature), with all thy soul (the volitional nature), and with all thy strength (the physical nature)." This leaves no doubt that when we think of stewardship that we must think of the entire life.

This brings us to a deeper evaluation of man. No longer is he the creature of time but of eternity. He is not a mere pawn of a system of government, nor of economics, he is created to live in fellowship with God. God needs his talents and calls man into His family to be a son.

## PRAYER FOR THE WEEK

Almighty God, grant us thy gift of loyalty. For our homes give us love and obedience; for our country, sacrifice and service; for our church, reverence and devotion; and in everything make us true to Thee; through Thy Son our Saviour Jesus Christ our Lord. Amen.

—From BOOK OF WORSHIP

## A PRAYER

Lord, let not my religion be  
A thing of selfish ecstasy;  
But something warm with tender care  
And fellowship which I can share.  
Let me not walk the other side  
Of trouble's highway long and wide;  
Make me a Good Samaritan,  
And neighbor unto every man.

—Clarence M. Burkholder

An authority was lecturing on bugs before a college class and said, "The more I see of people the more I think of bugs." That might possibly be all right for a person who never gets above "the bug level" of life, but it is far from God's evaluation. Touch the New Testament at any point and doubt vanishes as to God's chief concern in His universe. Any man who throws his life away and dissipates his energy does so in the face of a love that was so intense that it spared not ITS most Beloved to redeem man, "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." With this conviction there is the binding obligation to grow to full maturity in mind, soul, and body.

How empty is the life that develops nothing to consecrate! Think of the numbers of people who are using their abilities to desecrate and destroy life! Think of the people in the Church who are permitting their talents to lie dormant! What powers of righteousness could be brought against evil if the sleeping giant would be awakened to love and service! He who forgets the enrichment of his own soul through prayer, worship, and Christian service is neglecting the priceless possession that God has given him. Or consider the way that some people destroy their physical bodies. William James once said, "One of the strange spectacles to be seen everywhere and every day is that of men operating their bodies at a loss in order to operate their business at a profit." Our guard must be up against anything that will thwart the purpose of God for each life.

Paul's question is still pertinent for any day, "Lord, what wilt thou have me to do?" A deeper conception of Christian Stewardship is a firm foundation to begin in settling our basic problems. Christian Stewardship declares that all vocations which minister to the needs of men are sacred. The farmer should raise his crops, the teacher should teach in the schoolroom, the lawyer seek justice, the doctor perform his duties with the same purpose and fidelity that a minister, missionary, or any other full-time Christian worker would. Our vocation is a gift to be dedicated unto the glory of God.

(Continued on page 15)

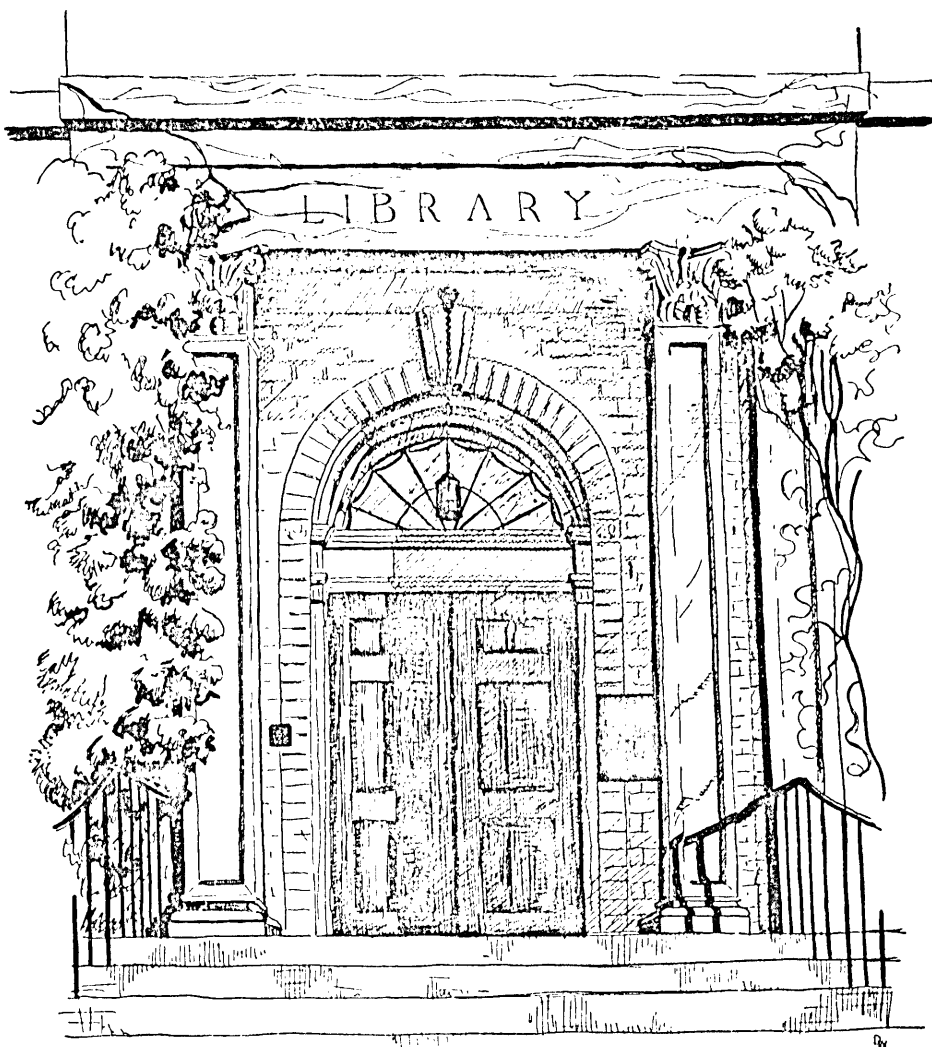
ARKANSAS METHODIST



# Hendrix College

## Nears One-Third Mark

By DR. MATT L. ELLIS, President  
Hendrix College



MR. Joe T. Thompson, Campaign director of the Hendrix College \$600,000 Campaign, has asked the 14 district superintendents of Arkansas to report the amount of cash and pledges in hand on January 15. While it is difficult to get complete and accurate reports at this stage of our undertaking, the district superintendents have been most cooperative in their efforts to furnish a picture of the whole state, and the figures which are submitted herewith, though incomplete, are very encouraging.

It is gratifying that all districts have by this time made a creditable beginning in their effort to reach the goal of 40% of what was done in the Million Dollar Campaign in 1947. Some have made substantial progress toward their goals, others are within a stone's throw of their objectives, and one district has actually gone beyond 40% of its figures in the Million Dollar Campaign.

Cash received to date totals \$101,785.91. Cash and pledges have now reached \$194,535.04. Here is the report by districts:

Arkadelphia District	1,519.00
Batesville District	3,497.40
Camden District	20,330.00
Conway District	25,180.00
Fayetteville District	6,989.20
Forrest City District	10,844.55
Fort Smith District	19,859.00
Hope District	8,175.00
Jonesboro District	25,126.00
Little Rock District	52,913.58
Monticello District	3,532.75
Paragould District	5,988.00
Pine Bluff District	8,878.50
Searcy District	1,702.06

TOTAL \$194,535.04

These figures reveal some very interesting things about the Campaign. For one thing, they give definite and positive assurance of success in this undertaking. The task is not yet accomplished, there is much more work to do, but Methodists of Arkansas have begun in a very fine way and their spirit has demonstrated that this work for Hendrix College can be completed ahead of schedule. Long before the deadline, December 31, 1954, we will have closed the books on a victorious campaign.

Again, this report reveals the power of the united forces of our church. We have always depended upon the bishop, district superintendents and pastors, and this time these loyal and devoted men have again responded in their usual fine manner. But the campaign has shown new interest and loyalty on the part of laymen. A great layman from the Board of Trustees has led the cooperative undertaking and it has been through the enthusiasm and loyalty and generosity of many laymen in many places, responding to the appeal of ministers, that we are so well off at this early date, at the end of the first year of the three-year campaign period. We have been delighted to find Methodists of Arkansas so beautifully and powerfully united.

Another important thing about this report is that more than half of the subscriptions are in cash. \$100,000 in hand really means \$200,000 to the college; for the General Education Board is matching cash contributions dollar for dollar, and the appropriation is in units — five \$50,000 units and five \$10,000 units; these amounts are paid as we report that we have raised equal amounts. Gifts of Hendrix friends thus mean double benefit to the college in support of faculty salaries.

At this stage in our undertaking, we express our sincere gratitude to the trustees of Hendrix, to Mr. Joe T. Thompson, Campaign chairman, to a host of fine laymen who have given enthusiastically of their time and their means, to Bishop Paul E. Martin and to all district superintendents and pastors who have helped make this excellent progress report. It is the Campaign Committee's purpose to publish other reports from time to time and keep Methodists in Arkansas posted regarding our work. Soon there will be a charge-by-charge report and this will show that several churches have already paid in full the amount which they assumed and many others have already reached their goal in pledges and cash.

We set ourselves to the task of finishing the work so wonderfully begun.

### HOSPITAL AND HOME MEETING SET

More than 500 persons are expected at the annual convention of the National Association of Methodist Hospitals and Homes when it meets in Chicago's Palmer House February 11 and 12.

Methodist institutional chaplains, directors of nurses, auxiliary presidents, and chairmen of conference boards of hospitals and homes are invited, besides administrators of the 193 Methodist hospitals and homes in the United States.

Bishop Marshall R. Reed, Detroit, will give the keynote address Wednesday morning on the subject, "That God May Live." Bishops Paul E. Martin, Little Rock, Charles W. Brashares, Chicago, Lloyd C. Wicke, Pittsburgh, William T. Watkins, Louisville, and Charles C. Selecman, Dallas, are also on the program.

Bishop Watkins, president of the Board of Hospitals and Homes, will preside at the recognition banquet and present new memberships in the Methodist Hall of Fame in Philanthropy.

### UN URGED TO CONTINUE PEACE TALKS

New York, January 7—The United Nations General Assembly was urged to persevere in Korean truce efforts "which will safeguard prisoners of war against forcible repatriation or forcible detention", in a letter from the Bishop of Chichester, President of the World Council of Churches' Central Committee, meeting in Lucknow, India. The appeal to the United Nations, addressed to Assembly President Lester B. Pearson, was transmitted today through the Commission of the Churches on International Affairs, which represents the World Council at the United Nations.

The communication stressed the importance of "negotiated settlements" to solve not only the Korean but wider problems, and welcomed the "expressed willingness of the highest authorities of certain great powers to hold personal discussions." Recognizing the difficulties and the need to satisfy "the essential preliminary conditions of successful consultation", the Bishop of Chichester appealed to the United Nations to "guard against any extension of the conflict" and to persist in promoting negotiations "until success is achieved."

The Bishop of Chichester described breaking the deadlock in Korea as "the immediate and essential step" to constructive action on the serious economic needs, especially in Asia, which "cry out for attention."

Copies of the appeal were sent to Secretary-General Trygve Lie and to the heads of all U. N. delegations.

President of the National Association, the Rev. B. W. Selin, superintendent of Bethany Home and Hospital in Chicago, and the Rev. Dr. Karl P. Meister, Chicago, executive secretary of the Board of Hospitals and Homes, will address the opening session. Olin E. Oeschger, Chicago, administrative assistant and personnel secretary of the board, will introduce new institutional administrators.

Other speakers at general sessions are: Dr. Dean W. Roberts, director of the commission on chronic illness, Baltimore, Md.; Lester E. Cox, president, board of trustees of Burge Hospital, Springfield, Mo.; and Edwin L. Jones, prominent construction company executive, Charlotte, N. C.

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley  
New Certification

Rev. Arvill C. Brannon has been certified to teach the First Series Course on Educational Work in the Small Church. He is planning to offer this course in two of his churches, beginning late in January, teaching this course at Tilton and Weiner.

Three additional church school offerings have reached our office in the past week: Vannale \$10.00; Macedonia \$10.00; and Augusta \$25.00.

Elm Springs Methodist Church is organizing a Nursery Home Program and an Adult Home Program. This is the way in which many of our church schools can expand their programs.

Dr. James W. Workman is planning for a one-unit training school at Plainview, to be held January 18-20, using the First Series Course on The Local Methodist Church.

