

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

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NO. 47

Story Of Birth Of Jesus Told On Radio

THIS year radio listeners are to have the privilege of hearing the story of the birth of Jesus told on radio on one of the most remarkable programs radio has yet presented.

Each Sunday evening from five-thirty to six o'clock, the Goodyear Tire and Rubber Company sponsors the radio program, "The Sweetest Story Ever Told". While the names of the actors on the program are not given, the character of their work and the ultra, impressive manner in which the program is presented could be the result only of the work of artists of the highest order.

This year, beginning last Sunday evening, the sponsors of "The Sweetest Story Ever Told" will present the story of the birth of Jesus in four programs. The remaining three programs of the series will be given at 5:30 p.m. on Sunday evenings of the 7th, 14th and 21st of December. These programs are carried over the American Broadcasting Company.

Although this program is sponsored by the Goodyear Tire and Rubber Company, the commercials are reduced to a minimum. There is the simple announcement at the beginning and end of the program that it is sponsored by this company. There are no interruptions of the program.

The Christian church in America is indebted to the Goodyear Tire and Rubber Company for its venture of faith in this character of advertising. It is giving to America a high class program by actors who are artists and presenting a theme each Sunday that cannot but be a spiritual tonic to our nation.

Our readers should make special plans to hear the Christmas broadcasts on this program for the next three Sunday evenings. It is our feeling that they will bring an impressive, realistic presentation of the story of the birth of Jesus, which is the most beautiful story in literature.

One Reason For England's Desperate Situation

AT times it is not easy to understand the desperate condition in which England finds itself. We have recently been witnessing the disintegration of an empire that was once among the strongest of earth.

It might be easier to understand if we realize that the population in England and Wales is seven hundred thirteen per square mile, the most densely populated countries of earth. By comparison, other supposedly densely populated countries have a population per square mile as follows: Japan 498, Germany 371, India 245, China 100.

In the United States our population is forty-three per square mile. If our nation were as densely populated as England and Wales we would have a population of two billions one hundred and fifty-four millions plus. If Arkansas were as densely populated as England and Wales, instead of a population of less than two millions, we would have a population of thirty-seven millions, eight hundred thousand plus.

England and Wales, with a population of 41,600,000 have only 58,340 square miles of territory. That is only a little more than three thousand square miles more territory than we have in Arkansas. While Hitler was crying for "living room" for the German people, the population of Germany was only a little over half as many per square mile as that of England and Wales.

Angels Prepare The Way For The Christ Child

WE commonly think of John the Baptist as the forerunner of Christ. We think of him as the one who prepared the way for the coming of Jesus. Our Lord recognized the greatness of John the Baptist as a kingdom builder when he said, "Among them that are born of women there hath not risen a greater than John the Baptist." By his life, by his rugged ministry and courageous death, he did much to open the way for the life and message of Jesus.

Nevertheless, it was the high privilege of angels to prepare the way, not only for the coming of Christ, but also for the coming of John the Baptist, himself.

It was the angel, Gabriel, who appeared to Zacharias, a priest as he burned incense in the temple while people prayed outside. Gabriel came with the message that Elizabeth, the wife of Zach-

The angel of the lord came upon them . . . and the angel said unto them, fear not . . . for unto you is born this day in the City of David a Savior, which is Christ the Lord. Luke 2:9-11.

erias, would bear a son in her old age. This son was to be named John, the angel said. The angel's message further revealed that he would be "filled with the Holy Ghost, even from his mother's womb." Thus an angel prepared the parents of John, and through them others, for the remarkable child that was to be born.

About six months later this angel, Gabriel, "was sent from God" to the city of Nazareth to the home of Mary, who was soon to become the wife of Joseph. The angel announced to Mary that she, a virgin, was to become the mother of "a Son and shalt call his name Jesus." The angel said to Mary, "that holy thing which shall be born to thee shall be called the Son of God." It was an angel that prepared Mary for the surprising, but glorious privilege she was to enjoy, as the mother of Jesus.

When Joseph was disturbed over the strange thing that was happening to Mary, his wife to be, it was "the angel of the Lord" that appeared to him in a dream and revealed to him that Mary had been chosen of God to be the mother of the promised Messiah. Thus again an angel prepared the way for the coming of Jesus.

Again it was an angel, on the holy night of the Nativity, that revealed to Judean shepherds that Jesus had been born in Bethlehem. It was angels that filled the sky above them and sang that deathless song, "Glory to God in the highest, and on earth peace, good will toward men." It is quite fitting and proper that angels were the real forerunners of Jesus. Angels prepared the way for the Christ-Child.

Concerning The Circulation Campaign

THE annual Arkansas Methodist Circulation Campaign was fixed by our two annual conferences as January 11-18, 1948. Our ministers usually report the greatest measure of success when they promote this work during the time set by the annual conferences.

There are, however, instances when some charges, because of local conditions or the number of churches involved, wish to have their circulation campaign at an earlier date. For such charges the Arkansas Methodist office will be glad to furnish such promotional materials as it has in the past, such as envelopes, report blanks, lists of present subscribers, etc.

Materials can be had for the circulation campaign by mailing a card to our office with request.

Foreign Aid With A Christian Motive

AS it became apparent that war-ravaged Europe and Asia would not be able to recover economically and politically from the recent war without outside assistance, the United States, with other able countries, began to offer assistance. A poor agricultural year in the devastated countries of Europe and Asia increased the need for this aid, even for the very necessities of life — food, clothing and shelter. The amount of aid made available through loans and gifts is increasing, and will likely continue to increase for some time to come.

The American people, traditionally sensitive to other people's needs, are responding, as always before when their help was needed, magnificently and unselfishly. Trainloads and shiploads of needed goods are now going abroad. But with such huge amounts in foodstuffs, clothing, fuel, industrial goods, money, and other materials being sent overseas it might be well to seriously inquire as to our real purpose in such sacrifice. What motive, or motives, prompts such action at this time?

There are those who promote such sacrifices in the interest of "democracy." They remind us that two ideologies are fighting a "cold war" and that which we send abroad to the needy is but ammunition for the democratic forces at work stemming the tide of opposing ideologies. Some observers suggest that our sacrifices are being used in the international game of "power politics" as nations bid for support of other nations. Others would interpret our giving to the needy abroad as "good business." By the "Marshall Plan" we are giving our own economy a "shot in the arm" as created and stimulated markets abroad will seek our goods, thus insuring our own prosperity. Still others insist that one cannot understand the aid to Europe movement apart from politics, especially with an election year coming up.

These motives, together with others equally subtle, do not explain, we believe, the all but unanimous response for some kind of help for people everywhere who need help. Our people will respond to a governmental inspired "friendship train" or to a plea from a church sponsored relief activity simply because of the sense of brotherhood with those who are in need. This is giving that heals. It is to be hoped that the management and distribution in such activities can always be kept in complete harmony with the high motive which prompts such giving by the American people.

Out Of The Depths: God's Answer

By BISHOP PAUL B. KERN

(The following sermon was preached by Bishop Paul B. Kern on the "Church of the Air" of the Columbia Broadcasting System. Bishop Kern is the presiding bishop of the Nashville Area.)

THE French artist Millet has left to immortality a painting which has been called the perfect picture. It depicts two French peasants, a man and his wife, working in a harvest field just as the shadows of evening fall over the landscape. In the distance is the little village toward which they will soon turn their weary footsteps, against the skyline can be seen the tower of a simple church and the bells in the tower are ringing their call to evening prayer. The peasants have paused in the field and are standing with bowed heads as they offer their prayer to God. The picture reveals three of the great eternal, elemental facts of life—labor, love and God. There are experiences like this which come to us with rare and beautiful meanings which suffuse all life with burning reality.

Religion is in the center of such experiences. For many people, misunderstanding its nature, it has no such richness and marvel. There are those for whom religion is only a partial and marginal experience in life. It is a social custom inherited from bygone days and generations; it is a belief tenaciously held; it is an act of worship shrouded in mystery; it is a social program responding to generous human impulses; it is an affiliation with an organization which carries a certain religious respectability. With these limited conceptions of religion Jesus takes issue. There is some truth in all of them, but they are but fragmentary interpretations of the deeper realism that flows out of the Master's conception of what religion really means. To Him religion was life, life filled with the sense of the divine, life lived in the fellowship of God, abundant life which eagerly awaits all those who hear His voice and do His commandments.

The Psalmist was right when he wrote "Out of the depths have I cried unto Thee, O Lord." For him religion was the answer to the deepest need of the human heart, deep calling unto deep, and religion thus becomes the center and determinative experience of the human heart. It is God's answer to the hunger of the soul for Himself. We do not originate or create these spiritual quests of the soul. God puts them into our hearts and we seek Him just as the flower seeks the sun because its nature calls for sunlight. We are never more truly human than when, out of our humanness, we seek to lose ourselves in God. Thou has made us for Thyself and there is no other answer to the hungry hearted search of our modern day for reality, for peace, for joy save as we find it in Thy fellowship and in Thy will.

What is it that we human beings want? Have you ever stopped to figure out what you want supremely? Surely it is not some material gift; it is not some outward condition of life. When we are our best selves we know it is rather a spiritual blessing we want, a glorious sense of being in tune with the infinite and having the deepest needs of our life met radiantly and completely in God. I am going to suggest three hungers of the human spirit which are elemental and universal and to which religion only is the answer. For religion is never incidental; it is always vital and central and inescapable.

The first of these is the desire for a sense of personal value. I want my life to amount to something. I want to be in the creative center of things. My ego demands a place in the universe. It is true that this impulse may be abortive and utterly selfish. Along this path have gone the dictators and tyrants of the generations, but such is the perversion of a fundamentally true instinct. I want to know that I have significance, that my personality has upon it the stamp of a divine creator, that I am not merely compounded of chemical atoms, but that I am a soul touched with divine fire and with a rightful place in the universe of men and things. This

is not egoism or selfishness. It is the rightful appraisal of my true nature. I am not made for trivialities but for infinitudes. I am not a pawn in the hands of fate; I am a child of God linked with a destiny greater than myself.

- If I do not have this sense of value then life goes blind. I am overcome by a sense of futility. There is no meaning to existence. I am driftwood cast up by a restless sea of indifference; I have no worthy background and no future that is worth the struggle. It is only religion, and religion as interpreted by Christ, that lifts these human lives of ours into lasting significance, that gives arder to life, that strengthens our hands in moments of discouragement and keeps us fighting on because we are, with His help, assured of the final outcome. We are



BISHOP PAUL B. KERN

children of God and it doth not yet appear what we shall be, but with Him life grows and glows and victory awaits those who live in Him.

There is another fundamental urge of the human spirit. It is the desire for a sense of victory and power in the presence of life's bafflements and defeats. The universe often appears inhospitable, it seems bent on defeating us, it lashes the human spirit, disaster crushes, pain, and suffering seem to be our common lot. These are almost universal experiences. They await each of us along the trail of our years. There are three ways in which men may face life and its bitter and crushing load. They may go down before it and be beaten and crushed; this is defeat. Or they may keep their chins up and stoically face the worst, asserting that their head is bloody but unbowed; this is stoicism. Or they may face life breast forward and be unafraid and snatch from disaster victory and from sorrow joy; this is Christianity. The history of man's spiritual struggles is replete with the epic story of those who have conquered by the sheer power of an indwelling Spirit that would not yield. Triumphant they assert in the face of every overwhelming disaster the defiant words of the Letter to the Hebrews: "We are not the men to shrink back and be lost but to have faith and so win our souls."

Here is Paul in a Philippian jail chained to a soldier, lying in the filth and darkness of an unspeakable prison, but lifting his voice at midnight in song and counting himself privileged to suffer for the name of Jesus. Here is the Master himself facing the shadow of the cross which lay athwart His path. He is unafraid, no man can take his joy for Him, He grasps the nettle, He turns the crucifixion into an hour of triumph. All this comes only to those who know the power of life that is the gift of God. Men do not conquer life on their own, but with God in Christ they are more than conquerors because the Strong Man is by their side and they cannot be defeated.

The final aspiration of all men is for a sure word regarding the future. The wistful spirit of mankind, from the earliest days of re-

corded history, has peered into the future, seeking an answer to his quest for everlastingness and some definite assurance of life beyond the grave. The pyramids and hundreds of other tokens of primitive life reveal this universal longing.

Science has no answer, philosophy gives only a grand perhaps. Only in religion is the final word, and that word is only made possible to us through Him who said, "If I live ye shall live also." Our hearts eagerly await the day when we shall have again with us those whom we have loved and lost a while, when God shall make the circle of our earthly days complete in the heavenly light of his grace, when the last enemy shall be destroyed and we shall be forever with Him who loved us and redeemed us. It is through His gospel that life and immortality have been brought to light.

Jesus knew and understood this yearning of our frail human lives for a sense of permanence in the universe of reality. He quiets the trembling hearts of His disciples: "Let not your hearts be troubled." He assures them of a refuge from life's temporariness and insecurity: "In my Father's house are many mansions." He promises a personal interest in their future: "I go to prepare a place for you." He offers them eternal comradeship with Him through endless ages: "Where I am ye shall be also." He pledges His sacred honor to the integrity of His promise: "If it were not so I would have told you." As Livingstone said of another promise of Jesus: "That is the word of a gentleman and I can trust it." And so the deep hunger of these human hearts for eternity finds its answer in the depths of His love and all that we have hoped for and struggled so hard to achieve become possible through Him who is the resurrection and the life. When we are united with Christ in God nothing can separate us from his love—"neither life nor death, nor things present nor things to come." The grave is conquered; love is triumphant; God has answered; death is swallowed up in victory.

