

# Arkansas Methodist

Serving One Hundred Sixty Thousand Methodists in Arkansas

"The World is..."

"Go ye into all the world—" — Mark 16:15

VOL. LXVII

KANSAS, DECEMBER 16, 1948

NO. 49

## Student Recognition Day December 26

SUNDAY, December 26, has been designated in the church calendar this year as Student Recognition Day. A special day sponsored by the General Board of Education, the observance is all that the name implies—a day on which college and university students, home for the Christmas holidays, are given special recognition in the worship services. While many of our churches have made this annual observance a regular part of their program, there are other churches that would do well to institute this observance.

Two statements need to be made regarding the observance of Student Recognition Day. First, any church which has students doing educational work beyond the high school level needs to experience this annual observance. The day properly observed would be a blessing to the students concerned as well as the church. The church has always had an interest in the field of education, and it should at every opportunity encourage its youth to take every advantage of the educational opportunities available. The students will get their encouragement from some source and if that source is not the church and the home, then the student, the church and the home are all losers.

Secondly, the local church that has taken cognizance of its students being gone is better prepared to welcome them back for a day or service of recognition. It is not enough simply to depend upon the church located at the college or university center to fill the spiritual need of the students. These strategically located churches have done and are doing a great work among students of colleges and universities. But the student that is conscious of the interest of his home church is much more likely to relate himself to the program of the church serving the campus as well as to the religious activities promoted thereon. Further, the student who has had an active experience in religious activities and affairs during his stay on the campus is all the more likely to continue that experience in his home church when he returns following school. A church must do more for those of its number who are college or university students than simply to have an annual recognition service, but Student Recognition Day could well be the high point in a program of religious interest which concerns youth at home or at school.

## Reminder To Church Leaders

A District Superintendent, in a letter to the writer, suggested that it might be well to call attention to the local churches that all the offerings taken for "special" interests during this short conference year are to be taken on a full year basis rather than on a fractional part of the year basis.

The following offerings, all authorized by the Little Rock and North Arkansas Conferences, are to be taken, as in the past, on a full year basis: the Christmas offering for The Methodist Children's Home, The Church School Day offering, the Student Day offering, the Golden Cross Offering on Mother's Day for our hospitals, the Race Relations Day offering, the Hendrix College and Ministerial Training offering known as the February Special. Other connectional funds which are for the most part apportionments from the General and Jurisdictional Conferences will be on the fractional part of the year basis as determined by the annual conference concerned.

## The Messiah John The Baptist Proclaimed

When John the Baptist came preaching in the wilderness of Judaea, it is not surprising that the multitudes from Jerusalem and throughout the surrounding country came to hear him.

Possibly the first reason that this large group went to hear John the Baptist preach is embodied in a statement he made concerning himself in which John declared himself to be a "Voice." The ministry of John the Baptist was no echo. He preached with a sense of mission and with a tone of authority. In the second place the ready response he received may be explained by a phrase the writer of the Gospel of St. John used in describing the situation when he said, "As the people were in expectation." The Jewish people of the day were living in a spirit of expectancy. Hence it was quite normal for such a dynamic character as John the Baptist to attract attention with his prophetic ministry.

Because of the fixed ideas existing in the minds of the Israelites regarding

And looking upon Jesus as he walked, he saith, Behold the Lamb of God. John 1:36.

the Messiah, even the revealing statements John the Baptist made about Him did not change those ideas. John the Baptist said, "One mightier than I cometh." That the multitudes readily accepted. They were evidently not impressed when he called the coming Messiah "the Lamb of God which taketh away the sin of the world." When John the Baptist called him "the Son of God," the multitudes about him did not get the full import of his words.

While John the Baptist made no statement about Jesus that was in any way at variance with His real mission and character, it would appear that in general his message did not destroy the feeling in the minds of the multitudes that the Messiah would be a temporal, political and possibly a military leader.

It appears also that even John the Baptist did not have the complete understanding of the purely spiritual mission of Jesus that we might expect. When John the Baptist, with his sense of mission, rebuked the king for his sins, he found himself in prison for his righteous boldness. At this period we have this remarkable statement in the Gospel of Matthew, "Now when Jesus had heard that John was cast into prison, he departed into Gallilee." This experience of imprisonment seemed to raise a question in the mind of John regarding the Messiah he had proclaimed. The answer of Jesus to this question, "Art thou He that was to come," seemed finally to fully convince John of the purely spiritual nature of Christ's Kingdom.

## Methodism's Major Board Holds Annual Meeting

THE Board of Missions and Church Extension closed its annual meeting at Buck Hill Falls, Pennsylvania last Friday, December 10th, after having been in session for seven days.

This great board of our church of about one hundred and fifty members does its work through four major divisions: (1) The Division of Foreign Missions, (2) The Division of Home Missions and Church Extension, (3) The Woman's Division of Christian Service, (4) The Division of Education and Cultivation. Each of these major divisions has numerous subdivisions that give special study to the various activities it represents.

In the first few days of the meeting one might begin to wonder whether the findings of such a multitudinous number of committees could possibly be unified and coordinated in so short a time. However, one soon realizes that any uneasiness at this point is altogether misplaced. The many committees make their recommendations to their respective divisions for approval. Each major division in turn submits its decisions to the Board as a whole for approval. The final result of the detailed study of committees and divisions of a work that practically covers the earth is the well ordered, well planned program of the Board of Missions and Church Extension with ramifications that seem to touch every nook and corner of our nation and reach out to the uttermost parts of the earth.

The thirty-five active bishops of our church in America are members of the Board. Each jurisdiction of the church is represented by an equal number of ministers and laymen. From each jurisdiction the W. S. C. S. is represented by a number of women equal to the number of ministers and laymen from that jurisdiction. The Methodist Youth Fellowship has two members on the Board from each jurisdiction.

This is the third time that the senior editor has been privileged to attend the meeting of this Board. It never ceases to be a source of surprise and even amazement when one attempts to grasp the magnitude of its work, while feeling at the same time that each detail of the work has had careful, personal supervision. If Methodism as a whole could realize the enormous work we are doing through this Board, it is our feeling that its financial problems would be solved indefinitely.

## Why Advance In World Service Giving Is Necessary

IN our quadrennial program, the Advance for Christ and His Church, our Annual Conferences, as all Annual Conferences of the church, have been apportioned for World Service an amount one third larger than the apportionment of four years ago.

It is quite evident, if we stop to think, that an apportionment one third larger than four years ago could not, in reality, be considered an advance. Cost of operation at home and especially abroad has increased so rapidly in the past four years that it would require the one third advance in payments in order to maintain the work of World Service on the same level that it was being done with the smaller apportionment of four years ago. In fact, a failure to pay a larger sum for World Service this quadrennium than we did the last would make necessary a retreat instead of an advance.

(Continued on Page 4)

# A Statement By The Council Of Bishops of the Methodist Church

(Enacted and signed by the Council of Bishops meeting in Cincinnati, Ohio, December 2, 1948 and released by Bishop James C. Baker of Los Angeles, president of the Council through the office of the Council's Secretary, Bishop G. Bromley Oxnam, 150 Fifth Avenue, New York.)

**T**HE Committee on Un-American Activities of the United States House of Representatives has issued a report entitled "100 Things you ought to know about Communism and Religion." The declared intent of the report is to inform churchmen what will happen to them and their church if Communism ever takes over the United States of America. The apparent effect of the report is to create the impression that the churches have been infiltrated by communists and that responsible leaders of the churches follow the party line.

The news stories, editorials and commentator broadcasts have centered upon those sections of the report that by innuendo seek to discredit such noble Christian organizations as the Young Men's Christian Association and the Young Women's Christian Association. One of the great theological seminaries of the nation is named by the clever device of asking "Do Communist propagandists ever actually get before church groups as speakers?" The answer is given, "Yes. For example the head of the Communist Party, on one occasion at least, spoke at Union Theological Seminary in New York City."

Another question asks "Is the Y. M. C. A. a Communist target?" The answer is "Yes. So is the Y. W. C. A. Also, church groups such as the Epworth League." In this catechetical form no evidence is presented. The incompetency of the investigators is revealed in the reference to "the Epworth League", which has not been in existence during the last nine years. The Epworth League was one of the youth organizations of the former Methodist Episcopal Church and the former Methodist Episcopal Church, South. When the reunion of the Methodist churches occurred in 1939, the youth organizations of the uniting churches were discontinued and a new organization known as The Methodist Youth Fellowship was established. But the report of the Un-American Activities Committee affirms the Communists have dug into the Epworth League and are "at it today". Thus the nation is informed that an organization not in existence is being infiltrated today. As the Bishops of the Church we desire to affirm our full confidence in the patriotism and religious devotion of the hundreds of thousands of Methodist youth and to express our deep resentment of any attempt to question their loyalty.

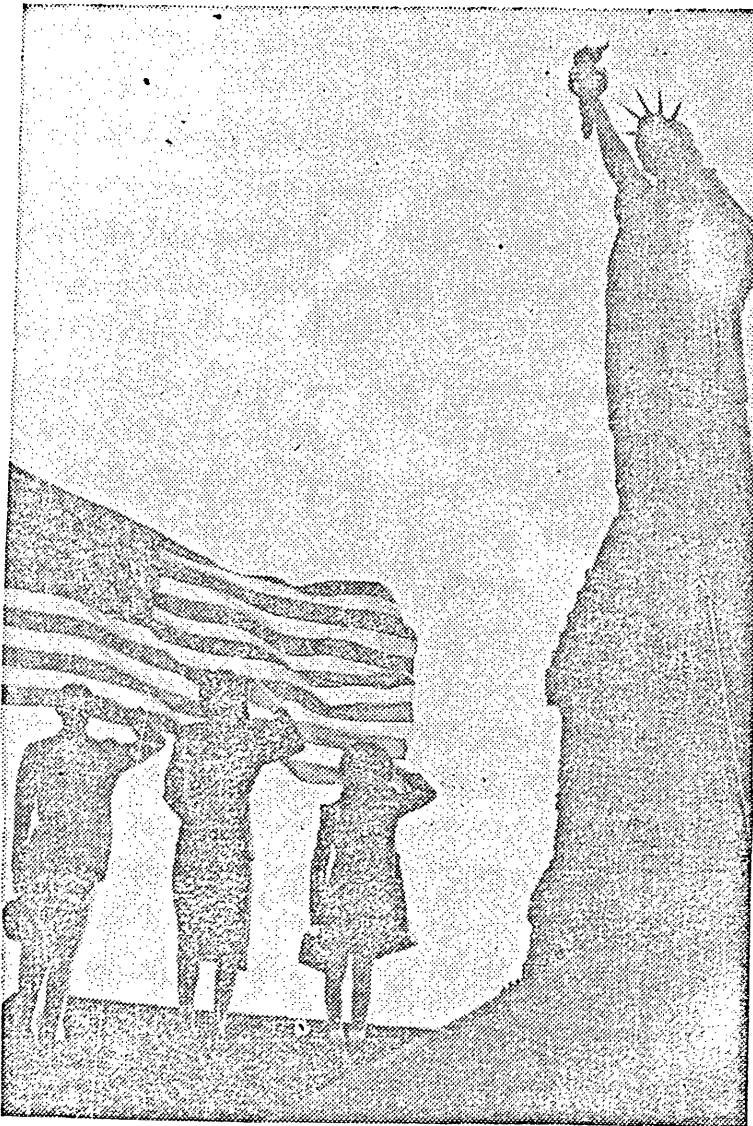
We do not here comment upon the procedures of this Committee and the way its hearings at times have been conducted. We do declare that the publishing of falsehood concerning individuals who have never been interviewed, who have had no opportunity to refute allegations, in a word, for a body to act as court, jury and executioner, without the individual or organizations concerned being heard, is contrary to American traditions and in effect is to jeopardize our freedom. Nor, do we, at the moment, do more than call attention to the strange fact that only Protestant organizations

are attacked in this report. We have far more confidence in the painstaking and patriotic procedures of the Federal Bureau of Investigation than in the hearsay and un-American procedures of this Committee that now enters the field of religion, regardless of its disavowal of the fact.

