

# 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. LXV

LITTLE ROCK, KANSAS, DECEMBER 12, 1946

NO. 49

## Plans For Hendrix College Long Overdue

**W**E are now in the midst of a very hopeful, encouraging campaign to raise a million dollars for Hendrix College. The objectives for which this money is being raised have been crying needs at Hendrix College for a generation.

The decision to meet these more pressing needs of Hendrix College now was not the result of any hasty, superficial planning by some over-enthusiastic supporters of the college. These plans are the result of much constructive thought and planning over a long period by some of the most capable, substantial leaders of our church in Arkansas. They represent a minimum of urgent requirements at Hendrix, if our college is to meet the compelling needs of our church in the critical years ahead.

Limited as it has been in equipment and financial resources, Hendrix College has made a contribution to Methodism in Arkansas without which our church could not have developed into the progressive, aggressive institution it has become in our state. We have reached a place, however, in the growth of Methodism in Arkansas where Hendrix College, in its present situation, cannot meet the needs of the young people of our church, neither can it train, in sufficient numbers, the leaders our church must have if it is to enter the larger field of service which has opened up to us in Arkansas.

The Methodist Church in Arkansas can have what it wants at Hendrix College. We are able, financially, to meet any real need that develops there. To fail to do so now would be evidence of a lack of understanding of those needs or it would be evidence of a lack of vision that would not only cripple Hendrix College in its purpose and power to serve the church but such a lack of vision could not but be felt hurtfully in local churches throughout the state in their own local programs.

We hope to discuss more in detail the special objectives of the Hendrix College Campaign in order that our people generally may be more familiar with those objectives. One thing our people should hold in mind as this campaign goes on, however, is that the objectives sought are long overdue.

## Associate Editor Attends Buck Hill Falls Meeting

**E**DITORS of the Methodist Church Press were invited again this year to attend the annual meeting of the General Board of Missions and Church Extension. The session of the Board is to be held again at The Inn, at Buck Hill Falls, Pennsylvania, where several former meetings have been held.

The first session of the meeting will open at 2:30 p. m. Tuesday, December 10th. The meeting will close Saturday noon, December 14th. The associate editor of the Arkansas Methodist will represent our publication in the meeting. It is a high privilege for any Methodist to be permitted to attend the annual meeting of this great Board of our church.

For an editor who wants to give publicity to the general work of our church the privilege of attending such a meeting is of inestimable value. He not only receives information there that he could not get elsewhere but he gets a vision of the magnitude of the work of our church that he could not have otherwise.

## What Shepherds Saw That First Christmas Night

**O**NE of the most beautiful and most meaningful stories to be found in all literature is the simple, forthright story of the birth of Jesus as given by Luke in which he tells us what the shepherds saw on that first Christmas night.

A group of humble, God-fearing shepherds were watching their flocks by night under the quiet starlit skies near Bethlehem. Suddenly they saw before them "the angel of the Lord." The glory of a divine Radiance lighted the darkness about them. In the presence of such a manifestation of supernatural power it is not surprising that the Record says that the shepherds were "sore afraid."

The angel seeing the startled, fearful expression on their faces said, "Fear not: for behold I bring you good tidings



of great joy, which shall be for all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord."

As they listened to the angel's message, the thin veil that separates earth from heaven was drawn back and the shepherds saw that the sky above them was filled with singing angels. Ears long accustomed to hearing the bleating of sheep and the howling of wolves were privileged to hear, on this glorious night, the songs of the choir celestial as heaven echoed with angelic rejoicing over the priceless gift of God to man. They even understood the words of one of the songs that was sung, "Glory to God in the highest, and on earth peace, good will toward men."

Soon the songs were hushed, "the angel of the Lord" was gone and the night's darkness was with them again. Nevertheless the strange light they had seen about them together with the message of angels in words and song had created a light in their souls that was not affected by the return of darkness without. They "said one to another, Let us now go even unto Bethlehem and see this thing which is come to pass."

When the shepherds reached Bethlehem on this eventful night, they saw another never-to-be-forgotten sight. There they saw Joseph and Mary and also they saw the Baby about which angels had sung "wrapped in swaddling clothes and lying in a manger." Having visited that Holy Scene they returned "glorifying and praising God for all the things that they had heard and seen."

## New Office Rooms For Arkansas Methodist

**F**RIDAY of the past week The Arkansas Methodist moved into a new location only a few doors down the corridor from the room we have occupied for some time on the eleventh floor of the Donaghey Building.

The room we have occupied was an inside room with two windows. Our present location is on a corner of the building. While the floor space is practically the same, we have four windows in our new quarters. The floor space has been divided into three rooms. Two of the rooms have one window each and the other has two windows.

Being on the eleventh floor of the building, with outside ventilation for each room, our present quarters will not only be more convenient for the work of our staff, but more pleasant and more healthful.

In our present location it will be possible to arrange our office space a little more attractively than was possible where it was necessary for all of the work of our staff to be done in one room. Our friends in the city and throughout the state are invited to call at our new address when down town in the city.

## "No Aid or Comfort To The Enemy"

**O**N page seven of this issue of the Arkansas Methodist our readers will find an explanation by Bishop Charles C. Selecman of a statement he made at the North Texas Conference regarding "prohibition cranks."

By twisting the truth worse than any contortionist ever was able to twist the human body, supporters of the liquor traffic have tried to find some comfort in Bishop Selecman's statement. This method of misinterpreting statements of liquor's enemies is almost a "trade mark" of liquor propagandists. Anyone who knows Bishop Selecman would know how absolutely false would be an interpretation of anything he has said that seemed to give comfort to liquor forces.

Recently there came to the office of the Arkansas Methodist copies of an editorial which appeared in a daily paper in El Dorado and Hot Springs in which the writer decries the action taken by The Little Rock Conference in its recent session at Hot Springs in which the conference commended "the Anti-Saloon League and its state director for their efforts to outlaw legal sale of liquor in the state, and went on record as saying 'that our pastors cooperate in local option elections in their towns and counties'."

The writer of the editorial "fully concurs in Bishop Selecman's views." The writer then makes those "views" to mean that "a minister who takes an active part in a local option election is a 'prohibition crank'."

Bishop Selecman says in the statement in this issue of the Methodist that the "quotation was correct as far as it went but that it did not go far enough." The Bishop says that in his Annual Conference statement he "argued against two extremes. . . One was becoming a MERE crank. . . thus weakening one's position." With that statement every sensible prohibitionist heartily agrees. "The other extreme," the Bishop stated, "is guilty silence in the presence of the MOST COLOSSAL EVIL THAT

(Continued on Page 4)

# The Methodist Church Speaks On Peace

(Policies on International Relations adopted in the annual meeting of the Commission on World Peace of The Methodist Church, Evanston, Illinois, November 13-14, 1946.)



IN these days of confusion, chaos and fear, the Church is called upon to affirm its faith in the goodness and power of God and to do His service of reconciliation. Our hope for the ordering of the world is in the God and Father of our Lord Jesus Christ and the way of life to which He calls us. In the complexities and difficulties of the political scene, the Church of Christ has an indispensable word to speak for it is the only community without boundaries of nation or race, culture or tradition. It is the bearer of a gospel of forgiveness, of understanding and brotherly love, of the equality of all men before God, on which alone a just and lasting peace can be established.

The Christian gospel is not a substitute for political wisdom. However, it has light to shed upon every concrete political issue. Through the attitudes and acts of Christian citizens this gospel must now be brought to bear upon certain problems of great urgency. Among these we emphasize the following:

1. The United Nations must have the prayers and support of Christian citizens. In spite of limitations it offers an unprecedented, and at present the only, channel for international co-operation. Its improvement can come about only through the effective use of its present far-reaching resources for international order and security. We look toward the development of a true form of world government out of the machinery already established and functioning in the United Nations.

2. We ask for the cessation of the manufacture of atomic bombs by the United States; for the adoption of a plan of international control of atomic energy under the United Nations; for the destruction of existing bombs or their placement under the control of the United Nations.

3. We rejoice in the statements calling for universal disarmament recently made in the General Assembly of the United Nations by representatives of the Union of Soviet Socialist Republics and the United States, and we urge upon Christian citizens the support of all concrete measures looking in this direction.

4. In harmony with the previous action adopted by the Council of Bishops of The Methodist Church, we support the universal abolition of conscription through the United Nations, and oppose the establishment of any form of peace-

time compulsory military training in the United States.

5. We view with apprehension proposals that the United States retain as strategic bases territories in the Pacific occupied in the recent war. We urge that the United States give full co-operation in the early establishment of the Trusteeship Council of the United Nations and that such territories be placed under the trusteeship of the Council.

6. It is only on foundations of reconciliation with our former enemies and concern for their physical as well as spiritual well-being that stable world order can be built. Germany must be made economically self-supporting for the sake of the German people, and for the sake of the economic rehabilitation of Europe. Japan must be aided in recovery, not only through political action, but through the work of Christian missions, through the significant establishment of a new Christian university at Tokyo, and through "atonement" gifts to Hiroshima and Nagasaki as a token restitution for unpardonable injuries done to them.

7. The hungry peoples of the earth must be fed. This is an inescapable duty for which the primary responsibility rests upon opulent America. To this end we ask the United Nations to set up a storehouse of food, and an organization to take over the functions of UNRRA when this organization terminates. We call upon our government to appropriate the major part of the funds needed for this purpose.

8. The giving of food, clothing, and other forms of material aid is the continuing obligation of the churches. For the transmission of funds and materials we urge the use of both the ecumenical agency, Church World Service, and the Methodist Committee on Overseas Relief.

9. We affirm our conviction that war with Russia is neither eminent nor inevitable. Our worst menace is a spirit of defeatism, suspicion, and the inaction of despair. Our best ground of security is mutual understanding and tolerance of differing points of view. We affirm the statement of the Federal Council of Churches of Christ in America that security is no longer geographic; that the armament race must be ended; that neither state socialism nor free enterprise provides a perfect economic system, and each can learn from the experience of the other; that the occasions for tension will largely be removed if the democratic peoples will make their political institutions so vigorous and life-giving that men everywhere will want them.

10. We recommend to the careful study of the churches the statement on Soviet-American Relations adopted by the Federal Council of Churches of Christ in America on October 11, 1946.

11. The Church must give itself resolutely to the creation of world order based on a spiritual world community. We must, therefore, make

the experience of ecumenical Christian fellowship a vivid reality in the local church. We urge upon ministers, Church School teachers, women's organizations, youth groups, and all other agencies, the necessity of acquainting themselves with the ecumenical movement and promoting inter-church co-operation in the local community.

The Commission on World Peace of The Methodist Church is convinced that the Christian Church should perform an act of atonement for the past use of the atomic bomb. This view has been expressed by the Federal Council's Commission on The Relation of the Church to the War in the Light of the Christian Faith. Its Commission says:

"We are agreed that, whatever be one's judgment of the ethics of war in principle, the surprise bombings of Hiroshima and Nagasaki are morally indefensible. They repeated in a ghastly form the indiscriminate slaughter of non-combatants that has become familiar during World War II. They were loosed without specific warning, under conditions which virtually assured the deaths of 100,000 civilians. No word of the existence of atomic bombs was published before the actual blasting of Hiroshima. A prior demonstration on enemy soil (either in vacant territory or on a fortification) would have been quite possible and was actually suggested by a group of the scientists concerned. The proposed use of the atomic bomb was sure to affect gravely the future of mankind. Yet the peoples whose governments controlled the bomb were given no chance to weigh beforehand the moral and political consequences of its use. Nagasaki was bombed also without specific warning, after the power of the bomb had been proved but before the Japanese government and high command had been given reasonable time to reach a decision to surrender. Both bombings, moreover, must be judged to have been unnecessary for winning the war. Japan's strategic position was already hopeless, and it was virtually certain that she had not developed atomic weapons of her own. Even though use of the new weapon... may well have shortened the war, the moral cost was too high. As the power that first used the atomic bomb under these circumstances, we have sinned grievously against the laws of God and against the people of Japan. Without seeking to apportion blame among individuals, we are compelled to judge our chosen course inexcusable."

Holding this view, we now propose to establish, as an act of our atonement, a fund to be used for the alleviation of suffering in each of the Japanese cities over which the atomic bomb was released. To this end we are appropriating the sum of a thousand dollars, and we invite contributions to this fund from individuals and groups, both within and without The Methodist Church.

## WE MUST SOW THE WORLD

This is the historic moment for the church to take over the moral leadership of mankind. It may be the final opportunity.

The atomic bomb has defeated the military. General Eisenhower, perhaps the greatest soldier of our time, admits that there is no defense against atomic fission and calls upon the church to accomplish by "tolerance, good will and sympathy" what cannot be achieved by armed hosts, great navies, robots and super bombers.

Threatened by atomic doom, humanity is more receptive than ever before to the eternal verities which form the backbone of all religion.

The Church must take the offensive. Armed with the weapons of truth, the soldiers of the Church must go forth aggressively into the highways and byways to attack the forces of race hatred, international rivalry and religious bigotry which have caused dissension and war from the beginning of time.