Religion is thus not some passing, fragmentary experience which is optional with humanity. It is God's answer to the hunger of our human hearts. It is He who has planted within us these glorious impulses and has created these deathless quests, and He and He alone has given the answer. The tragedy of our day is that to so many of our intelligent people life is poverty stricken and unrewarding and deeply dissatisfying. These children of the world seek the answer to their spiritual hungers in all forms of psychiatry and astrology and not infrequently in medical quackery. The only answer to our modern quest for reality is in God. The only peace of mind which can come to this generation is that which comes when they cry out of the deep places of their human need and God answers out of the plentitude of His grace. May I trust, this day, that you may find in Christ and His gospel the answer which you seek, and thus come with your tired and baffled life into the fullest and richest inheritance that belongs to the children of God. Seek Him today with all your heart, and with all His love He will answer. Cry unto Him out of the depth of your need and let Him give you rest. Personal existence has no other meaning save His will and life has no other answer than God. "Seek ye the Lord while He may be found and call ye upon Him while He is near."

THE SEARCH FOR HAPPINESS

"The Search for Happiness" by Dr. William P. King is meeting with various kinds of response. The Women's Guild of The Evangelical and Reformed Church of Cleveland, Ohio, obtained one-hundred copies for a reading course. A generous layman of Texas distributed seventy-five copies among his friends. The wife of a prominent Nashville physician sends copies to her sick friends. Some use the book for wedding gifts, and birthday presents. The bookstores will feature it as a suitable Christmas gift.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

CONQUERING IDEAS

Our present Russian policy is but blocking Russian imperialism by force. Such policy in the past has meant war. We are in danger of losing the goodwill of the people of Europe by our failures to make it clear that it is the free state we stand for as against the police state.

We are confronting the Russian question hysterically.

Calmer consideration convinces men that ideas cannot be destroyed by military force. It is possible to destroy the cities of an enemy, to bring his armed forces to surrender, to defeat him as far as his physical power to resist is concerned.

But an ideology cannot be suffocated by poison gas, nor demolished by atom bombs. Ideas are conquered by better ideas whose truth has been revealed in practices that enrich personality.

It is easier to summon us to a holy war against Russia than to solve the problems involved in establishing economic justice and world order. If we were able to defeat Russia in a war, we would not by that fact eradicate a philosophy of materialism, solve economic problems, or end atheism.

Communism can be defeated by a superior world view, a dynamic faith that freedom brings justice to men and brotherhood to society. I believe that dynamic faith in Christian, but it must be a Christianity prepared to grapple with contemporary injustice and to die if need be that Christ may live.—Bishop G. Bromley Oxnam, In The Pastor's Journal.

THE CHURCH MUST TEACH

The church must take up its neglected task of teaching. Christianity is more than an organization and a program, more than rules of conduct or a mystical experience or forms of worship. It is a prophetic religion, a religion in which God speaks to men, in which man is to hear and understand. It is a way of thinking about God and the world and life. And the church must bring that truth to men. Her task is not simply to organize and exhort and call to worship, but to teach.

There is special need for this today. Once the church was persecuted, today men simply pass it by. Our age is largely pagan, perhaps dominantly so, and in this paganism indifference and ignorance go together. In part, at least, the indifference springs from ignorance of what the Christian faith really is and of the way of life for which it stands. Even within the church itself we find religious illiteracy.

It is the profound conviction of the church that Christ has the answer to the problems of this day which society must solve if it is to be destroyed. It is equally sure that it can meet by its message the ancient and ever recurring needs of the individual soul.—Prof. Harris F. Hall, In The Pastor's Journal.

Experience shows that success is due less to ability than to zeal. The winner is he who gives himself to his work body and soul.—Charles Buxton.

'TIS YOU, MY FRIEND

*The world is waiting for somebody,
Waiting and watching today;
Somebody to lift and strengthen,
Somebody to shield and stay.
Do you thoughtfully question, "Who?"
'Tis you, my friend, 'tis you.*

*The world is waiting for somebody,
The sad world, bleak and cold,
When wan-faced children are watching
For hope in the eyes of the old.
Do you wond'ring question, "Who?"
'Tis you, my friend, 'tis you.*

*The world is waiting for somebody,
And has been years on years;
Somebody to soften its sorrows,
Somebody to heed its tears,
Then, doubting, question no longer, "Who?"
For, oh, my friend, 'tis you!*

—Anonymous
—In Poems of Inspiration

CHRIST'S TEACHING ON CRITICISM

(Please read Matt. 7:1-6).

This passage begins with a direct command: "Judge not, that ye be not judged." Some would have us believe that in these words Christ condemned all types of criticism, but such is not the case. In fact he rather encouraged people to criticize. It was he who said, "Ye shall know them by their fruits." He himself, without mincing words, harshly criticized the Pharisees. He called them generations of vipers; offsprings of snakes. He insisted that their father was the devil, and warned them that in their present state they could not escape the damnation of hell. Paul instructed Timothy to reprove and rebuke. The Christian who does not do this is derelict in his duty. But when one does it he is judging or criticizing. If Christ does not oppose criticism perse, what does he condemn?

Jesus condemned the person who criticizes others when the critic himself has even greater faults. He has a beam in his own eye while he tries to pick a mote out of his neighbor's eye. That was exactly what the Pharisees did. They placed heavy burdens upon the shoulders of others which they in nowise attempted to bear. Believing themselves to be righteous they despised others. They were quick to observe the faults in others while they were perfectly blind to their own failings. They took a great delight in casting stones at others, failing to realize that they themselves were living in glass houses. We recall how a group of them once brought a woman taken in an act of sin before Jesus. They insisted that Moses, in the law, commanded that such be stoned to death. They asked Jesus to pass judgment. He remarked, "Let him who is without sin, cast the first stone." He undoubtedly meant sin of the same type as that for which they had taken the woman into custody. The double standard of that day permitted men to kill women for committing the same acts that they committed. Even now, many people condemn others for doing the very same things that they themselves do. Such procedure seems ridiculous and obnoxious, but

non-the-less it is practiced. We are told that "Love covers a multitude of sins." People who are very much in love with themselves are blind to their own faults. It is said that in our day people have lost the sense of sin. That is partly true. Many have certainly lost the sense of their own sins but they have the keenest of eyes to see the faults of others. Jesus would have us be hard on ourselves and rather easy on others, but we have reversed that order.

The motive back of criticism — as is the case in everything else — determines whether or not it is wholesome or evil. A world wholly devoid of criticism would like the very spirit of progress. Our best friends are not those who constantly flatter us, but rather those who loves us well enough to tell us about our faults and try to help us overcome them. The most contemptible deceiver on earth is the person who habitually indulges in the flattery of others with an eye always upon his own advancement; bestowing compliments which he does not feel deep down in his own heart.

Yes, Christ would have all of us become mote hunters. The greatest service that one person can render to another is to help him discover and overcome the evil in his life. But he would have us make careful preparation for this task. The first step in the mote hunters preparation is to get the beam out of his own eye; to sweep around his own door. Then if he loved God enough to want to see his kingdom come and his will be done on earth as it is in heaven, and if he loves his fellowmen as he does himself and longs to see them live the highest possible type of life, he may then go out, filled with kindness, humility and love, to faithful do his task of picking motes.

We are all aware that there are two types of criticism — constructive and destructive. The former is mote hunting with the right motive; the desire to help. It is wholesome and good. Rev. Charles Spurgeon, a great Baptist minister of England, told of an experience he had. He began preaching early in life and

METHODIST FIRST ON LIST

Methodists and Quakers took the initiative in the great temperance movement of the early Nineteenth Century, Dr. Roland H. Bainton, professor of ecclesiastical history at Yale University, told the Yale School of Alcohol Studies recently in tracing the history of the battle against alcoholism. "No one was better acquainted with the prevalent excesses than John Wesley," Dr. Bainton said. "In examining the attitude of the churches, we must put the Methodists first on the list. Wesley, who so well knew the debauchery of the English countryside, lashed out against the sellers of spiritous liquors as poisoners of the people. The Rules of the Society called Methodist in 1743 required members to avoid buying or selling spiritous liquors, or drinking them, unless in cases of extreme necessity." The first temperance reformers were neither ascetics nor saints, the Yale professor said. Their motivation might rather be called sociological. Today, Dr. Bainton asserted in conclusion, the churches are faced with the necessity of starting all over again the fight against alcoholism.—Zions Herald.

was popular from the very start. He was unconsciously forming some pulpit habits and mannerism of speech which would have greatly hurt his future usefulness. He had an admirer who was deeply enough interested in him to criticize him constructively. Every Monday this friend wrote him a letter telling him of the strong points in his Sunday message and also of the errors he had made. Spurgeon never came to know just who the writer was, but later in life he contended that this person had done more toward making his life a success than any other human. So much for constructive criticism.

Destructive criticism is always bad. It invariably comes from a heart filled with jealousy, prejudice, or hatred. Its motive is to tear down. It can be practiced on the least stock-in-trade of any endeavor. A moron can tear down a beautiful building in less time than it took an expert carpenter to build it. The destructive critic is a murderer. He butchers the character of others. He sometimes has a feeling that he can climb higher himself by standing upon the prostrate form of someone whom he has brought low. Shakespeare said of this type of critic: "Who steals my purse, steals trash; but he who steals my good name steals that which doth not enrich himself, yet leaves me poor indeed."

There is one thing that the destructive critic fails to realize and that is that his criticism will prove a boomerang; his chickens will come home to roost; the measure he metes out of others will be measured to him again, and that at the hand of God himself. He will meet himself coming back.

May all of us be mote hunters. But may we prepare ourselves before the hunt begins. God is in great need of reformers. But true reformation can only come through the efforts of him who has first set his own house in order.—H. O. B.

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E. T. WAYLAND Editor and Business Manager
EWING T. WAYLAND, Assoc. 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

BOB TEAGUE

When I was pastor of Boston Avenue Church in Tulsa, we had in our fellowship a lovely family from El Dorado, Arkansas, by the name of Teague. They had a very attractive son whose name was Bob. We became devoted friends and he was very active in the work of the young people of our great Boston Avenue Church.

One day, when I called for volunteers for consecration to Christian service, Bob came along with others and announced his purpose to be a minister. We often consulted and prayed together about his future and I became very much attached to him, as did he to me.

Not long after that, I had to give up the church and he went away to school, finished his course, and was appointed to a pastorate in Iowa. He kept in touch with me and finally expressed a wish to be transferred back to Oklahoma. I explained the situation to my good friend, Bishop W. C. Martin, and at the next Conference Bob was transferred to the West Oklahoma Conference and appointed to Wheatland, a prosperous farming village out from Oklahoma City.

In the meantime, Bob had married and they had a lovely little daughter. On his way to Seminole to visit his parents, he came by and had a visit with us in Shawnee. I was troubled to note that his health was not good. The doctors thought he had tuberculosis. In the fall he was moved to Piedmont, just north of Oklahoma City, and there the doctors discovered that it was his heart, and not his lungs, that were troubling him.

He failed very rapidly and one day I drove out to Piedmont to see him. I saw at once that he was not long for this world. He seemed so glad to see me, held me by the hand, and said, over and over, "Brother Forney came to see me." We prayed together and I left with a heavy heart. Two days later he passed away.

I had expected great things for him, but God knows best. Some day we will see and understand. In the meantime, my heart goes out to his wife and baby, and also to his other loved ones.

The whole spiritual life of the Church is at stake. We are not suffering primarily because of the unconsecrated wealth of the few rich men, but because of the unconsecrated money in the hands of the average person.—Bishop Ralph S. Cushman.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. H. H. GRIFFIN writes that his address is now 326 West Main Street, Paragould. He says: "The people of Paragould have given us a great welcome and we are very comfortable and happy."

REV. GEORGE Q. FENN, Marble Falls, writes: "I have been preaching at Watkins Church once a month for a year and a half. Yesterday they surprised me with an unusually large congregation and a fine potluck dinner. All enjoyed the services, the eats and the fine fellowship. Watkins is an old Cumberland Presbyterian church built more than sixty years ago."

MISS ESTELLE MCINTOSH, deaconess of Rural Work, Waldron, was the guest speaker in the Kansas Conference of the Woman's Society of Christian Service, November 17-21. Mrs. C. A. McCullough, conference president, and Miss McIntosh attended five district meetings at the following places: Garnett, Independence, Emporia, Kansas Avenue Church in Topeka and Washington Avenue Church, Kansas City, Kansas. Miss McIntosh spoke on the "More Abundant Life" as it is lived daily for Christ.

A CABLEGRAM from China to the Board of Missions and Church Extension of the Methodist Church states that in connection with the Centenary Celebration of Methodism in China, Generalissimo Chiang Kai-shek announces the decision of his government to officially decorate three Methodist leaders: Bishop Ralph A. Ward, of Nanking, Bishop Herbert Welch, of New York, chairman of the Methodist Committee for Overseas Relief; and Dr. Paul Hutchinson, editor of the Christian Century, and former missionary to China.

DR. W. E. SANGSTER, of London, prominent British clergyman, will come all the way from England next month to deliver the Sam Jones Lectures during Ministers' Week at Emory University, January 19-23, according to an announcement by Dr. H. B. Trimble, dean of the Candler School of Theology. Dr. Sangster is not making an American tour at this time, Dr. Trimble said, but is making the trans-Atlantic trip solely to fill the engagement at Emory. His appearance on the Sam Jones Lectureship will commemorate the 100th anniversary of the birth of the great Southern evangelist.

