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NO. 26

A Worldwide Birthday Party

By Richard C. Baker

TWENTY-FIVE MILLION METHODISTS are putting finishing touches this week to their plans for a worldwide birthday party. On Sunday, June 28, they will celebrate the 250th anniversary of the birth of the first Methodist of them all—John Wesley.

From a homely, thatch-roofed parsonage in Epworth, England, in 1703, John Wesley began a life the influence of which has never been exhausted. His labors produced a church that today circles the globe, is the largest single Protestant denomination in the United States, and upon its churches, hospitals, orphanages and homes, colleges and universities, missions and other religious enterprises the sun never sets.

"Do all the good you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can." Rules of life like this, in the words of Wesley himself, have given the people called Methodists their infectious genius. Their founder went about doing good over 225,000 miles of eighteenth-century England, and his followers have never slackened the pace. In religious reform, the growth of democracy, prison reform and the hospital movement, anti-slavery programs, education and medicine, Wesley and his Methodists—"doing all the good they can"—have left their mark.

Methodism, which traces its origin to Wesley's birth 250 years ago this month, is a religious movement stressing faith and works. Although he was an argumentative Oxford debater, Wesley left no requirements of creed or dogma to which his followers had to conform. "The distinguishing marks of a Methodist," Wesley once said, "are not his opinion at all. I am sick of opinions; give me an humble, gentle lover of God and man." Wesley promoted no sharp clashes with the oldest traditions of Christian orthodoxy. He brought no new creed or doctrine. He was himself an ordained priest in the Anglican branch of the holy catholic church. But he refused to bother his head with dogmatic matters. "Is thy heart right?" was to him the pressing question. In his thirty-fifth year he had undergone a momentous experience when he felt "my heart strangely warmed within me," when all doubt and confusion left him and he suddenly was in possession of all his faculties in clear focus, and it was this kind of "experience" that stood at the center of his faith. The personal relation of each believer with God and Jesus was the heart of the matter for Wesley. In his lifetime he opened the way to sharing this experience with thousands of his countrymen, and it remains the cornerstone of Methodism's religious message.

But never separated from this religious emphasis in the church of Wesley and the Methodists was an equally stout emphasis upon acting like a Christian. It was never enough to feel like a Christian; Methodists had to work like Christians too. And Methodists have been known for 200 years as the "workingest" church in the world.

When Wesley saved a sinner, it was expected that there would be some immediate evidence of his salvation. Personal lives that were notorious for drunkenness and debauchery and poverty and sickness were changed overnight into models of temperance, health and thrift. Not only personal habits felt the correction of Wesley's influence, but good Methodists were also required to tend the sick, care for the aged

and the orphans, and take an active part in all kinds of social reform. Their roles in the anti-slavery movement in Britain, for example, were illustrations of their active social gospel.

With such fiery mixture of religious concern and social passion, the Methodists have in two centuries engraved their name upon the history of the world. For example:

Wesley developed a dispensary in London and wrote a book on simple health. From that beginning, in the United States alone, have come 71 Methodist hospitals, plus 126 hospitals, dispensaries and medical centers abroad.

Wesley opened the first Methodist home for aged. Today in this country there are 64 such homes for men and women in their golden years.

Wesley did not forget the homeless children. American followers of Wesley today maintain fifty Methodist orphanages, and there are 126 Methodist social centers throughout the world.

Himself a Master of Arts from Oxford and an avid reader who developed the art of consuming his books while on horseback, Wesley is the spiritual father of 126 Methodist colleges and universities in the United States alone.

It was Wesley who opened the first Sunday school on record. From that beginning came 38,071 Methodist church schools in this country, registering 6,141,284 pupils, administered by more than half a million officers and teachers.

Wesley kept a journal which is one of the classics of English literature. He wrote letters by the hundreds, also books and pamphlets. From this concern for the printed word has come an enterprise in the United States known as the Methodist Publishing House which in 1952 did a business of 15.5 million dollars.

When his followers found no place in which to worship, and he was forced to preach to them from the pitheads of mines and from the public greens of villages, Wesley opened "shelters" for the spiritual housing of his followers. The so-called "chapels" of the Methodists had begun to dot the English landscape before their founder died in 1791. Today there are nearly 55,000 Methodist churches in America alone with a total valuation pressing two billion dollars.

Wesley was a missionary, whether to the colony of Georgia, or the slums of London, or the hills of Wales, or Ireland. The American Methodist Church today maintains 1,275 missionaries abroad, with churches in forty countries and the gospel being preached in 127 languages

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A WORLDWIDE BIRTHDAY PARTY

(Continued from page 1)

These are some of the examples of the heritage of Wesley.

John Benjamin Wesley was born on June 28, 1703, in the rectory of Epworth, Lincolnshire, the fifteenth child of Samuel and Susanna Wesley. Both the parents were gifted people and highly trained among their contemporaries. Samuel Wesley was a poet and writer, Oxford graduate, unimaginative and plodding as a pastor, frequently the object of violence among his parishioners, loving as a father, but inclined to poverty and debt. When he was two years old, young John watched his father led away to debtor's prison for a time.

Susanna Wesley, sometimes called "the mother of Methodism," was a striking beauty and one who in her teens was well known for her knowledge of Latin, Greek and French and her discussions of theology. Both Samuel and Susanna were children of rectories of the Church of England. Susanna maintained a strict regimen for her children, taught them their first lessons when they reached the age of five, and served them as wise counselor throughout their years. It was she who sent her son to Georgia with her blessing, "If I had twenty sons I should rejoice that they were all so employed, though I never saw them more."

Young John learned his alphabet and how to read a short prayer on his fifth birthday at his mother's knee. When he was six, the thatched roof of the rectory caught fire one night and threatened to engulf the entire house. The Wesleys escaped, all except John who was asleep in the attic. Finally awakened by the smoke he clambered to a window sill and screamed for help. Two neighbor gentlemen, mounted one upon the back of the other, climbed the wall of the house and brought the youngster down to safety just as the roof crashed in.

When he was ten years old, young John received a scholarship, arranged by his father through influential friends, to the Charterhouse School in London. This fine old Latin school, the alma mater of such figures as the journalist Addison and Steele, was John Wesley's home for the next half dozen years. He took part with increasing prestige in its academic life, he ran errands as a first-term flunky, he gained a reputation as a Latin versifier, he paced the courtyard three times around every evening to tighten his muscles, and in 1720 was ready for Oxford.

A meager scholarship and a pittance from home helped him through the next few years. He made a record at Christ Church College, Oxford, sufficient to earn him a teaching appointment at the conclusion of his studies. Instead, he determined to follow his father and grandfathers into the church. He was ordained a deacon in the Church of England at the age of twenty-two, and for his first appointment went to help his father at an outlying church in the Epworth parish, the village of Wroote. He was not much more effective as a parson than his father had been, and within a short time was back at Oxford to take up his teaching appointment.

When he returned to Oxford at this time he found his brother Charles and a group of friends engaged in a unique religious experiment which he promptly joined. This was the first Oxford movement within the Church of England. By faithful adherence to the duties of the church, by intimate fellowship among themselves, and by social services among the prisoners and the sick, these young men were trying to find their place in life. They were variously received by the Oxford community. Some saw in them the hope of revival of religion in England. Others abused them unmercifully as regimented busybodies. They were called scornfully the "Holy Club," or "Sacramentarians" because they observed so steadfastly the practices of the church, "Bible Moths" because they would read only the Greek Testament, and finally "Methodists" because of the disciplined, methodical routine of their lives. The last name was, as the years were to show, the one that stuck.