### New Evangelism Materials

The General Board of Education has prepared a new series of free materials to stimulate pre-Easter evangelism in the church school. These are scheduled to be ready in early January. You will order these from The Service Department, P. O. Box 871, Nashville 2, Tennessee. These leaflets are as follows:

- Evangelistic Teaching — Children (184-B)
- Evangelistic Teaching — Youth (2367-B)
- Win Youth to Christ (2368-B)
- Evangelistic Teaching — Adults (4450-B)
- Evangelistic Teaching (8287-B)
- Teacher's Responsibility List (881-B)

### Harrison Training School

The Harrison Methodist Church and the Valley Springs Charge were represented in a cooperative training school held at Harrison, January 11-15. Rev. Robert Bearden of Conway represented the Methodist Church on the faculty. Thirty-five Methodists enrolled in the school.

### Blytheville Area School

The Blytheville Area Training school was held at First Church, Blytheville, January 12-16, with an enrollment of over 100 even though the "Flu" cut down the attendance.

Four courses were offered:

- Christian Beliefs, Alf A. Eason
- Christian Stewardship, John Bayliss
- Ways of Teaching, Bob McMaster
- A Preface to Bible Study, Ira A. Brumley.

Roy I. Bagley served as Dean of the School.

The following charges were represented: Manila; Blytheville, First Church; Blytheville, Lake St.; Blytheville, Wesley-Half Moon; Yarbrough Promised Land; and Dell.

### China Missionaries Relocating In Other Far East Countries

Forty per cent of the 2,108 North American Protestant missionaries who were in China in 1950 now are serving at other overseas posts, mainly in the Far East, according to a survey by the Missionary Research Library in New York. Another 25 per cent have been reassigned to the

## LEAFLETS FOR PARENTS AND TEACHERS

Nashville, Tenn. — The General Board of Education announces a new series of eight leaflets for parents and teachers. They have been prepared by the Department of the Christian Family in cooperation with the Department of the Christian Education of Children. Priced at cost of printing and distribution (20 cents a dozen, \$1.00 a hundred, cash with order), these leaflets should meet a real demand for inexpensive helps for parents. The titles are:

- Parents — Teachers of Religion (3024-B)
- Teaching Children About God (3025-B)
- Teaching Children About Jesus (3026-B)
- Teaching Children to Make Right Choices (3027-B)
- Teaching Children World-Mindedness (3028-B)
- Teaching Children About Sex (3029-B)
- Teaching Children About the Bible (3030-B)
- Teaching Children About Prayer (3031-B)

A sample set of the above leaflets may be secured upon request. Please enclose 10 cents to cover postage and packing.

A new leaflet, **Mixed Marriages** (3032-B), quotes the Baptist statement on Protestant-Catholic marriage and indicates the predominant Methodist attitude.

Order from the Service Department, Board of Education, Box 871, Nashville, Tennessee.

## INSTITUTES IN LITTLE ROCK CONFERENCE

The Rev. Roy E. Fawcett, executive secretary of the Methodist Little Rock Conference Board of Education, has announced the schedule for a series of institutes on church literature to be held in the conference next month.

Dr. Walter Vernon of the Methodist General Board of Education staff in Nashville, Tenn., will conduct the institutes at Fordyce Methodist Church on Feb. 18; Asbury Methodist Church in Little Rock, Feb. 19; and First Methodist Church in Hot Springs on Feb. 20.

He is administrative associate of the editorial division of the General Board and is editor of **The Church School and Sourcebook**, denominational publications.

Dr. Vernon will give a general presentation of materials at each institute, discussing the way to use them, how the Bible is used in connection with teaching them, and similar topics. Those attending will then divide into groups for discussion of age group materials, adult, youth or children.

The studies, according to the Rev.

U. S. and its territories and to Canada. The survey showed that 837 of the Protestant missionaries in China two years ago are already at new stations. Of this number, 138 are in Japan, 129 in the Philippines, 100 in India and Pakistan, 114 on Formosa and 78 in Hong Kong and Macao, with smaller numbers reassigned to other areas around the world. Seventy-six others are currently awaiting reassignment. Another 504 have been transferred to posts in the U. S. and Canada and 19 to Hawaii and Alaska, while 213 have been retired.

## ANNUAL MEETING OF BOARD OF MINISTERIAL TRAINING

**N**EARLY 200 Methodist preachers proved recently that they can withstand temptation.

Overcoming the natural tendency to stay close to home in the holiday season, they left their firesides and parishes and travelled across country to attend a three-day national conference.

The final day of the meeting ran competition with the New Year's Day bowl games but came out ahead. With remarkable restraint the preachers curbed any secret desires to play hooky from the lectures and follow the fate of their favorite team on radio or T-V.

One might also say that these ministers overcame the temptation to think superficially as they grappled seriously with several giant-sized topics clustered around the general theme of "The Church and Social Responsibility."

It was the 32nd conference on the ministry, sponsored by the department of in-service training of the Board of Education, which brought the clergymen together at the National College for Christian Workers in Kansas City, Mo., Dec. 30, 1952, through Jan. 1, 1953.

Dr. J. Richard Spann of Nashville,

Mr. Fawcett, are designed to promote better understanding and use of church school literature. Dr. Vernon, who will teach courses on use of adult materials, will be assisted by Mrs. W. F. Bates, Little Rock, Conference Director of Children's Work, and Mrs. V. B. Storey, director of Religious Education at Pulaski Heights Methodist Church in Little Rock, who will direct studies of youth materials.

Church members may attend whichever institute is most convenient for them in regard to location and time, Mr. Fawcett said.

Meetings will begin at 10 a. m. and end at 3:30 p. m. Lunch will be served potluck style at noon.

head of the department, was director of the conference, which had the dual purpose of bringing together chairmen and registrars of annual conference boards of ministerial training and qualifications for a training period and serving as a "refresher" course in theological thinking.

Traditionally held at Garrett Biblical Institute in Evanston, Ill., the conference was moved to the Kansas City school because of larger dining facilities. Attendance was nearly twice as large as in former years because of a new plan of holding the sessions biennially rather than annually and inviting two officials, rather than one, from each annual conference.

Dr. Walter W. Van Kirk of New York, executive director of the National Council of Churches' department of international justice and goodwill, gave the keynote address. He called upon the churches to rally their forces in support of the United Nations "at a time when the UN is being kicked around by ill-informed critics and propagandists of isolationism."

The nine major addresses delivered at the conference, together with papers prepared by six other authorities, will be published under the title of the conference theme in a book to be edited by Dr. Spann.

Assisting Dr. Spann in the leadership of workshops and panel discussions at Kansas City were: Dean Merrimon Cuninggim and Dr. Robert W. Goodloe, both of Perkins School of Theology at Southern Methodist University, Dallas; President Lester A. Welliver of Westminster Theological Seminary; Dr. Harvey H. Pott-hoff of Iliff School of Theology, Denver; Dr. Henry M. Johnson of Candler School of Theology at Emory University, Georgia; Rev. Cautious A. Choate, Wichita, Kan.; Rev. E. A. Houldridge, LeRoy, Ill.; and Rev. C. H. Giessen, Little Rock, Ark.

## TO THE CHRISTIAN PEOPLE OF AMERICA

(Continued from page 3)

ously and the churches make provision for their witness can a full Christian impact be made upon our secularized society. Not only should every person who belongs to the Church bear personal witness to his Christian faith, he must also bring to bear the light and inspiration of Christ upon every sphere in which he moves and in every situation in which he finds himself. In view of the fact that millions of our fellowship are now in military service, an earnest attempt should be made to mobilize them also for Christian work and witness.

Since Christianity centers in a Person and Christian truth is fundamentally personal truth, the Christian religion must ultimately be validated by the quality of life of those who profess it. The success, moreover, of the work carried on by any Christian church must be measured by the extent to which its members become mature Christians and take their Christian calling seriously.

Our oneness in Christ as Divine Lord and Savior must increasingly be made manifest. We pray that God will further unite us as we are obedient to him. Christians should cooperate to the limit of conscience in each community, in each state of the Union, and at the national and international levels. Dynamic unity is achieved only when Christians do unitedly those things which need to be done.

As we have met together in this General Assembly in corporate thought and worship and fellowship, we have been inspired by the fact that it is only upon the road of active commitment to the redemptive will of Christ that true Christian unity can be achieved. For Christians, even unity can never be an end in itself. Christian unity is like Christian peace; both are found and fulfilled only in action upon the road of obedience to Christ. On that road and in that peace let us walk together, and may the Grace of our Lord Jesus Christ be with us all.

Fraternalty yours,

THE GENERAL ASSEMBLY

OF THE NATIONAL COUNCIL OF THE CHURCHES

OF CHRIST IN THE UNITED STATES OF AMERICA

Rt. Rev. Henry Knox Sherrill, President

Dr. Samuel McCrea Cavert, General Secretary

ARKANSAS METHODIST



## METHODISTS MAP BIGGEST EVANGELISM DRIVE

**A**N intensive evangelistic campaign throughout eight states of the Southeast was mapped at Chattanooga, Tenn., at a meeting of 150 leaders of The Methodist Church. The campaign, said to be the Church's largest single evangelistic effort to date, will be launched in April. It will have as its slogan "You Need Christ Now!" Leaders hope to enroll 200,000 new church members. A total of 5,218 local churches will participate in the drive to be conducted in two main phases, April 17-26 and May 1-8. The campaign, which will tie-in with Methodism's 1953 world-wide program of evangelism, will be climaxed by regional "victory mass meetings" on May 24.

Present at the meeting here were the bishops of the eight states, 137 district superintendents of the Church's Southeastern Jurisdiction, and representatives of the General Board of Evangelism and other Methodist agencies. Participating states in the campaign are Tennessee, Florida, Georgia, North Carolina, South Carolina, Virginia, Mississippi, and Alabama. The ninth state in the Southeastern jurisdiction, Kentucky, which covers the Kentucky and Memphis conferences, will act in a revenue status. This state, which held its mission last fall and gained 10,000 church members, served as the pilot phase for the coming campaign.

Dr. Harry Denman of Nashville, executive secretary of the Church's General Board of Evangelism, delivered the closing address to the meeting here.

### Mau Mau Increases Drive Against Native Churchmen

Mau Mau terrorists in Kenya, Africa have intensified their campaign of violence against native church-goers in recent weeks and are causing Christian leaders much concern. Attacks on Europeans, who usually are well-guarded, have dwindled. But the Mau Mau has turned its fire on African Christians and already has claimed a score of victims. Late in December two native families, members of Church of Scotland missions in the Nyeri district, were slaughtered. Several individuals were ambushed and a number of others threatened with decapitation. The Rev. David Steele, Moderator of the Church of Scotland in Kenya, is planning a fact-finding tour of the Kikuyu Reserve, of which Nyeri is the main trouble spot. Reports reaching here tell of attacks on isolated Roman Catholic missions, including one in the Tusio Forest area where an Italian priest was seriously wounded. Despite the terror campaign, attendance at church services continues to increase in most Kikuyu areas. In some small sections, however, the Mau Mau dominance is almost unchallenged and congregations are small.

### Students Conduct Basketball Evangelism

Ten students of Milligan College near Johnson City, Tenn., used their holiday vacation in a program of basketball evangelism in Indiana. They gave the program to show how Christianity can be tied into everyday life and to promote Christian sportsmanship. Programs were presented in the gymnasiums of six towns. Each started with prayer, followed by a basketball game. The Milligan boys, playing local teams, won every game. At half-time of each game, a Milligan men's quartet sang gospel numbers. Then one of the students gave a talk. After the game there was a talk on Milligan's presentation of "Christian Education—the Hope of the World."

### N. C. Governor Calls Liquor Moral Issue, Asks Referendum

A statewide referendum on whether the legal sale of liquor

should be continued in North Carolina was advocated by Gov. William B. Umstead in his address to the state legislature. "Since the act was first passed legalizing the sale of intoxicating liquor in those counties in North Carolina voting in favor of it, there has existed a wide difference of opinion on this question," the new governor said. "In the minds of my people it seems to have come to be a question of revenue. Even though the amount of money collected in taxes from the sale of intoxicating liquor in North Carolina has come to constitute an important part of our revenue, the issue should not be disposed of on the basis of taxation. It is a moral question and should be treated as such."