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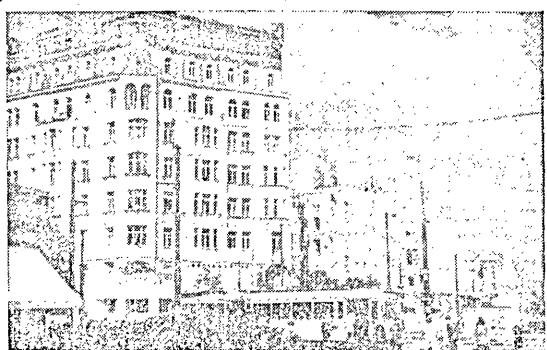
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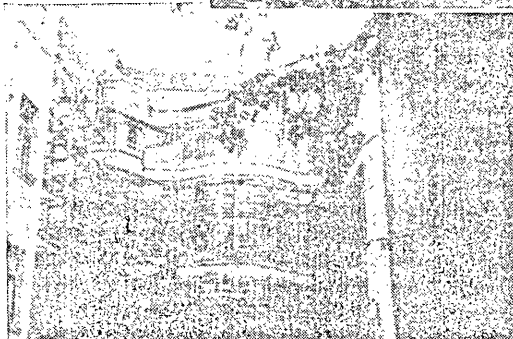
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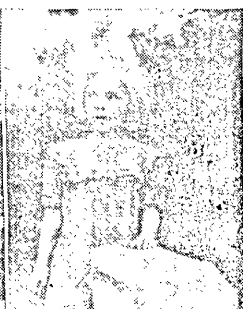
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E. T. WAYLAND Editor and Business Manager
EWING T. WAYLAND, Assoc. Editor and Asst. Bus. Mgr.
ANNIE WINBURNE Assistant to Editor

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

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

BOB TEAGUE

When I was pastor of Boston Avenue Church in Tulsa, we had in our fellowship a lovely family from El Dorado, Arkansas, by the name of Teague. They had a very attractive son whose name was Bob. We became devoted friends and he was very active in the work of the young people of our great Boston Avenue Church.

One day, when I called for volunteers for consecration to Christian service, Bob came along with others and announced his purpose to be a minister. We often consulted and prayed together about his future and I became very much attached to him, as did he to me.

Not long after that, I had to give up the church and he went away to school, finished his course, and was appointed to a pastorate in Iowa. He kept in touch with me and finally expressed a wish to be transferred back to Oklahoma. I explained the situation to my good friend, Bishop W. C. Martin, and at the next Conference Bob was transferred to the West Oklahoma Conference and appointed to Wheatland, a prosperous farming village out from Oklahoma City.

In the meantime, Bob had married and they had a lovely little daughter. On his way to Seminole to visit his parents, he came by and had a visit with us in Shawnee. I was troubled to note that his health was not good. The doctors thought he had tuberculosis. In the fall he was moved to Piedmont, just north of Oklahoma City, and there the doctors discovered that it was his heart, and not his lungs, that were troubling him.

He failed very rapidly and one day I drove out to Piedmont to see him. I saw at once that he was not long for this world. He seemed so glad to see me, held me by the hand, and said, over and over, "Brother Forney came to see me." We prayed together and I left with a heavy heart. Two days later he passed away.

I had expected great things for him, but God knows best. Some day we will see and understand. In the meantime, my heart goes out to his wife and baby, and also to his other loved ones.

The whole spiritual life of the Church is at stake. We are not suffering primarily because of the unconsecrated wealth of the few rich men, but because of the unconsecrated money in the hands of the average person.—Bishop Ralph S. Cushman.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. H. H. GRIFFIN writes that his address is now 326 West Main Street, Paragould. He says: "The people of Paragould have given us a great welcome and we are very comfortable and happy."

REV. GEORGE Q. FENN, Marble Falls, writes: "I have been preaching at Watkins Church once a month for a year and a half. Yesterday they surprised me with an unusually large congregation and a fine potluck dinner. All enjoyed the services, the eats and the fine fellowship. Watkins is an old Cumberland Presbyterian church built more than sixty years ago."

MISS ESTELLE MCINTOSH, deaconess of Rural Work, Waldron, was the guest speaker in the Kansas Conference of the Woman's Society of Christian Service, November 17-21. Mrs. C. A. McCullough, conference president, and Miss McIntosh attended five district meetings at the following places: Garnett, Independence, Emporia, Kansas Avenue Church in Topeka and Washington Avenue Church, Kansas City, Kansas. Miss McIntosh spoke on the "More Abundant Life" as it is lived daily for Christ.

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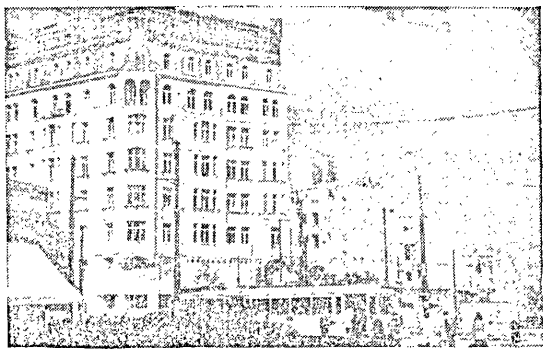
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THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

SANTA WEARS BLACK

By Maeanna Cheserton-Mangle

Peggy was bursting with excitement when she dashed in the door. "Muvver! Muvver!" she cried. "I just saw Santy Claus and he went right past on our house and went into the Newfields!"

"Did he? . . . Well. . . " Mrs. White was unimpressed by her baby girl's enthusiasm. "Suppose you wash up for supper now. Your brother is all ready." What Mrs. White did not know was that at that moment Billy was tearing down the street to see if he, too, could see Santa.

When Billy finally returned, he was a disgusted little fellow. "Nuts! I just went down to the Newfields and Danny says he didn't see any Santa Claus." He threw his lumber jacket and cap in the chair in the hall. "Besides he won't come 'til tomorrow night."

"But I saw him," Peggy insisted. "He was round and fat and had long white whiskers just like Santy in my book. . . 'ceptin' . . . " Peggy hesitated as if thinking it over.

"Excepting what?" Billy's eyes narrowed with suspicion.

"'Ceptin'. . . well, he was dressed in a long black coat and big black hat, and he had no reindeer, 'n' . . . "

"Black coat! Black hat!" interrupted Billy. "Who ever heard of Santa Claus dressed in black!"

"Maybe somebody died. His reindeer ur sumptin'."

"Nuts!"

"But he had lots of packages and a bag 'n' . . . " Peggy tried to make her point.

"Aw! Girls is nuts!" Billy dismissed the matter and flounced into the dining room. Mother had promised mince pie for tonight!

That night Peggy's sleep was filled with dreams of Santa; that round, pudgy little fellow with jolly face and long white beard. Still he was dressed in black. The next morning she could hardly wait to have her breakfast. She was so anxious to get out to see if she could see Santa again. She and Spot, her terrier, romped for an hour, but never far from the front of the house where she could keep her eye on the Newfield's door. At last she was rewarded. The door opened and the little old man came out. Peggy didn't wait a second. She dashed up to him, Spot barking at her heels.

"Aren't you Santy Claus?" she asked, her brown eyes dancing. At first he didn't answer. Then she repeated, "you are Santy, aren't you?"

He looked down pleasantly at the little five year old and patted her on the head. "Sholom Alaichem" he said smiling. Then he walked along.

It was an astonished little girl he left standing there, staring after him. Suddenly she turned. She must tell Muvver and Billy. "Come Spot!" and away they went. Peggy was breathless as they reached the house and she lost no time in describing Santy. "Yes, Muvver, he's just like in my book 'ceptin' he

wears black and he talks Jewish!"

Billy came in at that moment. "Who talks Jewish?"

"Santy Claus," Peggy answered promptly.

"You're nuts!"

"William!" Mother always called him William when she wanted to be impressive. "You must not use that expression!"

"But Mother, she is nuts! First she says Santa is dressed in black. Now she says he speaks Jewish."

Peggy bit her lips to keep from crying. "But I did see him and he did speak to me in Jewish."

The telephone bell interrupted the argument. It was Mrs. Newfield calling to ask if the children could come over to their house at sundown to Danny's party at the lighting of the Hanukah candles. Mrs. White accepted, and for the time being Santa was forgotten in the excitement of selecting presents for Danny. Billy couldn't understand why Danny should have presents at all.

"Mother, Danny is Jewish. He doesn't have Christmas in his house."

Mrs. White was careful to explain that the Jews exchange gifts at their celebration of Hanukah just as Gentiles do at Christmas time.

The day passed quickly and just before sundown Billy and Peggy, gifts in hand, went over to Danny's house. They went just in time, for most of the children had arrived and games were in progress. Soon



TWO SEEDS

*I hid a selfish little thought,
To think and think about;
I did not know it would be caught,
Or ever be found out.*

*But it was like a little seed,
And it began to sprout!
It grew into a little weed,
And blossomed in a pout!*

*I hid another little thought,
'Twas pleasant, sweet and kind;
So, if this time it should be caught,
I knew I shouldn't mind.*

*I thought about it, hour by hour,
'Twas growing all the while,
It blossomed in a lovely flower,
A happy little smile!*

—Author Unknown

IN THE WORLD OF BOYS AND GIRLS

LITTLE THINGS

When Elsie started for school on Monday morning mother said as she kissed her, "Remember to help somebody today." Elsie hurried off, but deep down in her heart was the wish to do as mother suggested.

Mother had a way every morning of whispering some such suggestion into Elsie's ear just as she was ready to go. Elsie thought it was great fun to guess what mother's new idea would be each day, for every day she whispered something different.

All day long Elsie was looking for some very big way to help. Oh, how she hoped that something big would show up that needed to be done, and that she would be the one to do it! But it seemed a poor day for great deeds. Her teacher did not have any errands to be done; she did not come across any lame people to help over the streets; she found no opportunity to carry out her mother's idea.

When night came and she talked over the day with daddy and mother she was upset because she had nothing to report.

"I saw you lift little Mary over a mud puddle," said Mother. "She is such a tiny girl that she would have had to go way around to get home if you hadn't helped her."

"I saw you come home with the little lame dog this noon," remarked brother Jack. "And I suppose you gave him his dinner before you took him home."

"Who helped mother with the dishes tonight?" asked daddy.

"But those are all little things," sighed Elsie. "They don't count. I wanted to do some big thing."

"You've got the wrong idea, little daughter," said daddy smiling. It's the little things that count. Often they create more happiness than the big things, and I am sure that you will have several gold stars to paste on your chart tonight, just because you did so many little things that were kind and helpful."

"I guess after this I'll think more about little acts, and not wait for big things to come," said Elsie.—The Sunbeam.

ther has blessed them, I'll ask him to give out the presents which Danny has for each one of you. But first — quiet everyone!" She said a word or two in Hebrew to her father, who put Peggy down while he lighted the candles and murmured:

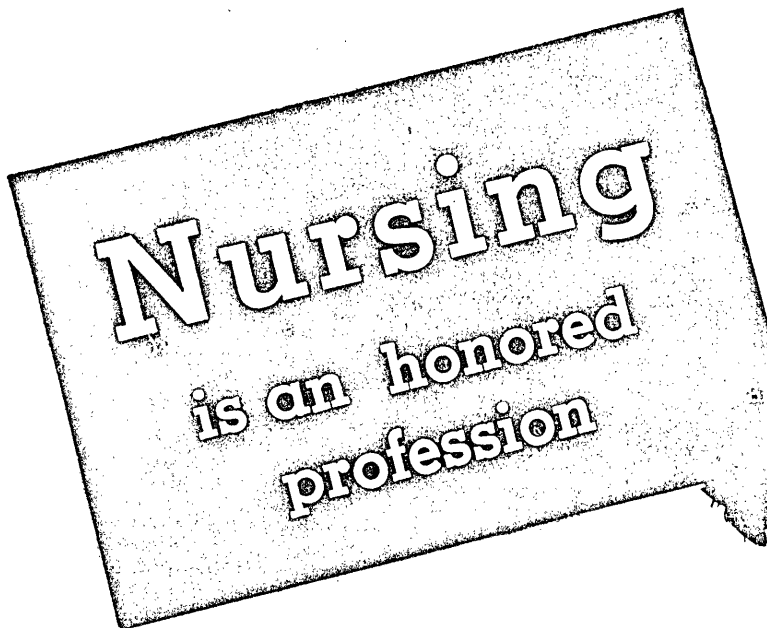
"Boruch atah . . . lehadlik nare shel Hanukah." ("Blessed art thou oh Lord our God, King of the Universe, who hast sanctified us by the commandments, and commanded us to kindle the light of Hanukah.")

The candle ceremony over, Mrs. Newfield read out the names while her father gave a present to each little boy and girl. As Peggy received her gift she dashed over to Billy. "Didn't I tell you Billy — he is Santy Claus!" And Billy, looking with glee at the wonderful football he had just received, was inclined to agree with her. He didn't even say "Nuts!"

the youngsters were called into the dining room. Billy's eyes fairly popped when he saw the table laden down with good things. There were blintzes, thin pancakes with cheese and jelly, fruits, nuts and candies.

Suddenly there was a stir at the door, and in walked a fat little man with a long beard shining white in contrast to his black clothes. On his head he wore a tiny black silk scull cap. Peggy could not contain herself. "There Billy! There's Santa Claus!" The other children all laughed while Billy tried to hush his baby sister. But she would not be hushed. She wriggled down from the chair and ran over to the old gentleman with outstretched arms. As he recognized his little friend of the morning, he picked her up and set her on his shoulder and said something to Mrs. Newfield. Surely enough it was in Jewish.