England was in an age of crisis. The roots of the industrial revolution were being sunk.



THE HOLY CLUB AT OXFORD UNIVERSITY, ENGLAND

This was the group of serious-minded students, led by John Wesley and his brother Charles whose rigid adherence to self-imposed rules of devotion, study and social service resulted in their being dubbed in derision by their fellow-students as "Methodists." The name, first used about 1727, stuck.

The disparities between wealth and poverty were shocking. Jails were full. Debt was inescapable and a penal offense. The Holy Club at Oxford began to take more and more interest in the injustices of English society, and young Wesley's—both young Wesleys'—attention turned to a man in the commonwealth who was attempting to do something about the debt and misery. He was General James Oglethorpe who had combined a passion for the empire with a conscience for the debt-ridden and had pioneered the plan of the Georgia colony for debtors in North America.

In 1735, after a frightening voyage, both Charles and John Wesley were in Georgia with Oglethorpe to take part in the noble experiment. It was not successful. Charles fell ill and returned to England. John preached vociferously but without avail, both to the settlers and the Indians, did open the first Sunday school on record in Savannah, fell deeply but tragically in love, and went home the next year. "I went to America to convert the Indians," he wrote, "but I find that I myself am not converted."

In the year 1738 the real Wesley found himself. Helping to fashion this new Wesley were his mother, always an intimate counselor, the old colleagues of the Holy Club at Oxford, the writings of Jeremy Taylor and William Law, the pious Moravians from Germany who crossed the Atlantic on the same ship with him and were able to stand valiantly against all storms when all the rest were sunk in fear, and George Whitefield, the evangelist.

On May 24, 1738, he attended services one evening in St. Paul's cathedral, London, the great-domed basilica in the heart of the city. He left and wandered up the streets of the city's famed financial district. In Aldersgate Street a society of Christians was meeting. He wandered in and listened. The reading was from Luther's preface to the Epistle to the Romans. Suddenly, "about a quarter before nine," as Wesley wrote later, "while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

This was the real birthday of John Wesley. He plunged immediately into passionate preaching. Churches found his message "too enthusiastic," and closed their doors to him. He followed

Whitefield into the fields and village greens and into the factories and mines. He went to Germany to learn more about his Moravian brothers. To Birmingham and Newcastle and Wales and Cornwall and Ireland. To the slums of London.

A short little man, with simple black coat, and hair that was silken white for most of his adult years, he drew the crowds around him. Sometimes they came as mobs to challenge him. Always he escaped unscathed, sometimes in the protection of the very ringleaders who had come to persecute him. Once a ruffian appeared with his pockets full of rotten eggs to use in heckling the little preacher. A friendly follower saw the man, embraced him mightily, smashed the eggs in his pockets, and Wesley wrote with glee in his Journal, "In an instant he was perfumed all over, though it was not so sweet as balsam."

The lords and ladies found the Wesleys and their Methodists a nuisance. The preaching scorned their airs and aroused the masses against them. They sought the law to hinder Wesley. They formed gangs of dandy bullies. Once, upon the yards at Bath, where superficial England went to play and soak in lazy waters, the haughty lords met Wesley face to face. A little woman in the crowd piped up: "You take care of your bodies, we take care of our souls, and for the food of our souls we come here." The dandies dropped their eyes and went away.

The times were rough. Sixty times he faced the mobs and looked them in the eye. Wesley bore a scar upon his brow throughout his lifetime, made by a heckler's stone. But he kept on going, over 200,000 miles in fifty years, bringing religion back to the people whom the church had forgotten.

Historians have claimed that Wesley saved England from the violent revolutions that swept other nations of the world. Woodrow Wilson once said of him, "The church was dead and Wesley awakened it; the poor were neglected and Wesley sought them out; the gospel was shrunken into formulas and Wesley flung it fresh upon the air once more in the speech of common men."

One biographer of Wesley was forced to state: "No man lived nearer the center than John Wesley, neither Clive nor Pitt, neither Mansfield nor Johnson. You cannot cut him out of our national life. No single figure influ-

(Continued on page 3)

ARKANSAS METHODIST

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. W. C. LEWIS, pastor at Roe, and Mrs. Ruth Timberlake of Nashville, were married on Sunday morning, June 7, in the new parsonage at Roe. Rev. Clyde Swift officiated.

REV. ROBERT L. RIGGIN, pastor of the Foreman Methodist Church, was guest speaker at the meeting of the Rotary Club of Foreman on Tuesday, June 2.

HOME COMING DAY was observed at the Charlotte Methodist Church on Sunday, June 7. A potluck lunch was served at noon. Songs, short talks and informal visiting made up the program for the day.

MISS IDA SHANNON of Little Rock suffered a broken leg in a fall last week. She is in the Baptist Hospital in Little Rock. Miss Shannon is a retired missionary, having served for a number of years in Japan.

BISHOP PAUL E. MARTIN announces the following appointments in the Little Rock Conference, Hope District: Dierks Circuit, Rev. C. E. Messer; Center Point Circuit, Rev. DeWitt Harberson and Rev. Robert L. Nix, associate pastor of the Texarkana Circuit.

DR. J. W. HULL, president of Arkansas Tech, Russellville, will be the speaker at the morning service of the Atkins Methodist Church on Sunday morning, June 28, while the pastor, Rev. George E. Stewart, is attending the World Convocation in Philadelphia.

THE HOME ADDRESS of Rev. James T. Fleming, who was admitted on trial into the North Arkansas Conference at the recent session of the Conference, is Conway instead of Morrilton as recently published. Mr. Fleming is attending Perkins School of Theology.

REV. AND MRS. E. L. THOMAS were honored on Wednesday evening, June 17, with a reception in the Bale Room of Asbury Church given by members of the church. Members of the Woman's Society of Christian Service were hostesses. Mr. Thomas is the newly appointed pastor of Asbury.

PROTESTANT CHURCH GROUPS and agencies working in the field of relief through Church World Service, contributed to European countries alone in 1952 more than 4,700,000 pounds of food, clothing, vitamins, medicine and other desperately needed supplies valued at \$2,000,000.

REV. WILLIAM DYE, principal of Union Theological Seminary, Barielly, U. P. India, spoke at the Methodist Church of Prescott on Friday evening, June 12 and showed pictures of interest relative to his work in India. The Prescott Church sponsors two ministerial students from this seminary as Advance projects.

DR. C. M. REVES, vice-president of Hendrix College, will be the guest preacher at the Vantage Methodist Church in El Dorado on Sunday, June 23, morning and evening, while the pastor, Rev. Fred Schendemann, and his family are attending the World Convocation on Evangelism in Philadelphia.

DR. MALDWIN EDWARDS of Birmingham, England, will pay tribute to John Wesley, founder of Methodism, on CBS Radio's "Church of the Air", Sunday, June 28, the 250th anniversary of Wesley's birth. Dr. Edwards is in the United States to attend the Convocation on Evangelism which will be held in Philadelphia, June 26-28.