Men must be warned, not against the atomic bomb, but against the evils which would unleash it. Man should be fortified, not with the weapons

of war, but with the weapons of the mind and the spirit of undertaking and unity.

Like Jesus of Nazareth, the modern church must do more than merely preach brotherly love. It must show men how to live with one another in peace, despite differences in creed, color or nationality.

Unity, like charity, begins at home. To preach unity, the forces of religion must be unified. They must rise above interdenominational differences while, at the same time, permitting each to follow the dictates of conscience in worshipping God. But the question is: are we of the Church ready? Are we morally and spiritually equipped to stand the test today? The demands are great. We must prove our worth as children of the family of God in this crisis.

As the United States was the arsenal of democracy in the war against the Rome-Berlin-Tokyo axis, so the Church must be the arsenal of faith in the moral rearmament of humanity. As General Eisenhower puts it, "We must show the world what can be accomplished by tolerance, love and the appreciation of the hopes and fears of other peoples." — National Conference of Christians and Jews.

## WHAT MAKES LIFE GOOD?

Knowledge makes life good. To have a mind that rattles like a big box with a few marbles in it, does not help much to make life good. Hope makes it good. Friendship is good. Love makes life good. Trade all you have for love. To have the right people around us, to have the entree into many hearts that are rich and brave and stalwart, makes life good. This then is the pleasant side of life. But there is the other side—which, taken in themselves, are not good. Physical pain is not good. There are disappointed hopes. There is undeserved suffering. There is actual tragedy. In itself this painful side of life is not good. These things do not make life pleasant but they make it deep and true and tender and heroic. Finally religion makes life good. It makes it good because it consecrates the pleasures of life and it hints at a power in the universe that has no sources in it, but that seeks in us all a deeper, truer happiness. It also makes it good because to the adverse side of life it brings not merely acceptance, resignation, but transformation.—Selected.

## THE WAY TO

True happiness is the ripened fruit of

Happiness, earned by mankind, and of modern civilization in the best way grounded in love, home, for there is no other way from which warmth of good of joy, to bring beyond the home.

To inculcate duty to children be freely and in every home. roots of happiness by the wellspring and virtue; an authority and train up the great parental love and budding affection until the gradual burst forth in beauty of noble piration, and so.

Keeping in mind is required in the ment of the war piness, every firmly principle is characterized ness, and by wind-swept hills those qualities tute the end family happiness gradually multiplying in the goodness—are for posterity; the titude to sustain Edwin Dummer Signal.

## DID YOU

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Of an insurance offered reduced addicts?

Of a woman her husband in the saloon in evenings at 1

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# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## TO HAPPINESS

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and a cherished hope  
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Christ once said, "I am come that  
they might have life, and that they  
might have it more abundantly."  
Again, "I came, not to call the right-  
eous, but sinners to repentance."  
Yet again, "I came to seek and  
save that which is lost." The call  
of People to repentance, to sal-  
vation and to the abundant life are  
all parts of the same thing. The first  
two lay the foundation of the third.  
The main object is abundant living,  
but the foundation for that kind of  
life is laid in repentance and sal-  
vation. In speaking of the Lord's  
coming, Paul said, "This is a faith-  
ful saying and worthy of all accept-  
ation that Christ Jesus came into the  
world to save sinners, of whom I  
am chief.

## EVER HEAR?

using his job because  
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came home?

owner who charged  
because a saloon had  
next door? — Amer-

quiet courage that  
y in one who is cer-  
by God."

## CHRISTMAS WORSHIP

*In humble stall the Saviour lay  
While shepherds adoration pay—  
Shall we not come and worship, too,  
The Christ to whom all praise is due?*

*And wise men from the East have come  
In reverence to the sacred home—  
Shall we not bring our gifts, as they,  
And at his feet our offerings lay?*

*From stable-door to cross-crowned hill  
He went, God's promise to fulfill—  
Shall we not yield him service true,  
His will to seek, his work to do?*

*O Christ of God, I would enthrone  
Thee as my Lord and Thee alone,  
Unto thy servant now impart  
A willing mind, a loyal heart!*

—F. S. Shepard  
From Five Thousand Best  
Modern Illustrations.

## Why Christ Came Into The World

As we approach the anniversary of the Lord's coming into the world we might raise the question, "Why did he come?" Many answers have been given to this question. In fact Christ gave more than one answer to it himself, but all Bible answers agree in their essential features. Christ once said, "I am come that they might have life, and that they might have it more abundantly." Again, "I came, not to call the right-  
eous, but sinners to repentance." Yet again, "I came to seek and save that which is lost." The call of People to repentance, to sal-  
vation and to the abundant life are all parts of the same thing. The first two lay the foundation of the third. The main object is abundant living, but the foundation for that kind of life is laid in repentance and sal-  
vation. In speaking of the Lord's coming, Paul said, "This is a faith-  
ful saying and worthy of all accept-  
ation that Christ Jesus came into the world to save sinners, of whom I am chief.

Some people seem to make sal-  
vation out to be a lot less than Christ intended it should be. They get their minds so thoroughly fixed upon the initial stages of salvation that they fail to look to the final goal of it. It is a fact that a person who forsakes his sins and puts his trust in Christ as his sin bearer is saved. he is born into the kingdom of God, but that is merely the be-  
ginning. It is analogous to an infant being born into the world. The object of his birth is that he might grow into adulthood, but he is not grown when he is born, Paul com-  
pares conversion to the foundation of a building. He goes on to say, "Other foundations can no man lay than that which is laid which is Christ Jesus." As a building must have a foundation so a good life must have a foundation, and that foundation is Christ, accepted as Lord and Saviour. The object of the builder is not merely to lay a foun-  
dation. He thinks in terms of a structure upon the foundation. Paul was thinking in this vein when he

went on to say that people could build upon this foundation with hay, stubble, wood, metal or pre-  
cious stones, but he warns that the structure is to tried by fire. This leads me to say that the building of Christ-like character which is the goal of salvation should be contin-  
ued at least throughout this life, and for aught we know, on beyond the grave.

On one occasion the great Apostle went on to say, "You are saved by grace through faith, and that not of yourselves it is a gift of God; not of works lest any man should boast." Then at another time he admon-  
ishes, "Work out your own salva-  
tion with fear and trembling; for it is God who worketh in you both to will and to do his good pleasure." At one time he said, "Salvation is without works" and at another "Work out your salvation." Is this a contradiction? Not in the least. At one time he is thinking about the beginning of salvation and at the other the continuation of it. Sal-  
vation is begun by grace through faith and continued by work through faith. One can not be saved by works but he cannot remain saved without works. The branch in the vine that does not bear fruit is cut off. The Christian does not get spiritually unborn. He cannot do that any more than a child can get physically unborn. The child who does not grow physically dies and the Christian who does not grow spiritually dies. To grow physically the child must have food and exer-  
cise and to grow spiritually the babe in Christ must have food; Bible study, good literature, prayer, and exercise; works. Christ went about doing good and we are commanded to follow him.

We think of salvation in these broader terms — chiefly that of building Christian character — we come to realize more fully what Christ has done and is doing for us. This should lead us to a greater appreciation of him and his coming into the world. Every act, attitude and motive of his wonderful life

## AN AMERICAN CREED

I believe in God the Father Al-  
mighty, Maker of heaven and earth,  
the Sovereign Ruler of all nations,  
Whose Holy Will must and shall  
prevail. and in Jesus Christ, His  
only Son our Lord, Who is the Way,  
the Truth, and the Life.

I believe in the Brotherhood of  
Man, and that all men were endowed  
by their Creator with certain un-  
alienable Rights; that among these  
are Life, Liberty, and the pursuit  
of Happiness.

I believe in the United States of  
America, conceived in Liberty and  
dedicated to the proposition that:  
all men are created equal, and in its  
form of Government of the People,  
by the People, and for the People.

I believe in Freedom from every  
form of tyranny over the lives and  
minds of men, and in the main-  
tenance of Law and Order with  
Justice for all, through which, and  
through which alone, the blessings  
of liberty can be preserved and  
enjoyed.

I believe in Peace, as opposed to  
war, and the establishment of a  
Peace which will afford all nations  
the means of dwelling in safety  
within their own boundaries, and  
which will afford assurance that  
all men may live out their lives in  
freedom from fear and want.— J.  
Calvin McCoy.

(Phraseology taken from the  
Apostles' Creed, the Holy Bible,  
the Declaration of Independence,  
Lincoln's Gettysburg Address, Tho-  
mas Jefferson's addresses, and the  
Atlantic Charter.)

has meaning for us. All of this adds  
to the total sum of our salvation.

His revelation of God as Father  
has its part to play. Many other men  
had tried to help the human fam-  
ily find out what God is like and  
had made some progress, but no  
one else ever could say "He who  
hath seen me hath seen the Father",  
or "The Father and I are one." People tend to become like the  
God they worship. To have god-like  
character, they must know what  
God is like.

Christ's surrendering the glory he  
had with the Father before the  
creation of the world, his coming  
into the world as a human being  
and his death on the cross stand  
out as the greatest sacrifices ever  
made. They prove an inspiration to  
us in the matter of giving our all.  
Then, too, through his death he pur-  
chased our redemption. Peter tells  
us that Christ bore our sins in his  
own body upon the cross and in  
speaking of the gospel Paul said,  
"I preached unto you first of how  
that Christ died for our sins."

Christ lived to teach us both by  
precept and example; he died to  
save us and he rose to live with  
us and give us power to follow in  
his footsteps. His entire life is of  
untold value to us. We will never  
find words of sufficient strenght to  
fully express what his incarnation,  
sacrifice, attitude and purpose of  
his great life adds to our salvation.  
In the words of Paul we feel like  
saying, "Thanks be to God for  
his unspeakable gift." — H. O. B.

The easiest way to have friends  
is to be friendly to folks.—Ex.

# The Arkansas Methodist

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F. T. WAYLAND Editor and Business Manager  
EWING T. WAYLAND, Asso. Editor and Asst. Bus. Mgr.  
ANNIE WINBURNE Assistant to Editor

CONTRIBUTING EDITORS H. O. Bolin Mrs. Sue M. Wayland  
O. E. Goddard Forney Hutchinson

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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### GROWING OLD GRACEFULLY

In the summer of 1904 I went from Vanderbilt University to Fordyce, Arkansas, to serve out Brother C. J. Greene's unexpired term. He had given up his church in order to make preparation to begin his work as a professor in Hendrix College. Fordyce was in the heart of a large lumber industry and one of the operators was Mr. Chester Edgar. His father was a retired Presbyterian minister, and in his old age made his home with his son, Chester.

One day, soon after I arrived in Fordyce, I met Mr. Edgar on the street. He stopped me and said, "Brother Hutchinson, I wish you would go to see my father. He doesn't seem to be able to 'grow old gracefully.'" I complied with his request in part—I went to see his father, but was saved, somehow, from making myself ridiculous by attempting to carry out his wishes.

I found his father to be a typical Presbyterian minister. He was highly educated, refined and cultured in every way. His physical strength was greatly impaired, and he was fighting hard to keep his courage up until the end. Instead of trying to give him advice about "how to grow old gracefully," I did a much wiser thing. I sat for some time at his feet and learned some lessons on "how to be young gracefully." Grace and charm are not a question of age.

I didn't know at that time what it meant to be old, but I do now, and the older I grow, the more respect I have for the fine way in which Dr. Edgar handled himself as he grew old. Decrepitude was evident in his body, but a sweet serenity characterized his saintly spirit. God's grace was proving abundant in his old age. At eventide there was light. All of us, if we live long enough, will come to that point and will need that grace.

May God give each of us power to "keep alive as long as we live." "Growing old gracefully" is a blessing greatly to be desired.

"Grow old along with me;  
The best is yet to be,  
The last of life  
For which the first was made.  
Our times are in his hand  
Who saith, 'A whole I planned.'  
Youth shows but half; trust God,  
See all, nor be afraid."

"E'en down to old age all my people shall prove  
My sovereign, eternal, unchangeable love;  
And when hoary hairs shall their temples adorn,

## NEWS AND NOTES ABOUT FACTS AND FOLKS

WORD comes that Rev. R. A. Robertson, of Gassville, is a patient in the Methodist hospital at Memphis.

REV. AND MRS. HUBERT FEARCE of Pocatong spent the week of November 21-28 in the Methodist Hospital, Memphis, with their son, Hubert, Jr., who recently suffered a broken arm.

REV. JOHN L. HOOVER, pastor of Carr Memorial Church, Pine Bluff, at the request of the Ministerial Alliance of Pine Bluff, preached the sermon at the annual union Thanksgiving service which was held at the First Christian Church at 10:00 a. m.

REV. HAROLD EGGENSBERGER, pastor at Bentonville, attended the recent meeting of the Board of Education of the Methodist Church at Grand Rapids, Michigan. Brother Eggenberger is secretary of the North Arkansas Conference Board of Education.