By that time the youngsters had quieted down and Mrs. Newfield said "Children, I want you to meet my father. He is sorry he cannot speak to you in English, but it will take sometime for him to learn it. He has just come from a land far away where I was born. This is the first time in many years that we have been able to celebrate Hanukah together so we are very happy. I feel as though Santa Claus had brought him to me!" She put her arms around her father affectionately. "Now we are going to light the Hanukah candles, and after fa-



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THE INDISPENSABLES

By Dr. Eugene A. Nida

The clattering train jolted to a sudden stop on the edge of a tropical village in Yucatan. Beneath the open window stood an imploring, ragged boy, calling out the penny prices for the fly-covered sweet buns stacked precariously on a palm-leaf tray. "Twenty years ago I was just like this boy," said my companion, now a university student and translation helper. "As an orphan I wandered the dusty streets of a village much like this one, and sold bread to the hungry passengers who passed through on the wheezing, narrow-gauge railway."

It was then that I could understand how Moises Romero, who had just been helping on the translation of the Gospels into Maya, could choose just the right words for the "weary and the heavy laden." With him, "donkeys," "threshing floors," "women grinding at the mill," "hungry multitudes," and "the five loaves" all represented the very life which he had lived. His interest in the Maya language was not an academic one concerned with deciphering the strange ancient glyphs inscribed on demolished temples and pyramids but a practical, intimate knowledge of the soul and life of a tribal nation numbering some 300,000. It was this downtrodden and neglected people for whom the Bible was destined; and it was this young university student whom God had prepared through the years of impoverishment to help translate most clearly the Word of Life to those who continued to "sit in darkness."

Mises and the many like him, the native translation helpers, are the "indispensables" in the great task of bringing to people the Word of God. As the missionary first sits down with natives to record the strange-sounding words; as the native pastors later cluster about the translation table to explain meanings and offer their suggestions; and as finally the educated native speaker begins the process of translating on his own with the counsel and advice of the missionary—at each and every stage the native speaker is the indispensable opener of language windows.

The translation helper may be a blind Navaho, as Geronimo Martin is; but he may have that same genius for shedding light on obscure idioms and revealing the truth to his fellow speakers of this difficult language. Or this translation assistant may be one who was formerly a drunken mayor of a squalid Aztec village, as was Don Martin; but this onetime soldier of the Mexican Revolution, marijuana smoker and revengeful man, can translate so well—one wonders who could do better—the passages which describe the turbulent, riotous mobs who sought the Saviour's life. The "beaten servants" and the "unjust stewards" were reflected in the life of the enslaved peon and the cruel majordomos of Don Martin's own village.

Or the translator may be a former guitar singer in the village saloons, as was Angel Mercias; but this brilliant man has become a translator of hymns, and renders difficult passages into his own Mixteco language with a profound insight into spiritual truths embodied in such words as "holy," "peace" and "righteousness."

Whether it is the Quechua native of the windswept highlands of Bolivia, who explains "God's grace," as "God looking upon us for good," or

IN the organization of the Methodist Church there is peculiarly situated in the forefront of every district a church that must take the responsible leadership of the district as a whole. The spirit and influence of the Church is felt throughout the entire district. It serves as a kind of pattern or standard of excellence for all of the others. In the Jonesboro District our great Jonesboro First Church has been through the years a strong leader in the total program of the Church. That leadership has shown a very marked and definite upward swing in more recent years. The record made during the past year is so outstanding that I have thought it might be an inspiration to others, to know of its program. Since, because of the crowded schedule at Annual Conferences, local churches cannot make reports and districts, individually cannot be given definite places on the schedule for reports, it seems that through the pages of our state paper such good news should be spread abroad.

Would it not be a great boon to our cause if more good news were spread? The work of the Master through His Church is a success story that deserves more headline space in the news carriers of the world. Indeed, whatever we poor mortals may be or do that is of worth and account can be attributed to Him, the Saviour of us all.

In this attempt to lift up the work of a local church the writer and those concerned have no other thought than simply saying a good word for our Founder and Leader, Jesus Christ, the Son of God, the Saviour of all mankind.

During the past year 163 members were added to the Church, 65 by vows and 98 by certificate. Twenty infants were dedicated in baptism. The membership now stands at 1643. In the Church School the consecrated and splendid enrollment reached an all time high of 945 and according to W. A. Patrick, devoted and far-seeing general superintendent, will continue on the upward swing as a large number of prospects are recorded. The Church School has a fine staff made up of people who take their work seriously. Mrs. H. D. Castleberry, children's worker, is the capable district director of Children's Work.

The W. S. C. S. and Wesleyan Service Guild have a membership of 256. They follow through on all the items of the Conference program. A careful and profound consideration is given to the cultural and spiritual aspect of the work. The financial phase shows a most splendid record of \$3,616.60 for all purposes. This money was expended in advancing the work of the Church in Jerusalem, in Samaria, and unto the uttermost parts of the earth. Mrs. George Disinger is the president of this great body for the year closing. Two general district officers, Mrs. George Stickler, president and Mrs. E. B. Rolason, secretary of supplies, are furnished by this church.

the Karre Negro of the Congo, who speaks of the "Comforter" as "the one who falls down beside us," thus identifying Himself with us in our distress; this native helper is truly indispensable in giving God's Word to the world,

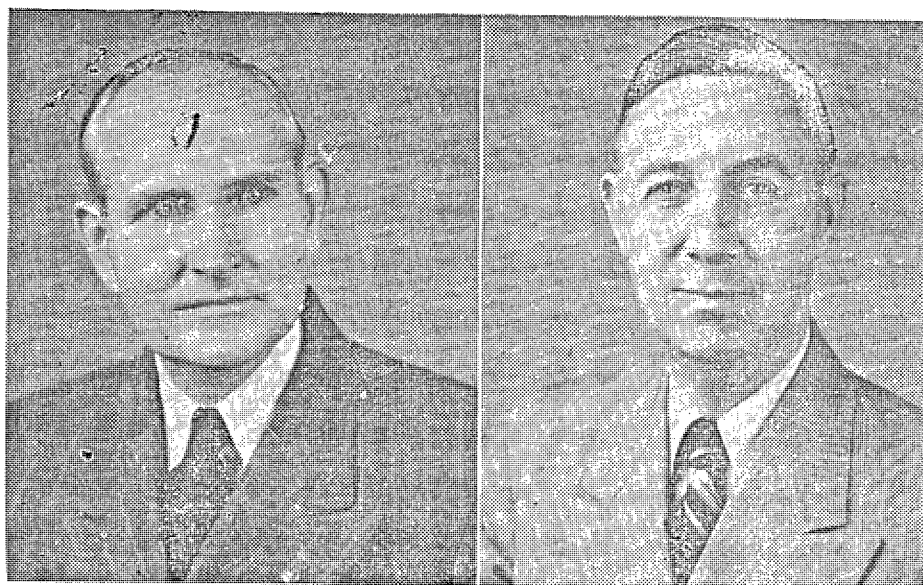
WHEN A FIRST

By J. A. GATLIN

The youth program of this church has been remarkable in recent years. Caravan teams have gone out over the entire church rendering outstanding service to local churches. Miss Martha Stewart,

life service have already resulted due to the challenging program offered to the youth.

In the realm of Christian Literature, First Church went all out this year and made a wonderful record



Top row, from left to right — Dr. Henry Goodloe, pastor; R. H. Patton, School superintendent; W. H. Baldwin, chairman of Rural Church Committee.

Middle row, from left to right — Mrs. Fred D. Trout, organist; The First Church, associate district lay leader.

Bottom row, from left to right — Mrs. George Disinger, president, W. S. C. Hickox, dietitian.

daughter of Rev. and Mrs. Allen Stewart of Blytheville, brought splendid leadership to this department of the church during the past summer and will continue her work upon graduation from Hendrix College. A number of volunteers for

with 253 subscriptions to the Arkansas Methodist and 116 to the Christian Advocate. With this large number reading about the matchless work of World Methodist Christianity this church can be expected to go beyond all present standards of

CHURCH IS FIRST

N, Superintendent

ed service, for a knowing church will be a serving church.

Leading in the overall laymen's program of the church is R. H. Patton, one of the great laymen of Arkansas Methodism. He is the

part of this has already been paid and the balance will be on hand by the close of the campaign in January.

For the Golden Cross this year \$116.00 was given, \$1000.00 of this

Japan. To encourage friendly relations with our Philander Smith College for Negroes, \$300.00 was given as a scholarship. For the Methodist Home for Children at Little Rock \$311.00 was paid.

More than \$1000.00 was contributed to the rural churches near Jonesboro and over the district. A working program with the Lorado Charge north of Jonesboro was entered under the leadership of W. H. Baldwin, who is chairman of the Lay Witnesses and who is called the Presiding Elder of this group. W. O. Troutt, veteran newspaper man, has long been a supporter of the rural churches.

Under the leadership of Mrs. A. P. Patton and Mrs. Fred Troutt, the music at First Church brings great and deep inspiration. These two lists bring a beautiful spirit of devotion to this praise of the church ministry.

The general office work is directed by Mrs. Allen Mount, who for a number of years has been the pastor's right hand in matters of detail and secretarial import. Mrs. Mount knows the people of First Church and is of great value in keeping the program running smoothly.

Such demands have been made upon the church in the matter of caring for meals for church groups, both local and otherwise, that a full time dietitian has been added to the staff. Mrs. William Hickok, specially trained and very resourceful, has just begun direction of this work which will add much to the ever enlarging program of the church.

Serving as lay members of the Annual Conference are Charles Stuck and J. P. Womack. These men are both ever ready to go out and serve beyond their own local church. Mr. Womack has for years been one of the great leaders in Arkansas Educational circles. Mr. Stuck is prominent in all of the activities of the church locally and beyond. He will represent the North Arkansas Conference at the forthcoming sessions of the General and Jurisdictional Conferences.

Giving dynamic and efficient leadership to the church in its forward movement is Dr. W. Henry Goodloe. Dr. Goodloe is in high favor with his people as well as with the citizenry of this section. Under his excellent leadership First Church, Jonesboro, will go on to even greater achievements. He will represent North Arkansas Conference at the General and Jurisdictional Conferences in 1948.

It is indeed a privilege and a pleasure to serve a district with the key church one of liberal and generous spirit. The pastors and people all over the district will join in with grateful acknowledgment of the sweeping program of this fine church. Though there are many activities and many persons not mentioned in this annual resume, yet this gives an accurate outline of a mighty work being done in the Kingdom of God by a great local church.

"Our thanksgiving so often stops short of acknowledging gratitude to the ultimate Giver. May this season remind us of our dependence on God and lead us to express our thanksgiving through generosity of spirit, word, and deed."—William J. Fallis in The Teacher.

DR. BOSS REPORTS ON PEACE MISSION TO EUROPE

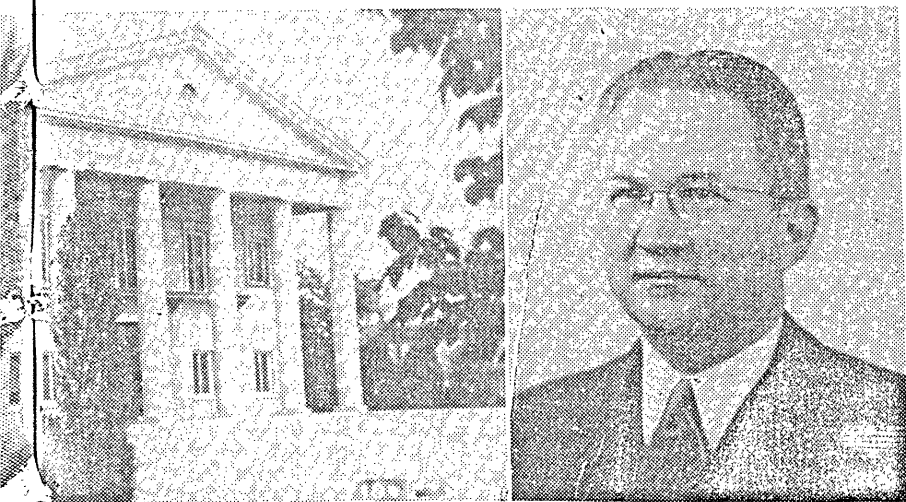
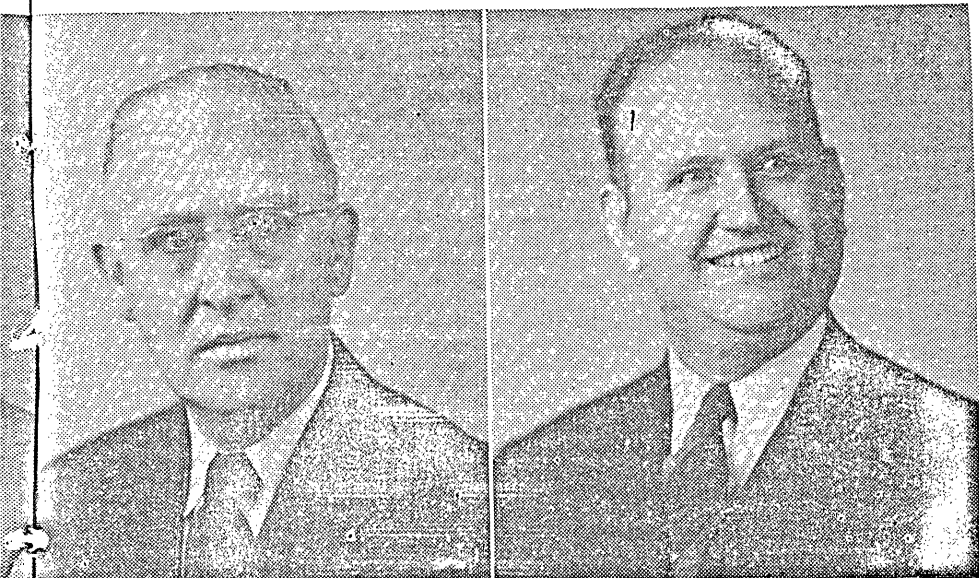
Public addresses before large and small groups, organizing peace conferences and representing The Methodist Church as an official and un-official delegate at numerous national and international relations conferences have been a regular part of the workday program of Dr. Charles F. Boss, Jr., of Chicago, executive of the Methodist Commission on World Peace. But since his return from Europe a few weeks ago he has been very much in demand. Methodists and non-Methodists alike are calling upon him all over the country to give an eyewitness review of the European situation.