A RECEPTION honoring Dr. and Mrs. W. Henry Goodloe and Dr. and Mrs. Fred G. Roebuck was held in the First Methodist Church, Fort Smith, following the evening service on Sunday, June 21. Dr. Goodloe is beginning his fourth year as district superintendent of the Fort Smith District and Dr. Roebuck is beginning his tenth years as pastor of First Church.

REV. AND MRS. KIRVIN A. HALE were honored by the members of Henderson

Methodist Church, Little Rock, on Wednesday evening, June 10, with a picnic at Boyle Park, near Little Rock. The honorees were presented with a gift as a token of love and esteem. Mr. Hale, pastor at Henderson for the past five years, was appointed to Pullman Heights Church, Hot Springs, at the recent session of the Little Rock Conference.

THE MEN of the Ashdown Methodist Church met for a fellowship supper on Tuesday evening, June 16, with thirty-four present. After a meal served by the women of Mrs. F. G. Engler's Sunday School Class, Rev. Howard Williams, pastor of the College Hill Methodist Church, Texarkana, brought an inspirational message. Bun Gantz, lay leader of the Hope District, spoke on the work of the Methodist Men. It was voted by the group to organize and apply for a charter as a Methodist Men's Club. Rev. H. D. Ginther is pastor.

THE WEDDING of Miss Betty Jean Jinske, daughter of Rev. and Mrs. H. W. Jinske of Mountain View, and Rev. J. G. Greening, son of Mr. and Mrs. Gus Greening of Camden, was solemnized on Sunday afternoon, June 14, in the Methodist Church of Mountain View with the father of the bride officiating. After a wedding trip, Mr. and Mrs. Greening left for Atlanta, Georgia, where Mr. Greening expects to enter Candler School of Theology, Emory University. Mr. Greening is a graduate of Hendrix College and Mrs. Greening has finished her sophomore year there.

REV. CHARLES PARKIN of Portland, Maine, has been elected an associate secretary of the Division of National Missions, Board of Missions of the Methodist Church with offices in New York City. Mr. Parkin has been superintendent of the Portland district of the Maine Annual Conference since 1950 and has served in that conference since he came to the United States from British Methodism in 1923. A native of England, he has been a pastor in Maine, and a vice-president of that state's Council of Churches.

THE OFFICIAL BOARD of the Keith Memorial Methodist Church, Malvern, voted in a called session on Wednesday evening, June 10, to launch a \$30,000 building fund campaign, the proceeds of which will be used to erect a sanctuary, the second unit in the church's long-range building program. An education building, the first unit of the new building program was completed in 1950 at an approximate cost of \$15,000. All of the indebtedness on this building was paid January 1, 1953. Directing the campaign will be Rev. Edwin Keith, former resident of Malvern and newly appointed director of stewardship for the Little Rock Conference. Rev. W. S. Cazort, pastor of Keith Memorial Church, will serve as campaign chairman.

TWO RETIRED COLLEGE PRESIDENTS and two retired Methodist ministers, all brothers, gathered at the homes of Rev. Harold Womack and Richard Womack, Wynne school superintendent, recently. They were J. P. Womack of Jonesboro, former Arkansas Commissioner of Education and retired president of Henderson State College; Rev. John Womack, retired Methodist minister of Jonesboro; R. E. Womack, retired president of Lambuth College of Jackson, Tennessee, and father of Richard Womack of Wynne, and Rev. W. V. Womack, who retired at the recent session of the North Arkansas Conference. He is the father of Rev. Harold Womack, pastor of the Wynne Methodist Church.

BISHOP MARTIN ANNOUNCES POST CONFERENCE APPOINTMENTS

Bishop Paul E. Martin announces the following appointments in the Arkansas-Louisiana Area made since the meeting of the Annual Conferences:

Little Rock Conference, Arkadelphia District:

Rev. J. D. Baker, Fountain Lake; Rev. Harold Brent, Arkadelphia Circuit.

Louisiana Conference, New Orleans District: Rev. R. H. Harper, Golden Meadows. Lake Charles District: Rev. John Riggins, Lake Arthur.

At the recent Annual Conference Rev. B. R. Deen was appointed to Angie-Varnado and Rev. E. W. Corley to Crowville-Baskin. Bishop Martin announces that since Conference B. R. Deen has been appointed to Crowville and E. W. Corley to Angie-Varnado.

"TESTIMONIES FROM KOREA"

"Testimonies From North Korea" is the title of a recording of the voices and experiences of the five Methodist missionaries who recently returned from three years internment in North Korea. One after the other, Miss M. Helen Rossier, Miss Bertha A. Smith, Lawrence A. Zellers, Nell A. Dyer, and A. Kristian Jensen tell their internment experiences in the thirteen different places in which they were interned from June 25, 1950 to May 5, 1953.

This recording has been made on two sides of a 33 r.p.m. record and can be used in churches or in other groups to stimulate interest in the experiences of these Methodist missionaries and the Christian movement in Korea.

It can be obtained for \$1 by application to the Department of Visual Education, Board of Missions, 150 Fifth Avenue, New York 11, N. Y.

A WORLDWIDE BIRTHDAY PARTY

(Continued from page 2)

enced so many minds, no single voice touched so many hearts. No other man did such a life's work for England."

He finished a translation of the New Testament in 1754; its scholarship is still recognized today. He opened small work projects for destitute parishioners, provided them wool for spinning and knitting and a steady income. He gave away thousands of dollars from his books' earnings in simple relief. Pioneered a revolving loan fund for foundering businesses and the debtors. Opened the first dispensary in London and another in Bristol. Was deeply interested in hygiene and health and wrote a book, called "Primitive Physick," which by 1828 had gone through thirty-two editions. Wesley even took a special fancy to Ben Franklin's experiments with electricity, and wrote about and experimented with it, the most startling "fact" of his time.

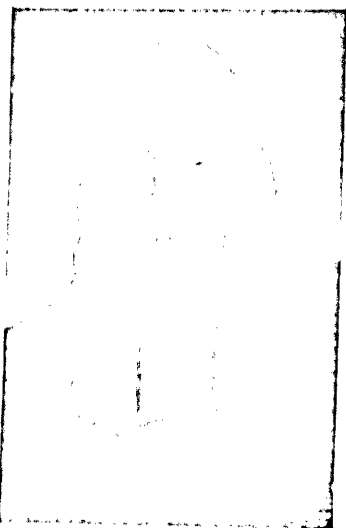
Thus, sharing his simple story, preaching his fiery word, singing his brother's rich old hymns, he left his mark on England and the world. And at the age of 88, he died. But the people called Methodists have kept his name alive for the first 250 years this month, and they don't expect it soon to die.

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World Convocation of Evangelism Commemora

INTERESTING FACTS ABOUT JOHN WESLEY



JOHN WESLEY

John Wesley had a middle name, Benjamin, which he did not use.

Not only Wesley and his brothers were Oxford preachers but his father and grandfather were, as well.

Preached an average of 15 sermons a week; a total of 40,000. Even at the age of 85, during one week period, he preached 60 times.

In confronting rebuffs his rule was always to "look a man in the face." His Journal describes it thus: "At one place, he writes, 'I was full of fire; an wild beasts who roared and snarled and barked and threw stones at me; I took down three times.'

John Wesley turned himself to read the Bible. At one time, he kept up the study of the Bible for nearly a year. He was equipped with writing desk and ink.