THE Chancel Choir of the Boston Avenue Methodist Church, Tulsa, Okla., under the direction of Marvin E. Reeher, presented a program of sacred music at the Central Methodist Church, Fayetteville, on the evening of November 24. Dr. H. Bascom Watts is pastor of the Boston Avenue Church.

REV. FRED L. ARNOLD, pastor of Fairview Church, Texarkana, writes: "Fairview Methodist Church, Texarkana, is progressing, due, in a large measure, to the organization of Methodist Men which has just closed its first year's work as an organization and did some very fine things. They are now moving on to greater things for another year."

MISSSES ETHEL MILLAR and NELLIE DYER of Conway are attending the Board of Missions meeting at Buck Hills Falls, Penn. Miss Millar is attending as a member of a Resources Committee of the Department of Christian Social Relations of the Woman's Division. Miss Dyer is attending as a furloughed missionary.

REV. IRA M. HARGETT, pastor of the Fourth Avenue Methodist Church, Louisville, Kentucky, has in pamphlet form a sermon, "Should Protestants and Catholics Marry?" which he recently preached in his church. He will be glad to send a copy, free of charge, to anyone wishing it. Write him in care of the Fourth Avenue Methodist Church.

REV. JAMES A. REYNOLDS of Conway and Mrs. E. S. Franklin of Helena were married at the First Methodist Church in Little Rock on Saturday, November 30 with Dr. C. M. Reves of Conway officiating. Brother Reynolds has held a number of pastorates in the North Arkansas Conference and Mrs. Reynolds is a former hostess at Millar Hall, Hendrix College. Their address is Petit Jean Mountain, Morrilton, Arkansas.

OUR office receives a number of unsigned communications for publication. Except for fillers, we do not carry any unsigned articles except those written by some member of the staff. It is not necessary that an article published carry the name of the writer who submits it, but it is necessary for our office to know the source of all material we print. If the writer desires, the article may be signed, "Reporter," "A Methodist," etc.

REV. S. B. WILFORD, district superintendent of the Batesville District, writes that Bishop Paul E. Martin has appointed Rev. Clarence Wilcox pastor of the Swifton-Alicia Charge. Brother Wilcox has been serving as a chaplain and sailed from the Pacific on Nov. 26. He expects to begin his duties about January 1st. Brother Wilford also writes that Mrs. Wilford, who underwent an operation in the Methodist

Like lambs they shall still in my bosom be borne."

Hospital in Memphis on November 12, was able to return home on Thanksgiving day and is doing nicely.

THE burden of warfare to Christians in an atomic age will not be so much the damage and suffering that will come to them, but what such warfare will compel Christian people to do to other nations and peoples, Dr. Harry Emerson Fosdick said recently. "What we will suffer in an atomic war will be bad enough, but to the Christian conscience, with any insight into Christ's gospel, what we will do is worse." He urged American wholehearted support of the United Nations in order to prevent war.

REV. GROVER C. JOHNSON, district superintendent of the Helena District of the North Arkansas Conference, who recently submitted to an operation in the Methodist Hospital in Memphis, writes: "I am just home from the hospital and take this means of expressing my sincere thanks to the many friends for their thoughtful messages and expressions of friendship and interest and regret that I cannot personally acknowledge each one of them. I am making satisfactory progress and expect to be about my work in three or four weeks. Again please accept my thanks for your interest and prayers. They helped a great deal."

WHEN many thousands of Japanese were made homeless by American bombings, the Japanese Christians opened their small chapels—or such of them as were not destroyed completely—placed mats on the floors, and cared for large numbers of refugees, says Chaplain Martin C. Poch, recently returned from Tokyo. In addition, he says, they set up charcoal burners in the back of the chapels for cooking the scant food rations available. At first the Buddhists and Shintoists were puzzled by the interest of the Christians in the housing shortage and refugee problem, but when they got the idea they quickly opened up their beautiful temples as sleeping quarters.

### "NO AID OR COMFORT TO THE ENEMY"

(Continued from Page 1)

RAVAGES THE EARTH TODAY." This part of the Bishop's statement the sympathizers with the liquor traffic studiously avoid.

Anyone who pretends to believe that Bishop Sealeman would advise a Methodist preacher to practice a "guilty silence" when there is a battle on in his town or county between the forces of righteousness and "THE MOST COLOSSAL EVIL THAT RAVAGES THE EARTH TODAY" is either guilty of gross insincerity, or he does not know the Bishop. Incidentally a rather strange thing about these editorials, wherever they come from, is that in caption and subject matter they are exactly the same.

### A PLEA FOR JUSTICE

In a plea for justice to the Negro, the great Georgian, Henry W. Grady, concluded with this appeal:

"Let us remember this—that whatever wrong we put upon him shall return to punish us. Whatever we take from him in violence, that is unworthy and shall not endure. But what we win from him in sympathy and affection, what we gain in his confiding allegiance and confirm in his awakening judgment, that is precious and shall endure—and out of it shall come healing and peace."

Any full-size man ought to own a big lot of temper. And, like all his valuable possessions, he ought to keep it and not lose any.—Owen Wister.

Great spirits are not those who have fewer passions, and greater virtue than ordinary man, but only those who have the greatest aims.—La Rochefoucauld.

# METHODIST CHILDREN'S HOME

## Christmas Comes Again To The Methodist Children's Home

It is the story hour. The children want to hear again the story of the Babe of Bethlehem, of the visit of the Wise Men who brought gifts, and of the shepherds who heard the Angels sing.

It is an old, old story, but it is forever new to each succeeding generation of children. It is the best loved story ever told. As we hear it again and again with the coming of the years, it gives us a tender feeling for little children. It means so much to them.

As the story told by the house mother nears its climax in the near approach of Santa Claus, the children wait with bated breath.

No wonder then that Jesus placed a "little child in the midst of them." Let us forever keep them there as we guide them, care for them, and train them for Christian living.

### APPRECIATIVE CHILDREN

Several of the children wanted to give expression to thoughts called forth by the picture. Here are some of them:

"What is home without a mother on Christmas?"

Dorothy Wingfield.

"Little hearts made happy on Christmas."

Mildred Davis

"This mother's tender love and care, God's greatest gift, makes these fatherless and motherless children have a very happy Christmas."

Bobby Jean Norwood.

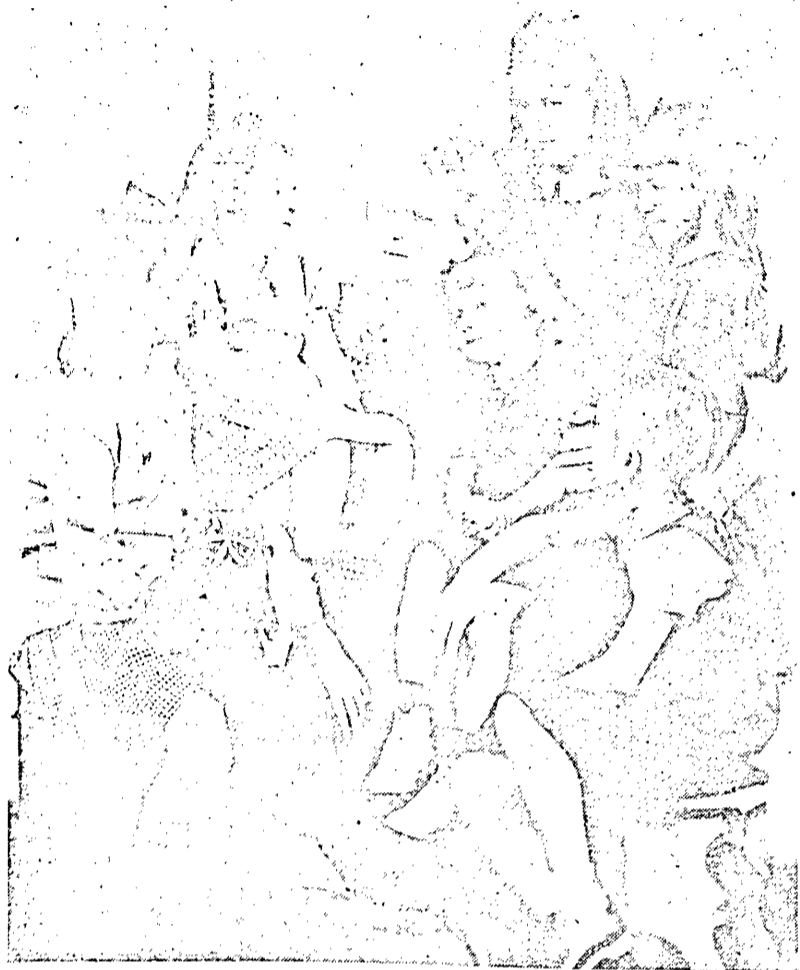
"A wonderful story that never grows old."

Ruby Stevenson.

"Tender words and a mother's love makes a happy Christmas in this home."

Betty Jean Smith.

NOTE: Any child reading these thoughts about the picture, is invited to write to us and tell us which you think is the best. We will give a prize to the one who gets the most votes. Send in your letter today, to METHODIST CHILDREN'S HOME, 1610 Elm St., Little Rock.



"A wonderful story that never grows old."

### What Is The Fellowship Of Children's Friends?

Any person, class, or local church group sending us a contribution of \$25 or more for the erection of a cottage for children to be known as the "Friends' Cottage," will receive a certificate of membership in the FELLOWSHIP OF CHILDREN'S FRIENDS. Two memorial cottages are already assured through funds coming from the estates of two men who loved little children. We are anxious, however, that one cottage should be erected with gifts from a large number of contributors. For a beginning, three five hundred dollar gifts are already in hand and others are being received. A permanent record of all these contributions will be kept as a part of the historical records of the new institution. The Friends' Cottage, a cut of which is shown below, is estimated to cost \$25,000. When requested, any gift received will be credited on the annual Christmas offering for the church from which it was received.



Look into the faces of these little ones. What do you see? In one, there is the light of joy, hope, and expectancy. In the other, there is uncertainty and doubt, but nevertheless, an attitude of watchful waiting. Will they forget him? He is the symbol of all those children whose supreme need is a Home and Friends.





# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### THE KING'S BIRTHDAY

It was the day before Christmas. Betty was helping Miss Alice, her Sunday School teacher, decorate a huge evergreen tree. They were preparing for the Christmas program to be given the next evening.

"Oh, I'm so glad tomorrow is Christmas," exclaimed Betty, as she carefully hung big silver bells on the branches. "You see," she added, "I'm going to get ever so many nice things. Mother promised me a new doll with real hair, and maybe I'll get a buggy, too. I can hardly wait."

"It is fun to receive gifts," smiled Miss Alice. "Christmas is a happy time for most of us with all the beautiful decorations and lovely gifts we have. But, Betty, did you know that for some little girls, Christmas is not a very happy time at all? Many of them do not have enough to eat, much less a pretty tree and presents. That is why we have our 'White Gift' offering at every Christmas program. All of it goes to buy nice gifts for these boys and girls, and their mothers and daddies, too."

"Why do they call them 'White Gifts'?" queried Betty.

"The name comes from an old, old legend. I found the story in a magazine just this week, and I think I have it with me. Let's sit down and rest, and I'll read it to you if you wish."

"Oh, yes, do," said Betty.

After the story was found, the two sat down, and Miss Alice read:

"This strange country is called Cathay, and the ruler thereof is one Kublah Khan, mighty warrior, who, by reason of his strong will and trusty sword has made himself lord of the whole land. His Government is both wise and just, and is administered for rich and poor alike, without fear or favor. On the King's birthday the people observe what is called the White Feast. Then are the king and his court assembled in a great room of the palace, which is all white, the floor of marble and the walls with curtains of white silk. All are in white apparel and they offer to the king white gifts, to show that their love and loyalty are without stain. The rich bring to their lord pearls, carvings of ivory, white chargers, and costly present white pigeons and hand-ful of rice. Nor doth the great king regard one gift above another so long as all shall be white. And so do they keep the king's birthday."

As the story was finished, Betty bore a very thoughtful expression. "Is Jesus the King we ought to bring gifts to, Miss Alice?" she asked presently.

"Yes," answered her teacher, "We must not forget that it is His birthday we are celebrating. It is easy to be so busy with our own good time that we neglect the One we should remember most of all."

"And is giving to these boys and girls the same as giving to Jesus then?"

"Yes, if we do it in His name. You remember the verse, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye

have done unto me.'"

"I do love Jesus," said Betty earnestly. "I'd like to give Him something this Christmas, but I'm only a little girl." She pondered a moment then exclaimed, "Oh, I know what I could do. I could give Him my new dolly. I don't really need a new one as I have so many others. I shall bring it tomorrow night for my 'White Gift,' and some girl who hasn't any may have it. Would that be really a gift to Jesus?"

"It certainly would," responded Miss Alice. "That is a true 'White Gift,' and I am sure it will make Jesus happy to see one little girl who was so unselfish on Christmas Day." —The Pilot.

Girl (rushing into hardware store) —Quick, give me a mousetrap!  
Clerk—Just a minute!  
Girl—Don't stand there—I want to catch that man going down the street.