Sailing from New York on July 2, Dr. Boss was gone from the United States nearly three months, during which time he visited England, Norway, Sweden, Denmark, Germany, Poland, Czechoslovakia, Austria, Switzerland, Italy and France. The purpose of his peace mission was six-fold, including visits and conferences with churchmen, economic and political leaders to strengthen the organization and program of world peace in Methodist Conferences there; to discover specific needs for food relief, clothing materials and other needs; to serve as an expert in the Second World Conference of Christian Youth at Oslo, Norway, in July, and to represent the National Peace Conference of the United States in the Conference of International Organizations and National Peace Councils and Conferences held at St. Cergue, Switzerland, in September.

During his visit in England and his extensive travels on the continent, Dr. Boss spoke and conducted conferences for church leaders, both Methodist and interdenominational, in practically all of the countries he visited. He conferred with the German cabinet in Hamburg, and learned that he was the first American Methodist leader since the beginning of the war to visit the British Zone to confer and work with pastors and churches, and visit Methodist work in that city. He also had conferences with top military leaders in Berlin, Vienna and Frankfurt. In Berlin he conferred with Mr. George B. McKibbin, a Chicago Methodist layman, Director of Internal Affairs and Communications, OMGUS, who is seeking to apply Christian principles in all his efforts.

In all of the war devastated countries covered during his trip, Dr. Boss viewed the shocking ruins of industrial plants, public buildings and private dwellings. Appalled at the atrocities that were committed against Methodist men and women there during the war, and by the privations they suffer as they struggle to rebuild amid ruins, he is urging Americans to continue sending food and clothing packages. In almost every country he visited recipients of such packages sent their profound appreciation back to America.

Support, too, should be given to sound plans for economic recovery in Europe, both for the sake of Europe, and in the long run, the United States, Dr. Boss states. He reports a great longing on the part of peoples there for a lasting peace, but their recognition of the necessity of a better understanding between the United States and the Soviet Union also was voiced. Dr. Boss found considerable friendship for the United States east of the "Iron Curtain," and thinks this should be cultivated.



Chairman of the Board of Stewards and district steward; W. A. Patrick, Church
Methodist Church, Jonesboro; Charles Stuck, chairman of Board of Ushers and
S, Mrs. A. P. Patton, choir director; Mrs. Allen Mount, church secretary; Mrs. William

chairman of the Board of Stewards, is generous and consecrated and serves with distinction in this important post.

In the Hendrix Campaign First Church accepted \$29,000.00 of the \$70,000.00 district quota. A large

amount by Rev. W. L. Oliver, beloved retired minister who resides in Jonesboro. To the Overseas Relief Fund \$992.00 was paid. For World Service and Benevolences the church contributed \$4000.00 and \$500.00 of this was for Bibles for

Contributing Editors:
Roy E. Fawcett
Mrs. W. F. Bates

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

CHRISTIAN EDUCATION

NORTH ARKANSAS CONFERENCE NOTES

Church School Enrollment Gains

The North Arkansas Conference has made splendid gains in Church School enrollment in the past three years. The enrollment for the Conference in 1944 was 56,037. The total report for the Conference in 1947 was 67,966. Had not two whole charges failed to be reported we would have shown more than 12,000 gain. The gain as shown by the journal is 11,929. The gain by districts has been as follows:

Batesville District	913
Conway District	808
Fayetteville District	1485
Ft. Smith District	2125
Helena District	1437
Jonesboro District	2236
Paragould District	854
Searcy District	2101

The gain by districts on a percentage basis is as follows:

Batesville District	15.9
Conway District	9.6
Fayetteville District	23.8
Ft. Smith District	22
Helena District	24.7
Jonesboro District	28.6
Paragould District	11.6
Searcy District	33

The following are the number by districts necessary to bring the enrollment up to the number set as district goals to be reached this Crusade period:

Batesville District	526
Conway District	2124
Fayetteville District	324
Ft. Smith District	1787
Helena District	775
Jonesboro District	1499
Paragould District	1617
Searcy District	752

When these district goals have been reached we will still have a little more than three thousand short of the challenge given the North Arkansas Conference.

This Conference has carried out the Crusade program in a great way from the first. Now there are enough church members not church school members to bring our Church School enrollment to the number of 80,410, the challenge given the North Arkansas Conference.

What will be our report at Annual Conference in 1948? This answer depends upon each local church. It is necessary for each local church to do its share in this fourth year of the Crusade for Christ, if we are to do the work that should be done.

Church and Church School Gains

The total church membership of the Methodist Churches of the North Arkansas Conference in 1944 was 86,982. The total church membership in 1947 is 92,753, a gain of 5,771.

The total active membership of the churches of the Conference in 1944 was 85,598. The total active membership for 1947 is 68,926, a loss of 16,672.

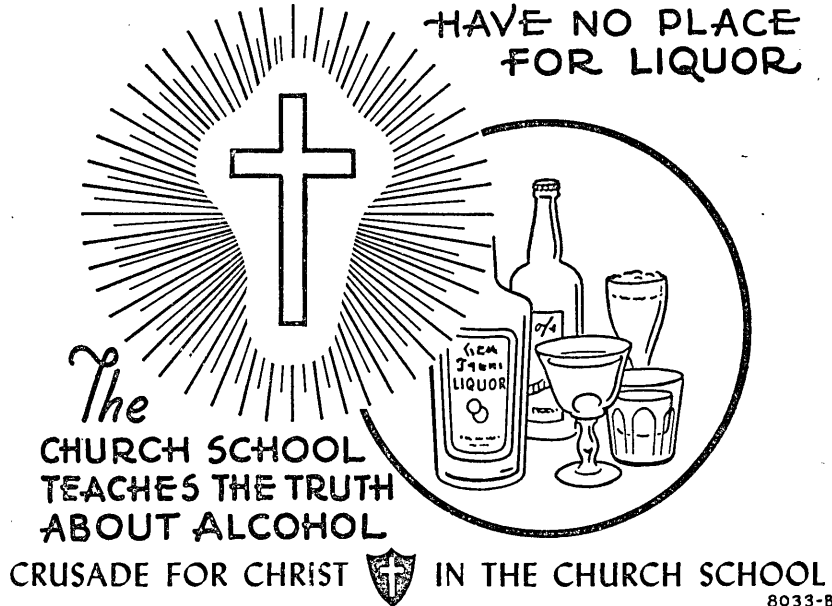
The total church school membership of the Conference in 1944 was 56,073, and for 1947 a total of 67,996, again of 11,959.

The Church School enrollment has made greater gains in the first three years of the Crusade for Christ than has church membership.

What will be the report for this year of special emphasis in the Church School?

What will the record of your

CHRIST CENTERED LIVES HAVE NO PLACE FOR LIQUOR



Church School show at the end of this year?

Some Observations

We are listing gains made by various groups in the Church School to indicate where real progress is being made.

There were 2,628 enrolled in nursery groups (Nursery Home Department) in 1944. We now have 2,936, a gain of 1,308. We had 14,870 enrolled in the children's division in 1944. We now have 16,546, a gain of 1,676. We had 13,473 enrolled in the youth division in 1944. We now have 14,865, an increase of 1,392.

We had 18,243 enrolled in the adult division in 1944. We now have 23,953, an increase of 5,710. We had 2,452 enrolled in adult home department in 1944. We now have 3,394, a gain of 942.

Thus we have had a gain in the total children's division group of 2,984; in the youth division, 1,392; and in the total adult division of 6,652.

Important Dates

A request has been made that we have this list of important dates published in the Arkansas Methodist.

December—Arkansas Methodist Home.

December 30-January 2—Cleveland Youth Conference.

December 28—Student Recognition Day.

December 31—Watch Night.

January 11-18—Arkansas Methodist Campaign.

January—Crusade to Reach Public School Children.

January 25—Pay-Up Sunday for Hendrix Campaign.

February 2-5—S. M. U. Minister's Week.

February 8—Race Relations Day.

February 16-20—Ft. Smith Training School.

February 22—Layman's Day.

February 23-27—Jonesboro Training School.

February 23-27—Searcy Training School.

February 22-29—February Special.

BRITISH METHODISTS FELICITATE AMERICAN GUEST PREACHERS

To American Methodist ministers planning to be in Great Britain, it will be of interest to know that the Rev. A. Stanley Leyland, M. A., was appointed recently by the Methodist Church of Great Britain to be in charge of the exchange of ministers and visits of ministers to England. Mr. Leyland, who was on the program of the Ecumenical Conference in Springfield, writes: "I am ready to do anything I can to help forward the Ecumenical cause in this way." The Rev. Mr. Leyland is pastor of Muswell Hill Methodist Church, London, and may be addressed at 4 Page's Hill, London, N. 10, England.

March—Evangelism in the Church School.

March 28—Easter Sunday.

March 30-31 — State Camping Conference.

April 2-4—Arkansas Methodist Student Conference.

April 6-7 — Vacation Church School Clinic.

April 12-20 — Undergraduates' School.

April 12-16—Springdale Training School.

April 18—Church School Day.

April 28—General Conference, Boston, Mass.

May 2—Rural Life Sunday.

May 2-9—Christian Family Week.

May 2-9—Golden Cross Enrollment.

May 23-June 6—Vacation Church School Period.

May 30—Hendrix Commencement.

May 31-June 4—N. Ark. Con. Youth Assembly.

June 7-18 — Arkansas Pastor's Schol.

June 23-26—Jurisdictional Conference, El Paso, Tex.

June 29-July 9 — Jurisdictional School of Missions.

July 5-9—Jurisdictional Missionary Conference.

August 2-6—WSCS School of Missions.

September—Harvest Festival.

CHRISTMAS PLANS FOR NURSERY CLASS

(From talks made at the Children's Workers Council Meeting, Little Rock, November 13, 1947).

By Mrs. H. O. Sims and
Mrs. J. L. Casper

There are three versions of the Christmas story for small children, used in the Nursery class. These are "Mother's Christmas Story", with picture from the child's book mounted for use with it. The other two are "Daddy Tells Me the Christmas Story," and "The Little Baby Jesus". The picture of the Gran Duca Madonna, on the inside back cover page of the child's book, is used with the latter story.

For the first Sunday in December we plan to use "Daddy Tells me the Christmas Story," and the "Merry Christmas" story and picture. During the entire month we will encourage much individual play and play in groups of two or three as there is danger of over-stimulation at home, on shopping trips, etc., and we must try to keep the class sessions from adding to the excitement for the child. "Away in a Manger," or "Silent Night" may be played softly that first Sunday. We will mention the fun of birthdays and then say "Christmas is the birthday of Jesus. We have such happy times on Jesus' birthday. We have surprises. Sometimes we have a present for Mother or Daddy, or someone else." We will remind them to keep their surprises secret and not tell. The reference to a surprise will lead up to main activity, the signing of a Christmas card, or cards, for our pastors. Each child will "sign" his name on the inside of two cards that the leader will provide, to be given to the two pastors. We will try to find cards with a Madonna picture on the front.

The leader may have small bells in assorted sizes strung on a cord ready for the children to ring in time with familiar carols, which may be played on the piano, or to "Little Baby Jesus", a song in the child's book. Also "Merry Christmas" sung to the tune of "Happy Birthday to You", lends itself nicely to having the bells rung with it.

The second Sunday in December the picture "Christmas Morning," will be mounted and ready for use. We will also have pictures of children and adults trimming a tree ready. The main activity will be the decoration of a small live tree the leader will have in the room. The decorating may take place while the pianist plays carols, "Little Baby Jesus", or "Christmas Morning." The leaders will have paper ribbon cut in 9 inch strips and gummed seals of bells or some other familiar figures. The children will paste the seals one at each end of strip of ribbon. These strips will be placed over the branches of the tree. A star of tinfoil makes a nice decoration for the top. The leader will also have some white cotton ready to put around the bottom of the tree. As soon as the children have finished decorating, they may wish to take the decorations off and put them back on again. A few may gather around the tree as the leaders sing "Little Baby Jesus". There may be

(Continued on Page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

TEXARKANA FIRST CHURCH HAS LUNCHEON FOR DISTRICT OFFICERS

District Officers of the Texarkana District were guests of the First Methodist Church, Texarkana, for a luncheon meeting on November 8th. Mrs. W. A. Benge, Mrs. Watson Joplin and Mrs. B. M. Wallace were hostesses. Those present were: Mrs. W. L. Phillips, Ashdown; Mrs. C. M. Knight, Lewisville; Mrs. W. R. Boney and Mrs. T. H. Owens, Stamps; Miss Roxie Deal, Miss Katie Cargile, Mrs. W. R. Shackelford, Mrs. Edward Harris, Mrs. C. D. Reasons, Mrs. O. B. Poland, Mrs. C. J. Parsons, Mrs. A. J. Davis, Mrs. Has Owens, Mrs. A. R. McKinney and the hostesses of Texarkana.

Mrs. R. L. Gantt of Wilton, stated the purpose of the luncheon was to make plans for the Officers Training Day, which will be held at Ashdown December the 8th.