John Wesley had been called "the Lord's horse." In 10 years, he traveled 225,000 miles, mostly on horseback. Once he did not have a horse, Wesley had a feeling for the horse. He told his preachers: "Be careful to your horse; not only ride properly but see with your own eyes that your horse be ridden, fed, and bedded."

At a young Wesley loved riding, walking, and at Christ Church, where he ran his first school, a quadrangle before breakfast every morning. He was an excellent swimmer.

Permitted himself only minimum expenditure. When he had 10 Pounds he lived on 2 Pounds, gave away 2 Pounds; when he had 50 Pounds, still he lived on 20 Pounds, gave away 30 Pounds. All the profits on his publications he devoted to charity.

When denied pulpit of preaching in his late father's church he preached to great crowds for seven successive evenings standing on his father's flat tombstone.

Wesley's parents had 10 children; his mother was one of 25 children.

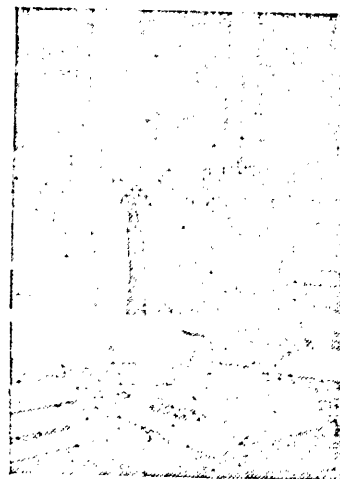
Savanna Wesley, John's mother, in her teens knew Latin, Greek, French and was at home in discussions of theology. She conducted a school for her children in her home and held one hour's personal conference with each child weekly.

JOHN WESLEY'S ALDERSGATE EXPERIENCE

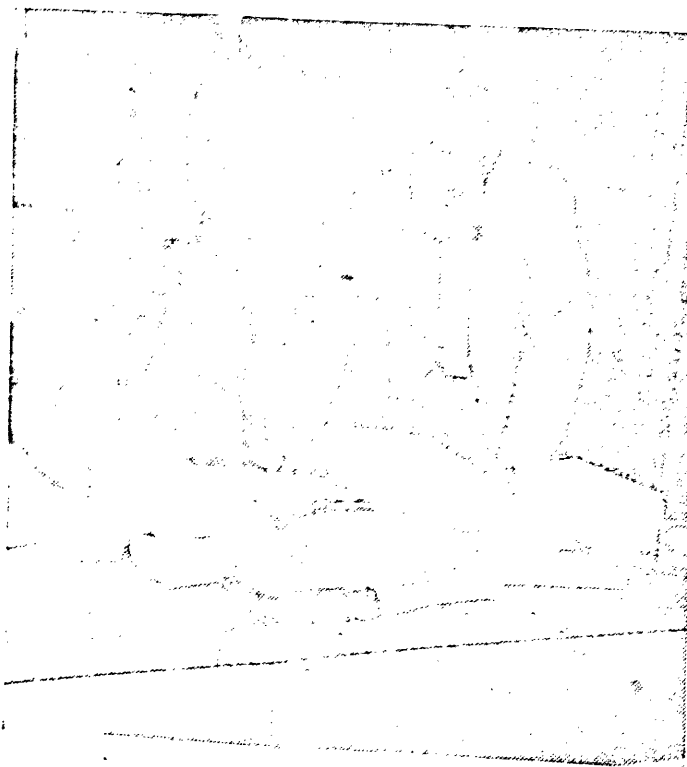
In the evening I went very unwillingly to a society in Aldersgate Street where one was reading Luther's preface to the Epistle to the Romans. At about a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sin, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a very special manner despitely used me. I now testified openly to all there what I now first felt in my heart."-- May 24, 1738.

THE 3,500TH DELEGATE REGISTERS

The 3,500th delegate to register for the Methodist Church's World Convocation on Evangelism in Philadelphia June 26-28 is Bishop Roy H. Short, resident bishop of the denomination's Nashville, Tenn., episcopal area. More than 5,000 lay and clerical delegates from across the country, as well as Methodist leaders from abroad, are expected to attend the meeting, which will commemorate the 250th anniversary of John Wesley, British founder of Methodism. The celebration will signal the start of a nation-wide campaign by 40,000 Methodist churches to enroll 250,000 new members this year. Approximately 65,000 persons are anticipated at a major rally June 23 climaxed the convocation. Bishop W. Anne Smith, Oklahoma City, is general chairman, and the vice chairman is Fred P. Carson, Philadelphia.



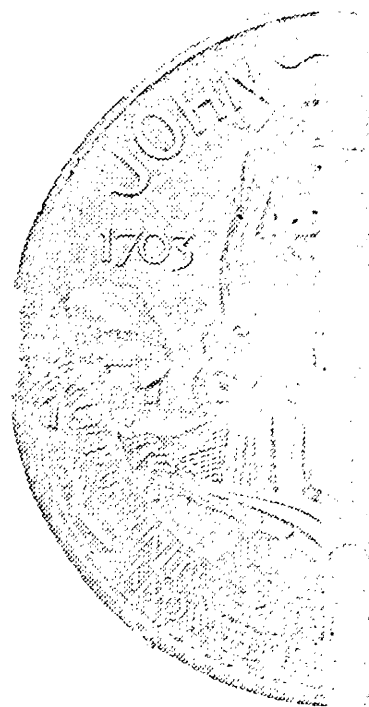
BISHOP ROY H. SHORT



The Rev. Leslie J. Rose and Mrs. Annabelle Hinshaw, of the Methodist Board of Evangelism here, check names of annual conference lay leaders appointed official delegates to the World Methodist Convocation on Evangelism June 26-28 in Philadelphia. The number of ministerial and lay delegates who have already registered is nearing the 3,000 mark, the board reports. More than 5,000 delegates are expected to attend from outside the Philadelphia area, and 30,000 persons have already reserved seats at Franklin Field for the Sunday afternoon ceremony June 28 in observance of the 250th anniversary of John Wesley's birth. Planned by the General Conference "Committee of 50," the convocation is Methodism's only national meeting this year.

JOHN WESLEY

- 1703 Birth in Epworth, England
- 1708 15th child of Rev. Samuel Wesley
- 1709 Learned alphabet from father
- 1709 Saved from burning rectory by a brand, plucked from the flames
- 1713 Entered Charterhouse School
- 1720 Entered Christ Church, Oxford
- 1725 Read and was greatly influenced by Jeremy Taylor. Wrote "A Plain Account of Christian Perfection" and set out in conversation and to set out in conversation
- 1725 Ordained a Deacon of the Church of England
- 1726 Served as Curate at Wotton-under-Edge
- 1726 Elected a Fellow of Lincoln's Inn
- 1727 Received Master's degree in Law
- 1727 Ordained a Priest of the Church of England
- 1727 Returned from Wroce to London
- 1727 Established by his brother Charles the Methodist Society in London
- 1727 Because of rigid adherence to the rules they were dubbed in derision "Methodists"
- 1730 Began visitation of prisoners in Newgate
- 1735 Sailed for Georgia with George Whitefield to propagate the Gospel among the Moravian Christians and to establish a colony that casts out fear
- 1737 Published in Charleston, S.C., "The Christian's Guide"
- 1738 Started in Savannah first Methodist Society
- 1738 Returned to England from Georgia
- 1738 "I went to America to convert the Indians, not to be converted."
- 1738 May 24--goes from St. Paul, Minn., to London. There, during the night, he felt "strangely warmed"
- 1738 Spends several months with the Moravians, deepening his new religious motivation
- 1739 Church of England pulpit at St. Andrew's, enthusiastic preaching of the Gospel



Reproduction of one of the large arches which surmount the main doorway of the General Board of Education, Nashville, Tennessee.