We expressly deny that communism has infiltrated our Protes-

is treated justly who refuses the sinister suggestion of revolutionary activity to win justice . . . . Communism will never win a democratic and just America. Communism does not grow in the soil of freedom and justice. It takes root in the soil of exploitation. It is Democracy—more of it, not less of it—that will win the morrow."

The Federal Council of Churches



tant churches. In the "Episcopal Address" signed by all the bishops of The Methodist Church and read before the General Conference of The Methodist Church in Boston last May, it declared "In an hour when totalitarianism threatens freedom, it is imperative that we ourselves do not adopt the practices of the totalitarian state in order to destroy the totalitarian threat. The totalitarian has conquered when the defender of democracy discards the civil liberties that are the essence of democracy . . . . We are determined that free preachers, occupying a free pulpit, preaching to free layman in a free land shall proclaim the freeing truth of the religion of Jesus." In an extended section dealing with communism, apparently unknown to the Committee on un-American Activities, the bishops said "We reject communism, its materialism, its methods of class war, its use of dictatorship, its fallacious economics and its false theory of social development; but we know that the only to defeat it permanently is to use the freedom of our Democracy to establish economic justice and racial brotherhood. It is the man who is not exploited who is deaf to the slogan 'abolish the exploitation of man by man.' It is the man who knows he

of Christ in America on October 11, 1946 declared " . . . . Marxist communism in its orthodox philosophy stands clearly opposed to Christianity. It is atheistic in its conception of ultimate reality and materialistic in its view of man and his destiny. Its utopian philosophy of history lacks the essential Christian notes of divine judgment, divine governance, and eternal victory. Its revolutionary strategy involves the disregard of the sacredness of personality which is fundamental in Christianity."

The World Council of Churches at Amsterdam this summer declared, "We denounce all forms of tyranny, economic, political or religious, which deny liberty to men. We utterly oppose totalitarianism, wherever found, in which a state arrogates itself the right of determining men's thoughts and actions instead of recognizing the right of each individual to do God's will according to his conscience. In the same way we oppose any church which seeks to use the power of the state to enforce religious conformity. We resist all endeavor to spread a system of thought or of economics by unscrupulous intolerance, suppression or persecution . . . . The church should seek to resist the extension of any system, that not only in-

cludes oppressive elements but fails to provide any means by which the victims of oppression may criticize or act to correct it. It is a part of the mission of the Church to rise its voice of protest wherever men are the victims of terror, wherever they are denied such fundamental human rights as the right to be secure against arbitrary arrest, and wherever governments use torture and cruel punishments to intimidate consciences of men."

These quotations serve to indicate the true position of The Methodist Church, and the great cooperative agencies of the churches, namely The Federal Council of the Churches of Christ in America, and the World Council of Churches.

We call upon the American press, whose freedom is also likely to be jeopardized by the methods of this Committee on Un-American activities, and also upon the American radio, which has such a stake in freedom, to correct the false impressions given the American people by stories and comments upon this Report. Let the leaders of the press confer with the leaders of the Church and become acquainted with the truth. Let them examine their use of statements by a few ministers, no one of whom occupies a place of responsible leadership in the major denominations of the nation, but who have been quoted as "eminent divines" fully conversant with what is alleged to be communists infiltration into American churches. We who know the church know these charges to be false. We deplore any statement from any source which defames a great Christian communion representing millions of faithful Christians and loyal Americans. As the Bishops of the church we seek to practice, but we cannot and will not remain silent when confronted by practices at once un-American and a threat to a free church in a free society.

There are blessings in uncertainty; the joy of walking in the untravelled Way, the exhilaration of laying hold on unfolding Truth, the satisfaction of sharing in the unending Life. There is yet more meaning in Christ's word, "I am the way, the truth, and the life."—G. Bromley Oxnam, in THE STIMULUS OF CHRIST. (Revell)

Beware of dissipating your powers; strive constantly to concentrate them. Genius thinks it can do whatever it sees others doing, but it is sure to repent of every ill-judged outlay.—Goethe.

## OUR CHRISTMAS

Whence cometh Christmas? It began  
When Love sent Love as Gift to  
man.  
The day is love. Then we, through  
art  
And emblem, testify our love of  
heart.  
Yet they mistake who tell that once  
each year  
Is sole recurrence of this day of  
cheer,  
For hearts and homes where love,  
unselfed, is found  
Keep Christmas every day the whole  
year round.—Emma Brownell  
Reade.

The two offices of memory are collection and distribution.—Johnson.

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## LIFTED

A northwest American Indian chief heard the call of God, and responded, and was converted. Immediately he knew that his sins, which were very many, were blotted out, and at the same time there came inward peace indescribable. Wherever he went he was always talking of his new Chief, Jesus, and what He had done for him. His life was so changed that he became the talk of the countryside.

One day, a distant chief visited him and wanted to know who this Jesus was, what He had done, and where He lived. The converted chief took some chips of wood, made a small circle on the ground, and put a worm in the middle. Then he set the circle of wood on fire. The wretched worm tried to get out of that circle of fire, and sought shelter from side to side, but could find none. The converted chief then put his hand into the middle of the circle and lifted the poor scorched worm out of all danger and harm.

Then turning to the inquiring chief, he said: "That circle of fire is this world, and I am the worm; the fire of sin and evil hedged me in on every side, and I was helpless to save myself. I tried to escape and could not, and was doomed to suffer in the fires of hell. Then the Great Chief, the Lord Jesus, came down from heaven right into the circle of death, and lifted me out of the fire of sin and hell."

*In loving kindness Jesus came,  
My soul in mercy to reclaim,  
And from the depths of sin and shame  
Through grace He lifted me.*

—Evangelical Christian.

## THE WAY TO HAPPINESS

True happiness is the slowly ripened fruit of victorious goodness.

Happiness, eagerly sought after by mankind, and a cherished hope of modern civilization, serves man in the best way if it is rooted and grounded in love in the family home, for there is the general center from which love radiates its warmth of goodwill, of comfort and of joy, to bring gladness to hearts beyond the home circle.

To inculcate love is a parental duty to children, which ought to be freely and willingly discharged in every home. Implanted thus, the roots of happiness will be watered by the wellsprings of living faith and virtue; and while parental authority and parental example train up the growing child, glowing parental love nurtures the stems of budding affection and integrity, until the gradually unfolding buds burst forth into the delightful beauty of noble character, high aspiration and steadfast purpose.

Keeping in mind that moral unity is required in the process of development of the way to obtain true happiness, every family ought to be firmly principled in a creed that is characterized by fidelity, by goodness, and by honor; for upon the wind-swept hills of human life, those qualities of character constitute the enduring foundation of family happiness. Their fruits — gradually multiplying and ripening in the radiance of victorious goodness — are a priceless heritage for prosperity; having sufficient forti-

## CHRISTMAS EVERYWHERE

*EVERYWHERE, everywhere, Christmas tonight!  
Christmas in lands of the fir-tree and pine,  
Christmas in lands of the palm-tree and vine,  
Christmas where snow peaks stand solemn and white,  
Christmas where corn fields stand sunny and bright.  
Christmas where children are hopeful and gay,  
Christmas where old men are patient and gray,  
Christmas where peace, like a dove in his flight,  
Broods o'er brave men in the thick of the fight;  
Everywhere, everywhere, Christmas tonight!  
For the Christ-child who comes is the Master of all;  
No palace too great, no cottage too small.—Phillips  
Brooks. In the World's Best Loved Poems.*

## THE HOPE OF THE WORLD IS JESUS

With much feeling the poet sang, "The Light of the World Is Jesus," and that is true. He is the light of the world. He helps us to see some of the finest qualities in God and he helps us to see man at his highest and best. But he is also the hope of the world. The Psalmist was right when he raised the question, "Now, Lord, what wait I for; my hope is in thee?" It is well for us during this Christmas season to remind ourselves that our hope is found only in Christ.

Christ is our hope of individual salvation. He proposes to change human nature. Some tell us that this cannot be done; that human nature will remain the same down through the years, and apart from Christianity this is true. But those who find salvation in Christ and attempt to follow his example carefully, experience a change. Christ called it being born again, or born from above. The individual thus acted upon finds his self-interest waning and his interest in others growing. He has become Christ-centered which really means others-centered. He is crucified with Christ. His selfishness has been nailed to the cross and Christ lives in him and operates through him. This is a high ideal indeed, but none who understands the teachings of Christ will argue that it is not the goal of Christianity.

This changing of human nature is the only hope of building a better world order. All other schemes fail at the point of selfishness. The unchanged individual will never put the interest of others above his own. To enable him to do this a change must take place at the very center of his life. To argue that such a change is impossible is to admit that we can never have a better world order. Other schemes may lift people to higher standards of living and culture, but such people will remain just as selfish as ever at heart and will practice their selfishness in whatever realm to which they have been lifted.

This leads the writer to say that we need not look for a new world order though all the combined efforts of other forces be employed, if Christianity is left out of the picture. For example, we need all the education we can get, but education alone will never build a better

tude to sustain true happiness.—In The Union Signal.

world order. All of us are acquainted with many highly educated people whose education has in no-wise changed their selfish attitude. Science and invention alone will never bring about this change. In recent years we have seen that these forces add to our greater means of destruction. Some one has truthfully said that it is dangerous to get the power of God without having the character of God. One cannot have this character without the change we are contending for here. This is equally true with economic changes. It is well enough to have a chicken in every pot and one or two cars in every garage and all families well-housed and well-clothed. The writer is a hundred per cent for this. He is anxious to see a more equitable distribution of the good things of life. He feels that this is necessary to prevent communism from spreading to the ends of the earth, but no thoughtful person will argue that such distribution alone will make people less selfish. Russia claims to have done many of these things. But behind the iron curtain there is more greed, selfishness and unhappiness than in any other major nation of the world. Some day people will learn that the Kingdom of God cannot be built on earth unless God is taken into consideration. When that is faithfully done the nature of the individual is changed. The relationships between God and individuals thus changed will constitute the social order which Christ had in mind when he spoke of the Kingdom of God.

This leads the writer to say that Christ is the hope of social salvation as well as individual salvation. The changed individual who is properly trained will practice the principles of Christianity in all of his dealings with others. Those who would try to build a Christian social order without changing the nature of the individual is attempting to do the impossible. It is like trying to build a house without a foundation, or grow a tree without roots.

Those who would stop merely with changing the nature of the individual fall short of the goal. It is necessary to have a foundation but a structure is not a house until the building is completed. That is where careful training with regards to putting Christian principles into all contacts of life comes in. We must realize that Christianity must per-

## LIFE IS A TORCH

I am convinced that my life belongs to the whole community, and so long as I live it is my privilege to do for it whatever I can, for the harder I work, the more I live.

I rejoice in life for its own sake. Life is no brief candle for me. It is a sort of splendid torch which I got hold of for a moment, and I want to make it burn as brightly as possible before turning it over to future generations.—George Bernard Shaw.

meate all of life. There is no such thing as a secular side of life and a sacred side. It is all one life, undivided. Christ spoke of Christianity as salt. Salt is not a food, but it flavors all food. So it is with Christianity; it flavors all of life. We have noted individuals who have tried to divide their lives up into compartments. Their Sunday life was very circumspect, but on Monday and throughout the remainder of the week days they practiced pagan principles in their business and in dealing with others.