### Congressmen Hold Prayer Sessions

A group of Senators and Representatives of the 83rd Congress attended a "prayer breakfast" in the Senate dining room, the first of a series of such sessions to be held weekly in the capital throughout the year. The prayer breakfasts are sponsored by the National Committee for Christian Leadership. Breakfast discussions will stress the application of

religious principles to national problems. Those in attendance at the first breakfast decided that no one would be permitted to take pictures of the prayer sessions and that none of the members who attends is to release his name to the press. It was explained that those attending the breakfasts do not want the prayer meetings to be used for political purposes. "It is conceivable," a spokesman said, "that some member of Congress might sometime point to his attendance at the breakfasts during a campaign, or at some other opportune political moment." This marks the 12th year that the prayer sessions have been held.

### Egyptian Gov't. To Punish Attacks on Churches As Treason

A warning that anyone who attempts to attack a church, a synagogue, or a mosque will be tried for high treason was voiced in Cairo in an official announcement of General Mohammed Naguib's government. The penalty for high treason is hanging. The warning followed widespread rumors, apparently started by enemies of the present government, that some churches had been burned down and desecrated in the provinces. The rumors also alleged religious dissension among university students. Labelling such rumors "completely unfounded," an official government spokesman said that "any attempt to cause sectarian dissension will be suppressed without mercy."

### Methodist Lay Preacher Writes Play on Matt Talbot

Jon Holliday, a 25-year-old Australian actor and Methodist lay preacher, has written a play on the life of Matt Talbot, saintly Dublin working man whose cause for beautification is under way in Rome. Mr. Holliday himself played the part of Matt Talbot in a recent performance of the play in a County Cork village. Of Talbot, he said: "I think he is a throwback to the early saints of Ireland."

### Britons Hear Call For Religious Revival

A call for a revival of religion in Great Britain by a prominent Methodist clergyman has received wide publicity in London. Dr. William E. Sangster, past president of The Methodist Church in Great Britain, proposed the revival as the answer to several of England's social problems — and to Communism as well. He spoke at the opening of the Methodist World Campaign of Advance for 1953. Dr. Sangster asserted that a religious revival would: (1) Induce the people to pay off old debts and lift the level of common morality. (2) Reduce sexual immorality. Dr. Sangster estimated there were 10,000 prostitutes in London alone. (3) Clean up the theater. (4) Cut the divorce rate. (5) Reduce juvenile crime. (6) Lessen the number of persons in prison. (7) Improve both the quality and output of work. (8) Restore the nation's sense of high destiny. (9) Make Britain invincible in the war of ideas with a religion that would "dam the Red tide." (10) Give happiness and peace.

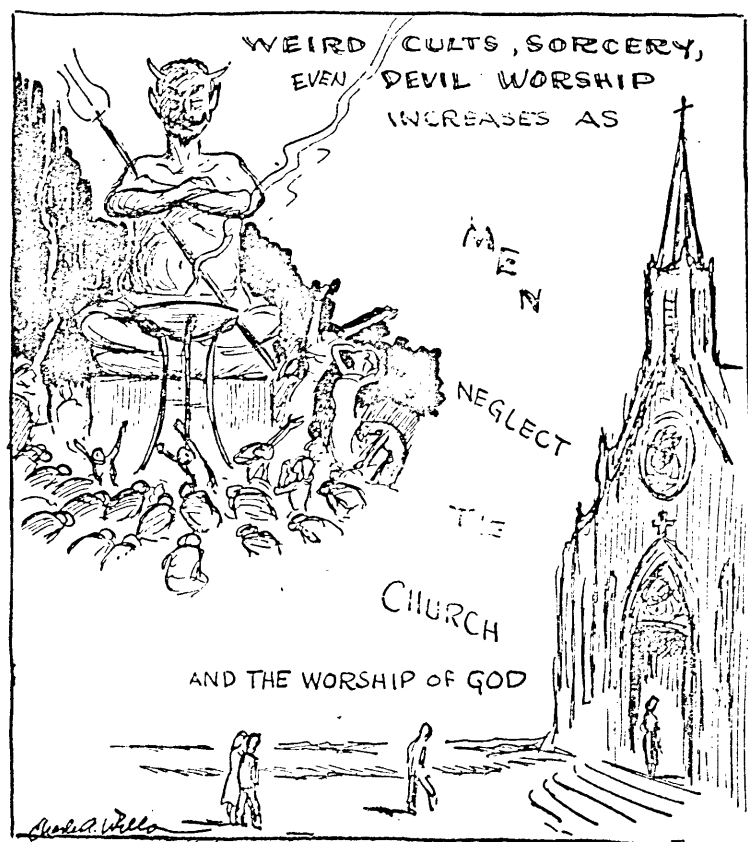
### Churchmen Charge Communists Exploit Rosenberg Case

A statement charging that the Rosenberg spy case is "being exploited by typical Communist trickery to destroy faith in our American institutions" was issued in New York by six prominent members of the nation's three major religious groups. It was signed by Charles E. Wilson, president of General Electric Co. and former Protestant co-chairman of the National Conference of Christians and Jews; Samuel I. Rosenman, former New York State Supreme Court Justice and one-time counsel to Presidents Roosevelt and Truman; Dr. Clarence E. Manion, professor of law and former dean of Notre Dame University's College of Law; Dr. Daniel A. Poling, editor of The Christian Herald; Father Joseph N. Moody of Cathedral College, New York, and Rabbi William F. Rosenblum of New York, past president of the Synagogue Council of America. "In addition to those who, for legitimate reasons, want the death sentence of the convicted atom spies Julius and Ethel Rosenberg commuted," the statement said, "there are others who use the commutation plea as grist for Communist propaganda mills."

### Washington Cathedral Gets \$240,000 Gift to Continue Construction

Construction on the Washington Cathedral (Protestant Episcopal) will continue throughout 1953 as the result of a \$240,000 gift, Dean Francis B. Sayre, Jr., announced. Mrs. Carolyn McKnight Christian of Minneapolis, Minn., made the gift in memory of her husband, George Chase Christian. It will be used to carry forward the work of construction on the half-completed South Transept of the Cathedral. Included in the 1953 construction will be two new pinnacles 48 feet high. Towering 160 feet above the Cathedral foundation they will be approximately the same height as the top of the Washington Monument two miles away, since the Cathedral is on a hill 350 feet high. The Cathedral has been under construction for 50 years and is scheduled to be completed sometime before the year 2000. Current construction has been continuous since 1946.

### WHERE DOES YOUR INFLUENCE LIE? Chas. A. Wells





# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## SNOW STATUES

By MARGARET JORDAN SPRINKLE

**T**IN CAN ALLEY was the ugliest street in town. The houses needed paint, the lawns were unkept, and trash littered the sidewalks. Then the big snow came, and dingy houses, muddy lawns and dirty streets were transformed as if by magic.

"How nice," sighed frail Mrs. Sneed, "to live on a clean street again. I wish I were strong enough to keep my place clean all the time."

Just then, Joe Jones called from his mother's rented room upstairs. "Mrs. Sneed, may I make a snow man in your yard?"

"But it's so pretty," protested Mrs. Sneed. "I'd like to keep it just as it is."

"I'll just make a little man," begged Joe.

"All right," sighed Mrs. Sneed, feeling sorry for the small boy who lived with his widowed mother in her spare bedroom. "If you'll be careful."

Joe, snug in his warmest clothes, was rolling up a ball to begin his snow man when his mother joined him. "Let's make twins," she suggested. "You make a little boy on your side of the front steps and I'll make a girl."

Joe had just slipped the ear muffs on his snow boy, "to keep his ears warm," he laughed. Then he had an idea. "Let's have a snow man contest," he cried, "and see who can make the best snow man on the street."

Mrs. Jones' eyes sparkled. "I'll do the telephoning," she said, as she tucked a kerchief over her snow girl's head and tied it under the chin.

Before long, every house on Tin Can Alley had a snow statue by its front door. Down at the far end of the street, Johnnie Smart had made a huge Aunt Jemima. With a bandana handkerchief on her head, a gingham apron tied around her bulging middle, a broom in one hand and dust pan in the other, she looked down the street as if eager to clean everything in sight.

Next door, a hunter wearing a khaki jacket, a red cap on his head, and carrying a gun over his shoulder, was surrounded by dogs—playful little longtail dogs made of snow.

And away down at the other end of the street a group of children had made Snow White and the seven dwarfs.

Another yard boasted a farmer with his straw hat, his hoe, and the tongue of a little red wagon held firmly in his icy hand.

A soldier in one yard looked across the street at a scarecrow, smoking a corn-cob pipe, while an Indian chief with headdress of turkey feathers and a plaid blanket draped around his tall body, stared with solemn dignity upon his cowboy neighbor.

The Eskimo with his igloo was there, and so was the fireman with his red helmet and garden hose. Every house had its snow man or snow woman, its snow boys and girls and animals. Even the lumbering old polar bear was represented in the parade, with Santa Claus seated on a sled holding a sack full

of snow on his shoulder, while the children of the alley laughed and worked and slapped their cold hands when a new figure was finished.

Then the photographer came and made pictures of the street to put in the paper. "You have the best snow statues in town," he said, "the best in town."

"We have the best street in town," boasted Joe Jones.

"The best I've seen today," agreed the photographer.

"But when the snow melts," sighed Mrs. Sneed.

Joe sighed, too, and so did all the people who lived on Tin Can Alley. "When the snow melts," they sighed, "the tin cans and the old papers, the muddy yards, and the littered streets will show again."

"They don't have to be so ugly," Joe stamped his foot. "We could plant flowers when the snow melts—and grass, and we could keep the street clean. We could—" he faltered.

"Let's have another contest," said Joe's mother. "Let's see who can have the prettiest yard this summer."

"And I'll come back with my camera," said the photographer. "The paper will want pictures of Tin Can Alley again."

"But it won't be Tin Can Alley any more," cried Joe. "The sign at the corner says Cedar Lane, and from now on Cedar Lane it's going to be, and the prettiest street in town."—North Carolina Christian Advocate

"Did you ever hear anything so wonderful?" asked the daughter as the radio ground out the last notes of the latest bit of jazz.

"Only once," replied her father, "When a truck loaded with empty tin cans hit a freight car full of live ducks."



## A BIRTHDAY

Eyes of blue and hair of gold,  
Today baby is one year old.

A happy smile on Mother's face,  
A cake and candle both in place.

Special day for baby's friends,  
Tired and happy as birthday ends.

—A.E.W.

## GOD IN NATURE

Nature really is wonderful! I wonder what would have happened if man had had to do just one little part of this world making.

Supposing God had created fish, birds, animals, and man, and then said to man, "Now you decide upon what is to cover the bodies of these creatures." What would we ever have done?

We may have put fur on fishes, scales on animals, feathers on man, and then nothing on the birds that fly in the air.

That may sound funny, but it really isn't. It would have been very, very serious.

The poor little fur-covered fish would certainly have a most terrible time trying to swim about in the water. Their fur would soon get very wet, and think how heavy wet fur would be on a tiny fish! It would soon become tired and unable to swim and so die, and the seas would be without fish of any kind.

And what would happen to our scale-covered animals? Well the summer sun would soon dry up those scales and they would probably fall right off. Then the sun would burn their skin and they would soon be sick and in pain. If they should keep their scales during the summer just think what would happen during the winter. Why the scales would freeze to them. The poor things would be covered with a coating of ice. So if they did live over the summer they most certainly could not survive a winter.

Then imagine us with feathers! Oh, wouldn't that be dreadful! Just think what would happen to those feathers when Daddy painted the house! What a time we would have if we dripped egg or tomato juice down on our feathers! In winter we would need something besides feathers. It is hard enough to put on hats, coats, mittens and leggings as we are now, but wouldn't it be dreadful to try and put them on if

## GROWN-UP LAND

"Good morrow, fair maid, with lashes brown,  
Can you tell me the way to Womanhood Town?"

"Oh, this way and that way, never a stop!

'Tis by picking up stitches grandma will drop;

'Tis by kissing the baby's troubles away;

'Tis learning that cross words never will pay;

'Tis helping mother, 'tis sewing up rents;

'Tis reading and playing, 'tis saving the cents;

'Tis loving and smiling, forgetting to frown.

Oh, that is the way to Womanhood Town!"

"Just wait, my brave lad, one moment, I pray,  
Manhood Town lies whether? Can you tell me the way?"

"Oh, by toiling and trying we reach that land,

A bit with the head, a bit with the hand!

'Tis by climbing the steep hill, Work,

And keeping out of the wide street, Shirk;

'Tis by always taking the weak one's part;

'Tis by giving the mother a happy heart;

'Tis by keeping bad thoughts and actions down.