- 1739 Reluctantly adopts outdoor preaching
- 1739 first week preached to 40,000 persons
- 1739 Met frequently with religious friends
- 1739 Bought, repaired and opened headquarters
- 1739 Opened a headquarters and place of meeting
- 1742 Visits north of England, Newcastle
- 1743 Set up rules for the many "Unions" which were organized for instruction and prayer
- 1744 In Foundry in London held first Methodist Conference, 4 lay preachers
- 1744 Preached in St. Mary's pulpit, City of London
- 1747 First visited Ireland. Added to the list of founders of Methodism in Ireland
- 1751 First mission into Scotland (later the birthplace of the Presbyterian Church)
- 1751 Marriage to Mary Vazeille, a French Huguenot
- 1765 Now 39 circuits; 92 lay itinerant preachers
- 1768 Methodist chapel opened in New York City
- 1771 Wesley in response to appeals from the American churches
- 1777 Wesley's Chapel, City Road, London
- 1784 Wesley ordained Dr. Coke and sent him to America to ordain Asbury
- 1784 Made a Deed of Declaration giving named 100 preachers who after his death were to appoint officers, station preachers, and visit the sick
- 1784 Methodist Episcopal Church organized in Baltimore at Christmas Conference
- 1791 Death of Wesley in his City Road home
- of all is God is with us."

CHRONOLOGY

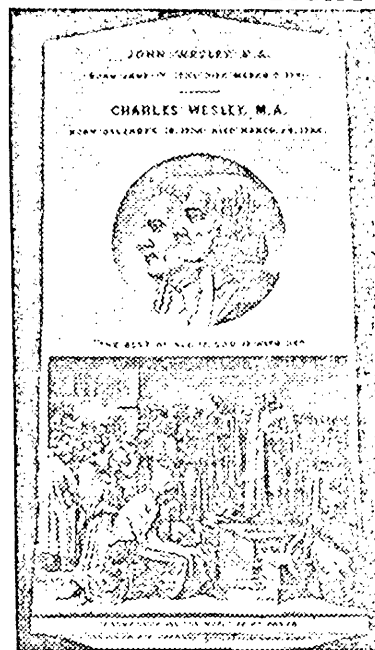


America sends Francis Asbury.
was built.
him to America with authority to
the conference a legal constitution—
death were to meet once a year,
that proper persons into ministry.
in U. S. in Lively Lane Chapel,
ne, London. Last words, "The best

John Wesley's dispensary has grown into	71 Methodist hospitals in the U. S., 126 hospitals, dispensaries and medical centers abroad.
John Wesley's home for the aged has developed into	64 homes for the aged in U. S.
John Wesley's orphanage into	50 Methodist children's homes; 126 Methodist social centers overseas.
John Wesley's concern for education has expanded into	125 Methodist church related colleges and universities in U. S.
John Wesley's Sunday School in Savannah (the first on record) (1736) has led to	38,071 Methodist church schools in U. S. with 6,141,284 pupils, administered by more than a half million officers and teachers.
John Wesley's many publications and penny pamphlets have led to	Methodist Publishing House which last year did a business of \$15½ million.
John Wesley's City Road Chapel has developed	into 39,906 preaching places of "The Methodist Church" in the U. S., valuation, with parsonages, etc. \$1,754,307,657. Methodist churches (of all kinds) in the U. S. total 54,214.
John Wesley's missionary journey to the Indians of Georgia has expanded into	1275 overseas missionaries with churches in 40 countries and the gospel preached in 127 languages.
In contrast to John Wesley's protests against the "execrable villany of slavery"	today 2,636,618 descendants of the once enslaved race are members are U. S. Methodist churches



FACTS AND FIGURES CONCERNING WORLD METHODISM OF TODAY



WORLD TOTAL. Total membership of Methodist churches throughout the world is about 14½ million; total adherents, 25 million.

TWO NEW STAFF MEMBERS IN LITTLE ROCK CONFERENCE

Addition of two staff members to Little Rock Conference organizations was made during annual conference.

The two new workers are Miss Dot Baber, conference director of youth work, and Miss Dorothy Kelley, rural worker for the Woman's Division.

Miss Baber, a native of Little Rock, is the daughter of Mr. and Mrs. L. C. Baber, 125 Normandy. She is a graduate of Little Rock High School, Little Rock Junior College, and received her A. B. degree in June, 1952, from Hendrix. Since September she has been employed as Y-Teen director at the YWCA in Little Rock.

Her past experience with the Methodist Youth Fellowship has given her good training for her present position. She was president of the Little Rock District MYF while in high school and later served for two years on the Conference Youth Council. A member of Pulaski Heights church, she has served as president of the MYF there, and is now teaching the Sunday School class for tenth graders.

She was counselor at junior camp for two years, attended Fellowship Team Lab two summers, was a delegate to the assembly at Mt. Sequoyah one year, and has attended sessions at Couchdale and Tanako. She has been both a camper and a counselor at Aldersgate.

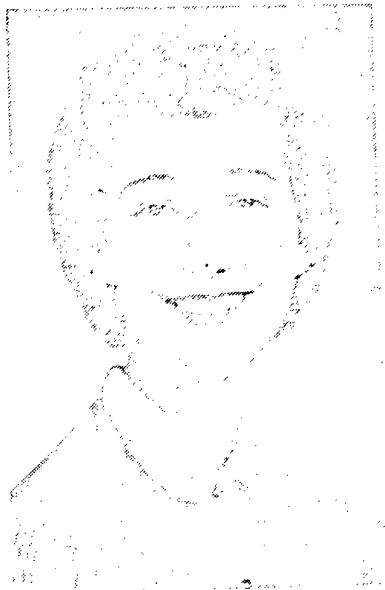
While at Hendrix she was chairman of the Fellowship Team Committee and worked with one team in local churches. The committee has charge of personnel and assignments for the teams.

She was a member of Cardinal Key, a scholastic organization at Hendrix, and of the Pre-Theolog group.

She will begin work as youth director in September.

Miss Kelley received her Master's Degree with a major in Bible at Scarritt College, Nashville, Tenn., on June 4, the day before she was introduced at annual conference. She was very active in student affairs at the Methodist college, serving as the chairman of the devotional life department of the student council.

A native of Marquand, Mo., she received her A. B. from Southeast Missouri State College in 1952. During one summer she served a rural church in Missouri, and has had ex-



MISS DOT BABER

OFFICER TRAINING WORK- SHOP — MYF, LITTLE ROCK CONFERENCE

Where: Camp Tanako, Hot Springs.

When: June 27 and 28.

Who: ALL district, sub-district and conference officers and counselors.

Registration begins at 1 p.m. Saturday, June 27. Total cost, including board, registration and insurance is \$3.50. Registration, minus payment of fee, should be sent immediately to Mrs. Dewey Derrick, 525 Exchange Building, Little Rock.

