

Arkansas Methodist

— "SERVING TO THOUSAND METHODISTS IN ARKANSAS" —
Official Publication of Arkansas Methodism

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NO. 51



—Photo by John Gray



Cooperating In a Church-Wide Emphasis—

The Arkansas-Louisiana Area

Engages In the South Central Jurisdictional

Church and Church School ATTENDANCE CRUSADE

JANUARY THROUGH EASTER, 1954

STATE-WIDE RALLIES

IN THE INTEREST OF

ATTENDANCE—STEWARDSHIP YOUTH EMPHASIS

ARKANSAS RALLY—Winfield Church, Little Rock, January 6, 10:00 A. M.

LOUISIANA RALLY—First Church, Alexandria, January 7, 10:00 A. M.

Program

- 10:00 a. m.—Devotional.....Arkansas: Rev. James Major, Heber Springs
Louisiana: Rev. Luther L. Booth, Winnfield
- 10:15-10:45 a. m.—“The Church School”.....Arkansas: Dr. Roy I. Bagley, Blytheville
Louisiana: Dr. Bentley Sloane and Dr. Guy M. Hicks, Shreveport
- 10:45 a. m.—“Church Attendance Crusade”.....Rev. Eugene Golay, Nashville, Tenn.,
staff member of General Bd. of Evangelism
- 11:15 a. m.—Stewardship Address Bishop Costen J. Harrell, Charlotte Area
- 2:00 p. m.—“Youth Emphasis”.....Arkansas: Miss Dot Baber, Little Rock
Louisiana: Rev. Jimmy Caraway, Shreveport
- 2:30 p. m.—Address, “South of the Sun”.....Bishop Paul E. Martin, Ark.-La. Area

CRUSADE CALENDAR

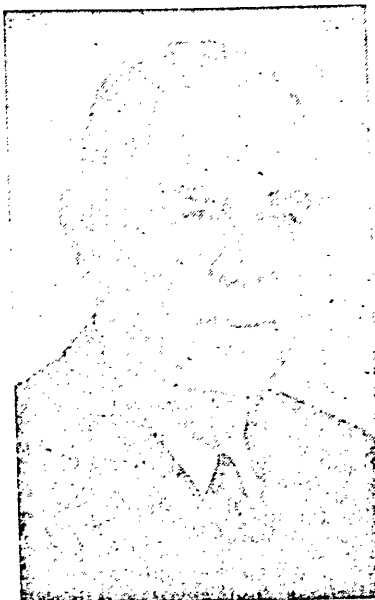
- NOVEMBER—District Organization
- DECEMBER—Local Church Organization
- DECEMBER 31—Watch Night Service in every local church
- JANUARY 3—Covenant Sunday. Begin registration of attendance
- JANUARY 6—Arkansas “Give God A Chance Rally”, Winfield Methodist Church, Little Rock, 10:00 a. m.
- JANUARY 7—Louisiana “Give God A Chance Rally”, First Methodist Church, Alexandria, 10:00 a. m.
- JANUARY—District Rallies following State Rallies
- JANUARY 24—Offering in each local church for promotion of Crusade, District and Jurisdictional
- FEBRUARY 7—Register Attendance
- MARCH 7, 14, 21, 28—Register Attendance
- APRIL 18—Easter Sunday. Climax of Attendance Crusade

SCHEDULES FOR

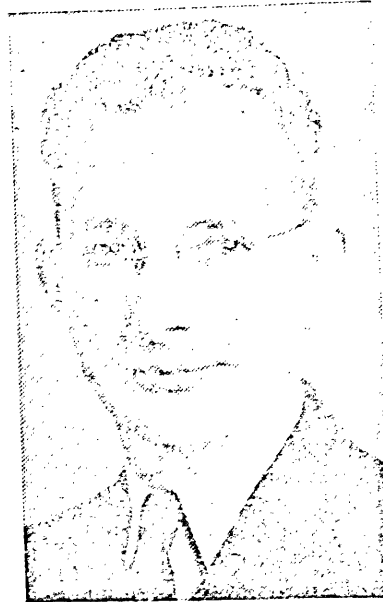
VISITATION IN THE INTEREST OF ATTENDANCE
AND STEWARDSHIP CULTIVATION will be announced by each Annual Conference.



BISHOP COSTEN J. HARRELL
Rally Speaker



BISHOP PAUL E. MARTIN
Arkansas-Louisiana Area



REV. EUGENE GOLAY
Nashville, Tenn., SC Jurisdiction
Crusade Director

Give God A Chance Now!

ATTEND CHURCH
EVERY SUNDAY

METHODISTS REPORTS 12-FOLD DRINKING INCREASE SINCE PROHIBITION

Drinking among Americans has increased 12-fold since repeal of the 18th Amendment, the Methodist Board of Temperance said in a statement in Washington marking the 20th anniversary of the repeal of Prohibition. "In 1933 the per capita consumption of alcoholic beverages in the United States was .59 gallons," said Dr. Caradine R. Hooton, executive secretary. "In 1943 it was 14.07 gallons and by 1952 it was 18.66 gallons per person." Arrests for drunkenness increased from 831 per 100,000 population in 1932, the last year of Prohibition, to 2,066 in 1952, he said. Drunken driving arrests increased from 65.7 per 100,000 population in 1932 to 203.5 per 100,000 people in 1952, Dr. Hooton added. "Approximately 75 percent of the time and energy of our metropolitan police forces are devoted to offenses stemming directly from liquor or alcoholism," he said. America has 7,000,000 "problem drinkers," the highest crime bill in the world, and the highest rate of alcoholic consumption, except for France, Dr. Hooton said. "All of this is in sorry contrast," he said, "with the promises with which the Repealist beguiled the American people two decades ago when they promised that repeal would greatly reduce crime and reduce the burden of taxation."

Methodist Devotional Guide Has Record Circulation

Circulation of The Upper Room, Methodist bi-monthly devotional guide, has reached a record high of 2,620,000, Dr. J. Manning Potts, editor, reported to the executive committee of the Methodist General Board of Evangelism in Nashville. The committee approved two new foreign editions of the guide, one in Persian for Iran and the other in Chinese for Far Eastern areas, bringing the publication's editions to a total of 24 in 19 languages.

Urges Deist Motto On U. S. Currency

An Arkansas man's proposal that the motto "In God We Trust" appear on all U. S. currency, as it does on most of our coins, was received by Secretary of the Treasury George M. Humphrey and Rep. Oren Harris (D-Ark). In letters to the officials, Matt Robert of Camden, Ark., president of the Arkansas Numismatics Society, said the fact that phrase is left off U. S. paper money is "an oversight that should be corrected." "Putting it on," he said, "would affirm our trust in God in a manner that would be 'heard around the world' and give moral and spiritual strength to those who realize a great nation humbly and reverently places its trust in the Almighty."

Temperance Group Sells Five Million Christmas Stamps

More than 5,000,000 Christmas seals with the theme "Let's Put Christ Back in Christmas" have been sold this year by the National Temperance League, Clayton M. Wallace, executive secretary, reported in Washington. The stamps depict on the upper half a Christmas manger scene and on the lower half a bottle of whiskey, with a "X" drawn through it. Most of the stamps have been sold through Sunday schools and churches, Dr. Wallace said, with the Methodist Board of Temperance alone selling 1,000,000.

City Administration Installed In Church

For the first time in the history of Wanganui, N. Z., a new city administration was installed at ceremonies held in a church. Mayor E. A. Millward and the 12-member City Council took their oaths of office at a service in St. Peter's (Anglican) church arranged by the Wanganui Ministers' Association.

tion. After the installation the Council adjourned to its regular chambers for the transaction of civic business.

Appoint Public Relations Chairmen For Evanston Assembly

Four chairmen have been appointed to carry on various phases of publicity and public relations before and during the Second Assembly of the World Council of Churches at Evanston, Ill., August 15-31, 1954. Dr. Ralph Stooddy, director of Methodist Information, will be in charge of the secular press; Dr. James Kennedy, secretary of ecumenical relations for the Protestant Episcopal Church, of broadcasting; Erik W. Modean, secretary of the National Lutheran Council News Bureau, of Assembly reporting; and Dr. William B. Lippard, secretary-treasurer of the Associated Church Press, of the church press.

N. Z. Methodists Accept First Woman For Ministerial Training

Phyllis Guthardt of Christ Church became the first woman accepted for ministerial training in the Methodist Church of New Zealand when her application was accepted by the Church's annual conference in Wellington, N. Z. A 24-year-old school teacher, she had previously served as a lay preacher. Meanwhile, Sister Norah Calvert, the first New Zealand woman to complete ministerial training in the Presbyterian Church,

has been inducted as a deaconess and assigned to a post in one of Wellington's new residential areas. A graduate of Presbyterian Deaconess College at Dunedin, she also holds a bachelor of divinity degree from Theological Hill at Knox College, Dunedin.

N. Z. Methodists Approve Union Steps

An eight-step plan toward union of the Presbyterian, Methodist and Congregational Churches was approved by the New Zealand Methodist Conference at its annual meeting. The plan earlier had been adopted by the General Assembly of the New Zealand Presbyterian Church. It includes adoption of a common baptismal certificate and a program for united services, fellowship and study; launching of an educational "Church Union Year" by the three denominations; taking of a vote "at an early date" by all Church members to determine whether they "seriously desire further advancement of union"; merger of some committees and a limited exchange of ministers if this vote is favorable, and consummation of final union upon the taking of a second vote if this also is favorable. In other action, the Methodist Conference adopted a resolution urging that the Union of South Africa replace its policy of racial segregation by one of integration "that will at the same time protect Africans from exploitation by a more experienced race."

Walled-Up Church Aids Operating Fund

Members of the Oxon Hill Methodist Church found the main door to their sanctuary bricked shut when they came to attend services. Their pastor, the Rev. John W. Kuschel, and members of the Official Board, advised them with a smile that the 1,000 bricks were for sale. The proceeds, they explained, would go towards an operating fund for this new church in a growing suburb of Washington, D. C. Price of red bricks was \$5.00 each, while white bricks, which formed a cross, were for sale at \$100 apiece. The bricks

were donated by the Oxon Hill Kiwanis Club. "The curious phenomenon of a walled-up church is a rarity and attracts attention in the United States," Mr. Kuschel told his flock. "But it is common behind the Iron Curtain. Communist terrorists of Russia and her satellites are so flagrant in their suppression of religion that sealed doors do not warrant even a fleeting glance from the passerby." The congregation responded to the financial appeal by buying enough bricks to take the eight-foot wall down to shoulder level. Within a few weeks they expect to be able to step over the barrier without inconvenience. Meanwhile, to enter their sanctuary they have to go around to a side door, down one flight of steps and up two. This church is located in Oxon Hill, Maryland.

Kikuyu Tribesmen Reaffirm Loyalty To God

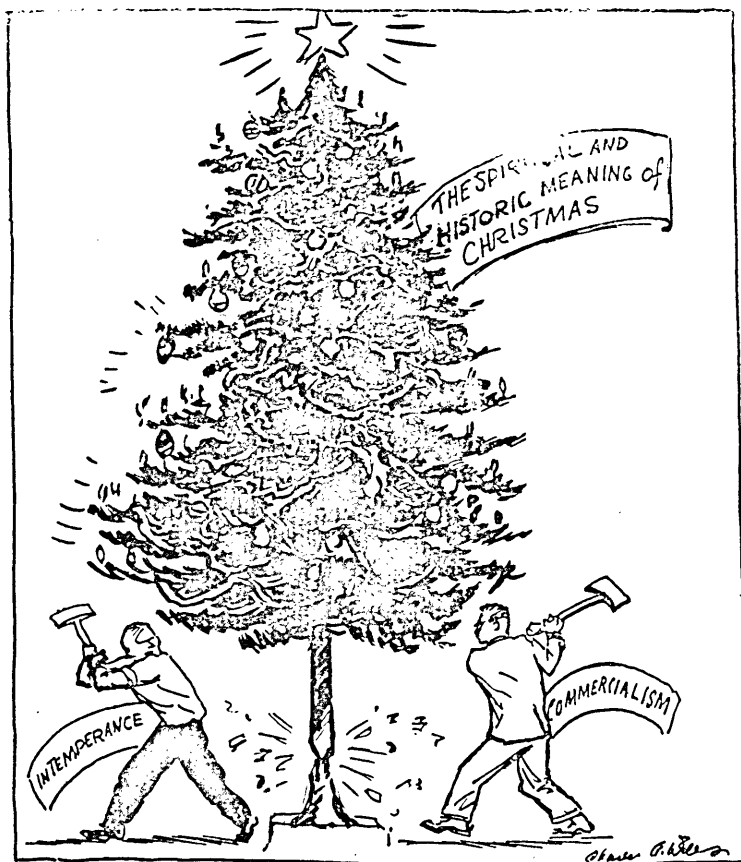
Nairobi, Kenya Colony — Christian tribesmen banded into a society called Torchbearers, which is pledged to fight the terrorist Mau Mau, reaffirmed their oath to "be loyal to God and always do right in His eyes." The pledge was made at a service held in the Church of Goodwill which stands on the shore of Lake Elementeita at the foot of the Aberdare Mountains where the Mau Mau have their strongholds. Despite the fact that the Mau Mau direct their most savage attacks at Africans who are Christians or in any other way "cooperate with whites," the Torchbearers society has grown to number 408 Kikuyus since its founding six months ago by four natives. Most of its members are clerks working under constant Mau Mau threat in isolated forest villages such as Gilgil, Naivasha and Nakuru. All wear a little round brass badge which has become popularly known as "the brass badge of courage" because it identifies the wearer as an enemy of the Mau Mau and marks him as a potential victim of the terrorists worst savagery. A leader of the society is David Waruhiu, son of a Kikuyu chief murdered by Mau Mau gunmen a little more than a year ago. At the chapel service he commended Torchbearer members for "putting yourselves in a position of advantage," because all who wear the badge now are regarded with the highest respect by members of their tribe.

