

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world"

— Mark 16:15

VOL. LXIII

LITTLE ROCK, ARKANSAS, DECEMBER

1944

NO. 50

Mission Meeting At Buck Falls Inn

IT WAS the very great privilege of the editor to attend the annual meeting of the General Board of Missions and Church Extension which met in Buck Falls, Pennsylvania, December 5-9.

This Board has a membership of one hundred fifty-two. Its membership includes the general secretaries of the Board, all active bishops of our church in the United States and members elected from the six Jurisdictional Conferences. The editors of our church press were invited guests at the meeting this year.

One, attending a meeting of this Board for the first time, could not but be impressed with the sweep and magnitude of its activities at home and abroad. The work of the Board covers, not only the foreign and home mission activities of our church general, together with the work of Church Extension, but also the work, at home and abroad, of the Woman's Society of Christian Service.

Tuesday afternoon and evening and Wednesday morning were given to hearing reports from the three divisions of the Board. Handicapped by the war, as all mission work has been, these reports, nevertheless, were intensely interesting and indicated heartening, encouraging progress in many of our fields of labor.

Since the Board of Missions and Church Extension is more interested in what is to be than what has been, the rest of the time, until Saturday noon was given to planning for the year ahead.

The Woman's Division of Christian Service had been in session for a week before the opening session of the combined Board, and had about completed its work of planning. The home and foreign divisions of the Board, made up of about an equal number from the total membership, planned their work in separate sessions. These plans were then passed on at a joint meeting of the whole Board. The total amount appropriated for the new year was \$7,910,510. Of that amount, \$1,705,280 was for home work. \$2,713,476 was for foreign work and \$3,491,763 was appropriated for the work of the Woman's Society of Christian Service, home and foreign.

Seeing the painstaking earnestness of the membership of this great board about its work one is more convinced than ever that money invested in the Kingdom through this agency will pay one hundred cents on the dollar.

Bishop Paul E. Martin, Dr. A. W. Martin and Governor Homer M. Adkins are members of this Board from Arkansas.

Covenant Sunday

VERY appropriately, Covenant Sunday comes this year on Sunday, Dec. 31, the last day of the year. Plans as outlined for Covenant Sunday this year are designed to emphasize The Crusade for Christ.

If any pastor has not already received the especially prepared covenant service as prepared by the General Board of Evangelism, he can yet secure it by writing the Board at 304 Medical Arts Building, Nashville 3, Tennessee. While the covenant planned in the service sent out by the Board of Evangelism is oral, a covenant card, especially designed to emphasize the work of The Crusade for Christ may be had by writing The Crusade for Christ Headquarters, 740 Rush Street, Chicago 11, Illinois.

The Miracle Of Bethlehem

THERE are many miracles recorded in Holy Writ but no other is so sweeping in its implications, so comprehensive in its plans or so far-reaching in its purposes as the miracle of Bethlehem.

In The Miracle of Bethlehem we have the record of a blending of infinite power and human weakness without parallel on earth or in heaven, so far as we know. A Baby is born and, at His birth, an angel of the Lord revealed the fact to humble shepherds and proclaimed Him to be the promised Messiah, the Saviour of the world. The sky above them was filled with angels singing "Glory to God in the highest and on earth peace, good will toward men." A strange star appeared in the sky and its strange light moved until it finally rested over the little town of Bethlehem.

Shepherds who followed the direction of angels and wise men who fol-



lowed the light of the star found at the end of their journey a Baby, seemingly as helpless and dependent on others as any other new-born child. Infinite power and human weakness are joined in this miracle of miracles.

In the Miracle of Bethlehem we have a record of an infinite God joined, in an inexplainable manner, with human personality in the commonplace experiences of everyday life. A baby, a home, mother love, parental care, as common as these experiences are in human life, they are a part of a divine plan to reveal God to man. The Christ-child is no thing apart from human life. It is God in human life and in human form; needing the while the ministry of loving parents, later subjecting Himself to parental authority and throughout life "tempted in all points like as we." God is revealing Himself through experiences with which we are all familiar.

The Miracle of Bethlehem reveals the possibility of unending progress coming from the most unpromising beginnings. A Baby born to humble Galilean peasants, who are housed the while in a shelter built for cattle, is to project a timeless movement that all the powers of earth and hell cannot destroy. "Of the increase of His government there shall be no end." This is the miracle, not only of Bethlehem, but the miracle of the ages.

"Peace On Earth"

"PEACE ON EARTH." So sang the angels over Galilean hills to listening shepherds on that first Christmas night. Now, after almost two thousand years, the world is locked in the most deadly, destructive, disillusioning war earth has ever known.

For multiplied millions, in the war-torn areas and in battle zones, and for many even in our own country, this angelic song of the long ago may sound like ironic mockery. We should remember, however, that this song was not sung in the celebration of the accomplished fact of peace. There was no actual war in progress anywhere when Jesus was born but there was war potential everywhere. Such peace as existed was the result of world-wide subjugation by the legions of Rome. These subjugated peoples were but waiting opportunity to throw off, by force, this galling bondage. Such a situation was anything but "peace on earth."

The song of the angels was a prophecy; the embodiment of an ideal. For two thousand years we have been hoping and praying for the fulfillment of that prophecy; we have been looking toward the attainment of that ideal. Despite the pitiable condition in which we find ourselves today, the world, by a trial and error method, has made some progress toward the goal of "peace on earth."

Our failures in the past have come as a result of the world's rejection of the Christian way of life, as taught by the Master. We live in a world which God created. We must live in God's world under laws which He fixed to govern personal life and human relationships. These laws are eternally existent and continuously and eternally operative in human life whether we wish it or not. We are alive because of the creative power of God and can continue to live only because of His life-giving, life-sustaining power. We are absolutely dependent on Him for every heartbeat and every breath of life.

In such a world, men repeatedly attempt to build a civilization with little or no real recognition of God or God's laws on which alone an enduring, peaceful civilization can be built. Under such conditions it is no wonder that "peace on earth" is yet only an ideal toward which we seem to be moving quite slowly. Let us pray for and believe that ultimately this prophetic song of the angels will become a happy reality on our earth.

"Arkansas Methodist Week" Just Ahead

SINCE it is the custom of the Arkansas Methodist to omit the issue of the paper which would come in Christmas week, this will be the last issue of the paper before the opening of the Circulation Campaign, December 31st.

All of the materials which we have planned to send out for the pastor's use in the Campaign have been mailed. Because of the advanced date for the Campaign, it has been necessary to put this material in the mails during the holiday rush. We are hoping that none of it will be lost in the jam.

Each pastor should have in hand by this time the list of subscribers in his charge, display posters, blanks for use in making reports of the Campaign to the District Superintendent and

(Continued on page 4)

Board Of Missions Considers Human Problems

By WILLIAM W. REID

WAR-rooted situations, adversely affecting the lives of hundreds of millions of men and women in every state of the American Union and in every nation the world over, engaged the attention of the Board of Missions and Church Extension of the Methodist Church from December 4 to 9, at its annual meeting held this year at Buck Hill Falls, Pa. The home and foreign missionary programs of the Board were examined and adjusted in the light of these human needs and the part that Methodism should take in meeting them.

Bishop Arthur J. Moore presided over all sessions of the Board; and the divisional presidents over the four divisions: Foreign Missions, Bishop G. Bromley Oxnam; Home Missions and Church Extension, Bishop A. Frank Smith; Woman's Division of Christian Service, Mrs. J. D. Bragg; Education and Cultivation, Dr. John W. Hawley.

Before the meeting closed, the Board appropriated the total of \$7,910,510 for the service of the church in overseas and home missions for the year beginning June 1, 1945. This total is an average of about one dollar per member of the Methodist Church for home and foreign missions and for social services in the United States.

Within this total, \$2,713,467 was appropriated for the Board's Division of Foreign Missions; \$1,705,280 for the Division of Home Missions and Church Extension; and \$3,491,763 for the home and foreign missionary work of the Woman's Division of Christian Service. From these three Divisions a total of \$369,487 will be allocated to the two sections of Joint Division of Education and Cultivation.

The Board also helped complete its organization for the year by the election of Dr. Robert Z. Tyler, of St. Petersburg, Fla., as executive secretary of the Joint Division of Education and Cultivation, succeeding Dr. Willard G. Cram who resigned some months ago because of illness; the election of Dr. Albert E. Beebe, of Brooklyn, N. Y., as associate treasurer of the Board and of the Division of Foreign Missions; and of the Rev. Roy S. Smyers, a former missionary in the Belgian Congo, as assistant treasurer of the Division of Foreign Missions.

The retirement of Dr. Wade Crawford Barclay, executive secretary of the Committee on Religious Education in Foreign Fields, was suitably observed, with a presentation by Bishop Paul A. Kern.

The Board voted to invite the Rev. John W. Burton, of Sidney, Australia, secretary of the Overseas Missions of the Methodist Church of Australia, and also secretary of its General Conference, to visit the United States for a series of conferences and addresses, beginning in the autumn of 1945. The Rev. John Temple, secretary of the British and Foreign Bible Society, London, England, now on a visit to the United States, addressed the meeting on the growth of Bible reading during the war years. There was also extended to Dr. E. Stanley Jones an invitation to visit various centers in Latin America and hold evangelistic services there as soon as his schedule will permit.

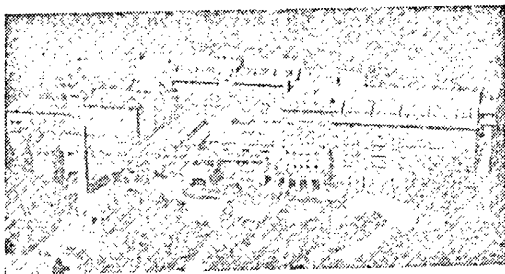
The tone of the annual meeting is set and much of its action is determined by the reports and recommendations made to it by the executive secretaries, and then acted upon by committees and divisions. The report on home missions and church extension was presented this year by Dr. Earl R. Brown, the new executive secretary, assisted by other staff members; the report on foreign missions by Dr. Ralph E. Diffendorfer and his associate secretaries.

A Program for America

Dr. Brown challenged the Church and the Board to adapt its programs to serve shifting populations, ease racial tensions, minister to returning service men; and to intensify the Church's rural, urban, Negro, and Goodwill Industries forms of activity.

Deploing the lawlessness, disintegration of

family life, and the moral collapse evident today throughout America, Dr. Channing A. Richardson, of the Department of City Work, said: "In general this moral breakdown is to be found in those areas where missionary needs are the greatest—both in urban and rural fields. These are missionary fields. If America is to save civilization, it is perfectly evident that we cannot neglect those fields." He said the ministry of the church must be determined by the type of neighborhood it serves, the people, "their advantages, or disadvantages, their opportunities or lack of opportunities. When a church's neighborhood has changed, it has too often kept in its traditional way for members and officary who live miles away. New groups who move in without notice are not being cared for, though they pass the church doors many times a day... the cities are yet largely unchurched. The city is still a supreme challenge for Methodism."



The Inn, Bucks Falls, Pa., where sessions of the Board were held.



BISHOP ARTHUR J. MOORE
Presiding officer

"Worship of town and country people is not sufficiently related to the whole of their community life," declared Dr. A. J. Walton, reporting for the Department of Town and Country Work. "Worship must effect community agencies, trade, business education, social life, work and recreation." He stressed the need to train and enlist capable young men for the ministry, to prepare its techniques to serve those "new waves of mobility which will challenge the church after the war. The church must gird itself now to meet the task."

Dr. A. H. Rapping urged the church to prepare for establishing more people on family-sized farms, helping them in scientific methods of farming, in buying and selling procedure. "If each of the 40,000 congregations were to become vitally active with evangelistic fervor, Christian friendship and purposeful teaching we could reasonably expect to win a million members a year this quadrennium."

Agencies such as Goodwill Industries are called upon today to expand their services to the handicapped. Annual current budgets of 90 Goodwills operating throughout the country

today, according to Superintendent Oliver A. Friedman, total \$7,600,000. Last year these agencies served more than 25,000 persons, employing an average of 6,000 persons daily.

"Goodwill Industries are recognized as outstanding in the field of service for the handicapped and because of this recognition have great responsibility now, in the immediate future, and in the post-war world so to perfect and extend their service that they may reach and serve every handicapped person who needs their assistance," says Mr. Friedman. He points out that federal and state vocational rehabilitation authorities look to Goodwill Industries to enlarge their facilities opportunities in the post-war period.

War, in changing social thinking, has brought a day of greater opportunity for retarded and restrained people, Dr. Edgar Love, of the Department of Negro Work, believes. He urges Methodism to train more efficient leadership among Negro ministers. "Unrest and fluidity are descriptive of what characterizes all lands, especially is this true of America, and particularly among the Negroes," says Dr. Love. "The uncertainty of their future makes them fearful and keeps them under terrific tension of continuous nervous strain. The surge of the all-out war effort has swept them from the sustaining moorings of their long-established community life to new areas with different surroundings and mores. Here they need the restraining, sustaining and comforting ministers of the church and we must see to it that these are made available."

