

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all

world—" — Mark 16:15

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"Unto You Is Born A Saviour"

ACCORDING to the usual experience, a story is interesting and effective only when it is new. It may become tiresome and even annoying if repeatedly told. Usually we do not like to read the same book twice or see the same show twice because generally the rereading or the reshowing is for us anticlimactical.

The Christmas story about the Babe of Bethlehem, "the sweetest story ever told" is the rare exception to that rule. Year after year for two thousand years this story has been told over and over again around the world with an ever increasing power and effectiveness. For more than sixteen centuries this story has been the major theme song in the celebration of the day set aside by the church for the commemoration of the birth of Jesus.

The story is brief with little chance for variations. It must either be a story of singing angels, shepherds and a Babe in a manger or it

must be about the Wise Men from a distant land who followed a strange star until it "stood over where the young child was." The very brevity of the story and the meager details given, under other circumstances, would make the repeated telling of the story uninteresting and monotonous, especially for adults.

Despite the fact that the story is now two thousand years old and every religious adult and church going youth and child knows every detail of the story by heart, we will listen to it again and again this Christmas time with the same unabated interest with which we have heard it since little children. This story is immortal. The poet speaks truthfully when he writes:

"I love to tell the story, For those who know it best
Seem hungering and thirsting to hear it like the rest.
And when, in scenes of glory, I sing the new, new song
'Twill be the old, old story, That I have loved so long."

A Christmas Devotion

By JOSEPH FORT NEWTON

Now the birth of Jesus Christ was on this wise.—St. Matthew 1:18.

And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace among men of good will.—St. Luke 2:13, 14.

For the earnest expectation of the creature waiteth for the coming of the sons of God.—Romans 8:19.

Peace! and to all the world! Sure One,
And He the Prince of Peace, hath none!
He travails to be born, and
Is born to travail more again!

CHRISTMAS in a world of total war! Here is the paradox that staggers us, almost paralyzes us. How can we say "Merry Christmas" in a world so full of misery and horror? How can we keep a feast which tugs at our hearts with all the pull of play-time, in the midst of such anxiety and fear? Ah, but that is the secret of Christmas, if we can find it.

The first Christmas dawned in the days of Caesar, the Dictator, in a hard old Roman world. Jesus was born, one of the children of the year, among a subject people, in an occupied land, under iron military rule. Yet, somehow, in a way beyond our knowing, he brought a new joy and hope to humanity. The contrast between faith and fact was as ghastly then as it is today.

If there was music in the heavens, alas, there was murder on the earth; the song celestial and the slaughter of little children by Herod, the monster. But he could not kill Christmas, much less destroy its happy, haunting spirit. It still lives, having survived ages of cruelty and stupidity—the Roman Empire crumbled and fell, but the Manger abides in our love and faith.

Caesar tried to blot out the Church of Christ. Awful years followed, when the lovers of Jesus were hunted and put to death—as they are in some lands today. Christmas seemed lost, until St. Nicholas, the boy-bishop, rediscovered it in the fourth

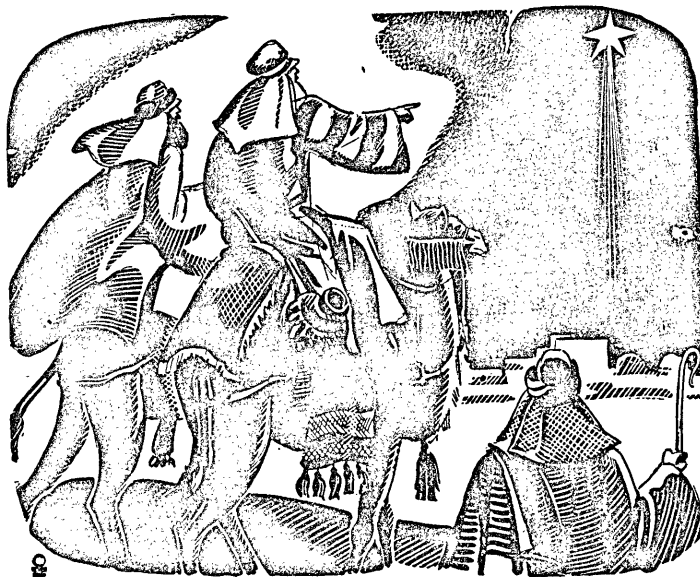
century, and made it sly and merry again. Still later, in 1223, Francis of Assisi recaptured the Christmas spirit once more. An artist, a saint of the order of poets, he made a picture of Christmas.

Having asked the pastor of the village church to let him use the church on Christmas Eve, he filled the chancel with hay. Then he pulled an ox and an ass into the church, pushed them up the aisle. He induced a young mother to sit beside them with her baby. He wrote the

and a symposium, each adding beauty to it, all finding joy in it.

Just so, today, in a world dark with brutality and destruction, we must rediscover Christmas, not only its picture, but its deep and simple faith—as deep as the home and the family—that the human soul is a cradle in which the love of God may be born anew, to bless us with its beauty and melt the hardness of our hearts and heal us of all hatred.

A Baby to make a woman cry,



first Christmas carols, simple songs—homey, cheery, playful—which soon spread from land to land. The clergy said he was crazy; the people said he was a saint.

The Christmas tree grew in Germany, along with other old and sweet customs, like the burning of the Yule log; both symbols of the life everlasting, as holly was of the Crown of Thorns. Mistletoe came from the Druids. St. Nicholas reappeared in Holland, as Saint Klaas for short, and came with the early Dutch settlers to our country as Santa Claus; akin to Father Christmas in England, where Dickens rediscovered Christmas, and made it merry from castle to cottage. Thus many people helped to make Christmas, at once a symphony

lovely but frail he seemed at first, came into the world on Christmas Day. Yet he is stronger than steel; he has outlived ages of agony, by the strange power which men call weakness. Something warm, winsome and wonderful entered the life of man when Jesus was born, dividing time into before and after, as it can divide our fear-haunted lives, drive away our dreary doubts and dismays, and set us free of soul.

Christmas bids us never to despair, no matter how dark the night. Something new and surprising will make its advent in our lives, and in the world, torn and tormented, setting our days to music. It is as we think, as we believe in our hearts, and act in our lives—a daring adven-

ture of undiscourageable good will which, by the grace of God, cannot finally fail.

On Christmas, for a brief time, we take a vacation from ourselves, and our selfishness. What happy plots, what secret whisperings, what plans that a child may have its toy and a friend a token. We forget ourselves into happiness on a day so swift to come, so swift to go—setting us free from the drab thing old time has turned us into.

Christmas is not a myth, not a mockery, not a divine fairy story, not a fiction woven of stable-straw and starlight to exalt and frustrate us. It is both a fact and a faith; it is a prophecy of a brighter, kinder, happier world, in which at long last, pity and joy will join hands and walk, star-led, in the way of the will of God, in which is our only peace. Nay more; it is the incredible power to make that vision come true.

No matter what kind of social order we may build—and God knows we must have a juster and wiser order in which men are brothers and builders—unless we have in our hearts the faith and love of Francis, who rediscovered Christmas in "the Galilee of Italy"—his gladness about God, his grim discipline of soul, his gaiety of goodness—we can have no happy social order, and no enduring peace among men and nations.

By the same token, as many folk of many races and ages joined in discovering Christmas, so, in the end, many peoples must work together to create the peace on earth among men of good will of which Christmas prophesies.

Only God could have thought of Christmas. Its beauty is beyond the wit of mortals, so sublime in its simplicity, so homey yet so heavenly. Such wisdom bends the knee; such wonder breaks the heart—and mends it.—Christmas devotion issued by the World Alliance for International Friendship through the Churches and the Church Peace Union.

Christmas Is Here

By Frank R. Elder

"Behold I bring you good tidings of great joy, for unto you is born a Saviour." So sang the angel. We grow weary of other tales. They wear out. But we never tire of "The Old, Old Story." We never become so old and wooden but that we listen to it with quickened pulse and flashing eyes.

"On this wise" it begins, and we are impatient if the smallest detail be omitted. The weary travellers, the unwelcome announcement "No room in the inn," the shelter among the lowing kine, the Baby's faint cry—how the swiftly moving drama clutches at our heart, the angelic choir, the star of wonder and of night, the coming of the Wise Men from the misty east on their swiftly padding camels—not one incident

can we spare. It seems that it must have happened but yesterday and in our very midst, so fresh and thrilling does the story come home to our hearts each Christmas time.

Yes, Christmas is here. "Behold I bring you good tidings of great joy which shall be to all people." In the hearts and homes of some there is great joy today because the Saviour has come. Bright-faced children are happier today because the Babe of Bethlehem brought into the world a new tenderness for the frailty of childhood. Love between friend and kinsman is deepened because God so loved that He gave His Son. There is gladness and music and the giving of loving gifts in homes innumerable.

But to how many hearts has the

angel song not come; to how tragically many million joyless people in vast areas of earth have we failed to proclaim the glad tidings? Even in our own land, even in our own midst, yes at our very doors we count not by units but by thousands the cheerless hearts and homes that have not Him.

Christmas is here—here again with a fresh challenge to all of us who truly love and trust the Lord Jesus. It is a challenge to rededicate ourselves to the great task of making Him known to all men everywhere, of proclaiming His power to redeem and bring new life and hope.

Yes, Christmas is here once more with its appeal to us to be more faithful witnesses, to promote peace on earth and good will to men, to inspire that great and abiding joy and peace which none of the misfortunes and sorrows of life will be able seriously to disturb.

"The Lord bless thee . . . and

keep thee . . . and make His face to shine upon thee . . . and be gracious unto thee . . . The Lord lift up His countenance upon thee and give thee peace. — Numbers 6:24-26.—In The Western Recorder.

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THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

WASTED WORRY

By Chester Warren Quimby

Be not anxious for your life.

The things not to be anxious about, says Jesus, are "what ye shall eat" and "what ye shall put on"—your stomach and back, or, getting a living. Yet getting a living had occupied most of Jesus' waking hours. It did with most to whom he spoke. Still he said, "Be not anxious."

It must always be remembered that most of Jesus' hearers were poor. It is not merely that they were poor by our standards. They were poor by any standards. Their twenty-five-cents-a-day laborer wage, no matter what the price index, permitted hardly the barest living.

They could never be anything but poor. Had the economic system been just and the distribution fair, still they would have been poor. Granting that the stingy soil of Palestine then was more fertile than today, still it yielded its increase reluctantly. Ancient methods were slow and inefficient. The production of crops and the weaving of cloth were accomplished by the slowest, crude hand labor. Goods could never be produced sufficient for all, to say nothing of providing the abundant life.

Still Jesus said, in the face of inevitable poverty, "Be not anxious for your life." Why?

First, he saw that God has put us into a provided world. "Behold the birds of the heaven, that they sow not." "Consider the lilies of the field, how they grow; they toil not." "If God doth so clothe the grass . . . shall he not much more clothe you?" One, does not need to agonize before God about clothes and food. He already knows and will provide for these necessities.

Next, Jesus saw that even among the poor the crux of the problem was often not anxiety about getting a living, but a desperate hope to be rich. They wanted to "serve God and mammon." They sought not only necessary food and clothes, but also purple and fine linen and to fare sumptuously every day. As long as such hopes as these rule in a man's soul worry will rule.

Finally, Jesus knew that life could be lived fully upon far less than most of us dare admit. There is a vast difference between an adequate living and the current cry for an abundant life, which too often means no more than the gadget-ridden, easy-going, pleasure-pursuing life. The really full life is a divinely simplified life. Only the divinely simplified life can "be not anxious."—The Christian Advocate.

LIVE LIKE CHRIST

The great teaching of the brotherhood of man springs from the still greater teaching of the Fatherhood of God. Both of these we derive from Jesus of Nazareth. Henry Drummond once wrote about Christ's use of the term "Father:" "It is that word which has gathered the great family of God together. To live daily in the full living acceptance of this simplicity is to live like Christ."—War Cry.