Deaf Mute Runs Unique Evangelism Project

Mr. and Mrs. Julius K. Hoffman of Minneapolis, Minn., have sent out 35,000 Christmas cards this month in a unique evangelism-by-mail project. The total cost was more than \$1,100 — almost a fifth of Mr. Hoffman's annual income as a printer. Like himself, all the 35,000 people who are receiving the cards are deaf mutes. Mr. Hoffman, who has not heard a sound since he was stricken with scarlet fever at the age of four, claims most of America's estimated half-million deaf are "living in spiritual darkness." So he is attempting to reach as many of them as possible with the message of the Gospel. With each Christmas greeting, he sends two religious tracts — both emphasizing the need for individuals to "take Christ as their personal Saviour." In addition, each envelope contains a postage-paid reply card on which the recipient is asked to write the names of seven deaf friends. This has made it possible for Mr. Hoffman to add 3,100 new names to his lists during the past year.

HATCHET MEN

Chas. A. Wells



NEWS AND NOTES ABOUT FACTS AND FOLKS

THE MANILA CHURCH, Rev. N. Lee Cate, pastor, will have a Watch Night service on December 31.

THE ANNUAL CHRISTMAS PARTY for the parsonage families of the Jonesboro District was held in Fellowship Hall of the Marked Tree Methodist Church on Friday evening, December 18.

REV. STANLEY REED, student in Perkins School of Theology, Dallas, Texas, will be guest preacher at the Huntington Avenue Methodist Church, Jonesboro, on Sunday morning, December 27.

REV. A. N. STOREY, district superintendent of the Searcy District, spoke at the meeting of the men of the Methodist Church of McCrory on Wednesday evening, December 16, when a fish supper was served in Fellowship Hall.

REV. P. D. ALSTON, pastor at Kingsland, writes that he secured a 100 per cent list of signers for the Total Abstinence Pledge on Commitment Day for his three churches, Kingsland, Hebron, and New Edinburgh.

DR. JAYA LUKE, native woman doctor of India, will speak at the Fisher Street Methodist Church, Jonesboro, on Sunday evening, December 27. Dr. Luke, a product of Methodist missions, is doing some study in this country.

MRS. C. Y. CULBERSON, member of the Washington Avenue Methodist Church, North Little Rock, has presented a new A. B. Dick Mimeograph to the church in memory of her husband.

THE FIRST METHODIST CHURCH of Hope gave a pageant on Sunday evening, December 13, "Christmas is a Miracle," presented by the Junior and Senior High Department of the Church School. The choir, under the direction of Mrs. B. C. Hyatt, furnished music for the pageant.

REV. W. O. TISDALE of Springhill, Louisiana, retired member of the Louisiana Conference and former member of the Little Rock Conference, suffered the second heart attack on December 5. He is in the Haynesville Hospital in Haynesville, Louisiana. Mrs. Tisdale requests the prayers of their many friends in Arkansas and Louisiana.

REV. MARK F. VAUGHT of Stuttgart was guest preacher at the First Methodist Church of Mena on Sunday morning, December 6. At the close of the service a basket dinner was served to the large congregation present. Mr. Vaught was pastor of the Mena church from 1946 to 1951. Rev. Alfred DeBlack is the present pastor.

THE SENIOR HIGH DEPARTMENT of the First Methodist Church, Fort Smith, gave an outdoor pageant, "The Nativity," which began on Monday, December 21, and will run through Thursday evening, December 24. The program is in 20 minute series, 7:00 to 9:00 p. m., each evening. It is presented on the lawn on the church.

OPEN HOUSE was held at Winfield Church, Little Rock, on Sunday afternoon, December 13, in celebration of the opening of the remodeled educational building. Several hundred people called during the hours from 3:00 to 5:00 p. m. The \$250,000 remodeling program has been completed except for the installation of new windows in the church sanctuary. Dr. Cecil R. Culver is pastor.

MRS. EVARD BLAKE SIMMONS, widow of Rev. J. Frank Simmons, long-time member of the Little Rock Conference, died on Tuesday of last week at the home of her sister, Mrs. Arch Propps in Texarkana. She is survived by a daughter, Mrs. Mary Ellen Rowland of Little Rock. Funeral services were held on Thursday at the First Methodist Church, Little Rock, by Dr. Aubrey G. Walton and Dr. Francis A. Buddin. Burial was at Roselawn Memorial Park in Little Rock.

MRS. ELLA MCKAY, mother of Rev. E. Lee McKay, pastor at St. Francisville, Louisiana, passed away at the home of her son on December 10. Mrs. McKay was a life-long member of the Methodist Church. She was born in Lewisville, Arkansas, on November 18, 1873. She is survived by three other sons, R. H. McKay, both of Little Rock, Leon D. McKay of Bastrop, Louisiana, and one daughter, Mrs. J. W. Gattis of El Centro, California. Funeral services were conducted by Rev. R. H. Staples, pastor at Bastrop, assisted by Rev. James T. Harris, district superintendent of the Monroe District and the Rev. Mr. Morris, Baptist minister from Green Acres.

CHURCH WOMEN of Columbus, Ga., have joined with the Y. M. C. A. and some local civic groups in sponsoring "The Daughters of the Orient," a club composed of Japanese war brides of soldiers attached to nearby Fort Benning. Through the club the brides are perfecting their English and learning "American ways." The wife of an army chaplain has arranged for a Bible class attended by most of the young women, and a city civics teacher is preparing them for American citizenship. The soldier-husbands are reported "greatly pleased with their wives adjustment to their new life."

AMERICAN CHURCHES have been building goodwill and laying "a solid foundation for enduring peace in Europe" as governments never can do, says Dr. Cecil W. Robbins, editor of the North Carolina Christian Advocate and treasurer of his state's committee on CROP, on his return from a visit to Europe. "No casualties of World War II are so pathetic and so tragic as the refugees," says Dr. Robbins. "Numbering more than 15,000,000 they are found in almost every city, town and rural community in Germany and Austria." Noting that these refugees fled from Eastern Europe "with only the possessions they could carry in their hands or on their backs," Dr. Robbins described their present living conditions as "cold cheerless barracks, damp one-room hovels, dark air raid bunkers, ghostly bomb-raided buildings, stench-filled barns, dilapidated old cutbuildings, weather-beaten tents, railway freight cars."

BISHOP KERN DIES

Bishop Paul Bentley Kern, an eminent leader of the Methodist Church for nearly half a century, died on December 16 in Nashville, Tenn., at the age of 71.

In ill health since his retirement in June, 1952, Bishop Kern had been hospitalized several times because of a heart ailment.

Funeral services were conducted in Nashville by Bishops Costen J. Harrell, Charlotte, N. C., and Roy H. Short, Nashville, and the Rev. James W. Henley, pastor of West End Methodist Church, Nashville.

"In Bishop Kern's passing the church has lost an inspiring teacher, an eloquent preacher and an able administrator... his was a magnificent life," said Bishop William C. Martin of Dallas-Fort Worth Area and president of both the Methodist Council of Bishops and the National Council of Churches.

CHURCH HAS ADVANCE SPECIAL AS GUESTS

Rev. and Mrs. Floyd William Price and children, Don, 3, and Mickey, 10 months, visited the First Methodist Church, Little Rock, on Christmas Sunday, December 20. This church has accepted the partial support of this missionary family as its Advance Missionary Special. The Price family was en route from Cornell University to visit their family and friends in Mississippi for the holidays.

According to Dr. Aubrey G. Walton, First Church pastor, Rev. and Mrs. Price were adopted a few months ago by First Church as its Advance Special and the visit of the Price family provided an opportunity for members of the church to know the family. Rev. and Mrs. Price are native Mississippians, both are graduates of Millsaps

NO PAPER NEXT WEEK

According to our custom there will be no issue of the paper during Christmas week. So that our readers will not miss a Sunday School lesson, we are running the lessons for January 3 and January 10 in this issue.

College, Methodist college at Jackson, Miss., and are presently completing their training for missionary work at Cornell University. Rev. Mr. Price is also a graduate of the Candler School of Theology at Emory University and has served pastorates in the Mississippi and North Georgia Conference.

The Price family will sail for India next summer where they have been assigned to work in a school project in a rural community. Rev. and Mrs. Price will be commissioned as Methodist missionaries at the annual meeting of the General Board of Missions in Buck Hill Falls, Pa., in January.

Rev. and Mrs. Price were presented at the morning and evening services and were guests of honor at a reception in late afternoon in the church parlors given by the Woman's Society of First Church. Both Rev. and Mrs. Price spoke at the evening service.

LITTLE ROCK'S ST. PAUL NEW BUILDING OPENED

The first unit of the St. Paul Methodist Church, formerly Forest Park, was used for the first time Sunday, December 20, when more than four hundred members and friends attended the two worship services that morning and two hundred fifty-six persons attended the Sunday School session. Bishop Paul E. Martin was the preacher for the eleven o'clock services and the pastor, Rev. Charles W. Richards delivered the sermon at the first service at 9:30. Dr. Francis A. Buddin, Little Rock District Superintendent, assisted with the second service.

Ground was broken for the structure on Sunday afternoon, April 26, and the building has been erected at an approximate cost of \$100,000. Located in the Queen-Manor-Kingwood section on Durwood Road between Pine Valley and Hawthorne Streets, this first unit has approximately 10,000 feet of floor space with about 3,000 of that amount being used for the sanctuary and choir rooms. The rest of the building is devoted to the various departments of the Church School and the church offices.

G. A. Denham served as the chairman of the St. Paul Building Committee and I. H. Brummett, St. Paul member, was the architect. Vinson Robinson served as general chairman of the Finance Committee.

A more complete article with a picture of the new building will be published in the near future.

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ARKANSAS METHODIST

The Staff Of The

ARKANSAS METHODIST
and
THE LOUISIANA METHODIST

Wish For Each Of You

A JOYOUS CHRISTMAS

AND

A HAPPY NEW YEAR

E. T. Wayland
Ewing T. Wayland
Annie Winburne

Georgia Dally
Esca Riffin
Mrs. E. T. Wayland

A Lift For Living

By Dr. Ralph W. Sockman

BETHLEHEM AND BARBED WIRE

Last year I fulfilled a long cherished dream. I was in the land of Our Lord at the Christmas season.

My plane landed at the great, new, dynamic city of Tel Aviv. There in that vital young nation of Israel is the blending of east and west. But even more impressive to me was the meeting of the modern and the eternal.

I had stopped in the Holy Land to broadcast a Christmas message to America. Having landed in Israel I could not go quickly across the border, which is held by the Arabs. However, I did ask to be taken as near as possible to Bethlehem. My guides drove me to a point where I could look across the brown hills to "the little town of Bethlehem."

But beside me as I watched stood a soldier with fixed bayonet. And between myself and Bethlehem stretched a barbed wire marking the boundary of Israel

and Jordan.

That bayonet and barbed wire were sinister reminders that the Prince of Peace, born in Bethlehem, has not yet banished war from the governments of men. But shall we give up hope? Ah, no!

Of the Babe born in Bethlehem, we might paraphrase Sir Winston Churchill's famous statement about the British airmen. We might say that in all history there is no other situation in which so many owed so much to One so little.

When a stone is dropped into a lake, it starts ripples radiating. But as the distance from where the stone fell increases, the ripples grow less and less distinct until they disappear. Not so with the Babe born in the manger at Bethlehem.

The event stirred only a small ripple of excitement at the time. But as the centuries have lengthened since that time, the ripples of interest have grown into mighty waves until millions hail the birthday of Jesus as "the day of all the year the best."

Why the perennial and growing appeal of Christmas. Its beauty, its tenderness, its joy? Yes, all these are there. But a greater feature is at the center.

In Matthew's gospel, the announcement to Joseph is that the child to be born shall be named Jesus — "For he shall save his people from their sins." And, in Luke, the angelic message to the shepherds is:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

The Bethlehem scene was realistic in its setting. The hard facts of life were there. Joseph and Mary were going to be taxed. Taxes were just as unpleasant then as now.

The inequalities of life were there. The inn was crowded with those who could pay for it; the poor carpenter and Mary were forced to seek shelter in a stable.

The shadow of the hostile Herod was there. Danger lurked around the Babe in the manger.

Yet with all these dark features, the general impression of Bethlehem is that of goodness. Our attention is held by the mother, the loving Joseph, the humble and adoring shepherds, the reverent wise men. The scene turns our minds to the things that are simple, genuine and lovely; the things that heal and build.

Christmas is not only the revelation of God, but also of man. It brings to view the divine spark of goodness in the human heart. It is the time when truth takes on its loveliest forms and speaks its simplest language; when love becomes articulate in accents which little children understand.

Christmas not only brings the world around to the day when Christ was born, but it brings to birth the Christ-spirit in man. It reminds us that the universe is friendly and therefore restores our faith in God. It reveals that man is better than he often seems and thereby revives our faith in man.

The Babe of Bethlehem has outlived Herod and Caesar Augustus. Some day the spirit of Bethlehem will outlaw the barbed wire and the bayonet which were there last Christmas.

A MESSAGE TO THE CHURCH FROM
THE METHODIST COUNCIL OF
BISHOPS

Twelve eventful years have passed since the Council of Bishops of The Methodist Church was assembled for its semi-annual session at this beautiful and historic place, scene of the Oglethorpe Colony and intimately associated with the early ministry of John and Charles Wesley.

While the Council was then in session the tragedy of Pearl Harbor forced America into that conflict that had already engulfed a large part of the world.

During the present session, more than a decade later, the President of the United States has spoken words to the people of the world that may be no less significant than the events of Pearl Harbor.

The appeal of this Christian statesman makes us deeply conscious that the struggle is not yet ended; that the issue is still joined between the might of the oppressor and the forces of freedom; and that the way out of the present conflict is by a common agreement among the nations that our capacity to destroy, and in particular the newly discovered secrets of the atom, may be used instead to serve mankind, thus making effective in our modern world the idealism of an ancient prophet who spoke of turning swords into plowshares and spears into pruning hooks. We heartily commend and endorse the President's deliverance.

It has been the conviction of The Methodist Church for years, never held more strongly than now, that the right to be free implies not only the freedom of the body, but also the freedom of the mind, and the freedom of the spirit.