Oh, that is the way to Manhood Town!"

And the lad and the maid ran hand in hand

To their fair estates in Grown-Up Land.—City and Country

we were covered with feathers!

Why the poor little featherless birds would soon die. They would die from the heat in the summer and the cold in the winter. They wouldn't be able to fly with no feathers on their wings, and it certainly would hurt dreadfully if they ever rested on a prickly bush or a thorny tree.

No, I'm afraid we would have made havoc in helping with the making of the world. We just don't know or understand about such things.

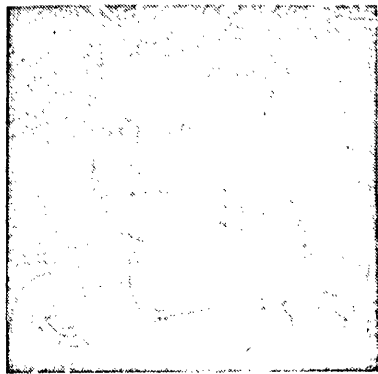
God created this world. It is wonderful and we must learn to appreciate the marvel of it all.—The United Church Observer

## JUST FOR FUN

Our kindergarten son attended his first days of school obediently but without enthusiasm. His reply to the question, "What did you do at school today?" was invariably "Not much." In an attempt to get a more positive answer, his father put it this way: "What did you like best that you did in school today, son?" After several seconds of contemplation, he replied, "When we lined up to come home, Daddy."—Christian Science Monitor

ARKANSAS METHODIST

## MRS. DISMUKES HONORED



MRS. GEORGE DISMUKES

At a meeting of the standing committee of the Wesleyan Service Guild of the Woman's Division of Christian Service at Buck Hill Falls, January 10, 1953, Mrs. George Dismukes, Westville, Oklahoma, was elected Chairman for the quadrennium.

Mrs. Dismukes was the first secretary of the South Central Jurisdiction Wesleyan Service Guild, and since serving in that capacity, she has been a member of the Woman's Division of the Board of Missions.

Mrs. Dismukes is well known and loved in this area, having spoken in 1951 at the Little Rock Conference Guild Week-end at El Dorado, and in 1952 at the North Arkansas Conference Guild Week-End at North Little Rock. For a number of years, Mr. and Mrs. Dismukes made their home at Cane Hill, Arkansas, in the Fayetteville District.

This opportunity is taken to congratulate Mrs. Dismukes on this very special honor, and the committee on having chosen a capable, enthusiastic leader.

## NEW BUILDING AT HOMER TOBERMAN SETTLEMENT

Methodist women's gifts to the 1950 Week of Prayer offering of the Woman's Division of Christian Service made possible a new building at Homer Toberman Settlement, San Pedro, Calif. The building was dedicated September 28 by Mrs. Mabel Garrett Wagner, executive secretary of the urban bureau of the Woman's Division, and Bishop Gerald H. Kennedy of the Los Angeles area.

Founded by a former mayor of Los Angeles, J. R. Toberman and his wife, as a memorial to their son, the settlement will celebrate its fiftieth anniversary in 1953. Homer Toberman Settlement is now located a few blocks above the port of Los Angeles. It serves thirty nationalities who live in the neighborhood.

Head resident Miss Caroline A. Porter says the added facilities and staff will afford "an opportunity to prove that the principle of the United Nations is valid in a community of many different cultures—that we are all children of one heavenly Father and that Peace is possible."

The staff at Homer Toberman includes people of Mexican, Japanese, Swedish, French, and German background. Deaconesses of the Woman's Division in the project are Miss Porter and Miss Betty Ruth Goode. Jack Hayes is director of boys' work. There are nine other staff members.

Longshoremen, shipyard mechanics, painters and scalers, oil plant-

## OUR MASTER

*As I sit in deep meditation  
I see a garden of prayer  
And off in a place secluded  
A figure is kneeling there.*

*As his voice rises toward Heaven  
You can tell it's filled with love  
He is talking with His Father  
In the sky up there above.*

*You think a few day's farther  
This figure is trudging along  
He knows what he is facing  
Must be met with a prayer and a song.*

*Some time His load is so heavy  
He falls upon his knees  
But He feels the help from His Father  
Like a breath of Heavenly Breeze.*

*Then way up there on a hill side  
A figure hangs on a tree  
The blood that drips from his fingers  
Is to cleanse both you and me.*

*Tho His body is there not his spirit  
He's with God and shall ever be  
Waiting to answer our earnest prayer  
"Lord, help us and let us stay free".*

—Jouree Williams

## NEWS IN BRIEF

Slidell Woman's Society of Christian Service received the Life Membership given by Rev. Virgil Morris, District Superintendent of the New Orleans District, for the highest percentage in attendance at the Missionary Rally in New Orleans January 5, at which time Bishop Dana Dawson spoke of his trip to Africa. Thirty-five women, four men and one boy attended the meeting; an offering of over one thousand dollars was given following Bishop's Dawson's message for the leper colony in Africa.

Final plans are being made for the 11th annual Camellia Show sponsored by the Elizabeth Sullivan Memorial Church, Bogalusa. This event has become an outstanding flower show of Bogalusa, and has been a source of revenue for Woman's Society of Christian Service as well as a project contributing much pleasure to the community. Begun in 1942 under the leadership of Mrs. G. W. Pomeroy, wife of the pastor, it has grown to such proportions that it is now held at the Y. W. C. A.

workers, fishermen, and cannery workers are among the 450 families living near the settlement. Of the 750 regular attendants of the thirty clubs and scores of interest groups at the neighborhood house, more than half are children.

Homer Toberman Settlement is supported by the Los Angeles Community Chest, the Woman's Division of Christian Service, settlement members, and the Woman's Society of the Southern-California-Arizona Conference.

Participating in the dedication program were representatives of civil, social, educational, and religious groups.

Building. Mrs. W. G. Sharpy and Mrs. W. M. Babington are in charge of the show this year, and it will again be held as a silver tea.

Guild No. 1 of the First Methodist Church, Little Rock, will be hostess to the quarterly meeting of the Little Rock District Guild on Friday, January 30, at 6:30 in the Dining Hall of First Methodist Church. Mrs. E. W. Masters, District Secretary, will present Mrs. W. B. Landrum, Field Worker for the Woman's Division, as guest speaker. Mrs. Dena Toland and Miss Annie Winburne, accompanied by Mr. John Summers, will sing "The King of Love My Shepherd Is."—Miss Grace Thatcher will give the devotional.

The Administrative Committee of the Little Rock Conference Woman's Society of Christian Service will meet at the call of the president, Mrs. T. S. Lovett, at 9:30 a. m. January 29 at the Lakeside Methodist Church, Pine Bluff. The Finance Committee Mrs. C. I. Parsons, chairman, and the Program Committee for the Annual Meeting, Mrs. L. B. Tooley, chairman, will meet the preceding evening at 7 p. m.

Completing a four-day Study of the Bible lessons from the book "Toward Understanding the Bible," ladies of the Many society are deeply grateful to Mrs. Robert J. Lucius, teacher, the beautifully arranged worship center, presentation of the book of Amos and the fitting climax when Mr. Kenneth Williams sang a lovely Solo as each made a personal dedication at the altar. Hostesses serving during the study were: Mesdames C. D. Hancock, Paul Porter, Edwin Fraser, Robert Jackson, William Ponder, E. L. Richardson, Julius Yeolett, and C. A. Ammons. Mrs.

## NORTH ARKANSAS GUILD COMMITTEE MEETS

The Wesleyan Service Guild Committee of the North Arkansas Conference met January 10 in The Methodist Church in Russellville. The meeting, presided over by Mrs. Velma B. Oakes, the conference secretary, was opened with prayer. The morning was spent in transacting business and was climaxed with a heartsearching devotional led by Mrs. James H. Moore. The committee ate a chicken dinner at The Eureka Cafe and enjoyed a period of fellowship, which helped them to become better acquainted. The afternoon was spent in planning for the Annual Wesleyan Service Guild Week End in Blytheville on April 11 and 12.

While the committee was in session, a telegram came from Buck Hill Falls, Pa. announcing the election of Mrs. George Dismukes to be chairman of the Standing Committee of the Wesleyan Service Guild of The Woman's Division of the Methodist Church. This wonderful news brought thanksgiving and new enthusiasm to the group.

Some members of the committee were absent because of illness. Those present were: Mrs. Johnnie McClure, Springdale, Mrs. Velma B. Oakes, Siloam Springs, Mrs. James H. Moore, Conway, Miss Helen Stephens, Clinton, Miss Mildred Scott, N. Little Rock, Mrs. Vida Fry, Morrilton, Mrs. Audrey Adams, Fayetteville, Mrs. Eva Vogel, West Memphis, Mrs. Lawrence Nance, Fort Smith, and Mrs. Elmus Brown, Jonesboro. Guests were Miss Maude Moore, Russellville and Mrs. W. W. Peek, Blytheville.—Reporter

## ATTEND MEETING AT BUCK HILL FALLS

In addition to those announced last week as attending the meeting of the Woman's Division of Christian Service and the General Board of Missions this week at Buck Hill Falls, Pennsylvania, are two of the Louisiana deaconesses.

Mrs. Nettie Thornton, Superintendent of MacDonell Methodist Center, Houma, is attending the Annual Meeting of the Woman's Division, representing the Town and Country work, and will tell of the work at MacDonell.

Mrs. Faye Davies, head resident of St. Mark's Community Center is attending the meeting as a representative of Urban Work, and will give highlights of her work at St. Mark's.

J. B. Williams served as secretary.

Zone No. 1 of the Alexandria District will meet on Thursday morning, January 9, at 10:00 a. m. with Natchitoches serving as hostess. Mrs. E. L. Richardson, Many, Zone Leader, will preside during the business session with Mrs. Burton Weaver, Flora, as secretary. It is urged that all ladies included in the zone plan to attend; this includes: Jena, Trout, Goodpine, Tullos, Winfield, Flora, Natchitoches, Faith Church, Robeline, Oak Grove and Many. The meeting will close with luncheon by the hostess Society.



# CURRENT NEWS IN ARKANSAS METHODISM

## UNITED EVANGELISTIC CAMPAIGN IN CAMDEN DISTRICT

Participating in a nation-wide United Evangelistic Movement outlined by the General Conference of The Methodist Church, 30 charges in the Camden District will conduct evangelistic rallies the week of March 6-15. Announcement of the schedule for the campaign was made this week by Dr. Connor Morehead of Camden, superintendent of the district.

The campaign, with a goal of 1,000 members from an estimated 2,000 prospects, will begin with a banquet at Vantrease Memorial Church in El Dorado, Friday night, March 6. It will feature an address by the Rev. Cecil Culver, pastor of Winfield Church, Little Rock.

A Youth Rally will be held Saturday night, March 7, at First Methodist Church in Magnolia.

Selected pastors from other churches of the conference who are being invited to participate in the program will speak in Camden district churches for the first time at the morning services Sunday, March 8. They will preach again Sunday night and will continue with services every night during the following week.

All district pastors as well as visiting ministers will attend a district school of evangelism every morning, March 9-13, at First Methodist Church in El Dorado. Sessions on visitation evangelism will be led by the Rev. Mr. Culver, conference director of evangelism, and a study of pulpit evangelism by Dr. Fred G. Roebuck, pastor of First Methodist Church, Ft. Smith.

A worship service daily at 11 a. m. will have as inspirational speaker the Rev. J. Kenneth Shamblin, pastor of Pulaski Heights Church in Little Rock.

In addition to the nightly worship services, the visiting ministers, working with the local pastors, will conduct schools of evangelism in the local churches to train lay members for visitation and evangelistic work.

Local church pastors will fill their own pulpits Sunday morning, March 15.