Mrs. O. B. Poland, District Vice-President presided in the absence of Mrs. W. F. Mussner who was called away because of serious illness of her family. Mrs. A. R. McKinney gave the invocation. Mrs. W. R. Boney chairman for filling vacancies, submitted her report; Mrs. Edward Harris was appointed District Secretary of Youth Work, and Mrs. R. L. Gantt was appointed District Recording Secretary. Mrs. R. L. Gantt, chairman of Committee with Mrs. Carl Barham and Mrs. T. H. Owens discussed plans for awarding a Life Membership of the W. S. C. S. to the most outstanding young person in Christian activities in the Methodist churches of the Texarkana district. The district treasurer gave a splendid report of her work.

The district secretaries made excellent reports of their work. Mrs. Phillips reported on the conference executive meeting which she had attended at Little Rock. Mrs. McKinney urged us to be more alert in securing young people for Life Membership in Christian Service. Mrs. T. H. Owens had charge of the closing devotional service. She used "Power of Prayer" as the basis for the service.—Reporter.

AN URGENT CALL

Twenty-five years ago the Little Rock Conference Woman's Missionary Society commissioned me to write the history of the Conference from 1873 to 1923, which is 50 years of missionary work for our women. "Builders of a Kingdom" is a record of these 50 years in permanent form. Again I am commissioned to write the history of the past 25 years which is for us a Diamond Jubilee of 75 years of organized auxiliary work.

I have copies of the minutes but it will greatly facilitate my work, save labor of long handwriting if I had copies that I could clip and save much writing and eyesight.

If any readers of this have copies they do not care to keep, I will appreciate receiving them, and will return any duplicates if you so desire.

I will also be pleased to have any stories, interesting happenings, pictures or anything that will add life

O'ER BETHLEHEM HILLS

By LEIGH R. BREWER

*Long years ago o'er Bethlehem's hills
Was seen a wondrous thing;
As shepherds watched their sleeping flocks
They heard the angels sing.
The anthem rolled among the clouds
When earth was hushed and still;
Its notes proclaimed sweet peace on earth,
To all mankind good will:
"Glory to God in the highest"
The angels' song resounds
"Glory to God in the highest!"*

*That song is sung by rich and poor,
Where'er the Christ is known;
'Tis sung in words, and sung in deeds,
Which bind all hearts in one.
Angels are still the choristers,
But we the shepherds are,
To bear the message which they bring,
To those both near and far:
"Glory to God in the highest,"
The angels' song resounds,
"Glory to God in the highest!"*

BATESVILLE GUILD MEETS

The Wesleyan Service Guild of the First Methodist Church met in the home of Mrs. I. M. Huskey, Tuesday evening, November 18. Co-hostesses were Mrs. Lelah McGee and Miss Effie Conine.

During the business session, plans were made to give a Thanksgiving box to each inmate of the County Farm, to donate one hundred pounds of rice to the Friendship Train, and to give five dollars to the conference worker with the patients at the State Sanatorium. It was reported that thirty-one pounds of clothing had been sent by the Guild for overseas relief.

The nominating committee suggested the same slate of officers for 1948 that served in 1947. The following were re-elected: Miss Vela Jernigan, president; Mrs. A. C. Burt, vice-president; Miss Margaret Ball, treasurer; Mrs. Peyton Golder, recording secretary; Miss Effie Conine, corresponding secretary.

Miss Lea Stokes presided over the devotional period, using the topic, "Let Us Search and Try Our Ways."

The program subject for the evening was "An Orderly World For Children". Miss Blanche Kennard was leader, and she was assisted by Miss Effie Conine, Mrs. Clark Nevill, and Miss Blanche Crain.

After the program, Miss Jernigan gave a report of the area Guild meeting in Little Rock, November 8 and 9.

During the social hour, the hostesses served delicious refreshments featuring the Thanksgiving motif to the twenty-two members.—Reporter.

and zest to what otherwise might be plain facts.

The time is short, the task not easy. I will appreciate an early response.—Mrs. F. M. Williams 408 Prospect Ave., Hot Springs, Arkansas.

WESLEY GUILD MEETS

A number of Forrest City Methodist women gathered at the church at 10 o'clock, Thursday morning, October 30, to observe a Quiet Day during annual Week of Prayer and Self-Denial.

Mrs. Emory Sweet, WSCS president, was in charge and a special service arranged by the Woman's Division was used.

Lovely flowers and white candles on a table beneath a picture of Christ formed a fitting worship center for the day, and a nearby table covered with numerous booklets of devotional literature provided additional personal enrichment as they were perused by the ladies during periods of silence throughout the day.

Mrs. Webb Sweet served as pianist during the morning session and Mrs. Albert Laser in the afternoon. Responsive readings and songs interspersed the meditations, which were given by the following during the morning: Mrs. Sweet's subject was "Love", Mrs. W. W. Humbarger's topic was "Dependence", and Mrs. F. H. Kryer's meditation was on "Sacrifice".

Following the saying of Grace at the noon hour by Mrs. Blanche Ferrell, the ladies partook of meager lunches with coffee, while Miss Virginia Hime read the devotions.

In the afternoon session, Mrs. Eldridge Butler led the meditation on "Prayer," and Mrs. C. G. Barton's subject was "Vocation."

The free-will offering received will be used for Missions.

The load of tomorrow added to that of yesterday, carried today makes the strongest falter. Shut off the future as tightly as the past. Live your life in day-tight compartments. As a vaccine against all morbid poisons left in the system by the infections of yesterday, I offer this way of life.—Sir William Osler.

SAVE FOOD FOR EUROPE NOW

Here is a brief statement on the food situation in Europe, by Rev. Paul Galloway, based on his observation on the spot this summer. This was written at my request. Our Methodist women are surely complying with the spirit of the government program in accord with the letter from Mrs. J. D. Bragg, published recently in this paper. Let us remember to save a slice of bread a day per person, besides the meatless and eggless days and whatever else we are asked to do.—Ethel K. Millar.

American Foods And European Rations

"Most Americans enjoy eating. I suppose that most people everywhere do. We enjoy it more because we come more nearly eating as we want to. If you will spend six weeks in Europe—then come to America you will really enjoy eating the food that we have. When we landed in Newfoundland at Gander Field I ate two orders of ham and eggs and several glasses of milk. I also drank several cokes.

In Europe I had several good meals. I never got more tired of anything than flavorless boiled potatoes and cabbage. I saw them two times a day and several times three times. The damp black bread in France may have nourishment but it does not have the taste of mother's biscuits or restaurant toast. Don't misjudge your french bread here for the bread that France eats today.

I stayed in some homes where we had to shop for food. When you see the little amount of meat, cheese, and other things that they get you will gladly conserve to help them. In one home in Paris we did eat eggs and bacon that were shipped from Denmark. In a month in Great Britain I got two eggs. At another time in Oxford I got a slice of ham because the woman in whose home we boarded walked out in the country and got a friend to give it to her that she might serve "two nice Americans".

The rations over there are smaller than they were at anytime during the war, we were told. You must get out into the homes to see it. In the homes of Lords and Ladies it is the same.

Germany is in terrible need. It is not only Christian to help in Europe; it is good business and even our future protection."

RIGHT THIS WAY, PLEASE

Believing that the usher is an important personage in the operation of the church program, the University of Omaha, in its School of Adult Education, regularly offers a course to improve the usher's understanding of the basic purposes of ushering. This course, which considers the skill, artistry and poise with which this service should be performed, may be taken by correspondence.—Methodist Information.

Make thorough-going preparations for Commitment Day, February 15, 1948.

CURRENT NEWS IN ARKANSAS METHODISM

RECEPTION AT GOOD FAITH CHURCH

Monday night, November 24, the Good Faith Methodist Church of Pine Bluff held a reception in the recreational hall in honor of their new pastors, Rev. and Mrs. K. K. Carithers. Rev. J. L. Dedman, the new district superintendent, and Mrs. Dedman were also guests of honor. The W. S. C. S. sponsored the reception. The committee was composed of Mrs. W. H. Evans, Mrs. Carr Culpepper and Mrs. Readie Koonce.

At 6:30 75 guests sat down to a most delightful dinner. After dinner the young people of the M. Y. F. presented an appropriate program. The following readings were given: "Tonsillitis," by Miss Virginia Ann Finley; "Imitation," by Miss Maggie Beth Culpepper; "Women," by Mr. Charles Lee Brewer, and "Essay on Men," by Miss Hattie Merle Culpepper. This was followed by the entire group joining in games under the direction of Miss Sybil Brewer. Brother and Mrs. Dedman were called on and responded with appropriate messages. Brother Carithers was then called upon and urged the people to have this type of program often and while he was speaking a wonderful old-fashioned pounding was brought in. Mrs. Evans, chairman of the committee, presented the gifts to the pastor and wife. Mrs. Carithers, who is associate pastor, responded with a word of appreciation to the people, then had the group join together in a friendship circle and sing "Blest Be The Tie" and Brother Dedman dismissed the group with prayer.—Reporter.

A DISTRICT CALENDAR

A decided innovation has been made in the work of the Monticello District. The district superintendent, the Rev. T. T. McNeal, has just placed into the hand of each pastor in the district a complete calendar for the year. It does not have any pictures or scriptural exhortations, but does have a complete month by month summary of the work of the year that should be done.

On each page is an outline of the work for the month with the dates that are pertinent. Also on the page is a monthly calendar so that the pastor may see the important dates in relation to the month as a whole.

As a sample from the month of December:

Dec. 7—Time now for circuits to be half-way through with the offering for the Methodist Home. Finish by December 21st.

Dec. 15—Today is the time for station churches to mail out to all members letters and envelopes for the Methodist Home offering next Sunday.

Dec. 16—Preacher's Meeting at Monticello, 10:00 a. m. Every pastor is expected to attend all preacher's meetings during the year.

There are fifteen items for the pastor to remember, or check up on during the month of December.—Roland E. Darrow, Secretary.

Do not miss the opportunity to take a definite stand with reference to beverage alcohol, February 15, 1948.

HONORED AT TEA

The Woman's Society of Christian Service of the First Methodist Church in Little Rock honored Mrs. Paul E. Martin, Mrs. E. C. Rule,

the dining room. The table was beautiful with its Italian cutwork cloth on which was centered a large silver bowl of pink roses with white



Mrs. Guy Cazort, Mrs. Paul E. Martin, Mrs. E. C. Rule, Mrs. Aubrey Walton, and Mrs. Charles Richards.

Mrs. Aubrey G. Walton, and Mrs. Charles Richards at a tea, November 18, at the beautiful home of Mrs. Graham Roots Hall. Assisting Mrs. Hall in greeting the two hundred guests were Mrs. Roy Alexander, Mrs. Martin Borchert, Mrs. Wilbur Gulley, Jr., Mrs. C. C. Collie, Jr., and Mrs. Joseph B. Hurst. Mrs. Guy Cazort, President of the Society, stood with the honorees in the living room, which was decorated with chrysanthemums in fall colors.

Mrs. E. C. Rule, Sr., Mrs. L. C. Holman, and Mrs. Howard Johnston alternated at the tea services in

candles in silver candelabra on each side. Roses and candles on the mantle piece and sideboard further carried out the colors of pink and white. Serving the guests were: Mrs. James Christian, Mrs. Gene Cook, Mrs. Robert Douglas, Mrs. Robert Gannaway, Mrs. Robert Goff, Mrs. William Glidewell, Mrs. Rife Hughey, Jr., Mrs. Tom Jones, Mrs. C. A. Leidy, Jr., Mrs. Eugene Loughridge, Mrs. Vern E. Morgan, Mrs. W. C. Moore, Mrs. Robert Raney, Mrs. James Rice, Jr., Mrs. James Slayden, Mrs. W. E. Whitley, Mrs. James Wellons, and Mrs. Ewing T. Wayland.

WORKERS' COUNCIL OF WESLEY MEMORIAL CHURCH

On Wednesday night, November 19, after prayer meeting a Workers' Council was called at the Wesley Memorial Church of Conway by the pastor, Rev. A. H. Dulaney. Brother Dulaney presided over the meeting. Chester Rider was elected chairman and W. H. Lewis secretary. Mrs. Graham was retained in charge of the Home Nursery Department, Miss Rider made teacher of Beginners with Mrs. Morris as superintendent, and Mrs. Holloway was retained as teacher of the Juniors. Mrs. F. D. Rhode was retained as superintendent and teacher of the young people. W. H. Lewis was elected superintendent of the Adult Department and Carr Rosemond was retained as Sunday School secretary.

It was decided that our church hold a Thanksgiving service at 7:00 a. m. Thanksgiving morning. A few plans were made for a Christmas program and tree. Mrs. Carr Rosemond was put in charge of the Christmas program. It was decided to have the Junior choir sing the Christmas carols. This choir has about 25 voices and is directed by W. H. Lewis. We think we have one of the finest Junior choirs in this part of the state.—A Member.

SEBASCOT FELLOWSHIP MEETS

Meeting of Sebasco Methodist Youth Fellowship was held November 20, 7:30 p. m., with the Waldron Fellowship.

Youth choir of the host church presented several fine hymns with talented persons rendering special numbers in voice and instrument. A Thanksgiving theme was given in and through music.

Roll call proved a record of 138 in attendance representing churches of Waldron, Waldron Circuit, Hackett, Hartford, Huntington, Mansfield, Greenwood, and visitors from Little Rock Conference.

Discussion of a banner for the organization was held. A unanimous vote was taken that the fellowship having the largest percentage present at Sebasco would be awarded the banner for one month.

New pastors introduced were: Rev. Clyde Smith, Hackett; Rev. Clyde Crozier, Hartford; Rev. Mr. Stevenson, Huntington.

Invitation was extended from Mansfield Fellowship for the meeting in December and meeting was adjourned for recreation and refreshments in the church basement.—Reporter.

The first freedom is freedom from sin.—Luther.