"PEACE ON EARTH"

By Grace Noll Crowell

*Skeptics may mock, and doubters question "why?"
And all the dark agnostics scoff and sneer,
And still the angels' song flung from the sky
Comes echoing down the ages, high and clear,
And will not be denied, nor will it cease.
There will be peace on earth, there will be peace!*

*And there will be good will when fierce hot hate
Has burned its fiery way across the lands;
Men will reach out some day, though soon or late,
To grasp each other's outstretched reaching hands,
And love will reign—God said it would be so
That starry Christmas midnight long ago.*

*Nothing at all can change his will, his plan
For the bright destiny ahead for man.—From "The
Church School."*

COMPLETE IN CHRIST

In Colossians 2:9-10 we read, "For in Him dwelleth all the fullness of the Godhead bodily. And we are complete in Him."

These are very illuminating words. I am taking the position that no institution and no individual out of Christ is complete. Individuals and institutions out of Him may have many fine qualities but still there is something lacking; something to be desired.

We look with pride on the progress we have made along many lines. This progress has been both material and spiritual; though the material has far out run the spiritual and therein is to be found many of our present-day problems.

We look with just pride on our hospitals. There are over six thousand and major institutions of this kind in the United States. They are rapidly covering the entire world. The time will come when every human in the world will be in a reach of a hospital. We do not wonder that the Church in its various branches is one of the chief sponsors of hospitals. The Lord came healing as well as teaching and preaching. He was the great Physician who never lost a case. No one ever came to Him for help along this line and went away disappointed. The Church is here to carry on His work. It is teaching, preaching, and through the hospitals, healing. These institutions have been inspired by the example of Christ. They were built to carry out His commission. We are justly proud of them. We feel we have made advancement here.

There is another side to the picture. Maybe we haven't made as much progress along this line as would appear on the surface. We have our hospitals, but there is a greater need for them than ever before; a need, which in many cases, is caused by the failure to live the Christ-like life. Even with traffic slowed up as it is, we still have more deaths by accident on the streets and highways of the nation annually than casualties in the war. Many of these deaths

are caused by drunkenness. We lead all nations in crime. These crimes not only take a great toll in human life but they send thousands to the hospitals. Before the liquor shortage our nation was consuming more liquor than any nation in any age of the world. That is quite a record, isn't it? Acres and acres of beds are filled with patients in the hospitals of this land who were put there through their failure to live the Christ-like life. This is not universally true. Many others are there through no fault whatever of their own. We need our hospitals for unavoidable troubles, but real progress—spiritual as well as material—demands that we live in such a manner as not to contribute to our own destruction. In the Bible we are told that the body is the temple of the Holy Spirit and any man who defiles it will be destroyed.

Again, we have a democracy of which we are justly proud; a government of the people by the people, and for the people. We are proud of the freedom which such government extends to its citizens. Freedom sometimes, however, amounts to exploitation; the strong crushing the weak; the putting of the idea of the survival of the fittest into the political, economic and social order. Such procedure is not Christian. Someone has said, "Love God supremely and your neighbor as yourself and then do as you please." That is good advice. But what about the person who enjoys the freedom of our great nation and yet does not have this love in his heart? There is but one answer. He will be certain to abuse this freedom. This leads me to say that democracy only works well where it is hooked-up with Christianity. Like all institutions and individuals, democracy is only complete in Christ. I am for our form of government even though it is greatly abused by selfish individuals. It is still the best form of government known to man. But I am also for seeing more of the Spirit of Christ put into it, which will mean the elimination of corruption in politics

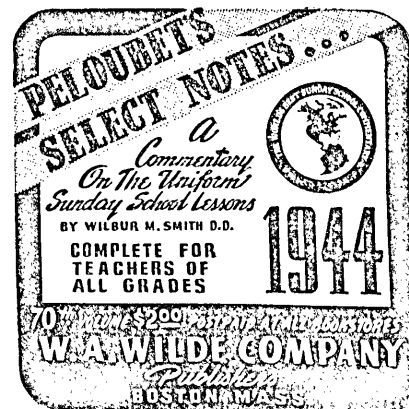
and exploitation on the part of selfish individuals. Some are anxious to go back to the so-called "good old days." The cry should be onward to better days. This nation is being rebought with human blood. That is a terrific price. Those of us on the home front should see to it that the nation becomes worthy of it.

Surely, we feel, we can look with pride on the Church. Christ said He would build it on a rock and all evil forces could not succeed against it. He said it is the salt of the earth and the light of the world. He said it would carry on His work and would do greater work than He was able to accomplish. Yes, Jesus said that, and He meant it; it is true. But He also said, "Behold, I stand at the door and knock." What door? We apply this to the human heart; Christ shut out of the individual life, and that is often done. But Jesus had reference to a church. The church can, and sometimes does, shut its doors in the face of the very One who is its head and who bought it with His blood.

Once, there was but one great Christian Church. It lost its heart power. Its power went to its head and led it to become the most corrupt institution of its kind in all history. The Reformation came. The Bible was placed in the hands of the people. They began to read it. Many felt called to stand up for the faith once delivered to the saints, but a lot of times it was merely their interpretation which they were standing up for. Non-essentials were elevated to chief places in systems of doctrines. Divisions multiplied. As a Church, our strength is divided. We have hundreds of religious groups and denominations, some falsely claiming to be the Church to the exclusion of all others. We have come upon a time when the Church needs to preach collaboration to the different nations of the world in the matter of political, social, and economic life. But how can it do it with much zeal considering its shameful divisions? Again, we reach the same conclusion; even the Church is only complete in Christ, and in Him somehow we will find a way to work together in building a better world order.—H. O. B.

Sin is never a success just because it has been granted a priority.

The great moment in the life of the prodigal came when he said to himself, "I will arise."



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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

"THE GOOD OLD DAYS"

I have heard a lot about the "good old days." All my life I have heard people talk about them. I have nothing against them, but I have never been able to locate them. I asked my father when they were, and he referred me to my grandfather, and my grandfather said he did not know, but that he used to hear his grandfather talk about them.

*"My Grandpa notes the world's worn cogs,
And says we're going to the dogs.
His granddad, in his house of logs,
Swore things were going to the dogs;
His dad, among the Flemish bogs,
Vowed things were going to the dogs.
The caveman, in his bearskin togs,
Said things were going to the dogs;
But this is what I wish to state,
The dogs have had an awful wait."*

Frankly, I am glad I am not my grandpa. It would be great to be my grandson. I believe, with Tennyson, that "the best is yet to be."

I recall the story of the old man who came in one evening, sat down in the "bosom of his family," if you know where that is, (that's another thing I've always heard about, but have never been able to locate), sighed, and said, "I've worked all my life for my 'vittles' and clothes, and my 'vittles' don't agree with me and my clothes don't fit." His daughter looked at him sympathetically and said, "Well, father, you'll soon be dead and in your grave, and then you'll get a good, long rest." He replied, "I don't know, my child, it would be just my luck for the Resurrection to come the very next morning." I would say, "he refused to be comforted."

There is no occasion for young people to be overwhelmed with defeatism as they face the future. There will be heavy burdens to bear, but there will also be an inspiring challenge. If we depend upon newspapers with their scareheads, we will probably not be able to get this viewpoint, but if we take a glance at the situation from the standpoint of history, we will be more optimistic.

Just when were the "good old days," the

NEWS AND NOTES ABOUT FACTS AND FOLKS

AS is our custom there will be no issue of the paper on the week of December 30. We are running in this issue the Sunday School lessons for December 26 and January 2.

REV. A. J. BEARDEN, pastor of Horatio Circuit, writes: "We were graciously received with an entertainment and pounding for our second year on this charge. All churches seem to be pleased and we are getting started off in a good way. We hope to have a better year than last year."

HUNTER MEMORIAL METHODIST CHURCH, in Little Rock was delighted when the pastor, Dr. W. C. Watson, received a check for \$100.00 for the Church recently from J. Wesley High, who is serving in the U. S. Navy. Bro. High wrote that he made this money washing soiled clothes for the soldier boys. Bro. High is a member of the Board of Stewards of Hunter Memorial and is admired and appreciated by the whole Church.

WORD comes that Rev. Grover C. Johnson, district superintendent of the Helena District, submitted to a major operation on December 16 at the Methodist Hospital in Memphis. His condition is satisfactory at this writing. Word also comes that Rev. G. E. Patchell, pastor at Widener-Round Pond, and Mrs. Patchell have spent the greater part of the time since Conference in the hospital. They are both recovering and Brother Patchell expects to resume his work about January 1.

REV. G. W. ROBERTSON, pastor of Hawley Memorial Church, Pine Bluff, writes: "We have been very graciously received by the people of Hawley Memorial and have started off well on our third year. This charge has accepted the askings on Benevolences which is an increase of 100 percent above the amount paid two years ago. Salaries have been increased 50 percent over the same period of time. This is a wonderful congregation to serve. We are making progress along all lines, and hope to make this the best year of our pastorate here."

THE following announcement comes from the General Commission on Evangelism, Nashville, Tennessee: "Our president designates January 1, 1944 a Day of Prayer for the spiritual Life of America and for the Good of the World. The General Commission on Evangelism of the Methodist Church sponsors and announces 'Our Prayer Period' on New Year's Day, America's Day of Prayer, Radio Broadcast, Mutual Network, 12-12:15 CWT. Speaker Dr. Ralph W. Sockman, New York City. Fisk Jubilee Singers, Nashville, Tennessee."

FIRST CHURCH BATESVILLE, again this year, is the first charge to make a complete report in the Circulation Campaign. Batesville First Church again exceeds its quota and has an increase in number over last year. Rev. H. M. Lewis is pastor. Rev. W. O. Tisdale, pastor of Hampton Charge, writes "our quota is forty-five. We now have sixty-four subscriptions and see no reason why we cannot reach the seventy-five mark during the special campaign for the

"golden age?" A few years ago a great exposition was held in the city of Chicago, which was known as "A Century of Progress." It purported to set forth the development of this nation and the world within the last one hundred years.

I suppose a hundred years ago would be as good a time as any in which to locate the "good old days." It is my purpose to prepare a series of three articles, looking to that end. If we can find the "golden age," it will be the first time it has ever been definitely located. In the meantime, if you know when it was, please write me about it.—(Continued next week).

paper. The writer believes in the two Conferences in Arkansas, the circulation of our denominational paper can be increased to 25,000."

BISHOP ARTHUR J. MOORE, writes: "Dr. Walt Holcomb asked for and was granted a sabbatical leave at the recent session of the North Georgia Conference. For some months Dr. Holcomb has been below par physically and felt he should not undertake the continuous duties of the pastorate for this year. He is stronger now and eager to assist in some evangelistic meetings and I desire to commend him to my brethren everywhere. He has spent much of his life in this special field and I feel sure will bring to any church or town a ministry full of blessing and progress. Dr. Holcomb's address is 80 Park Lane, N. E., Atlanta, Georgia."

DEATH OF JUDGE J. S. UTLEY

Judge J. S. Utley, judge of Third Division Circuit Court, Sixth District, and former state attorney general, died after a long illness at his home, 2404 Schiller Avenue, Little Rock, on December 14.

Judge Utley was a member of Asbury Church, a member of the Board of Stewards, and for many years was teacher of the High-tower Bible Class of that church. He was a graduate of Hendrix College and had served as president of the Alumni Association and was a member of the college board. He was granted the honorary degree of Doctor of Laws by Hendrix College at the commencement exercises in June. He was active in civic life and state life and was a member of the American, Arkansas and Little Rock Bar Associations and numerous other organizations. His pastor, Rev. Fred G. Roebuck, says: "He was an outstanding Christian worker."

Judge Utley is survived by two daughters, Miss Fentem Utley and Mrs. W. O. Jones of Little Rock, one son, Don Utley of Dayton, Ind., two brothers and five sisters.

Funeral services were held at Asbury Church at 4 o'clock on Thursday by Rev. Fred G. Roebuck.