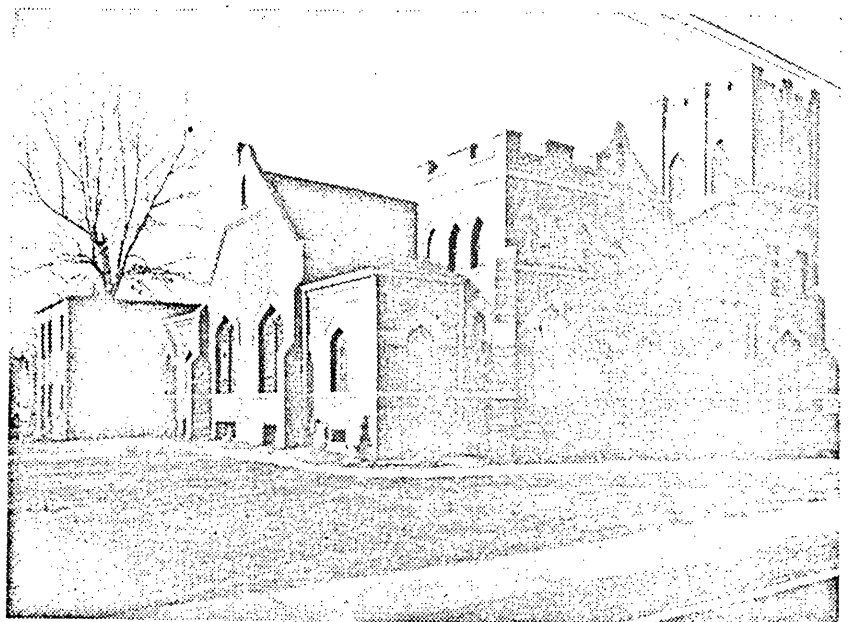
Climaxing the campaign, Bishop Paul E. Martin of the Arkansas-Louisiana episcopal area, will speak at a mass rally for the whole district at 3 p. m. Sunday, March 15, at First Methodist Church in Camden.

The local church action is a direct result of recommendations made by Methodism's General Conference meeting in San Francisco last year. The conference at that time ordered a "Committee of Fifty", a representative body to inaugurate, implement and carry out within American Methodism its part in the 1953 world-wide evangelistic program launched in Oxford, England, in 1951 by the church's ecumenical conference.

The Camden rally will be one of two to be sponsored by the Little Rock Conference Board of Evangelism. The Little Rock District will conduct its campaign April 17-26.

The Rev. Fred Schwendiman, pastor of Vantrease Church, is director of evangelism for the Camden District.

## NEW EDUCATIONAL BUILDING AT HAMBURG DEDICATED



The First Methodist Church of Hamburg was organized in 1850. The Reverend Peter Hasken was the first pastor. During the past one hundred two years this church has played an important role in the history of Arkansas Methodism. Some of the leading men of the Little Rock Conference have served as pastors. Among them were such men as W. A. Steel, J. A. Sage, W. C. Hilliard, S. C. Dean and others. The church has produced some outstanding laymen and laywomen. One missionary went to China from the church: Miss Rolfe Whitlow. One of the leading Church School Classes is named for her.

The church has had three buildings during these many years, all three having occupied the same lot. The present building, with the exception of the new educational building, was erected in 1910 during the pastorate of the Reverend Francis N. Brewer. It was so well constructed that it stands today as it was built forty-two years ago. No physical

addition had been made to the church plant until 1950 when the educational building was erected.

The contract for this building was let in the first week of October 1950 and construction was begun on the 18 of October, 1950. The building was opened for its first service on the 14th of January, 1951, having been completed in less than three months. The Miller-Ross-Turner Construction Company of Little Rock was the Contractor and Morris Smith of Little Rock was the architect. The Building Committee was composed of Whitlow Sawyer, Chairman, Frank Franklin and W. C. Campbell.

The building is of brick construction, matching the old church. The interior is tinted stippled sheet-rock. The building is two-story, 22 feet by 62 feet. It contains a well equipped kitchen, a fellowship hall, an infant nursery and two rest rooms on the first floor. On the second floor there is an assembly room 18 by 20 feet

(Continued on page 13)

## WARREN DEDICATES NEW SANCTUARY

Sunday, January 11, was a wonderful day in the First Methodist Church of Warren. Bishop Paul E. Martin preached to a great congregation and then led in the service of dedication for the new sanctuary. Dr. Wm. E. Brown, district superintendent, and the pastor also participated in the service. P. E. Garrison, Mayor of Warren and chairman of the Board of Trustees, presented the church for dedication.

This service of dedication on Sunday marked the culmination of a series of special services honoring the former pastors who had such a large part in the planning, financing, and building of the new sanctuary. On the preceding Wednesday evening Rev. E. D. Galloway, superintendent of the Hope District, was the guest preacher. Rev. Dan R. Robinson, pastor of the First Methodist Church, Crossett, was the guest preacher on Thursday evening. On Friday evening Rev. J. E. Cooper, pastor of the Scott Street Methodist Church in Little Rock, was the guest preacher. There was a large congregation present each evening to hear these former pastors and to greet them following the services.

On Saturday evening, January 10, in the fellowship hall of the church there was an informal reception honoring Bishop and Mrs. Paul E. Martin and Dr. and Mrs. Wm. E. Brown. A large number of the members of the church, former members,

and friends of the other churches of the city were present to greet the honored guests. Those in the receiving line in addition to the special guests were: the chairman of the building committee, Louis Wilson Ederington and Mrs. Ederington; the chairman of the Board of Stewards, James O. Cuthbertson and Mrs. Cuthbertson, and the pastor and wife.

The new sanctuary replaces one which was destroyed in a disastrous fire on November 23, 1942. For several years following this unfortunate loss the congregation worshipped in the fellowship hall of the educational building. It was in the fall of 1948 that Bishop Martin visited the church to be present for the groundbreaking ceremony and construction of the new building got underway soon after that. The church was completed in 1950 and on May 14, of that year it was officially opened for worship. In October of 1952 the congregation determined to engage in a special campaign to retire the remaining indebtedness on the church. The plan was accepted with a unanimous acclaim by the entire congregation and under the leadership of P. E. Garrison the entire amount was raised and the remaining obligation was paid in full. Steps were taken immediately to invite the bishop to come at his first opportunity to dedicate the church to the glory

(Continued on page 13)

## BOARD OF EVANGELISM TO HEAR REPORT ON EVANGELISTIC CAMPAIGN

The Rev. Paul Bumpers, pastor of Clarksville Methodist Church, will report on The Methodist Church's recent evangelistic meeting in Washington, D. C., at a meeting of the North Arkansas Conference Board of Evangelism, Tuesday, January 20.

The meeting will begin at 10 a. m. at The Methodist Church in Beebe. The ladies of the church will serve lunch at noon.

Mr. Bumpers, conference secretary of evangelism, attended the Spiritual Life Missions meeting sponsored by The Methodist Church in December. The North Arkansas meeting will develop its plans for carrying out similar missions in each of the churches in the conference.

District directors of evangelism have been invited to attend the Tuesday session. The Rev. John McCormack of Jonesboro, conference board chairman, will preside.

Members of the board are the Rev. Edwin B. Dodson, Berryville, secre-

tary; the Rev. J. C. Wilcox, Brinkley; W. D. Murphy, Batesville; the Rev. Joel Cooper, Conway; Dewey Maness, Plummerville; Sherman Crabtree, Bentonville; the Rev. Jesse Johnson, Piggott; George Metclev; the Rev. Fred G. Roebuck, Ft. Smith; C. O. Bell, Greenwood; Harvey Morris, Blytheville; the Rev. Edward Coley, Leonard Circuit; Elbert Callahan; the Rev. Verlie Harris, Greenwood; Joe Pierce, Searcy; and Mr. Bumpers.

District directors of evangelism are the Rev. Guy C. Ames, Newport, Batesville District; the Rev. Harold Eggenberger, Russellville, Conway District; the Rev. Edwin B. Dodson, Berryville, Fayetteville District; the Rev. J. Clarence Wilcox, Brinkley, Forrest City District; the Rev. J. H. Hoggard, Van Buren, Ft. Smith District; the Rev. Garland C. Taylor, Osceola, Jonesboro District; the Rev. John Bayliss, Pocahontas, Paragould District; and the Rev. Ray McLester, Cabot, Searcy District.



"Along A Country Road"  
The North Arkansas Conference  
The Town and Country  
Commission  
The Methodist Church  
Hendrix Station, Conway, Arkansas  
Paul E. Martin, Bishop  
Rev. Floyd G. Villines, President  
Mr. Lester Hutchins,  
Vice-President  
Rev. David P. Conyers,  
Secretary  
Rev. J. Albert Gatlin, Executive Secretary



### LAY PREACHING IN THE RURAL CHURCH BY CHARLES A. STUCK

The booklet just off the press "Lay Preaching in the Rural Church" by Charles A. Stuck is indeed a splendid contribution to the work of our Church. The booklet, prepared by the Board of Evangelism is receiving widespread recognition. The program of lay activities as well as the total program of the church will be given additional strength because of this effort on the part of Mr. Stuck. The lay movement throughout the Christian world grows steadily. The testimony and witness by so many of our fine laymen will add much to the spread of the gospel. The Presbyterian and Episcopal groups are becoming more and more active in the field of lay preaching.

The Methodists, of course, were the progenitors of the movement in the English revival which went back to New Testament times for its basic motivation. Through the splendid organization of the lay activities in our church this movement will find more and more a place of real service. The District Superintendents and pastors will find great help in the total program of the church as the laymen enter in with this added

support. Our Conference has perhaps a greater number of men serving in this capacity than any other one in Methodism. Soon we hope that our goal, "a worship service every Sunday in every church," will be realized.

#### Sunday at McCrory and Fakes Chapel and Naylor

Sunday morning, January 11, brought the unusual pleasure and privilege of being with Brother John Glover and his good people at McCrory and Fakes Chapel. The morning service was a most enjoyable experience. The fine people of McCrory were most gracious and hospitable. They have just recently redecorated their basement which adds much to the attractiveness of their plant. The church school program has been improved by the setting up of separate worship services before study classes for youth and adults. Each division will be responsible for a brief devotional in its own quarters each Sunday. Added interest for both groups will no doubt result. In the afternoon we visited the Fakes Chapel church where there is each

We want to express our sincere thanks to the groups and participants listed below who have rendered a service or presented gifts to the Home during the month of December, 1952.

Sears, Roebuck and Co.—candy; Methodist Men's Club, Mena Methodist Church—canned fruits, vegetables and miscellaneous gifts; Stuttgart Grand Avenue Church—canned fruits and vegetables and assorted gifts; Asbury Church, Little Rock—green beans and potatoes; Mulberry Methodist W. S. C. S.—linens; Coles Chapel—clothing; W. S. C. S. Farmington Methodist Church—miscellaneous gifts; Mrs. Otho Odum, Walnut Ridge, Ark.—books; Mrs. E. T. Walcott—clothing; Eudora Methodist Church—clothing, canned fruits and vegetables; Ward Methodist W. S. C. S.—quilt; The Samelson Co. of Arkansas—candy; N. P. O'Neal, Hope—pecans; W. S. C. S. of Wheatley Methodist Church—miscellaneous gifts; W. S. C. S. of Vandale Methodist Church—canned fruit and vegetables and miscellaneous gifts; Hartman Methodist Church—blanket; Shirley Russell, Ozark—miscellaneous gifts; Larry Clark, Ozark, wash cloths; Deming Methodist Church—towel, etc.; W. S. C. S. of Leola

Sunday a Sunday School service with two preaching services each month conducted by the pastor. Again the spirit and fellowship was fine. A splendid group of loyal people assemble each Holy Day at this beautiful place to honor the name of the Lord. We enjoyed the service very much indeed. The day with the Glovers and these people was a high spiritual experience.

On Sunday night we were privileged to worship with the fine people at Naylor. Brother Thomas Nations, a Hendrix student, is pastor. A fine group of people were present including several members of other churches on the charge. After a brief period of singing it was a privilege to preach before this fine group. The courteous and cordial welcome from pastor, and family, and people made the evening one of delight.—J. Albert Gatlin

### NEW EDUCATION BUILDING AT HAMBURG DEDICATED

(Continued from page 12)

three class rooms, 12 by 18 feet, a rest room and a four foot hallway across the length of the building. It was built at a cost of \$20,000.00. It was paid for within less than two years. On Sunday evening, January 11th Bishop Paul E. Martin, assisted by Dr. William E. Brown, District Superintendent, and the pastor dedicated this new building in the presence of a crowded house of appreciative listeners. It was indeed a great day for the Methodists of Hamburg. Many were the expressions of gratitude for the presence of Bishop and Mrs. Martin.