In this time of fear and irresponsible accusation areas of freedom of speech and thought are being narrowed all over the world. In communist lands thought control uses the techniques of absolute censorship, spying of secret police, torture, imprisonment and death.

In our land, when we protest against such types of control, self-appointed guardians of the liberty we want for ourselves and all men may, by calling of names, unfounded accusations and the assertions of guilt by association, destroy the priceless heritage they claim to defend.

In the United States today there are people, some of them in our church, who are being made to believe false statements about their leaders until the human mind is filled with suspicion and the human spirit is shackled. In such an atmosphere suspicion becomes a fear, fear becomes hatred, and hatred sets a man against his neighbor, friend and brother.

We resent unproved assertions that the Protestant ministry is honeycombed with disloyalty. We are unalterably opposed to Communism, but we know that the alternative to Communism is not an American brand of fascism.

Our time-honored and self-authenticated procedures for determining guilt and disloyalty can so easily be discarded in fanatical investigations, we must oppose those who in the name of Americanism employ the methods of repression, who speak with the voice of democracy but whose hands are the hands of tyranny.

Victory over Communism belongs to the triumph of spiritual idealism which has made our nation and given it any leadership it merits among the nations of the world. The President of the United States in a compelling speech last Spring emphasized that victory over Communism is possible only through a great spiritual movement.

In the continuing conflict between freedom and totalitarianism, religion has been and is the unfailing bulwark of free men. Faith in the sovereign goodness of God and in the inherent dignity of man has sustained the people of every nation who have dared to stand for moral right and have refused to surrender their dreams of universal peace. This simple and stalwart faith lingers in the souls of unnumbered millions, though sometimes half-buried beneath our fears and selfish interests. The most pertinent need of this hour is a spiritual reawakening, and a turning to Almighty God.

We therefore call upon the Church to proclaim the evangel of Jesus Christ with renewed confidence and insistence in the face of every opponent, and to interpret its relevance to the fears and problems that confront us.

We call upon our people that they remember the rock out of which they are hewn, that they hold fast their Christian heritage; that they stand steadfast against every attempt to shackle the human spirit and that with humble mind and dedicated life they pray and labor with all who confess the Lordship of Christ to the end that all men may be redeemed by his grace and his kingdom may be established on earth.

William C. Martin, President
G. Bromley Oxnam, Secretary

Adopted Sea Island, Georgia
December 11, 1953

Little Rock Conference Treasurer's Report

JUNE 15 TO DECEMBER 7, 1953

Charge and Church	Dist. Supt.	Bishop Fund	Conf. Claim.	M.S.P.	M.S.C.	W. S. & Conf. Ben.	W.S.S.	G. & J.	Charge and Church	Dist. Supt.	Bishop Fund	Conf. Claim.	M.S.P.	M.S.C.	W. S. & Conf. Ben.	W.S.S.	G. & J.
ARKADELPHIA DISTRICT									WESLEY FOUNDATION: Mt. Ida \$20.00, Arkadelphia District \$19.00								
AMITY CIRCUIT									TOTAL								
Amity	\$ 73.00	\$ 21.00	\$ 75.00		\$ 21.00	\$ 75.00		\$ 7.00	BOARD OF TEMPERANCE: Arkadelphia \$25.00								\$ 39.00
Pl. Cedar	4.00	2.00	4.00		1.00	30.00		2.00	RACE RELATIONS: Gurdon \$18.00								\$ 25.00
Sweet Home	5.00	1.00	1.00		1.00	25.00		1.00	WEEK OF DEDICATION: Norman \$1.00								\$ 18.00
ARKADELPHIA CT.	300.00	120.00	450.00		120.00	1405.90		90.00	METHODIST INFORMATION: Arkadelphia District \$120.00								\$ 1.00
Harts Chapel	8.00	2.00	7.00			15.00		2.00	INTER-DENOMINATIONAL COOP: Arkadelphia District \$70.00								\$ 120.00
Hollywood	21.00	4.00	19.00			23.00		4.00	TOTAL FOR DISTRICT								\$ 26,273.44
Mt. Pisgah	6.00	1.00	6.00			10.00			CAMDEN DISTRICT								
Mt. Zion	8.00	2.00	10.00			13.00			BEARDEN								
Smyrna			4.00			30.00		9.00	Bearden	\$ 165.00	\$ 33.00	\$ 231.00		\$ 33.00	\$ 100.00		\$ 15.00
BISMARCK CIRCUIT	50.00	17.00	50.00			20.00	10.00	3.00	Lakeside	7.50	1.31	9.75		1.50	7.50		2.50
Bismark	5.00	2.00	5.00			20.00		3.00	BRADLEY								
Christian Home	12.00	2.00	16.00					3.00	Bradley	120.00	24.00	144.00		12.00	150.00		10.00
Oma									BUCKNER CIRCUIT								
DALARK CIRCUIT	35.00	7.00	42.00		7.00	82.00		9.00	Buckner	45.00	18.00	60.00		18.00	35.00		5.00
Bethlehem	10.00	2.00	12.00		2.00	25.00		3.00	Kilgore Lodge	7.00	2.00	9.00		2.00	10.00		1.00
Dalark	42.00	17.00	50.00		17.00	84.00	18.00	18.00	Mt. Vernon	18.00	4.00	21.20		3.00	30.00		2.00
Manchester	10.00	2.00				17.00		4.00	Oak Grove	12.50	2.50	18.00		3.00	25.00		2.00
Manning	18.00	4.00	22.00		4.00	18.00		3.00	Sardis	10.00	4.00	10.00		3.00	15.00		3.00
Rock Springs								3.00	Shiloh	6.00	1.00	9.40		1.40		20.00	1.00
DELIGHT CIRCUIT	17.50	3.00	14.00		3.50	30.00		12.00	CALION-QUINN						75.00		
Antoine	87.00	24.00	104.00	6.00	24.00	130.00		1.00	Calion	45.00	20.00	45.00			7.50		4.00
Delight	8.00	2.00	8.00		1.00	16.00		10.00	Ebenezer	3.75	3.00	4.60			10.00		4.00
Saline	90.00	18.00	99.00			50.00			Quinn	12.50	2.50	13.75					
FOUNTAIN LAKE									CAMDEN CHURCHES:								
FRIENDSHIP CIRCUIT	10.00	4.00	10.00			7.00		4.00	Fairview	225.00	45.00	337.50	22.50	45.00	337.50		40.00
Friendship	17.00	3.40	16.50			38.00		6.00	First Church	375.00	150.00	554.00	75.00	150.00	2709.00		200.00
Leau Frals	25.00	4.00	25.00			40.00		7.00	CHIDESTER						44.00	200.00	16.00
Midway	7.50	1.50				26.00		12.75	Chidester	100.00	40.00	100.00		4.00	10.00		2.00
Rolla	25.00	5.00	25.00					3.00	Missouri	10.00	4.00	10.00		2.00	10.00		1.00
Social Hill								32.00	Red Hill	10.00	2.00	8.00		2.00	8.00		1.00
GLENWOOD CIRCUIT	120.00	24.00	144.00	24.00	24.00	112.50		70.00	Rocky Hill	8.00	2.00	6.00		4.00	8.00		1.00
Glenwood	12.00	2.40	14.40			20.00		4.00	Shady Grove	10.00	4.00	6.00		3.00	30.00		2.00
Grant's Chapel	200.00	40.00	300.00			560.00		79.95	Silver Springs	16.00	4.00	15.00					
GURDON								80.00	COLUMBIA CIRCUIT								
HOT SPRINGS CHURCHES	420.00	102.66	662.82	36.00	88.38	2333.33		8.00	Harmony	45.00	9.00	25.00	4.00	9.00	40.00	11.50	5.00
First Church	225.00	108.00	310.00		108.00	600.00		45.00	New Hope	30.00	6.00	23.50		12.00	67.00	6.00	5.00
Grand Avenue	30.00	16.00	72.00		16.00	50.00		70.00	Philadelphia	25.00	5.00	27.50	2.50	5.00	34.00		2.50
Gardner	207.50	78.00	351.00		72.00	300.00		23.00	Sharman								
Oaklawn	20.00		15.00			17.50			EL DORADO CHURCHES								
Morning Star	277.50	96.00	300.00	24.00		300.00			First Church	390.00	156.00	1170.00		156.00	3442.50	50.00	200.00
Pullman Heights									Vantrease Mem.	350.00	96.00	350.00		96.00	300.00		50.00
Bethlehem									ST. LUKES, EL DORADO								
HOT SPRINGS CT.	14.00	3.00	12.00			23.00		4.00	St. Lukes	45.00	9.00	40.00			25.00		5.00
Gum Springs	48.00	10.00	43.00			57.00		8.00	Bethel	10.00					26.00	12.00	2.00
Mt. Pine	20.00	8.00	25.00			10.00		6.00	Centennial	20.00	4.00	20.00			50.00		5.00
New Salem								90.00	Dumas Memorial	30.00	6.00	60.00		4.50	20.00		4.00
MALVERN CHURCHES	300.00	120.00	600.00		120.00	1300.00		22.00	Hibank	15.00	3.00	17.00			43.00		4.00
First Church	150.00	22.50	169.00		26.00	100.00		33.00	Lisbon	60.00	12.00	39.00	18.00				
Keith Memorial								40.00	EMERSON CIRCUIT								
MT. IDA CIRCUIT	216.25	76.50	308.00	18.50	43.25	292.50			Atlanta	7.50	5.00	7.50			10.00		5.00
Mt. Ida	12.50	2.50	10.00		2.50	5.00			Christie's Chapel	5.00	6.00	6.00			10.00		2.00
Norman	25.00	5.00	20.00		5.00	10.00			Ware's Chapel	5.00	1.00	5.00			12.00		1.00
Oden	100.00	48.00	120.00	12.00	48.00	200.00			GARLAND	55.00	11.00	55.00			125.00		10.00
MURFREESBORO									HARMONY GROVE								
MURFREESBORO CT.	5.00	1.00	4.00			5.00			Buena Vista	55.00	16.00	58.00		5.00	65.00		11.00
Boto	3.40	.70	1.72			5.00			Harmony Grove	60.00	11.50	66.00		12.00	50.00		5.00
Japany									HOLLY SPRINGS CT.								
Pisgah									Holly Springs	60.00	10.50	42.00			60.00		5.00
OKOLONA CIRCUIT	10.00	2.00	14.00		7.23	20.00		4.00	Mt. Carmel	7.50	1.50	7.50			16.50		.75
Bierne	45.78	10.00	42.00		24.00	35.00		10.00	Mt. Olivet	26.50	9.00	26.50			32.50		5.00
Center Grove	86.00	9.00	105.00		5.00	48.00		5.00	JUNCTION CITY								
Okolona	48.00	12.00	37.00			25.00			Junction City	90.00	48.00	165.00	6.75	48.00	135.00		11.00
Trinity	45.00	9.00	40.50						Beech Grove	3.00	.75	3.00			.75		.75
PINEY GROVE									Blanchard Springs	3.00	.75	3.00			.75		.75
ROCKPORT CIRCUIT		6.00	33.00			41.00		2.00	Olive Branch	200.00	40.00	300.00	20.00	40.00	450.00		25.00
Butterfield	35.00		14.00			49.00		30.00	LEWISVILLE								
Magnet Cove	40.00	16.00	44.00			30.00		8.00	LOUANN CIRCUIT								
Rockport	60.00	12.00	60.00						Liberty	25.50	5.10	30.50	5.10		28.75		2.50
SHOREWOOD HILLS									Louann	50.00	20.00	45.00			48.50		5.00
SPARKMAN-SARDIS	45.00	9.00	40.50	4.50	4.50	25.00	25.00	12.00	Silver Hill	75.00	15.00	90.00		23.50	67.50		
Sparkman	150.00	30.00	195.00			300.00		7.00	MAGNOLIA CHURCHES								
TRASKWOOD CIRCUIT								7.00	First Church	350.00	70.00	525.00		70.00	1850.00		39.00
Congo	25.00	5.00	27.00	5.00		30.00		7.00	Jackson Street	240.00	48.00	300.00	48.00	24.00	300.00		
Ebenezer	32.50	6.00	10.00		6.00	50.00		45.50	MAGNOLIA CIRCUIT								
New Hope	30.00	5.50	34.50						Greer's Chapel	5.00	1.00	5.00			12.00		1.00
Traskwood	32.52		28.00						Mt. Pisgah	5.00	1.00	5.00			12.00		1.00
District Totals	\$4014.95	\$1166.66	\$274.94	130.00	873.76	\$175.83	278.50	\$27.70	New Era	5.00	2.00	4.00			13.00		2.00
ADVANCE: Amity \$13.00, Rock Springs \$5.00, Glenwood \$25.00, First Church, Hot Springs \$375.00, Pullman Heights \$150.00, Tigert Memorial \$15.00, Mt. Ida \$25.00, Norman \$2.00, Oden \$5.00, Murfreesboro \$100.00, Arkadelphia District \$89.85									Wingfield								
TOTAL								\$204.85	MARYSVILLE-FREDONIA								
CHURCH SCHOOL DAY: Amity \$10.00, Hollywood \$5.00, Arkadelphia \$100.00, Bismark \$5.00, Christian Home \$3.00, Oma \$3.00, Bethlehem \$5.00, Dalark \$5.00, Manchester \$2.00, Manning \$2.00, Rock Springs \$5.00, Antoine \$7.00, Delight \$15.00, Saline \$3.00, Fountain Lake \$10.00, Social Hill \$5.00, Glenwood \$20.00, Gurdon \$50.00, First Church, Hot Springs, \$125.00, Grand Ave. \$50.00, Gardner \$6.00, Oaklawn \$25.00, Morning Star \$2.00, Pullman Heights \$25.00, Tigert Memorial \$5.00, Gum Springs \$2.00, First Church Malvern \$100.00, Mt. Ida \$30.00, Norman \$2.00, Oden \$2.00, Murfreesboro \$30.00, Murfreesboro Circuit \$14.81, Center Grove \$5.00, Okolona \$10.00, Trinity \$5.00, Piney Grove \$5.00, Butterfield \$5.00, Magnet Cove \$6.00, Rockport \$5.00, Shorewood Hills \$6.00, Ebenezer \$5.00, New Hope \$5.00									Bethel	12.50	2.50	20.00		2.50	12.50		14.00
TOTAL								\$747.81	Fredonia	50.00	20.00	140.00	15.00	20.00	175.00		2.50
METHODIST YOUTH FUND: Arkadelphia \$37.20, Gurdon \$7.20, Grand Ave. \$27.00, Gardner \$22.50, Oaklawn \$10.00, Pullman Heights \$25.00, First Church, Malvern, \$116.40, Keith Memorial \$17.55, Mt. Ida \$9.00, Murfreesboro \$18.00, Shorewood Hills \$5.00									Friendship	20.00	8.00	26.00		4.00	25.00		12.00
TOTAL								\$295.85	Marysville	67.00	12.00	54.00		12.00	41.00		
AREA FUND: Fountain Lake \$9.00, Oaklawn \$7.00, Arkadelphia District \$90.00									NORPHLET	125.00	50.00	150.00	25.00	50.00		125.00	30.00

ANNUAL SIMULTANEOUS

January 10th Through January 17th, 1954

Campaign In Local Church

1. Solicit every Methodist Home for a new subscription or renewal for your church paper during the week of Circulation Campaign.
2. Make a report on Monday, Jan. 18th, to your District Superintendent and to the office of publication in Little Rock, of the results of the Campaign.
3. Any necessary follow-up work may be reported as soon as complete.