RECEPTION FOR PASTOR AT DE QUEEN

A reception was held at the De-Queen Methodist Church on the evening of November 9th, honoring Rev. Doyle T. Rowe and family who returned for another year's work. Receiving with the pastor and his wife were their daughter, Mary Jo Kimmins, their niece, Miss Wanda Bates of Oklahoma City, J. T. Manning, chairman of the Board of Stewards, and Mrs. Manning, Hal Robbins, superintendent of Sunday School, and Mrs. Robbins.

Mrs. J. M. Thompson, Fellowship chairman of the W. S. C. S., was in charge of arrangements for the reception. She was assisted by Mrs. David McAnally, Mrs. Hollis Smith, Mrs. Leck Brandon and Mrs. Curtis Carver.

The reception was the culmination of a full day of activities for our church. The date had been designated for a Pledge Day Service which was held at the 11 o'clock service with Judge A. P. Steele of Texarkana delivering a very inspiring message ending in the dedication of pledges for the year. Mr. Steele's address was preceded by a full outline of the budget and plans for the year by Ed C. Henderson, chairman of Finance Committee. The service was presided over by Mr. Manning.

Following are the members of the Board of Stewards: J. E. Baugh, J. D. Bennett, G. P. Bolding, K. E. Doss, A. T. Dollarhide, E. K. Edwards, L. C. Graves, E. C. Hayes, Ed. C. Henderson, Mrs. C. E. Kitchens, C. L. Leighton, J. T. Manning, Schley Manning, Mrs. D. E. Moon, G. B. Stiers, W. H. Thomas, J. M. Thompson, Miss Pearl Williamson, and O. A. Williams. The Trustees are: W. B. Wallace, Byron Goodson, Ed. C. Henderson, Jess Pickens, Fred Russell and Louis Bandy.—Mrs. Louis Bandy, Secretary and Treasurer of Board of Stewards.

PASTOR MAKES OWN BRICKS, BUILDS CHURCH

When the Rev. Damiano Rossi, pastor of the Italian Methodist Church in Corona, L. I., found four years ago that the 66-year old building in which his congregation was housed was about ready to collapse, and that his people had no funds for rebuilding, he determined to do something about it personally. So this versatile preacher, who had been successively a music student, a worker on a canal, a chaplain in World War I, and a pastor of Italian-speaking congregations, began making his own concrete bricks, shaping his own timbers, and doing his own rebuilding—the back yard of the church being his yard and shop. All the time not devoted to services and parish visitation was given to work on the church. And on Sunday, November 23, he had the rebuilt church, practically new, ready for dedication by Bishop Herbert Welch. "Now I am going to give all my time to spiritual building", he told his people.

Christ and His Church call you to commit yourself to abstinence on the 15th day of February, 1948.



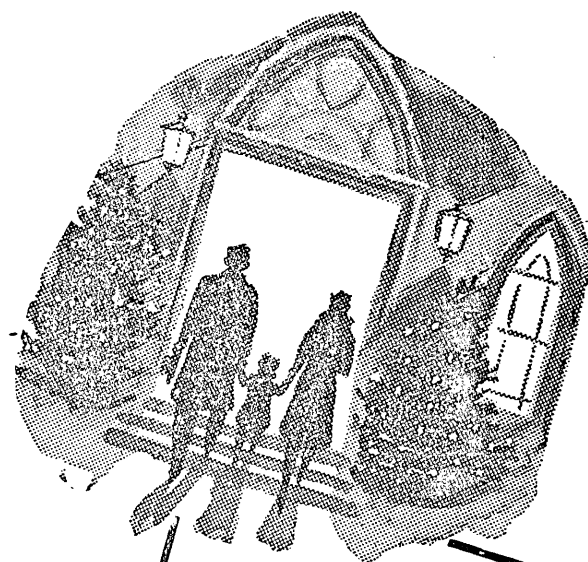
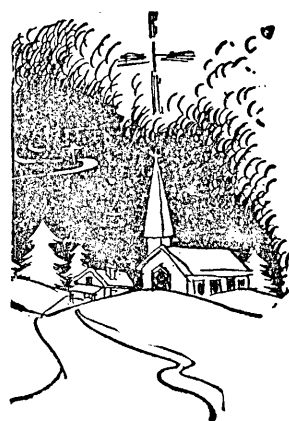
The Legend of Santa Claus

HE'S a merry old gentleman with long white beard, who comes down the chimney to fill our stockings. We first learned about him from the Dutch settlers who came to America three hundred years ago. They told us of good "San Nicolaas," who gives secret gifts to boys and girls.

We couldn't pronounce "San Nicolaas," and we did not know that it meant "Saint Nicholas." But we did our best to say the hard Dutch name—and the best we could do was "Santa Claus."

He's part of the spirit of Christmas in the life of every boy and girl. For Christmas is a time for giving gifts . . . ever since God gave us His Holy Gift, one night in the little town of Bethlehem. And those who love the Christ Child give gifts to one another to show their joy.

The best gift parents can give their child is the life-long blessing of religious instruction. There is a Church nearby which can teach your child the richest truths in life . . . and your own attendance at that Church's services will fill your home with the Christmas spirit all year 'round.



GO

**With Your Children to the
Church of Your Choice
During Christmas.**

The best gift you can give
your children will be to at-
tend church with them.
The church will fill your
home with the Christmas
spirit all year 'round.

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PLANNING CONFERENCE IN BATESVILLE DISTRICT

The preachers of the Batesville District were led in a two-day Planning Conference by their district superintendent, Rev. S. B. Wilford, at Camp Takodah, twelve miles south of Batesville, on November 17 and 18. Coming shortly after the fall set-up meeting this conference served as a means of detailed planning of the program outlined in the set-up meeting. More than twenty of the preachers of the district attended, enjoying the "nippy" atmosphere of a summer camp in winter weather.

The group came together on Monday, the 17th, for lunch and spent the early part of the afternoon getting located in their cabins and building fires in the fireplaces. But when they settled down for the work of the afternoon, their meeting place was comfortably warm, but a little smoky. The afternoon session occupied itself with the planning for the specific days and special program of the year such as the Arkansas Methodist Campaign, the Methodist Children's Home emphasis, the February Special and the winding up of the Hendrix Campaign. Suggestions were written into the calendar for dates to begin and close these emphases throughout the district.

A program of training work to carry approved training classes into the smallest churches was set up, with all the approved instructors of the district volunteering their services for at least one class during the year in a circuit church. Emphasis was placed by the district superintendent on visitation evangelism in the pre-Easter period, and coaching conferences were set up to cover the district to train Church School teachers in leading their pupils to Christ. These conferences will be held in five centers the second week in February.

At the evening session a brief period of visual education was enjoyed, and then the group moved into the very important business of planning the revival meetings for the year. The superintendent led each pastor as he looked at the whole program of evangelism on his charge for the coming year. In practically every case, the majority of meetings were scheduled for next year with preachers of the district sharing a large part of the preaching responsibilities. On one charge, the Charlotte Circuit, Rev. Claudie McLeod, pastor, a simultaneous circuit revival will be held in the seven churches the first ten days in August.

The preachers did some sleeping on the hard bunks during the night and at the morning session on the 18th they entered into a period which dealt with planning one's preaching for the year. This was a very lively and helpful discussion and produced for every preacher present a calendar of preaching for the whole year. This should serve two purposes: (1) Stimulate further planned preaching on the part of the preachers, and (2) Give an outline to follow when one's barrel of preaching subjects is about to scrape the bottom. This period also included a discussion of planning the services of a revival meeting.

This planning conference was a new experience for the ministers of Batesville District, but they were unanimous in their feeling that it was a helpful time together and that such a meeting ought to be held every year. They expressed their appreciation to Brother Wilford for conceiving and planning

NEWS ABOUT HENDRIX COLLEGE

Homecoming Celebration Held Thanksgiving Day

An estimated two hundred alumni attended the Homecoming football game the afternoon of Thanksgiving day. Among those present to see Arkansas Tech score 32 points to the Warrior's 0 were: Dr. Sherwood Gates, who is now dean of Colorado College at Colorado Springs; Rev. W. Neill Hart, of Camden, president of the alumni association; Dr. John Anderson, from the University of Arkansas; Dr. T. T. Burton, of Athens, Tennessee; Judge DuVal Perkins, of Warren; Charles B. Reeves, of Tulsa, Oklahoma; Mr. and Mrs. Ed. McCuiston, of Little Rock; Mr. and Mrs. Charles Stuck, from Jonesboro; and Mr. and Mrs. E. M. Wheat, from Lonoke.

Queen Martha Stewart, daughter of Rev. and Mrs. A. D. Stewart of Blytheville, and her court were presented before the game. The crowning ceremony, where Dr. T. S. Staples, dean of the college, crowned the queen, took place in the auditorium just before the Homecoming Frolic Thanksgiving night. "At homes" were held in each of the residence halls immediately after the football game.

HCA Sponsors Original Thanksgiving Program

A Thanksgiving playlet written by George Trobaugh, a senior ministerial student at Hendrix, was presented in the Chapel program November 25 by the Hendrix Christian Association. The Hendrix Choristers, under the direction of J. Glenn Metcalf, associate professor of music, furnished music for the occasion.

As the playlet began, a student at the college was returning to the dormitory after eating the usual

the conference.—Alfred Knox, Reporter.

American Thanksgiving Day meal. The student falls asleep and dreams of going to war-torn France and Germany. Seeing the starving people of those countries makes him more aware of the suffering in the world and more thankful for his own good fortune. Realizing the benefits of the American way of life, the student is anxious to better the conditions of the less fortunate people of the world.

The translations into French and German were done by Miss Myrtle E. Charles, professor of French, and Miss Arlie Salmons, assistant professor of modern languages. Miss Geneva Eppes, assistant professor of speech, directed the playlet. The chairman of the program was Miss Martha Love, of Jonesboro.

First Faculty Recital Well Received

Miss Mildred Kay, violinist, and Philip Howard, pianist, were presented November 24 in the first of a series of recitals by members of the Hendrix music faculty.

Especially well received by the large audience were a concerto in D major by Brahms and a series of Rumanian folk dances by Bartok.

Following the performance, Miss Kay and Mr. Howard were honored by Miss Katharine Gaw, assistant professor of music, and Miss Myrtle E. Charles, professor of French, with an informal coffee at the home of Miss Charles.

Next in the series of faculty recitals will be a piano recital by Mrs. Violet Oulbegan Baskam on December 15.

"One Man" Art Shows Being Held On Campus

A show of the paintings of Nelly Deachman, first in a series of "one man shows" being held on the campus, closed December 1. Mrs. Deachman, formerly of Arkansas but now residing in Chicago, Illinois, is director of the Association of Illinois Artists. A professional portrait painter, she studied in the Art Institute of Chicago.

Exhibitors for the series of shows will be chosen from the artists en-

tered in the third annual exhibition of Arkansas art which was held at the college in early November. The purpose of the shows is to give the people of Arkansas an opportunity to become better acquainted with the work of Arkansas artists. Most of the paintings in the various shows will be for sale.

Staff Members Attend Meetings In East

Three members of the college staff attended important meetings in Pennsylvania last week.

Miss Ethel K. Millar, librarian, attended a meeting of the women's division of Methodist Board of Missions. Miss Millar attended the meeting, held in Buck Hills Falls, Pennsylvania, December 2 to 4 as a member of the resource committee of the Department of Christian Social Relations.

E. Wainright Martin, treasurer and business manager, was in a meeting of the eastern association of college and university business officers from November 30 to December 2. A member of the central association, which is affiliated with the eastern association, Mr. Martin is attending the meeting of the eastern group, held in Philadelphia, as a visitor. At the meeting, business officers will discuss investments and other college financial problems.

Paul Faris, director of public relations and associate professor of English, attended a meeting of the joint committee on public relations for educational institutions of the Methodist Church. Mr. Faris is attending the committee meeting as president of the Methodist educational public relations officers.—Harold L. Nance.

The man who graduates today and stops learning tomorrow is uneducated the day after.—Newton D. Baker.

Every Church School should be getting ready for Commitment Day, February 15, 1948.

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CLOSING DATE FOR PAYMENTS TO THE CRUSADE FOR CHRIST IS JANUARY 31, 1948

Of 33 Areas, 8 have paid their quotas in full.
Of 110 Conferences, 27 have paid their subscriptions in full; 85 have paid their quotas in full.
Of 560 Districts, 148 have paid their subscriptions in full; 413 have paid their quotas in full.

Remember--
Complete Success Depends on Every Congregation

Crusade for Christ—1944-1948



CHRISTMAS PLANS FOR NURSERY CLASS

(Continued from Page 10)

a prayer such as, "We have such happy times on Jesus' birthday. Thank you God, for Christmas." "Christmas Morning" may be sung and the Christmas story repeated.

The Sunday before Christmas we will have the Gran Duca Madonna mounted and displayed. We will also have "Mother's Christmas Story", where the children can see it. After the children remove their own wraps doll play will be suggested. To some we will mention the care the mother takes of her baby. Some children may sing the dolls to sleep. "Away in a Manger," and "Little Baby Jesus" will be sung by the leaders again, and the children may wish to play with the bells. We will use every opportunity to refer to Christmas day as Jesus' Birthday, and a day for making Mother and Daddy and other persons happy. We say "Merry Christmas" to our friends. Some of the children may wish to play house and say "Merry Christmas" to one another.

The window ledges will contain evergreens with a candle in a holder pictured in "Mother's Christmas Story." We will draw our chairs near the window as the leaders tells the story, and "The Little Baby Jesus", and "Christmas Morning" are sung. We will send home a candle with a note tied to it referring to the pages in the child's book where "Mother's Christmas Story", appears. These will be used at the child's own Christmas Eve celebration at home. The children may wish to decorate the tree again. A few may wish to have a Christmas party for the birds. If so, one of the leaders will take this group outside with bread crumbs and suet she has provided for this activity. These are our Christmas plans. We will carry out as many as seem practical and helpful at the time. We will try to help these small children to begin to see the real, the Christian significance of Christmas.