WATCHNIGHT BROADCAST

The National Conference of the Methodist Youth Fellowship is sponsoring the Youth for Christ Crusade which is to be launched at Watchnight services on New Year's Eve all over the nation. Dr. E. Stanley Jones has prepared a fifteen minute radio address for this occasion and records are available to youth organizations for broadcasts over local or state-wide radio stations. The youth of the Little Rock and North Arkansas Conference, through the help of Rev. Fred R. Harrison of Little Rock have secured the quarter hour from 11:45 to 12:00 p. m. on New Year's Eve for the broadcasting of this address over radio station KLRA in Little Rock.

Many of the churches in the conferences are planning Watchnight services but do not know of this new "added attraction." Attention is called to this important matter and it is hoped that all will arrange to hear this broadcast.

CHRISTMAS BROADCAST

The Commission on Evangelism Radio Program which is broadcast each Saturday over K. T. H. S. from 11:05 to 11:30 a. m. will feature Christmas music next Saturday (Christmas Day). Request numbers will be played by Mrs. Sidney Nutt, organist, from First Church, Hot Springs. A brief devotional will be given by Homer T. Fort, Chairman of the Commission.

TIME OUT IN A BUSY LIFE

There never was a busier life than that of Jesus. His whole mission was bounded by three short years. Yet in the morning he said to his friends: "Come apart and rest awhile."

Again when the evening came he went into the mountains apart, alone. He found a place of worship in a world of activity.—Francis G. Peabody.

FOR WORKERS WITH CHILDREN

FAY McRAE, Editor, 723 Center, Little Rock

THE GLORY OF GOD

By Georgia Harkness

A Review by Rev. G. A. Freeman

This little book, written by Georgia Harkness, distinguished Professor of Applied Theology at Garrett Biblical Institute, is not only enjoyable and enriching for private reading and devotions, but is a well of source material of poetry and prayers for worship services.

The autho is widely known as a lecturer and educator, also as a writer of religious books and of poetry and prose articles for some of our best periodicals.

One is impressed by the fresh lyric beauty of her poetry and its high spiritual qualities. In the fifty poems and the fifty prayers contained in this book there is a wealth for enriching soul and mind. There is so much that is quotable in her poetry that it is hard to make a single selection. I have chosen one at random.

*"Our light grows dim; the air is thick with doom,
And everywhere men's souls are crushed with fears.
Yet high above the carnage and the gloom
The call resounds across the teeming years,
'Lift high Christ's cross! Serve God and trust His might!'
I do believe the world is swinging toward the light."*

Her prayers are marked by an inner illumination of the spirit that makes their beautiful phrases voice the needs and aspirations of the human soul as it seeks for a "closer touch with God" and a more sympathetic approach to its fellows. May I quote from a part of her Morning Prayer.

"Our Father, as we wake from sleep to face the labors and responsibilities of another day, may our first thought be of Thee. We would commit ourselves to Thy care, knowing that whatever may happen, Thou art strong and loving and secure. . . . Go with us through this day. Then when evening comes, grant us some sense of accomplishment for Thee and restful sleep, that we may again wake to do Thy will."

For beautiful and worshipful services here is ample material. Let us hope that many will avail themselves of it.

PRIMARIES PANTOMIME THE CHRISTMAS STORY

The use of pantomime in teaching was done in a most interesting way by the primaries of Grand Avenue Church Stuttgart. The superintendent used pictures of the Nativity in a worship center the first Sunday of the Christmas teaching unit. "Come Softly, Tread Gently" was introduced as a poem, then all learned to sing this lovely carol. The children responded readily to acting out the suggestions of the song as a make-



CHRISTMAS GIVING

By Christina Rossetti

*What can I give Him
Poor as I am?
If I were a shepherd
I would give a lamb;
If I were a wise man
I would do my part.—
Yet what I can I give Him:
Give my heart.*

CHRISTMAS AND CHRISTMAS LEGENDS

Great as the feast of Christmas is, nothing definite is known of its origin. Various communities of Christians kept the day on different dates, until about the middle of the fourth century when Pope Julius established the festival at Rome, on December 25th. "Christmas is unique, inasmuch as it brings universal joy and good-will. Let the nations, therefore, rejoice and be glad in the gift of the world's greatest life."

The following customs which are generally observed today had their origin in other lands:

Carols

**** And thus was kept the first Christmas, — the Christmas in the Year One, with carols by the choir of Heaven, and God's own Son, the Saviour of the world, coming as a Christmas gift for all mankind.— George Hodges.

Evergreens

The early Christians gave an emblematic turn to the custom of decorating referring to the "righteous branch," and justifying the custom from Isaiah 60:13: "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary."—Selected.

Holly

Holly is the symbol or sign of Christmas, but the custom of using it is older than Christianity. The Romans sent friendly greetings and sprigs of holly to one another during their winter festival. For this reason, perhaps, it was taken to stand for the Christmas spirit of love and goodwill.—Selected.

The Spirit of Christmas

"But don't you see that there is a Santa Claus! He isn't a man in a fur coat—and a reindeer sledge and all that — but he is the spirit of Christmas, isn't he? They've personified him — for the children—but when we're no longer children, and don't believe in him, we still have that Christmas spirit—and it's that that gives presents and makes us feel kindly toward one another, and

shift tableau was formed. Plans were made for more details in costumes, others agreed to bring hay for the manger, and each Sunday the

makes Christmas what it is."—Harvey I. Higgins.

The Yule Log

The burning of the Yule log is an ancient Christmas ceremony handed down from the Scandinavians, who, at their feast of Juul, at the time of the winter solstice, used to kindle huge bonfires in honor of their God, Thor.

The Birds Christmas Dinner

From Sweeden comes the lovely custom: — "Not a peasant will sit down with his children to a Christmas dinner, indoors, till he has raised aloft a Christmas dinner for the birds that live in the cold and snow without."

The Legend of the Christmas Tree

The Christmas tree seems to have originated in Germany, and can be traced back with certainty to the year 1604. There is a legend connected with it, which makes St. Winfred the inventor of the idea.

"In the midst of a crowd of converts he hewed down a giant oak which had formerly been the object of their Druidic worship. As it fell backward like a tower, groaning as it split asunder in four pieces, there stood just behind it, unharmed by the ruin, a young fir tree, pointing a green spire toward the stars.

"Winfred let the axe drop, and turned to speak to the people, 'This little tree, a young child of the forest, shall be your holy tree tonight. It is the wood of peace, for your houses are built of the fir. It is the sign of endless life, for its leaves are ever green. See how it points upward to heaven! Let this be called the tree of Christ-child: gather about it, not in the wild-wood, but in your own homes; there it will shelter no deeds of blood, but loving gifts, and rites of kindness."

The Christmas tree was introduced into the Court of St. James about 1840, by Prince Consort Albert of Saxe-Coburg, and the custom spread rapidly among the aristocratic families of London, and was almost immediately adopted by all classes throughout England.

tableau and pantomime grew until it was ready, without special rehearsal for sharing with other groups at the Christmas program.

THANKSGIVING GIFTS FOR McDONELL SCHOOL

The response of the children of the Little Rock Conference to the request of the Conference Secretary of Children's Work, Mrs. Neill Hart, for Thanksgiving gifts to be sent to the McDonell School for boys and girls at Houma, Louisiana, has been most gratifying. Only a few of the churches have been heard from but those that have reported indicate that much interest has been created in our work there.

In several instances extra sessions were held to carry on some interest or activity. The following is a very incomplete list, and we trust that all who entered into the project will report in full at once to Mrs. Neill Hart, 120 Harding Ave., Pine Bluff—then we hope to have a complete report for the conference:

Carlisle \$5.00 in cash and a box valued at \$15.00; Lakeside, Pine Bluff, \$27.12 in cash and a box valued \$10.00; Fairview, Texarkana, \$9.00 in cash and box of about \$50.00; Dermott, \$10.00 in cash and a box; Eudora, \$7.20 in cash and a box; Sheridan, \$5.00 in cash; Grand Ave., Stuttgart, \$4.00 in cash and a box; Grady, \$4.00 in cash and a box; DeWitt, \$3.50 and a box; Rison, \$7.70 and a box; Humphrey, a box valued at around \$15.00; Winfield, \$2.81 and a box valued at \$5.00 (Third and fourth grade juniors); McGehee, Hope and Prescott sent boxes but no estimated value were given.

The children and their leaders are grateful to Miss Annie Winburne for the interesting stories she made available for them through The Children's Page of THE ARKANSAS METHODIST.

Gift Suggestions

Stamp Albums
Scrap Books
Stencil Outfits
Leather Pocket Frames
Drawing Boards
Silk Screen Sets

Textile Paint Sets
Water Colors
Oil Sets
Colored Pencil Sets
Framed Pictures
Kodak Reflectors

A Beautiful Selection of
CHRISTMAS CARDS
5c to \$1.00

Jungkind Photo
Supply Co.

114 W 4th St. Little Rock.
Telephone 8312



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

CHRISTMAS SURPRISE

By Frances Fiske

It was the night before Christmas, cold, snowy, and exciting.

Snow was covering the streets, making them white and clean-looking. Here and there a tree held its long bare arms very still lest it shake off the beautiful mantle of snow. Now and then a woman or a child would stop suddenly and say, "My, but isn't it a beautiful storm?" and some grown-up person would reply, "It is. A snowstorm makes Christmas seem more seasonable, don't you think?"

Billy wondered what that big word meant. He would ask Grandmother as soon as he got home, he decided.

Billy was spending Christmas with his grandmother. She had forgotten to buy salt, and "how," said she, "can we season our Christmas dinner without salt?"

So Billy was on his way to the store to buy a bag of salt. He liked to walk in the snow, but he wished it might remain clean and smooth for a while. It made such a lovely picture. If only folks would stay off the streets till morning so that all the footprints would be filled up, the ground would look as if it had a white blanket spread over it. He had heard a teacher speak once of "God's white blanket of snow covering the earth." He would like sometime to see it looking as she described it.

"I must hurry, though," Billy remembered, "for before I go to bed we are going to trim an outdoor tree for the birds."

Billy tucked the bag of salt under his jacket so that snow would not get on it. The grocer gave him an orange for his Christmas breakfast and wished him a "Merry Christmas."

"Thank you, I hope that you have a nice Christmas too," Billy told him, and hurried home to find Grandmother setting up a tiny tree on the porch. There was a basket beside it.

"Those are funny things to put on a Christmas tree," Billy exclaimed, looking at the chunks of mutton suet tied with red ribbons, all ready to hang on the tree.

"The birds will be grateful," said Grandmother, "for now that there is snow on the ground it is hard for them to find enough to eat. You will enjoy watching them peck at the suet. We will hang a slice or two of bread on the tree, too."

All night, while Billy slept, the snow continued to fall. Great big snowflakes, looking like white feathers, filled and covered up footprints and made the ground all smooth as Billy had wanted it.

But after a while there was a funny zigzag track down the road, made by a little stray puppy who was running here and there, sniffing about for something to eat. He was hungry, and he did not like the cold snow.

In front of Billy's house he stopped. What was the use of trudging



ON HIS BIRTHDAY

If I had lived in Bethlehem
Long, long ago,
When Jesus came, a tiny babe
I would have loved Him so.

And as He with His parents lived
And was quick to obey,
I'd like to have been in Nazareth
And spent a day at play.

And as He grew to manhood
And the children gathered near,
I would like to have been close to Him
And all His stories hear.

So on His birthday I will show
My love in different ways
And will help others as He did
Throughout the coming days.—A. E. W.

farther in the snow? He would go up on this porch and see if there was a warm corner in which he could stay till daylight. His stomach was empty, but his feet were too sore to go farther.

He climbed up on Billy's porch and started to crawl under the little tree. Suddenly he stopped and began to sniff, sniff, sniff.

Billy would certainly have been surprised if he had been watching, for the puppy—a very surprised and contented puppy—just filled his little empty stomach with such chunks of suet as were within reach. Then he curled up under the tree and slept soundly till morning.

When Billy was dressed he looked out on the porch to see if the birds had found their Christmas tree. What he saw was a puppy just waking up.

"Grandmother, come quick!" he called as he opened the door.

The puppy began to wag his short puppy tail and wiggle and jump around Billy as if he was glad to see him. Perhaps it was his way of saying "Merry Christmas." Any-

way, Billy took him into the kitchen.