"The Christian Church of all denominations has been the friend and comfort of the Japanese in America," said Dr. Frank Herron Smith, of the Pacific Japanese Provisional Conference. "Methodism has had a large share in this ministry because we have had the largest group of ministers and workers as well as church members... In every resettlement camp it was the Christian pastors and the remarkable large group of Christian young people that immediately assumed leadership. War Relocation Authority directors depended on this pastoral and lay leadership. In spite of hardships of which most of us know nothing, these Christians, suffering from as vicious prejudice and as senseless a hysteria as could be imagined, have carried on. They have maintained their church and Sunday School work and have baptized hundreds of new converts. We can only hope and pray that they can now be released from confinement and allowed to return to their former homes, if they wish, or establish themselves in other parts to rebuild their home life and take their rightful place in the American community."

The Overseas Mission

Dr. Diffendorfer's report was a masterly survey of the religious, social and economic conditions across the world—conditions that make easier or more difficult, as the case may be, the proclamation of the Gospel and the Church's service to men, women and children. It was quite evident, also, from his report, that attitudes shaping up now in America, and conditions that may result from the terms of the war settlement will greatly affect hundreds of millions of people and determine the effectiveness or the weakness of the Christian ministry to many lands.

Many of the actions taken by the Board were based upon recommendations in Dr. Diffendorfer's report. Some of these were as follows:

The Board joined in the earlier action of the Council of Bishops in recommending "the study, support, and the improvement of the Dumbarton Oaks proposals for an international organization for the maintenance of international peace and security." This now goes to Methodist local churches through the organization of the "Crusade for a New World Order."

The Board voted to send the following cable
(Continued on page 12)

THE DEVOTIONAL PAGE

ROY BAGLEY

FROM THE BOOKSHELF

"Life can never be abundant unless it has abundant resources."

* * *

We are beginning to see the result of losing God; if we lose God, then we lose the meaning out of life—the bottom drops out of it.

* * *

Our loss of God is working out in moral decay.

* * *

Instead of putting God into the gaps, we should have put Him into the intelligence, into the order, into the dependability, into the very process, for there He belongs.

* * *

We have hung everything on the wrong peg—the insecure peg of money.

* * *

Science has reference to that which can be weighted and measured, and religion to that which can be evaluated; the one has reference to the quantitative aspects of life, and the other to the qualitative.

* * *

The laws of our being are not other than the laws of God—they are the laws of God.

* * *

We cannot revolt against God without revolting against ourselves.

—Stanley Jones, *Abundant Living*.

THE PERSECUTOR BECOMES A CRUSADER

Read Acts 9:3-6.

When William James said "There must be a moral equivalent for war," he was looking down the years and praying that in 1939 there would be a woman as brave as Esther to save her people from the trickery, greed and debauchery of Haman's followers; a man with a courage like David's to meet a coward of Goliath's size and insolence.

When Paul wrote the Ephesians, "Be not drunk with wine . . . but be filled with the spirit," he was writing to a group who understood what strong drink could do to the muscles and minds of men, and to Paul there were marvelous possibilities for these bodies and minds when set free to be directed by the Holy Spirit.

Saul of Tarsus transferred into his new Paul the Apostle life all the strength of purpose which had dominated him as a destroyer of the WAY. He was laissez-faire of "O let them alone, I am busy." They must be brought to Jerusalem bound, and I Saul, will go and find them. Saul meets the Lord and all is changed. No, the courage, the disposition to do something, the energy to live up to the best life he knew, is in no way lessened. All that fine spiritual value is transferred. The moral equivalent is that which writes, "I count not myself to have apprehended, but I press on," and later, "For me to live is Christ." And nearing the end, "I have kept the faith, fought a good fight."

God grant us grace to be greater soldiers for love than the world

TWO PRAYERS

*Only for these I pray,
Pray with assurance strong;
Light to discover the way,
Power to follow it long.*

*Let me have light to see,
Light to be sure and know,
When the road is clear to me
Willingly I go.*

*Let me have power to do,
Power of the brain and nerve,
Though the task is heavy and new
Willingly I will serve.*

*My prayers are lesser than three,
Nothing I pray but two;
Let me have light to see,
Let me have power to do.*

—Charlotte Perkins Gilman from
The World's Great Religious
Poetry.

NEVER LOSE HEART

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." II Corinthians 4:16, 17.

A young aviator who was leaving home at the end of his last furlough before "going over" put his arms around his mother and said, "Keep your chin up, mother." At times this is a very difficult assignment, and at times we feel like saying, "What's the use anyway?" This spirit of pessimism and resignation is disastrous to our spiritual life. Keeping your chin up is more than a blind optimism that refuses to recognize that there are great wrongs; it is a spirit that says though there is much to cause doubting and hardship, there is a way that victory can be attained.

In the preceding verse the Apostle is telling of his trouble, his perplexity and his persecution, but he says "we faint not," which has been translated, "I never lose heart." There is a reason for this and the remaining part of the chapter tells us what his strength is. It is not that he is in perfect physical health. The "outward man perishes," is his declaration. Christians do not think of the physical body as something to abuse; but even though the physical body be destroyed there is more to man than just the physical. Paul was not speaking from theory; he was speaking out of his own experience. Men may have ill health but it need not rob them of their spiritual glow.

Paul was able to say that he never lost heart because he renewed the inner man every day. Spasmodic

has ever seen fight on the side of hate.

God grant us grace that our bodies and minds may be free for the direction of the Holy Spirit.—Elizabeth Claiborne, from *Tidings*.

devotions are better than no devotions at all; but for the real development of our spiritual life there must be consistent attention given to our inner man. Sholem Asch pictures Paul and his companions wherever they were as keeping the regular appointed hours of private devotions as practiced by the Jews. Their Christian faith went into these devotions but the regularity with which they kept their hours of worship strengthened them daily.

This would say to us that to renew our spiritual life that devotional habits must be established. Habits have been thought of too much as being all bad, but they can be established as good practices as well. One of the tragedies in our day is the fact that many people who are members of the church are losing the habit of private and corporate worship. Many move to industrial centers and though they were ardent workers in the church in their local communities they are either too busy or just neglectful of these important details. When the hurry and excitement is over too many will be in such a spiritual state that gloom and pessimism will capture them and they will easily lose heart.

Though this is a time when homes are undergoing great stress, devotional life in the home is the exception rather than the rule. Children have brought forcefully to them the ways and means of sin and in many cases sin is actually glorified. These children are missing the spiritual foundation in the home which would help them to withstand the temptations about them. They lose heart in their fight for goodness because their spiritual lives are sadly lacking. The habit of home worship must be re-established in a vital and effective way before we become really spiritually strong.

What is it about this daily renewing of the "inward man" that makes it so vital? It seems that

LUTHER'S MORNING PRAYER

I give thanks unto Thee, Heavenly Father, through Jesus Christ Thy dear Son, that Thou hast protected me through the night from all danger and harm; and I beseech Thee to preserve and keep me this day also, from all sin and evil; that in all my thoughts, words, and deeds, I may serve and please Thee. Into Thy hands I commend my body and soul, and all that is mine. Let Thy holy angel have charge concerning me that the wicked one may have no power over me. Amen.

And then shouldst thou go with joy to thy work.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering.—James 1:5.

*O Thou by whom we come to God—
The Life, the Truth, the Way;
The path of prayer Thyself hast
trode;*

Lord, teach us how to pray.

—J. Montgomery.

it helped Paul to see the things that were eternal. He was not unmindful of the present with all of its opportunities and responsibilities but he realized that these had a greater significance than just for that moment. He believed that the unseen forces in life were more real than those which were seen. The physical is temporary; it is changing; but the spiritual is abiding and eternal. Men must have the assurance of building on that which does not fail if they are to keep heart. We want the assurance over and over again that "Jesus is the same yesterday, and today, and forever." Our love and understanding of Him will grow, but we want that sense of the eternal undergirding our lives. Through the persistent and consistent renewing of the inward man we gain this security of the eternal and our faith is fortified so that we may face the distressing situations of life and not lose heart.—R. B.

The use of alcohol by college and university students constitutes one of the unsavory traditions of the history of education. The time has come when the young people of the world must set their faces like flint against the twin evils of intemperance and war, and make up their minds to banish them forever from the earth. It will require courage, intelligence, and faith in order to accomplish this result. There must be a background of public opinion in order to accomplish this result. There must be a background of public opinion which the students themselves can create and support. The new world order must be free from the moral taint of intemperance if it is to prove permanent and rewarding.—Friederick D. Kershner, Dean, School of Religion, Butler University, Indianapolis, Indiana.

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CHRISTMAS GREETINGS FROM BISHOP AND MRS. MARTIN

Dear Members and Friends of The Methodist
Church in Arkansas:

The story of the birth of Christ and of that
first Christmas in the little town of Bethlehem,
is the most beautiful story the world has ever
heard. Nowhere in all literature, or in all his-
tory, is there anything to compare with the
eternal, sweeping human appeal of Christmas.

This year we particularly treasure the
words of the angel chorus. We remind our-
selves that the babe Jesus was born into a
world which knew restlessness and suffering
and hatred. In such a world His star guided
the shepherds and the wise men. All over the
world lights have gone out again, but His star
shines most clearly in the darkness. Again we
hear, "Fear not: for behold I bring you good
tidings of great joy which shall be to all people."

Many of our sons and daughters are to
spend Christmas away from home because of
the part they are having in the conflict that
still rages. In our prayers, night and day, we
remember these loved ones. We honor them by
dedicating ourselves to the holy task of building
a world of justice and brotherhood. Then there
will be "peace on earth, good will toward men."

At this Christmas season Mrs. Martin and I
would like to express our appreciation of each
of you and our love for you, and wish for you
and yours a blessed Christmas season.—Sincere-
ly yours, Paul E. Martin.

MT. SEQUOYAH DESERVES OUR SUPPORT

Arkansas should take a pride in the fact
that it is the home of Mt. Sequoyah. The Wes-
tern Methodist Assembly brings to Arkansas
a large number of the finest people of our
church from a wide area in the south and mid-
west. They come there to study the program
of our church and to better fit themselves for
leadership in their local churches. It brings to
our state leaders of our church from all sections
of the nation.

Recently the Superintendent, Rev. Sam M.
Yancey, sent out a letter to those whom he
considers special friends of the Assembly ask-
ing that they make a special contribution to
make possible some needed improvements in
preparation for the coming year. Those re-
ceiving these letters should give them attention.
Mt. Sequoyah deserves our support and can
be made to serve the church in even a larger
way than formerly, if it receives the support
of its friends.

WHAT CONDEMNS A MAN?

A landlubber once asked an old boatman,
"If one were to fall from this pier into the water,
would he be drowned?"

With a quizzical smile the old man answered.
"Well, no. It isn't falling into the water drowns
a man."

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. ALFRED H. FREEMAN, pastor of the
First Methodist Church, El Dorado, was
elected president of the El Dorado Ministers
Alliance for the year 1945 at the December
meeting of the Alliance.

REV. ALLEN D. STEWART, pastor of the
First Methodist Church, North Little Rock,
has been elected president of the North Little
Rock Ministerial Alliance. He succeeded the
Rev. Harold Kiemel.

REV. V. C. CLARK, pastor of Grace Metho-
dist Church in Springfield, Mo., has been
doing the preaching in a meeting at Grand
Avenue Church, Stuttgart. Rev. John B. Hefley
is pastor.

REV. FRED R. HARRISON, district superin-
tendent of the Pine Bluff District, was the
guest speaker at the Men's Brotherhood meet-
ing of Carr Memorial Methodist Church on
Thursday evening, December 7.

REV. J. L. SHELBY, pastor at Monette, is the
first pastor in the state to reach his quota
of subscriptions for the Arkansas Methodist in
the circulation campaign for this Conference
year. His list reached the office on December 7.

ACCORDING to custom there will be no issue
of the paper the week of December 25. In
this week's issue will be found the Sunday
School lessons for December 24 and December
31 in order that our readers may not miss the
lesson for the last Sunday in the year.

A UNION WATCH SERVICE will be held at
the First Methodist Church, Jonesboro,
December 31, by the Youth Fellowship compris-
ed of the young people of the various churches
of Jonesboro. Committees have been appoint-
ed to have charge of arrangements.

DR. W. E. BROWN, pastor of the First Metho-
dist Church, Pine Bluff, was the principal
speaker at the recent meeting of the Gabe Meyer
P. T. A. Miss Emily Lanier, director of Reli-
gious Education at the First Methodist Church,
led in group singing.

AT THE evening service on Universal Bible
Sunday, December 10, Rev. C. Norman
Guice preached on the subject, "An Up-to-date
Book." On display were old Bibles furnished by
the congregation and Brother Guice furnished
two from his family, one seventy years old and
the other one hundred twenty eight years old.