MISSIONARIES AND NATIONALS TO ATTEND CLEVELAND CONFERENCE

Over seventy missionaries and nationals of the Methodist Church have been invited to attend the Methodist Youth Conference at Cleveland, Ohio, December 30-January 2, as guests of the Board of Missions and Church Extension. They represent some fifteen countries and various projects within the United States.

It is expected that these representatives will "make friends for missions" at the Cleveland conference and that they will contribute greatly to the international aspect of this gathering of Methodist youth. Some will participate in the interest group on The Methodist Youth Fund in Action as an attempt is made to give youth some first-hand information about the work of the fund. Many will take part in the worship service on Wednesday, December 31, when "Brotherhood" will be the theme of the day. The drama "The Mighty Dream" will be enriched by their participation, and the majority of them will be present at one time or another to add interest to the exhibits of the Board of Missions and of the Missions and World Friendship Commission of the Methodist Youth Fellowship.

BUTTERFIELD M. Y. F. HAS THANKSGIVING SUPPER

The Butterfield young people had planned a Thanksgiving picnic in the forest for Sunday, November 23. They planned to leave immediately after church and return in time for youth fellowship that night. Since it had rained all week and was still raining Sunday morning the group decided to have a Thanksgiving supper at the home of Mr. and Mrs. Harvey Lawrence. Assisting in the entertaining was Mr. and Mrs. Frank Spurlin.

The eleven young people arrived soon after 5:30 each bringing a part of the supper. They all helped in getting the meal, which consisted of fried chicken, gravy, creamed potatoes, English peas, lettuce, pickles, sliced tomatoes, hot rolls, cake, cookies, peaches and cocoa.

When all had entered the dining room and had found their places they stood behind their chairs and sang one stanza of "Blest Be The Tie," after which Mr. Harvey Lawrence gave the Thanksgiving invocation.

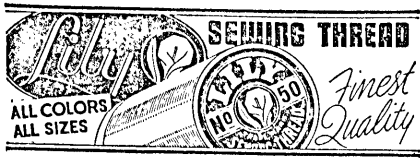
A slow rain fell all during the meal silently reminding everyone of that first bleak winter the Pilgrim Fathers spent in America. While everyone was still sitting around the two tables a most inspirational program centered around the first and a Christian Thanksgiving was presented as follows: Scripture selections, Beverly Wallace; The Biblical Thanksgiving, Mrs. Frank Spurlin; The First Thanksgiving, Alta Jean Efrid; Poem, Thanksgiving, Charles Foster; Thanksgiving in the World Today, Betty Jo Schlenker; Poem, Thanksgiving, Peggy June Weigand; Youth Fellowship Benediction led by Kenneth Rusher.—Mrs. Frank Spurlin, M. Y. F. Counselor.

CALIFORNIA METHODISTS HELPING IN LIQUOR CONTROL CAMPAIGN

A united campaign of all temperance forces in California is now under way to put an initiative on the 1948 ballot which, if carried, would give to each city or county the right to veto any liquor license, to control the number of licenses issued in any area, and where desired, to ban the retail sale of alcoholic beverages within any portion of the community.

Polls show that temperance sentiment is quite insufficient to ban liquor in any general way, or even to prohibit liquor advertising, but there is reason to believe that if properly organized and educated, there are enough voters to secure this degree of home-rule on the question. At present the State Board of Equalization has the last word in granting licenses.

A half-million dollar budget is being raised, largely by the churches, the annual conference commissions on World Service and Finance having endorsed the effort for heavy Methodist participation. Two sound motion pictures, providing for 100 prints of each, extensive radio programs and advertising to counteract that done by liquor interests are part of the program of the California Temperance Federation.



METHODIST HOSPITAL AND BATH HOUSE NEWS

Our thanks (on this Thanksgiving morning) are extended to the ladies of several of the churches of Hot Springs for mending sheets and pillow cases in their homes the past few weeks. Also to the Primary and Junior Classes of Fredonia Church, El Dorado, and Miss Ruth Sewell teacher, for 18 large bath towels and 14 wash cloths.

Two of our patients, Mrs. Albert Weeks from Alabama and Miss Buell McGee from Green Forest, were hospitalized World Wide Communion Sunday. Unable to attend church they sent their offering to the hospital office. The most appropriate gift we could secure for the hospital was a small communion set for use by any minister for any member who desires the communion.

Mrs. Monta Campbell, Hot Springs, sent flowers for the hospital lobby and each floor in memory of her sister — wonderful thoughtfulness.

A guest register has been placed in the hospital lobby and hereafter all who visit our hospital will be asked to sign it, giving their name and home address.

Mr. and Mrs. John W. Dodds, Methodist from Euffalo, New York visited our hospital last month while vacationing in Hot Springs. This week we received a letter with a gift of \$500.00 for the bath house department of our physio-therapy development. They were enthusiastic over the progress the hospital has made (they were here when we

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bought it in 1945) and believed there was a great future in store for it. Thus, though gradually, is our physio-therapy program developing. We are confident that 1948 will show great things done in this field.—R. E. Simpson, Superintendent.

This Christmas
Use

as Christmas cards

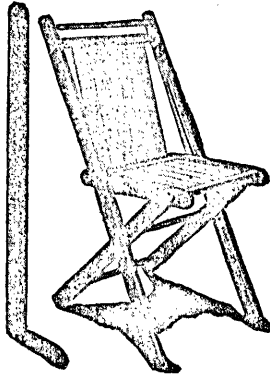
For your Christmas greetings, send copies of **The Upper Room!** The cost is even less than Christmas cards—5 cents each in lots of 10 or more. Special greeting cards included free on request. Christmas envelopes for mailing, 1 cent each.

A yearly subscription to **The Upper Room** also makes an ideal Christmas remembrance. The cost is only 30 cents for one year (40 cents after Jan. 1). Special gift announcement cards will be mailed for you upon request.

Leather cover cases for **The Upper Room** are available at 75 cents each; 25 cents additional for name printed in gold. Order quickly to assure prompt delivery.

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The Sunday School Lesson

By DR. O. E. GODDARD



LOYALTY UNDER PERSECUTION

LESSON FOR DECEMBER 14, 1947

SCRIPTURE TEXT: Revelation 1-7; Acts 16:16-40; I Peter 4:12-19; 5:6-7.

GOLDEN TEXT: Be thou faithful unto death, and I will give thee a crown of life.—Revelation 2:10.

The Scriptures for this subject are taken from the books of Revelation, Acts, and I Peter. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of; but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." (I Peter 4:12-19).

This is an excellent exhortation to Christians as to how they should act under persecution.

In the sixteenth chapter of Acts we have a demonstration of how Paul and Silas acted under persecution. The incident is so familiar to Bible readers that I shall not insert it here. You will recall that Paul and Silas were carrying on their missionary work in Philippi, and lodging in Lydia's house. On their way from their lodging house to the streets where they were preaching, a certain damsel possessed with a spirit of divination, perhaps a clairvoyant, gave them much trouble as she cried after them, "These men are the servants of the most high God, which shew unto us the way of salvation."

By this, Paul was deeply grieved, and with super-natural power, cast the spirit of divination out of the damsel. Her owners had been getting much gain from her sooth-saying to gullible people. When that gain was stopped, they raised a furor, and a mob brought Paul and Silas into the market place, unto the rulers. They said that these men, being Jews, taught customs which were not lawful for them to receive. The magistrates stripped them and had them beaten, then turned them over to the jailor and charged him to keep them safely, by placing their feet in stocks. At midnight Paul and Silas began singing, their feet fast in the stocks and their bodies bleeding, as they praised God.

God shook the prison wall and the door swung open. Not a prisoner escaped. The jailor entered, trembling and knowing that there was something unusual—something divine about these men, and said, "Sirs, what must I do to be saved?" Paul and Silas were not only loyal

in the midst of persecution, but were active evangelists. "He that goeth forth weeping, bearing precious seed, shall doubtless come again, bringing his sheaves with him."

Revelation

This book was written by a man who, himself, was suffering from persecution. He was on the isle of Patmos, as a refugee or a prisoner for Christ's sake. Christ appeared to him and told him to write in a book some things which shortly must come to pass. It has always seemed strange to me that people go to this book to find the time of the second coming of Christ. How anything not yet a fact could be called something that was shortly to come to pass two thousand years ago, I cannot see. The Bible does not tell us when Christ will come again. No man, not angels, not even Jesus himself, knows. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Mark 13:32).

This book belongs to a class of literature known as apocalyptic literature. It is a kind of literature that reveals something not commonly known. Revelation is the only book of the New Testament, and Daniel the only one of the Old Testament, which is apocalyptic literature. Much of the book is tied in with affairs that were local and contemporary. Much of it is written in language purposefully mysterious. Remember that John had a direct command from Christ to write the things which would shortly come to pass. Some of the things cast aspersions at the Roman Government. John disguised them to save the book and the lives of all the Christians.

Had this book, so valuable, so hard to make, fallen into the hands of Roman officers who understood it, the manuscript would have been destroyed, and probably every Christian would have been killed by the all-powerful Roman Government. John wrote much in such a mysterious, and symbolic way that only the initiated could understand. In the hands of a Christian of that day, this book was understandable. To the pagan it was an enigma. Thus John saved the manuscript and the lives of the Christians. Do not try to find the time of the second coming of Christ in this book. The Bible teaches us to be ready at all times to meet him at his coming, but only the Father knows when that time shall be.

Pass up the incomprehensible things in this book as having served those people in the early history of the Church, and not needed nor applicable for today.

Message To The Seven Churches

This is a unique part of the Bible. John claims that Jesus Christ dictated these messages and John was writing only as a secretary. Two of these churches received commendations—Smyrna and Philadelphia; three, Ephesus, Pergamos, Thyatira, received mixed commendations and

condemnations; Sardis is soundly rebuked; Laodicea is so badly back-slidden that she is threatened with excommunication. All the rebukes and condemnations were because of disloyalty to Jesus.

It would be intensely interesting if Jesus should call some prophet and dictate messages to certain churches in Arkansas—to Conway, Little Rock, Fort Smith, Jonesboro, Batesville. What would he say to each of them, and what would he condemn, or what commend? Can you imagine?

What Would Jesus Say?

To the church at _____ write: "I have seen thy sanctuary, beautiful, commodious, and worshipful; thy educational building, modern, adequate, well-equipped, well-adapted to Christian education; thy people appear to be intelligent, kind, generous, and devout."

But I have somewhat against thee because thou treatest thy church vows lightly. All thy members promised on joining the church that they would attend upon the services of the church. I have rarely seen 50 percent of thy members present on Sunday mornings, nor have I found 15 percent at the Sunday evening services, and not even as many as 10 percent at the mid-week prayer services. But I have often seen more of thy members at the picture shows Sunday evenings than there were present at thy Sunday morning services! I cannot greatly bless a church so unmindful of thy vows. I have also evidence that a distressing percentage of thy members drink intoxicants. Thy church forbids thy members to make, buy, sell, or drink intoxicating beverages. Thy violators of this law are among thy stewards, members of the Woman's Society of Christian Service, and some young people.

How can thy good loyal Methodists live together with the liquor business, legal or illegal, in town, city, state, nation, or world? I can bless only a sober nation. Why not reform?"

Another Requirement Neglected

The Methodist Church requires each family to have family worship. This rule is expressed in the negative form in the Discipline. This is the language, "Must not neglect private and family prayer." The Methodist Church expects every person to have individual devotions daily and every family daily worship. Any family that does not have daily worship as a group, is ignoring a regular rule of the Church.

Jesus might caution: "I have somewhat against thee because thou art too much in love with money and the luxuries which money can buy. If thou lovest such things more than thou lovest me, how can I bless you? If thou livest in an expensive home, have a fine car, and extravagant clothes; if thou livest in such luxury when the institutions of thy church, languisheth in poverty, how dwelleth the love of God in thee? Knoweth thou not that the love of money is the root of all evil? And that they who would be rich fall into temptation, and a snare that draws men into destruction and perdition? Finally I have one more complaint against thee. It is reported that there are divisions, cliques, and dissensions among thee. These things ought not so to be. Behold how good it is for brethren to dwell together in unity."

Questions

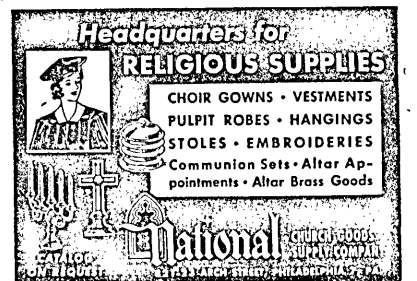
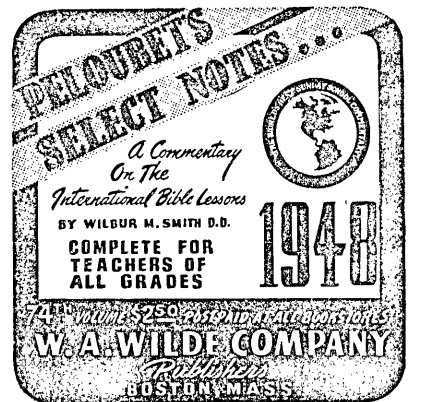
What does Jesus really think of our church?

Does a fear of his displeasure greatly disturb us?

Is it one of our highest and holiest ambitions to think that Jesus could say, "This is a church with which I am well-pleased"?

Are you careful to refrain from saying or doing anything that would bring discredit to your church?

What more appropriate time than the First Sunday in Lent for Methodists to "commit" themselves.



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