Watch Reports Of Campaign

Watch your issue of the paper of January 28th for a full report by Districts and by Charges of the results of the Circulation Campaign as received the week of January 18th through January 24th.

In The Arkansas-Louisiana Area The
and Members of The Methodist

Recently I had the opportunity of reading the ARKANSAS-LOUISIANA METHODIST for a period of two and one-half months. Mrs. M. I. thoroughly enjoyed these papers, with the interesting items, the excellently edited articles, and the editorials—all of which contributed to a fine picture of the program of the Church.

As I finished the last copy of the papers, I thought how fortunate we are to have them. We may all work together toward the goal of our Conference papers read in the home of each family in Arkansas and Louisiana.

To that end I commend to you the period of the campaign for subscriptions, January 10-17.

Cordially yours,

Paul E. H.

NORTH ARKANSAS CONFERENCE

BATESVILLE DISTRICT

R. E. Connell
District Superintendent

Subscription Quota..... 965

Maurice Lanier
District Director

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

CONWAY DISTRICT

R. E. L. Bearden
District Superintendent

Subscription Quota..... 1437

Irl Bridenthal
District Director

One of the most frequent remarks I hear in our District is, "I saw it in the 'Methodist'." Very often I have approached a group of lay people about a church program only to find that they have already been briefed by reading our State paper. No area of the church renders more service to the Methodists of Arkansas, because in our paper they find information and inspiration. Our only need now is to see that the ARKANSAS METHODIST goes into every church home.—Robert E. L. Bearden

FAYETTEVILLE DISTRICT

Elmer H. Hook
District Superintendent

Subscription Quota..... 1276

S. O. Patty
District Director

The ARKANSAS METHODIST is vital and essential to every Methodist home in Arkansas. It is said, "bread is the staff of life." In a real sense, it is the staff of intellectual and inspirational life for Methodists in Arkansas.—Elmer H. Hook

FORREST CITY DISTRICT

Otto W. Teague
District Superintendent

Subscription Quota..... 1265

W. O. Scroggin, Jr.
District Director

For any Methodist who expects to keep abreast of the times, in so far as his church is concerned in Arkansas, the ARKANSAS METHODIST is a must.—Otto W. Teague

FT. SMITH DISTRICT

W. Henry Goodloe
District Superintendent

Subscription Quota..... 1902

O. D. Peters
District Director

A competently edited church paper is very necessary during these days in advancing the work of the Church within a district and in the local congregation. Our ARKANSAS METHODIST measures up to the needs in this respect. Its wide circulation and regular reading means an informed and cooperative ministry and membership for The Methodist Church.—W. Henry Goodloe

JONESBORO DISTRICT

E. J. Holifield
District Superintendent

Subscription Quota..... 1453

Alvin C. Murray
District Director

I consider the ARKANSAS METHODIST indispensable in promoting the program of the Church. It should be in every home.—E. J. Holifield

PARAGOULD DISTRICT

J. Albert Gatlin
District Superintendent

Subscription Quota..... 1170

S. B. Wilford
District Director

The ARKANSAS METHODIST is of great value in bringing the total program of the Church to Arkansas Methodists, in keeping all of us abreast of church news, in lifting up the great truths of the Kingdom of God and lending inspiration to us in our common tasks. It is one of the musts for all Methodists of Arkansas.—J. Albert Gatlin

SEARCY DISTRICT

A. N. Storey
District Superintendent

Subscription Quota..... 1149

James E. Major
District Director

The ARKANSAS METHODIST in the homes of our Methodist people is essential to our church program in Arkansas.—A. N. Storey

LITTLE ROCK

ARKADELPHIA DISTRICT

J. M. Hamilton
District Superintendent

Our interest in the Little Rock Conference Great Movement, will be enhanced with information and inspiration both come by reading the

CAMDEN DISTRICT

Connor Morehead
District Superintendent

"What we're not up on, we're down on." Our people in this Area to our Methodist's to the information, inspiration, and challenge of the ARKANSAS METHODIST.—Connor Morehead

HOPE DISTRICT

E. D. Galloway
District Superintendent

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

LITTLE ROCK DISTRICT

F. A. Buddin
District Superintendent

The ARKANSAS-LOUISIANA METHODIST is indispensable to every Methodist in this area. It is, and what it is doing. In asking you are inviting them to make an investment in personal satisfaction and enrichment. I Francis A. Buddin

MONTICELLO DISTRICT

Wm. E. Brown
District Superintendent

All Methodist homes should have the ARKANSAS METHODIST in the total program of the church.—Wm. E. Brown

PINE BLUFF DISTRICT

Arthur Terry
District Superintendent

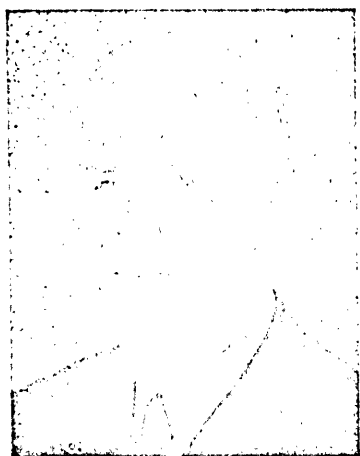
Everywhere I go in the Pine Bluff District, I find the ARKANSAS METHODIST. It is our most valuable asset in our conference program. More of our churches will use it in 1954.—Arthur Terry

THE ARKANSAS-LOUISIANA AREA GIVES ONE WEEK

AREA UNITES IN

CIRCULATION CAMPAIGN

... With Goal Of 35,000 Subscribers!



BISHOP PAUL E. MARTIN

The Subscription Price \$2.00

The subscription price remains at \$2.00. However, where the Official Board of a church enters into a contract with the Editors to send the paper into, as a minimum, the homes of every contributing family of a church, the price is \$1.50 per subscription.

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

The Quota And The Goal

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

The Subscription Goal is 35,000 subscribers. Help us reach the goal.

CONFERENCE

Subscription Quota.....1262

Win A. Hale
District Director

the Church at large in its inspiration. This information METHODIST.—J. M. Hamilton

Subscription Quota.....1947

James A. Simpson
District Director

enthusiastic response of program is due, in a large measure, each week from the ARKANSAS

Subscription Quota.....1434

D. Golden
District Director

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

Subscription Quota.....2544

us Sorrells
District Director

source of information that is inspires to know his Church—what subscribe to the Methodist, we of inestimable value in paper of exceptional merit.—

Subscription Quota.....1170

Meuzon Mann
District Director

it keeps us informed concerning

Subscription Quota.....1420

Grace M. Lewis
District Director

quoting the ARKANSAS METH- news and the promotion of our to buy it and more of our

LOUISIANA CONFERENCE

ALEXANDRIA DISTRICT

Subscription Quota.....1198

Jolly B. Harper
District Superintendent

E. W. Sandel
District Director

THE LOUISIANA METHODIST has certainly won its place in our Conference. The effective pastor will see that it is in the hands of all of his leaders. The active Church will see that it is part of the family reading matter.—Jolly B. Harper

BATON ROUGE DISTRICT

Subscription Quota.....1965

Edward W. Harris
District Superintendent

Marvin H. Corley
District Director

We ask great things of our people, and we expect great things from them in the program of the church which we lay before them. They have a right to expect the best and most complete information on all of the program from us. This is given in every issue of THE LOUISIANA METHODIST and in the most challenging manner.—Edward W. Harris

LAKE CHARLES DISTRICT

Subscription Quota.....1697

Karl Tooke
District Superintendent

Jack Cooke
District Director

THE LOUISIANA METHODIST is no longer on trial. It has proven itself to be our finest Conference Paper. Every Pastor, every Church officer, and every member who wants to know about the Church should read it each week.—Karl Tooke

MONROE DISTRICT

Subscription Quota.....1544

James T. Harris
District Superintendent

Floyd Durham
District Director

It is interesting to note that the most active members of the various churches within the district are always quoting some statement they have seen in THE LOUISIANA METHODIST. I have the feeling that reading our conference paper has increased their interest in all the affairs of the church.—James T. Harris

NEW ORLEANS DISTRICT

Subscription Quota.....1833

Virgil D. Morris
District Superintendent

Sam Nader
District Director

THE LOUISIANA METHODIST has made itself an indispensable piece of Methodist literature through its service as a news gathering agency and in promoting the program of the church in Louisiana.—Virgil D. Morris

RUSTON DISTRICT

Subscription Quota.....1540

George W. Pomeroy
District Superintendent

Henry C. Blount, Jr.
District Director

As a Church newspaper, THE LOUISIANA METHODIST is bringing to our section of the Church information that it cannot obtain elsewhere. It makes for unity, purpose and progress as individual churches and persons are related to our church-wide programs. It is serving a great need in our District in an admirable way.—George W. Pomeroy

SHREVEPORT DISTRICT

Subscription Quota.....2414

B. C. Taylor
District Superintendent

George W. Harbuck
District Director

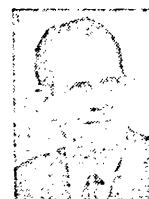
THE LOUISIANA METHODIST is a welcome weekly tonic. I'm sold on it, and commend it to all our people. It has variety, news values, and inspiration.—B. C. Taylor



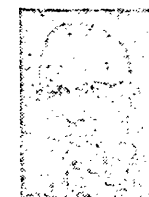
Jolly B. Harper



Karl Tooke



Virgil D. Morris



B. C. Taylor

ITS CHURCH PAPERS ... JAN. 10 Through JAN. 17th



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



THE SPIRIT OF CHRISTMAS

By Margaret G. Wilson

CHRISTMAS time is different from any other time of the year. You really feel different, too. It gives you a sort of excited, tingly, warm feeling way down inside. You feel happy and gay all over. You just love it and wish it would last on and on and on. Things even smell different at Christmas. Kitchens smell of spicy cakes, cookies, candies, puddings, and roasting turkeys. You can smell the piney smell of Christmas trees and wreaths.

Things sound different, too. There is music everywhere — in Church, in the home, in some stores, and even on street corners. There is laughter everywhere. Everybody seems happy. Even if they get tired they don't often get cross at Christmas. Then there are whispered secrets, the silent falling of snow, and Christmas bells.

Somehow things look different at Christmas, too. Bright lights shine in the store windows and on our Christmas trees. Houses are decorated inside and out. Often the sky looks especially starry and it is fun to see if you can find one that looks bigger and brighter than all the others and think about the star that shone over Bethlehem that first Christmas night.

All these are a part of Christmas. Grown-ups call it the "spirit of Christmas." It is the time of year when people feel happy and want to be loving and kind and thoughtful toward others. It is the birthday of Jesus.

We know that, but we don't often think about it. We talk about it in Sunday School, but leave Jesus locked up in Church when we re-

turn to our homes. Yet if Jesus had not been born we would have no Christmas.

It gives us great joy to give and to receive presents, but this joy soon goes. That is why we feel we would like Christmas to stay on and on and on.

But if we truly believed that we celebrate Christmas because of our love for Jesus, then we would constantly remember Jesus. He would always be in our minds and thoughts, and His love would last always.

So by bringing Jesus out of the Church and into our homes we will want to be loving, kind and thoughtful all the time. The "spirit of Christmas" will not be lost after the Christmas tree is taken away and presents grow old, but it will last forever and ever. — The United Church Observer.

MAKING IT LAST

By Vernie W. Reed

"I don't spend as much time on Christmas as I used to do. Christmas should have more to it—last longer—" Robert made a gesture of futility.

Mother looked up fondly at her tall son leaning wearily against the kitchen doorway. Idly he flipped a director's baton, as though reluctant to leave his hour's drill with the children's choir. How he loved that

baton, symbol of his effort to train 25 little wrigglers to sing the same word at the same time!

"An hour a week training the children's choir for its part in the Christmas activities, and another practicing with the church choir for the cantata, plus encouraging your own class with its overseas gift—you're tired! Forget Christmas until dinner is ready."

"Those are just trimmings," the 17-year-old flung back over his shoulder, as obediently he headed out doors. Mother suspected that he might combine relaxation with some errand affecting the secret shelf in his closet, labeled "Christmas—Keep out!" Other members of the family began avoiding that shelf long before Robert exchanged the lawnmower he wheeled so industriously about the neighborhood for his presently popular snow shovel.

"Just what does Christmas mean?" Mother posed the question as the family started dessert.

"So much time is spent on—trimmings," Robert exploded. "All the 'X-mas' cards—folks too busy even to write out the full word! And all the fuss, with music and pageantry—"

"Which is worship, if properly carried out," Mother reminded. "Surely Christmas worship should be a large part of our remembering."