WILLIAM H. GARDEN, pioneer citizen and
businessman, died at his home in Russell-
ville on Thursday, December 7. Mr. Carden
was the oldest living member of the Methodist
Church of Russellville and had served on the
Board of Stewards for more than fifty years.
He was also chairman of the Board of Trustees
for many years. Funeral services were held
Friday at the Methodist Church with Rev. E. B.
Williams, pastor, officiating.

MRS. H. L. SIMPSON of Eudora has been
notified by the War Department that her
youngest son, S/Sgt. James F. Simpson of the
Air Corps has been officially declared dead.
He has been missing in action since November
13, 1943. He is the son of the late Rev. H. L.
Simpson of the Little Rock Conference. Two
other brothers are in the Armed Forces, First
Sgt. Milton Irvin Simpson, who has been in
the Southwest Pacific for thirty months and
Pfc. John H. Simpson of the Postal Service in
New York City. All three of the brothers en-
tered the Service from their home at St. Charles,
Arkansas. The sympathy of friends goes out to
the family in their bereavement.

"What, then it it?"

"Staying there!" was the emphatic answer.
Nor is it falling into sin that damns a man,
but staying in it by refusing to repent and turn
to God for pardon.—W. R. Josnson.

DR. REYNOLDS TO RETIRE

Conway, Ark., December 21.—Announce-
ment that Dr. John Hugh Reynolds, president of
Hendrix College since 1913, will retire in 1945
was made last week end. He asked that the
board of trustees begin immediately searching
for his successor.

"I am neither worn out nor tired out,"
President Reynolds said, "but I think 31 years
is long enough for one man to serve. I want
the college to have ample time to find a new
president, a man of vision and power, worthy
to lead Hendrix into the great future which I
feel it has before it.

"If the world ever needed the values which
the small Christian college of liberal arts has
stood for, it will need them in the decades we
are now entering. May Hendrix College con-
tinue to grow and to serve."

Alton B. Raney of Little Rock, chairman of
the Hendrix board of trustees, paid high tribute
to the Hendrix leader. "My admiration for
President Reynolds," he said, began when I was
a student in Hendrix, but it is only what a per-
spective grown out of the years following that
I have come to realize his true greatness. With
courage, vision, steadfastness and boundless
energy, he has put his whole self into the college.
Methodism and Arkansas will be his permanent
debtors."

E. W. Martin, Hendrix treasurer, paid tri-
bute to the President's business and financial
policies. Dr. R. L. Campbell, vice president
and professor of English, enumerated his con-
tributions to Hendrix, Methodism and Christian
education in general.

The Arkansas Methodist will carry a full
story on President Reynolds and his career in
its next issue.

NATIONWIDE BIBLE READING THANKSGIVING TO CHRISTMAS

LIST OF 33 PASSAGES

Thanksgiving, Nov. 23	Psalm 103
Friday	John 14
Saturday	Psalm 23
Sunday, Nov. 26	Psalm 1
Monday	Matthew 5
Tuesday	Romans 8
Wednesday	1 Corinthians 13
Thursday	Psalm 91
Friday	Matthew 6
Saturday	John 3
Sunday, Dec. 3	Isaiah 40
Monday	Psalm 46
Tuesday	Romans 12
Wednesday	Hebrews 11
Thursday	Matthew 7
Friday	John 15
Saturday	Psalm 27
Sunday, Dec. 10	Isaiah 55
Monday	Psalm 121
Tuesday	Philippians 4
Wednesday	Revelation 21
Thursday	Luke 15
Saturday	John 17
Sunday, Dec. 17	Isaiah 53
Monday	1 Corinthians 15
Tuesday	John 10
Wednesday	Psalm 51
Thursday	Psalm 37
Friday	John 1
Saturday	Revelation 22
Sunday, Dec. 24	Psalm 90
Christmas, Dec. 25	Luke 2

"ARKANSAS METHODIST WEEK" JUST AHEAD

(Continued from page one)

to the office of the Arkansas Methodist and
small envelopes for use in the Campaign in the
local church.

If for any reason any pastor does not have
these materials, please notify our office. We
believe that the Campaign will go over in a big
way this year.



The Holy Family

By FORNEY HUTCHINSON



Luke 2:16—"And they came with haste, and found Mary and Joseph, and the babe lying in a manger."

Among the famous paintings in the art galleries of Europe is one by Andrea del Sarto, known as "The Holy Family." The picture is an effort to reproduce in art the text on which I am basing this message. "And they came with haste, and found Mary and Joseph, and the babe lying in a manger."

I would call your attention to the three chief features of this original "Holy Family," as set forth in the text and in the picture:

First, there stands out prominently the "united head." Bending over the manger-cradle, the heads of Joseph and Mary almost touch. In their first-born son they are joined together in a way that even a marriage ceremony could not bind them. Mary and Joseph were properly "joined together." They never heard of a "companionate marriage." Theirs was not only a union of head and heart, but also of hand. They worked together both in temporal affairs and in religion. They went together to pay their taxes, also to worship. In the truest and best sense, they were united in the bonds of holy wedlock.

All these things must be true of the heads of any and every ideal home. One man and one woman, who twain have become one flesh. How can we walk together in this vital relation unless they be agreed? That the world today is full of such unions, no observant man can doubt. In spite of all our talk about divorce and the broken home, marriage is still a great success. We are told that one marriage out of every eight goes on the rocks. What other business can show so small a per cent of failures? In every other sort of human partnership the proportion of bankruptcies is much more appalling than in marriage. And yet, there is perhaps no other relationship in life upon which there is quite so protracted and continuous a strain. If you would get testimonies concerning the marriage relation, don't go to disgruntled bankrupts, but to those who have made a success of this holy and divinely ordained institution. It would be well if all of

us would talk less about divorce courts and more about marriage altars. The ideal home, as well as the Holy Family, has its foundation in a united head, bound together by conjugal love in holy wedlock.

In the second place, our attention is attracted by the "child in the midst." In all the world there is nothing so attractive as a new born babe. He is new every morning. In the picture and in the text the babe is the central feature. About him all else revolves. He represents a bundle of limitless possibilities.



Turn your imagination loose, and you will not be able to conceive all the potentialities that lie sleeping in the manger cradle. For anxious parents there are, of course, possibilities of pain. For a real mother there is no "twilight sleep." From the time her babe is laid on her breast as a helpless infant, until he or she sleeps in the grave, he is her continuous anxiety. No wonder old Simeon, the prophet, said to Mary concerning her child, "Yea, a sword shall pierce thine own soul also." She must suffer because of

the suffering of her holy child, Jesus.

There lay, also, in that manger, thank God, possibilities for joy as well as for pain. Upon all that was said and done concerning her son, Mary "pondered in her heart." To me nothing else is more beautiful, or at the same time more pathetic, than the relation of parents to their children. The peace and happiness of the parents are in the hands of their, oftentimes careless, thoughtless children.

All I've been saying is accen-

tuated because the child is subject to training. Oh, those first years! Manhood and womanhood in the making; And the high priest and the high priestess who jointly preside over that holy process are a father and a mother. An old, old text that Mary and Joseph knew says, "Train up a child in the way that he should go and when he is old he will not depart from it." I would put the major emphasis on the word "train." It means fix in him a set of wholesome habits that all the devils in hell can never

break. This must be done by precept and example.

"Line upon line, precept upon precept, here a little and there a little." Life, after all, is largely a matter of habits. A good man is a man with a set of good habits, while a bad man is simply a man who has developed a set of bad habits. The shop in which these habits are forged is the home. For this agency no substitute has been found, though we have "sought it with tears." We have tried the public school and the Church School, both of which have their places, but neither of which can serve as a substitute for the home. As parents, there is one job which we cannot resign, the care of our children. In them we ultimately succeed or fail. The acid test of any man's success is in his children.

The third and final feature in the picture is the bending heavens. In the "Holy Family" the angels are in the background, but hovering near, over all and above all is the Heavenly Father's face, full of parental solicitude and loving kindness. Is that pure imagination on part of the artist, or does it have its foundation in a blessed reality?

These features should be evident in every Christian home, the ministry of angels and the watch-care of a loving, heavenly Father. We are in covenant relation with God, and have a right to claim His presence in our home. The Holy Family is the pattern on which to build every Christian household. In such homes lies the solution of the modern problem of juvenile delinquency.

A good man and his wife had reared a large family. One or the other always sat up at night till every child was in. When the wife would come in to retire after waiting for the children, the husband would say, "Are they all in?" After receiving an affirmative reply, they would both fall into a restful sleep. Finally, as he was rapidly nearing his last sleep, he roused up, looked at his wife, and said, "Are the children all in?" "Yes," she said, "They are all in." He fell asleep, comforted in the thought of an unbroken family circle in the land that knows no separation.

At the last, may we all, as parents, rest in that hope.

NEW INVASION ADDS TO CHINA RELIEF PROBLEMS

The renewal of fighting and thrusts of the Japanese into western China has very much upset the program and plans of relief which have been carried on by American churches, according to word which has come from Dr. Robert T. Henry, Methodist missionary serving as head of the China Relief Committee in Chungking.

"The dislocations of the work and the evacuation of the faithful workers has been heart-breaking," he writes. "In the major fields of operation, Kwantung and Honan, we were reaching the point where this year's good crop would help the people to have again a full rice bowl. But now these sections are about to be overrun. This means the loss of tools, cows, pigs, chick-

ens, grain. Thus the refugees are again on the road. Travel is so difficult that those leaving with funds soon become refugees and in need of help. Seven years of uncertainty brought about by war, famine, and floods do leave their marks on the spirits of men and women. We are having now to open up more relief centers and emergency hospitals.

"The church work is also seriously affected. We are encouraged, however, by the resourcefulness and courage of our Chinese co-workers as the missionary has had to withdraw from Fukien, Kiangsi, Hunan, a part of Kwangsi, and Kwangtung provinces. Officials and military personnel have been most helpful in this evacuation. These missionaries on a thin line across and along the borders of Free China have been Christ's re-

SERVICEMEN OVERSEAS DEMONSTRATE WORLD-WIDE APPEAL OF CRUSADE FOR CHRIST

Soon after the Crusade for Christ program was announced to the world from the General Conference session in Kansas City, Mo., last May, the Methodist Commission on Chaplains received a letter from "somewhere overseas," written by Chaplain John F. Holmes of the Central New York Conference. It contained a money order for \$12.00, sent by the following Methodists to the Crusade for Christ relief and reconstruction fund:

1st. Lt. Robert F. West, First Church, Bluffton, Ohio; 2nd Lt.

presentatives in working for understanding and friendship."

Edgar R. Baker, Blairsville, Pa., Church; 2nd Lt. Shirley P. English, Highland Park Church, Dallas, Tex., and Chaplain Holmes.

Centennial Methodist Church, Rockford, Ill., has kept those on its service roll informed of the purposes and plans of the Crusade for Christ. To date the response has been one gift of \$125 from a soldier in the South Pacific and another of \$85 from a GI in France.

HOW SHOULD YOU READ THE BIBLE?

You shouldn't read the Bible as you do other books—to gain information or be entertained or to train your mind to master some skill. You should read the Bible to find God, and to receive Him into your life.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE CHRISTMAS STORY

Luke 2:8, 16.

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

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

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

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

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

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

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

And it came to pass, as the angels were gone away from them into heaven the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

A CHILD'S CHRISTMAS HYMN

O'er the fields of Bethlehem
Wintry stars were shining bright;
Little lambs were fast asleep,
Just as I am, every night.

Then a great light shone around,
Voices came from heaven, too;
All the lambs were so afraid—
I guess I'd be, wouldn't you?

But the angels only told
Of a strange and lovely thing:
Of a Babe in Bethlehem—
I wish I could hear them sing!

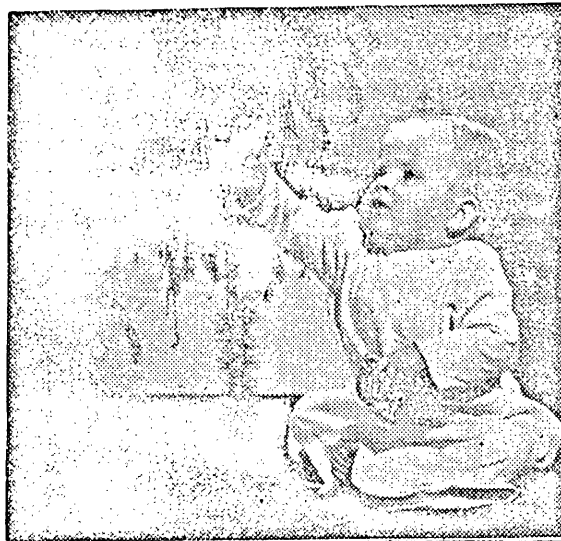
"Fear not! In a manger lies
Christ, the Lord!" the angels say.
This is what dear Christmas means—
Christ was born on Christmas Day.—Anonymous.

BECAUSE A CHILD WAS BORN

Reba Mahon Stevens

Still Bethlehem the town
Lies where it lay long years ago,
Its olive orchards basking in the sun,
Its hillsides set with lilies red and white.