Clerk—Oh, sorry, madam. We haven't a trap that big.



## SHARING CHRISTMAS JOYS

All secrets are fun,  
But a gay Christmas one  
Is so full of joy that it twinkles and shakes.  
(Oh, guess what I'm buying,  
And guess what I'm trying  
To make. It is something nobody else makes!

There's a gift on that shelf  
And I chose it myself,  
Don't look in that cupboard; indeed, you must not.  
Now find me some string,  
And I'll wrap the last thing.  
It is something for you, and you'll never guess what!

All secrets are joys  
For girls and for boys,  
But secrets at Christmas just scamper and run,  
Where everyone living  
Is loving and giving  
And sharing, no wonder that Christmas is fun!  
—Nancy Byrd Turner, in Boys and Girls.

## JUST FOR FUN

"If an electric train was going 30 miles an hour and the wind was blowing 40 miles an hour would the smoke go forward or backward?"

First Student: "The smoke would go straight up."

Second Student: "It would go forward."

"You are all wrong, there would be no smoke from an electric train."

"I hear you advertised for a wife. Did you get any replies?"  
"Sure. Several hundred."  
"What did they say?"  
"Oh, they all said, you can have mine."

Customer: "Is this milk fresh?"  
Farmer: "Fresh? Three hours ago it was grass."

Said the pencil to the paper: "I dot my i's on you."

## IN THE WORLD OF BOYS AND GIRLS

### THE LITTLE SHEEP OF BETHLEHEM

By Elizabeth Thornton Turner

The little sheep of Bethlehem  
Were not afraid that night,  
When suddenly the gentle skies  
Grew strange with song, and  
bright;

When swift their shepherds went  
away

And left them, small and still,  
All huddled in a woolly heap  
Upon a lonely hill.

A peace was on the earth that night,  
Ah, very wide and deep;  
Perhaps they knew they need not  
fear,

Those blessed little sheep!

### CHRISTMAS IN OTHER LANDS

In Spain, we are told, many of the children are in the habit of hiding their shoes in the bushes on Christmas Eve, and early on Christmas morning they visit them, sure to find them filled with fruit and candy. It is not so cold out of doors on Christmas morning in Spain, however, as it is in some parts of the United States.

In France, also, the young folks take their shoes and put them in any convenient place, confident that they will be found.

In Porto Rico the Christmas decorations are not holly and mistletoe, as in colder climes, but poinsettias (those beautiful large red flowers), and bushes of ripe oranges. — Ex.

Texarkana, Arkansas.  
November 10, 1946

Dear Boys and Girls.

I am a little boy 11 years old. I go to church every Sunday. We take the Arkansas Methodist. I like to read the Children's Page. — Your friend, Travis Hall.

Teacher—Some fish travel long distances. Can anyone give me an example?

Scholar —Yes, ma'am. A goldfish. It travels around the globe every day."

A magazine writer says a dog fills an empty place in a man's life. This is especially true of the hot dog.

A small boy told his mother that he was going to be a preacher when he grew up. She asked him why.

"I'll have to go to church anyhow," he said, "and it a lot harder to sit still and listen than it is to stand up and yell."

A business man in a small town campaigning virorously for election, was congratulated for his civic spirit. "It's not the money of the honor I want," he said, "but if I'm elected, I staid a good chance of getting a telephone put in at my house." —Ex.

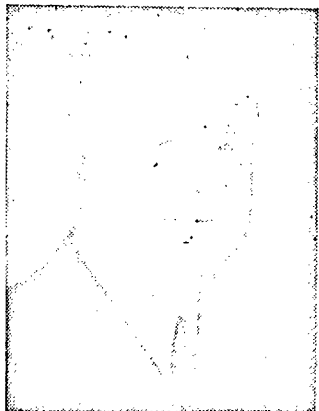
A Scot who had worn the same hat for 15 years decided with a heavy heart to buy a new one.

Going into the only hat shop in the neighborhood he said: "Well here I am again."

## BISHOP SELECMAN'S STATEMENT ABOUT "PROHIBITION CRANKS"

My attention has been called to an editorial comment in an Arkansas daily paper on a remark I made at the North Texas Conference on the liquor question.

The quotation was substantially correct as far as it went, but it did not go far enough. Therefore, the impression may be quite different. It is true that I argued against two extremes in the pulpit. One was becoming a mere crank and indulging in repeated harangues on



prohibition, thus weakening one's position. The other extreme is guilty silence in the presence of the most colossal evil that ravages the earth today. There was no aid or comfort to the enemy in my message.

It is not my desire to boast or to claim undue credit for my position on the liquor question. However, I affirm that from my early ministry until this day I have stood on the firing line of temperance, local option and prohibition. For years I was chairman of the Texas Drys. To paraphrase Winston Churchill's warlike address, let us fight this foe on the beach, on the highway, in the city and in the country, in the home and in the church, in society and in politics, in business and in education.

This is no time to hesitate or retreat. The liquor traffic is "the devil's best friend and God's worst enemy." And as for beer, I once heard Sam Hadley, the converted drunkard, say, "There was a holiday in hell when beer was invented." And a great authority declares, "Wine is a mocker. Strong drink is raging, and whosoever is deceived thereby, is not wise." This may include the author of the editorial mentioned above.

## GENERAL BRADLEY ON INTERNATIONAL SUNDAY SCHOOL COMMITTEE

CHICAGO — (RNS) General Omar Bradley, administrator of the Veterans Administration, Washington, D. C., has accepted membership on the committee of 100 making preparations for the 21st International Sunday School Convention to be held at Des Moines, Ia., July 23-27, 1947, under the auspices of the International Council of Religious Education.

Dr. Walter H. Judd, Republican congressman from Minnesota, has accepted the chairmanship of the committee.

An attendance of 10,000 persons is expected at the convention according to the Rev. Carl H. Wilhelm, convention executive secretary of the International Council.

Who brings sunshine into the life of another has sunshine in his own. —David Starr Jordan.



## Prejudice Is Bad Business



Based on the speech by Eric Johnston, President of the Chamber of Commerce of the U. S. A.

OF ALL the social problems that face our country in this era of crisis, that of national unity is the most challenging.

We are all of us, in our several ways, seeking to preserve America. Millions of our sons did it on the battlefields with bombs and bayonets. But what all of us have in mind is not simply the physical preservation of our country. It is the preservation of those human values which are implicit in the word America — the freedom, the opportunities, the equalities, celebrated in our national songs and poetry and books and holiday speeches.

Race hatred and group intolerance simply do not jibe with any of the formulas of freedom so dear to the American heart. To the extent they are allowed to flourish, they threaten to change the American dream into a nightmare.

Let's not underestimate the threat. Race and group tensions are increasing to an alarming degree. Men and women who should know better — who do know better — allow themselves to mouth catch phrases of anti-Semitism and anti-foreignism, of anti-business, or anti-labor, anti-farm. Most of them are not themselves aware that they have been infected by the virus of intolerance which recently had the world writhing in the fever of war. Wherever they occur, episodes of violence are symptoms of pressures and emotions and maladjustments which are nationwide.

First we must confront the reality. Intolerance endangers not merely the small groups against whom it is directed but the country as a whole. The obstreperous hate-mongers and their stupid or frivolous fellow-travelers must be made to understand that it isn't smart to

rock the American boat in which they, too, are passengers.

If they achieve the calamity of race persecutions, they will drag America down to the barbarian level of Nazi Germany and we will pay for it in death and suffering and national degeneration, precisely as the Germans are doing today. Once the poison enters a nation's bloodstream, the entire population is doomed. Only 600,000 German Jews suffered through the triumph of Nazi barbarism — but the non-



Eric Johnston

Jews who suffered from it include the more than 70 million Germans!

If the day ever comes in this country when tolerance gives way to internal enemies and persecutions and discriminations, it will be the end of American civilization. Viewed from the narrowest vantage point of the nation's well-being,

quite aside from human and moral considerations, the growth of doctrines of race and group hatreds represents a major economic threat. America has prospered because it has provided avenues of economic expression to all men who had the urge and the capacity to advance themselves.

Freedom of the individual is the most vital condition for creative life in economy as in every other department of human existence. Such freedom is impossible where men are restricted by reason of race or origin, on the one hand; or, on the other, paralyzed by fears and hatreds of their neighbors.

There are some in our country — industrialists, white collar workers, laboring people — who hold to the myth that economic progress can be attained on the principle of an unbalanced see-saw. They think that if some groups can be forever held down, the others will forever enjoy economic privileges and prosperity at the end which is up. But it does not work that way. Such a policy merely tends to drag down the whole economic level. True economic progress demands that the whole nation move forward at the same time. Intolerance is a species of boycott and any business or job boycott is a cancer in the economic body of the nation.

The totalitarians who looked on us as "mongrels", as a chaos of clashing cultures learned their mistake. We always must remember that America is a nation made up of people from all lands. In the Metallurgical industry, it's never the purest metal that is the toughest. In order to make it tough, you have to combine it with other metals. We in America are an alloy of all the peoples in the world. Our ene-

(Continued on Page 16)

## Lo, Shepherds Watching O'er Their Flocks



Let Each Church Conduct a Week of Lay Evangelism Visitation in December

### IN DECEMBER

We will be mailing greeting cards  
We will be giving presents  
We will be raising money for the aged, homeless and helpless  
We will be engaged in Christmas festivities

### Why Not

Bring Gifts of Surrendered Lives to Christ This Christmas!

CRUSADE FOR CHRIST



### METHODIST HOSPITAL NEWS

Rev. R. E. Simpson became the superintendent of our Hospital following the session of the Annual Conference. Miss Harriet Poe, our former superintendent, returned to her home in Indiana.

During November there were 131 admission to the hospital; 23 babies were born (including two sets of twins), and at one time there were ten babies in our nursery.



The Lila Ashby Sunday School Class of Winfield Church, Little Rock, has ordered an "Air Conditioned Incubator" equipped with an oxygen valve. The incubator will be an added facility to the nursery, and the Lila Ashby Class is extended our thanks and appreciation.

Mrs. James F. Causey has joined our staff as dietician and will be in charge of the Dietary Department. Mrs. Causey is a native of Hot Springs and received her B. S. degree in Foods and Nutrition. The doctors have appreciated her work and have been sending us their patients who require strict diets. We believe Mrs. Causey is adding to the popularity of our hospital.

Mrs. L. W. Moffatt, formerly the house mother of Galloway Hall, Hendrix College, has become the Manager of our Bath House. She is well known over our Conferences, has a fine personality, and will be an asset to our hospital and bath house.

There have been three resignations—one because of sickness, and two to take other jobs. We have not employed others, but have combined these jobs by distributing their responsibilities among other employees.

During November we admitted patients from the following states: Michigan, 1; Ohio, 1; Georgia, 1; Washington, D. C., 1; Florida, 2; Missouri, 2; Illinois, 5; Virginia, 1; Wisconsin, 2; Louisiana, 2; Oklahoma, 1; Kansas, 1; Texas, 1; Maine, 1; and Canada, 1.

During the month we have admitted the following from over the state:

Mrs. De Lora Humphreys and Mrs. Gertrude Owens, both from Story; Mrs. Alma Babbitt and Mrs. Anna Allen, both from Glenwood; Miss Clara Mullins, Mrs. Gertrude Scoggins, Mrs. Hattie Smith, all from Norman; Baby Glen White, Oden; Mrs. Buford Stocks, Van; Mrs. Wilma Gaston, Black Springs; Mrs. Dona Phillips, Bigelow; Mrs. Ruth Pannell, Bonnerdale; Rev. C. D. Cade, Pine Bluff; Charles Wilkerson, Pocahontas; James Fawcett, Little Rock; Mrs. Pauline Childers, Prescott; C. W. Gatenby, and Mrs. Helen Parker, both from Malvern; Sam Davis and Mrs. W. A. Baldwin, both from Russellville; Mrs. Colon Muncrief, Royal; Mrs. T. M. Armstrong, Sheridan; and the following from Hot Springs: Mrs. Ozell Bishop, Mrs. Loretta Pittman, Mrs. Elizabeth Turner, Mrs. Noble Wall, Earl Calkins, Mary Lou Daly, Charles Lewis, L. T. Morgan, Mrs. Amy Heskew, Mrs. Dovie Hodges, Herbert Day, Mrs. Alta Strickland, Mrs.