"A time of remembering," Grandmother agreed gently. "Remembering Him who went about doing good and remembering our many friends. I like to see a familiar handwriting

on a card—simple gifts."

"It's fun to help Santa," said six-year-old Raymond. Mother smiled, remembering his needlepricked fingers. This year it was spectacle wipers, with big green stitches on outing flannel, which excitedly he kept hidden from Grandmother. Just as 10-year-old Jean kept secret her efforts with water colors and desk blotters, and 14-year-old Richard struggled with his coping saw when certain people were not around to spy on his activities.

"Giving—without expecting a return," said Jean. "For God so loved—that he gave—" Mother glanced at the small box on the buffet, where Jean added her modest coins most faithfully to the family's mutual gift for "others."

"What do you think of Christmas, Father?" Robert urged.

"A new beginning," Father spoke quietly. "A tiny babe always means that to me. I think of the chance to start over, to try again to reach the wonderful ideal that Jesus left for us to aim at."

"And that is something that takes all year," Mother summed up thoughtfully.

"All year—and all of the years," Grandmother agreed. Even Robert nodded slowly.—The Christian Advocate

Anne had been reciting Mother Goose for her aunt and mother. Later, she turned to her mother and asked with a baffled air, "Why did Mary's lamb have white fleas?"—Sudie C. Hicks, Instructor.

THERE'S A SONG IN THE AIR

Josiah G. Holland

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry!
And the star rains its fire while the
Beautiful sing,
For the manger of Bethlehem
Cradles a king.

There's a tumult of joy
O'er the wonderful birth,
For the virgin's sweet boy
Is the Lord of the earth,
Ay! the star rains its fire and the
Beautiful sing,
For the manger of Bethlehem
Cradles a king.

In the light of that star
Lie the ages imperaled;
And that song from afar
Has swept over the world.
Every home is aflame, and the
Beautiful sing
In the homes of the nations that
Jesus is King.

We rejoice in the light
And we echo the song
That comes down through the night
From the heavenly throng.
Ay! we shout to the lovely evangel
they bring,
And we greet in his cradle our
Savior and king!



THE FIRST CHRISTMAS

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

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

And the angel said unto them,

Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

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

And this shall be a sign unto you; Ye shall find the Babe wrapped in

swaddling clothes, lying in a manger.

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

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

By OAKLEY LEE

NORTH ARKANSAS
CONFERENCE NOTES

By Ira A. Brumley

The following Church School Rally Day offerings have been received since our last report: Augusta, \$25.00; Morrilton, \$50.00; McKendree, \$3.00; Lincoln, \$15.00; Dyer, \$2.00; Lamar, \$10.00; Siloam Springs, \$50.00; Sulphur Springs, \$10.00; New Blaine, \$3.51; Spadra, \$5.00; Huntington Avenue, \$15.00; Elm Springs, \$5.00; Overcup, \$1.50; Holly Grove, \$30.00; Alma, \$10.00; Wynne, \$75.00; Morning Star, \$5.00; Viola, \$2.00; Imboden, \$5.00; Mt. View, (Fort Smith District), \$5.00; Fisher Street, \$10.00; Greenwood, \$20.00; Elaine, \$15.00; St. John's, \$25.00; Lepanto, \$25.00; Huntsville, \$7.50; Washington Avenue, \$20.00; New Hope, \$10.00; Solgohachia, \$5.00; Eureka Springs, \$10.00; Lynn, \$5.00; Portia, \$5.00; Zion, \$1.72; Madison County No. 2, \$2.00; Valley View, \$2.00; Joiner, \$15.00; Berryville, \$20.00; Black Rock, \$5.00; Walnut Ridge, \$50.00; Liberty Hill, \$2.00; LaGrange, \$5.00; Decatur, \$10.00.

The following is the report to date by districts:

Batesville District	\$ 222.90
Conway District	647.65
Fayetteville District	613.25
Forrest City District	649.57
Fort Smith District	944.66
Jonesboro District	767.00
Paragould District	420.05
Searcy District	234.10
Total	\$1554.78

The total reported to our office for the conference year of 1952-53 was \$4,609.19. The following districts have already reported more than was reported for the respective districts last year: Fayetteville District, Fort Smith District, Jonesboro District, Paragould District. The Forrest City District and Searcy Districts are almost equal to that of last year.

A number of offerings were reported at District Conferences, which have not yet reached our office. When these offerings are in we will be well over last year's record.

There are a large number of churches that should yet report on Church School Rally Day.

January Training Schools

The month of January is going to be a good training school month in the North Arkansas Conference.

McCrory is to have a two unit training school for the churches of that section with the following course being offered:

Christian Stewardship, Rev. Lloyd M. Conyers.

How to Improve the Church School, Ira A. Brumley.

Osceola is to have a two unit training school for that section, with the following courses being offered:

The Methodist Youth Fellowship, Pryor Reed Cruce.

Christian Beliefs, Thurston Masters.

Leachville is to have a one unit training school in which the course on How to Teach in the Church School is to be offered by Mrs. Elmus C. Brown.

Damascus is to have a one unit school in which the course on Christian Stewardship is to be offered by Ira A. Brumley.

There is to be a three unit training school at Helena, First Church, for the churches of that section, January 17-19, with the following courses being offered:

How to Understand Children, Mrs.

IN an exclusive interview with Santa at the St. Bernard Methodist Church in New Orleans, he told us all the wonderful things that he was going to do for all the children in this Area. We know their eyes will pop on Christmas morning when they look under the tree, but Santa was disturbed. He felt we were filling the minds of our little ones with "things" and not with ideas, ideas of how to love when they become a part of the spirit of Santa and pass out of the age of childhood. He was very definite in his idea that we should feed the minds of the children on something that would last. Good books, good magazines, good music. When pressed for more details Santa said this "Every Methodist Home in Louisiana should have *The Louisiana Methodist*. 'The Children's Page, the Methodist Youth Page, would help them to better understand the world in which they live and the rest of the paper would be good for their parents, and make them better members of the Methodist Church.'

Rev. Don Roberts was present for the interview and he caught the spirit of Santa and he said "We are going to place *The Louisiana Methodist* in the home of every member of our church. Even though we do not have the money with which to build the church we so badly need,

Waldo Wettengel.

Christian Stewardship, Dr. C. M. Reeves.

The Methodist Youth Fellowship, Ira A. Brumley.

The churches of the Marked Tree Area will have a three unit training school, January 25-27 with the following courses being offered:

How to Understand Children, Mrs. Waldo Wettengel.

The Prophet Jeremiah, Ira A. Brumley.

Making Homes Christian, Ethan W. Dodgen.

There is to be a one unit school at Hickory Ridge, January 24, 28, and 29, the course on How to Understand Children being taught by Mrs. Waldo Wettengel.

The St. John's charge in the Jonesboro District is to have a one unit training school on Christian Beliefs, taught by Lee Cate.

There is to be a four unit training school at First Church, Conway, January 25-29 for the churches of Faulkner County, with the following courses being offered:

Teaching Children, Mrs. M. G. Joyce.

Preparing for Marriage, (Youth Only), Neill Hart.

Teaching Youth, Robert Paul Sessions.

Helping Adults Learn, Robert E. L. Bearden.

There is to be a one unit training school on Morrilton Circuit No. 1, Educational Work of the Small Church, taught by George J. Kleeb.

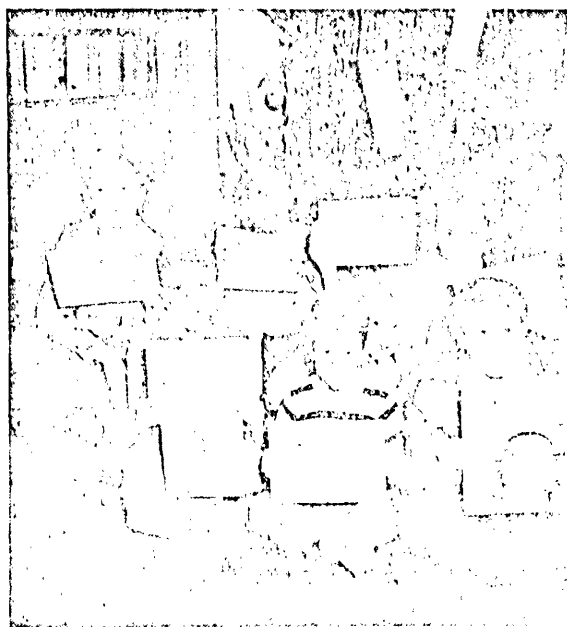
There is to be a one unit training school on Christian Education in the Church, Perryville, taught by George J. Kleeb.

Wesley Memorial Church in Conway is to have a one unit school on The Prophet Jeremiah, taught by the pastor, Ralph Ruhlen.

Harrison is to have a one unit training school on Christian Beliefs, taught by Earle Cravens.

Church School Evangelism

We are mailing to each pastor and



and even though we need every cent we can get in order to start the building program, we are going to send *The Louisiana Methodist* free to all our shut-ins and all the men in the Service."

Santa wishes that every Methodist Church would take care of their "Service People" NOW! Let them know that the church has not forgotten them. They will love to read

of their people back home even though they are in the outposts of America's defenses.

But Santa said something which we will not quote but he would like to suggest that every Christmas tree in Louisiana would be brighter if it had a copy of *The Louisiana Methodist* in its stocking. Remember the campaign begins January 10th. Let's get an early start.

Woman's Society

Of Christian Service

News In Brief

The Woman's Society of Christian Service of the East Point Church are proud to announce that they have organized 100% in membership. Mrs. W. C. McDonald, District Secretary of Promotion, reports that this is the first 100% society in the Shreveport District.

This year is the first time this has ever been accomplished at East Point; it is felt that it has been made possible through the cooperation of each member and especially through the evangelistic efforts of the president, Mrs. C. R. Conly, and the pastor, Rev. A. W. Coody.—Mrs. Harry Foster.

Approximately one hundred members and guests were present December 14 at the First Methodist Church, Camden, for the Christmas

church school superintendent a packet of church school evangelism materials early in January. Each Commission on Education should plan well for this period of church school evangelism. If each officer and teacher would seek to win one person for Christ and Church membership during the months before Easter we would have a great advance in the life of our churches and church schools. It is not too much to expect that each officer and teacher should win one person during this period. Teachers of children should be able to find parents to be won to Christ and the church. Youth and adult workers should find persons of their age group to be won.

We can have a real spiritual life movement if each officer and teacher will pray and work to win others to Christ and the church during this time.

program—tea given by the Woman's Society of Christian Service. The program, entitled "For Unto Us A Child Is Born" was held in the sanctuary with Mrs. R. B. Moore as leader, assisted by Mrs. Loomis Newcomb, Mrs. B. G. Russell, Mrs. William Garner, Mrs. Charles Atkins and Mrs. Robert Purifoy. Special music was furnished by Miss Mary Lou Henry and the Girls' Sextet.

After the program members were invited into the church parlors which were beautifully decorated in the Christmas motif. Mrs. R. B. Moore and Mrs. Connor Morehead presided at the tea table and Mrs. Jack Newton played music during the social hour. Hostesses included one member from each circle.—Reporter.

The Coshatta Woman's Society has completed its study on "Alcohol and Christian Responsibility" under the guidance of Secretary of Christian Social Relations, Mrs. Fred Willis. Several members of Alcoholics Anonymous spoke to the society during the study.—Reporter.

As one of their projects for the current year, the Woman's Society of Christian Service, First Methodist Church, Cotton Valley, Louisiana, has placed an order for 28 choir robes for the local choir. The new robes will be maroon with white collars, and are being tailored according to measurements submitted.

"The choir members, as well as most of the congregation, are very thrilled and appreciative," stated Rev. J. P. McKeithen, pastor. "It is hoped that the robes will be received before Christmas," he added.

In addition to purchasing the choir robes, the WSCS is also having the church grounds landscaped.—Reporter.

CURRENT NEWS IN ARKANSAS METHODISM

Fordyce Methodist Men's Club Organized

A group of men of the Fordyce Methodist Church met in the men's classroom at 7:00 Tuesday evening, November 17, for the purpose of organizing a "Methodist Men's Club."

After group singing, with Jesse Aker at the piano, a fine chili supper, and trimmings, was served by Bull Cooks, E. C. Gates, Charge Lay Leader, and Bro. Averitt, pastor. It was thoroughly enjoyed by all.

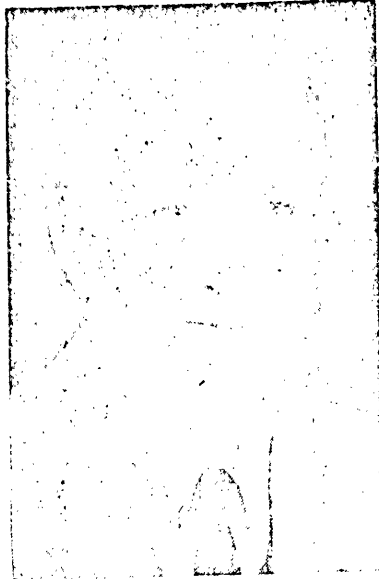
Mr. Gates, Charge Lay Leader, directed the session. After the meal he explained the intents and purposes of the Methodist Men's Club in the regular church program and outlined also local projects that can be worked in connection with it.

The following were nominated for officers, and unanimously elected: Charles Ledbetter, President; Jim Lee Hammond, Vice President; Hollis Burroughs, Secretary; C. O. Thomas, Treasurer; Jesse Aker, Pianist; Fred Gordon, Recording Secretary.

It was voted to make the president of the Men's Bible Class, at this time, Dick Fulmer, and E. C. Gates, Chairman, ex-officio, members of the cabinet.

Having had the privilege of being one of the Methodist men in Fordyce for several years, and seeing what they do when given a job, I know they are going to put this over in a big way. Our regular meeting night will be the fourth Tuesday of each month at 7:00 in the basement of the Church.