Still brown-faced children play
Through crooked streets
And wander on the hills;
Still men sow seed and harvest grain;
Still women bake;
Still runs life's endless circle



HIS FIRST CHRISTMAS

The tree is such a pretty thing
With trimmings bright,
The tinsel stands, the lights, the stars
Are dazzling to his sight.

He's such a little fellow,
His wants are very few,
He reaches for the Christmas tree
And what comes into view.

The colored balls are lovely there,
He takes one, two or three,
They are the prettiest things he sees
Upon the Christmas tree.—A. E. W.

CHRISTMAS GIFTS

All wrapped in tissue paper and
tied with ribbons bright,
Hidden in my dresser drawer—
the one that's locked up tight—
Are Christmas gifts for all my
folks, how surprised they'll
be!

'Course they're only little things,
I'm not quite eight, you see.

A handkerchief for Grandpa, I
hemmed it ev'ry bit;
A bag for Grandma's worsted, you
know she likes to knit;
Some armlets for my father, pink
'lastic, with a bow;
A crocheted mat for Mother with
scalloped edge, you know;

Scrapbook filled with birds and
beasts for little Brother Don;
Reins for Baby Eleanor with jingly
bells sewed on.
They're wrapped in tissue paper
and tied with ribbons bright,
Hidden in my dresser drawer—the
one that's locked up tight.

—Elsa Gorham Baker in Successful Farming.

Round and round,
And common days are filled with
common toil.

But all the world
Goes the more bravely to its task
Because once long ago
A little child was born
In Bethlehem.—N. C. Advocate.

JUST FOR FUN

Did you hear about the absent-minded professor who cut himself while shaving and put some adhesive tape on the bathroom mirror?

* * *

He: "You told me you had a three-room apartment, but I saw only two rooms."

She: "Ah, but didn't you see the room for improvement?"

* * *

"Name twelve animals of the polar region," the examination paper read. The despairing pupil wrote: "Six seals and six polar bears."

* * *

Mistress: Yes, our Johnny is wonderfully smart in school.

Caller: What is he studying?

Mistress: Oh, let's see, he's studying French and Spanish and Algebra—

Johnny. Come here and say good-morning to the lady in Algebra.

* * *

Waiter—May I help you from that soup, sir?

Patron—What do you mean, help me from my soup?

Waiter—Well, sir, judging by the sound, I thought you might wish to be dragged ashore.

* * *

Next Door: "Your wife's a pretty good driver, isn't she?"

Doubting Husband: "She would be if the road turned when she did."

WE SHARE EXPERIENCES

McKamie, Arkansas,
December 8, 1944

Dear Girls and Boys:

I am a little girl seven years old. I am in the Third Grade. I go to school at Taylor, Arkansas. My teacher is Mrs. Norwood.

I have two dogs. Their names are Jack and Frisky. They run cows, hogs and goats.

I have a brother ten months old. He is walking and he can say a lot of words.

I am a Methodist and our pastor is Rev. E. H. Martin. I go to Sunday School every Sunday. My Sunday School teacher is Mrs. Wright. She is good. I take music from Mrs. E. H. Martin.

I have finished a book and started a new one.

We take the Methodist and like to read it. I enjoy it very much.—Your friend, Evelyn Grace Whaley.

* * *

Selma, Arkansas,
December 11, 1944

Dear Girls and Boys:

I am a little girl eight years old. I am in the Fourth Grade at school. There are six in my class. My teacher is Miss Ernestine Coats. I go to Selma school.

For pets I have a cat, two dogs, a goldfish and seven chickens.

I have a little brother nearly four months old. His name is Brooks Barrett Haisty.

I go to the Methodist Church. Our pastor is Rev. Jim Major. There are six in my class and we have good times together. My teacher is Mrs. Ruth Daniels.—A friend, Gwendolyn Haisty.

CHRISTMAS TONIGHT

By Phillips Brooks

Everywhere, everywhere,
Christmas tonight!
Christmas in lands
Of the fir tree and pine,
Christmas in lands
Of the palm tree and vine,
Christmas where snow peaks
Stand solemn and white,
Christmas where cornfields
Lie sunny and bright!

Christmas where children
Are hopeful and gay,
Christmas where old men
Are patient and gay,
Christmas where peace,
Like a dove in his flight,
Broods o'er brave men
In the thick of the fight;
Everywhere, everywhere,
Christmas tonight.

One day little Dora was playing in the yard when she fell down. "You lost your balance that time," said her father.

The very next day she was running up and down the cellar stairs and her father warned her, "Be careful or you'll lose your balance."

She looked at him in surprise and said, "I lost that yesterday. Have I got two?"—Ex.

❄ Translating And Distributing The Bible ❄

WHEN the Yanks landed on the Marshall and Gilbert Islands, they found that the Bible had gotten there first—and a long time before. Our nation was struggling with the problem of slavery when the first Scriptures were set down in the languages of these Pacific isles. Hiram Bingham, a missionary, made the first translation of Chapters 1 to 12 of the Gospel of Matthew for the Gilbert natives in 1860, reducing the language to writing for the first time. He accomplished the herculean task of translating the entire Bible in 1893. The Marshalls received parts of Matthew's Gospel printed on a tiny mission press in 1858, and the entire New Testament was published in the native tongue by the American Bible Society in 1885.

The task of translating the Bible into native dialects is a heroic one, and only the selfless Christian devotion of the missionary translator and his aides makes it possible. In many instances, the Bible is the first written record of the language.

The mass production of Bibles and the translation of the Scriptures into the widely spoken and obscure languages of the peoples of the earth has been primarily the work of the Bible Societies in the United States and Great Britain.

Before Gutenberg invented the printing press in 1453, there had been a few translations of the Bible laboriously copied by hand. The Syriac version of the New Testament appeared in the 2nd century, and Jerome's "Vulgate" edition, in Latin, the official Bible of the Roman Catholic Church, in the 4th. In the 12th century, translations were begun in modern European languages.

On the eve of the invention of printing, 33 languages — 22 in Europe, 7 in Asia and 4 in Africa—had had some part of the Bible. By 1800, 71 languages and dialects had seen some printed portion of the Scriptures.

With the rise of the great mis-

sionary movement, in the early 19th century, came the Golden Age of Bible translation. In the brief space of thirty years, 86 languages received some part of the Bible for the first time, more than in all the 1800 years before. This was the

Henry Martyn in Persia, Adoniram Judson in Burma and Henry Nott in Tahiti are also great figures of this period in the field of Bible translation.

These men and others wrestled with the many colloquial dialects

of the Bible Societies—the British and Foreign in 1804, and the American in 1816, the almost insuperable burden of translating, proof reading and printing, was facilitated, and distribution was vastly extended.

The American Bible Society today reports that some complete portion of Scripture has been translated and published in 1062 languages and dialects. Its goal is that every man willing to possess the Scriptures should have them in his own tongue and at a price within his reach, however much it may cost the Society. In addition to building a network of publishing and distribution centers in our own and foreign lands, (some of which have been curtailed by the war,) the Society handles finances, translation committees, and composition, proof-reading, plates, press work, paper, binding and storage.

The Bible is the only book that is in continuous production. It has been a best seller in this country every year since 1800. Recent careful estimates indicate that each year sees at least 25,000,000 copies of the Bible, in whole or part, produced throughout the world. This production is not limited to America, but includes in normal times London, Amsterdam, Oslo, Stockholm, Istanbul, Beirut, Cairo, Calcutta, Shanghai, Sydney, Rio de Janeiro, and scores of little presses operated by Christian missionaries in China, India, Africa and the Islands of the Sea.

The time when there will be at least some portion of the Bible in every language spoken on the globe is not in some far-distant age, but in the foreseeable future. Even now, it is possible for nine-tenths of the peoples of the earth to have the experience of those who heard the Apostles on the Day of Pentecost—to hear in their own tongues, the wonderful works of God if only they had access to a copy of the Book and could read, or have someone read to them.—American Bible Society.



era of the modern pioneer missionary translators. Among them were William Carey and other missionaries working with him at Serampore, Idnia, near Calcutta, who produced New Testaments in 27 languages and whole Bibles in 9 more. Robert Morrison in China,

of China and with the tribal tongues of Africa and India. There are more than 300 African languages in which the Bible appears. Thousands of native linguists who assist the translators have made indispensable contributions to this achievement. With the founding



The Meaning Of Christmas



"Can you imagine a year without Christmas, Lucia?" my sister-in-law asked me.

I was spending the holidays at by brother Ned's home. His wife and I were washing the dishes after our Christmas dinner.

"I'd hate to live in a world without Christmas, Beatrice," I replied.

"So should I," Beatrice agreed, "but I found myself thinking, a week ago, that I'd be glad when Christmas was over. In fact, I said those very words to one of my neighbors. Mrs. Gannon had come over to borrow my big cake pan. Both of us were so rushed with Christmas preparations that we told each other we'd be glad when Christmas was over!"

"After Mrs. Gannon had gone home that morning," Beatrice continued, "I realized what a dreadful thing we had been saying. I was ashamed that I had let material

preparations crowd out my Christmas joy. How could I make Christmas a blessed day for my family if there was nothing in my heart but hurry and strain?"

"I sat down and thought back over the years and considered how my father and mother had always made Christmas such a happy time for us children. There was never much money in our home. We always had a tiny tree, and we gave each other simple gifts, mostly homemade. I remember knitting hot dish pads for my mother and making funny little books of shaving paper for my father to use with his old-fashioned razor.

"Mother had let us share in all of the Christmas preparations—cracking nuts and cutting up raisins for the fruit cake, making special Christmas candies, trimming the tree with bits of cotton and strings of popcorn and cranberries. Re-

membering my delight in helping my mother, I decided to let my children share in our Christmas preparations, instead of trying to do everything myself. The children have enjoyed helping me.

"In my old home, throughout the holiday season, there was an air of friendliness and good will, but my mother did not try, as I seemed to have been trying to remember everyone she knew with a gift or card. I resolved to limit that phase of keeping Christmas to what I could provide without strain on my time or my pocketbook. I'm sure my friends have not suffered any, and my family have had a mother who was not worried and weary on Christmas Day.

"Going back to my childhood, again, I recalled the reverence in my father's tones as he read to us the Christmas story from the Gospel of Luke. I pictured my mother

sitting at the piano, and I heard her joyous voice leading us in the beloved old Christmas carols. I know that the best part of Christmas for my father and mother was their faith in the Christ child whose birthday they were celebrating, Lucia. I wish I could share that faith with my children."

"You have already done that, Beatrice," I answered softly. "There were reverence and faith in Ned's tones as he read the Christmas story to us today, and the children's voices echoed your joy in the Christmas carols."

"I'm glad to hear you say that, Lucia!" Beatrice lifted her eyes to the little star that twinkled at the top of the Christmas tree in the living room. "I was happy when we were singing the carols, and I know the children were happy, too." —Issued by the National Kindergarten Ass'n, 8 W. 40th St., N. Y. C.

★ ★ ★ ★ ★ LITTLE ROCK AND NORTH ARKANSAS CONFERENCE
ARKANSAS METHODIST CHURCH
 State - Wide ★ Simultaneous . . . De

Little Rock Conference Quotas

DISTRICTS

* ARCADELPHIA Subscription Quota	1211
J. E. COOPER District Superintendent	CURTIS WILLIAMS District Director
* CAMDEN Subscription Quota	1611
CONNOR MOREHEAD District Superintendent	ALFRED H. FREEMAN District Director
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E. CLIFTON RULE District Superintendent	H. O. BOLIN District Director
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* PRESCOTT Subscription Quota	1102
VAN W. HARRELL District Superintendent	J. WAYNE MANN District Director
* TEXARKANA Subscription Quota	1039
A. J. CHRISTIE District Superintendent	C. M. REVES District Director

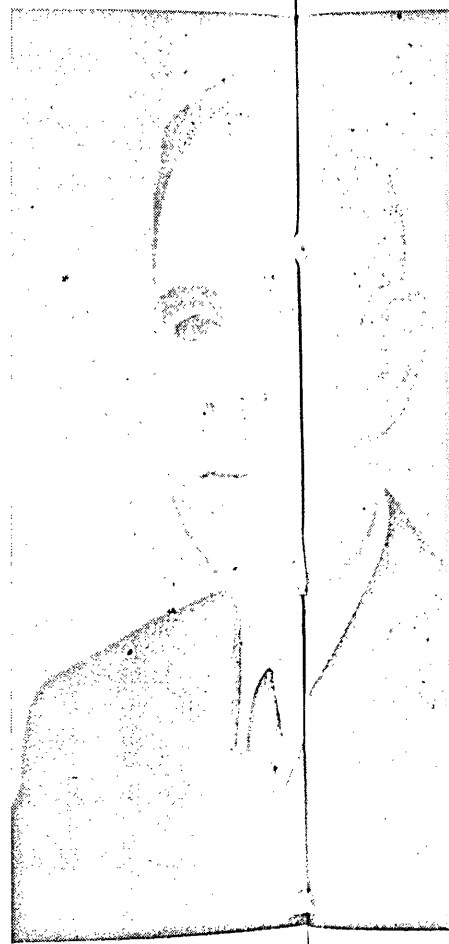
Campaign In Local Church

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. 8th, 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 the issue of January 18th for a full report by Districts and by Charges of the results of the Circulation Campaign as received through the week of January 7th.