Ruth Mooney, Dick Harrison, Grace Ann Reed, Mrs. Helen Harp, W. O. Hollenberger, Mrs. Aneita Butts, Charles Harmon, Mrs. Bertha Walston, James Berry, Mrs. Leta Mae Miller, David Parker, Mrs. Gladys Jarrell, Bob Pinson, Joe Ivy, Betty Sue Carter, Ralph Mackey, Mrs. Erma Jenkins, Mrs. Alene Snell, A. O. Bowman, Tom Grisham, Mrs. Nellie Madden, Mrs. Kathryn Jarvis, Mrs. Hattie Freeman, Mrs. Reb McGuire, Mrs. Laura Golden, Clay Watt, Mrs. Adelle McGill, Mrs. Blanch Mills, Mrs. Edmenia Austin, John Turner, Homer P. Smith, Cyrus P. Bean, Mrs. Anna Bell Garner, Mrs. Mary Lee Diggs, Mrs. Florence Brown, Miss Anna Jonas, Mrs. Emma Pittman, Mrs. Mary Peters, Mrs. Charlotte Gates, Mrs. Helen Thomas, Mrs. Margaret Randel, Elmer Robinson, Mrs. Jean Bodie, Mrs. Julius Walker, Mrs. Audie Jonas, Royce Flowers, James Flowers, L. E. Dunn, Mailen Kootsey, Mrs. Pearl Pogue, Mrs. Agnes Collins (widow of the late Dr. Collins, Rector of St. Luke's Episcopal Church), Mrs. Gertrude Bonner, Mrs. Margaret Hale, Miss Laura Bivins.

During November the hospital operated at 72 per cent capacity. This was the second largest month since it became the Methodist Hospital. There were 40 operations during the month, an increase of ten over the previous month and almost double the average for the last ten months.

The Board of Trustees will meet in Hot Springs on December 12th.

A gas fired boiler is being installed with the expectation of doing away with the coal problem for the future.

The bath house has given 627 hot baths during the month.—Annett Wood, Secretary.

The men and women that are lifting the world upward and onward are those who encourage more than criticise — Elizabeth Harrison.

### IT CAN BE DONE

#### An Investment in Christian Character

By M. Lafayette Harris, President Philander Smith College

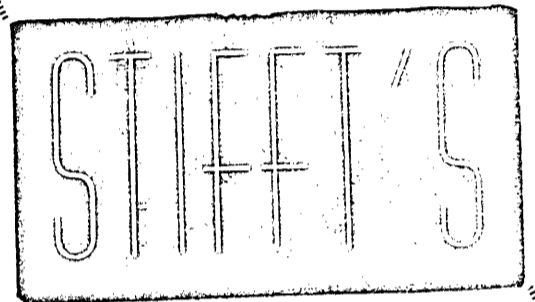
The October skies seemed clearer than ever on the morning of the 26th when Philander Smith's choir dismounted from its bus in Searcy, Arkansas, for a concert as a token of appreciation for what the North Arkansas Conference of the Methodist Church had done for the College on Race Relations Sunday. And so were the hearts of Bishop

Paul E. Martin, the ministers, a laymen of this great host of Methodists. Bishop Martin presented the president and the group at 8:00. The group sang two numbers, after which President Harris acknowledged the support which the Conference had given the College, and expressed appreciation for the opportunity to present some urgent needs. Immediately following his remarks, Bishop Martin presented an appeal for scholarships of \$1 each. Within less than ten minutes a total of twenty-five such scholars

(Continued on Page 14)

### BEAUTIFUL DIAMONDS FOR GIFTS!

SILVER & GLASSWARE



GIFTS OF JEWELRY

### THE FINEST OF WATCHES!

WITH EVERY  
GOOD WISH FOR

A MERRY CHRISTMAS  
AND A  
JOYOUS NEW YEAR



The m.m. Cohn company  
LITTLE ROCK

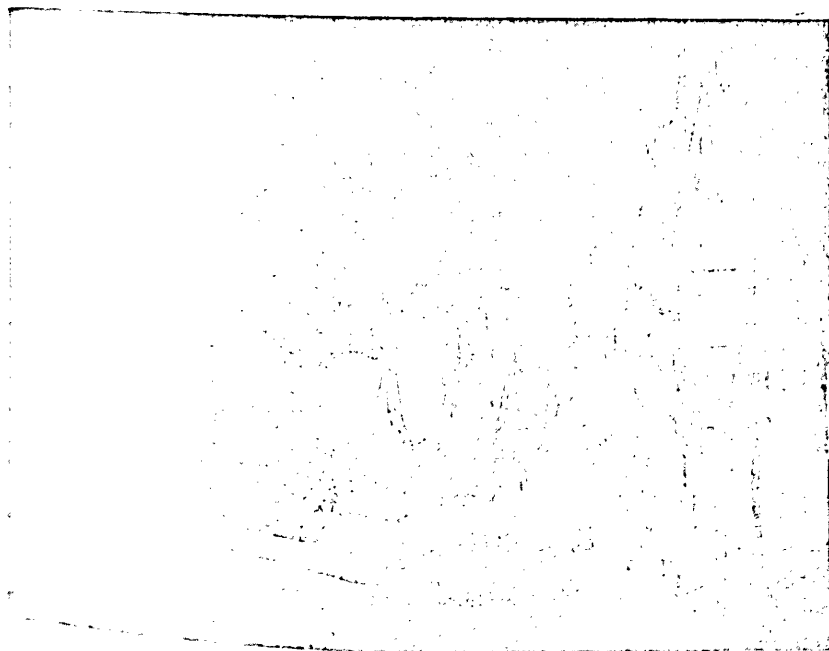


By ALFRED KNOX

This is our first experience with British made religious pictures and this one was a pleasant surprise.

**Answer:** There are several, but I am sure it is too late to book any of them. They include the Cathedral

Watch the final percentage of this Jurisdiction when the 50 districts not yet over the top reach their goals and when a thousand more local churches do likewise.— Board of Evangelism Bulletin.



the story of the healing of the man's son recorded in chapter of John. Most of apocryphal dealing with and customs in the nobility. The father learned through his son's tutor, has punished for going the master by depriving the privilege of being

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## Arkansas

## On A Wide Circuit

By W. W. REID

CHRISTMAS 1946

**M**Y friend, Benjamin Caulfield, has given me permission to use in this column two new Christmas poems from his pen. The first is entitled, "No Lesser Gift" and might be used as a hymn:

O holy Child, O Gift of Love  
From heav'n to longing earth:  
Like men of old, I treasure bring  
To celebrate thy birth;  
Not the crude toys my fingers  
shape,  
Not the words, not songs that  
die—  
Take, Lord, my hands, my heart,  
my life  
To ease a brother's cry.

Where men now stumble through  
the night,  
And yield to dark despair,  
Where sabres inharmonious clang,  
And fear builds strong its lair,  
Where hunger grows, and justice  
waned,  
Burn me in service, Lord;  
No lesser gift can give the world  
Thy Light, thy Life, thy Word.

The second is a lullaby—"Mary's Song"—and in it one feels the growing realization of the Mother that the welcome of the Angels, the Shepherds, and the Wise Men to the Babe is not the full story:

Rest, little Jesu: lay  
Your head on mother's breast;  
The evening shade comes gray,  
The sparrows crowd the nest.  
Sleep, little Jesu, sleep;  
May God my Jesu keep.

Rest, little Jesu: kind  
The cattle, soft the hay;  
Cold blows the distant wind,  
The morrow a darker day.  
Sleep, little Jesu, sleep;  
May God my Jesu keep.

Rest, little Jesu: hush  
Though bells and songs come near;  
O men will mock and crush  
Though God himself be here!  
Sleep, little Jesu, sleep;  
May God my Jesu keep.

### LIQUOR PROMISES UNKEPT

It promises moderation and declares to the neophyte that he will be very temperate; it carries him onward to vomiting excesses, and confers "wounds without cause," gained in an ignoble "war of the members."

It promises "escape" from the passing day of disappointment or sorrow; it gives a stone-bound cell in the prison of habit.

It promises obedience to law, and claims protection for its legitimacy; it then pushes into the vocabulary of the people such terms as "moonshine," "hip flask," "bootleg," and "blind pigs".

It promises the youthful collegian that it will make him appear

"smart" before the campus community; it gives him ere long the repute of a drunken fool.

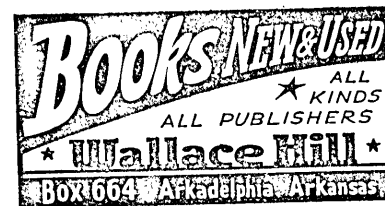
It promises to be a gift for Christmas that will make a Savior's birthday a joyful date; it gives a blighting contradiction to the sacred holiday, turns the greatest festival into the greatest scandal.

It promises to be a medicine for the body and to quicken nerves and tissues into a bundle of glad health; but it becomes a poison, disintegrating the physical organism and giving the spirit convulsions of despair.

It promises to be a rope cast to one struggling in the cruel currents of life; it becomes in many cases

the tool of the hangman, with a scaffold at the end of the rope.

We are not declaring that all drinkers experience all of these effects, or even one of them. but we do affirm that we have seen each one of these results in actual experiences, among our acquaintances.— The Voice.



**W**ITH the emphasis on stewardship of talents, time, and money, we dare not forget the basic stewardship of our lives—the stewardship of the soul.

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OF SOME DAY**



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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## FAYETTEVILLE DISTRICT MEETING

At ten o'clock Wednesday morning December 4, one hundred and eighty of the Methodists of the Fayetteville District met in the Methodist Church in Siloam Springs for a meeting of the Pastors of the District, and for the Officers Training Day of the Woman's Society of Christian Service. The two groups met together for the opening devotional led by the host Pastor J. T. Byrd. The Pastors then met separately for their meeting under the direction of the Rev. E. H. Hook, District Superintendent. Many encouraging reports were made by the pastors and helpful suggestions concerning the work of the Churches were given by the District Superintendent and others.

Mrs. Sam McNair of Fayetteville, District President of the Woman's Society of Christian Service was in charge of Training Day. Mrs. Earl Brown of Fayetteville, Vice-president, was given a Life Membership pin. Mrs. Miesenhimer of Springdale, District Secretary of Promotion was awarded a Life Membership Pin. Little Lance Thomas, son of Mr. and Mrs. Harry Thomas, was given a baby Life Membership.

Mrs. Oscar Evanson of Springdale who is Spiritual Life Leader for the district led a very beautiful and impressive closing devotional service. She called the officers of the District Organization and the presidents of the several Societies over the District to the Chancel for a service of dedication.

Mrs. L. R. Sperry, President of the Woman's Society of Christian Service of the Host Church was in charge of the local arrangements including the serving of the noon meal to the two groups.

During the day, the Pastors Wives organized a Preachers' wives Club. Mrs. J. T. Byrd of Siloam Springs was elected as president.

Rev. E. H. Hook, District Superintendent and Mrs. McNair furnished splendid leadership for the day. All in all, it was a very interesting and helpful meeting. — Reporter.

## WESLEYAN GUILD STUDIES INDIA

The Wesleyan Guild of Helena completed a study of India on December Second with a program and tea given by the president, Mrs. Garland Triplett, at her home.

Active group participation marked each session with special reports being made by Miss Ozelle Harden, Miss Bill Lanford, Miss Edith Anderson, Mrs. Etta Rider, Miss Margaret Stout, Miss Harriett Dickinson. Miss Vivian Ralph was in charge of the devotional meditations.

A better understanding of India was sought throughout the study of her economic and political problems, as well as her literature, music and art.

Local color was given the last session by the Indian costumes worn by the hostess and her assistant, Miss Helen Southard, the large display of articles from India belonging to Mrs. George Brumley, and the refreshments, which featured products of the far East. — Reporter.

## CHRISTMAS SONG

Phillips Brooks

*The earth has grown old with its burden of care,  
But at Christmas it always is young;  
The heart of the jewel burns lustrous and fair,  
And its soul of music breaks forth on the air,  
When the song of the angels is sung.*

*It is coming, Old Earth, it is coming to-night:  
On the snowflakes which cover the sod,  
The feet of the Christ-child fall gentle and white,  
And the voice of the Christ-child tells out with delight  
That mankind are the children of God.*

*On the sad and the lonely, the wretched and poor,  
That voice of the Christ-child shall fall,  
And to every blind wanderer opens the door  
Of a hope that he dared not dream before,  
With a sunshine of welcome for all.*

*The feet of the humblest may walk in the field  
Where the feet of the holiest have trod;  
This, this is the marvel to mortals revealed  
When the silvery trumpets of Christmas have pealed  
That mankind are the children of God.*

## EMMET SOCIETY STUDIES INDIA

The Lula McSwain Society of Christian Service has completed a very interesting study on India.

The first three meetings were held at the church and the final session met in the home of Mrs. Frank Halton, Jr., who taught the course of studies.

The guests were greeted at the door by Mrs. Holton who was dressed in an Indian Sari.

Mrs. Andrew Holland brought the devotional and Mrs. Holton discussed the food, religion and education of the Indian people.

In the dining room, where the ladies were invited to sit on the floor, as there were no chairs, an Indian "Melee" was served. The ladies were asked to sit on blankets, and a white cloth was used in marking the places. When the ladies were seated, they were assisted in washing their hands. The Indian food was eaten with the fingers of the right hand and drinking from the tea cup was from the left hand.

The refreshments were based on products of India, tea, coconuts, peanuts, raisins and spices.

Those taken part on the programs other than Mrs. Holton were: Mrs. T. L. Garland, Mrs. J. B. Youmans, Mrs. Scott Ross, Mrs. Ramey Garland, Mrs. Andrew Holland and Mrs. J. M. Jackson.