"Is he my Christmas present, Grandmother?" Billy asked.

"I do not know anything about him, Billy. I think he must have been wandering about and decided to spend the night on the porch. He found the birds' Christmas tree and helped himself to their presents."

Billy laughed, "I guess maybe he thought they were his, anyway. May I keep him, Grandmother?"

"Yes, Billy, if we do not find his owner."

"We were just being kind to the birds and something nice happened to us, Grandmother," Billy said.

"When folks are kind," Grandmother told him, "they get the habit of finding happiness in whatever happens."—Zions' Herald.

To the distinguished character of patriot it should be our highest glory to add the more distinguished character of Christian. — George Washington.

WE SHARE EXPERIENCES

Dear Girls and Boys:

We have a number of letters this week so I will have room for just a word. This is our last page before Christmas and the last one for the year. I send to every one of you best wishes for a very happy Christmas and a New Year filled with all good things.—Children's Page Editor.

Murfreesboro, Ark.
December 9, 1943

Dear Girls and Boys:

I am a little girl nine years old. I am in the Fourth Grade. My teacher's name is Miss Grace Flaherty.

I go to Sunday School and church. My Sunday School teacher is Mrs. Bud Schoettle.

I read the Children's Page of the Arkansas Methodist and enjoy it very much.

I have a dog named Bob. He will roll over for something to eat.—Pauline Elzy.

Murfreesboro, Ark.
December 9, 1943

Dear Girls and Boys:

I am a little girl seven years old and in the Second Grade. My teacher is Miss Dorothy Ellis. I think she is a sweet teacher.

I go to church every Sunday at the Methodist Church. My Sunday School teacher is Mrs. Katherine McDonnell. I like her, too. Our pastor is Brother Vanzant. I joined the church last summer. I am trying to be a good Christian.

Christmas is nearly here and I am looking for a doll with hair that I can comb. Love—Mary Louise Elzy.

Doddridge, Arkansas
December 10, 1943

Dear Boys and Girls:

I go to Sunday School every Sunday. My teacher is Mrs. Nelly Blanton.

I am in the Fourth Grade and I am eight years old. My school teacher is Miss Billye Magee. I go to school at Bright Star.

We take the Arkansas Methodist and read the Children's Page. I like it very much.

I hope you have a nice Christmas.—Your friend, Jane Claire Field.

Crossett, Arkansas
December 13, 1943

Dear Boys and Girls:

I am a little girl five years old. I go to Sunday School every Sunday. My teacher's name is Aunt Estelle Swan. I love her very much.

I want Santa to bring me a pretty doll, a sewing set, a telephone and some dishes. I hope he brings them to me. We are going to have a Christmas tree at Grandmother Murphy's. I drew my little cousin's name and I am going to give him a nice present.

I haven't any little brothers or sisters but I wish I did have some.

I will close wishing you all a very Merry Christmas and a Happy New Year.—Marguerite Ann Murphy.

✻ "Crusade" Begins Here In January ✻

Mass meetings in 76 cities, expression of opinion on world order, leading to Day of Consecration, March 26.

VISITING seventy-six principal cities, in every part of the United States, twenty-two teams of Methodist bishops and missionary leaders will hold city-wide and conference-wide mass meetings during January.



BISHOP JOHN C. BROOMFIELD

These meetings will mark the beginning of "The Crusade for a New World Order," under the auspices of the Council of Bishops of the

which is popularly known as "The Bishops' Crusade."

Detailed plans for the meetings in each city are in the hands of local committees. The bishop of the area will preside at all Crusade meetings within his area, and most of the bishops are listed for addresses at mass meetings in other cities. It is expected that the entire Crusade, features of which will carry on over a period of three months, will culminate in a "Day of Consecration" on Sunday, March 26. At that time the members of all local Methodist churches will be asked to "dedicate themselves anew to the principles of the Prince of Peace and the continued evangelization of the world."

Meetings in Arkansas, Oklahoma, and Missouri are as follows:

Tuesday, January 11, in Grand

will speak on "A Christian America;" Miss Elizabeth Lee of the Board of Missions and Church Extension, on "A Christian World;" Dr. C. C. Bacon of Des Moines, Iowa, on "The Coming Peace." At Little Rock and Oklahoma City, Bishop John C. Broomfield of St. Louis, will speak on "The Prince of Peace" and at Springfield and St. Louis, Bishop Charles C. Selecman will use the same topic.

"The Coming Peace and the Prince of Peace" is the central theme of these mass meetings and of the entire Crusade. The renowned artist, Howard Chandler Christy, has been called upon to paint a new portrait of Christ embodying this theme, and the painting has been reproduced in a Crusade poster in the original colors. It has been widely acclaimed for the striking mascu-

and other agencies of the Church are cooperating with the Council of Bishops and have important parts to play. In general, the methods of the Crusade will involve the distribution of appropriate literature, 76 inspirational meetings in as many cities, and a follow-up movement through the conferences, districts, and churches which will include study of the subject in church schools and study groups and a home visitation which will



BISHOP CHARLES C. SELECMAN

Avenue Temple, Kansas City, Missouri.

Monday, January 17, in First Methodist Church, Little Rock, Arkansas.

Tuesday, January 18, in St. Luke's Methodist Church, Oklahoma City, Oklahoma.

Thursday, January 19, in St. Paul Methodist Church, Springfield, Missouri.

Friday, January 21, in Centenary Methodist Church, St. Louis, Missouri.

At the Kansas City meeting, the speakers will be Bishop William C. Martin of Omaha, on "A Christian America;" Dr. Glora Wysner of Tunis, North Africa, on "A Christian World;" Wayne C. Williams of Denver, Colorado, on "The Coming Peace;" and Bishop Charles C. Selecman of Oklahoma City, on "The Prince of Peace."

At the Little Rock, Oklahoma City, Springfield, and St. Louis meetings, Dr. Mark A. Dawber of the Home Missions Council of North America,

line strength and purpose depicted in the face and body of Christ.

Those who attend the Crusade meetings can there secure, free of charge, postcard-size reproductions of the painting (in color) to send to the men in the armed services.

Speaking recently of the plans for the Crusade, Bishop Oxnam said, "The Crusade for a New World is a movement within the Methodist Church which seeks (1) to develop, clarify, and mobilize the sentiment of all the members of the Church in favor of a righteous and lasting peace and a Christian world, and against those attitudes and movements which are contrary thereby, and (2) to bring that great body of sentiment and influence to bear at the place the decisions regarding the peace are to be made and before the decisions are made.

"The Christian forces must not wait until decisions are made and then protest if those decisions are not Christian.

"The general boards, commissions,



BISHOP WILLIAM C. MARTIN

carry the message of the Crusade into every Methodist household.

"In connection with this follow-up the people will be asked to write personal letters to any and all persons who may have had a hand in shaping the peace, expressing their



DR. MARK A. DAWBER

Methodist Church. A special committee of the bishops, headed by Bishop G. Bromley Oxnam, of Boston, is in charge of the Crusade



BISHOP G. BROMLEY OXNAM

sentiments against a narrow and selfish isolationism and in favor of a never-ending peace and the Christianization of the world."

WORLD SERVICE GIVING INCREASES

Methodists of the nation contributed \$97,705 more to World Service in November of this year than in 1942, to bring the total receipts for the first six months of the fiscal year to \$1,802,519, an increase of 12.75 percent over last year, it has been announced by Rev. Orrin W. Auman,

treasurer of the General Commission on World Service and Finance.

In attaining the total gain of \$203,843 for the June-November period over last year, twenty-two areas of the thirty-one reported increases, as did seventy-four of the 111 Annual Conferences. Every Conference in the Northeastern Jurisdiction showed gains for the six months, while all but one in the

Western Jurisdiction and all but two in the North Central Jurisdiction reported more money received than in 1942.

"It is gratifying that our church members have responded to the pleas for increased funds to meet the expanding missionary and educational programs of Methodism," Dr. Auman stated in announcing the figures. "However, we must not

be over-confident regarding the attainment of the goal of a twenty-five percent increase for this fiscal year ended May 31, 1942, as requested by the Council of Bishops and the General Commission on World Service and Finance.

I believe in keeping up courage, for troubles flee before a brave front.—Coolidge.

★ ★ ★ ★ LITTLE ROCK AND NORTH ARKANSAS CONFERENCE
ARKANSAS METHODIST CIRCULATION
State-Wide ★ Simultaneous . . . January

Little Rock Conference Quotas

DISTRICTS

* ARKADELPHIA Subscription Quota	1,266
J. E. Cooper District Superintendent	J. L. Hoover District Director
* CAMDEN Subscription Quota	1,731
J. L. Dedman District Superintendent	Alfred H. Freeman District Director
* LITTLE ROCK Subscription Quota	3,500
C. M. Reve District Superintendent	W. D. Golden District Director
* MONTICELLO Subscription Quota	905
Arthur Terry District Superintendent	E. D. Galloway District Director
* PINE BLUFF Subscription Quota	1,276
W. Neill Hart District Superintendent	E. Clifton Rule District Director
* PRESCOTT Subscription Quota	956
Van W. Harrell District Superintendent	J. Wayne Mann District Director
* TEXARKANA Subscription Quota	1,029
A. J. Christie District Superintendent	Aubrey G. Walton District Director

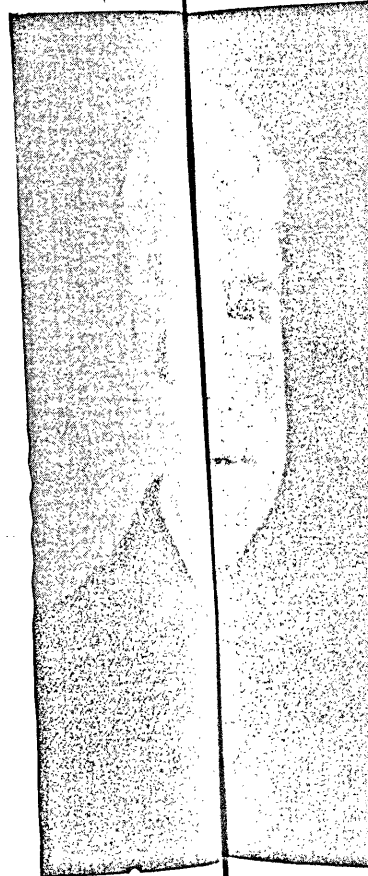
Campaign In Local Church

1. Solicit every Methodist Home for a subscription or renewal for the Arkansas Methodist during the week of Circulation Campaign.
2. Make a report on Monday, Jan. 17th, to the District Superintendent and to the office of the Arkansas Methodist, Little Rock, of the results of the Campaign.
3. Any necessary follow-up work to be reported as soon as complete.

Watch Reports of Campaign

Watch the Arkansas Methodist in issue of January 27th for a full report by Districts and by Charges of the results of the Circulation Campaign as received the week of January 17th.

There will be additional reports in later issues of the results of follow-up work. Watch for these reports!



BISHOP SELECMAN

To Ministers and Members of the Methodist Church in:

For the third year the two conferences in Arkansas that I give assistance in promoting the Circulation Campaign.

In response to that request, the circulation of our church's leadership of our churches is instead of writing the pastor.

The Circulation Campaign has been carried on for two years in Arkansas, has been carried on in other related Arkansas Methodist, and with a plan with a fact should lead us to continue the Circulation Campaign.

It is my conviction that the Arkansas Methodist should have the Arkansas Methodist Hymnal. The first of these Methodist Week in the state should be reached by the Circulation Campaign.

Let me urge here that every Methodist should be active in this special work for the year. The quota assigned last year should be at least reach the quota assigned.

CHARLES

ARKANSAS METHODISM GIVES ONE WEEK TO THE CIRCULATION CAMPAIGN

NCES UNITE IN THE THIRD ANNUAL
CIRCULATION CAMPAIGN
January 9th Through January 16th!