Leaders: Miss Margaret Marshall, Mrs. C. B. Shanks, Miss Ruth Nolze, Rev. R. T. Perry, J. R. Henderson, Rev. Howard Childs, Miss Dot Baber, Miss Ruby Branch, Miss Louise Fincher, Miss Mary Sue Smith, Miss Dorothy Kelley, Mike Willis, Miss Mary Ann Kincannon, Mrs. Frances McLean, Mrs. Milton Teague.

VANTREASE METHODIST SPONSORS PEE WEE BASEBALL TEAM

Cooperating with the summer program of the Boys Club of El Dorado, the Vantrease Methodist Church has sponsored a Pee Wee Baseball Team in the Sunday School League of the city. Players on the team are of the ages of 8, 9, 10, and 11, with those turning 12 years of age in 1953 ineligible to play. Each team will play ten games with play being divided into two rounds of five games each. Thus far the Vantrease Pee Wee's are undefeated in league competition, having defeated the First Baptist Church by a score of 7-2, and the First Methodist Church by a score of 8-7. Fred Schwendimann, pastor of the church, is coach and manager of the team. On Thursday night, June 18, team members were guests at the Pro-

perience as a work camper in the Rio Grande Valley. As a student at Scarritt she did her field work in rural churches near Nashville.

She is well known throughout the St. Louis Conference in Missouri for her speaking engagements before youth groups and the Woman's Society. She was the speaker for the older youth camp last summer at Arcadia, Mo., and was one of the speakers for the annual meeting of the conference Woman's Society the past year.

During the summer she is working in the Arkadelphia district with Miss Margaret Marshall, and has been assigned to several camps. She will begin work as the rural worker in the Hope district in September.



MISS DOROTHY KELLEY

School Of Missions, Little Rock Conference Woman's Society Of Christian Service

WHAT

Annual School of Missions.

WHERE

Aldersgate Camp, 12th street Pike, Little Rock.

WHEN

July 21-24. Registration begins at 1 p.m. Tuesday July 21. School closes at noon Friday July 24th. Registration should be sent to Mrs. Rufus S. Sorrells, 4005 W. 12th Street, first week in July.

STUDIES

Topic: Alcohol and Christian Responsibility.
Teacher: Mr. D. J. Blaylock.

Topic: Jeremiah

Teacher: Mrs. W. B. Landrum.

Topic: Life and Task of the Church Around the World

Teacher: Mrs. T. S. Lovett.

Topic: Spanish Speaking Americans

Teacher: Mrs. W. W. Paxton.

WORKSHOPS

1. Christian Youth and Vocation in the Church.

2. The Circle, Its Purpose and Program.

3. The Woman's Society in the Total Church Program.

WHO ARE TO COME

The school is opened to all women of the Little Rock conference. In order that District Officers who have lines of work at the school this year might more fully realize her duty to attend, the conference will subsidize these officers to the amount of \$5.00 provided the officer attends the entire school, takes courses for credit, and does other required work.

COST

Room and Board \$8.00. Registration and Insurance \$2.50 for each person attending the school for the whole period or for any parts of the period, making a total cost of \$10.50 per person. Conf. Sect. Missionary Education and Service
Mrs. M. E. Scott

gressive Men's Sunday School Class fellowship supper served on the lawn of Mr. and Mrs. Perry Bolding.

Freddy Schwendimann and Malcolm Duke are base coaches for the team. Included among those signed to play are Larry Cottrell, David French, Kenneth Ford, Ronald Mar-

vell, Charles Murphy, Harvey Saxelid, Billy Lowery, Hall Bohlinger, Roy Wilson, Bobby Schwendimann, David Norris, Tommy Hicks, Ronnie Pipkin, Danny Ford, Chet Blackmon, Claude Baker, Ronnie Campbell, Kenneth Sinyard, and James Rodgers. —Reporter.

TOWN AND COUNTRY CHURCH AT PASTOR'S SCHOOL

Dr. Earl D. C. Brewer Professor of Rural Sociology and Rural Church Administration, will be on the faculty of the Pastor's School this year. We are fortunate in having him for this week of guidance in the field of Town and Country work. He has had a great experience in this field. His is a heart interest as well as intellectual training which makes for a good balance. There should be a large number of people enroll in this class. Dr. Brewer has written to this office asking for suggestions in the teaching of this course. He hopes to be able to help us in strengthening what we are already doing and will of course, bring great help from his own knowledge and experience.

Dr. Brewer is Executive Director of the Town and Country Church Development Program sponsored by the Sears Roebuck Foundation in

cooperation with Emory University. Hundreds of Methodist churches enrolled in this program the past year. Three out of the first five places in the Arkansas contest went to Methodist Churches. The First Methodist Church at Bentonville, the Lodges Corner Methodist Church in the North Little Rock area, and the Lodge Corner Methodist Church in the Little Rock Conference. The work done among the Town and Country churches over the state has been indeed remarkable. It is our sincere hope that many more will enroll for the coming year. Those interested in the program will have a good opportunity to find out more about it during Dr. Brewer's stay at Pastor's School.

There are also other rich experiences in store for those in the other classes and in the platform lectures.

—J. Albert Gatlin

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ARKANSAS METHODIST

CHILDREN'S WORKERS' CONFERENCE AT CAMP TANAKO

Miss Olive Smith, Director of Religious Education of Highland Park Methodist Church, Dallas, will open the Children's Workers' Conference to be held at Camp Tanako, July 7-9, with a talk on the theme of the Conference For Every Child Abundant Christian Living. All children's workers in the Little Rock Conference are urged to attend. The total cost will be \$7.50 per person. Local Woman's Societies of Christian Service have been urged to send their secretary of Children's Work, with expenses paid by the Society. Local churches have been requested to pay a part of the expenses of all delegates who attend. The program for the Conference is given below.

TUESDAY, JULY 7

10:00 a.m.—Registration
11:00 Fellowship Singing
11:15 Worship, Mrs. C. C. Arnold
11:30 For Every Child Abundant Christian Living, Miss Olive Smith
12:00 Lunch
1:00 p.m.—Rest Period
2:00 The Child Finds Abundant Christian Living Through Study, Miss Smith
3:00 Canteen
3:15 Planning a Unit of Study, Miss Smith
4:00 Creative Activities
Glass Slides, Mrs. Eugene Fohrell
Palestinian Home, Mrs. E. C. Stal-koph
Puppets, Mrs. M. L. Bennett
Finger painting, Shadow Boxes, Mrs. S. B. Stillwell
5:30 Supper
6:30 Vesper Service, Mrs. John Rushing
7:15 The Child Finds Abundant Christian Living Through Play, Miss Elizabeth Workman
8:15 Preview film, "Days of Wonder"
10:00 Evening Devotional, Mrs. Neill Hart
Lights Out

WEDNESDAY, JULY 8

7:30 a.m.—Breakfast
8:30 Kabin Kapers
9:00 Worship, Mrs. M. W. Miller
9:15 The Child Finding Abundant Christian Living Through Worship, Mrs. A. S. Ross
10:00 Canteen
10:15 The Use of Music with Children, C. E. McMeans
11:15 a.m.—Dedication of the Fay McRae Library Building
12:00 Missionary Education Luncheon
Mrs. A. S. Ross presiding
Missionary Units for 1953-54 presented
1:00 p.m.—Rest Period
2:00 The Child Finding Abundant Christian Living Through Creative Activities, Mrs. W. F. Bates
2:45 Canteen
3:00 Departmental Lesson Planning
Nursery, Miss Evelyn Briant
Kindergarten, Mrs. Eugene Fohrell
Primary, Mrs. J. W. Perkins, Mrs. James Yeates, Mrs. Leslie Thompson
Junior, Mrs. M. W. Miller, Mrs. A. S. Ross, Miss Olive Smith, Mrs.