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



BISHOP PAUL MARTIN

To Ministers And Members Of The Methodist Church In Arkansas:

The period just ahead of us is, to my mind, one of the most important in our Church's history. The Crusade for real Methodism will have a part in making this period a time of tremendous growth and progress. In such a time it is important that we be well informed. I believe that there is no finer medium for this purpose than the Arkansas Methodist. Its gifted editor, Dr. E. T. Wayland, is giving us a challenge to each reader.

I feel that our Pastors can do a finer work of December 31 - January 7 for a time in which a new era of subscriptions—both renewal and new—will be had for subscriptions—both renewal and new—our Pastors will be given a loyal cooperation by our enterprise.

Sin

Paul

Methodists of Arkansas Can Be Informed
THE CRUSADE FOR
 THROUGH THE ARKANSAS METHODIST

ARKANSAS METHODISM GIVES ONE WEEK TO THE ARKANSAS

CES UNITE IN THE FOURTH ANNUAL

RCULATION CAMPAIGN

ecember 31st Through January 7th!

North Arkansas Conference Quotas

DISTRICTS

* BATESVILLE Subscription Quota	881
W. HENRY GOODLOE	H. LYNN WADE
District Superintendent	District Director
* CONWAY Subscription Quota	1356
H. M. LEWIS	A. D. STEWART
District Superintendent	District Director
* FAYETTEVILLE Subscription Quota	910
SAM B. WIGGINS	V. E. CHALFANT
District Superintendent	District Director
* FORT SMITH Subscription Quota	1577
A. W. MARTIN	J. H. HOGGARD
District Superintendent	District Director
* HELENA Subscription Quota	1045
G. C. JOHNSON	IRL BRIDENTHAL
District Superintendent	District Director
* JONESBORO Subscription Quota	1151
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District Superintendent	District Director
* PARAGOULD Subscription Quota	1030
R. E. CONNELL	B. C. FEW
District Superintendent	District Director
* SEARCY Subscription Quota	1039
H. H. GRIFFIN	W. W. ALLBRIGHT
District Superintendent	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.

Where possible, bring all subscriptions to expire in January, 1946, by collecting 10c per month for odd months.

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 one subscription for each seven active members in the Charge.
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.

of the most important
for Christ becomes a
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ANSAS METHODIST.
paper that inspires and

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vigorously campaign will
for our paper. I trust
r people in this worthy

erely yours,

> B. Martin

ned About
CHRIST
HODIST

USAS METHODIST - - - DEC. 31st Through JAN. 7th



Religion and Life in the Countryside

By
Aaron H. Rapking

The essence of a drop of water is the same in the cloud, in the rippling stream, in the stagnant pond, or in the storm-tossed ocean. The elements of sunshine are the same in the mountain, in the valley, in the jungles, and on the deserts. The elements of air are the same in the east, in the west, in the north and in the south.

As in nature, many factors are the same in all parts of the unknown world so all members of God's family have similar characteristics. The blood that flows in all our veins is basically the same. The basic elements of all our eyes and ears, our hands, our feet, and our hearts are the same.

All of us have hopes and aspirations, ideals and attitudes, joys and sorrows, disappointments, heartaches and unfilled longings and desires. As we look up at the stars thoughtfully, or watch a glorious sunrise or sunset, we feel a sense of wonder and admiration well up within our souls. At times we all feel ourselves quite insignificant as a very tiny part of the universe. Then, too, there are times when the divine in us is all aglow, and we feel ourselves very definitely related to the power that keeps the stars in their course and the mind that designs every fragrant flower. In all our breasts there wells up a desire to know more about the meaning and significance of life. Where do we come from? Why are we here? Whither are we going? These questions disturb us during our waking hours and, at times, haunt us in our slumbers.

In our best moments we feel the need and a deep desire surges through our souls to know more about the Creator, and sustainer of the universe. We feel the need for an introduction to Him in Whom we live, move, and have our being. Almost two thousand years ago, when the fullness of time had come, that introduction was given to shepherds on the Judean Hills, watching over their flock by night, as an angel said unto them:

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

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

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, good will toward men.'"

On Christmas Day we celebrate one of the greatest events that is recorded on the pages of history. From the soul and lips of the Son of God, the supreme revelation of God unto his great family came the profoundest and most satisfying introduction to God, the Creator and sustainer of the universe, when Christ taught his disciples to think of God as "Our Father."

The meaning of the Christmas message is that we do not need to feel and act like orphans, for by

REPORT OF THE PUBLICITY COMMITTEE OF THE CRUSADE FOR CHRIST LITTLE ROCK CONFERENCE

A. We have something of tremendous value to publicize.

B. We have sufficient ways and means to publicize the same.

- a. Newspapers
The Arkansas Methodist State papers
Local papers

There are mats and cuts available from 150 5th Ave. N. Y. Local editors may have mats from Religious News. Pastors must be willing to publicize the Crusade, even with their names in print with the items (Many Methodist Pastors are modest about newspaper publicity, partly because other preachers are headline wacky.) We must cease being critical.

- b. Radio

It is suggested that Bishop Martin arrange a Statewide network hookup at a psychological time.

The Board of Evangelism is seeking to arrange for 30 minutes each Saturday afternoon; Pastors must publicize the hour and station and seek listeners among Methodists.

There are radio stations in Hot Springs, Little Rock, Pine Bluff, El Dorado, Texarkana, which give time to Ministerial Alliances, pastors, for devotionals. Local pastors should arrange to have their time to come during important days of the Crusade, and should use part of his daily time to give information and inspiration touching the Crusade.

(We desire to exchange ideas on publicity with N. Arkansas.)

There are scripts for radio use, available from 150 5th Ave N. Y. Transcribed programs may be had.

c. Local Churches, Pastors
Bulletins, use freely to spread the Crusade.

"Christ after Chaos" may be used with far reaching effect.

Letters to Church members, carefully written.

PRIVATE CONVERSATION, get church members talking Crusade.

We recommend that each pastor urge that THE CONVERSATION AT THE SUNDAY DINNER TABLE BE ENTIRELY AND ALWAYS ON THE CRUSADE, and not the weather, the choir, the sermon, etc.

Three minute lay speakers.

Coin cards for CHILDREN, used by children, and kept on the dining room table to help make the family Crusade-conscious. (These can be obtained from 740 Rush St., Chicago.)

Stickers for cars.

Films for local churches, at nominal cost.

- d. District Rallies

W. B. Slack,
Chairman.

the grace of God we can live as sons and daughters of God and we can, day by day, experience the close intimate relationship Jesus had in mind when he said:

"Abide in me and I in you . . . I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit . . .

"Herein is my Father glorified, that ye bear much fruit . . .

"As the Father hath loved me, so have I loved you. continue ye in my love."

WORLD SERVICE RECEIPTS INCREASE

With World Service receipts of \$571,612 for November, the total for the first six months of the fiscal year, ended November 30, amounted to \$2,092,793, an increase of \$290,274, or 16.10 per cent over the same period last year. November contributions were \$46,502 ahead of 1943.

In announcing these figures, Rev. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance, stated:

"If The Methodist Church is to meet its responsibility for missions, Christian education, evangelism and other benevolent enterprises, it must increase World Service giving by at least 10 per cent. There can be no standing still; no retreating.

"At the same time, our Church must and will respond to the war-caused needs for which the Crusade for Christ funds are being raised. This we do, not at the demand of the Church, but because it is one way whereby each contributor can work with Christ in the establishment of God's kingdom on earth."

Although the national appeal for the Crusade did not begin until December 1, receipts through November were \$60,346. Contributions of the 1944 Week of Dedication totaled \$707,912 at the end of November. The Fellowship of Suffering and Service received \$145,673 during last month.

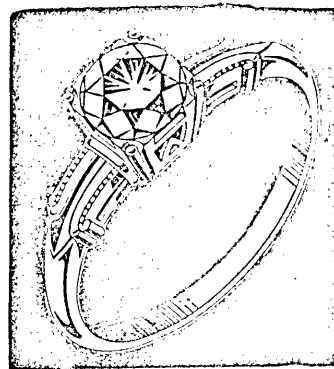
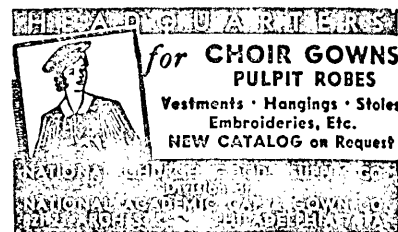
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Don't let headache double the misery of exhaustion. At the first sign of pain take Capudine. It quickly brings relief, soothes nerves upset by the pain. It is liquid—already dissolved—all ready to act—all ready to bring comfort. Use only as directed. 10c, 30c, 60c.

CAPUDINE



To love the public, to study universal good, and to promote the interest of the whole world, as far as it lies in our power, is the height of goodness, and makes that temper which we call divine.—Anthony Ashley Cooper-Shaftesbury.



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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

News Sheet Of The North Arkansas Conference

By MRS. W. F. COOLEY, Conference Secretary of Literature and Publications

"IN-AS-MUCH" GIVING

By Mrs. R. E. Connell, President

The sharing mood that comes upon us in special force at this season of the year, can well be directed just now toward some needed giving for our World Family.

We need to complete the Esther Case Scholarship fund to help train leaders in the reconstruction and rehabilitation program in a satisfactory way.

The Crusade for Christ will be launched in our conference with the beginning of the new year, and, as loyal Methodist women we must give of our money as never before and share our time and abilities, in the advancing of the kingdom work through the five objectives of the Crusade. Let us co-operate fully in the plans made by district and local councils for the success of this mighty undertaking.

MISSIONARY EDUCATION

Greetings:

As we come to the last month in the last quarter of 1944, let us check up carefully on the study work in each local W. S. C. S. If you have not had a study this year it is not too late. Write your District Secretary of Missionary Education and Service and she will be glad to help you.

All of the quarterly reports from local societies must be sent to your District Secretary of Missionary Education and Service. She is your cultivation and connecting person with the conference. All S. J. R. reports must be sent to your Conference Secretary. This is all you have to remember about sending reports.

If you have not a calendar of work for 1944-45 write your District Secretary of Missionary Education and she will send you one.

Word has come from headquarters that the Joint study course based on "Christ After Chaos" is a must this year. Work with your pastor in promoting this study through the church. Order books from Joint Division of Education and Cultivation, 150 Fifth Ave., New York, N. Y.

Keep on studying your Handbook for Secretaries of Missionary Education. If you haven't a new one write Literature Headquarters, 420 Plum St., Cincinnati, Ohio and send 10c and get one.

A letter has gone to your District Secretary of Missionary Education with detailed information that your society needs. If you haven't heard from her your letter may have gone to the wrong person. You write her.

Let me introduce the District Secretaries of Missionary Education and Service:

Batesville District: Mrs. Paul Jamison, Newport, Ark.

Conway District: Mrs. Chas. Massey, Morrilton, Ark.

Fayetteville District: Mrs. D. N. Misenhimer, Springdale, Ark.

GREETINGS MEMBERS AND FRIENDS:

This is our first news sheet! We hope you like it and find it helpful. We extend greetings to our co-workers in the Little Rock Conference who share with us in the responsibility and joy of our Arkansas Methodist. We express our gratitude to Mrs. Wayland, who has made available this means of presenting our new sheet. Read the information hereon and pass it to another.

You will not find printed here a special message from Mrs. Critz, our Vice President, because she recently had one on this page; but she wrote me these words, "Of course our program material, 'Behold, I have set before Thee an open door' should challenge every Vice President and her program committee. Careful planning and adequate preparation are essentials for good programs." Let's get an early start and make the most of these wonderful materials that are prepared for us.

I can't wait another minute to "expound" on these materials! They are so fine. Are you reading the World Outlook and Methodist Woman? The back cover page of the Methodist Woman is especially important. On it you will find listed all the new materials as they are available. Whatever your needs in literature you'll find the answer there if you consistently study it each month.

One small publication has recently come to me which answers a need many of you have expressed, "More devotional material." It is "The Lord's Prayer—Worship Services," a small booklet containing twelve completely planned devotionals. It may be secured from Literature Headquarters, 420 Plum St., Cincinnati 2, Ohio for ten cents.

I hope all of you have your program material for 1945. But, if you haven't, order it at once. ADULT PROGRAM PACKET 1945—45 cents. For quantity orders, Programs, 3 for 60 cents; Worship service, 12 for \$1. The address is the same as given above.