North Arkansas Conference Quotas

DISTRICTS

* BATESVILLE Subscription Quota	949
W. Henry Goodloe District Superintendent	H. M. Lewis District Director
* CONWAY Subscription Quota	1,324
R. S. Hayden District Superintendent	A. D. Stewart District Director
* FAYETTEVILLE Subscription Quota	967
Sam B. Wiggins District Superintendent	V. E. Chalfant District Director
* FORT SMITH Subscription Quota	1,648
A. W. Martin District Superintendent	J. J. Decker District Director
* HELENA Subscription Quota	1,079
G. C. Johnson District Superintendent	Kenneth Shamblin District Director
* JONESBORO Subscription Quota	1,133
J. Albert Gatlin District Superintendent	Cecil Culver District Director
* PARAGOULD Subscription Quota	1,063
H. Lynn Wade District Superintendent	B. C. Few District Director
* SEARCY Subscription Quota	1,035
H. H. Griffin District Superintendent	W. J. Spicer District Director

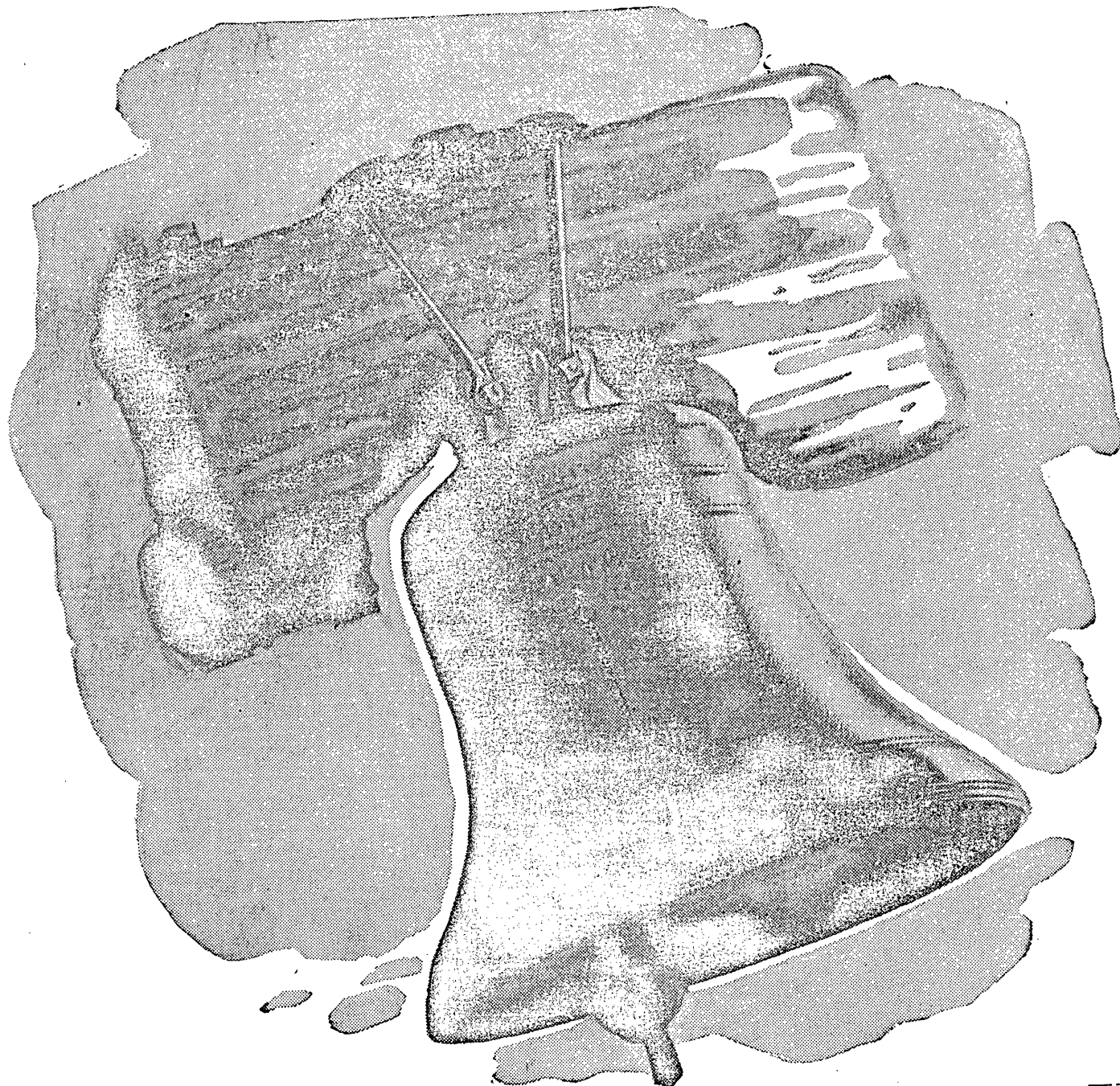
The Subscription
Price

Despite the increased cost of paper, printing and general office expense, the subscription price is still \$1.25; the lowest subscription rate for similar grade of paper and workmanship in American Methodism.

Subscribers desiring to do so may subscribe for the Christian Advocate in connection with the Arkansas Methodist for an additional \$1.50.

How To Reach Your
Quota

1. The Charge has reached its quota when, in the Charge, new subscriptions, plus renewals, plus subscriptions not due equal the quota assigned.
2. The District has reached its quota when the total number of new subscriptions, plus renewals, plus subscriptions not due in the District equals one subscription for each seven active members in the District.



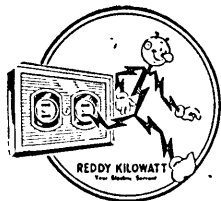
TO RING IN THE NEW

No more joyous news could come to us in the new year dawning than word that the war had ceased. Yet, as evident as it is that such word **WILL** come, it ill behooves any American to let his dreams become too rosy.

Now is a time when the full weight of Allied might must be pressed harder than ever . . . a time when it would be folly to think we had gained the opportunity to rest on past achievements and contemplate a world of peace. That time will come only when every bit of intolerance and bestiality has been crushed forever.

The Arkansas Power & Light Company along with other business-managed power companies throughout the nation has worked ceaselessly to supply one of the world's greatest blessings: ample electric power. That this power has played a decisive part in placing us on the threshold of victory cannot be denied. Yet, in 1944, our full resources will be devoted to helping win the war . . . and when peace *has* come . . . to helping *even more* to build Arkansas.

★ DON'T WASTE ELECTRICITY JUST BECAUSE IT'S NOT RATIONED



ARKANSAS POWER & LIGHT CO.

HELPING BUILD ARKANSAS

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

THE INCOMPARABLE CHRIST

More than nineteen hundred years ago there was a Man born contrary to the laws of life. This man lived in poverty and was reared in ob-



scurity. He did not travel extensively. Only once did He cross the boundary of the country in which He lived; that was during his exile in childhood.

He possessed neither wealth nor influence. His relatives were inconspicuous, unimportant, and had neither training nor education.

In infancy He startled a King; in childhood He puzzled doctors; in manhood He ruled the course of nature, walked upon the billows as if pavements, and hushed the sea to sleep.

He healed the multitudes without medicine and made no charge for his service.

He never wrote a book, and yet all the libraries of the country could not hold the books that have been written about Him.

He never wrote a song, and yet He has furnished the theme for more songs than all song writers combined.

He never founded a college, but all the schools put together cannot boast of having as many students.

He never marshalled an army, nor drafted a soldier, nor fired a gun; and yet no leader ever had more volunteers who have, under his orders, made more rebels stack arms and surrender without a shot fired.

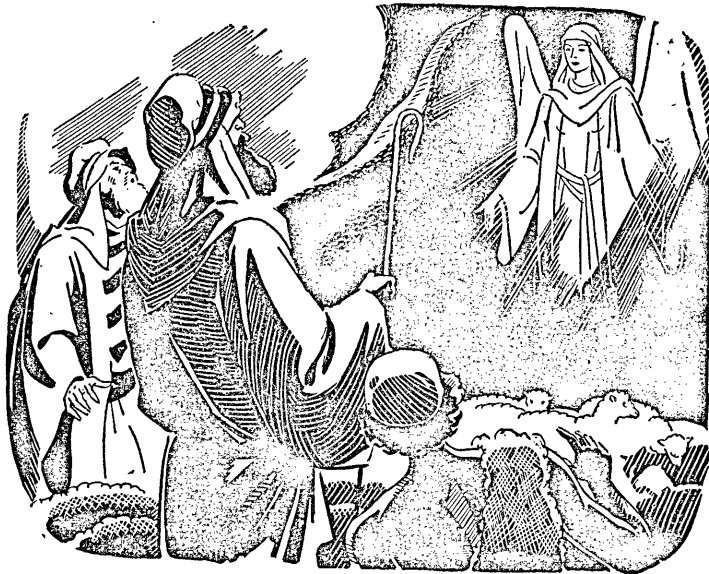
He never practiced medicine, and yet He has healed more broken hearts than all the doctors far and near.

Every seventh day the wheels of commerce cease their turning and multitudes wend their way to worshipping assemblies to pay homage and respect to Him.

The names of the past proud statesman of Greece and Rome have come and gone. The names of the past scientists, philosophers, and theologians have come and gone; but the name of this Man abounds more and more. Though time has spread nineteen hundred years between the people of this generation and the scene of his crucifixion, yet He still lives. Herod could not destroy Him, and the grave could not hold Him.

He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as the Living, Personal Christ, our LORD and SAVIOUR.—The Roadside Beacon.

If you want to be miserable, think much about yourself, about what you like, what you want, what respect people ought to pay to you, and what people think of you.—Charles Kingsley.



IT CAME UPON THE MID-NIGHT CLEAR

*It came upon the mid-night clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold:
"Peace on the earth, good will to men,
"From heaven's all gracious King."
The world is solemn stillness lay,
To hear the angels sing.*

*Still Thro' the cloven skies they come,
With peaceful wings unfurled,
And still their heavenly music floats
O'er all the weary world:
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.*

—Edmund H. Sears

SUPPLY DEPARTMENT

Seasons Greetings! As the conference year draws to its close, let us check up on Supplies, and if no contributions have been sent to this department of our work take this opportunity to send a cash donation to the Little Rock City Missions, Mrs. C. E. Mashburn, 4919 Hilcrest Ave., Little Rock, Arkansas. Mark it "For Supplies."

If you are a new officer in your society, send me a card with your address, in order that my list may be corrected by first of year. I would like the report sent by January 5th to include a yearly report. Consult your Secretary of Children's Work and if they have cooperated with Mrs. Neill Hart in her work with McDonnell Missions School include that in your report.

I have enjoyed the work with you this past year and take this opportunity to thank each of you for your cooperation in this field of service for our Master.—Mrs. Watson Jopling.

Satan may build a hedge about us, and fence us in, and hinder our movements, but he cannot roof us in and prevent our looking up.—J. Hudson Taylor.

HARTMAN SOCIETY

The Woman's Society of Christian Service of the Methodist Church at a recent meeting elected the following officers:

President, Mrs. Cleve Love; Vice-President, Mrs. Irene Sparkes; Recording Secretary and Treasurer, Mrs. Amos Kendall; Correspondent Secretary, Miss Ethel Bunch; Supt. Spiritual Life, Mrs. Ruby Goulet; Secretary of Mission Education, Mrs. J. M. Stephens; Secretary Christian Social Relation Local Church Activities, Miss Mary Cravens; Supt. of Supplies, Mrs. Annie George; Supt. of Young Women, Mrs. Harlen Galloway; Supt. of Children Work, Mrs. Thos. Brown.—Reporter.

STANDARD OR SUPER SERVICE?

One day when I carried a suit to the cleaners we were asked, "Do you want standard or super service?" When we asked the difference between the two we were told, "Standard service is average while 'super' service is our best." As we walked away we wondered if the service we are rendering God is "super" (our best) service or is it just "standard?"—Biblical Recorder.

The first freedom is freedom from sin.—Luther.

MISSIONARY EDUCATION L. R. CONFERENCE

If there were a Woman's Division of Christian Service award equivalent to the United States Navy "E" for excellence in achievement, it would go to the Little Rock Conference for attendance and interest in the Educational Seminars held this fall. More women attended these Seminars this year than last, and as a result, many gratifying reports are coming in every mail to me. I am deeply appreciative of this.