## URGES FEEDING OF WORLD NEEDY

Urging continued feeding of the needy of Europe and Asia after the closing of UNRRA on December 31, Dr. Ralph E. Diffendorfer, executive secretary, has sent the following telegram to Secretary of State Byrnes, on behalf of the Board of Missions and Church Extension of the Methodist Church:

"The Administrative Committee of the Division of Foreign Missions of the Methodist Church in formal action today (Nov. 20) expressed its concern in the closing of UNRRA.

## W. S. C. S. ACTIVE IN INDIA

Word comes from India that the Woman's Society of Christian Service, organized in hundreds of the Methodist churches across the land, is proving an effective channel for Christian activities by women. In Bareilly there is a society of Christian women who go from house to house teaching Christianity to women; they recently sponsored a "mela" and raised 130 rupees for African missions. Throughout the South India Conference women are in meetings concerning the betterment of rural and city homes, and in Bible and worship classes. The Raewind society held a "home improvement competition" with prizes for clean homes, homes with vegetable and flower gardens, better storage for grains, etc.; as well as conducting a baby show, and a public health demonstration. The Methodist women of Kolar, under the direction of trained nurses, visit the nearby villages where they teach simple hygiene, comb children's hair, treat wounds, sore eyes, and scabies; and provide garments for the very poor. One circuit in the Bastar State had a gathering of 140 women to study the needs of women throughout the world; another circuit had forty women, and another sixty women — each group holding a "Christian mela" or religious fair and festival.

on December 31 without adequate provision being made to provide for a United States agency to continue the feeding of the world's hungry. I am directed to inform you that the Committee voted urging that the United States delegation at the United Nations support the plan for the continued feeding of the world needy advanced by the Hon. Fiorella H. LaGuardia, and further urging that some provision be included in the final plan for inspection on the international level to assure equitable distribution of foodstuffs. We urge you to give strenuous support to this program."

## CONFERENCE ON COUNSELLING, GUIDANCE

A workshop and conference on counselling and guidance was held at Allen High School, Asheville, North Carolina, on October 24-26, with forty-four delegates from thirteen Southeast Negro and white schools of the Woman's Division of Christian Service participating. The conference was planned and conducted by Miss Muriel Day, executive secretary of Educational Institutions. Mrs. J. Dale Stenez, secretary of Spiritual Life, Western North Carolina Conference Woman's Division of Christian Service, led in the worship services.

Dr. M. Eunice Hilton, dean of women, Syracuse University, and Dr. Idabelle Yeiser, educational consultant, Philadelphia, who led the guidance conference at Paine College last spring, returned to direct the study and discussion of the use of tests in counselling and curriculum planning. The results of the workshop and discussions were summarized by the findings committee in this statement: "The delegates take away not only a list of testing materials and techniques for using tests, but also the proper attitudes necessary to interpret correctly what the test scores show when these scores are placed against the unique and complex background that each student has.

As a result of a discussion led by Dr. Yeiser on "The Curriculum and Intercultural Education", a committee was formed to study and recommend ways in which the schools might actively participate in situations to bring about better intercultural understandings.

Representatives from the various schools gave reports on the progress which they had made in their guidance programs as a result of the conference last spring; and it was recommended that another conference be held next fall to consider remedial reading and study techniques.

## QUILTS FOR THE WAR VICTIMS

Clothes of all kinds are needed just as desperately by the people in War-Torn lands as they were last winter, the relief agencies say. For one thing U. N. R. R. A. will close up soon and it will be all the more imperative for the churches to continue, and to redouble their shipments. Bed clothes are sorely needed too, and here is where many women whose families wore their clothes to rags, might help especially.

With all the dozens of quilts that adorn our beds and take up space on shelves in summer, cannot we spare one or two? Or perhaps you have the tops, not yet made up. Get your friends together and quilt them as fast as you can. If you can't quilt them soon let me know and I can get them quilted. Send quilts, clothes candles, pots and pans to "United Church Service Center," 1735 S. Vandeventer, St. Louis, Mo.

The clothes should be clean and mended. Send now and keep on sending, thereby saving many lives. —Ethel K. Millar, Secretary of CSR.

# CURRENT NEWS IN ARKANSAS METHODISM

## A STATEMENT TO LOCAL CHURCHES

At the recent session of the North Arkansas and Little Rock Annual Conferences identical resolutions were adopted by those bodies dealing with financial assistance to be given by local churches to promote the program of Christian work with Methodist students attending institutions of higher learning in the State of Arkansas. The resolution follows:

"We recommend that each local church within the conference be requested to contribute \$5.00 for each constituent of that church attending a college or a University in the State of Arkansas; that this money be forwarded directly to the Methodist Church where the student is attending school; that this money be used by the church receiving it for a student program of Spiritual Ministry to College Youth; and that the Church receiving the funds report annually to the Conference Board of Education, stating the amount received for this purpose, the source of the contributions, and the manner in which the money was expended."

The purpose of this resolution is not to demand contributions from churches but to suggest to them a means by which they may follow their young people with the ministry of the Church into the college situations over the state. It should be evident that the financial burden of this ministry should not be borne altogether by the local Churches in college centers.

May we urge that this proposed plan be given careful consideration by each local church, and that participation in this program be undertaken at the earliest possible date.—Earle Cravens, Chairman, Board of Education, North Arkansas Conference; Aubrey G. Walton, Chairman, Board of Education, Little Rock Conference.

## MEETING OF COUNCIL OF CHILDREN'S WORKERS

The quarterly meeting of the Methodist Council of Children's Workers met Nov. 15, at the First Methodist Church, Little Rock. The chairman, Mrs. M. H. Spillyards presided.

The main feature of the evening: The Purpose of Visual Aid. The ten purposes given by Miss Fay McRae, are as follows:

1. Waken interest in a unit.
  2. To feed ideas in a group for discussion and work.
  3. Bring information that groups do not have.
  4. Bring intercultural understanding which class does not have.
  5. To impress ideas which have already come to the group.
  6. To summarize ideas in the thinking of the group.
  7. To move group from and beyond the place they have now reached.
  8. To bring group to a decision.
  9. To test the learning of the group.
  10. Recording experiences.
- Mrs. A. S. Ross, Junior Department Superintendent of Winfield Methodist Church gave three ways to use Visual Aid with Juniors:
1. Lesson Story.
  2. Worship.
  3. Projecting their own pictures

## SEARCY DISTRICT ORGANIZES MONTHLY SUB-DISTRICT PREACHERS' MEETING

Fourteen pastors of the lower end of the Searcy District met in Bald Knob on Monday morning, December 2nd, with Rev. H. H. Griffin, district superintendent, and organized a sub-district Preachers' Meeting to be held each second Monday of the month with Searcy as the central meeting place.

Rev. Harold D. Womack, pastor of the Bald Knob Church, was elected chairman of the group and Rev. Jesse Lee Johnson, pastor at McCrory, secretary.

At this first meeting Rev. Jesse L. Johnson opened the meeting with a devotional. Other speakers were Rev. C. N. Guice, of Searcy, who gave a book review of recent books which he had read and considered helpful; Rev. Thomas W. Whiddon, of Cabot, who spoke concerning Youth Work; Rev. Oscar Patty, of Augusta, who represented the Adult Work and the Mission Study Book; and Rev. H. H. Giffin and Rev. Ralph Hillis, pastor of First Church Heber Springs, who presented the Hendrix College Endowment Campaign.

Although there was a program, it was not followed so closely that those present did not feel free to express themselves and to join in the fellowship. It is hoped that this new organization will prove quite inspirational to the members of the group and helpful to them in their work.

After lunching together the group adjourned to meet again on the second Monday in January at 10:00 o'clock at Searcy.—H. D. Womack.

## M. Y. F. MEETS AT CABOT

The Methodist Youth Fellowship of the south end of the Searcy district held its regular monthly meeting at Cabot on November 26. Approximately fifty young people assembled in the auditorium. An interesting program was given by the young people of the Cabot Church. Afterwards the entire group was entertained with several games and refreshments were served.

A nominating committee was appointed to nominate officers for the ensuing year. The following officers were nominated: President, Jack Wiseman, Searcy; Vice-president, Anna Lou Garrison, Beebe; Secretary, Bettie Jean Ingram, Ward; Treasurer, Anna Carolyn Roe, Cabot; Reporter, Floy Jean Stephens, Beebe. These nominations are to be voted on at the next regular meeting which will be held at Beebe during the month of December.—Floy Jean Stephens, Reporter.

from the theme the group may be studying.

Miss Fay McRae gave the interpretation of two versions of the film "The Christmas Story" shown by Miss Margaret Marshall.

The following churches were represented: Winfield, White Memorial, Highland, Capitol View, Scott Street, Pulaski Heights, Duncan Chapel, St. Marks Chapel and The Little Rock Methodist Council.

Miss Theresa Hoover dismissed with prayer.—Mrs. Bessie Rumph, Secretary.

## METHODIST YOUTH FELLOWSHIP ELECTS NEW OFFICERS

The Youth Department of the Morrilton Methodist Church has elected the following officers for the ensuing year: President, Nita Sue Davis; Vice President, Joyce Hays; Secretary-Treasurer, Marylou White; Pianist, Jo Lee Fleming; Chairman of Commission on Worship and Evangelism, Charles Parette; Chairman of Commission on World Friendship, Sunny Jo Kirkpatrick; Chairman of Commission on Community Service, Fred Hanna, Jr.; Chairman of Commission on Recreation, Betty Montgomery.

Rev. Garland C. Taylor, pastor, conducted a Candlelight Installation service Sunday night for the new officers. Others who participated in the service were Mr. and Mrs. Earl Bentley, Counsellors; Mrs. Ray Jones, Miss Maxine Stover, Thomas Earl Massey, Bliss Montgomery, Teachers, and Mrs. Maurice Lanier, Superintendent of the Youth Department.

The newly elected officers met on Monday evening at the home of Mrs. Ray Jones to discuss plans for the year's program.—Reporter.

## NEWS FROM SMACKOVER

On Friday, November 8, the Smackover Church enjoyed a church fellowship dinner in the basement of the church. After dinner a song service was led by Roy Price. J. W. Boyd, chairman of the Board of Stewards, spoke in appreciation of the return of the pastor, Rev. W. R. Burks, and Mrs. Burks. Brother Burks spoke of the work accomplished during the past three years and the hopes for the future.

The congregation then retired to the church auditorium to hear an address given by Iqbal Singh, a student at Louisiana Polytechnic Institute, and a native of the province of Panjab, the city of Okara. Mr. Singh spoke on the social, economic and political conditions of his country. After the address Mr. Singh answered questions from members of the congregation.—Reporter.

## DYESS HAS UNION THANKSGIVING SERVICE

All the churches in Dyess joined in a union Thanksgiving service at the Methodist Church Thanksgiving morning at ten o'clock. The church was beautifully decorated with autumn leaves, chrysanthemums and candles.

A choir composed of singers from all the churches, under the direction of Rev. A. C. Stark, pastor of the Methodist Church with Mrs. P. B. Wood at the piano, led the congregation in singing hymns of all churches.

The Rev. Mr. Gallup pastor of the Baptist Church read the scripture and led the congregation in the responsive reading. The Rev. Mr. Appling gave the prayer, and the Rev. Mr. Nichols pastor of the Assembly of God delivered the sermon. There were 150 present. This was indeed a great Thanksgiving service that will be remembered a long time in Dyess.—Reporter.

## ELBERTA SUB-DISTRICT YOUTH FELLOWSHIP

The Elberta Sub-District Methodist Youth Fellowship met Thursday, November 21, at Nashville for its regular meeting with a total of 110 young people present representing Murfreesboro, Bingen, Doyle, Sweet Home, Sardis, Delight, Antioch and Nashville.

The Nashville Youth Fellowship presented a very inspiring worship service on "Thanksgiving" and "Stewardship." Carolyn Dawley was the leader of the service and others taking part were Jacquelyn Johnson, Mary Ann Bradley, Kenneth Moody, Betty Jo Teeter and Helen Hughes. The Nashville youth choir was also present for the service.

Following the worship service, the sub-district president, Carolyn Wilson, presided at the business meeting. Jacquelyn Simpson of Dnerks, the secretary was absent and the president appointed Nancy Dawley of Nashville to act as secretary.

The preacher presented the plans for the worship services for the next three sub-district meetings. For January a service will be held launching the plans for the coming year. March will find the youth looking toward Easter and plans will be made using Easter as the theme. In May the new officers will be installed.

Since our sub-district counselor Rev. Joe H. Robinson and co-counselor, Rev. Eldred Blakley were moved from our sub-district, it was necessary to elect a new counselor and co-counselor. The council met before the meeting and elected Rev. Noel Cross of Murfreesboro as counselor and Mrs. Clyde Williams of Nashville as co-counselor.