All Methodist men who happen to be in Fordyce on these nights will find the welcome sign hanging out, and a good meal waiting for you,



CHARLES LEDBETTER

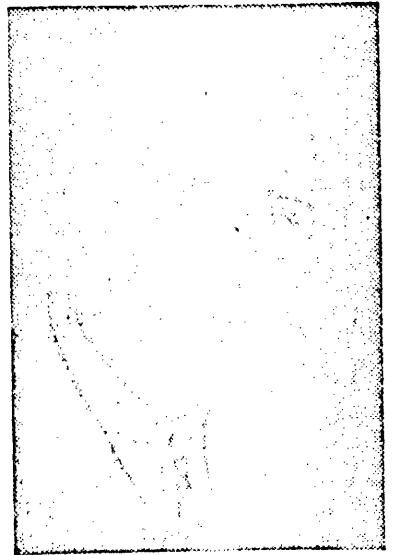
in addition to the fellowship. Come by, we want and need you.—Fred Gordon, Secretary.

Until the nations as well as individuals can contrive to carry out the elementary instruction given to us by Christ for our benefit—that we help each other, carry each other's burdens, in short love each other—there can be no relationship between the nations except one of "War"; and if the crude, traditional form of physical war be eliminated from our habits, other forms of conflict will take its place, until we learn the lesson aforesaid.—Geo. Glasgow, *Contemporary Review*, London.

Narcotic Education In Little Rock Conference

George B. Robinson, Sr., from the General Board of Temperance of The Methodist Church in Washington, will spend the months of January and February in the Little Rock Conference addressing churches, High Schools, Junior High Schools and other groups, presenting the drama "Judgement of Justice," and addressing the groups on vital, appropriate subjects.

Mr. Robinson is a layman of rare ability as a lecturer on the effects of the use of alcoholic beverages. He is "A fellow of Yale School of Alcoholic Studies." He is rendering the cause of prohibition a distinct service as lecturer, educator, writer, discussion leader and as director of an impressive drama. Following is the schedule for his work in the Little Rock Conference through January. The February schedule will be published later.

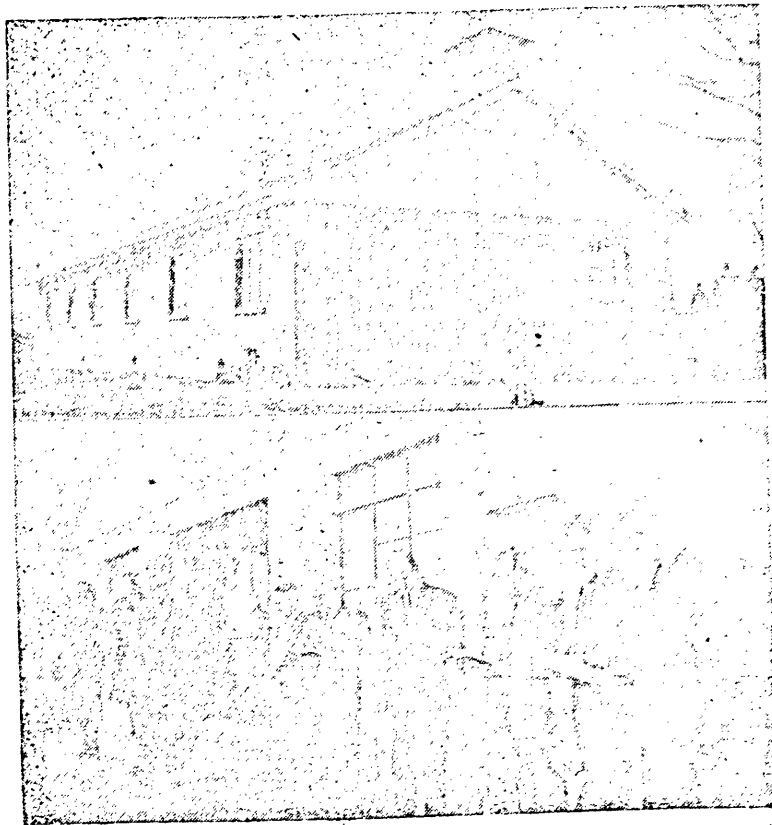


GEORGE B. ROBINSON, SR.

Suggested Schedule For Program Narcotic Education, Little Rock Conference

Date	Town	Supt.	Program
Jan. 3	Lewisville	Rev. H. Barry Bailey	Morning service
	Stamps	Rev. M. E. Scott	Evening service
Jan. 4	Lewisville	Dan Pilkinton, Supt.	Assembly—2 forums—A. M.
	Stamps	Harry Tolleson	Assembly—2 forums—P. M.
Jan. 5-8	Magnolia	R. H. Cole	H. S. Assembly—classes for two days—5th & 6th
			J. H. S. Assembly—forums—Weds. 7th
			Col. H. S. Assem.—forums 8th
Jan. 18	Smackover	J. O. Hobgood, Supt.	Assembly—forums
			Col. H. S. Assem. 1 period forum
	Stephens	Henry H. Ward	1:00 P. M. Assem. 2 classes
Jan. 20	Camden	F. W. Whiteside	Assem. 5 classes
	Camden		Evening service if desired
Jan. 21	Fairview	R. H. Shaddock	Assembly—5 classes
Jan. 22	Camden	Robert Binns, Prin.	Col. H. S. Assem.—classes
Jan. 24	Camden, Fairview	Rev. R. B. Moore	morning service
		Rev. Jas. A. Simpson	evening service
Jan. 25	Rison	W. H. Hobgood, Supt.	Assem.—5 forums
Jan. 26, 28, 29	Pine Bluff	H. F. Deal	H. S. Assem.—classes for 3 days
			J. H. S. Assem.—classes
Jan. 31	Pine Bluff, First	Rev. Kenneth L. Spore	Morning service
	Pine Bluff		Evening service

OPENING OF NEW CHURCH AT BETHEL



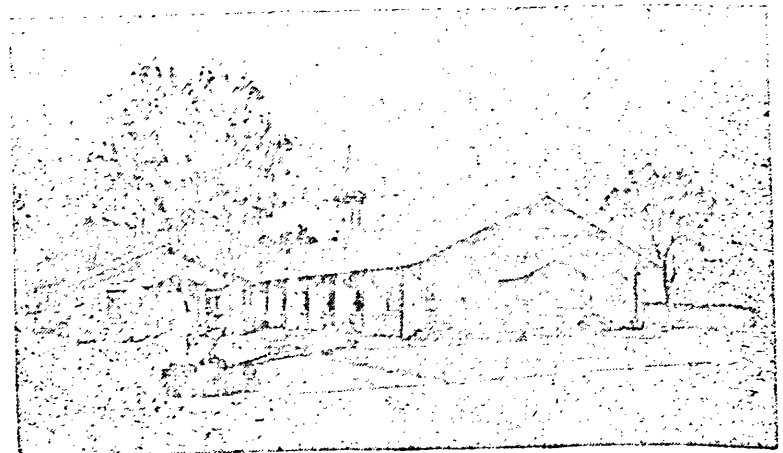
New church at Bethel on Bethel-Cato Charge. John Davenport, long-time member, entering church. Standing on ground, L to R: Andy Peters, Ch. of Official Board; Dr. C. M. Reeves, Vice-President Hendrix College; Rev. R. E. L. Bearden, Dist. Supt. Conway District; Rev. A. O. Hays, former pastor; Rev. Don Smith, pastor; Rev. Irl Bridenthal, pastor Gardner Memorial, North Little Rock.

New Church Building For West Blytheville

The architectural drawing below is the proposed sanctuary and educational building which will be located on the corner of Howard and Marguerite Streets in West Blytheville. The estimated cost is \$38,000.00. The building to be erected will be of concrete tile and will be veneered with common red brick. The sanctuary will have a seating capacity of 240. The educational building will have six classrooms and two restrooms. The new building will also feature a minister's study. Mr. Uzzell S. Branson is the architect.

The Committee on Finance which went into action only a week ago has secured from members of the local congregation approximately \$10,000.00 in cash and pledges.

The Rev. J. H. Richardson, who has served as pastor of the church only since the month of June, states that "the growth of the church, both physical and spiritual, has been seriously hampered by inadequate building facilities." The present one-room frame building now being used was moved here from Lone Oak community a few years ago.



Architectural Drawing, Wesley Memorial, Blytheville

Building Program On Texarkana Circuit

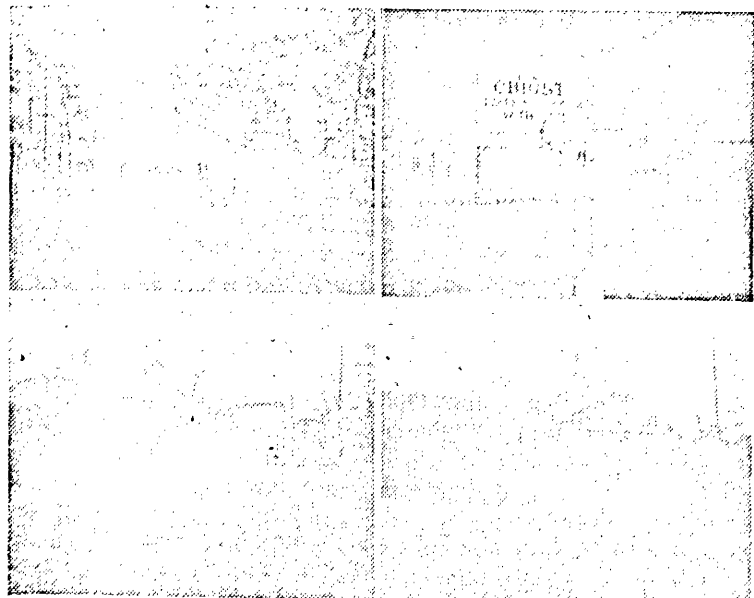
The Texarkana Circuit has been actively engaged in a building program to meet the needs of its church school enrollment. The Rev. Virgil C. Bell is pastor of the circuit. A total of 2,169 attended services during the United Evangelistic Mission observed in all four churches November 27 through December 6. During the past two years the charge has raised the pastor's salary \$1,000, doubled its World Service Giving, adopted Advance Specials totaling \$300 this conference year, and organized a Methodist men's group.

Top left: The Harmony church was dedicated and the corner stone laid in ceremonies the fourth Sunday of November. This union church of Baptist and Methodist congregations began in 1901. The present building was begun in 1948, when the Rev. C. H. Gilliam was the Methodist pastor and the Rev. L. E. Lemmond the Baptist pastor. A garage, breezeway and storage room have been added to the parsonage in the building program.

Top right: Pleasant Hill completely remodeled the interior of the church. The pulpit was brought to the center of the sanctuary, classrooms were added on each side, and a classroom was made at the entrance of the church. Walls and ceiling are covered with knotty pine and celotex boarding, and the floor is sanded and finished. The outside of the building will be painted later.

Bottom left: Few Memorial retired the indebtedness on its new educational addition in September. To meet the needs of a growing church school, the Official Board has established a building fund and begun tentative plans for a 2,400 square foot addition to the educational building. A new piano was donated by the MYF this year. A Sunday Evening Fellowship hour has had an average attendance of 65 since it was started the first Sunday in September.

Bottom right: Rondo Church, situated in a community dating back to 1835, is currently adding an educational unit to harmonize with its present building. This unit, costing about \$7,000, will be ready for use by January. It contains a kitchen, nursery, restrooms and classrooms. The MYF has purchased a piano for the youth hall.



(Methodist Information Photos)

Upper left, Harmony; Upper right, Pleasant Hill; Lower left, Few Memorial; Lower right, Rondo.

BATESVILLE DISTRICT CONFERENCE

The District Conference of the Batesville District was held December 3, in the First Methodist Church, Batesville, with Rev. R. E. Connell, District Superintendent presiding. The Conference was entertained by the Asbury Methodist Church of Batesville whose pastor, Rev. B. W. Stallcup, conducted a very helpful devotional.

The following speakers addressed the Conference: Dr. Ira A. Brumley spoke briefly in behalf of the Conference Educational program. Dr. C. M. Reeves, Vice President of Hendrix College, stated that Hendrix is having one of its greatest years under the leadership of President Dr. Matt L. Ellis. Rev. T. T. McNeal, Superintendent of the Methodist Children's Home, spoke regarding the work and needs of the home. Rev. Paul Bumpers, Pastor of the First Methodist Church of Clarksville, outlined the Evangelistic Crusade which is to take place from January to Easter. Rev. J. Albert Gatlin, Executive Secretary of the Town and Country Commission stated that the biggest job we have is to revive interest in the Rural Church. Rev. Byron McSpadden,

pastor at Corning, spoke in behalf of the Golden Cross, stating that the Methodist Hospital at Memphis gave more in charity practice to the Conference than the total contributions from the Conference. At the eleven o'clock hour, Rev. Bennie F. Jordan, pastor at Monette, Jonesboro District, delivered a very helpful message on the theme, "The Church as a Nuisance to the Forces of Evil." At the noon hour, Dr. E. T. Wayland, editor of the Arkansas Methodist addressed the group.

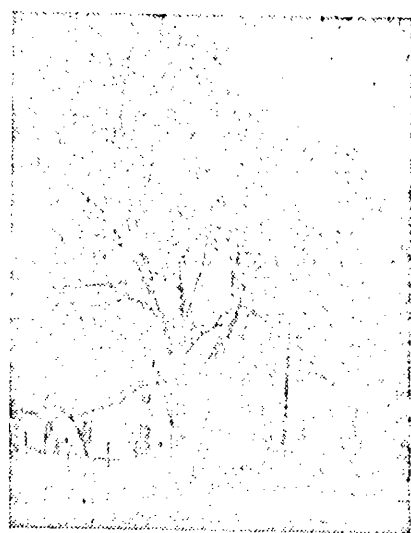
In the afternoon, Dr. Ethan Dodgen, pastor of First Methodist Church, Jonesboro, spoke on church attendance. W. D. Murphy, District Lay Leader, representing lay work, said that the church that furnished lay speakers is the one that benefits the most. Mr. Murphy stated that many laymen go to rural churches each Sunday and preach. Conference Lay Leader, Charles Stuck of Jonesboro, spoke on "The Basic Genius of Methodism." Dr. Golder Lawrence spoke on Missions, pointing out the close relationship between this field and World Peace.