You could still suggest World Outlook and Methodist Woman for Christmas gifts; they would be welcomed by any woman who loves her Lord and her church. And we still have a goal before us, "Every officer a subscriber to Methodist Woman and World Outlook." Have you reached it yet? Do try please. Some societies place World Outlook in their public and school libraries—isn't that a splendid idea? Why not do that in your town?

I hope you are reading about the Crusade for Christ. Be familiar with this far-reaching program of our church. YOU should have a part in it.

Miss Jelks wrote me these things about Batesville District—"We have three new societies in our district this year and hoping for a fourth. Batesville District has furnished thirteen gifts of \$100 each to Esther Case Scholarship besides smaller amounts. Batesville First Church held a most impressive 'day of quietness' during Week of Prayer with offering of more than \$50. Central Avenue, Batesville, made Mrs. J. T. Randle an Adult Life Member just before she left." Then she asked, "Is this about the line you want?" It sounds like a good line to me! Congratulations, Miss Jelks, particularly on the work of the Esther Case Scholarship.

Mrs. A. P. Patton sent this information which she has compiled in her work as Conference Secretary of Organization and Promotion.

"The number of societies is 255 with 14 new ones being reported this year. The total membership is 8198 with 577 new members.

In working for 100% organized charges there is only one district we can report 100% and that is Helena District. Others lack just a few and are working towards 100% so we are hoping by the end of the year there will be others.

The district organization seems to be meeting with approval from most of the members and this next year we expect to undertake a complete organization.

Isn't it encouraging to hear all these good reports? I hope the news on this sheet will affect you as it has me. I am determined to do more to carry on this great program of work that is ours in the W. S. C. S. What more fitting gift can we bring to the Baby Jesus in the Manger than ourselves, the reconsecration of our time, our talent, and our money to the building of His Kingdom? Let us go forward together in the New Year.

Ft. Smith District: Mrs. Sam A. Roberts, Booneville, Ark.

Helena District: Mrs. John Glover, Holly Grove, Ark.

Jonesboro District: Miss Mildred Osment, 909 Union St., Jonesboro, Ark.

Paragould District: Mrs. John Baumgartner, Marmaduke, Ark.

Searcy District: Mrs. W. R. Griffin, Heber Springs, Ark.

Yours for service, Mrs. Elmer H. Hook, Conf. Sec. of Miss. Ed. & Service.

NOTICE

Two articles that should have been included on this page will appear in a later issue.

BOOK OF ACTS CAN BE READ IN TWO HOURS

The simplest and most inspiring historical book in the Bible is the Book of Acts. It is replete with sketches from the life of the Apostles Peter and Paul. The Book of Acts can be read in two hours.

CHRISTIAN SOCIAL RELATIONS

The Jurisdictional Secretary of C. R. S. and L. C. A., Mrs. W. B. Landrum, has compiled an analysis of the reports sent in by the thirty-five conferences which constitute the South Central Jurisdiction.

We of the North Arkansas Conference seem to be working along the same lines, doing the same type of fine work in the fields of racial problems, Juvenile Delinquency, Post-War Planning, Alcohol Education, Aiding in Red Cross Work, War Fund and War Loan Drives, and studying all material to take our place in a better Christian Citizenship.

But we stand seventh from the bottom in the number of societies reporting. Only 39 per cent of our societies report. Alabama leads with 84 per cent reporting.

Now we are not doing things for reports but please let us report what we are doing.

Everyone of our eight districts now has a secretary of C. R. S. and L. C. A. So for the fourth quarter let us send reports to the district secretary and step up our percentage. Here is a list of the District Secretaries. Let each notice the one to whom you send your report.

Batesville District: Mrs. W. W. Adams, Gassville, Ark.

Conway District: Miss Ethel Millar, Hendrix College, Conway, Ark.

Fayetteville District: Mrs. Lyda Pace, Winslow, Ark.

Fort Smith District: Mrs. W. D. Halliburton, Mansfield, Ark.

Helena District: Mrs. J. L. Terry, Earle, Ark.

Jonesboro District: Mrs. James Hill, Blytheville, Ark.

Paragould District: Mrs. Marvin Henderson, Imboden, Ark.

Searcy District: Mrs. James Richardson, Ward, Ark.

I am gratified with the reports sent of work with Red Cross, participation in National drives aid given needy and church and parsonage repairs and new furnishings.

Let us go strong in our efforts to help in the Bishop's Crusade.—Sincerely, Mrs. J. L. Bledsoe.

SUPPLIES

District Goals for Supplies:

1. District in which some supply work is done in every society.
2. District and societies reporting 100% on time each quarter.
3. District in which every society does some supply work for both Home and Foreign institutions during the year.

All societies who sent "Bundles to Europe" please report the amount and value through Christian Society Relations and Local Church Activities. Please report number of garments through Supplies.

Mrs. J. B. Randolph
Conference Secretary
of Supplies.

HENDRIX COLLEGE NEWS

War Bond Carnival a Success

Four hundred and fifty-eight dollars and seventy-five cents worth of bonds and stamps was sold at the Hendrix War bonds and stamps carnival, held as a part of the students' contribution to the 6th war-loan drive. Kathrine Ferguson of Danville, president of the student senate, was in charge of the carnival and Thurman E. Rowlett, assistant postmaster of the Conway office, was in charge of the stamp and bond booth.

All concession prices were in terms of coupons given with stamps purchased. At the end of the program an auction was held of pastries donated by members of the faculty and Hendrix Dames.

Choristers Present Concert

The Hendrix choristers presented the fourth of a series of Christmas concerts and recitals being given by the music department on Sunday, December 17. The presentation was a result of the combined efforts of the music department, speech department and art department, under the direction of John Glenn Metcalf, Miss Marguerite Pearce and Mrs. Louis Freund.

Soloists for the program were Miss Bonnie Ehms, Stuttgart; Ed Best, Wynne; David Webb and Jane Criswell, Conway; Ruth Hamilton, Benton; Betty Jo Blankenship, Pocahontas; Mary Elizabeth Bates and Elizabeth Anne Scobee, Little Rock, and Beverly Stewart, Gould. Corliss Arnold of Monticello accompanied the group. Rev. Edward W. Harris, pastor of the First Methodist church, Conway, was the narrator.

Included in the program were several selections from "The Messiah," which were sung by the group when the majority of them participated in the statewide presentation of "The Messiah" in Little Rock.

Novel Christmas Display Set Up

Two Hendrix students have furnished a novel and artistic window display for a Conway business establishment. Miss Pat Dillahunt and Marjorie Hartje, both from Conway and commercial art students at Hendrix under Mrs. Louis Freund, were commissioned by Mr. and Mrs. Thompson, owners of the shop, to decorate the window.

The two girls turned out a cotton-bedecked Santa preparing to step down a chimney, to be used

in one window, and a large, colorful "Letter to Santa" to be used in the second window. The Christmas spirit is broadly exhibited on the brilliant Santa's face and is further carried out by the pieces of merchandise displayed on the letter instead of words.

Mid-South Debate Tournament

Harding College won first place honors in the final debate tournament which was held on the Hendrix campus on December 9. Approximately 100 students from 12 colleges participated in the six-state tournament. The topic debated was "Resolved, that the federal government should enact legislation requiring compulsory arbitration of all labor disputes after voluntary means have failed." The first debates were held on the Arkansas State Teachers College campus. Dr. J. B. Wilson of the Teachers College English department, and Miss Marguerite Pearce of the Hendrix speech department were co-hosts of the tournament.—Russ.

Prayer opens our lives to God's fuller indwelling and brings to us strength and peace and guidance. The American Friend.

NEW EDINBURG CHARGE

Soon after the adjournment of the Little Rock Conference of which I am a member, Rev. Arthur Terry, Superintendent of the Monticello District, assigned me to the New Edinburg Charge and immediately I began to shape my affairs to move. On November 22 we were placing our belongings in the cozy little parsonage at New Edinburg. We are happy to say that we had a very gracious reception by the membership and good people of this place. They know how to draw love and affection in the old time way. We are praying for a great harvest of souls and the church made strong by the power of God through the Holy Spirit.

Our aims are to carry out the full program of the church by the help of the Lord and the cooperation of the good people. — A. N. Stonecipher.

READ BIBLE FOR LIGHT ON PROBLEMS

Read the Bible for light on some one of the problems of the world's life—individual rights, freedom and law, the duties of nations, the qualities of public leaders, the foundations of peace.

BOARD OF MISSIONS CONSIDERS HUMAN PROBLEMS

(Continued from page 2)

to Generalissimo Chiang Kai-shek, at Chungking, China, and a copy to Madame Chiang in New York: "The Methodist Board of Missions in annual session shares your concern over the grave situation faced by China. Despite external dangers and internal difficulties, we express confidence in China's ultimate victory and her emergence as a world power. This Board sends fraternal greetings and continuing prayers."

Contending that there has been "grave difficulty" in securing passports for missionaries and in getting priorities for their sailing to some countries, while persons with far less service value are given such travel permission readily, the Board called "the attention of the government to this inequitable situation and the growing discontent concerning it among Protestant churches in this country."

"There is unparalleled recognition by our American people of the unique and invaluable service of the missionaries to civilization and peace throughout the world, and we find ourselves unable to believe that high government officials have been aware of the embarrassments and hindrances which have been placed in our overseas work," said the resolution. The Board asked the president of its Foreign Division, Bishop Oxnam, and Dr. Diffendorfer, to make personal representation to this situation in Washington.

The Board also officially took cognizance of "the fact that discrimination is practised in certain countries making it difficult or even impossible for representatives of the Protestant churches to obtain admission to those countries in violation of treaty rights," referring to the failure of some colonies in Africa and elsewhere to give visas to duly accredited American missionaries. It urged the State Department to "take vigorous action to press such steps as would seem wise" to the end that such discrimination may be stopped and treaty rights respected.

"The Christian movement cannot be true to its principles and share in vindictive war policies," said the Board. "Sin, whether individual or corporate, carries within itself its own punishment. Our first approach to our enemies after the war should be one primarily of reconciliation and fellowship. Our Christian policy, remembering that we ourselves are not free from sin and some measure of guilt,

and stand in need of the infinite mercy of God, must be based upon the principles so clearly stated in the teachings of Jesus: 'Love your enemies, bless them that curse you, and pray for them that despitefully use you and persecute you.' . . . Whatever the policy of government and of military rule, our ministry must be one of forgiveness and self-sacrificing service to all. It is in this spirit that we hope to approach Germany and Japan and other nations when hostilities have ceased."

"The battles of recent years to protect natural resources from exploitation, to rescue labor from being a commodity, and to extend public service for the common good, found national expression in the United States years ago in the Sherman Anti-Trust Law," Secretary Diffendorfer told the Division, in speaking of international cartels. "But today we confront an octopus that crosses international boundaries and straddles the world."

"Over against this system is set the rapidly growing and fundamentally democratic cooperative movement. In every land where dependent peoples or the economically depressed are struggling for the more abundant life, missionaries, Christian nationals, social agencies and sometimes governments are fostering cooperation among both consumers and producers . . . Christian workers everywhere are interested in the removal of every form of economic exploitation, be it from bania or zamindar, family custom, large business combines, or international cartels."

The Division urged that all missionaries, all pastors, and all church members make themselves familiar with the cartel system and help create a public opinion that will destroy this form of economic exploitation.

Expressing the opinion that international policies concerning dependent areas of the world—those colonies now ruled by mother countries and foreign governments—should include "the goal of eventual self-government of all now dependent peoples, as by them may be chosen, within whatever frames of national and international organization may then exist," the Board urged President Roosevelt and Secretary of State Stettinius to secure discussion on this problem with other governments when considering post-war policies. Some months ago the Board had urged the Secretary of State to consider this question at the Dumbarton Oaks conference, and he has replied that it will be considered at an early date with various governments. The Board made the request for consideration "because it believes that dependent

area policies are now of international concern, in no sense inferior to the world concern felt for oil, aviation, money, labor, food, relief, and rehabilitation; and that dependent area policies are inseparable from world security arrangements because of their territorial and economic aspects, and because of their hundreds of millions of peoples who are inevitably arising in modern abilities and aspirations."

Other resolutions growing out of Dr. Diffendorfer's report included: approval of cooperation among mission boards and service agencies for assistance to foreign students now in the United States, or who will come here after the war; expression of "our desire to cooperate with Korean Christians in the fellowship of Christian work in their land as this is permitted;" favorable to consideration of an official organization to enlist youth in Christian life service; approval of China's ten-year program for health betterment and medical education; approval of the development of trained social workers for missionary service overseas in social service institutions.

New Missionaries

Ten new missionaries and deaconesses—six for overseas service and four for work in the United States—were commissioned by the Board.

Those commissioned for foreign service were: Rev. Robert V. Marble of Neosho, Mo., for evangelistic work in India; Rev. Richard W. Moore, of Plainfield, Iowa, for evangelistic work in India; the Rev. and Mrs. Ivan H. Northdurft, of Cape Girardeau, Mo., for educational service in South America; and Rev. and Mrs. Carl Patton, of Little Rock, Ark., for educational work in South America. All are college and seminary trained.