Again, Christ is the hope of our political life. Sometimes we hear people insist that they do not want to see politics in religion. They may have a point there, but it is nothing short of tragic when religion is left out of politics. Politics will always be with us. Properly understood, Christian politics is a good thing. It is a shame that many true Christians feel they would be corrupted if they should hold public office. The hope of Christianizing our national life lies largely in getting an ever increasing number of true Christians in places of responsibility. There is a close kinship between Christianity and Democracy, therefore, Democracy demands that the best Christians of the nation take leading parts in our national life.

Why should we dally longer? Let us realize, as the psalmist did, that our hope is in Christ, and may we restudy his principles and put his teachings into practice. This is our hope.—H. O. B.

## DRINKING GRACEFULLY

"I've heard a lot about men and women who can drink gracefully. As a Broadway columnist, I've never met any of these remarkable people. People who are bores when they are sober are twice as boring when they are drunk. And a drunken girl is a new low in attraction. When a girl is told she's a 'good fellow' she can consider herself thoroughly insulted, instead of feeling complimented."—Ed Sullivan, in Chicago Tribune.

## THE NEUTRAL

The force of evil in the world does not arise from the number of people who have enlisted on the side of unrighteousness. It arises from the number of people who have simply refused to enlist. It is not the sinner who is the devil's chief ally. It is the neutral.—Stanley High, in the Union Signal.

It is easy to learn something about everything, but difficult to learn everything about anything.—Emmons.



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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### COMPARATIVE PERFECTION

In the book of Genesis, 6th chapter, 9th verse, it is said of Noah that he was "perfect in his generation." I have always been glad that the divine writer inserted the qualifying clause, "in his generation," for I would hate to think of Noah as an example of *unqualified* perfection.

The flood had just ended and he and his family had gone out of the ark to start all over again. Following this statement about his perfection, the text says that he planted a vineyard, and as soon as it bore grapes, he made wine of them, got on a big drunk, and as so many other drunkards do, disgraced himself in the presence of his family. Because they laughed at his unconscious nakedness, and the silly maneuverings of a drunken man, he grew very angry and called down the maledictions of heaven upon them. Presumably, Ham received the worst end of it and became, so tradition says, the father of all the black men with their multiplied calamities. By so doing, Noah passed on to unborn generations the difficult and sometimes tragic race problem.

From my point of view, that is not the picture of a *perfect man*. According to the Scriptures, therefore, he could be perfect only "in his generation," or comparatively perfect. The Post-Flood era had just begun and not much could be expected of the one family left to participate in the difficult task of building a new and worthwhile civilization. The standards of that day will not serve in our day. With all of our faults, sobriety and decency are downright requirements if one would claim to be perfect. We can qualify with nothing less. In dealing with strong drink, only total abstinence will suffice. I thank God I have never learned the taste of liquor. Strong drink has been and still is, the curse of the nation.

Let us, therefore, not only seek to be perfect, comparatively, but in our generation, *actually*. Jesus said, "Be ye therefore perfect, even as your Father which is in heaven, is perfect."

### NOTICE TO ALL PASTORS AND CHURCH TREASURERS IN THE LITTLE ROCK CONFERENCE

All money on the endowment to Conference Claimants on the Security for Claimants Campaign should be sent directly to the treasurer, Rev. Otto W. Teague, 1406 Pine Street, Pine Bluff, Arkansas. This means the 2 per cent paid by pastors and the endowment paid by churches on the quadrennial campaign.—Otto W. Teague, Treasurer.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. J. B. PICKERING, retired member of the Little Rock Conference, writes that his address is Rt. 6, El Dorado. He states that he teaches a Men's Bible Class every Sunday and preaches occasionally. His health is somewhat improved.

THREE Arkansas women have been commissioned for missionary service by the Board of Missions and Church Extension of the Methodist Church. Miss Eloise Madrid Butler, Hoxie, and Miss Wanda Stahley, Stuttgart, will do educational work in India, and Miss Olivia Bradley, Little Rock, was assigned to Camden for deaconess work.

THE following news comes from Rev. and Mrs. Joe Roe of Strong on the condition of their little son: "We are happy to report that we brought our little boy, Benny, home from the hospital, Friday, December 11. He is getting along fine and is able to walk some with the aid of a brace. We want to thank all of our many friends who have been so kind to us during Benny's illness."

EARL C. SOWDER, chairman of the Evangelistic Committee of the Scott Street Church, Little Rock, announces that the Men's Bible Class of the church will broadcast a special program from 8:15 p. m. to 8:45 p. m. Friday, December 24, Christmas eve over KXLR, North Little Rock. The purpose of the program is to bring Christmas cheer and good wishes to any and all shut-ins, especially those in institutions and hospitals.

MISS JUNETTE WADE, daughter of Dr. and Mrs. J. A. Wade of Oaklawn Methodist Church, Hot Springs, is in charge of the program "Tomorrow's Sunday School Lesson, on radio station KWFC, Hot Springs, each Saturday morning from 9 to 9:30 o'clock. The program is sponsored by the Wilson Furniture Company of Hot Springs. Miss Wade invites her friends over the state to tune in for the lessons. KWFC is 1340 on your dial.

THE many friends of Dr. Forney Hutchinson will be glad to learn that he is very much improved after a serious illness which confined him for some days in the hospital. He is now at home and Mrs. Hutchinson writes that he is reading, looking after his mail, going out for short drives and walks for two or three blocks. The readers of his column, A Weekly Message, will be glad to have his address which is 2118 North Broadway, Shawnee, Oklahoma.

### GERMAN METHODIST SESSIONS HELD

FRANKFURT—(RNS)—Delegates from all parts of Germany assembled here for sessions of the German Methodist Conference. Foreign visitors included Bishop Arthur J. Moore, of Atlanta, Ga., president of the Board of Missions and Church Extension of The Methodist Church in the United States.

Discussions were expected to center mainly on plans for rebuilding Methodist churches destroyed during the war. The conference was also scheduled to consider enlarging the Methodist seminary at Frankfurt. Plans call for increasing the enrollment of foreign students, thus giving the seminary a "more international character."

Bishop Moore arrived in Frankfurt after having spent some time in Berlin discussing church rehabilitation problems in Germany with American Commander General Lucius D. Clay, and several top-ranking German church leaders.

### WHY ADVANCE IN WORLD SERVICE GIVING IS NECESSARY

(Continued from Page 1)

Because of the high cost of everything any "advance" made possible by our World Service giving must come as a result of additional gifts through specials for World Service after we have paid our regular apportionment on benevolences. This is true because of the inflationary period in which we live.

### SUCCESSOR CHOSEN TO DR. DIFFENDORFER

The Rev. Dr. Eugene L. Smith, pastor of St. Mark's Methodist Church, Brooklyn, was elected executive secretary of the Division of Foreign Missions of the Board of Missions and Church Extension of the Methodist Church, on December 8, in sessions at Buck Hill Falls, Pa. Dr. Smith succeeds the Rev. Dr. Ralph E. Diffendorfer of Madison, N. J., who will retire on August 31, 1949, when he reaches the retirement age and will then become executive secretary emeritus.

Dr. Smith was selected by a committee of the Board which has been seeking Dr. Diffendorfer's successor for the past two years. Dr. Diffendorfer has been the foreign mission executive of the Methodist Church since 1924.

Dr. Smith was born in Rockwell City, Iowa, on April 13, 1912. He was educated at East Waterloo (Iowa), High School, at Willamette University, and at Drew Theological Seminary. He has received the degree of Doctor of Philosophy from New York University and has been a member of the religious education faculty of the University. Ordained an elder in the Newark Annual Conference in 1940, Dr. Smith was pastor of the Wesley Methodist Church, Roselle, N. J., for four years and then pastor of the Emory Methodist Church, Jersey City, until last year when he was appointed by Bishop G. Bromley Oxnam as pastor of St. Mark's Methodist Church, Brooklyn. It is the largest Methodist Church in Brooklyn.

Dr. Smith is a son of the Methodist parsonage and has long been interested in the missionary work of the Methodist Church. This past summer he was a delegate from the Methodist Church to the Assembly of the World Council of Churches in Amsterdam, Holland.

### NEW OFFICERS OF BOARD OF MISSIONS AND CHURCH EXTENSION

At the annual meeting of the Board of Missions and Church Extension the past week at Buck Hill Falls, Pa., the following officers for the quadrennium were elected: President, Bishop Arthur J. Moore; Mrs. F. G. Brooks, Mt. Vernon, Iowa, president of the Woman's Division of Christian Service, succeeding Mrs. J. D. Bragg, St. Louis, who has served the past eight years; Bishop G. Bromley Oxnam, president of the Division of Foreign Missions; Bishop A. Frank Smith, president of the Division of Home Missions and Church Extension; Dr. John W. Hawley, president of the Division of Education and Cultivation; Dr. Albert E. Beebe, treasurer; and Miss Eleanor Welch, recording secretary. Bishop Moore, Mrs. Brooks, Bishop Oxnam and Bishop Smith will also serve as vice-presidents of the General Board. Among other officers chosen were: Bishop Fred P. Corson and Dr. A. W. Martin, vice-president, Division of Home Missions and Church Extension; Mrs. J. D. Bragg, Vice-president of the Woman's Division of Christian Service and chairman of the Department of Work in Foreign Fields; and Bishop W. Angie Smith, vice-president of the Division of Education and Cultivation.

### HELEN KELLER CANCELS CHINA TOUR

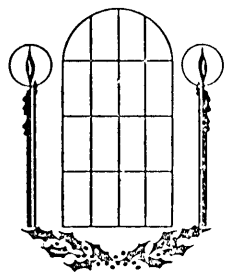
SHANGHAI—(RNS)—Helen Keller, president of the John Milton Society for the Blind, has cancelled her visit to China because of the serious illness of Polly Thomson, her companion and link with the outside world, according to word received here from Tokyo.

Miss Keller was expected here in November and elaborate plans were made in China's principal cities to afford her an opportunity to bear witness to God's power in aiding the handicapped.

She proposed to establish a link between Chinese blind and a world fellowship of Christian blind. She also planned to promote enlightened legislation and rehabilitation projects in China for the blind and other handicapped.

# Legends Of Christmas

By JEWELL CASEY



**P**RETTY, yet amusing, are some of the quaint facts and folklore coming from various countries concerning Christmas. Especially are the stories of the animals, birds and insects very interesting, and whether true or not, they make the traditions of the Christmas season.

Here in the United States, Santa Claus' reindeer come in for their share of attention, but little heed is paid to any other animals. It is not so in other lands far across the sea.

The Germans, Swiss, and Poles say that cattle and horses kneel humbly in the stables, turning their heads toward Bethlehem, at exactly midnight on Christmas Eve, paying tribute to the Christ child. It is also believed that on the Holy Eve, all animals are capable of speaking for a few brief minutes.

In Spain the cattle are shown special consideration on Christmas Eve. They are supplied with clean straw for their beds, are given extra feed, and plenty of drinking water. This is done because it is believed that cattle breathed upon the Holy Infant to help keep him warm.

One old Christmas legend tells of the little Gray Lamb. It longed with all its heart to be white. Because of its ugly color, the shepherds would not take it with their snowy flocks to visit the Christ child. The little lamb was so hurt, it begged of the clouds, the moon, the stars, trees, and birds to help him become white. While roving about, the lamb met the Three Wise Men and followed them to the abode of the Holy Family. As the Wise Men worshiped the Babe, the timid little lamb stood near the door. The Christ child saw the cowering little creature and beckoned him to enter. As He laid His hand upon the Lamb's head, it instantly became as white as snow.

From southern Syria comes the legend that

when the Wise Men visited the Christ child, there was one very young camel in the caravan. It was so tired and weary upon arriving that it could not stand but lay moaning. Looking with great pity upon the young camel, Christ blessed it with everlasting life. Today it is believed by Syrians that this camel of Jesus travels over the desert delivering presents to the children on Christmas Eve.