Rev. Robert Core, the district director, was present and he introduced the new pastors in our sub-district. The new pastors are Rev. Noel Cross of Murfreesboro; Rev. Osborne White of Delight; Rev. A. N. Youngblood of Bingen, Rev. W. C. Lewis of Mineral Springs and Rev. R. A. Teeter of Nashville were returned to their respective charges. The district rural worker was also present at this meeting.

After enjoying recreation and refreshments, the meeting adjourned until January 16 when it will meet at Bingen at 7:30 p.m.—Carolyn Wilson, President.

## MEETING OF METHODIST YOUTH FELLOWSHIP

The Methodist Youth Fellowship of the Fort Smith Area met with the Alma M. Y. F. on Tuesday evening, November 19. The following churches were represented with 205 present: First Church Fort Smith, Goddard Memorial, Fifth Street, Second Church, Midland Heights, South Fort Smith, East Van Buren, City Heights, Van Buren, Mountain View on Kibler Circuit, Mulberry and Massard. The Thanksgiving theme was presented by Misses Alice Barnett, Eleanor Wood and Pricilla Boucher. Refreshments were served after the recreation.

The meeting in December will be held at Midland Heights Methodist Church, Fort Smith. The January meeting will be held at the First Methodist Church, Fort Smith.—Reporter.

## RECEPTION FOR REV. AND MRS. ROY BAGLEY

The Woman's Society of Christian Service and the Wesleyan Guild held a reception in the parlors of the First Methodist Church, Newport, Friday evening, November 22, honoring the new pastor, the Rev. Roy L. Bagley, and family.

Guests were greeted at the outer door of the church by L. H. Beaumont, newly elected chairman of the official board, and Frank Kaynor, member of the Board of Stewards.

Mrs. Lucian Daugherty, treasurer of the board, directed the guests into the large church parlor, which was most effectively decorated with a beautiful arrangement of autumn flowers.

In the receiving line were C. R. Garrett, Sam Brownlee, Brother and Mrs. Bagley and son, Ronnie, Mrs. W. B. Huff, president of the Woman's Society of Christian Service, and Mrs. Effie Rogers, president of the Wesleyan Service Guild.

During the evening group singing was led by Mr. Brownlee with Mrs. Wesley Bengel at the organ.

The Rev. Mr. Bagley, who was introduced by Mr. Beaumont, spoke on "Friendliness in the Church" and expressed his appreciation for the friendliness extended him and his family in Newport.

Several organ selections were rendered by Mrs. Bengel.

The guests were invited into the dining room where dainty cookies, olives, mints and Russian tea were served from a beautifully appointed white draped table which was centered with an artistic arrangement of fruit and giant yellow chrysanthemums.

Mrs. S. R. Phillips presided at the silver service, Mrs. L. E. Grubbs, Mrs. H. A. Young and Mrs. D. P. Under assisted—Reporter.

## HORATIO WELCOMES PASTOR

On Tuesday evening, November 12, a reception was held at the Methodist Church was held at the home of the pastor, Rev. W. B. Savage and his family. To welcome them for the third year, a program was given and in conclusion an hour of fellowship was held, during which time refreshments were served by the Woman's Society of Christian Service. Many friends were present for the reception.

Horatio is very happy to have the Savage family back with them again and another good year is expected by the church members.—Church Reporter.

## WHITE RIVER SUB-DISTRICT FELLOWSHIP MEETS

The Sub-district Methodist Fellowship, which was organized at Mountain Home on September 30, held their third meeting at Cotter November 25.

Following a Potluck supper held in the church basement the group went quietly to the auditorium for Thanksgiving service. Gene Williams from Cotter was leader of the program. The group sang "Come Ye Thankful People Come" and "We've a Story to Tell to the Nations." Other Bruner from Yellville gave an interesting talk comparing our people and the people of the Philippines and Japan.

After the program the group went to the basement for recreation. Ann Hawkins, Reporter.

## News About Hendrix College

### Goal Assigned For W. S. S. F.

A goal of \$250 has been set by Hendrix students for the drive they will conduct in February for the benefit of the World Student Service Fund. Fred Holt of Warren has been appointed chairman of the drive on the Hendrix campus.

Plans now call for the campaign to run a week. Teams of students will be organized to solicit contributions from the student body. The drive is under the auspices of the Hendrix Christian Association.

Last year the college raised \$125. Benefit basketball games and other special events are planned to help in the drive.

The chairman has appointed as a committee to help him in the campaign the following students: Bob Clark, Fort Smith; Lee McLean, Little Rock; Pat Henry, Conway; Anne Graham, Fort Smith; Eloise Nelson, Little Rock; Blanche Foreman, Conway; Zane Williams, Nashville, Pryor, Cruce, Morrilton; Charles McNew, Pine Bluff; Jo Nell Jones, Horatio; Juanita Metcalf, Conway; Jo Anne Stewart, Harrison; and Carol Beth Cade, Pine Bluff.

Miss Isabel Crim of St. Louis, director of the Southeast area of the WSSF, appeared on the Hendrix campus last week to assist in planning the drive.

### Scholarship Fund Increased

Jim G. Ferguson of Evanston, Illinois, has added \$1,000 to the scholarship fund established by him at the college in 1943.

Mr. Ferguson was commissioner of mines, manufactures, and agriculture in Arkansas from 1918 to 1924. He is now manager of the Accident Division of the Washington National Insurance Company of Chicago. With Mrs. Ferguson, he has made substantial contributions to several Arkansas colleges in recent years. The Jim G. Ferguson Book Prize awards are made annually to deserving members of the senior class. This prize is provided for by the income from a fund which the Fergusons established at Hendrix. The \$1,000 addition brings the Jim G. Ferguson Scholarship Fund to a total of \$6,000.

### Letterman Are Announced

Letters have been awarded at the close of the season to nineteen Hendrix football players and two student managers. The men have received black sweaters with orange letters.

The lettermen are Lee Moore, Sheridan; Leo Crafton, Jr., Conway; Joe Stevens, Ashdown; Walter Sorrells, Pine Bluff; William Farris, Conway; Pate Snapp, Walnut Ridge; Joe Carmical, Collins; Winston Faulkner, Dardanelle; Robert Reynolds, Conway; Albert Oliver, Little Rock; Arthur Cearley, Jr., Sheridan; Franklin Baxter, Sheridan; David Sibley, Conway; Roscoe Williams, Conway; Springdale. Lee and Jimmy McDaniel, Paragould. Managers are Barney Smith of Nashville and Harold Reutz of Gurdon.

### Mrs. Moffatt Resigns

Mrs. Luther Moffatt, who has been a member of the staff at

## SUB-DISTRICT FELLOWSHIP MEETS AT PERRYVILLE

The Sub-district Methodist Youth Fellowship of Perryville and Conway County met Monday evening, December 2, at 7:30 at Perryville for its regular monthly meeting.

A very inspiring devotional was given by the local group. The Musical program, directed by Miss Patsy Rickman, was based on recordings of the Upper Room. The service was made more impressive by the use of a lighted cross and Christmas scene in a darkened church. Bro. Womack of Plummerville gave the benediction. Miss Mary Lou Potteet was pianist.

The group participated in a series of very interesting games led by the director of the young people of the local organization after which they were served refreshments by the ladies of the Perryville church.

Joe Lee Fleming, vice-president, presided during the business meeting and Miss Mary Lou Potteet read the minutes of the last meeting. There were 97 members of the organization present representing Morrilton, Perry, Perryville, Plummer, Oppelo, and the Conway County Methodist Churches.

The next meeting will be at Morrilton January 6, 1947, at 7:30 p.m.—Thomas Hugh Moore, reporter.

Galloway Hall, woman's dormitory since January, 1944, has resigned in order to accept a position with the Methodist Hospital at Hot Springs.

Mrs. Moffatt came to Hendrix as assistant hostess upon the retirement of Mrs. J. W. House in August, 1944. She came to Conway from Crossett, where Mr. Moffatt was associated with the Crossett Lumber Company until his death.

No successor to Mrs. Moffatt will be sought for the present. Her duties will be assumed by Mrs. Sam B. Wiggins, who joined the Galloway staff last July. Mrs. Wiggins is the widow of the late Rev. Sam B. Wiggins of Jonesboro.—Kenneth Parker.

## HENDRIX CAMPAIGN NEWS

### Students Launch Drive

A drive among the Hendrix College students as a part of the \$1,000,000 campaign for the college was started in a rally held in the college's weekly assembly December 3. The drive on the campus is under the leadership of Thomas Mills of Conway, president of the student body.

Speakers for the rally were Dr. C. M. Reves, director of the campaign, and Dr. Matt L. Ellis, president of the college.

Chairman of the teams which are directing the campaign are as follows: Virgil Bell, Mena; Joe Gallegly, Corning; Earlene Brown, Springdale; Dorothy Mitchell, El Dorado; Martha Stewart, Blytheville; Nancy Penix, Jonesboro; G. B. Ames, Paragould; Frank Rhodes, Osceola; Jack Northington, Conway; and Bob Bransford, Lonoke.

### U. Of A. Students Contribute

A check for \$250 from a group of Methodist students at the University of Arkansas as their part in the campaign has been received by Dr. Matt L. Ellis. The check was presented by Herbert Hanna of El Dorado, a university student, in services at the Central Methodist Church of Fayetteville.—Reporter.

## Since The Election Is Over

The November election cleared up many issues. It is now a matter of record that our people believe in America and in the traditional American way. They want the state to remain servant and not become master. They want the democratic process, constitutional government and the dignity of individual citizen perpetuated. They don't want foreign ideologies. They want government by law — not by men nor bureaus nor decrees. They want capital "F" Freedom preserved and expanded.

Spiritual Mobilization expects a great number of recruits — ministers who had not faced the issue of the seriousness of recent trends but who, since the election, are more realistic about what has been happening to capital "F" Freedom in America. We shall commend and criticize the Republicans as we did the Democrats — always at the level of principles and never on a basis of partisanship. Our single interest continues to be capital "F" Freedom. Concerning Freedom the election gave new hope but we must not take its future for granted.

It is time to speak plainly about Communism. A new book, "Blueprint for World Conquest" published by Human Events, Inc., has recently appeared and should be read. I was impressed by a recent pamphlet on "Communist infiltration in America" and sent a copy to many who will be reading this column. I am perfectly sure a lot of preachers have been unknowingly fellow-travelers and have been used by communists. I recently preached a plain-spoken sermon "Consider Communism Carefully" in my own First Congregational Church of Los Angeles pulpit and will be glad to send a copy to any who make request. Let the clergy of America take leadership in stamping out this anti-God menace which has been entertained in high and supposedly respectable places.

Comments and suggestions are respectfully requested and will be appreciated. May we send you tracts and bulletins? Are you ready to make common cause with us? May our traveling representative in your area call on you? Clip and mail coupon below today.

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(If you are not a clergyman, clip and send this column to your minister.)

# I Found Hope Amid Wreckage

By GASTON FOOTE, Dayton, Ohio

As the sun was sinking over the monotonous wastes of devastated Cologne, Germany, my traveling companion and I found what seemed to be an inhabited pile of rocks. I knocked at a door that was still standing and presently a young lady some twenty-seven years of age, stood before us. We told her that we were visitors in Germany and were curious to see how people could live amid such devastation.

When she seemed reluctant to talk I said, "As an American you may be assured of my sympathy."

"Sympathy!" she said, "that's the first time I ever heard an American say it."

When I had convinced her of my sincerity, we were invited in and were amazed to find three rooms still intact though the roof was heavy with debris.

Her name was Mrs. Junkermann. She and her husband had been married some eight months. Also in the home was a younger sister, about twenty years old, and their father, Josef Kogl. Imagine our surprise when Mrs. Junkermann informed us that both she and her husband were doctors of medicine; and, as if this were not enough, our further surprise when we found that the father was one of the leading architects of Germany.

Josef Kogl had been a well-to-do architect before the war. He had had a magnificent home with a beautifully landscaped garden and a swimming pool in the rear. But the home had been destroyed by bombs and his wife had been killed.

He had remembered that awful night in 1944 when consciousness came back to him and he extricated himself from falling stones and timbers to find his wife dead. His two daughters were in the University of Munich at the time. And now he lives in the three basement rooms of his former palace, with his daughters and son-in-law.

Heinez Junkermann, the son-in-law, had been a student of medicine, in 1937, when he was drafted into the army. He had been wounded only once, during the latter days of the war when the German troops were retreating from Italy. He remembered the bullet that wounded him was from the rifle of a German Gestapo whose duty it was to back up the line and shoot those who insisted on retreating. After his recovery, he went back to the University of Munich, married and finished his medical studies.

"Why did the intelligent German people follow such a madman as Adolph Hitler?" I blurted.

Mrs. Junkermann answered, "They could not help themselves. There was enough truth in Hitler's program to cause indiscriminate thinkers to follow him, but many of us, though seeing the falsehood in the propaganda, could do nothing about it. The Gestapo frightened us into submission. The newspapers were censored, radio programs were censored, our conversations were censored. We could not know the truth. For instance, my sister and I lived in Munich just a few miles from Dachau, and while we knew of the concentration camp there we

had no idea of what was happening. We would ask our friends what had happened to the Goldbergs or the Fensteins, but no one seemed to know. We had no idea they were being killed within a few miles of where we lived. The Gestapo kept an unsheathed sword in our sides day and night and one false step meant prison."