John Rushing
4:00 Creative Activities, continued—
5:30 Supper
6:30 Vesper Service
7:00 Children's Games, Miss Workman
8:00 District Meetings, District Directors presiding
8:30 Trends in Junior Camping—an open discussion by all
10:00 Evening Devotional, Mrs. Neill Hart

THURSDAY, JULY 9

7:30 a.m.—Breakfast
8:30 Kabin Kapers
9:00 Worship, Mrs. W. O. Walthall
9:15 Joint Reports, District Directors and District Secretaries of Children's Work
10:15 Canteen
10:30 New Junior Lesson, Materials Introduced, Miss Smith
11:15 Dedication Service, Miss Fay McRae
12:00 Lunch

REPORT OF THE FAY McRAE LIBRARY BUILDING FUND

Reported at Conference \$935.61
Funds sent in since last report in the "Methodist":
Smackover \$ 5.00
Harmony Church 10.00
First Church, El Dorado 50.00
Emmet, Chil. Div. 2.50
Fordyce 10.00
Hamburg 10.00
DeQueen 2.00
McGehee 4.00
Mrs. Herbert Monday 10.00
Malvern, First Church 7.00
Mt. Ida 5.00
Stuttgart 2.00
—MRS. W. F. BATES

VANTREASE HAS VACATION CHURCH SCHOOL

A ten-day Vacation Church School of the Vantrease Methodist Church in El Dorado was brought to a successful close on Annual Conference Sunday at the 11:00 o'clock hour with a brief program and display of materials. Mrs. Estes Reece served as Director and superintendent of the School, and was assisted by 18 youth and adult workers. Classes were held each morning with a total enrollment of 110, an average attendance of 89, and an awarding of 103 certificates at the close of the school.

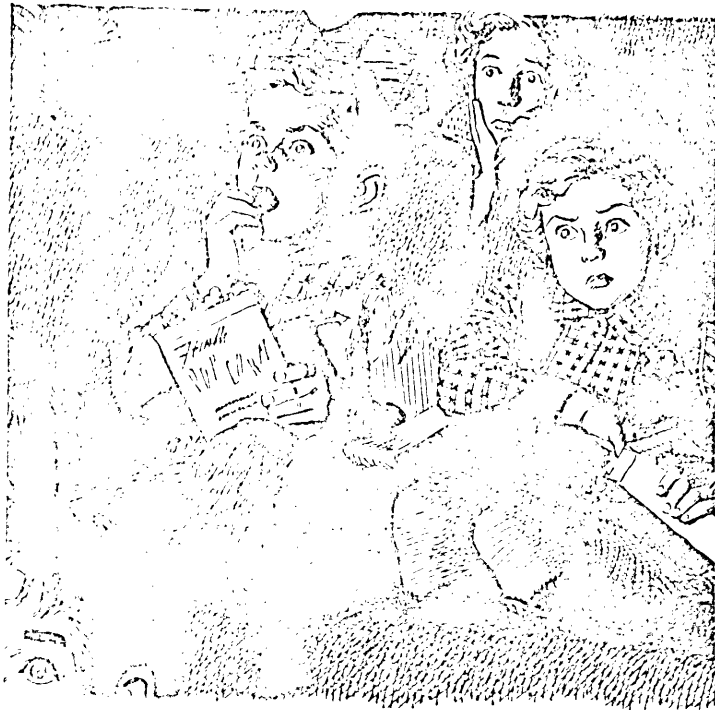
Three courses were offered: The Juniors, with Mrs. Giles Hatfield as Superintendent, studied the course "Learning to Know the Bible". The Primaries, with Mrs. Perry Bolding as superintendent, studied "Outdoors in Palestine". The Beginners, with Mrs. Bynum Blackmon as superintendent, studied "My Home and Family". Handwork and special projects relating to each

field studied were completed in each department.

One feature of the school was the use of films and other visual education materials. The Primary and Junior Departments found of special interest the films dealing with Palestinian life.

Additional workers included Mrs. Dwight Starritt, Mrs. James Hall, Mrs. Fred Schwendimann, Mrs. Frank Meeks, Mrs. M. W. Duke, Mrs. E. P. Hendricks, Mrs. Earl Cagle, Mrs. James Wilkins, Mrs. Rankin McCarty, Mrs. Clem Ingram, Miss Mary Ann Wilkins, Miss Jo Ann Slayter, and Miss Connie

Ingram. Of those who assisted in the school, ten were new workers.



The baddies never ride white horses

It's all so easy in the Westerns. The bad guys always ride dark horses; the hero or his pal rides white. You can tell good from bad way down the canyon.

Not so easy are the real problems the kids grow up to meet. Danger may ride the white horse, and even do the singing round the campfire.

Like the people who try to push America into socialism. The things they propose, they say, are "to protect the people" or are "benefits only government can provide."

But you can spot the marks of socialism if you listen closely. The clues are these words: "the federal government should own and run" or "the government should take over" or "government can do it better and cheaper."

Those are the sure signs of socialism. History proves it in country after country in Europe and Asia. In the last 2 or 3 years, millions of Americans have recognized the threat right here in the U. S.

For socialistic ideas have spread alarmingly here. And the ways to stop socialism are to recognize it—to help your children and friends understand its dangers—to help your representatives in government resist its pressures—whether it's riding a dark horse or a white one.

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The Sunday School Lesson

By REV. H. O. BOLIN

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

DO WE ENCOURAGE ONE ANOTHER?

LESSON FOR JULY 5, 1953

READ THE ENTIRE LESSON FROM YOUR BIBLE: Psalms 11: 82; and 111. Isaiah 45:5-19. Romans 2:1-11. Ephesians 5:1-14.

Printed Text: Romans 1:8-17; 2:1; 3:21-22.

MEMORY SELECTION: "For I am not ashamed of the gospel; it is the power of God to salvation to every one who has faith." —Romans 1:16.

We are beginning UNIT XI today. Our theme for today is in the form of a question, "Do We Encourage One Another?" This is a very important matter for all need encouragement. Paul spoke of the encouragement he hoped to obtain from the faith of these Roman Christians. Surely if such a man as Paul needed encouragement from others, we simply cannot get along without it.

A Look at the Scriptures

The printed portion of our lesson today comes from the book of Romans. This is the greatest of all of Paul's epistles. Martin Luther, in speaking of this epistle called it "The chief book of the New Testament, the purest Gospel." The poet Coleridge called it "The profoundest book in existence". It is a treatise on sin and salvation. It is the first and probably the greatest book on Christian theology ever written. In this epistle Paul goes on to discuss the Jewish Law and to point out its weakness as an instrument of salvation. The Law could set up a high standard; it could tell people what God expected of them but it could not give them the inner power to live up to its own precepts. It was a good schoolmaster to show people wherein they were failing and to point out their need of salvation, but it could not save them. After Paul made this fact very plain, he then lifted up Christ as a true source of salvation. This epistle was written from Corinth in A. D. 57.