In other sections of Syria, children do not listen for the hoofbeats of the camel, or reindeer, but for the approach of the Magic Mule, bearing gifts for them on Christmas Eve. It is said that once upon a time on Epiphany Eve, a certain good man was traveling through the forest upon his mule. Just at midnight he stopped and tied the animal beneath a large tree, and went into the woods to pray. Upon returning to the spot where he left the animal, it was no where in sight, until looking up into the tree above, he saw the mule in the topmost branches of the huge tree. This proved that at midnight the tree had bent down in honor of the Holy Babe and, as it straightened, the mule was caught up in its branches, and since that time has been considered a holy creature.

In Belgium and Holland, St. Nicholas rides a beautiful gray horse on his rounds to take presents to children on Christmas Eve. No child in these countries would think of going to bed until hay, water, carrots, and a potato has been set out for the good Saint's faithful horse.

Believing that on the anniversary of the birth of Christ, the bees hum a Christmas carol, the English place a sprig of holly on the hives to wish the bees a merry Christmas.

A chirping cricket on Christmas Eve is a good luck omen for the person in whose house it is heard, according to odd beliefs of the English. And in order to get the insect in a cheerful mood for good singing, sugar mixed with meal is placed where it may have a hearty feast.

Special Christmas trees for the birds, upon which are placed sheaves of grain and pieces of suet, are a main feature of all Scandinavian, Danish, Finnish, and Norwegian celebrations at Christmas time.

If your pet canary sings joyously on Christ-

mas Eve, according to an old legend, it is because the bird is happy over something that happened long, long ago. On Christmas Eve a terrible snow and sleet storm raged in the high Harz Mountains, tearing up giant trees, all except Fir trees, which were able to withstand the mighty wind. Great flocks of canaries were crying out in distress because the trees in which they were sleeping had been blown to the ground. The snow and sleet and cutting wind beating and whipping the poor little birds were almost more than they could endure, when the fir trees, hearing their pitiful cries, called, "Come into our branches. We will protect you."

In Switzerland, there is an old belief that chickens will be free from all harm during the coming year if each fowl's wing is clipped in the hour just before midnight on Christmas Eve.

From Belgium comes the legend of the donkey. He was a very vain creature and while eating grass in the pastures at Galilee, admired his long, silken ears and even disdained the beautiful white horse which the Roman messengers rode to tell Joseph of the governor's order to enroll all citizens. But as the donkey's master, Joseph, led the proud beast along the rough path to Bethlehem, bearing Mary upon his back, the animal grew meek and humble. And after returning to Nazareth, carrying both the Mother and the Christ child, the other animals wondered that the donkey was not boastful of the great honor bestowed upon him. When questioned, the humble donkey told the other animals that since his ears had heard the voice of the angels lifted in song, he would always droop them in humble reverence for the heavenly favor.

According to legend on the night when the Christ child was born, language was put into the mouths of birds and animals.

The cock crowed, "Christ is born!"

The raven croaked, "When?"

The rook cawed, "This night!"

The ox moored, "Where?"

The sheep answered, "Bethlehem."

The donkey brayed, "Let us go!"

The bees hummed a carol as they flew along.  
—Pilot.

## Conference Secretaries Of Christian Education Plan Advance

Nashville, Tenn.—Cooperation was the keynote of the meeting here November 27-December 3 of conference executive secretaries of Christian education throughout the nation and staff members of the General Board of Education to plan for the Christian education part of the Advance for Christ and His Church launched by the last General Conference.

Not only was cooperation pledged to Bishop William C. Martin, chairman of the Committee on the Advance for Christ and His Church, who was present for a part of the meeting, but it was demonstrated in the fine esprit de corps shown by staff members of the Board's three divisions and the visiting executive secretaries.

It was brought out during the meeting that progress was in evidence in all phases of the work of Christian education, both in the General and conference boards.

The executive secretaries made numerous helpful suggestions for the improvement of church school literature at the meeting. They were interested in hearing about progress on the new closely graded lessons for the primary and intermediate age-groups, copy for which is already being set in type at the printing plant. Many of the new pictures planned for these two courses have already been prepared by the engraver. These materials will be ready for use in October 1949.

Dr. C. A. Bowen, executive secretary of the Editorial Division, presided at the sessions at which the literature was considered and presented various editors to discuss particular items. Dr. J. Emerson Ford interpreted the statement of the General Conference concerning church

school literature. Dr. Charles E. Schofield outlined trends in circulation, which has continued to advance for several years. (Outstanding gains have been made by *The Christian Home* and in the area of teachers' periodicals.) Miss Mary Edna Lloyd described ways in which materials for the children's division are being planned so that Promotion Day may be observed either in the spring or in the fall.

Walter L. Seamon, director of sales in the Methodist Publishing House, explained the policy of the House in seeking to provide the best possible service in the publishing and distribution of church school literature and supplies.

Plans were outlined concerning ways in which the church school literature will undergird the emphases of the Advance for Christ and His Church.

On November 29, Dr. John O. Gross, executive secretary of the Division of Educational Institutions, presented the work of the Division.

In a summary statement of the role of the Christian church in the field of higher education, Dr. Gross emphatically underscored the will of the 1948 General Conference on this subject as set forth in the Episcopal Address.

"Without apology, the Methodist institution must seek to win its students to Christ. Our schools must be Christian without apology and Methodist with pride. Our faculties must be Christian in fact. Our efforts must be to make the students Christian just as truly as we try to teach them to think. We must seek to graduate Christians as we graduate doctors, lawyers, musicians."

Staff members of the Division of Educational

Institutions discussed briefly their current programs and solicited the support of the executive secretaries. In addition to Dr. Gross, these staff members are as follows: M. S. Davage, secretary, Department of Negro Colleges; Hiel D. Bollinger, secretary, Harvey C. Brown, associate secretary, and Harold Ehrensperger, editorial secretary, Department of Student Religious Work; Boyd M. McKeown, secretary, Department of Public Relations; Edward W. Stodghill, secretary, Student Loan and Scholarship Department.

On Monday afternoon Bishop William C. Martin, chairman of the Committee on the Advance for Christ and His Church, told the executive secretaries that the Advance could not succeed unless the educational forces of the church were behind it. He stated that the ten-point program of the Board of Education could be thought of as part of the program of the Advance. He pointed out the necessity, for example, of making the church and the church school buildings and equipment as attractive as public school buildings and equipment in order that children may feel that religion is as important as education. He encouraged the fullest cooperation between leaders of the Advance and leaders of Christian education.

Dr. John Q. Schuster, executive secretary of the Division of the Local Church, presided over the session of the program sponsored by that Division. For three full days, mornings, afternoons and evenings, the Division staff and the nearly one hundred conference executive secretaries discussed the part which the local church school and allied agencies must play in the work.

(Continued on Page 7)



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### SHE SAW SANTA

By Joseph D. Ryan

Boys and girls, this is a story of a girl who saw a real, live Santa Claus. She had heard about Santa, read about him, even dreamed about him, but had never actually seen him. Was there a real Santa, anyway? Rose had often wondered.

Christmas was approaching. Every one was hurrying about, making preparations for the festive occasion. Boys and girls seemed gayer than common. Even grandparents were preparing for the joyous time. People seemed cheerful and happy. Aunt Em had caught the Christmas spirit, too. She was the sister of Rose's father, an invalid, unable to walk a step. But she could sit in her wheel chair and sew or read. Although a cripple, she was always cheerful and optimistic.

It was the Saturday before Christmas. Rose's father was making preparations for a trip to the village a mile from home. Of course, mother would go along to help purchase some articles for the season. Just the day before, the newspaper announced that Santa Claus in person would be at the village on Saturday at three o'clock to distribute presents to the children there. A short while before leaving, father had asked the family, "Who will stay home with Aunt Em?"

"Not I?" replied Charles, the oldest son.

"Nor I!" echoed Bob. "I want to see Santa Claus."

Only Rose, the youngest, had not spoken. All eyes turned to her. She wanted to see Santa, too! She thought once of crying and complaining about the boys receiving all the favors, but she bravely subdued her tears and answered, "I will stay with Aunt Em."

Soon father, mother and the boys were in the village doing their Christmas shopping and waiting for Santa.

But Santa Claus had learned of Rose's unselfishness, so she was not to be disappointed. She went to Aunt Em's room, sat down to keep her company. Soon a knock came at the door. Who could it be? Every one in the countryside had gone to the village to see Santa. Rose dashed to the door and opened it. Could she believe her eyes? There stood a large, heavy-set man, dressed in a red suit, with black boots, black belt around his waist, heavy white beard on his face, a red cap on his head, and a large sack on his back.

"Good afternoon, my young friend!" he fairly shouted to Rose. "Do you know me?"

"Are—are—you Santa?"

"Yes, I am Santa Claus, and I—"

"Won't you come in and see Aunt Em?"

"Sure."

Santa entered and was soon seated in Aunt Em's room.

"I had heard about the little girl who stayed at home with her sick aunt while the others went to town to have fun, so I want to see her first."

"I am glad you came, Santa; I've

always wanted to see you."

Santa patted Rose on the back, smiled at her, and turned to Aunt Em. "A fine little girl, I say. Yes, sir, a fine little girl to be so unselfish."

"Yes," replied Aunt Em, "Rose is always doing something for someone else."

"That's the Christ spirit," Santa answered. "Well, here are some presents for you." Then he handed Rose and Aunt Em a number of toys, some candy, nuts fruit and other things.

"Thank you, Santa."

"Well, I must go now to the village to see the children there." As Santa started to go, he patted Rose on the back and exclaimed, "A fine little girl, I say. Yes, sir, a fine little girl."—In The Presbyterian.

Wee Babs has been sleeping in a room with a night light, but her parents decided she must learn to sleep in the dark.

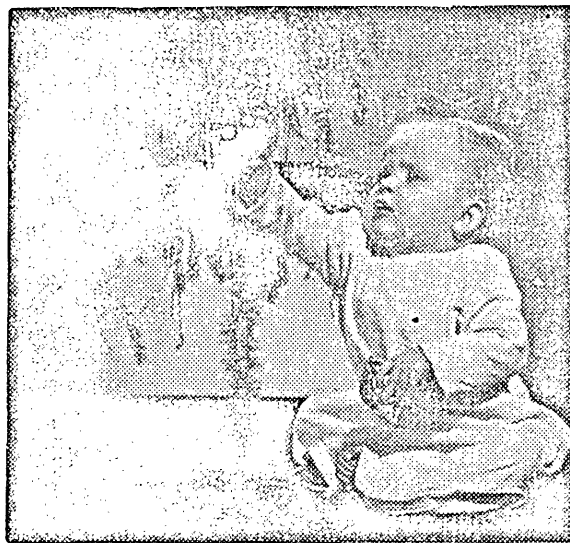
"Do I have to sleep in the dark?" she asked when her mother turned off the light for the last time.

"Yes, Babs," replied her mother. "You are a big girl now."

"Well then," asked Babs, "may I get up and say my prayers over again—more carefully?"—New Orleans Times-Picayune.

Mrs. Casey (with newspaper): "They got Pat Murphy's name in the death notices instead of his brother Mike's."

Casey: "Ye don't say! It's a nice fix Pat would be in if he was wan o' them that belave all they read in the papers."



### HIS FIRST CHRISTMAS

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

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

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

### JUST FOR FUN

After waiting for what seemed hours, the customer buttonholed the head waiter: "Just as a matter of curiosity," he said, "did the waiter who took my order leave any family?"—Lubricator.

Professor: "This is the third time you've been late. Don't you know you can't stay the flight of time?"  
Freshie: "Oh, I don't know. I just stopped a couple of minutes down the street."

"Are you really content to spend your life walking about the country begging?"

"No, lady," answered the tramp. "Many times I wish I had a car."