"There are three groups in Germany today," Dr. Junkermann was saying. "The older generation has lost hope. They have nothing to live for. They never were completely converted to Nazism, but now with the wrath of the world against them, with economic devastation about them, they have lost hope. They don't seem to care what happens any more. The young generation was thoroughly Nazi. Many young people still believe in 'Duetchland uber Alles'. Hitler came to power when they were too young to carefully weigh the truth against the falsehoods, and the propaganda machine was very effective with them. The hope of Germany is in the generation in between. While we were helpless, many of us could see that Hitler was soon to betray us. We shall not ask any favors or concessions. We ask only the right to live and show the world that we can live in peace with other nations of the earth."

For two hours we talked together in the dimly-lit living room — here in the midst of acres of rubble. When we went to our car, all the members of the family accompanied us. As I told Mrs. Junkermann goodbye, she said, "Thank

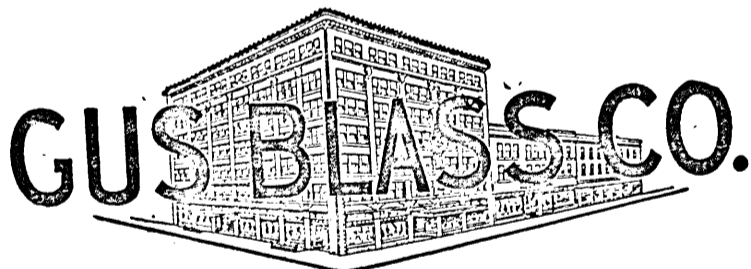
## IT CAN BE DONE (Continued from Page 8)

subscribed by churches and individuals. In addition to this, and in true Methodist style, Bishop Martin suggested that an offering be taken. The response was spontaneous, and \$477 was reported. On Saturday morning, November 2, before the Little Rock Conference at Hot Springs the skies were gloomy, and a heavy downpour all but prevented arrival of the choir. Even so, a total of twenty-one scholarships or \$3100 were pledged, in addition to a cash offering of \$218.

We are grateful to the leadership of Bishop Paul E. Martin in this unusual accomplishment. We count ourselves fortunate to have this spirit permeate Methodism in Arkansas. This is also definite evidence that the best, and possibly the only procedure for solving our problems must be arrived at by working together at a common and worthwhile task where we are. Certainly if the problem of ignorance and its concomitant evils is to be really tackled, it must be tackled by us in our own communities. These scholarships are making possible a full year of college work for forty-six young people. This shows IT CAN BE DONE!

Be not afraid of going slowly, be only afraid of standing still. Chinese.

you for your interest. We can work with our heads, our hands and our hearts with the good people in the nations of the world, and seek to build a world of peace." Her hope amid hopelessness has been a boon to my flagging faith.



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## THE STORY OF CHRISTMAS TREES

By Richie Waddell

The custom of Christmas trees started in Alsace along the Rhine about 1646. It picked up lights in its travels through Germany and found itself lit up and decorated with candles, ornaments and other trinkets in Finland, where they had their first tree about the year 1800. Denmark started using the tree at Yuletide ten years later, with Sweden following suit in 1817, and the other Danish country, Norway, taking up the custom in 1828. Austria, then part of Austrian-Hungarian empire, had its first Christmas tree in 1817, when the occasion was a national celebration with the then popular Princess Henriette lighting up the first candle before a large and admiring audience.

In 1841 the tree had crossed the English Channel, where Queen Victoria's husband started the custom which had long been a Yuletide custom in his native Germany.

The first Christmas tree in America is often credited to a Dutch family living in Wooster, Ohio. Fred Imgard, a settler in America, lit his first Christmas tree in our new world on the Holy Eve of 1847. It was a young spruce tree cut down from his own garden.

The first Christmas tree displayed in an American church was in Cleveland, Ohio, in 1851, and caused much unfavorable comment among the parishioners and town folk. The pastor, the Rev. Henry Schwan, was caused so much embarrassment by his first church tree that he wrote letters to other clergymen asking their opinions of the custom. To his amazement, most of the answers found other American pastors not knowing about the Christmas tree custom.

To the young minister, not long here from Europe, it was surprising and dismaying news. To add further to his chagrin, many pastors and church laymen believed that the tree custom was of pagan origin. Strangely enough, Schwan found in his research that early Egyptians had used a palm tree for a decoration at their celebration for the ending of the year.

The palm tree sprouted a new branch each month, and hundreds of years before Christ, these Egyptians would cut down a tree with twelve branches on it and give it an honor place in their celebrations—each branch of the tree to symbolize a month and the tree to show the passing of another year.

But the real Christmas tree of Christian times and lands became a symbol on the very night that a tiny babe was born in a manger in Bethlehem.

The legend stated that the Holy Night when our Lord was born the creatures and trees of the forest were aware and present for the momentous occasion. One tiny spruce tree was all but hidden from view by its giant neighboring trees. But, according to the story, the stars above took pity on it and dropped down a cluster of stars to light up its branches in a blaze of glory. And the child in the manger saw the shining tree and blessed it with a smile.

So from then on the evergreen has become a symbol of our Father's everlasting love, and today the custom of Christmas trees is a part of Christmas celebrations among Christians in all Christian lands during the Holy Season of Yuletide. —In Zion's Herald.

## TRIBUTE TO KOREA MISSIONARIES

A tribute to the work of Methodist missionaries of the past half-century or more in Korea recently came to the Board of Missions and Church Extension of the Methodist Church from a military officer, associated with the military government there. He said:

"Initially I was struck by how strongly people remember the personality and character of Methodist missionaries who had formerly been in that area. After I had worked and come to know a great many Koreans, I concluded that the people who were outstanding in ability and character were those who had been trained by Methodist missions. In my opinion your organization has made a great contribution to Korean national life.

"In assessing the impartiality of my conclusions it may be of interest to you to know that I am not a churchgoer, and was, if anything, somewhat predisposed to hold missionaries in disfavor."

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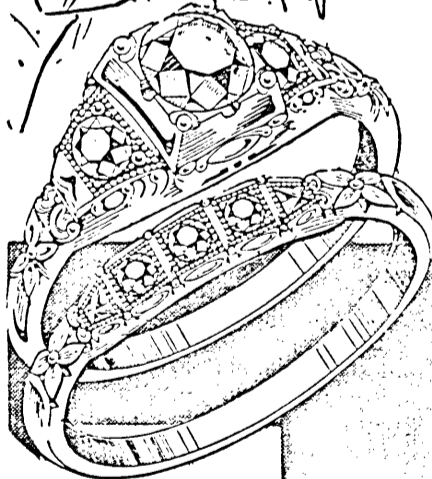
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# The Sunday School Lesson

By DR. O. E. GODDARD

## A MESSAGE OF LOVE (CHRISTMAS LESSON)

LESSON FOR DECEMBER 22, 1946

SCRIPTURE TEXT: Luke 2:8-20; John 3:16; I Corinthians 13; Ephesians 3:14-21.

GOLDEN TEXT: Thanks be unto God for his unspeakable gift. II Corinthians 9:15.

The lesson committee was wise in naming this Christmas message "A message of love." "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." (John 3:16)

God loved so — so much, so ardently, so intensely, so extensively, so disinterestedly, and so inexhaustively, that he gave — gave his best, gave his only begotten son, that whosoever will, may be saved! The genesis of Christmas lies in the loving heart of God before the world was. This love is fathomless. It is immeasurable. It is indescribable. It is inexpressible.

Paul prays that we might understand redemptive love: "For his cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Ephesians 3:13-21.

Paul pays a beautiful and timeless tribute to love: "Though I speak with the tongues of men and angels, and not have love, I am become as sounding brass, or tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I can remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself. It is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things. For now we see through a

glass, darkly; but then face to face; now I know in part, but then I shall know even as I am also known. And now abideth, faith, hope, love, these three; but the greatest of these is love. (May I suggest again that this chapter is worth anyone's time and profit to memorize it.)

### The Motivation Of All Christmas

#### Celebrations Should Be Love.

Every gift from parent to child should be motivated by love. Likewise every gift made by a child to a parent should be an expression of love. Christmas gifts from friend to friend should be love gifts.

Every carol, hymn, or anthem sung whether serenading from house to house, or in the sanctuary should be sung in love with a prayer that the singer may convey a message of love to the listeners. Love should be in all, over, and through all Christmas celebrations. If any spirit save that of love entered into the celebrations it would be an extraneous, discordant, irrelevant note in the Christmas symphony. Let love through all our acts run; let love fill and overflow every heart; let us incarnate as much as in us lies the love wherewith the Father loves us.

#### Christmas Incompatibles

Christmas is a sacred Christian holiday. Some things are indulged in on Christmas which are desecrations instead of celebrations, of the Christians' Christmas.

1. Inebriety and unseemly hilarity. To celebrate Christmas by getting drunk is horrible, heathenish, hellish. It is most in appropriate, ingenuous, ignoble perversion of a sacred fact ever conceived by depraved man or devils in hell.

2. Making it a day for coarse fun wicked and amusements is incompatible with the nature of the day. Anything that is a desecration of Sunday is a desecration of Christmas. Some American heathens do not seem to know that Sunday movies, Sunday baseball, Sunday bullfights, Sunday Airplane shows, are desecration of the Sabbath. Likewise they see no reason why such things should not be had on Christmas. I repeat again, Christmas is a holy day.

3. Excessive secularity. This has become so dominant, so overwhelming, that the sacredness of the day is greatly obscured thereby.

#### Some Compatibles

1. Beautiful programs of worship in every church, or a union program for small communities.

2. Family reunions where the love of God is made as predominant as the domestic love.

3. Do something that will enable you to retire Christmas night with a higher appreciation of God's love for us.

Will you try to celebrate Christ-

## PREJUDICE IS BAD BUSINESS

(Continued from Page 7)

mies learned that an amalgam of many ingredients can be stronger and more flexible than any one of these ingredients alone.

Let's not apologize for the amazing variety of our human material here in America. Let's not deny that there are differences in race and that our country has all the fifty-seven varieties of God's humanity. Let us merely make clear that these differences cannot be measured on any scale of good, better and best. They are all equally valid and all must continue to contribute to the magnificent mosaic of American life.

Subtract from the grand total of America the contributions of our racial and religious and economic minorities — and what remains? Subtract foreign-born Andrew Carnegie from our metallurgical industry; or David Sarnoff from American radio; or George Gershwin from our native music; or Marion Anderson from our concert stage; or Norwegian born Knute Rockne from our football; or Dutch-born Edward William Bok from publishing; or Russian-born Major de Seversky from American aviation; or Belgian-born Leo J. Beackeland from American chemical achievements; or slave-born Dr. George Washington Carver from biological developments. The temptation is to list hundreds who have thrown their particular genius into the American melting pot.

It is this vision of a society wonderfully rounded by reason of its many racial contributions — of an inter-nation within the borders of a vast nation — that should be brought home to every American child and adult. In pointing out our achievements to those who preach division and distrust we are protecting that part of our history that still lies in the future.

The danger today comes because existing prejudices are being stimulated by deliberate propaganda. It is that which we are called upon to combat with all the skills and energies that we have. The fight against intolerance is not merely our duty as decent human beings. It is the indispensable condition of our survival as free individuals and as a prosperous nation.

## ALABAMA METHODISTS PAYING OFF MORAL DEBT

MOBILE, Ala. —(RNS)—The Alabama Methodist Conference is paying off a "moral debt" of \$326,406 on the defunct Montgomery Memorial Hospital and has collected \$20,295.23 in the last nine months for this purpose, it was revealed here at the group's annual meeting.

Attempts to operate the hospital, which was built as a memorial to World War I soldiers, ended in financial disaster. In recommending that its debt be retired, however, the State Supreme Court decided that the conference had no legal authority to guarantee payment of the hospital bonds, which were issued in 1928.

Tuberculosis kills more young people between 15 and 35 than any other disease. Yet tuberculosis can be prevented. Help prevent TB by buying and using Christmas Seals.

mas in such a way as will be pleasing to Jesus Christ?

## MISS SKINNER ON TRIP TO AND B

NASHVILLE, T. Reporting on a field trip to Arg to the Methodist on Religious Edu Fields meeting in October 24, and the tour, Miss Ma rector of the D Methodist Gener education, declared t South America th opportunity for a evangelistic wor building of chu mented missiona Christian statesm development of further the devo al leadership ne churches, and so so for Christian of health, rura eation, and the

Specific recom Miss Skinner for continuous on the part of Board of Missi tension; evchan about promis should be reco tian education lowships; cont making religio sential part of new missiona personnel or b tinuous leade work be givenc ation and actio mittee.

The Joint Co Education in F posed of 28 m the General B the Board of Extension. Th Brazil and A countries to b er. When it she was to m was able to m Chile, Panam

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