Mrs. Nels Barnett spoke in behalf

The Riding Switch That Grew

The Davis and Shruptrine families were pioneer families in this section of the state about Roe, Arkansas. In the spring of 1887 Mrs. Susan Brown Davis mounted her horse and rode over to visit Mrs. Shruptrine. On her way she broke a select limb from a maple tree for a riding switch to encourage her horse along. When she arrived back home and dismounted she stuck the riding switch in the mud for future use. She forgot it but later discovered that the switch had rooted and was growing.

Later John Davis, now the 83 year old son of Mrs. Davis, transplanted the tree to where it now stands in the corner of the Davis homesite in Roe. It is just a block off highway sixty-nine. The tree in the accompanying picture is the switch of 1887. The house in the background is the home of Mrs. Bessie Pigman. She owns the land where the tree now stands. Children of Mrs. Susan Davis, who are now living,



verify the story of the switch which became a tree. Many Methodist preachers have enjoyed a rest in the shade of this tree.—W. C. Lewis, Pastor

ANNUAL BANQUET, EDITH ZINN BIBLE CLASS

Rev. H. O. Bolin, pastor of the First Methodist church of Benton and editor of the Sunday school page of the Arkansas Methodist, was the guest speaker at the annual Christmas banquet of the Edith Zinn Bible Class of Gardner Memorial Methodist church. His subject was "No Place for Him." Places were laid for 125 and other guests included Mrs. Bolin, Rev. and Mrs. Irl Bridenthal, Mr. and Mrs. W. C. Orne, Mr. and Mrs. E. W. Henson, Mr. and Mrs. Joe Taylor, Mrs. L. Johnson and children. Aaron Powell was toastmaster and the invocation was given by Wilbert Stouffer.

Mrs. Jack Frost was general chairman for the dinner and was assisted by Mrs. Dick Ballew, Mrs. Martha Jane Hall, and Mrs. Lillian Lankford. The class presented the teacher, Mrs. Zinn, and assistant teacher, Mr. Stouffer, with gifts. Mrs. Bolin was presented with a corsage.

The class will meet at the church at 9:30 Sunday morning and go to homes back of the seawall to have the Sunday school lesson and distribute Christmas cheer. Donald Goss will tell the Christmas story. The banquet program was concluded with the singing of Christmas carols, with Mrs. Franklin Chalfant at the piano and Robert Goss leading.

Niebuhr Finds Sermons Don't Make News

If preachers wouldn't press so hard for publication of their sermons in the daily press, church editors could be more selective in their choice of religious news, in the opinion of Dr. Reinhold Niebuhr of Union Theological Seminary in New York. Speaking informally at a luncheon

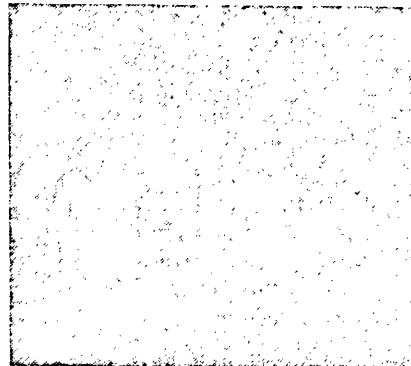
of the W. S. C. S. stating that among its objectives is the winning of others to Christ and establishing a sound basis for World Peace. It also has a deep interest in missions to the end that the world might be brought into a fellowship with God.

Brother Connell stated that thus far the Batesville District reports 215 on profession of faith and 214, by letter for this Conference year.—H. W. Jinske.

SUCCESSFUL REVIVAL AT OAK GROVE

A revival meeting at Oak Grove Methodist Church on the Pleasant Plains Circuit resulted in twenty-four conversions as a result of the services and twenty four additions to the Oak Grove church. The meeting ran from October 5 through the 14th.

Twenty-eight people were baptized by immersion. Rev. Walter Obce of Desha did the preaching in the meeting. This is the second largest number of persons baptized on any charge in the Batesville District this year.—Burnell Stephens, pastor.



Baptismal Scene

given by Union Seminary for members of the Religious Writers Association, Dr. Niebuhr said that sermons are newsworthy only when the subject is relevant to urgent problems of the day, such as world peace and Communism. The theologian admitted the "historical fact" that ordinary sermons are often dull and said they should not be regarded as news worthy. Neither, he added, is there news appeal in sermons which expound Christian faith. Later, on a tour of Union Seminary, the RNA members were told that women comprise nearly one-third of its student body of 600. This is in sharp contrast to two or three decades ago when the school had no women students. Of the 167 women at Union, the largest number are studying religious education, according to Dr. Mary E. Lyman, dean of women, who said the demand for qualified workers in this field cannot be met. A "very few" of the women, she said, are studying for the ministry.

METHODIST YOUTH

Georgia Dally, Editor

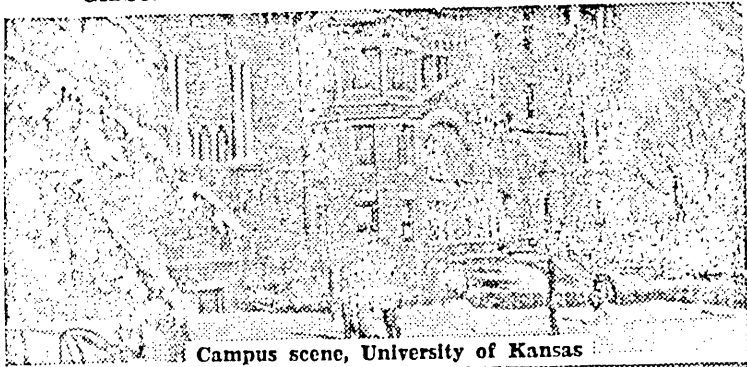
METHODIST STUDENTS TO MEET IN KANSAS



GIBSON

BOLLINGER

GOODMAN



Campus scene, University of Kansas



SOCKMAN

FERRE

OUTLER

LAWRENCE, KAN.—The University of Kansas will be the scene of a national Methodist student conference, Dec. 28-Jan. 2. The 48 state delegations total 2,300 students of 500 colleges and include 200 foreign students. Leaders are Jerry Gibson, Boston University planning committee chairman; Dr. H. D. Bollinger of the Methodist Board of Education, Nashville, Tenn., conference director; George A. Goodman, Oregon State College, national chairman of the Methodist Student Commission. Speakers include the Rev. Dr. Ralph W. Sockman, New York; Dr. Nels F. S. Ferre, Vanderbilt University, and Dr. Albert C. Outler, Southern Methodist University.

SUB-DISTRICT MEETS AT RUSTON

The Ruston Sub-district met Sunday, December 13, at the Trinity Methodist Church, Ruston.

A special selection of music was presented by the Ruston High School choir, under the direction of Miss Louise Alton.

A business meeting followed, in which the president, James Moncrief, presided. The young people from the Douglas Methodist Church won the attendance banner.

Rev. Roy Grant, counselor, presented Rev. Harvey Williams and Rev. Webb Pomeroy, emphasized the new MYF program areas. Mr. Pomeroy challenged the young people with a talk on the need for such an emphasis. He brought out the fact that "three out of every four young people are un-churched", and asked for the cooperation of every local MYF in the new plans.

The entire group divided into the five program areas for a brief workshop. Those in charge of the workshops were: Mrs. Josie Lynch, Mrs.

TEXARKANA GROUP NAMES OFFICERS

Texarkana Sub-district met at Rondo Methodist Church December 8 to elect officers.

The young people of Rondo Methodist Church gave a very inspiring program taken from the book, "In His Steps".

The officers who were elected are: President: Shirley Giles of College Hill of Texarkana.

Vice President: Ann Murrah of Fairview of Texarkana.

Secretary: Rose Lynn Hunt of First Church of Texarkana.

Treasurer: Charles Magee of Doddridge, Ark.

Christian Faith and Witness: Fred Neal of Rondo, Ark.

Fellowship and Recreation: Richard Keyton of First Church of Texarkana.

Publicity: Nancy Brooke of Fairview of Texarkana.

Welch, Rev. Douglas McGuire, Rev. Roy Grant and Rev. Henry Blount.

Refreshments were served by the Ruston group.

CHRISTMAS PLAY IS GIVEN

The young people from the Dubach and Harmony Chapel Methodist Churches presented a Christmas play, "The Light In Bethlehem," at both churches during the holidays.

Under the direction of the pastor, Rev. Henry Blount, and Mrs. Eton Caldwell, the play included the following: Sandra Caldwell, Lucille Deason, Edith Hanna, Jo Ann Larence, Donald Ray Moon, Gene Heard, Gerald Broughton, Jack Broughton, Ben Warren, Mary Ann Fowler.

WATCHNIGHT SERVICE IN "CONCERN"

The November 13 issue of "Concern" will contain a special service of worship for use on Watchnight, December 31.

Extra copies of "Concern" may be ordered, at five cents each, from Box 871, Nashville 2, Tenn. Reprint of the worship service may be ordered, at two cents each, from Tidings, 1908 Grand Ave., Nashville 5, Tenn.

The Nashville address is the same for subscribing to "Concern," P. O. Box 871. Subscription price: \$1.00 per year.



Finger Tip Control

The hand that guides the baby also flicks an electric switch—and home starts humming! Yes, the lightest pressure of a finger tip releases the electricity that washes, dries and irons the clothes . . . vacuums the rug . . . keeps and cooks the food . . . brings all sorts of comfort, pleasure and help to American homes. And this dependable electricity is on duty 24 hours a day . . . at pennies-a-day cost! When you stop to consider how much electricity does for you, we think you'll agree: electric service is the Biggest Bargain in the family budget!

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ARKANSAS METHODIST

The Sunday School Lesson

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 JANUARY 3, 1954

WHAT DID JESUS MEAN TO JOHN?

READ THE ENTIRE LESSON FROM YOUR BIBLE:
John 1:36-42; John 20:19-31; Hebrews 1:1-9. Printed Text:
John 1:14-23; 20:30-31.

MEMORY SELECTION: These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you might have life in his name. (John 20:31)

This is the first and only lesson of UNIT IV: "THE PURPOSE OF THE FOURTH GOSPEL." This is the first lesson of the New Year. It is taken from the Gospel according to John, as are all the other lessons of this entire quarter. This book is called the "spiritual Gospel." It is said to be the most profound treatise in all literature. There is no study that will help one so much in a spiritual way as will a careful perusal of this Gospel. Let all of us start the New Year right by making a careful study of the lessons of this quarter.

This Gospel was written sometime between the years A. D. 90 and 115. It is supposed to have been written by John, the beloved Apostle of the Lord. At the time of the writing John alone of all the apostles was alive. According to tradition, which is pretty well verified, the others had suffered martyrdom. Prior to this time Peter and Paul had both been put to death in Rome. John was an old man. He was the youngest of all the apostles and about a dozen years younger than Christ himself. He was about twenty years old when Christ was put to death. He was writing some sixty years after that event. This means that he had had a long time to meditate upon the things of which he wrote.

The Gospels according to Matthew, Mark, and Luke were written several years before the time of this Gospel. They are called the Synoptic Gospels because they give a general outline of the life of Christ which is told in narrative form. The narratives of these Gospels closely parallel each other. The writer of the Fourth Gospel was familiar with at least two of these Gospels — Mark and Luke. He did not tell what is found in them, but supplemented them by adding some additional material. In comparing the four Gospels some one has remarked that Matthew makes Christ out to be a great teacher and sovereign; Mark, a great hero; Luke, a friend; while John reveals him as a divine companion. This accounts for the fact that the Gospel according to John is the most spiritual of all of them. Man's greatest need is that of a divine companion.

The Synoptic Gospels tell the story of the life of Christ, while the Gospel according to John interprets that life. The Synoptics tell men what to do while the Fourth Gospel tells them what to believe. Both Luke and John give us their motives in writing. In speaking to his friend, Theophilus, Luke goes on to say, "That you may know the truth concerning the things of which you have been informed." John in our Memory Selection has this to say: "These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you

may have life in his name." Luke wrote primarily to convince men's minds while the primary motive of John was to change their hearts. These two motives, however, very often overlap.

A Look At The Scriptures Word Made Flesh

In the first passage of our printed text John designates Christ as the "Word." He goes on to say "The Word became flesh and dwelt among us." By referring back to the first verse of this chapter we find him saying that this Word had always existed; that he had been with God and that he was God. Since the passage definitely shows that the term "Word" here refers to Christ the Son of God, we can better understand it by substituting "God the Son" where the term "Word" is used. The first verse then would read as follows: "In the beginning was God the Son, and God the Son was with God the Father, and God the Son was God." That is, he is as truly God as the Father is God. The same is true with regards to God the Holy Spirit. The writer realizes that there is a strong trend toward making God out to be but one Person, while the ideas of Father, Son, and Holy Spirit are simply different manifestations of that one Person. He, however, cannot agree with that doctrine and prefers to stick with the old doctrine, that of God in Three Persons. According to this doctrine there is but one God, but this God is made up of Three Persons — Father, Son, and Holy Spirit, neither of whom is God in his fullness to the exclusion of the others.

John is simply saying here that God the Son became man; that is "The Word became flesh." Because of the task assigned to the Lord, this is a good term to apply to Him. What do our words do? If they are honest and sincere, they express our thoughts, clarify our purposes, make known our motives, reveal our wills, and lay bare our hearts of love. That is exactly what Christ did for God the Father, and as to that matter, the Son and Holy Spirit as well. He revealed God in His fullness. No man can know God the Father except as he knows him through Jesus, and the same is true with God the Son and God the Holy Spirit. As we come in contact with the Holy Spirit today, we must evaluate him through the revelation made by Christ. The greatest blessing that can come to any human being is to have a true knowledge of God. That knowledge was revealed to people by the God-Man, Christ. The greatest event that ever took place on the face of this earth was when the Word became flesh; when God became man. Now we know

what God is like — the Father, Son, and Holy Spirit.