Elderly lady in phone booth, to operator: "You've been very nice, young lady, in answering my questions. I'm going to put an extra nickle in the box for you."

"I'd like to buy a bottle of reducing medicine."

"Anti-fat?"

"No, it's for my uncle."

First Little Girl: "Has your sister begun takin' music lessons yet?"

Second Little Girl: "She's takin' somethin' on th' piano, but I can't tell yet whether it's music or type-writin'."

The second grade teacher was answering questions about different things, when a little girl asked, "Miss Dunlap, do you like teaching

## IN THE WORLD OF BOYS AND GIRLS

### MERRY CHRISTMAS

Ping-a-ping-a-ping-a-ping—  
Hear the hammers pound?  
Making toys for girls and boys  
With Christmas coming round!  
Workers saw and plane and weld  
With tools that creak and ring—  
Merry Christmas! Merry Christmas!  
Ping-a-ping-a-ping!

Crunch-a-crunch-a-crunch-a-crunch—

Through the crusty snow,  
Postmen and deliverymen—  
See them come and go.  
Smiling lips and weary feet  
(Hardly time for lunch),  
Hear them tramp a Merry Christmas?  
Crunch-a-crunch-a-crunch!

Clink-a-link-a-link-a-link—

Hear the kitchen spoon?  
Christmas baking, pies and cakes  
Will be ready soon!  
All that jolly clattering  
Says—what do you think?  
Merry Christmas! Merry Christmas!  
Clink-a-link-a-link! — Dorothy  
Brown Thompson, In Boys and Girls.

### A SONG FOR CHRISTMAS EVE

We're bringing in the Christmas greens,  
For Christmas Eve is here!  
We're bringing holly, spruce, and pine  
To hang upon the walls and shine  
With Christmas love and cheer!

So bright will be the stars tonight  
That we shall tell again  
About the first fair Christmas Star  
That led the Wise Men from afar  
By desert and by plain.

So sweet will be the songs tonight  
When all the air is still,  
That almost we shall think we hear  
The angels' music glad and clear,  
Upon a listening hill.

We're coming with the cedar boughs!

We're bringing Christmas in:  
And all the children here and there  
Around the world and everywhere  
Are singing Christmas in!—Nancy  
Byrd Turner, In Boys and Girls.

school?"

Before she could answer a sandy-haired boy piped up, "Gee, it's better than working, ain't it?"

It was Jane's 1st visit to the country. The night was warm, the window was open, and the insect noises were strange.

"Mummy," whimpered Jane, "it's dark here. And everything buzzes, and I'm afraid."

"Don't be afraid, Janie," comforted mother. "Remember the angels are watching over you. They are there with you." There was a pause, and then the whimper changed to a loud wail.

"Mummy!" cried Jane. "One of the angels just bit me!"—Mabel Curole, Times-Picayune New Orleans States Magazine.



# On A Wide Circuit

By W. W. REID

CHRISTMAS 1948



MY poet-friend, Benjamin Caulfield, has given me permission to use in this column two new verses from his pen.

The first is a "Lullaby" such as Mary herself, in her wonderment and fear, might have sung to the Babe in the manger-bed. It is written to be sung to an old 17th Century Portuguese lullaby, the composer of which is now unknown.

## MARY'S LULLABY

Sweetest Babe, lay here thy head,  
Pitying cattle give thee bed;  
The doves, the swallows circle high  
And join in heavenly lullaby:  
Lullaby, lullaby, lullaby.

Shepherds harken, angels sing;  
Royal homage wisemen bring:  
Thy mother wonders, wonders why—  
But sings again love's lullaby:  
Lullaby, lullaby, lullaby.

Rest thee, rest thee from the throng;  
Evening starts a journey long.  
What means this fear from which we fly?  
This pain that stills our lullaby?  
Lullaby, lullaby, lullaby.

The other deals with the ever-old, ever-new question of what gifts

shall I bring today to celebrate the birth of the Redeemer of mankind.

## AS COUNTS THE WORLD ITS WEALTH

As counts the world its wealth, no golden gift I bring  
To greet the Infant King of whom the angels sing:  
But I will offer self to go where He would go,  
To serve as He would serve the humble and the low;  
I, too, must join the choir, "Glad tidings from above!"  
For men bewildered ask, "Is God a God of love?"

No healing myrrh grows here upon a sunny hill,  
None can I give the Holy Child some pain to still;  
About us are but thorns, and canyons dismal dark,  
And nowhere grows bright flow'r, nor sings unburdened lark:  
But I will set on sunny hill a valley child,  
I'll lift him to the Christ whose heart is tender, mild.

What incense can I bring to celebrate this birth,  
To thank my God whose Gift has raised all human worth?  
Not burning dross though conjured from a golden bowl,  
But burning zeal that full consumes my heart and soul—  
A zeal that spares not time nor talent, strength nor frame,  
But burns them in world service rendered in His name.

planning to send their pastors as unofficial delegates or observers—"to get a taste of the mission field." Any reader who is interested in attending should at once write to Dr. Carl D. Stewart, Buenavista No. 22, Reparto Columbia, Marianao, Cuba, for information and for the making of hotel accommodations. It is suggested that guests arrive on Saturday morning, January 1.

The semi-centennial observance will open on the evening of January 1 with an address by Bishop Paul B. Kern who represents the Council of Bishops. Bishop Kern was bishop in Cuba for six years under the former Methodist Episcopal Church, South.

"Though there had been a congress in Havana prior to the Span-

## DEAR SANTA CLAUS

By Agnes Just Reid

The calendar reminds us that it's time to send our annual letter to the North Pole. In fact, we have to hurry to get our name high on Santa's list—especially when it appears that there may be a scarcity of the particular gift we're requesting in the coming year.

Dear Santa Claus, please bring to us,  
And folks of every land,  
The rarest gifts you've ever brought . . .  
I think you understand.  
It is not wealth, not power, nor fame,  
Nor ships on seven seas;  
It is not stately buildings . . . no,  
We have enough of these.

It is not guns nor bayonets,  
Nor mighty submarines;  
It is not airships for the air,  
Nor powerful gas machines.  
The thing we want is simple, quite,  
But means our soul's release . . .  
We're asking that you bring to us  
The priceless gift of Peace.

So, put on extra reindeer, please,  
Place sideboards on your sleigh,  
Let cloudless skies be overhead  
To make your day a Day;  
Then hurry from your Northland home  
To home of every ken;  
Leave Peace in all the stockings,  
please,  
And in the hearts of men.

—In Quote.

ish-American War of 1898 which completed the liberation of Cuba from Spain," says Dr. Neblett, "the birthday of the Methodist Church and of other evangelical churches was January 1, 1829, when the Spanish army and the colonial government set sail for Spain.

"With gratitude to God for his guidance during the first half century, with humble and contrite heart as we consider that much more might have been done than we have done, and with faith that the Methodist Church will reap a rich harvest in the next fifty years, we prepare to celebrate the semi-centennial . . . The committee will also endeavor to make it possible for visitors to see something of the country and to be comfortable and economically situated while here."

Example is more forcible than precept. People look at my six days in the week to find out what I mean on the seventh.—Cecil.

## YULETIDE MEMORIES

'Tis Christmas morn, and every-where  
A soft, white film of crystal snow  
Lies sparkling in the early days,  
made fair  
By rays of sunlight come to set  
the world aglow.

My thoughts are busy with the past,  
And memories of childhood's happy hours  
Of joyous play come crowding fast,  
Like falling drops from wind-blown showers.

On Mother's lap I listened while she told  
Of three Wise Men, who followed  
'neath the Star  
To find the Babe whom prophecy  
of old  
Had told would come—in Bethle-hem afar.

Though many years have passed since then,  
And manhood's ways have brought me from her sight,  
I seem to hear the Christmas story told again;  
To feel dear Mother's arms about me tight!

As Bethlehem's bright Star did send its light  
To guide the Wise Men to their Lord—new-born—  
So memories of Mother's love make bright  
My path, this sacred Christmas morn!

—Herman S. Garst, In the Christian Advocate.

One of the most fascinating observations I have made in interviewing great creative personalities is that they all seem to have the spirit of Christian service in their souls. There is, for instance, Fritz Kreisler, the world's most famous violinist. Kreisler says that none of the money he earns through his music belong to him, because his music is a gift of God and he is only the steward of that music and that money. One day in Berlin, Germany, when I was lunching in his very humble home, he said to me, "I have never owned a home, because a home would stand between me and all the homeless of the world. I have never eaten a luxurious meal, if I could help it, because that meal would stand between me and the hungry of the world."—William L. Stidger, in HUMAN ADVENTURES IN HAPPY LIVING. (Revell)

A man's fortunes are the fruit of his character.—Ex.

## CUBAN METHODISTS OBSERVE SEMI-CENTENNIAL

Methodists of Cuba are planning to celebrate the semi-centennial of the beginning of the Methodist Church on the Island of Cuba at the annual conference sessions, January 1 to 6, 1949, in the Leland Memorial Church, Marianao, Havana. The Rev. S. A. Neblett, Methodist missionary to Cuba, is chairman of a committee of nationals and missionaries planning the anniversary.

The committee of arrangements is planning to entertain a large number of Methodist pastors and laymen from the United States, official and unofficial, who wish to join in the celebration. Some churches are

## CONFERENCE SECRETARIES OF CHRISTIAN EDUCATION PLAN ADVANCE

(Continued from Page 5)

of the Methodist Church and made plans for carrying it out.

The ten quadrennial goals and emphases to which Bishop Martin referred, were discussed at length. These are: 1. Add 1,700,000 new church school members; 2. Win 1,000,000 persons to Christ and church membership through the church school; 3. Enlist youth and young adults in Christian life-service vocations; 4. Study the Christian program; 5. Challenge and teach families to be Christian; 6. Teach the facts about beverage alcohol; 7. Elevate the stewardship ideal in the church school; 8. Strengthen the rural church; 9. Educate concerning a Christian social and world order; 10. Cultivate commitment to teaching Christ in all of life's relationships.

Among the many specific plans for carrying out these goals and emphases were: The establishing of church schools in remote or un-

churched areas; the developing of a more vital concept of the meaning of church membership; making the local church central in the social and recreational life of the family; and providing for home visitation by teachers and other workers at least once a quarter.

A report on church school progress during the Crusade for Christ was released at the meeting, showing that: The church school advance in the Crusade succeeded gloriously; every jurisdiction and every annual conference in five jurisdictions show a gain in church school membership, ranging up to as much as 48%; we are now 5,643,436 strong as a church school, a net gain of 864,090 (18%) for the four years; attendance gained even more (19%); two thirds of a million persons joined the church on profession of faith during the Crusade, through the church school. In every part of the work, including children, youth, and adults, gains have been dramatic.

An interesting feature of the meeting was the announcement of plans for youth caravans to foreign lands again next summer, a continu-

ation of vacation church school extension service, nursery field service, a series of regional conferences to train leaders in Christian family life, and an extension of plans for conference-wide church school superintendents' conventions.

Plans were discussed for certification of directors of Christian education in the local church; work with older adults; special plans for training leaders; vocational recruitment and guidance; audio-visual aids; and stewardship and alcohol education.

Attention was given to the practical details of the work of the conference executive secretary as he serves the local churches of his own annual conference. Consecration to this important task was everywhere evident.

On Sunday, November 28, the group worshiped in Wightman Chapel of Scarritt College, with Dr. Hugh C. Stuntz, president of the college, delivering the sermon.

Through the courtesy of Dr. King Vivion, pastor, and the Board of Stewards, all sessions except the Sunday morning service at Scarritt, were held at McKendree Methodist Church.

## Ministerial Training Conference Has "The Ministry" As 1948 Theme

**E**VANSTON, ILL.—Anticipating a forthcoming emphasis of Methodism's quadrennial Advance program, the Commission on Ministerial Training made "The Ministry" the central theme of its 29th Annual Conference on Ministerial Training here at Garrett Biblical Institute, Nov. 22-24.