### WARREN DEDICATES NEW SANCTUARY

(Continued from page 12)

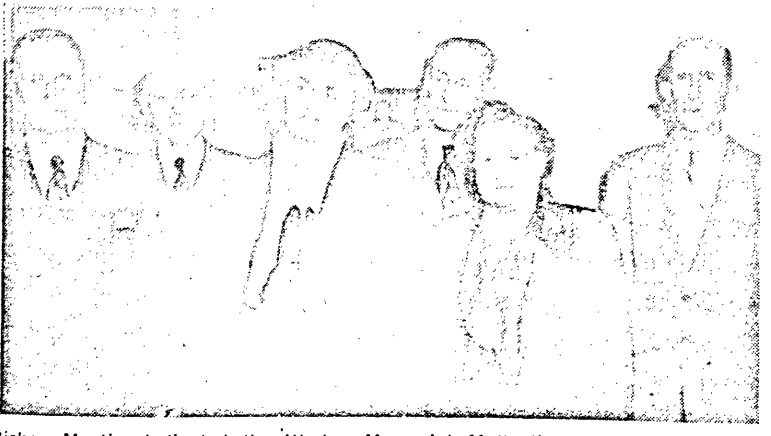
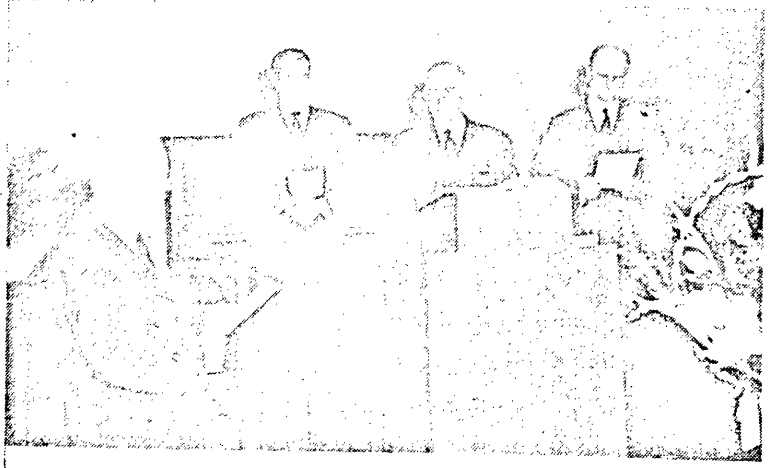
of God and the service of men, and this was done on Sunday, January 11.

Members of the building committee were: Louis Wilson Ederington, chairman, Carl Hollis, James O. Cuthbertson, Dr. M. T. Crow, Mrs. Louis Ederington, Mrs. DuVal L. Purkins, P. E. Garrison, Fred M. Holt, V. V. Godwin, V. B. Harris, Hugh Moseley Sr., and J. E. Stewart.

Methodist Church, quilt; McGehee Sub-District—miscellaneous gifts; C. B. Burns, Rt. No. 1, Lake Village—deer; First Methodist Church of Stuttgart, miscellaneous gifts; Primary Dept. First Methodist Church, El Dorado—miscellaneous gifts; Methodist Church of Siloam Springs—canned fruits and vegetables; Second Mile Class of First Methodist Church, Jonesboro—miscellaneous gifts; Mrs. E. Blackburn, Searcy—quilt; Progressive Sunday School Class, First Methodist Church, El Dorado—miscellaneous gifts; Methodist Church of Charleston—miscellaneous gifts; Methodist Church of Dover—miscellaneous gifts; Mrs. G. G. Dorris, Wynne—clothing; Mrs. E. D. Thigpen, Springdale—miscellaneous gifts; Dyess Sunday School of Methodist Church—miscellaneous gifts; Circle No. 2, Rogers Methodist Church—Miscellaneous gifts; The Sunshine Class, Glenwood Methodist Church—assorted gifts; Coal Hill Methodist Church—quilt; M. Y. F. of Dumas Methodist Church—assorted gifts; Cabot Methodist W. S. C. S.—assorted gifts; Mrs. Hazel Byrd—cookies; The Frost Bible Class, Texarkana—assorted gifts; J. E. Dulaney, Columbus, Ark.—clothing and quilt; Luxora Methodist Church—assorted gifts; Mrs. Floy Cope, Union Church, Rye, Ark.—quilt and assorted gifts; Mrs. Warren Riley, El Dorado—assorted gifts; Harrisburg Methodist W. S. C. S.—assorted gifts; Mrs. H. E. Terry, Jamestown, Ark.—quilt; Children's Dept. Norphlett Methodist Church—assorted gifts; Gentry Methodist Church—scrap books; Ora Couch, Fayetteville—Lingerie; W. S. C. S. of Methodist Nashville Church—assorted gifts; Wesleyan Service Guild, Pearl McCain Unit, Central Methodist Church, Fayetteville, assorted gifts; Mrs. E. O. White, Little Rock—glasses; Susanna Wesley Circle, First Methodist Church, Hot Springs, assorted gifts; Morrilton Circuit No. 2—food, canned goods and clothing;

Mt. Pleasant Methodist Church—canned food and cakes; Warren Church School, Junior Department, assorted gifts; Chas. R. Baber, gum; Fordyce Baking Co.—bakery products; Elaine Methodist Church—linens; Young Adult Class, First Methodist Church, El Dorado—assorted gifts; Holly Grove Junior M. Y. F.—assorted gifts; Crawfordville Methodist Wesleyan Service Guild—assorted gifts; Floyd Villines, Sr., Ft. Smith—canned foods and books; Sunshine Scatterers First Methodist Church, El Dorado—assorted gifts; The Mt. Ida Methodist W. S. C. S.—linens and assorted gifts; First Methodist Church W. S. C. S. of Earle—assorted gifts; Primary Department, Clarksville Methodist Church—mittens and miscellaneous gifts; Junior Class, Rector Methodist Church—assorted gifts; M. J. Pruniski, United theatres, N. Little Rock, fruit, candy and cut outs; Mr. and Mrs. Chester E. Hutchinson—assorted gifts; Kindergarten of England Methodist Church—assorted gifts; Delight Methodist Church—canned foods, note books, pencils, etc.; Wesleyan Service Guild, Lincoln Methodist Church—linens; Bensky Furrier, Little Rock—neck pieces for little girls; Lamar Methodist Sunday School—assorted gifts; Lenoire Women's Bible Class—assorted gifts; Children's Department of Lenoire Methodist Church—radio; H. D. Davis, Wades Chapel—towels and food; Oakes Chapel Church, Rt. No. 2, Rogers—assorted gifts; The Methodist Church, Siloam Springs—assorted gifts; Junior Dept. Grand Avenue Methodist Church, Hot Springs—tooth paste, linens etc.; Omaha Junior Sunday School Class—assorted gifts; Women's Church School Class, Moorefield Methodist Church—towels; M. Y. F. Bruce Memorial Church, Bievin—assorted gifts; Leola Methodist Church—assorted gifts; Junior and Intermediate Department, Levy Methodist Church, N. Little Rock—assorted gifts; fruit; M. Y. F. Beech Grove Methodist Church—canned food; Louise Bozerce, Junction City—assorted gifts; Joiner Methodist Church W. S. C. S.—assorted gifts; Chidester Methodist W. S. C. S.—wash cloths; Watson Methodist Church—fruit, nuts, candy, pop corn; A. J. Wilson—canned food; Wesley Methodist Church, Pine Bluff—canned food and assorted gifts; Maynard Methodist Church—canned fruit; Lepanto Methodist Church—canned food and assorted gifts; W. S. C. S. of Jackson St. Methodist Church, Magnolia, tooth brushes, tooth paste, soap, etc.; Bobby Reese, First Methodist Church, Little Rock—books; W. S. C. S. of Pleasant Plains Methodist Church—quilt; Primary Class, Perryville Methodist Church—candy; Green Forest Methodist Church School—canned food and candy; Wesley Memorial Church, Conway, Juniors—food, canned goods and assorted gifts; Geyer Springs Methodist Church, youth division—canned food and candy; Sedgwick Methodist Church—candy; Mrs. Nelson Thornton—gifts; Parker's Chapel Methodist Church—assorted gifts and clothing; Magnet Cove Methodist Church—quilt, clothing and assorted gifts; The Oakland Methodist Church—towels, soap, canned food etc.; Newport YBMA—candy.

### WESLEY MEMORIAL CHURCH DEDICATED



Bishop Martin dedicated the Wesley Memorial Methodist Church building during appropriate services, Monday evening, January 12. Shown presenting the building for dedication is W. M. Hudson, Wesley Memorial laymen. With Bishop Martin and sharing in the Dedication Service are (l) Rev. James Shelton, Wesley Memorial pastor, and Rev. Robert E. L. Bearden, Conway District Superintendent. In lower picture, members of the Building Committee include, l to r, 1st row, F. O. Phillips, Mrs. F. D. Rhode, Mrs. May Goad Jones; 2nd row, W. M. Hudson, A. H. Langford and S. S. Dean. Other ministers participating in the service included Rev. A. H. Dulaney, former pastor who led in construction of church building, Rev. James S. Upton, Professor of Religion, Hendrix, and Dr. C. M. Reves, former Conway District Superintendent and now Vice-president Hendrix College. A large congregation was present for the occasion.



## ARKANSAS-LOUISIANA

Methodist

Youth

Fellowship

NEWS

### YOUTH MONTH IN THE LOUISIANA CONFERENCE

April will be Youth Month in the Louisiana Conference, according to an announcement by Miss Bettie Rea Fox, Conference Director of Youth Work.

The Conference officers are:

President, Kennon Moody, Shreveport

Vice-president, Lamar Robertson, Lake Charles

Secretary, Betty Willis, Shreveport

Treasurer, Jim Donaldson, Shreveport

Publicity Chairman, Peggy Donaldson, Lake Charles Commission Chairmen are:

Missions, Ed Lucas, Shreveport

Community Service, Mary Law, New Orleans

Recreation, Lynn Jordan, Lake Charles

### WITH THE SUB-DISTRICTS

The Twin Cities Sub-District, including the ten churches of Monroe and West Monroe and Sterlington and Fairbanks, met at Memorial Church, Monroe, Sunday afternoon, January 11. Tom Naff, president being ill, Rev. D. M. Felder, counselor, presided. Three musical numbers were given by the Nelson family of Memorial Church. Dr. Mark Lower, assistant director of Louisiana Moral and Civic, addressed the youth, urging them to accept responsibility to blot out "The Fourth Great Killer—Ethyl Alcohol." The young people and pastors adopted a plan to hold a Sub-District youth revival in April. Committees were elected to promote

plans for the revival. Dates were set for the M. Y. F. essay, "What Beverage Alcohol and Other Narcotics Would Do to Me if I Indulged in Them." The local church contest will be held on March 1; the district contest March 14, and the state-wide contest at Alexandria, First Methodist Church on March 28, at 10:00 a. m.

The Grace Curtis Sub-District held its regular meeting at Piggott First Church on January 12 at 7:30 p. m. The theme for the program was "Old Things Are Passed Away" which was presented by the young people of Piggott. A solo was sung by Marilyn Stallings. Beverly Underwood, president, presided. Fifty-eight were present. Rev. Ed Coley announced the training school for counselors and M. Y. F. leaders, which will be held at Rector First Church, January 29. A meeting of the counselor, presidents and pastors was held after the business meeting. Games were directed by Miss Hettie Lou Wilson of Paragould. Refreshments were served by some of the women of the Piggott Church.

A Sub-District meeting of the churches of Clinton, Damascus and Leslie met at the Leslie Methodist Church, January 11, at 2:30 p. m. for another Sub-District meeting. There were 36 in attendance with Clinton 8, Damascus 9 and Leslie 19. The meetings are held regularly once a month. The Clinton Church will have Mrs. Coliman with them on January 22, 23 and 24 to hold a meeting. Damascus and Leslie will also attend. The next meeting will be on February 8 at 2:30 p. m. at the Clinton Methodist Church.

## METHODISTS WILL TAKE LARGE PLACE IN NAT'L COUNCIL PROGRAM

By Ralph Stoddy

AS it has about once in a decade, Methodism can again take pride in the honor of providing the leader of the Nation's top inter-church organization.

But this time there is a difference. When Bishop William C. Martin of Dallas, Texas was installed as president of the National Council of the Churches of Christ in the U. S. A. in Denver, December 12, it was to preside over a vastly more inclusive body than his Methodist predecessors had headed.

The National Council of Churches, formed by the merger in 1950 of twelve varied interdenominational bodies, brought into existence America's largest religious organization.