Those commissioned for service in the United States were: Miss Elizabeth Ruth Bromley, of Whitewater, Wis., as a home missionary at the Alvin Drew School, Pine Ridge, Ky.; Miss Rebecca Sue Craig, of Craigsville, Va., as a deaconess at Paine College, Augusta, Ga.; Miss Mary Lucille Pierce, of Grenada, Miss., as a deaconess at the Wesley Foundation at Louisiana State Normal College, Natchitoches, La.; and Miss Elizabeth Sterling, as a home missionary at the Frances DePauw School, Los Angeles, California.

Beggar that I am I am even poor in thanks.—Shakespeare.

When the fight begins within himself, a man's worth something.—Robert Browning.

CURRENT NEWS IN ARKANSAS METHODISM

PULLMAN HEIGHTS HOT SPRINGS

We have been received in a fine way here at Pullman Heights. We reluctantly parted with our friends with whom we had worked for seven years on our former charge, but we knew we would find some of God's good and faithful people everywhere and we have found them here.

We were given a reception extraordinary the first Wednesday night we were here. We were greeted with a large crowd the first Sunday, but they did not come merely to "peep" for the attendance has continued to increase. They say to have 100 present at an evening service is good for most any church in Hot Springs. However on our fourth Sunday night here we asked for an attendance of at least 100; we were greeted with an audience of near 140.

All departments of the church are taking hold in a fine way. The choir is doing a splendid piece of work, and is planning to render a Christmas cantata on the evening of December 24th.

We have some very fine people here and this is a promising field. We see footprints of the ministers who have preceded us here. Each one seems to have made a special contribution until now it has grown to a lovely church and we are reaping the fruit of their labors. We are proud of the ministry of those who preceded us through the entire history of this church and pray God's blessings upon their labors wherever they may be serving this year.

We anticipate a very happy ministry here. — Curtis Williams, pastor.

DERMOTT

We were given a wonderful reception by the good people of Dermott when we arrived here. We found the kitchen and refrigerator filled with an old fashioned pounding.

On Sunday evening, November 19, which was our first Sunday here, the Baptist and Presbyterians dismissed their evening services to come and worship with us. This is the customary way of welcoming a new preacher.

The W. S. C. S. purchased several items of furniture for the parsonage and now have it fixed up well.

ATKINS

Soon after we were returned to Atkins the fine people here honored us with a dinner and a reception in the church educational building.

After dinner the entire group sang informally and several short talks were made; then the parsonage family was happily surprised with a beautiful old fashioned pounding.

The pastor and his family are happy to be returned to Atkins. The Atkins people have a long standing record of being generous, lovable, and kind to their pastors and they are certainly living up to their reputation.

The work of the new year is well under way and, with the help of the Lord, we are expecting a good year.

Truly, it is a great privilege to serve such fine Christian people as we find here.—Raymond A. Dorman, pastor.

FIRST CHURCH FORT SMITH

Under the leadership of the new pastor, Rev. Fred G. Roebuck, First Church Ft. Smith has had a splendid beginning in the new Conference year. Brother Roebuck has had a most cordial welcome by the church which held a reception in honor of him and his family and by the city. He has been a guest of the Noon Civics, Kiwanis and Chamber of Commerce dinners, has addressed the Rotary, Lions and Exchange Clubs luncheon groups. He has had six weddings, received twenty-four members into membership, thirteen of them on profession of faith.

At the first meeting of the Board of Stewards officers for the ensuing year were elected as follows: Ernest Peninger, chairman, Ralph Woodruff, vice chairman, John S. Wren, secretary and E. E. Sexton, treasurer.—Mrs. J. C. Billingsley.

They have spent a great deal of time and money toward making the preacher and his family comfortable.

The Board of Stewards met Monday night, December 11, and accepted the full askings on everything. This meant an increase in the acceptances of \$200.00 on Benevolences. — W. D. Golden, pastor.

No man is free who cannot command himself.—Pythagoras.

EPWORTH TRAINING SCHOOL

Under the leadership of the conference educational director, Rev. Roy Fawcett, an Epworth Training School was conducted in the First Methodist Church of El Dorado on December 3, 4, 5. One hundred six of the Youth Fellowship of Union County attended. Rev. Alfred Freeman of the First Methodist Church, El Dorado, preached the youth sermon Sunday evening. The writer, who is youth director of the Camden District was dean and taught the class on Worship and Evangelism. Miss Hale, the educational director of First Church, El Dorado, was the secretary and business director.

The rural missionary of the Camden District taught the course on World Friendship; Rev. George Meyer, pastor of the First Church, Fordyce, taught the course on Organization; Rev. Charles Giessen, pastor of Vantrease Memorial Methodist Church, El Dorado, taught the course on Community Service and Rev. Fred Schwendimann taught the course on Recreation, and with the assistance of Harold Thurston of the First Methodist Church in El Dorado, led in a recreation program which was enjoyed by both teachers and pupils.—W. R. Burks, Reporter.

WALDRON CIRCUIT

We are very happy in our new work and are well satisfied in this part of the state. We really enjoy the beautiful mountain scenery.

We appreciate very much the hospitality these good people have shown us.

People from the different churches on the charge have given us a real old fashioned Methodist pounding. We are indeed grateful, not only for the value, but for the sentiment it represents.

The churches are not so large in membership, but do not believe you can find any that are any more loyal to Methodism than are found here. Each day we realize more and more the true meaning of our Saviour's own words when He said, "Verily I say unto you there is no man that hath left house or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time and in the world to come life everlasting."—Luke 18: 29, 30. We have found this to be true. We have found elderly people to whom we can go with our troubles and for advice as to our parents. We have found younger men and women who have been like brothers and sisters. Last but not least, we have found young people whom we can trust. For these many blessings we are indeed thankful.

We love the Lord and His church and people and are humbly trying to render service that will be acceptable and that will glorify our Lord's name. — C. L. Martin and Family.

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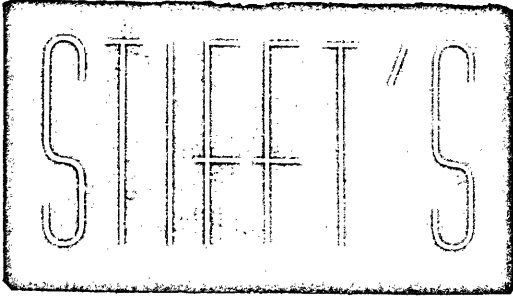
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Unless there is within us that which is above us, we shall soon yield to that which is about us.—Peter Forsythe.

Some people thank God for an open Bible but manage to keep their Bibles closed.—Religious Telescope.

The child is the heir of the past, the happiness of the present and the hope of the future.—The Christian Index.

Three things were remembered by the disciples of Jesus. He suffered, he forgave sins, he taught.—James Moffatt.

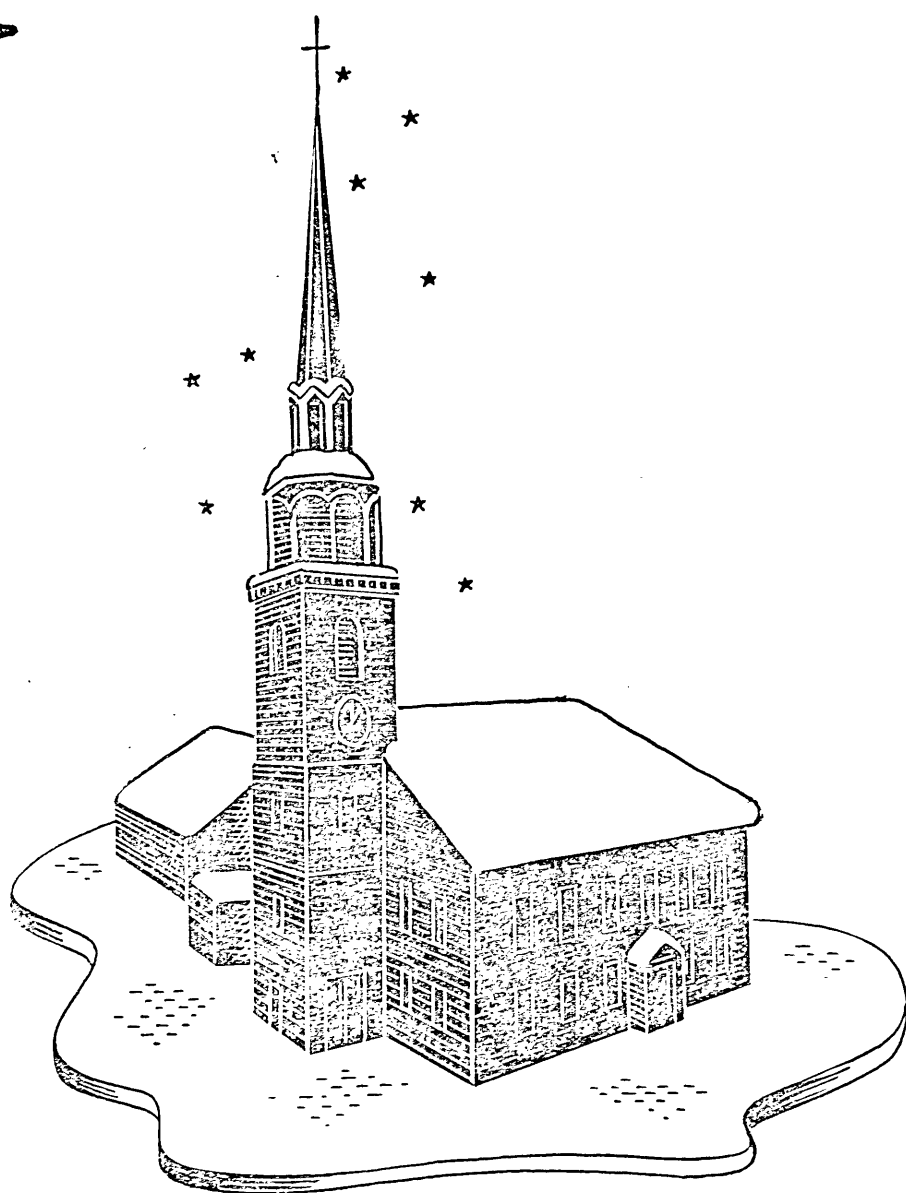
WE'RE DREAMING OF A WHITE CHRISTMAS *Right*

In a few more days Christmas will be here, but it won't be the kind of Christmas Americans love to celebrate . . . for there will be too many of our loved ones away from us.

Not that we must allow this fact to dampen our enthusiasm for this greatest of all Holidays . . . none of the fellows and girls over there would want that . . . but it's hard to be happy in a world where most nations pay little heed to the idea behind Christmas.

That is why we are dreaming of a RIGHT Christmas—a time when the whole world has returned to sanity and has recognized the futility of wars. Impossible, you say? No, it is *not* impossible; America, the *greatest* nation among nations has found that it is possible to grow and prosper under such ideas. This, then, may be the solution: the molding of opinion in other countries along the lines of our thinking. It will take years—but if we devoted the balance of our lives to it, would it not be worth the time spent?

All of us who make up the Arkansas Power & Light Company send to you our warmest wishes for a happy holiday . . . and the sincere prayer that before another year has passed your loved ones across the seas will be with you to celebrate a Right Christmas.

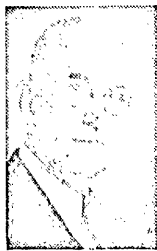


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The Sunday School Lesson

By DR. W. P. WHALEY



A LONG TIME TILL CHRISTMAS: GOD'S GREAT GIFT

LESSON FOR DECEMBER 24, 1944

SCRIPTURE TEXT: Luke 2:8-12; Hebrews 1:1-4; 1 John 1:1-4.

GOLDEN TEXT: "Behold, I bring you good tidings of great joy which shall be to all the people." Luke 2:10.

The book of Luke is said to be the most beautiful book in the world. The most beautiful story in Luke is the account of the birth of Jesus. Please do not stop with the few verses assigned for this lesson, but read all the second chapter of Luke.

Jesus was God's love gift to the world. Christmas is the celebration of Jesus' birth; and His birth was the first Christmas. To children it always seems like a long time till Christmas; but they look for it, for they know it is coming. Christmas is the most joyous season of the year. Our parents and friends do their best to make us happy at that time. God did His best to bring joy to us by giving us Jesus Christ.

I. A Long Time Till the First Christmas

(cut out this paragraph and paste in your Bible)

We do not know how long ago people began looking for the birth of the Christ. God planned "before the foundation of the world" to send His great GIFT. (1 Pet. 1:20). He told Adam and Eve that the seed of the woman should bruise the serpent's head. (Gen. 3:15). They may have thought their son Abel was to be that great DELIVERER.