To those of you who are giving up your work as Secretary of Missionary Education and Service in your local society, I wish to thank you for your faithful cooperation and excellent work, and to those who are just beginning the work, a cordial welcome to our "family" is extended.

"The Church After The War" by Bishop McConnell, is the new JOINT Study for use in church wide classes and school of missions, directed by the pastors. When this is taken by members of the Woman's Society of Christian Service it is recognized as an approved study as those on our approved list. Of course, it will be understood that a fair percent of the society's membership be present in these classes, and that all will read the book, and give some real Study to the Subject. I am glad to announce this study and suggest that you cooperate with your pastor, and that you make it your "over the top" or fourth study to be reported for 1944.

The names of the new Secretaries of Missionary Education and Service in local societies are needed for my files. I shall have some important and interesting recommendations for them. Send them as soon as possible.—Mrs. T. S. Lovett.

BETHLEHEM W. S. C. S.

Sixteen members of our Society and one visitor met at the church for the regular monthly meeting.

Opening Song—Silent Night.

Scripture reading — Mrs. Lillie Tedford.

Prayer—Mrs. Lillian Hays.

Song—Close To Thee.

Prayer—Mrs. Maude Fawcett.

The following were elected as officers for the coming year:

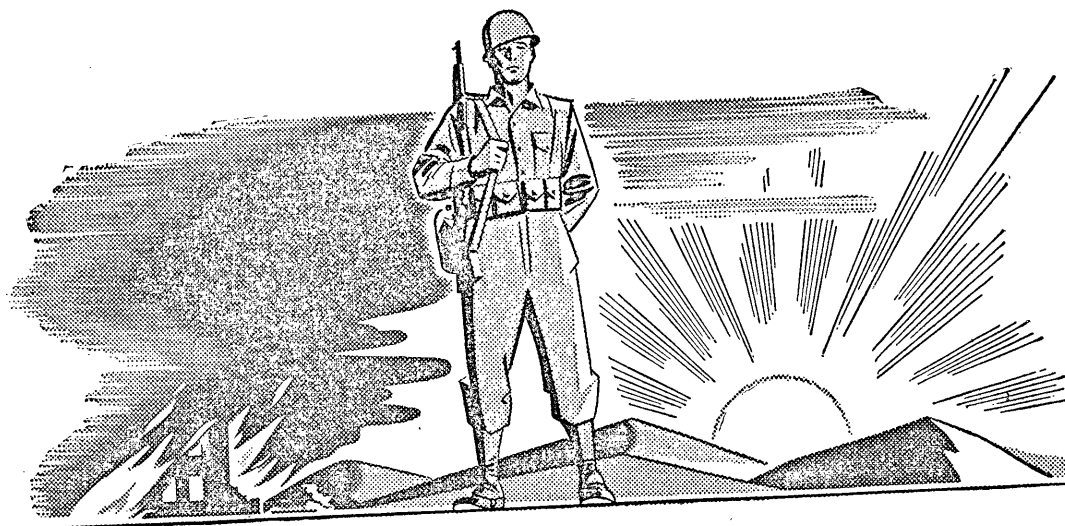
President, Mrs. Golden Tedford; Vice President, Mrs. Pearl Glover; Secretary, Mrs. Lela Smith; Treasurer, Mrs. Susie Glover.

One new member was added, Miss Beulah Tedford.

Mrs. Lela Smith was presented with a birthday shower.

A small Christmas tree was prepared with each member receiving a gift from her secret sister.—Reporter.

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When Victory is History..then *What?*

NOBODY pretends to have the complete answer to that question. But—there is plenty of evidence to support the optimistic belief that after the war, the South will experience one of the greatest eras in its economic history.

Industrial Activity Swings South

FOR THREE DECADES the country's center of population has moved steadily in a Southerly direction.

BEFORE PEARL HARBOR great and consistent progress had been made in the type and quantity of products from the farms, livestock ranges, oil wells, mills, mines and factories of the South.

DURING THE PAST TWO YEARS that progress has been even more spectacular... Big, new industrial plants have been built... New uses have been found for many raw materials... Improved manufacturing methods have been developed... Entirely new products discovered which have vast post-war possibilities.

All of these factors serve to broaden the South's vision of its own future...

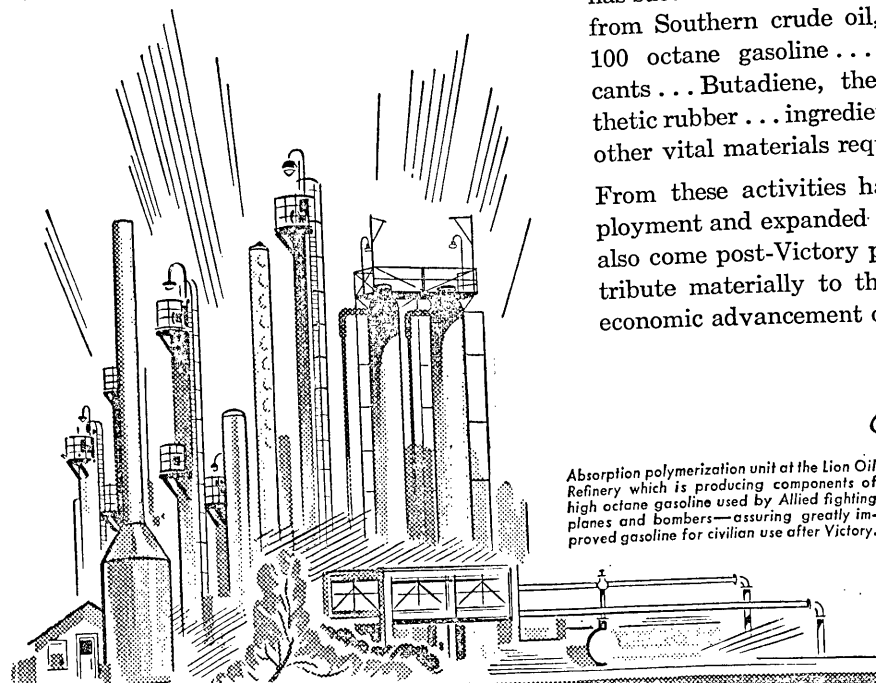
A Greater South Is In the Making

In the meantime, through constant research and experimentation, the Lion Oil Refining Company has succeeded in developing and is now producing from Southern crude oil, several components of 100 octane gasoline... vastly improved lubricants... Butadiene, the basis of Buna-S synthetic rubber... ingredients for explosives... and other vital materials required for war.

From these activities have come increased employment and expanded payrolls! From them *will* also come post-Victory products destined to contribute materially to the greater industrial and economic advancement of the South!

J. M. Barton
PRESIDENT

Absorption polymerization unit at the Lion Oil Refinery which is producing components of high octane gasoline used by Allied fighting planes and bombers—assuring greatly improved gasoline for civilian use after Victory.



CARE FOR YOUR CAR
FOR YOUR COUNTRY



IN THE LIVES OF MEN

By
Charles O. Ransford

This world has never heard sweeter music than when the angels sang over Bethlehem's hills, "Glory to God in the highest, on earth peace, good will toward men." It was a new song and a new message. The world had known only war and strife. Ill will was everywhere prevalent. Men were to each other gentiles or barbarians, and strangers and aliens. In the birth of a World Savior peace and good will are brought nigh. This good will is realized only through a Savior, who takes away the world's sin. Salvation in Christ gives a new understanding, a new mind and a new heart. In right living, right relations are begotten and peace and good will are possible. When Christ's salvation is realized, then Christ's peace and good will will be the golden rule among men.

Democracy is not in special privileges for me, but in special privileges and rights shared. Democracy's declaration is "that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." These words read like Christ's gospel, "I am come that they might have life, and that they might have it more abundantly." Only Christian people know Christ's gospel. Only Christian people know its purport and power.

No word of God or man is so meaningful and rich in blessing as the word salvation. Men have fought and died for freedom. Christ died that the world might have salvation. Christ said, "And ye shall know the truth, and the truth shall make you free."

He who is convinced that there remains naught for him to do but to enjoy himself, is little more than an erect animal.—J. Lenard Levy.

The best Christian makes the best citizen.—Religious Telescope.

HENDRIX NEWS

Nineteen students have won places on the Dean's List for superior scholarship during the term recently ended, college officials announced. To be placed on the Dean's List a student must have a grade of at least 2.25 (better than B) and have no grade under B. Included on the list are:

Dan Harton, Robert Leach, Wainright Martin, Jr., Conway; Eloise Bailey, Mary Elizabeth Bates, Betty Cleaver, William Elder, James Ricks, Little Rock; Alfred Garrett, Helen Marie Winn, El Dorado; Jean Huffaker, Nina Lou Huffaker, Bald Knob; Helen Marie Butler, Waldron; Francis Christie, Junction City; Fred Clark, Quitman; Rosalyn Hall, Hope; Louise Harvey, Grady; Dorothy Landers, Altheimer and Ada Ryland, Pine Bluff.

Miss Ryland has been on the Dean's List for every term since it was started in January 1942. Four on the list are accelerated students allowed to enter college with less than the normal number of high school credits because of superior records. They are: Robert Leach, Dorothy Landers, Alfred Garrett and Fred Clark.

* * *

The Hendrix College choristers, under the direction of John Glenn Metcalf, presented their annual Christmas concert Sunday, December 19, at the First Methodist Church in Conway.

The full mixed chorus, containing around 60 voices, presented several Christmas songs, including selections from Handel's Messiah. Soloists were: Jane Criswell and David Webb, Conway; Betty Lee Harris, Foreman; Nina Lou Huffaker, Bald Knob; Joyce Ann Wilcox and Mary Elizabeth Bates, Little Rock; Bonnie Elms, Stuttgart; and William C. Johnson, McGehee.

The Hendrix Band, directed by Ashley R. Coffman, presented its first concert of the year December 14. The program, attended by a large audience, included military marches, a medley of Christmas Carols, and popular numbers.

Other observances of the coming Christmas season were Caroling Trips by the members of the dormitories, the annual candle-light Carol singing in the Chapel December 17.

The Christmas vacation for civilian began December 22 and will end January 4. Classes for the Army students will continue except for Christmas day.—Wainright Martin, Jr.

SPARKMAN-SARDIS CHARGE

We arrived in Sparkman, Thursday afternoon, November 18. The W. S. C. S. had representatives at the parsonage to welcome us, and some of the good ladies of the church brought supper for us.

We are pretty well settled in our new home, and both Sparkman and Sardis have exerted themselves greatly to make us feel at home. We found a well organized congregation at each place. One man at Sardis said on our first Sunday there, "Brother Newell, we are glad to have you, and we will try to do whatever you ask us to." After becoming better acquainted with the people there, I decided that he was not merely trying to be nice to the new preacher. They have a reputation for doing things for the kingdom of God.

We have been graciously received,

and given an old time Methodist "pounding," which was deeply appreciated. We have our organizations pretty well perfected for the work of the new year, and we are anticipating a great year in the work of the Lord.

We are happy to be on the Sparkman-Sardis Charge, and consider it a great honor to labor with these wonderful children of our Lord.—J. A. Newell, Pastor.

Repentance must be something more than mere remorse for sins; it comprehends a change of nature befitting heaven.—Lew Wallace.

Blessed is the man who is too busy to worry in the daytime and too sleepy at night.—Wesleyan Christian Advocate.



—and may the coming year
Sound the note of VICTORY!

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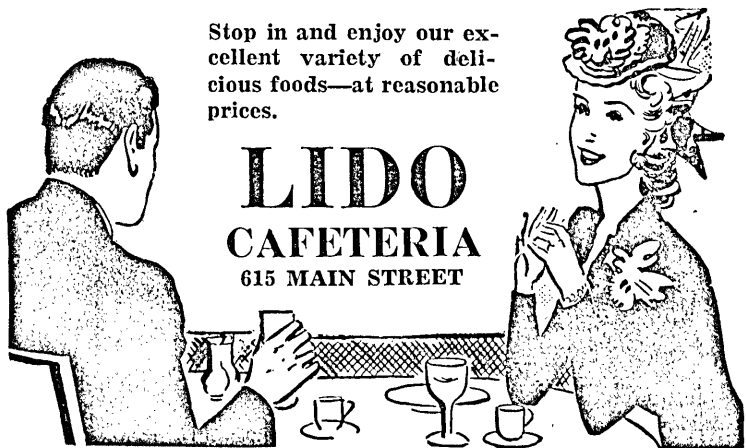
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The Sunday School Lesson

By DR. W. P. WHALEY

GOD'S GREAT CHRISTMAS GIFT

LESSON FOR DECEMBER 26, 1943



SCRIPTURE TEXT: Matthew 2:1 to 12.