Dr. J. Richard Spann of Nashville, educational director of the Commission, supervised the conference, which offered not only stimulating addresses on the general theme but also provided practical workshop sessions and discussion groups for those charged with ministerial training in the annual conferences throughout the church. Enriching also were the periods of worship preceding the lectures and opportunities for fellowship in the campus atmosphere.

More than 150 persons profited by the 14 major addresses which were presented at the gathering and clergymen in general will have opportunity to read the lectures which will be published in book form at an early date. The volume will also contain additional material which was not given at the conference. Those attending included 103 deans, registrars or chairmen of boards of ministerial training in 50 summer schools and 101 annual conferences. Also present were members of the Commission, representatives from other church boards and agencies, Garrett faculty members and special guests.

If one were to attempt to pick a feature of the star-studded program it would probably be the unusual parsonage team, Rev. and Mrs. Edward W. Gebhard of Litchfield, Minn., who shared in preparing a paper on "The Minister's Home" and together answered questions about it after Mrs. Gebhard had read the manuscript. The ovation they received would support this choice.

"The 12-year-old parsonage bully is remembered in a community long

after sermons his father preached are forgotten," they said. "On the other hand, if the minister's home is a place of cultural and spiritual vitality, it will generate those values throughout the church and community often without his knowledge

Gebhards was typical of most of the addresses, which in their published form will be grouped under three sub-headings: "The Minister's Preparation," "The Minister's Work" and "The Minister's Personal Life." Under the first heading, Bishop

he betrays the deepest need of his listeners," Bishop Kern declared.

"Background" was discussed by Dr. Murray H. Leiffer of the Garrett faculty, who drew for his supporting data upon a recent survey of more than 700 ministerial students.

"If we would spread the gospel, we must first be Christ-intoxicated ourselves" was the statement of President Russell Henry Stafford of Hartford Seminary Foundation, who discussed evangelism, "The Supreme Task."

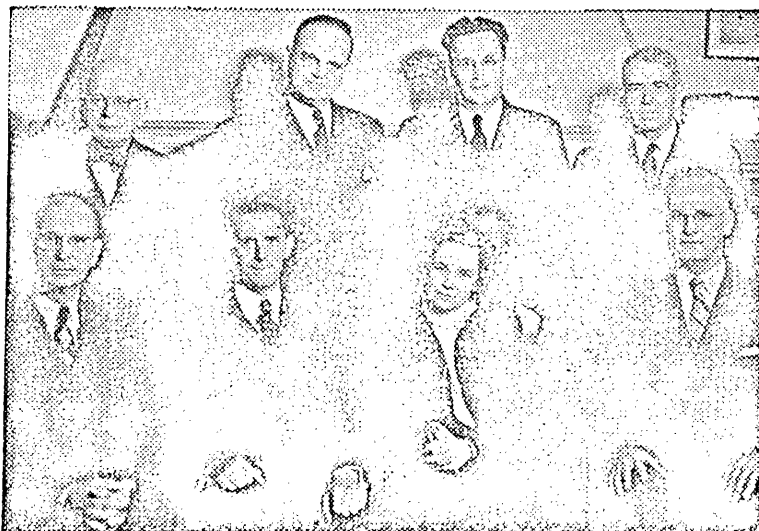
Two other outstanding churchmen—Dr. Henry Sloan Coffin and Dr. Joseph R. Sizoo—will contribute chapters to this section of the book, writing on "The Minister's Call" and "Preparation," respectively.

Under the second section—"The Minister's Work"—Dr. Oscar Thomas Olson of Epworth-Euclid Church in Cleveland, emphasized that "simplicity and sincerity must be the hallmarks of any pattern of worship that is to bring to the minds and hearts of men the comfort and strength of a realized presence of God." His topic was "Priest And Comforter."

Dr. Weldon F. Crossland of Ashbury-First Church, Rochester, N. Y., spoke on the minister as "Director of People and Program," drawing helpfully upon many years of longrange planning and leadership recruitment and training in his congregation. The minister as "Counselor" was described by Dr. Otis R. Rice of St. Luke's Hospital, New York City, and his work as "Religious Education" was outlined by Dr. Harold F. Carr of Lakewood Church, Cleveland.

A paper by Dr. Ralph W. Sockman of New York City on "Preacher" was read by Professor John Irwin of the Garrett faculty. Bishop A. Frank Smith of Houston, Texas, who was to have discussed the minister as "Community Leader," was unable to be present.

"The Minister's Personal Life"—  
(Continued on Page 9)



Among the lecturers on the program were the following: front row, left to right—Dr. J. Richard Spann, Nashville, educational director of the Commission; Dr. Nolan B. Harmon, New York City, book editor of The Methodist Church; Mrs. Anna Laura Gebhard, Litchfield, Minn.; Dr. Harold F. Carr, Lakewood Church, Cleveland, Ohio; back row, left to right—President Horace G. Smith of Garrett; Dr. Oscar Thomas Olson, Epworth-Euclid Church, Cleveland; the Rev. Edward W. Gebhard, Litchfield, Minn.; and Bishop Fred P. Corson, Philadelphia.

and awareness."

Their thesis was that "unless a man's preaching finds a true reflection in his home life what he says in the pulpit is in vain." And they buttressed their contention with logical arguments and offered constructive suggestions for making the parsonage home a place of culture and wholesome faith through creative family interest, hobbies and group worship.

The practical approach of the

Paul B. Kern of Nashville listed the "Qualifications" of a clergyman as a glowing sense of the mystery of personal redemption, an unwearied devotion to persons, the frank acceptance of the necessity of mental discipline and a sense of the Eternal in the heart of the preacher.

"It is for a sense of everlastingness that men are slowly perishing and when a preacher stands in a pulpit and talks only of current headlines and passing phenomena,

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## NEWS ABOUT HENDRIX COLLEGE

### Pre-Christmas Activities Scheduled

First of the year's series of faculty recitals was scheduled to be given December 12 by Charles McCormick, who joined the music faculty this year. He will present a varied program of piano numbers.

Festivities were scheduled to begin last Saturday night with the annual formal holiday party in Axley gymnasium. Chapel program Tuesday was to carry out a Christmas theme in music furnished by the men's and women's choirs under the direction of Miss Katherine Gaw of the Music Department. The Hendrix Christian Association meeting December 15 also planned a Christmas theme.

On December 14 are scheduled receptions in the major men's and women's residence halls and on December 16 faculty and staff members will be guests at the annual Christmas dinner in Tabor Hall.

Christmas holidays begin December 19 with classes resuming January 4.

### Choir Plans Spring Tour

Plans for the year's activities of the chapel choir and choristers were announced last week by director J. Glenn Metcalf of the Music Department.

On February 28 the choir will travel to Little Rock where they will present an afternoon program for the students and faculty of the Arkansas School for the Blind. In the evening the choir will appear at the Robinson Memorial Auditorium in a concert sponsored by the Little Rock Musical Coterie.

The choir will leave the campus March 6 for its annual tour. The choir will sing this year in schools and churches in northwest Arkansas towns. Among places to be visited by the choir are Paris, Fayetteville, Fort Smith, Harrison, and Eureka Springs.

On Palm Sunday, April 10, the entire Chorister unit will present the second and third parts of Handel's "Messiah" as a Lenten Cantata at the Conway First Methodist Church.

Later in the spring the choristers and the band will again combine, this time for the annual Pop Concert. Featured on the program will be favorites from musical comedies and other light music. The year's activities of the two vocal units will be concluded May 29 when the Chapel Choir furnishes the music for the baccalaureate service.

The band and chorister groups presented a combined Christmas concert December 6 in Axley Gymnasium. The program included Christmas carols by the choristers and numbers from Tchaikowsky's "Nutcracker Suite", by the band. The two combined for selections from Handel's "Messiah."

### Eight Students With Arkansas Symphony

Eight student and Miss Margaret Kay of the music faculty have been selected to play with the Arkansas Symphony. First symphony concerts in which the Hendrix group was to appear were scheduled for Dec. 12 and 13.

Those appearing with the symphony are Jim Bassett, Phil Bluff, flute; Henry Wood, Tillar, clarinet; Carl Tillman, Hot Springs, clarinet; Frances Douglas, Little Rock, trumpet; Robert Drake, Stamps, trumpet; Charles Haldenbeck, Stuttgart, trumpet; Fred Strickland, Little

Rock, trombone; and Abe Tipton, Searcy, violin. Miss Kay plays the violin.

The group travels to Little Rock three times a week for rehearsals.

### Harrison Speaks in Chapel

The year 1949 will go down in history as one of the greatest years in Christian church history since the Reformation, Rev. Fred R. Harrison of Camden declared in his address before the student body last week.

Rev. Mr. Harrison, district superintendent of the Camden District recounted his experiences in Amsterdam, Holland, where he attended meetings of the World Council of Churches. A 1922 graduate of Hendrix, Mr. Harrison is past president of the alumni and is vice president of the Hendrix Board of Trustees.

### Former Students Appear in Quarterly

Dr. David Y. Thomas, former Hendrix and University of Arkansas professor of history, is the subject of an article in the autumn issue of the Arkansas Historical Quarterly. Author of the article is Miss Mary Elizabeth Massey, formerly of Morrilton, who was graduated in 1937.

Dr. Thomas was professor of Latin and Greek from 1898 to 1901 and professor of history and political science from 1902 to 1905. He was long a member of the University of Arkansas faculty and well known for his teaching and writing.

Miss Massey, who received her Ph. D. degree from the University of North Carolina, is now assistant professor of history at Washington College, Chestertown, Maryland.—Margaret Pullig.

"Unto you a Son is born."

## MINISTERIAL TRAINING CONFERENCE HAS "THE MINISTRY" AS 1943 THEME

(Continued from Page 8)

the third section of the study—brought to the platform not only the Gebhards, already referred to, but several other distinguished speakers. Bishop Fred P. Corson of Philadelphia discussed "Temptations", grouping them under the headings: biological, egoistic and spiritual. It was the bishop's thought that "laziness is the one great roadblock to the coming of the Kingdom." Dr. Nolan B. Harmon, New York City, Book Editor of the church, placed high value upon "the nobility of the calling" as he urged higher standards of "Ethics." He was especially helpful in his suggestions about proper attitudes toward ministerial predecessors and successors in a parish.

"Health" was the topic of Dr. Seward Hiltner of the Federal Council of Churches, while a paper on "Study" by Dr. D. Elton Trueblood of Earlham College was read by Professor Gerald O. McCulloch of Garrett.

"Higher Compensations" was the title of an inspiring address by Dean Raimundo de Ovies of the Cathedral of St. Phillip, Atlanta, Ga., who spoke at the concluding banquet in the First Methodist Church. His thrilling account of his sermon preached to one man will long be remembered by those who heard his charming and humorous autobiographical account of a half-century's ministry.

Preceding the final banquet, Prof. Arthur B. Jennings of the University of Minnesota, accompanist at the conference, delighted the group with a half-hour Bach recital on

the First Church organ.

Chairmen who presided at the various sessions included: Dr. John O. Gross of the Board of Education, Nashville; Dr. McCulloch; Dr. Paul D. Womeldorf, Oklahoma City, executive secretary of the South Central Jurisdiction; Dr. George Y. Flint of Maplewood, N. J.; Dr. Bachman G. Hodge, Chattanooga, Tenn.; Dr. M. W. Clair, Jr., Chicago; and Dr. Harris Franklin Rall of Evanston.

Dr. Rall, pioneer leader in the ministerial training movement, was honored at the closing banquet, receiving a gift of a radio, while Mrs. Rall was presented an orchid. Dr. Olson spoke feelingly of the high regard in which Dr. Rall is held by the Commission and the church at large.