Two thousand years before Jesus was born, Abraham got an intimation of it. (John 8:52). Others before him may have had the same expectation. Certainly, the coming of the Christ was the fixed belief of all the descendants of Abraham. Later, Abraham's grandson Jacob, giving his dying blessing to his sons, assured them of the coming of Shiloh. (Gen. 49:10). Moses kept that expectation before the Jews during the Exodus: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me." (Deut. 18:15,18). From the beginning it was expected that the Christ would come through the Jewish race. The Christ was the heart and soul of Jewish religion during the difficult experiences of the Exodus. (1 Cor. 10:4). No doubt frequent reassurances were given to the Jews to keep their hope alive. Balaam uttered that mysterious prophecy of "a STAR out of Jacob" (Num. 24:17) while they were still struggling toward Canaan.

About 800 B. C., after the Jews had gotten settled in Canaan they began to have more preachers (prophets). These preachers preached that Christ would come, just as we now preach that Christ has come. Not much of their preaching has been preserved in the Old Testament; but nearly all the preachers that did get messages included in the Old Testament made predictions about the sure coming of Christ.

In the eighth century B. C. Isa. had much to say: (1) That the Christ would be born of a virgin (7:14); (2) that He would be a descendant of King David (11:1 and 10); (3) that His names would be "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace" (9:6,7). (4) that He would be preceded by a VOICE crying in the wilderness, "prepare ye the way of the Lord" (40:3,4) and (5) that He would bear our griefs and sorrows, and be killed for our sins. (53rd chapter).

In the seventh century B. C., Jeremiah proclaimed the coming Christ as the "BRANCH" of David (23:5;33:16). All the prophets understood that Christ was to come through the Jewish race, and be a descendant of David.

In the sixth century B. C., Zechariah preached Christ as "The BRANCH" (3:8;6:12). A little later than 700 B. C., Micah prophesied better times after the coming of the Christ, and said He would be born in Bethlehem (5:2).

About 600 B. C. Daniel told of his visions of the Son of Man, and "Messiah the Prince" (7:13;9:25).

In the sixth century B. C., Ezekiel said the Lord would set over Israel one Shepherd, "even my servant David a prince among them." (34:23,24).

About 400 B. C., Malachi said: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold He shall come, saith the Lord of hosts." (3:1).

II. The Jewish Church Was a Christian Church

From Abraham on, the Jewish people believed in and looked for a Christ to come. Their preachers preached about Him and their writers wrote about Him. They gave Him various names: Messiah, Anointed, Shiloh, Branch, Prince, and "the Lord whom ye seek." The preachers promised peace on earth, prosperity in the world, and righteousness in the church when the Christ should come. The heart and soul of the Jewish church was FAITH IN A COMING CHRIST. As in the Exodus they "drank of that Rock which followed them, and that Rock was Christ," so in Canaan that unseen Christ was the inspiration of Jewish worshippers. Their sacrifices typified "the LAMB slain from the foundation of the world," and their hymns (the Psalms) breathed with Christian life.

Simeon and Anna were old saints in Jerusalem who were holding on to Malachi's prediction that Christ would suddenly come to His Tem-

ple. When the infant Jesus was brought in at eight days old, these old people were there. (Luke 2:21-49). These old folks had waited believingly through a long life "for the consolation of Israel;" and how they did rejoice to hold this baby! (Read the story).

There was a woman in Samaria (not a Jewess) who knew the Old Testament taught that a Messiah was coming. Jesus told her, "I that speak unto thee am He." (Read the 4th chapter of John).

Andrew gladly told his brother Peter, "We have found the Messiah;" and Philip told Nathanael, "We have found Him of whom Moses in the law, and the prophets, did write." (John 1:40-46).

Malachi called the Jewish temple "HIS." John said Christ "came unto His own." (1:11).

The writer of Hebrews, speaking of these Old Testament people who believed in and looked for the Christ, said: "these all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them." (11:13).

III. In the Fulness of Time (Galatians 4:4)

"When the fulness of the time was come, God sent forth His son." Two thousand years of waiting! While some gave up the hope, others held on to their faith, still looking for "redemption in Israel."

Why the long wait? In Abraham's day there was not a people prepared to receive the Christ. The Jews were specially cultured through two thousand years in preparation. Great preachers were produced. A great church was built up. A fine literature was written. The world was prepared, and Mary and Joseph were prepared, by ages of prophets for the greatest miracle of history. If the story of the birth of Christ had been told without the backing of two thousand years of prophecy, it would not have been received. But, while the authorities of the Jewish church rejected Jesus because He did not meet their expectations, many Jews enthusiastically received Him; and a little group of Jewish preachers could take the Old Testament and prove to both Jews and Gentiles that Jesus is the Christ. The Old Testament was the only Bible Christ's new church had for the first hundred years.

IV. "The Common People Heard Him Gladly" (Mark 12:37)

The shepherds were watching

their sheep in perhaps the same pasture where David was tending sheep when he was anointed king of Israel. Their sheep may have been intended for the temple sacrifices. The shepherds were plain men, and familiar with the old Jewish doctrine of a coming Saviour. All their lives they had been told about this great event the angels announced to them that night. They were prepared to believe the announcement, and had no reason to question it. On the other hand, the authorities in charge of the temple at Jerusalem, and many of the synagogues over the country, had stolen the church and were operating it for their own selfish ends. They would not have received the message of the angels, as they did not receive Jesus himself thirty years later when He preached to them and wrought miracles before them. Jesus was the descendant of David, who had been a shepherd in this very pasture; and He later announced to some common people, "I am the good Shepherd."

(Continued on page 16)

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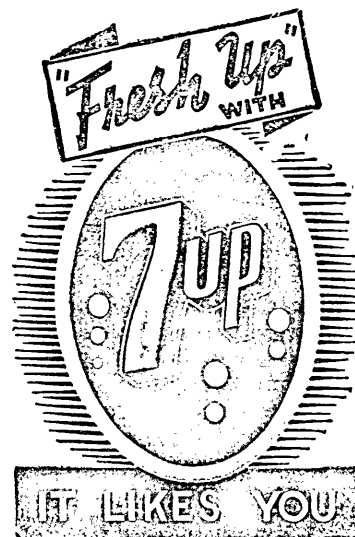
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SUNDAY SCHOOL LESSON

(Continued from page 15)

V. Jesus Christ Speaks to Us Today (Heb. 1:1)

For two thousand years the church was dependent upon the word of human prophets. Inspired, though they were, their words did not quite satisfy; but only made people the more desirous to hear Him who "spoke as never man spake." We have the words of Christ himself. We have the facts of His death, resurrection, and ascension. All the old Jewish church waited for and longed for and prayed for, we have. What an advantage Christianity has in the world today!

VI. St. John's Great Joy (1 John 1:1)

John was the cousin of Jesus, about the age of Jesus, was that disciple Jesus specially loved, and made a home for Mary (his aunt and Jesus' mother). When he wrote the above, he was nearly a hundred year old. He had not seen Jesus in the flesh for sixty years or more; but the invisible Christ was with him always. John had great happiness in telling people how intimate he had been with Jesus Christ—ate with Him, slept with Him, fished with Him, traveled with Him, saw Him crucified, and saw Him after His resurrection.

VII. God's Gift to Our Spiritual Life (John 3:16)

Our Christmas giving is love giving. We try to assure each other of our love, and draw people to us, by Christmas giving. That is what God has done in His great Christmas gift to the world. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Christmas is here again. "Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength." (Nehemiah 8:10).

CHRISTMAS GREETINGS TO MY SUNDAY SCHOOL CLASS

I have had a good time with you this year. I have enjoyed the Sunday School lessons with you. Many of you I know, and cards and letters have given me a measure of acquaintance with others. My memory book is a shining roll of precious names that have been sent to me. I cannot reply to the many messages, but I do appreciate them. You are all on my prayer list, and I wish to be on yours. Renew your subscription to the Methodist, and let's have a Happy New Year together. A good Christian Christmas to all of you.

W. P. Whaley, Conway, Ark.

COURAGE FOR THE NEW YEAR

LESSON FOR DECEMBER 31, 1944

SCRIPTURE TEXT: Matt. 16:13-20; 2 Peter 3:14-18; and 1 John 3:1-3.

GOLDEN TEXT: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

Well, each of us has had another

birthday this year; We now face a new year. We have always had to venture into an unknown future: "thou knowest not what a day may bring forth." (Prov. 27:1); but we love life, and we dare the unknown tomorrows, and are willing to undertake to live through them, whatever they may be. Christians "know that all things work together for good to them that love God" (Rom. 8:28); so we take Jesus' advice, to not worry about the morrow until we get to it. (Matt. 6:34).

I. New Year Resolutions

All of us will make our personal resolutions, and we should. A good resolution is an effort of the will to pull us up to a higher level. But we are more than individuals: we are parts of society, citizens of the state, members of the church. We must be concerned for our community, our nation, our church; and we must fill our places in all these.

The general feeling is that we are being ushered into an era of tremendous demands—demands upon social leaders, demands upon statesmen, and demands upon the church. Great problems already loom—peace, economics, race, religion. Christians must not ease back into obscurity, and excuse themselves from a part in the affairs of this challenging future. Resolve:

(1) To take more interest in my immediate neighborhood: to know my neighbors, and be friendly and neighborly with them.

(2) To be a better citizen: to know more about my country, my public officials, the doings of the courts, and the proceedings of the law makers.

(3) To count for more in my church: read more, go more, do more, give more, grow more; make my church more attractive, influential, and efficient in the post-war world; and join in the \$25,000,000 Crusade for Christ.

II. A Secure Church (Matt. 16:13-20)

Churches die, but the CHURCH lives on. From the days of the apostles, new churches have been springing up and dying. Of fifty eight denominations organized during the first five centuries of the Christian era, forty-eight were dead soon after the close of the fifth century. Of twenty-two denominations that came into being during the second five hundred years, twenty-one soon ceased to be. Of twenty-one denominations that originated during the third five hundred years of our era, twenty soon passed away. Of the three hundred and fifty-four Christian denominations that have been born during the last four hundred years, forty-four are already dead.

But the CHURCH is larger and more alive than ever. Our church is not guaranteed, but Christ's Church is. "The gates of death shall not prevail against it." The Jewish church was not guaranteed, but Christ's was. When HIS CHURCH was not doing well in the hands of the scribes and Pharisees, Christ "gave himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to himself a glorious Church." (Eph. 5:25-27). And Christ got and preserved the Church by His sacrificial effort.

The ROCK, upon which Jesus told His disciples His Church was built, is the same ROCK that sup-

ported His Church from Abraham to the time when Jesus had this conversation with His disciples. "They drank of that Spiritual Rock that followed them: and that Rock was Christ." (1 Cor. 10:4). "The stone which the builders rejected, the same is become the Head of the corner." (Matt. 21:42). The Christian Church is not a new Church; it is Christ's same Church, rescued, redeemed, cleansed, reorganized, and settled upon its ancient ROCK: "THE CHRIST, THE SON OF THE LIVING GOD."

The CHURCH today is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2:20).

We do not want the Methodist Church to die. It has had a glorious history. It is in position to do more in the future than in the past. It is still a young church—a little more than two hundred years old. However, our church could die. It is not guaranteed; but, if it should die, Christ's CHURCH would still go on, sustained by other denominations. We can have no fear of a churchless world.

III. Eternal Security (2 Pet. 3:14)

Jesus said, "Whosoever liveth and believeth in me shall never die." (Jn. 11:26). Some members of our great class are with us no more. They have passed through that experience we call "death," but Jesus has assured us His people do not die. It is natural and desirable to pass out of this world; but we do not cease to be, or go into a vacuum. "I go to prepare a place for you." Since this thing we call "death" is natural, universal, and divinely ordered; since Jesus has talked to us so beautifully and tenderly and assuringly about it; and since He did not avoid it himself, we Christians should bring ourselves to regard it as we do other orders of God. As far as we can see, we find this a universe of wisdom and goodness; and, no doubt, when we know death as we know other facts of God's universe, we will know death is as beneficent as any other divine providence. Surely there is no good reason for a Christian to fear death. It is not as dangerous to be transferred to that eternal "place prepared" for us as it is to be born into this world. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." (Ps. 23:4).

IV. "Now Are We the Children of God" (1 John 3:1-3)

The Christian's name for God is "HEAVENLY FATHER," and God's name for Christians is "CHILDREN." We are the "offspring of God" naturally; but Christians have a special attachment: "Ye are all the children of God by faith in Christ Jesus." (Gal. 3:26).

"The children of God!" That's who we are now. We are now in the heavenly family. What higher attainment is possible? Aspiration is the mark of a true Christian. St. Paul fought a good fight, he ran a good race, he kept the faith; but he never felt he had reached the "prize of the high calling of God in Christ Jesus." To the last day of his life he was pressing "toward the mark." So, dear old St. John, nearly a hundred years old, was still thinking about what "we shall be." Peter's exhortation

is needed by all of us: "grow in grace and knowledge of our Lord and Saviour Jesus Christ." We are to be forever learning, attaining, and growing.

A HAPPY NEW YEAR TO THE CLASS

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephesians 4:13).

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