While involving more U. S. church members (34,081,000) than the Roman Catholic Church (28,700,000), they are not quite comparable, since the National Council is what its name implies—a "council of churches" and in no sense a super-church.

The denominations composing the Council do not insist on doctrinal uniformity but work together in the areas they hold in common. Member churches include practically all of the major Protestant and Eastern

Orthodox bodies except Southern Baptist and some Lutheran groups.

The total numbers in the National Council are so great and the variety of religious activities so widely representative that few would question that whoever is its president holds America's top religious office.

### Methodists Strong for Cooperation

When Bishop Martin took the gavel from his predecessor, the Right Reverend Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, he was the sixth Methodist to hold a similar position.

The former Federal Council of Churches, one of the central uniting bodies, had as its founding president, Bishop Eugene R. Hendrix of the former Methodist Episcopal Church, South. Other Methodist bishops to hold its highest office have been Francis J. McConnell, Ivan Lee Holt and G. Bromley Oxnam. Another president was Dr. Frank Mason North, long Methodist foreign missions secretary and best-remembered as the author of "Where Cross the Crowded Ways of Life."

### New President Well Qualified

Bishop Martin, the new president, dates the birth of his ecumenical in-

(Continued on page 15)

## LATIN AMERICAN YOUTH HEAR THE GOSPEL GLADLY

By GEORGE P. HOWARD

"REMEMBER that in my country we still have humble priests like myself," said a Colombian Roman Catholic priest to me as we separated at the airport in Santiago, Chile. We had travelled together from Buenos Aires and we gradually got into conversation. He was returning to his country after a vacation and study trip through several of these southern countries.

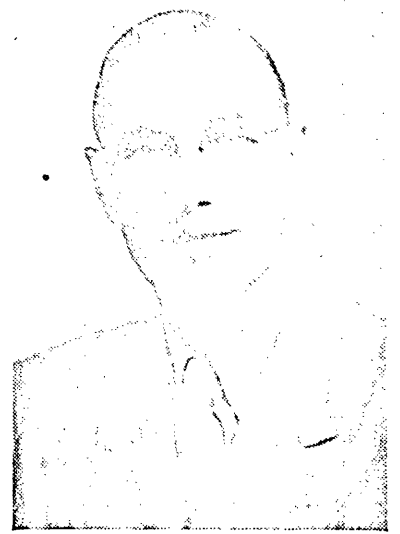
"What do you think of Argentina?" I had asked him. "And what impression did your Church make on you?"

"Well," he answered, "I am still puzzled. I had hoped to meet some of the bishops or other members of the hierarchy. I tried to arrange some interviews, but it was impossible. The hierarchy in Argentina is a class apart and evidently inaccessible to humble parish priests like myself. I have come away from Argentina greatly worried over the situation of my Church."

A Chilean who stood near spoke. "Here in Chile we rub shoulders with bishops and archbishops," he said. "But on the Argentine side of the Andes the hierarchy plays the part of a proud aristocracy, supported and financed by Peron's military dictatorship. Here in Chile we have separation of church and state and consequently the church is a little more democratic and a little closer to the people." Then it was that my Colombian friend reminded us that there were still humble parish priests in Latin America.

The army in Argentina also forms a separate caste. You will never see an officer, at least in uniform, in a coffee shop or in any of the popular gathering places. In stride and bearing they incarnate the hauteur of Prussia. Rarely is a military uniform seen on the boulevards or in plazas where the crowd takes its evening stroll. It is very different in Chile. Army and navy officers are close to the people. They are approachable, friendly and human.

I recently spent two months in meetings in Chile. From Santiago I went south first, to Concepcion, stopping off at five or six towns on the way. One of them was Chillan, almost completely destroyed fifteen years ago when 20,000 people were killed by an earthquake. It is being rebuilt as a model city—wide streets and fine modern, earthquake resisting buildings—an effective testimony to the energy and planning ability of the Chileans. An outstanding experience here was my address to over 300 young men in the Normal School, all of them preparing to teach. "Youth Facing a World in Revolution" was my topic. (What is happening, what caused it and what can we do about it, were my three points). The principal had said to me as we waited in his office for the assembly hour, that he sympathized with us evangelicals; said he thought we were doing a great work. He had been present the evening before at our meeting in the local Presbyterian Church. "I'm with you folks," he said. Then we went to the hall where his students were gathered. I wish you could have seen the intense attention with which they listened. Not a movement or a sign of restlessness. What a privilege to be able to point to the Christian way of life before such an eager



GEORGE P. HOWARD

group of young men. God grant that the seed sown in those young minds and hearts may bear rich fruitage.

In Concepcion, an important city and university center, poor publicity and the silence of the press seemed to presage a poor week. I suppose discouragement and a feeling of helplessness lead us to lean more heavily on divine resources of strength. The very first church meeting was the best we had had in several weeks of meetings in other towns. Something or "someone" was there supplementing our weak efforts. I have seldom felt more powerfully the lift and inspiration of a directing Presence that took control and turned defeat into victory. It was our first meeting, and we thought that it would take several meetings to warm things up, but that very night we got results: eight new people took the decision for Christ and later came up and signed the consecration cards, and I am sure that a number of the church members also were warmed up.

Two evenings later I gave an address at the University. The president had urged the students to attend and he himself was there on a front seat. We had a splendid group of students—someone counted over 350 of them. "Come again soon," said the president. A few days earlier, so I was told, in a student council meeting, some students had complained that the University was simply a machine for turning out professionals and engineers. The president defended his institution; but it is evident that there is a growing feeling that the university ought to be emphasizing spiritual values more than it does and so prepare students for living a life as well as following a career. Our message came in very well after this student complaint.

Two great experiences among others stand out in the Santiago campaign. A prominent Chilean judge came in to one of our meetings. The singing, a deeply felt and beautifully expressed prayer by the pastor, the reading of the Scriptures and then the message. "This is what I have been seeking for years," he said later to the pastor. There was a different look on his face. He had discovered Someone. The other experience was that of an address to the students of the engineering and manual arts department of the University. Seven

(Continued on page 15)



# BANKS DOYLE AND HIS DOYLINE FRIENDS

## A TRIBUTE

JUST before 10:00 o'clock February 23, 1947, I walked up the steps of the little white church at Doyline, Louisiana, to meet for the first time, my newly assigned congregation. At the door a stout, neatly dressed man was extending a warm greeting to every arrival. He was Banks Doyle, from whose family Doyline derived its name. I was especially impressed by the sincere quality of his hand clasp, his pleasing personality and his deep gentle chuckle as he introduced me to my new parishioners.

"Brother Law, Mrs. Stillmon Willis, Virgie we call her; teacher in both the public and Church School; lover of children, and beloved by them." I learned later on that it was this love for children that caused her to dedicate the full power of her quiet, glowing personality to the children of the community. Her own lovely family is evidence of the sincerity of her Christian character. To know her was to know what Christ was like; you could feel Him in her presence. This same presence was at her side when she suffered and waited so patiently for Him to lead her through the shadows to the life transcendent.

"This Mrs. Willis has a mother-in-law, Mrs. Gladden Willis, who is confined to her bed. She has suffered for years. See her as soon as you can; it will make you a better man." When later I met her, her room was radiant with cheer and hope. Thankful that God had given her such a faithful husband and such loving children who ever surrounded her with devotion and tenderness. Her home was full of love and her room was full of God.

"This is Mrs. Emma Watson, another pioneer mother whose family has been a blessing to the community. She loves folks and flowers. The floral piece on the altar table proves her taste and skill." I found her a lonely person whose husband had long ago passed on, and the children had fledged and fled. I would find her screened with dahlias or roses, smiling her pleasure in their luxuriant response to her care. Then in the little garden, conquering loneliness with a trowel she, her garden and God! I think of her up there looking though the Gardens of God, thinking how the children will enjoy it when they get home—they love flowers too!

"This is Jo Ann Wilson, a young queen; there are no better . . . the longer you know her the more you'll understand." She soon became Mrs. John Stillmon Willis Jr. Her happiness was of short duration, but intense. The last suffering days of her young life were brightened by an unfeigned faith. When her feet touched the chilly waters, she clasped more firmly the hand of her Guide and triumphantly emerged into the Life Transcendent.

"This is Brother Gray Perritt, a faithful attendant over many years. He is always present at meeting of our official board." And Brother Gray was soon to become a lingering sufferer. But the pastor found him trusting in God for the strength to endure unto the end. It came with rest and peace.

"This is Sister Lollie Fisher—God doesn't make more devoted mothers or more consecrated Christians; always busy to make others happy; you can depend on her." This statement did not contain all the good

things that inhered in this Godly mother and friend. She emptied her life into service, and the happiness of others, as evidenced by her faithful son and loving daughter.

"This is Brother Clyde Thompson, member of the legislature and also of Official Board; We all revere his judgment and advice." Little did we dream that his associations with the church were so near their termination! When the call came, how firmly and submissively he faced the verdict of his physicians! "Only a short time to go." When the end neared he showed a faith that only belongs to a Christian; ever trying to lessen the worries on the minds of his loved ones who stood by; greeting his friends with a smile and the little characteristic wave of the hand. What a vacancy he left.

"There is another young man," he said when there was a pause, "who is now in the hospital, a war casualty, who will be glad to see you. He is John McIntyre. He married one of our sweetest Doyline girls—Maggie Lee Cawthon." I met them only to learn he was not to be with us very long. The devotion of his little wife and the presence of God helped him make the crossing; while the loved ones left behind, are on their way to the gate where he waits; wife and baby girl.

"This is Brother Joe Wood. Punctual and reliable as time clock; never fails to come early to see if the rooms are warm for the children; he never fails duty, church or friend." It was just like him. After his stroke he suffered for five long months without being able to express his thoughts either by voice or gesture, to his loved ones. But they gave him constant evidence in tender care, and his smile was the recognition. Long and patiently did he wait before rest and peace in the arms of his Saviour. Dear Joe!

What a joining of the ranks in one pastorate! In less than five years they have all been called for coronation, leaving behind them a legacy of love, a happier and lovelier world for us, because they touched it! Each has ceased to meet for worship in our little sanctuary, only to enter the portals of pearl and meet face to face, Him whom they worshipped in the little Doyline church!

Now Banks has gone to join them; who for many years, he had welcomed to our house of worship; now they have welcomed him into the Temple not made with hands. It must have been like a home-coming to be met by such a group of life-long friends.

Banks grew up in Doyline, fostering every move that would make it a better town in which to live and grow families of Christian citizens. He considered the church the best means to that end and here he gave his best efforts. He married Miss Annie Kate Nelson of Houghton. The family has one daughter, Mrs. Dorothy Vernon, and Dorothy has one little son, Frederick. He and Grandfather were constant companions, exhibiting an attachment pathetically tender. Usually we allow the adults to absorb most of our sympathies, but when that bewildered little face began to register its fears and feelings, and looked from the quiet face of his life-time pal to mother and grandmother for explanation; trying so hard to understand what had happened; we wondered what sounding line could mea-

sure the depth of suffering in that baby heart! They will tell him where Grandfather has gone and he will be ready to start on the road that will lead him there. And now, Annie Kate, Dorothy Geste, Little Frederick, and Bascom, his only brother, may the heart strings that bound you here, draw you there!

In closing we cannot forget the sorrowing loved ones of these listed above. Brother Gladden Willis, although surrounded by most of his family, is lonely without his Anna. To him, his four sons, Stillmon, Henry, Shirley, Tump and Loye and the two daughter, Mrs. Trammel, and Gussie; and the grandchildren.

To Stillmon, John Stillmon, Betty, Martha, Gladden and Sallie;

To Neechie, Sybil, Loy, Dan and Carol Ann;

To Ina and Nettie; To Earnest Per-

ritt; To Ella Francis and her brother;

To Lizzie, Dorothy and Gordon; and to Maggie Lee and little Merilyn, we pledge our perennial sympathy, love and prayers till we meet again.—H. M. Law, former pastor

## METHODISTS WILL TAKE LARGE PLACE IN NATIONAL COUNCIL PROGRAM

(Continued from page 14)  
terests to his studies in the University of Aberdeen, Scotland. More recent expressions of his concern for an interchurch program were his attendance of the initial Assembly of the World Council of Churches in Amsterdam, Holland in 1948 and in the leading part he played some months ago in the Southwestern Convocation of the National Council in San Antonio.