GOLDEN TEXT: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." John 3:16.

I. A Long Time To The First Christmas

When we were children, it seemed a long time till Christmas. We looked for it with more eagerness than to birthdays or other holidays. Ancient peoples, especially the Jews, waited for thousands of years for the promised Christ. The Old Testament is the history of the Jewish people up to the coming of Christ—their origin, their migrations, their religion, and their literature. The Jews regarded Abraham as the father of their race and of their religion; and their immediate history begins with the twelfth chapter of Genesis. However, Moses, in the first eleven chapters of Genesis shows the connection of the Jewish people with the ancient peoples who lived before Abraham. Jesus said Abraham gladly believed in the coming Christ (John 8:56) two thousand years before He came. Moses said the first peoples had the promise of a Redeemer (Gen. 3:15). The first peoples lived in the region of Chaldea, the country from which Abraham migrated to Palestine. It may be that Abel's was "a more excellent sacrifice" (Gen. 3:1 to 9 and Heb. 11:4) because he offered a lamb from his flock as an expression of his faith in "the lamb slain from the foundation of the world" (Rev. 13:8). From Abraham on down, the distinguishing belief in the Jewish creed was that the Christ would come into the world. They offered animal sacrifices as an expression of that belief. That was the theme of their preachers and prophets. Christ was the heart of their religion. The Jewish Church in Old Testament times was Christ's Church. The Jews believed they were a divinely chosen people to carry down the ages the doctrine of the Christ, that Christ would come through the Jewish race, and in that way the Jewish race would be a blessing to all the peoples of the world.

In the Old Testament the Christ to come was called by several different names: Shiloh, Ancient of Days, Son of Man, Son of God, Messiah, Anointed God, The Everlasting Father, The Prince of Peace, The Rock, etc.

The aged Jacob, 1700 B. C., in blessing his sons said to Judah, "The scepter shall not depart from Judah, nor a law-giver from his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49:10).

1500 B. C. Moses was such a wonderful man that the Jews thought he must be the Messiah; but he said he was not. However, he encouraged them to keep looking for Him. "The Lord thy God will raise up unto thee a Prophet from the midst

of thee, of thy brethren, like unto me; unto Him ye shall hearken" (Deut. 18:15).

All through the wilderness wanderings, the coming Messiah was the invisible hope of the people. "They drank of that Rock which followed them, and that Rock was Christ" (1 Cor. 10:4). During all that trying time, Moses "endured as seeing Him who is invisible" (Heb. 11:27).

1000 B. C. King David expressed his belief in a coming Christ, and made it the theme of some of his beautiful poems. (Ps. 2 and 72).

About 750 B. C. the coming Christ was the favorite theme of the great prophets. "Behold, a virgin shall conceive, and shall bear a son, and shall call His name Immanuel" (Isa. 7:14). "For unto us a child is born unto a Son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. 11:1). "Behold, my Servant whom I uphold; mine Elect, in whom my soul delighteth; I have put my spirit upon Him: He shall bring forth judgement to the gentiles (Isa. 42:1). The fifty-third chapter of Isa. is a perfect description of the sufferings of Christ for our sins, written 750 years before the birth of Christ. Jeremiah lived about the same time as Isaiah. He said the day was approaching when God would raise unto David a righteous Branch, and His name would be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5 to 9, and 33:14 to 19).

In 710 B. C. the prophet Micah dared to point out the place where Christ would be born. "Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2).

In 550 B. C. the prophet Daniel saw in his visions "one like the Son of Man" (7:13) and "like the Son of God" (3:25).

About 400 B. C. Malachi, the last prophet to get his message in the Old Testament, foretold the messenger that should go before Christ (4:5); and said, "the Lord whom ye seek shall suddenly come to His temple" (3:1).

There was a long wait through the next four hundred years. The prophets of that period did not get their messages in the Old Testament. Alexander the Great and Julius Caesar shook the ancient world. Strangers and their heathen religions came into Palestine. The

Jewish people were in bondage to the Romans. They felt they needed a king to break the yoke of bondage. The old idea of the Jews was that the Christ would be a Priest like Melchisedek (Ps. 110:1); but, in their national humiliation, they hoped the Christ would be a king like David. The eleventh chapter of Hebrews names a few of the Old Testament saints who triumphantly believed in the coming Christ. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on earth" (Heb. 11:13).

II. Christmas Finally Comes

"But when the fulness of time was come, God sent forth His Son" (Gal. 4:4). John the Baptist recognized and proclaimed Jesus as the Christ. When Philip met Jesus, he went and told Nathanael, "We have found Him of whom Moses in the law, and the prophets, did write: Jesus of Nazareth, the son of Joseph." (John 1:45).

When the wise men from the east inquired in Jerusalem where the Christ was to be born, the Church authorities told them, "In Bethlehem." These two passages, with many others, show how the Jews understood the Old Testament.

Read in the second chapter of Luke the beautiful story of Jesus' birth. Then read in John 1:6 to 15 the statement of His rejection. The Church leaders did not know their Christ when He came. They were disappointed in Him.

"They were all looking for a king, To slay their foes and lift them high.

Thou camest a little baby thing, That made a woman cry."

III. A King Of Kings

Jesus acknowledged that He is a King, but said His kingdom is not of this world—with palace, throne, crown, and sword; but that His kingdom is from above. Paul said Christ must reign till He has put all the evil of this world under foot (1 Cor. 15:25). Christ has a definite program for a GOOD WORLD.

(1) A PEACEFUL WORLD. "Prince of Peace." Peace on earth. "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4).

(2) AN INTELLIGENT WORLD. "Ye shall know the truth, and the truth shall make you free." (John 8:32).

(3) A PROSPEROUS WORLD. "Seek first the kingdom of God—and all these things shall be added unto you." (Matt. 6:33).

(4) A MORAL WORLD. "Blessed are they that do hunger and thirst after righteousness." (Matt. 5:6).

(5) A SPIRITUAL WORLD. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 3:4).

(6) AN ETERNAL WORLD. "Christ brought life and immortality to light." "He that believeth in me shall never die." "I go to prepare a place for you."

WHAT A RICH GIFT GOD PUT

IN THE WORLD'S STOCKING THAT FIRST CHRISTMAS! "God SO loved—that He GAVE."

JESUS BEGINS HIS MINISTRY

LESSON FOR JANUARY 2, 1944

SCRIPTURE TEXT: Mark 1:1 to 22.

GOLDEN TEXT: "Repent ye, and believe the gospel." Mark 1:15.

I. Meet John Mark

John Mark wrote the little book called "Mark," which we will study the next three months. He was the son of Mary, a prominent and well-to-do woman in Jerusalem. She and her family probably were good friends of Jesus and the disciples before the crucifixion. Many friends followed Jesus on His last trip to Jerusalem, and witnessed the events of passion week. Some of them may have been entertained in Mary's home. The night Jesus was arrested in Gethsemane, "a certain young man," supposed to have been Mark, dressed in his night clothes, rushed out into the street to see what the mob was up to. Someone seized his linen wrap, and he pulled out of it and returned to his house. (Mark 14:51). Mark was perhaps but little more than a lad then.

Mary's home was the gathering place for the first little group of Christians in Jerusalem. There, at night behind closed doors and blinded windows, the Christians secretly met to counsel and pray. The night Peter miraculously escaped from prison, he went to Mary's home, where he found the little band assembled and praying for his release (Acts 12:12).

Mark was a cousin to Barnabas, who sold land and gave the proceeds to the church (Acts 4:36,) and is called "a good man" (Acts 11:24). Mark became a Christian perhaps through the influence of Peter. He traveled with Paul and Barnabas, and with Peter, in some of their evangelistic missions. He died sometime after A. D. 64 in Alexandria, Egypt.

II. The Gospel of Mark

Mark's Gospel is the shortest of the four. He omits the genealogy of Jesus, the story of His birth and childhood, and nearly all His parables and sermons; though he says "with many parables He spake the Word unto them" (Mark 4:33). He gives only four of Jesus' parables, but tells of nineteen of His miracles. However, he makes these miracles preach, and show Jesus going about "doing good." He sweeps on like a fresh wind, telling of one thrilling miracle after another, and does not take time to write much of what Jesus said.

Mark wrote his gospel while in Rome with Peter. It is thought that the Christians in Rome asked him to write. The Gospel seems to be specially for the Romans. Mark probably got some of his material from Peter, the friend of his family, and with whom he had traveled many years as a helper in evangelistic work. He got some material from the gospel of Matthew; and, since Matthew records so many of the parables and addresses of Jesus, Mark may have considered it unnecessary to repeat. Mark omits preliminaries, and puts Jesus on the stage at work.

(Continued on page 15)

JESUS BEGINS HIS MINISTRY

(Continued from page 14)

III. John The Baptist

Mark opens his story of Christ by telling us very briefly about John the Baptist (1:1-9). He says John the Baptist was the fulfillment of the prophecies of Isaiah and Malachi (Isa. 40:3 and Mal. 3:1). This great forerunner of Christ was a kinsman of Jesus. His mother, Elizabeth, was cousin to Jesus' mother, Mary (Luke 1:36). He was about the same age as Jesus. He grew up in the hills of Judea. He seems to have begun his preaching just a short while before Jesus was declared to be "the Lamb of God that taketh away the sin of the world" (John 1:29). He came in the poverty, dress, spirit, and power of the ancient Elijah. He was the greatest prophet that had ever appeared among the Jews; and his preaching was the sensation of the time.

IV. Jesus Is Baptized

Mary and Elizabeth had much in common. Their sons were both of divine promise. It is probable that, during the thirty years before these two young men entered upon their ministry, their mothers frequently met and talked over the holy secrets they kept in their hearts. Just how much Jesus and John had been thrown together during the thirty years before their ministry began is not known. It is presumed that neither knew what their mothers knew; but, when Jesus came to John's great meeting, while John may have recognized Him as his cousin he did not recognize Him as the Messiah. "I knew Him not"

(John 1:33) means "I did not know He was the Messiah." John had a spiritual revelation that sometime, somewhere, the Messiah would come to his baptism; and that the Spirit would designate Him. Jesus himself perhaps did not know He was the Messiah until He was baptized, and the voice said, "Thou art my beloved Son: in thee I am well pleased." (John 2:22).

For two thousand years the Jewish church had preached a coming Christ. That was the faith of the church. When John the Baptist began to proclaim that "there is One among you" (John 1:26) who is shortly to be baptized with water and with the Spirit, the whole country became excited and flocked to these great outdoor meetings. All were eager to get a glimpse of the Christ; and John was intently watching everyone who came to his baptism, that he might catch the Spirit's signal. Of course, Jesus, like other pious Jews, was stirred by John's declaration that the Kingdom of God was at hand, and that the Messiah was someone already here but not designated by the Spirit. So, Jesus went to be baptized and to consecrate Himself to the Kingdom just like other people did. It was an old tradition among the Jews that the Messiah would be designated by an anointing at the hands of Elijah. John the Baptist was the second Elijah. (Matt. 11:14).

You will be interested in the further study of the baptism of Jesus by reading Matt: 3:13-17; Mark. 1:4-12; Luke 3:1-12; John 1:29-43. John the Baptist did not do all his preaching and all his baptizing on the Jordan river. He held a meeting and baptized at Aenon, up

in the hills between Jerusalem and Galilee. (John 3:23). He also preached and baptized at Bethabara, across the Jordan in the tribe of Reuben. John says that is where Jesus went to be baptized; and he was a cousin to Jesus, and his most intimate disciple (John 1:82).