President Horace G. Smith of Garrett was a thoughtful host throughout the three-day meeting.

Giving to the Saviour always does something to the one who gives. It brings more of his fulness and life in the heart of the giver. It makes one more Godlike. — Editorial in The Teacher.

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# First Church, Heber Springs Has Unusual Youth Choir

By HUBERT E. PEARCE

The First Methodist Church of Heber Springs has a most unusual choir, a group of 30 high school youngsters who tackle the most difficult in music. It is under the direction of Mr. William H. Craven, assisted by Miss Elizabeth Chesboro at the organ.

## Program

1. "And the Glory of the Lord", Chorus from the Messiah.
2. "In a Lowly Manger", Dale; Alto solo, Wanda Grant; Obligato, Hazel Heigel.
3. "While Shepherds Watched their Flocks," A Capella Choir.

conducting and programming He was an officer in the U. S. Navy during the war, a year of which time was spent in Russia. He was reared in the activities of the First Methodist Church of Evanston, Ill., of which Dr. Ernest Fremont Tittle is pastor.



Front row (reading from left to right): Mr. Craven, Billy Earl Wilson, George Reed, Joellen Smith, Willene Morris, Wayne Olmstead, Jene Creasey, Cecil Lewis Alexander, Wincy Davis, June Ellen Pilkington, and Miss Chesbro, Cen-

ter row: Jack Patchell, Mickey Barnett, Richard Stark, Marnelle Clark, Ruth Reed, Wanda Henderson, Norma Jean Bales, Ruth Wilson and Barbara Dickson. Back Row: Tommy Olmstead Leslie Harrison, Richard Griffin, Bobby Lee Griffin,

Wanda Grant, Emma Seifert, Mary Elda Davis, Minnie Belle Johnson and Carol Rogers. (Tommy Whitaker, Patsy Fern Brown and Hazel Heigel were not present when the picture was taken.)

Bill, as Mr. Craven is popularly known, was sent to Heber Springs in late March as a forester for the Derby Lumber Co., of Heber Springs, which owns mills and large timber interests in this section.

He began to attend the services of the First Methodist Church and became generally popular among the younger set. After a month or two one of the boys ventured to ask him if he would help them with their Youth Fellowship and especially their music, as they were without a director at that time. This help soon gave a definite character to the group and Bill won an enthusiastic loyalty and cooperation that is making it a choral organization of distinction.

Almost every afternoon after 5:30 the lights will be on at the church and some group will be found practicing. It may be the choir, it may be a duet or quartet, or an a capella group, or it may be the basses pounding out their parts. They will even miss their supper to practice.

Most members of the group are also members of the High School Glee club.

In addition to presenting an anthem each Sunday, they are preparing a wide variety of music, including popular, novelty and classic numbers. Currently, of course, it's Christmas. Sunday, Dec. 5 over radio station KVLC, at 2:30, they presented a half hour program which includes numbers from Handel's "Messiah". They also presented a program at the Veterans Administration hospital in North Little Rock on Dec. 12, and on December 19 are presenting an elaborate pageant, cantata arranged by the director, in Heber Springs.

4. Solo, "Star of the East," Patsy Fern Brown.

5. Trio, "Christmastide," Leslie Harrison, Wanda Grant, Hazel Heigel.

6. "The Song that the Angels Sang", Soechtig. The Choir.

7. "We Three Kings," Men's Quartet.

8. Baritone solo, "Cantique de Noel," Mr. Cravens, accompanied by sextet: Patsy Fern Brown, Barbara Dickson, Ruth Wilson, Narnell Clark, Bobby Lee Griffin, and Jean Creasey.

9. "Recitative," Hazel Heigel; "Glory to God," Handel, The Choir.

It was not until recently that these facts were learned about Bill Craven. He is the grandson of a British Methodist Missionary to India; his grandfather was largely responsible for the preparation of a Hindu-English dictionary; his father was born in India. He is a graduate of the U. S. Merchant Marine Academy, and has a degree in forestry from Iowa State College; he studied at Northwestern University, specifically as a hobby, music and dramatics, and radio announcing.

## WHAT SHEPHERDS SAW THAT FIRST CHRISTMAS NIGHT

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

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

The angel seeing the startled, fearful expression on their faces said, "Fear not: for behold I bring you good tidings of great joy, which shall be for all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord."

As they listened to the angel's message, the thin veil that separates earth from heaven was drawn back and the shepherds saw that the sky above them was filled with singing angels, "Glory to God in the highest, and on earth peace, good will toward men." They said, one to another, "Let us now go even unto Bethlehem."

There they saw Joseph and Mary and the Baby about which angels had sung "wrapped in swaddling clothes and lying in a manger." Having visited that Holy Scene they returned "glorifying, and praising God for all the things that they had heard and seen."—Copied.

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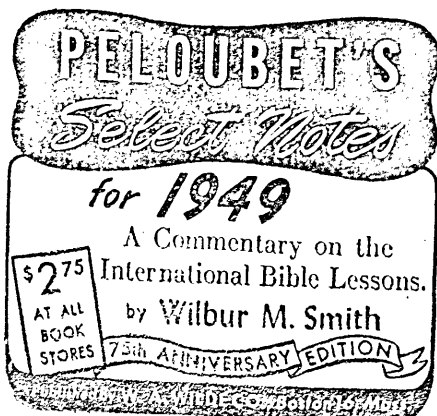
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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## ADVANCE MEETING OF CONWAY DISTRICT

Conway District W. S. C. S. met at Conway, First Church, December 1, to plan for their "Advance" program. Dr. C. M. Reeves gave the devotional. Mrs. R. E. Connell, District President, introduced officers who clarified the "Advance" in various fields; Mrs. W. F. Cooley, Conference Promotion Secretary, Mrs. J. M. Bell, District Promotion Secretary, Mrs. S. J. Rye, District Secretary of Literature. Mrs. Richard Berry of Conway was presented as the new District Treasurer. The urgency of the requested one-third increase in giving on appropriations for 1948, over that of 1947, and the observance of the Day of Advance in January were stressed.

Miss Mae Wilhelm, Counselor in Narcotic Education, was the guest speaker. With the cooperation and approval of the State Department of Education, she is teaching the teachers of the public schools of the state how to give their students the facts about narcotics and their effect on the body. Miss Wilhelm told of her work and the enthusiastic response she is receiving from students and teachers. She said that some W. S. C. S. are buying books and films that their local schools need for this study. Miss Ethel Millar said that the District had paid only about half of its allotment in the Narcotic Education fund. This is secured by the payment of 10 cents a member. It should be sent to Mrs. Richard Berry, Conway, marked "Narcotic Education," with the other money for the quarter, December 31. This fund helps support Miss Wilhelm.

Mrs. Joe Goetz, N. L. R., was elected District Secretary of Status of Women. Mrs. Connell appointed a Research Committee: Mrs. V. Chalfant, N. L. R., Chairman, Mrs. O. L. Webb, N. L. R., Mrs. W. C. Landers, Danville.

Mrs. J. S. Upton made the following report from the Committee on Scholarship, and it was adopted. 1. That the District set up a scholarship for an undergraduate girl, a student at Hendrix College. 2. That it be awarded to a life service volunteer. 3. That the amount of \$100.00 be raised by the various W. S. C. S. proportionately. 4. That it be called a service scholarship. 5. That it be administered by a committee. 6. If no girl from the Conway District qualifies, it be awarded to another girl at Hendrix College.

The money is to be sent to the District Treasurer, labelled "Scholarship." Mrs. Connell appointed as the Scholarship Committee: Mrs. Upton, Chairman, Mrs. C. E. Patton, Dardanelle, Mrs. Richard Berry. On motion by Mrs. A. C. Murray, a freewill offering for the Scholarship fund was taken, and it was decided to try to start the award in January 1949. The offering amounted to \$37.84.

A total of 72 women were present, from Atkins, Conway, First Church, Wesley Memorial, Dardanelle, Dover, Houston, Levy, Morrilton, Mt. Vernon, N. L. R., First Church, Gardner, Washington Ave., Oppelo, Plainview, Plumerville, Russellville, Salem.—Ethel K. Millar, Act. Sec'y.

## A STAR! A SONG! A CHILD!

By Emma A. Lente

*A star, that made the rest seem dim,  
Flamed in Judea's skies;  
Far in the East at first it shone,  
And led the travelers wise,  
Until their hurrying feet were stayed  
Upon a threshold low,  
Where they might find their heart's desire,  
And love and gifts bestow.*

*A song, most strangely sweet and sad,  
Went thrilling through the night,  
And far afield the shepherds heard  
With mingled joy and fright;  
O'erawed they hid their dazzled eyes,  
For all the radiant air  
Was filled with angel hosts who sang  
The song beyond compare.*

*A Child, for whom the troubled world  
Had longed and hoped and prayed;  
A Child who might a palace grace,  
In lowliest manger laid.  
No rush of earthly servitors,  
No guard around Him thrown—  
The city slept, nor knew a King  
Had come unto His own.*

*O star! O song! O holy Child!  
We tell their story o'er;  
Our cares slip off, our hearts grow young,  
And we are glad once more.  
This poor old world forgets her woes,  
And put her doubts away,  
And worships at the feet of Christ  
This blessed Christmas Day.*

## HARVEST DAY PROGRAM

The Annual Harvest Day Celebration of the Forrest City W. S. C. S. was held November 23, at the church. Approximately 140 women gathered for the occasion, which included several members of the Wesleyan Service Guild.

Flowers were placed in the sanctuary by the A. A. French family in memory of the late Mrs. Elise Horne Vaccaro.

Mrs. Emory Sweet, vice president and program chairman, arranged the program and presided. The morning session included a welcome to the ladies by Rev. H. M. Lewis, local pastor, who also led the congregational singing. Mrs. Albert Laser was organist for the day and the music stressed the Thanksgiving theme.

Mrs. William Humbarger, District President, gave the devotional, and Mrs. Kenneth Snipes of the Presbyterian Church, addressed the meeting on the subject, "Foundation for World Peace Laid in the Home."

A memorial service followed with special tribute to Mrs. W. C. Oursler by Mrs. P. H. Morris, and to Mrs. Vaccaro by Mrs. Sweet.

A turkey dinner was served at noon under the supervision of Mrs. Joe Chappell and her committee at 12 long tables. The harvest theme was used in the table decorations, with one of outstanding beauty, having for its centerpiece a large inverted glass lamp chimney filled with colorful fruit and overhanging grapes, and autumn leaves sprinkled at its base.

The afternoon devotional was given by Mrs. J. W. Beazley, Jr.

## HAWAII PASTOR STUDIES AT UNION SEMINARY

The Rev. Harry S. Komuro, pastor of Harris Memorial Church in Honolulu, Hawaii, is studying at Union Theological Seminary, New York, during a year's leave of absence from the Hawaii Mission. During Mr. Komuro's year of study, the Rev. Paul Billings, former pastor of Highland Avenue Church, Ossining, New York, is serving at Harris Memorial Church. Both Mr. and Mrs. Billings are children of missionaries. Mr. Billings' father, Dr. Bliss Billings, served as president of Union Theological Seminary, Seoul, Korea. Mrs. Billings' parents served in Sendai, Japan. Harris Memorial Church, located in the center of a large Japanese population, has advanced in all fields and has assumed self-support during Mr. Komuro's pastorate. Many of the hundreds of children and youth of the church come from Buddhist homes.

Reports were made by each Circle, and Mrs. George Walker, Jr., local W. S. C. S. President, expressed her appreciation to the ladies for the fine work done in 1948, all Circles paying out their pledges in full, among other accomplished goals.