Some years ago one of the world's great thinkers was asked the question, "If you could ask but one question in the world, what would that question be?" He replied, "Is the power back of the universe friendly?" Christ has fully answered that question. He not only revealed the fact that that Power, who is none other than God, is friendly but that he is a loving Father who knows all about us and loves us with an undying love, and that in spite of all our faults and failings. So, the question that this worldly-wise man insisted was the most important that one could possibly raise has already been fully answered, not only in words but in tears and sweat and blood. It cost God a lot to answer that question for men.

Dr. Peabody said, "The one supremely significant fact in the universe is the transformation of language into life." That is what Jesus did. He transformed the language of God into life for all who would believe. John said of him, "That believing you may have life in his name." Again we find John quoting Jesus as saying, as he prayed to the Father, "This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent." In giving his reason for coming into the world the Lord said, "I came that they might have life, and have it abundantly." The greatest desire of humanity, and the chief need of nature itself, is life. Every beat of the heart and every throb of the pulse cries out for life and more life. Christ came to make life abundant both for time and eternity.

Law And Grace

John goes on to tell us "The law given through Moses; grace and truth came through Jesus Christ." Because of the weakness of human nature, the law could not save. The injunction of the law is "Do this and live," but people could not keep the law. The law is just and good. It sets a high standard. If the human race had never fallen and if all people during all ages of the world had kept the law perfectly from the cradle to the grave, there would have never been any need for salvation. No one would have ever been lost. People are lost because they break the law; they disobey the will of God. One thing is common to the entire human race, except Christ; it is that "All have sinned and come short of the glory of God." Since all have sinned, and the wages of sin is death, if any one is ever saved there must be a Saviour. There must be One who Himself keeps the law perfectly and yet suffers the penalty of the broken law. Christ did that very thing. He did it not only as the new Head of the human race but also as the Representative of the race. Through him and his atoning death people find their way back into harmonious relationship with God. As he died on the cross he died not as a mere man but as the Son of God in the flesh; as the God-Man. A mere man might die as a martyr to a great cause and thus deserve a great deal of credit, but such sacrifice would never be sufficient for the salvation of the human race. On the other hand the Son of God can die, not as a martyr, but by his own choice and thus become the world's Redeemer. That is what Jesus did. "It pleased Christ by the grace of God to taste death for all men," and again, "He is able to save them to the uttermost who come to God

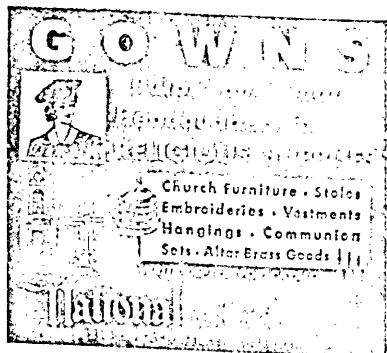
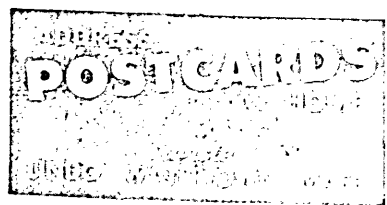
through Him, seeing that He ever liveth to make intercessions for them." Paul tells us that we "are saved by grace through faith." The term "grace" means unmerited favor. It is something that God freely gives to people that they did not earn.

Testimony Of John

We next have the testimony of John the Baptist concerning Christ. The Jews have been called "The people of lost opportunities." In spite of all that they have lost, they have been a great blessing to the world. Some one has said that the Romans gave us the idea of law and order, the Greeks a love for the beautiful, but the Jews gave the world religion and that is the greatest of all gifts. They were once the chosen people and the missionary nation of the world, but they lost that opportunity. Christ came to them; came to his own, but they rejected Him. In the rejection of their Messiah they lost their world mission. The sad thing about the matter is that at the time the leaders of the Jewish nation went to John the Baptist they would have accepted him as the Messiah. They raised questions concerning this matter. John told them plainly that he was not the Messiah. Before the coming of the Messiah and as his forerunner, the Jews had expected Elijah to return to the earth, but John insisted that he was not Elijah. They had also expected the coming of a Moses-like prophet. In Deut. 18:15 Moses had said to them, "The Lord your God will raise up for you a prophet like me from among you, from your brethren — him you shall heed." But John said, "I am not the prophet." We might learn a great lesson from John's humility. He laid no claim to being anything but a voice crying in the wilderness, "Prepare ye the way of the Lord." John bore testimony to the fact that Christ was their expected Messiah but still the Jews rejected Him.

The Divine Companion

The theme of our lesson is in the form of a question. "What Did Jesus Mean to John?" John looked upon Jesus as the promised Messiah. For many years the Jews had been looking for and expecting the Messiah. John found this Messiah in Jesus. He was anxious that others make this great discovery. In giving the purpose of his writing he goes on to say, "These are written that you may believe that Jesus is the Christ." The words "Christ" and (Continued on page 16)



SUNDAY SCHOOL LESSON

(Continued from page 15)

"Messiah" both have the same meaning — the anointed one. The first term is in the Greek language and the other in the Hebrew.

Not only did John look on Jesus as the Messiah, but he thought of Him as the Son of God; that is as a divine Person. The Jews expected the Messiah to be a great individual; a great ruler, even greater than his father David from whose line he would spring, but they never thought of Him as being divine. The greatest trouble that Jesus had with his countrymen was at this very point. They accused Him of blasphemy when he made Himself out to be the Son of God. This was the chief point that they raised when they clamored for his crucifixion. John saw all of this in Jesus, and as he did he thought of Him as a constant Companion; One who was always at hand and ready to help those who love and trust Him.

SUNDAY SCHOOL LESSON FOR JANUARY 10, 1954

By H. O. Bolin
**HOW DOES COMMERCIALISM
MENACE HUMAN LIFE?**

Read the entire lesson from your Bible: John 2; Ephesians 1:15-23. Printed text: John 2:13-25.

Memory Selection: God is Spirit, and those who worship him must worship him in spirit and in truth. (John 4:24)

This is the first lesson of UNIT V: "CHRIST SPIRITUALLY INTERPRETED." The unit contains nine lessons, and its aim is "to trace with the students some of the earlier stories as recorded in the Fourth Gospel, with a view to seeing its spiritual significance for all time."

The above is a great aim indeed. Those who study carefully the lessons of this quarter will be richly rewarded. The material for these studies is taken from the most profoundly spiritual treatise ever written.

A Look At The Scriptures The Passover Feast

The time of this lesson was set by the author of this Gospel calling attention to the Jewish Passover feast. This was the most important feast of the Jewish religion. It was held in Jerusalem once a year. The Jews, not only from all over Palestine, but from other parts of the world made a habit of attending this feast. Christ was in the habit of attending it. According to the Gospel recorded by John, Christ attended three such feasts during his active ministry. This is the reason that scholars are pretty well agreed that Christ's active ministry extended over about three years. This feast was kept in commemoration of the fact that the first-born of all Israelites were spared on the night that the death angel passed through the land of Egypt. It will be remembered that the first-born of all the Egyptians died. The death angel saw the blood of the slain lamb which was sprinkled on the door posts of all the Israelite homes, and when he saw the blood he passed over those homes. Thus the feast came to be called the Passover feast.

Trafficking In The Temple

When Christ entered the outer court of the temple (the Gentile Court) he found people buying and selling and changing money. The money changers had set up their tables for business, and the sellers of

animals and fowls had their wares on hand.

The occasion for such trafficking in the Temple was brought about through the fact that many people had come from distant places and could not bring animals and fowls for sacrifice with them. Then, too, the Roman money of that time could not be used in paying the Temple tax. This money had to be changed into Jewish coin.

There were two things that aroused the anger of Christ with regards to this practice. One was the fact that this business carried on in the Temple court. This outer court had been set apart as a place where the Gentiles could worship. There were many Gentiles who had become proselytes to the Jewish religion. No Gentiles were allowed in the inner courts of the Temple, and this outer court was the only place in the Temple where they could worship. These animals and fowls were making so much noise there that worship was impossible. Thus these Gentiles were being deprived of the privilege of public worship in the Temple. Then, too, Christ felt the carrying on of ordinary business in the house of God was to show irreverence and disrespect for it.

The other thing that aroused the anger of Christ was the fact that these people were cheating. They were taking advantage of the situation and charging too much for the animals and fowls and were charging an exorbitant rate of interest in the changing of the money. He went on to tell them that the Father's house was supposed to be a house of prayer but they had transformed it into a den of robbers.

This practice so angered Christ that he gathered up some cords and made them into a whip with which he drove the men, the animals, and the fowls from the Temple. He also overturned the money changers' tables. In connection with this event we are told that the disciples remembered that it had been written of him, "Zeal for thy house will consume me." This passage is found in Psalms 69:9 and is said by scholars to be one of the Messianic psalms.

This activity on the part of Christ made the priests very angry. This was interfering with the profit that they made from these transactions. They demanded a sign which would convince them of his authority to do such things. That is they demanded that he perform a miracle. No sign was needed under the circumstances. These men knew in their own hearts that they were wrong. The Lord could not have driven all of these men out by physical force if it had not been for the fact that their conscience had already made cowards of them. The Lord gave them no sign from heaven, but did remark, "Destroy this temple, and in three days I will raise it up." These Jews thought that he was speaking of the house of God, and any one who spoke against the Temple was said to be a blasphemer. They thus accused Christ. This matter was even brought up against him at the time of the mock trial just prior to his crucifixion. The passage goes on to tell us that after the resurrection of the Lord the disciples were convinced that he was speaking of his body. When men speak of temples they refer to beautiful houses of worship, but when the Lord speaks of them he is referring to the bodies of people. The Spirit of God lives not in temples made with hands, but

in the bodies of human beings who surrender their wills to him

All Believers Not Trusted

After cleansing the Temple the Lord tarried for the Passover. We are told that he performed many signs. What the other gospel writers called miracles John called signs. When they saw the signs many believed on the Lord, but we are told that he did not trust himself to them, for he knew what was in them. The trouble with this belief was that it had not gone deep enough. It was occasioned by admiration over the miracles rather than a trust which surrenders the life to the object of one's faith. Jesus knew what was in these men. He knows what is in all men; the weaknesses of all as well as the possibilities of all.

Memory Selection

The memory selection reveals the heart of the lesson: "God is spirit, and those who worship him must worship him in spirit and in truth." Christ spoke these words to the sinful woman of Samaria. She had just raised an important question with him. In modern terms the question was, "Where can one find God?" She reminded the Lord that the Jews worshipped in the Temple in Jerusalem. They felt that God dwelt there. While her people (the Samaritans) thought God dwelt on Mount Gerizim Both groups were localizing God; they were thinking of him in material terms. Christ insisted that God is spirit and as such is present everywhere. This is one of the most helpful ideas concerning God ever advanced. It is wonderful to know that God is not only all-wise, all-powerful, and all-loving, but that he is also present with all people everywhere. Since he is always present, we can cast all of our cares on him knowing that he cares for us. God is for us and he is present with us, therefore, nothing can permanently hurt us.

Lesson Applied

The theme of our lesson is in the form of a question. "How Does Commercialism Menace Human Life?" The above Scripture passages illustrate that theme. Here were a group of Jews who were so greedy for gain that they trafficked right in the precincts of the Temple itself. The very heart and center of their religion was tied up with their ritual and their Temple. They felt that the very presence of God dwelt in this Temple, but in spite of all this they carried on regular business activities right in its courts and even dealt dishonestly at that. They thought more of cash than they did of character; more of gold than they did of God.

Curse Of Commercialism

Commerce in itself is not bad. Life on this earth would be rather drab without it. There was nothing wrong in selling these animals and fowls for sacrifices. There was a sense in which this was a real service to the travelers who had come from afar. Neither was there any thing wrong in changing this money into the Jewish coin that could be used in paying this temple tax. The trouble came about through the place where these transactions were being carried on, the fact that too much profit was being made, and most of all the motive that was back of the transactions. There can be no question about the fact that these people were moved to this activity by greed, so much so, that they were willing to do what they themselves

knew to be wrong, and that for the profit they got out of it. This is commercialism gone to seed. This is a philosophy of life that is in direct opposition to the teachings of Christ. The person who operates on this philosophy is laying up treasure on earth while he forgets that there is a heaven. He is trying to live by bread alone. A lower animal might do that, but no individual can be a man and do it. Christ said, "Man cannot live by bread alone"; by the material things of life alone. The life is more than food and the body is more than clothes.

Not long ago the writer was talking to a good business man and he raised this question: "What is your primary motive for being in business? Is it the profit you can get out of it for yourself, or is it the service you can render to others?" Like a flash he came back with the answer: "The service I can render to others." The writer then replied, "If service for others is your chief motive in being in business then your life is preeminently worth while. We need good business men and what they do for the community is a real service. It is right that they should have a reasonable profit, otherwise they couldn't remain in business, but the moment they make profit the chief end and aim of their being in business they become greedy and selfish." That was what happened to these men who were in business at the Temple. They had become greedy and selfish even to the extent that they raised the righteous indignation of Christ and he drove them out of the Temple.

Danger Of Commercialism

Nothing is exempt from this danger. It was true in the time of Christ in the flesh and it is true today. Little wonder that Christ had more to say about this danger than of any other. More people will be lost at this point than any other cause. The worst is not the greatest enemy of the best; it is rather the second best. The greatest values on earth are these spiritual realities. The second best are these material things. Decent people are not in danger of putting the worst first in their lives but they are in danger of putting the second best. Millions are doing that very thing today, and many of them are church members. These Jews who were doing that were not only church members; they were priests and leaders in the church. It is said that many people join the church today, not because they love it and want to render service through it, but they know that their church membership will give them prestige and help them in their business, or in a social way. That is the worst form of hypocrisy. It was this kind of thing that raised the indignation of the Lord.

Christmas and Easter are the two greatest days in the church calendar. Think how they are being commercialized. It is all right to do some buying and selling on occasions like these, but the trouble is we get so busy with that type of thing that we forget what these days stand for. To many people, Christmas is nothing but an old man with long whiskers and a jolly laugh; while Easter has become a dress parade; it stands primarily for bunny rabbits, painted eggs, and new bonnets. Those things are all right if we do not overdo them. We must keep first things first. We must not forget that these days stand for great spiritual realities.

ARKANSAS METHODIST