The printed-text begins with the idea of Paul giving thanks to God for the fact that the faith of these Roman Christians was spoken of throughout the world. Two conditions made this fact true. First, Rome was the proud mistress of the world of that day. Travelers came there from everywhere and returned to all parts of the civilized world to report what they had observed. The Christian Church in Rome had experienced quite a growth. These travelers would naturally tell of the faith of these people. Thus their faith came to be spoken of throughout the world. The second reason for the report of this faith reaching out to the ends of the earth was that this was a great church. These people were very active and thus created an impression that had far-reaching effect on the world. No one knows just when or by whom this church was founded. Paul himself had had nothing to do with the founding of it. Up to this time he had never visited Rome.

Paul then goes on to tell these Christians how he had been praying

for them and how anxious he was to pay them a visit. His desire to visit them was not occasioned by mere curiosity. He had a purpose for visiting them. He wanted to help them and wanted them to help him. He expresses the matter in these words: "For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established; that is that I with you may be comforted in you, each of us by the other's faith, both yours and mine." This passage brings us to the heart of our theme: "Do We Encourage One Another?" Paul realized the need of this encouragement both for himself and for others. People simply cannot live the Christian life at its highest and best without this mutual encouragement.

Paul The Debtor

Paul is said to be the greatest Christian that the Gospel of Christ ever produced. Three conditions made him so. First, he possessed wonderful talents. He had a mind that throbbed like a dynamo and a will that swept aside every obstacle. Secondly, he was highly trained. He was one of the best educated men of his day. He had the wonderful opportunity of sitting at the feet of one of the greatest teachers of all time—Gamaliel. Thirdly, he felt that he was indebted to others. Most people feel that the world owes them something. The chief question of their lives is what they can get out of the world. Paul reversed this order. His chief thought had to do with what he could put into the world. One of the writer's good friends who works in a bank made this statement the other day: "Life is like a bank; one gets out of it just what he puts into it." Paul put a lot into life and probably got more out of it than any person who ever lived, other than Christ. He forgot himself into immortality. Physically, he is dead, but spiritually he lives on. His enemies thought to eliminate him; they cut off his head, but his indomitable spirit leaped across the chasm of the grave, shouldered the blood-stained banner of Christ and started on a march around the world. He felt he was indebted to the world because he had come into possession of something that the world badly needed. He is still paying that debt. His wonderful example continues to be one of the world's greatest inspirations for righteousness. We need more people like Paul today; people who feel that in the Gospel they have the remedy that this sick world needs, and who acknowledge their indebtedness to the world until

all people everywhere have had a chance to hear that Gospel.

Not Ashamed of the Gospel

Not only did Paul feel himself to be a debtor because he possessed the Gospel of Christ, which meant and would continue to mean so much to the world, but he was not ashamed of this Gospel. We may wonder a bit at Paul even insinuating the fact that he might be tempted to be ashamed of the Gospel. We have come upon a time when people are not ridiculed but rather honored for believing and obeying the Gospel. It is a bit hard for us to understand the situation under which Paul lived and worked. One of the great temptations in Paul's day was that of being ashamed of the Gospel. Christianity has now become the greatest force for righteousness in all the world. It has become a world religion, and not only so, it is bidding fair to become the only world religion. It is slowly but surely supplanting all the other religions of the world. In Paul's day Christianity was very insignificant. It was just getting started in the world. Its Founder had recently been put to death on a cross. He had been killed by the law as a common criminal. He was crucified between two thieves. But very few of the so-called elite people of that time embraced Christianity. They would have been ashamed to do so. Christ himself warned against this very thing of being ashamed of Him and His word. He went on to say that before the heavenly Father and the angels he would be ashamed of those who were ashamed of Him. So, the temptation to be ashamed of the Gospel was occasioned by its insignificance at that time. This was especially true when compared to the magnificence of the great city of Rome.

Then another thing that tempted Paul to be ashamed of the Gospel was because of its unpopularity. The Gentiles had their religion before the coming of Christianity. For the most part their religion was devoid of morals. In the place of forbidding sins their religion actually encouraged drunkenness, prostitution, cruelty, and bloodshed. Christianity demanded a moral standard that the rank and file of the people did not want to meet. This made it very unpopular.

Why Was Paul Not Ashamed Of The Gospel?

Paul was not ashamed of the Gospel because he realized that in spite of its seeming weakness it was really a thing of great power. We are living today in an age of power. We talk a lot about atomic power. There is no power on earth comparable to that of the Gospel. The greatest thing in all the world is personality. The only power on earth that can change personality from bad to good; sin to righteousness is the Gospel. "It breaks the power of canceled sin and sets the captive free; his blood can make the foulest clean; his blood avails for me." That is why Paul was not ashamed of the Gospel.

Not only is the Gospel power; it is the power of God. We look around on the universe that God has made, and on every hand we see the manifestation of power. The heavens not only declare the glory of God, they also declare his power. He is really and truly omnipotent. This Gospel is the manifestation of his power

toward the changing of human nature and the building of righteous character. The Gospel is the power of God unto salvation.

Another thing that kept Paul from being ashamed of the Gospel was because of its universality. It is the power of God unto salvation to every one who believes. This means this Gospel will save people of all colors and races. It will save the humble and it will save the great; it will save the king who sits on his throne and the beggar who walks the streets. It is for all.

God's Righteousness

Righteousness is absolutely necessary. No sinful person can stand before a holy God without it. Wherever the Bible speaks of righteousness it usually means rightness of relationships. A person's relationships look out in only two directions — toward God and toward fellowmen. If a person is right with God and right with fellowmen he is righteous, but if he is wrong in any of these relationships he is wrong. It is impossible to be right with God while one is wrong with any of his fellows. Life is like a triangle. At the top corner stands God; at one of the bottom corners stands you and at the other stand your fellowmen. Salvation requires that this triangle be kept intact. We sing the old song, "Get right with God, dear sinner"; with equal truth and necessity we could also sing, "Get right with your fellowmen."

The age of the Law was followed by that of Grace. The Law required that man earn his salvation by obedience through work; Grace requires that a man accept his salvation by surrender through faith. The term "Grace" means unmerited favor. It is something that God freely gives man that man in no way earned. God loved the world and gave his Son. The Grace of God is tied up in this great Love Gift to the world.

Salvation by Grace does not mean that the Law is set aside. One of the foundations of God's throne is justice. The Judge of all the universe must do right. The judge who excuses the criminal condemns himself. Justice must be meted out. Salvation by the Law would have required that the individual keep the whole Law from the cradle to the grave, but no mere man was able to do it. Some approached in the direction of this ideal, but none fully attained it. Salvation, therefore, could not be by the Law. There was nothing, however, wrong with the Law. It is God's Law and as such is holy, just, and good. The problem of trying to obtain salvation through the Law was occasioned by the weakness in human nature. To solve this problem Christ came. From the cradle to the grave he perfectly kept the Law. He came as man's representative. He constantly called himself "Son of man". "The wages of sin is death" but Christ had no sin. Yet he died as a sinner or law-breaker. Not only so, but he died willingly; he choose death. He insisted that he was dying for others; that he was paying the penalty of the broken Law for all who would forsake sin and trust him as Saviour. This is the Gospel; the good news by which all Christians should encourage one another and lead others to Christ.