V. Effect of the Baptism On Jesus

Nothing so changes any man as a great religious experience. It makes him a "new man." Jesus had a remarkable religious experience at His baptism. "He saw the heavens opened, and the Spirit like a dove descending upon Him: and there came a voice from heaven, saying, THOU ART MY BELOVED SON, IN WHOM I AM WELL PLEASED." He could not go back to Nazareth and resume his carpenter work, as probably He meant to do when He left. Under a strange new spell, he walked away far into the woods, and spent forty days in such an intense spiritual struggle that He could not eat, and perhaps did not sleep. In the fourth chapter of Matthew and the fourth chapter of Luke we find the story of a series of temptations He endured. All these were designed to make Him doubt His baptismal experience, or to turn His new power and authority to personal advantage.

If Jesus had been only a man before His baptism, He certainly was infinitely more than a man after that experience. Paul said, "For in Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). All men have some capacity for God; but Jesus had more capacity for God than any other man the world has ever known. All the next three years after His baptism, people who had known Him as the carpenter at

Nazareth found it hard to believe He was the same man. "Never man spake like this man" (John 7:46); and the learned Nicodemus acknowledged that Jesus' miracles were wrought by divine power (John 3:2). This NEW MAN who walked off into the woods after His baptism, has ever since lived up to the name He received that day, THE SON OF GOD.

VI. Takes Up The Divine Work

Jesus was victorious in His spiritual struggle in the wilderness. He came out and began "preaching the gospel of the kingdom," very much as John the Baptist was doing. Sometime later, He invited several acquaintances to accompany Him and assist in His work. These and others were later made apostles.

QUARTERLY CONFERENCES

Camden District: First Round

- Junction City, at Junction City, Jan. 9, 11 a. m.
- Vantrease, Jan. 9, 7:30 p. m.
- Ebenezer, Jan. 23, 11 a. m.
- Centennial, Jan. 23, 7:30 p. m.
- Strong, at Strong, Jan. 30, 11 a. m.
- Parker's Chap-Fredonia, Jan. 30, 7:30 p. m.
- Norphlet, at Quinn, Feb. 6, 11 a. m.
- Hampton, Feb. 6, 4 p. m. and 7:30 p. m.
- Emerson, Feb. 13, 11 a. m.
- Columbia, Feb. 13, 4:00 p. m. and 7:30 p. m.
- Waldo, Feb. 20, 11 a. m.
- McNeil, Feb. 20, 7:30 p. m.
- Chidester, Feb. 27, 11 a. m.
- Jackson St., Magnolia, Feb. 27, 7:30 p. m.
- Huttig, March 5, 11 a. m.
- Smackover, March 5, 7:30 p. m.

J. L. Dedman,
District Superintendent.

Local Option Law Attacked

See What The Booze Crowd Would Do!

During 1942 the Anti-Saloon League of Arkansas initiated Act No. 1—our new Local Option law. The beer-whisky-wine crowd fought us every step of the way. They spent much time and energy, and an estimated \$100,000.00 or more, in their long-drawn-out effort to defeat us. But, with the cooperation of many Christians—ministers and laymen and women—throughout the state, and with God, in answer to much prayer, enabling us, we succeeded. Arkansas voters adopted the Act, at the General Election, November 3, 1942, by more than 11,000 majority. The new law became effective January 1, 1943.

This year, to date, under Act No. 1, nine entire counties and sixteen townships and seven towns have voted ALL LIQUORS OUT. The wets have won two townships, three towns and three PRECINCTS. One other township is in doubt. Some of the counties voted more than ten to one DRY; and one township voted 118 dry to NONE wet. The booze crowd have contested one after another of these elections, throwing them into the courts, UTTERLY IGNOR-

ING the VOTES and the WILL of the PEOPLE. The County Courts and Circuit Courts, in turn, ruled against them. They could not fool the voters, nor the County Judges, nor the Circuit Judges. NOW they have appealed to the SUPREME COURT, asking that Court to rule that Act No. 1 is "UNCONSTITUTIONAL." They couldn't fool anybody else, and now they would try to fool the SUPREME COURT. That would seem to be a case of "STUPIDITY MULTIPLIED."

We are now completing preparation to defend Act No. 1 before the Supreme Court. It is BELIEVED it can be done successfully. It is believed we can "STOP" the booze gang in their contemptible effort. The case is scheduled to be heard by the Supreme Court on Monday, January 3, 1944, at 9:00 A. M. Christians, please PRAY that the Court may rule WISELY and JUSTLY. Homes, businesses, character, lives and SOULS are involved. This is a matter of INCALCULABLE IMPORTANCE.

The Anti Saloon League of Arkansas

CLYDE C. COULTER, Superintendent
Donaghey Building, Little Rock, Arkansas

WINFIELD MEMORIAL METHODIST CHURCH

BUDDY FEWELL, MARINE

Last September 26th, the Anniversary Sunday, the names of 7 honored dead, and 2 prisoners of war, out of Winfield families, were called. Last week the name of Arthur M. (Buddy) Fewell, Jr., was added to that list, a marine who died of wounds following an engagement on Bougainville.

The Minister and the Church have stood very close to the family, and hoped, and depended on God for the strongest words of comfort and peace. Increasingly it becomes necessary for all of us to turn to God and the church for comfort.

PRESERVE IN POST-WAR WORLD?

All January Methodism will be studying the place of the Church in the Post-War World. January 17th, a State-wide meeting will be held in Little Rock at which meeting there will be several members from every Methodist Church in the State, and a great deal of Christian sentiment will be crystallized and words will be sent to Senators and Congressmen.

Shall it all end there—Or shall all of us in local Churches make the final declaration?

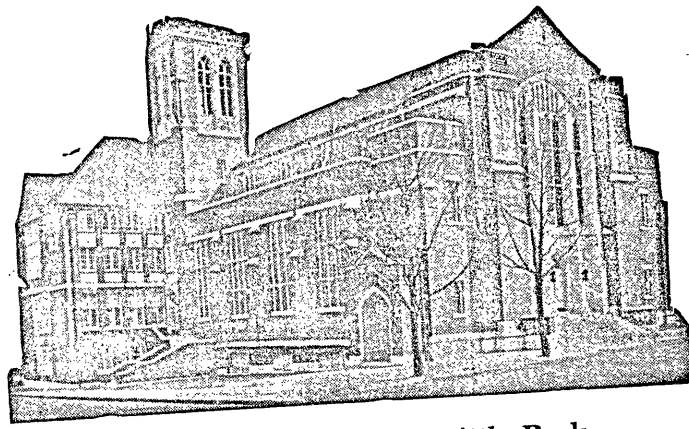
Therefore, I am asking members of Winfield and friends to WRITE me notes, answering the following question: What in America's life—Church, State, Commerce, Education, Society, etc., is really WORTH preserving through the war and firmly establishing after the war? Here we are sending 10,000,000 men and women to fight a war. What for? Is it just a defense against aggressor nations? Is it just because we were attacked? If we do not have great purposes and strong reasons for such expenditures of men, material and money, let's call the men back home, BUT if we do have foundational reasons and Divine purposes then let's discover them, hold them to our hearts, cherish and keep them by the Grace of God.

So, working with your answers to this question, I shall preach all the month of January on "What is Worth Preserving." When you write me, do not write such words as "The Church" but say just what the Church means to you as worth preserving. Do not write "Our American Way of Life" but write just what you mean in our American way of life that is worth dying for.

Jesus died on the cross, willingly, graciously, and victoriously, and He had some matters in His Soul for which He died that have transformed the world.

Purchase the study book, "The Church after the War" by Bishop Francis McConnell, and do some serious thinking. Teachers in the Church School can study my subject, and agree on one or more matters that are worth men making the supreme sacrifice. Please let me have your individual and group answers as soon as possible.—W. B. S.

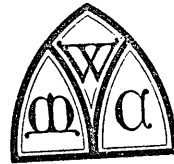
Difficulties are God's errands; and when we are sent upon them, we should esteem it a proof of God's confidence.—Beecher.



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MISS KATE BOSSINGER
Organist

MISS NEVILLE WILSON, Church Secretary

Next Sunday at Winfield

10:00 A. M. Church School.

10:55 A. M. "GOING INTO THE NEW YEAR."
Sermon by the Minister.

This sermon is designed to help people make adjustments in new conditions,—moral, Spiritual, Social, etc.

6:00 P. M. Youth Fellowships.
(See next column).

7:30 P. M.

Student Recognition Service
DO YOU HAVE A COLLEGE STUDENT IN YOUR HOME?

Several of the Church's College Students will have a part in the Service.

Professor James S. Upton
Hendrix College
Will be the speaker.

The Seniors and Young People and College Students will go caroling after Church and end-up at the parsonage—with REFRESHMENTS.

THE MINISTER'S MESSAGE

I wish you a Merry Christmas!

The words almost stick in your throat when you say that, in the face of so many homes where there will be no merriment, where there will be sorrow.

So, I must wish you a different kind of a Merry Christmas than I would wish you otherwise. I can not wish your service-sons home to you, but I can wish, and pray, that you may know that God is caring for, and taking care of, your son or daughter, husband or sweetheart on that day. That will give you real joy.

I can wish, and pray, that that service-person may know that God is caring for, and taking care of, you on that day.

So, I ask you to say a prayer to God on that day, read a passage of Scripture, and think a good thought for a better world,—all because you cannot have your boy or girl at home this Christmas.

Then, phone Mr. Ben Isgrig that you will take a soldier or two into your home for Christmas day dinner. Maybe some home far away will do the same for yours.

STUDENT RECOGNITION SERVICE

Although we think of our students many times during the year, one day we set apart to "Say So." This year, that day is December 26th at the evening church service.

Prof. J. S. Upton, of Hendrix College, will bring a message of inspiration which will interest all young people, but which will be addressed particularly to students.

Truly, it will be STUDENT NIGHT, as you will see when you come (and you WILL be here to give them your hearty "welcome home for the holidays" and to show them that the members of Winfield church are interested in them, and are standing by them wherever they may go).

Ambrose Walker will preside; Mary Vincent Terry will lead the responsive reading; Nancy Jane Lessenberry will read the scripture; Jimmy Ricks will introduce Prof. Upton; Bill Slack will lead the prayer. Martin Caldwell will be head usher, assisted by Catherine Scott, Betty Jones, Bob Calcote, Billy Louise Wilson and Katy Frank Slack.

Those singing in the choir will be Kitty Standard, Barbara Dixon, Elaine Sisk and Bobby Jean Davidson.

In addition to those who will participate, we are honoring Bill Esslinger, Bill Bowden, June Cross, Adrienne Storey, Virginia Arnold, Elmer Damm, Miriam Echols, Mary Ann Godfrey, Nancy Shores, Margaret Nicklaus, Charles Steed, Delores F. Watkins, Ralph and Bobby Caldwell, Warren Crouse, Marian Davidson, Mary Kate Lehman, Warren Scott, Virginia Fulk, Juanite Shamel, Frederick Cloud.

If you know of others who are in college please call the church office, 2-1990 TODAY, that we may include them in this special recognition service.

BOARD OF STEWARDS

The Board of Stewards will have their regular monthly meeting on January 3, 1944, at the Church at 7:30.

WCS LUNCHEON

Women's Society of Christian Service will meet January 3, at 10:00 p. m. The officers will be installed by Dr. Slack. Mrs. Charles Carter will lead the pledge service and Mrs. G. M. McDonald will be in charge of the music. Two dollars will be given to the circle having the largest number present.

Lunch will be served at noon by Circle No. 8. Afternoon, the Spiritual Life group will meet with Miss Lila Ashby.

NEW MEMBERS

Miss Ann Burney, 523 West 15th.
Miss Julia English, 1407 Arch.

YOUTH FELLOWSHIPS, 6 P. M.

Junior High: No recreation; program at 6:00 in charge of the Worship Committee. Caroling 6:40 till 7:30.

Senior High: Recreation in Fellowship Hall. Program will be led by Jean Johnson.

Young People: Recreation and program in the Young People's Parlor. Program in charge of Community Service Commission.