The new president had come to the attention of the General Conference 1938, which made him a bishop, by reason of the successful administration and powerful pulpit he had given the 4,000-member First Church, Dallas. In spite of pastorates almost entirely urban, the Associated Press heralded the election of a one-time country preacher to this lofty seat in the religious world.

### Brown Reads Home Missions

Dr. Earl R. Brown, New York, general executive secretary of the Division of National Missions of The Methodist, was made the chairman of the Division of Home Missions of the National Council. This position makes him a vice president of the entire organization.

A widely-known Methodist layman, Dr. Arthur W. Flemming, president of Ohio Wesleyan University, former U. S. Civil Service Commissioner and recent appointee of President-elect Eisenhower, was conspicuous at Denver. Chairman of the Division of Christian Life and Work, an office to which he was reelected, he presided at the opening dinner meeting of the Assembly.

Dr. John O. Gross of Nashville, who heads Methodism's Division of Educational Institutions, is chairman of the National Council's Commission on Christian Higher Education. This embraces an Interseminary Commission and a Section on the Ministry.

### Methodists in Staff Positions

While the members of the Assembly, its General Board, Divisions, Central Departments and Commissions, add up to more than 4,000 persons and provide a representative cross section of the member-churches, it is the employed staff who are, for the most part, the working force and who carry out the direc-

## "A LIVING AND HOLY SACRIFICE"

(Continued from page 6)

God does have a definite plan for every person's life and that plan can be discovered. It is not hidden but in devotion it becomes increasingly clear to that person. The Psalmist speaks a word in season when he says, "In all thy ways acknowledge him and he will direct thy paths." The recognition of our sovereign Lord is the key to the deepest devotion of our lives and highest joy.

What then is the basis for this stewardship of life? What motive will impel us to fully dedicate our lives to Him? Will fear be the basis of this consecration? If fear is the basic drive then dread instead of joy will inhabit our souls. Will we make this dedication on the basis that if I do this God is bound to do what I want? Is not the true foundation on which to build the dedication of our lives found in God's love? Paul gives the basis, "I plead with you by the compassion of God" to present all of life to Him. God's compassion! His active and ever-present love is the solid and eternal foundation upon which to build our lives in devotion to Him. A God of infinite love is seeking the redemption of the each person and our world through a voluntary response to that love. We are at work with Him in making His will known among men. Can there be any higher hope for human hearts than to be found in His family, at work on His tasks?—RB

tives of the Council.

Selected on the basis of training and ability for the job rather than according to any pattern of denominational quotas, this method results in the requisition of top talent from practically all the communions with Methodism having its share of leaders in these key positions.

### Eighteen Methodists on General Board

Following are the names of those elected by The Methodist Church to represent it on the top governing board of the National Council: Dr. C. A. Bowen, Mrs. Frank G. Brooks, Dr. Earl R. Brown, Bishop Fred P. Corson, Dr. Harry Denman, Dr. J. A. Engle, Bishop Arthur J. Moore, Dr. J. Earl Moreland, Mr. Ray H. Nichols, Bishop G. Bromley Oxnam, Dr. Theodore H. Palmquist, Mr. Charles C. Parlin, Dr. J. Manning Potts, Bishop Marshall R. Reed, Dr. John Q. Schisler, Dr. Eugene L. Smith, Bishop W. Angie Smith, Dr. Paul D. Womeldorf.

## LATIN AMERICA YOUTH HEAR THE GOSPEL GLADLY

(Continued from page 14)

hundred young men are enrolled and they have their own assembly hall. The address was announced for 4 o'clock when classes are over for the day. The attendance was voluntary. What was our surprise to have nearly 500 students crowded into the lecture hall. They gave us perfect attention and warm applause at the end. Not a student left until we left. As we walked down the aisle they rose in a body and stood as we walked out. "I have never seen them do that before," one of the professors said to me. "Usually they rush out to get home as soon as the address is over."

The story of what Christ can really do for us in this world crisis grips the attention of Latin American youth.

# 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 FEBRUARY 1, 1953 DOES DOING GOOD DEEDS MAKE ONE A CHRISTIAN?

READ THE ENTIRE LESSON FROM YOUR BIBLE:  
Matthew 19. Printed text: Matthew 19:16-26.

GOLDEN TEXT: Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his possessions." (Luke 12:15)

We are beginning Unit V to day: "SOME PRINCIPLES OF CHRISTIAN LIVING". The aim of this four session unit is "to help students discover some of the basic principles of Christian living."

### A Look at the Scripture

We have two paragraphs of Scripture in the printed text of our lesson. The first tells of a rich but dissatisfied man who came to Jesus seeking help. This man was seeking eternal life. He is to be commended for this. There is no greater good that man can seek. He felt this life would come to one as merit for some good deed done. He, therefore, raised the question, "What good deed must I do, to have eternal life?" The Lord reminded him that God is the source of all goodness, and then mentioned the commandments to him. The man further questioned him as to which of the commandments he referred to and Jesus went on to mention a half dozen of them, all of which had to do with morality. The man insisted that he had kept all of them from his youth. The chances are he had kept all that Christ mentioned except the last. The last was "You shall love your neighbor as yourself". The rich man was not keeping this particular commandment for no one can love his neighbor as himself and be selfish with his material possessions.

The Lord sensed what the man's trouble was. He was so much in love with his possessions that so long as he had them he would never be able to reach the goal he had set for himself. To be an out and out Christian, with the assurance of eternal life, one must put God first. Jesus realized that this man would never be able to do this so long as he had these possessions. He, therefore, told him "Go, sell what you possess and give to the poor, and you shall have treasure in heaven; and come, follow me." This was quite a big order. We are told that when the man heard this "He went away sorrowful; for he had great possessions."

The second paragraph of the printed text tells how the Lord used the activity of this man to get across a great truth to his disciples. "Truly, I say unto you, it will be hard for a rich man to enter the kingdom of heaven." Then he proceeded to use a figure of speech to emphasize this idea: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." We are told that the disciples were greatly astonished at this idea and raised the question, "Who then can be saved?" This astonishment came about through the fact that for years the Jews had taught that for the most part possessions were a sign of the righteousness of the one who held them; they proved that the possessor was in favor with God. They also taught that salvation

came through the keeping of the commandments. Here was a man who had, for the most part, kept the commandments all his life. He was wealthy which proved to their minds that he was in favor with God. According to their way of thinking, as based on their previous training, if a person like this could not be saved, then no one else could.

Some have tried to tone down and explain away the statement the Lord made about the camel going through a needle's eye but all to no avail. His very next statement shows that he was speaking about a thing that was humanly impossible. He went on to say, "With men this is impossible, but with God all things are possible." It is possible for God to save any rich man who will meet the plan of salvation. In fact some of the greatest Bible worthies have been very wealthy men. This is the only rich man spoken of in the Bible who was commanded to give away all he had. There were very obvious reasons for this. One was, he was so much in love with his possessions that he could not keep any of them and at the same time give God the first place in his heart. No person can be a child of God without putting him first. Another reason was the fact that the Lord was calling this man not only to accept him and his way of life but to go with him in his travels as was the case with the Twelve. Had he gone along he might have taken the place of Judas in that group, and today we might be reading a Gospel written by him.

With regards to wealth, there are a few things we need to keep in mind. One is the fact that money is not harmful in and of itself. It may prove either a curse or a blessing to the person who has it. It all depends on the attitude he takes toward it. If he got it honestly and uses it unselfishly, as a steward of the Lord, it will prove a blessing. No person really owns what he has in his possession; he merely holds it for a time as a steward. He holds it to be administered, in the name of the Lord, for the good of others. A Christian must live a life of sharing. When one thus uses what he has in his possession he is laying up treasures in heaven. I Timothy 6:10 is usually misquoted. We often hear people say, "Money is the root of all evil." That is not the true rendering, it is rather "The love of money is the root of all evil." There is quite a difference in the two statements. One might have a million dollars and be using it well for the good of others and thus prove that he is not in love with it, while on the other hand a person might be flat broke and yet be in love with money.

Christ never taught that it is a sin to be wealthy, but he did teach

that it is dangerous to be wealthy. The Bible tells us that "Where much is given, much will be required." Wealth brings its advantages but it also brings responsibilities. We are in a world today that is filled with suffering and privation. There are millions of underprivileged people who go to bed hungry with suffering and privation. There are millions of underprivileged people who go to bed hungry every night. God wants his more fortunate children to share with them. The more wealth one has in his possession the greater are his responsibilities for sharing.

### What This Man Had in His Favor

This man was rich, and as stated above, money well used can prove a great blessing. Think of the good that many rich people have done with their money.

This man was a ruler. This means that he was either a member of the Sanhedrin or a ruler of one of the local synagogues. He had influence otherwise he would not have had a responsible position. Think what he might have done had he become a consecrated follower of Christ.

This man was a clean moral person. He had kept all the commandments which dealt with morality. He failed, however, at the highest point of all. He did not love God with all of his heart, soul, mind, and strength, and his neighbor as himself.

Another virtue was his dissatisfaction. In spite of all his wealth and his good clean life, he was not satisfied. He felt that something was lacking in his life. He was wise enough to come to right One to seek help.

### Things Against This Man

He was selfish. He loved his possessions more than he loved God and the poor.

He thought that eternal life came through merit rather than faith. He felt that he could earn it by doing some good deed. He was thinking in terms of legal righteousness rather than that which comes by grace through faith.

This young man was a bit shallow. He lacked the strength of character to continue on his quest for eternal life when he learned what it would cost him. It is true that he went away sorrowful but he wasn't sorry enough to make the sacrifice.

We do not know this young man's name, but he will always be remembered as the man who made the great refusal. He was not satisfied with his money before he came to the Lord. His dissatisfaction was the cause of his coming. We can rest assured that he was less satisfied with it when he went away than he was when he came. He sold his soul for that which does not satisfy. He thought he kept his money but in the end he lost both soul and money. In spite of his intelligence along other lines he was dull in his estimate of values.

### The Lesson Applied

In making this application let us note our theme again: "DOES DOING GOOD DEEDS MAKE ONE A CHRISTIAN?" At least the rich young ruler thought so. He imagined that the Lord would tell him some good deed to do and that as a reward for it he would receive eternal life. We can't blame him too much for having this attitude. All of his life he had been taught that salvation was by works. The race to which he belonged still feels that way about it. The great Apostle Paul spent a lifetime trying to convince

the people that salvation is through faith and not by works. Grace means the unmerited gift of God. It is something that God gives not because man has by works but it is given to man through Christ. God loves man. This salvation the world and gave his Son. Man did not and could not earn gifts. They were given to cause of love. Man's salvation up in these gifts. The only way to have it is to accept it as a gift from God. Man must trust, not in what he has done for himself, but what another has done for him.

This salvation brings one into a family of God. One gets into it as a blood-relative by birth. It is the way people get into the family of God. That is what Christ told Nicodemus "You must be born again." As a matter of fact Nicodemus was already a good man. He was a member of the Jewish Church and not only so he was a member of the Sanhedrin. He was a student of the Bible and a scholar in Israel. Yet Christ told him "You must be born again." The young ruler, he had been taught that salvation comes by works. Being born again need not be a spectacular experience, and will take place when it reaches the children. Children, for example, grow up in Christian homes, in the church and church school, reach this goal so gradually through the process of teaching that they never have an upheaval in their lives. They do, however, make their decision for Christ and his way of life.

In the light of the above thoughts we are ready to say that the doing of good deeds does not make one a Christian. This does not mean, however, that good works are not important. If the rich young ruler sold all of his goods and gave the proceeds to the poor and had repented at that point he would not have become a Christian. Christ would stop by merely telling him to do a good deed. He went on to tell that after he had done that he was to come and follow him. It would have been the following of Christ rather than giving all his wealth to the poor that would have made him a Christian. We work, therefore, to make ourselves children of God, but because we are his children, God has work for all his children to do. Work will not make us Christians but failure to work might cause us to cease to be Christians. Christ the Vine and as Christians we are the branches, but if we do not bear fruit we will be cut off and will die and be cast into the fire. The initial state of our salvation depends upon the grace of God, but our continued harmonious relationship with him depends upon fellowship with him in prayer and work.

## GOWNS

Point and Shot  
Headquarters to  
RELIGIOUS SUPPLIES

Church Furniture • Stoles  
Embroideries • Vestments  
Hangings • Communion  
Sets • Altar Brass Goods

National