Life memberships were presented to baby Lynne Vaccaro in memory of her late grandmother by Mrs. O. H. Budde; to Elizabeth Rose Cox, daughter of Mr. and Mrs. Louis Cox, and to Mrs. Walker by the Society; and to Mrs. Rex Johnson by Mrs. Emory Sweet.—Reporter.

A prayer in its simplest definition

## LITTLE ROCK DISTRICT ADVANCE PROGRAM

The Little Rock District met at Winfield Church for its program of the Advance, December third. Mrs. E. B. Matkin, District President, presiding over the meeting. A very helpful devotional was given by Mrs. C. L. Woosley, District Chairman of Spiritual Life Work, and her talk was based on some outstanding teachings of Paul.

Mrs. E. D. Galloway, Conference President, gave a very comprehensive picture on the Advance program as related to the work of the Woman's Division, and our part as local societies.

The first step of Advance, was given by Mrs. T. W. McCoy, who stated that every Methodist woman should belong to the Woman's Society. The Second Step was given by Mrs. J. R. Henderson of Christian Social Relations, Every Methodist Woman Working, Giving, Praying, and Making a Christian World. The Third Step was given by Mrs. Edward W. Harris, on Vision and Action. The Fourth Step was given by Mrs. Fred Longstreth, on increase in giving which is to be thirty-three and one third percent over the 1947 amount paid to the Division.

The group sang the song on the "Advance, Oh Church of God, Advance." There were 183 women present as well as several pastors from over the district. Dr. E. C. Rule, the district superintendent, dismissed the meeting with prayer.—Reporter.

## CLINTON DAY OF ADVANCE

Searcy District held a Day of Advance at Clinton, Monday, November 29th, for the women of the north part of the district. The program was begun by Miss Grace Badgett, deaconess of Van Buren County, leading the group in a worship service.

Mrs. S. J. Allbright, district vice-president, presided over the meeting. Mrs. H. H. Fulbright presented the program and the 4 point objectives. District officers spoke to their objectives as follows: Membership, Mrs. H. H. Fulbright, Missionary Personnel, Mrs. S. J. Allbright; Building a World Christian Community by Mrs. J. H. Johnston, Mrs. Vance Thompson, Mrs. S. J. Allbright, Mrs. Vera Bone, Mrs. Jack Andrews, and Mrs. O. L. Cole.

Lovely music was given by Mrs. Howard Johnson of Clinton assisted by Mr. Ted Blair.

The Rev. V. F. Harris led the thoughts of the group on the thought "but one thing is needed."

Mrs. Tommie Killough presented objective No. 4 explaining the needs of the mission fields and the methods of meeting those needs.

Mrs. Vance Thompson led the group in a lovely meditation at the close of the program.—Reporter.

is merely a wish turned Godward.—Phillips Brooks.

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# CURRENT NEWS IN ARKANSAS METHODISM

## UNION COUNTY SUB-DISTRICT

The Union County Sub district of the Methodist Youth Fellowship met with the young people of the Marysville Church on Monday, December 6, with approximately 100 members attending.

The Marysville youth entertained the group with a candlelight service. The following participated in the evening's program: I. C. Braswell, Maurice Vinson, Harold Braswell, J. W. Futrell, Kathleen and Carolyn Braswell, Melbalene Robertson, Betty Faye Tompkins and Ruth Hazel Davis.

The president, Howard Childs, conducted the business. Peggy Sue Hinson acted as secretary in the absence of Sarah Cameron, the secretary. During the meeting it was decided to order songbooks to use at the meetings. The M. Y. F. banner was won by the Marysville Senior group and the Pleasant Grove Intermediate group. Joan Thompson, head of the World Friendship Commission resigned and Nell Gibson was elected to fill her place. It was decided to have a council meeting for the purpose of discussing the joint meetings of the Senior and Intermediate groups. The work of the commissions for the following month is as follows:

Recreation—Have a New Year's party; Community Service—Go Christmas caroling and carry a Christmas basket to an elderly or shut-in person; World Friendship—Find all the information possible on the United Nations; Worship and Evangelism—Continue the work on Christmas plays.

All the new pastors were recognized. Strong and Centennial churches became new members.

The next meeting will be held at Norphlet. The meeting was closed with M. Y. F. benediction. Refreshments were served at the close of the meeting.—Janice Powledge, Reporter.

## WASHINGTON CHARGE

We are getting a good start for this short year. We are making improvements on the parsonage. Have installed a full water system throughout the house and all we lack now is the pump. The ladies have assisted in putting rugs on the floors, and the parsonage will be comfortable for the winter.

Last Wednesday night after prayer meeting the parsonage was stormed by large crowd, not only the members of our church but those of the Presbyterian Church and the Baptist Church accompanied by their pastor. Each one was carrying some article included in the old fashioned pounding. Indeed it was a real pounding, and after several prayers they departed and we felt that it was good to be a Methodist pastor, and also good to live among such lovely people. We are looking forward to a great year on this charge. My address is Washington, Ark.—C. C. Lewis.

## HARTMAN CHARGE

We found the people on the Hartman charge in fine spirits. Willing to do better and make this a great year for all.

We would like to see a hearty welcome to the new pastor and a warm

## "THE TINKER" GIVEN BY WESLEY PLAYERS

Kappa chapter of Wesley Players, at the University of Arkansas, an organization for the presentation of religious drama and sponsored by Wesley Foundation, presented the play, "The Tinker," by Fred Eastman, in the chapel at Hendrix College, Conway at 7:30, November 19th. Cast of the play included:

Uncle Toby, Bill Robbins  
David Whitney, Gene Tucker  
Ethel Whitney, his wife, Linda Kenney  
Margery, his daughter Jimmye Lou Dobkins

Jack, his son, Tommy Clark  
Jeremy Whitney, David's brother, Wallace Jones

Jane, a visitor, Amanda Moore  
Stage Manager, Harry Ambrose  
Asst. Stage Manager, John Kenney  
Make-Up, Nelle Curry  
Promoter and Make-Up, Wadene Foreman

Business Manager, Marvin D. Johnson

Members of the group were entertained in the homes of families in Conway. Rev. Raymond W. Fisher, associate pastor at Central Methodist Church, Fayetteville, and Mrs. Fisher accompanied the group to Conway.

Proceeds from the plays will be used for a Methodist Student Center on the University campus.—Reporter.

## POLK COUNTY METHODIST YOUTH FELLOWSHIP

The Polk County Methodist Youth Fellowship met at the Cove Methodist Church, Monday, December 6, at 7:30 p. m.

The Cove group presented the following inspiring Christmas program with Bill Teeter as leader:

Song, "Joy to the World"; prayer, Rev. Logan Simpson; scripture, Luke 2:8-16; Ivan Gore; song, "Hark the Herald Angels Sing"; a play, "The Christmas Heart" by Marie Dagenhart, Betty Madison, Marveta Plunkett, Boyd Smith and Bill Teeter; song, "O Come All Ye Faithful." Marveta Plunkett led the singing and June Dagenhart was pianist.

Kelly Simpson, county president, presided at the business session following the program. Minutes were read by Marie Dagenhart, secretary.

The attendance count was taken with Mena winning. There were 111 present for this interesting meeting.

A letter from Rev. Fred Arnold, district youth director, was read by the president. Brother Arnold was urging all youth and youth leaders of the Texarkana District to attend the youth meeting at First Church in Texarkana, December 8.

The offering was taken after which the president turned the meeting back to the Cove group.

Marveta Plunkett gave a highly entertaining reading entitled, "What 'cha Got For a Penny" after which the Cove Fellowship served delicious refreshments of sandwiches and cold drinks.

The next meeting will be at Gilham Methodist Church, January 3, at 7:30 p. m.—Mrs. Ralph Edwards, Reporter.

derful pounding.  
Plans are being made for new improvements on the church.—Paul Kelley, Pastor.

## AUSTIN CHARGE

On October 27 my wife, our two children and I arrived at the Austin parsonage. We have been graciously received. On November 9 forty-two people of Mt. Tabor and Austin churches came to the parsonage with a generous pounding. Later Mt. Zion and South Bend followed with a huge pounding. For these expressions of love we are deeply grateful. We are looking forward to a great year's work in the Master's service with these good people. We find loyal people at all the churches of the charge.

We want to again express our sincere gratitude to the people of this charge for the kindness that has been shown us in our short stay here.—G. B. Pixley, Pastor.

## ALCOHOL BY OUNCES

In a glass of beer we have 10 ounces containing 5% of alcohol by volume, or 1/2 ounce of alcohol. If three drinkers are sitting at a table drinking glass for glass, one beer, one a highball and one a cocktail, at the end of a sociable evening, each having had five drinks, the beer drinker will have had 2 1/2 ounces of alcohol and the highball and cocktail drinkers five ounces of alcohol each. Will any or all be drunk?

All will be under the influence of alcohol. Whether any or all will be drunk will depend upon the individual drinker, his weight and size, his degree of tolerance to alcohol, the amount of food he has consumed, and what his mental and physical conditions are, and the time consumed between each drink.—The Foundation Says.

That government is strongest of which every man feels himself a part.—Jefferson.

## MEETING OF CHILDREN'S WORKERS

The First Methodist Church of Texarkana gave a most gracious welcome to the children's workers and to the members of the Woman's Society of Christian Service of the Texarkana District on December 2. Mrs. W. F. Bates, conference director of Children's Work and Miss Ary Shough, deaconess of the Prescott District were present at 9:45 a. m. to begin their work. Mrs. Bates opened the meeting with song, "In Christ There is No East or West," led us in prayer and followed with a most interesting and instructive lesson on how to teach our children about China, and told us who is responsible for this work and how best to provide extra sessions for these lessons. Mrs. Bates brought out many worthwhile ways and means of conducting the study course on China.

Miss Shough displayed and explained materials to be used in this course and gave much information that will be most helpful to children's workers. Thanks to the Prescott District for Miss Shough.

Rev. J. M. Hamilton, district superintendent of the Texarkana District, Mrs. Kerr, district secretary of Children's Work and Mrs. E. D. Galloway, conference president of the W. S. C. S. were introduced. Mrs. Galloway spoke on China. Classrooms for youth and children and for Beginners and Primaries had been arranged. Mrs. Bates teaching the former group and Miss Shough the latter. Each class enjoyed most interesting discussions and everyone present was led into closer fellowship and a greater spiritual understanding of the task that lies ahead.—Reporter.

A good face is the best letter of recommendation.—Ex.

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## CHRISTIAN EDUCATION

STATE-WIDE ADULT  
CONFERENCE

A state-wide conference of adult workers was held at Conway recently, under the direction of Dr. Robert S. Clemmons of the Adult Division of the General Board. There was an attendance of between forty and fifty, with the two Conferences almost equally represented. Among these representatives were District Staff members, and other selected persons interested in this phase of the Church School program.

With a single exception due to conflicting engagements, all of the fifteen district superintendents were in attendance, which perhaps sets the record for district leadership in state-wide meetings. Bishop Martin was an appreciated participant in the program of the two-day session.

Naturally time was too limited to adequately cover this area of work, but under capable leadership from the General Board and by the wise use of the time that was available the session was made helpful and productive of fine possibilities for good in the work of the older age-group.—Roy E. Fawcett.

THE FIVE-DOLLAR PLAN  
FOR STUDENT WORK

Attention is called to the fact that for the past two or three years both Arkansas Conferences have passed resolutions requesting local churches to send five dollars per student to the church in the college or university center within the State which ministers to the student body represented.

This plan is not merely a device for getting money, as badly as it may be needed, but it is also a recognition of the fact that the local church has an obligation to follow its young people with an interest in their future and a concern for their moral and spiritual well-being.

The State-supported schools within the bounds of the two Conferences have a Methodist constituency of 4000 to 5000 young people whose minds are alert and whose attitudes and philosophies about life are rapidly taking shape and becoming fixed ways of thinking. Many of these youth still in the adolescent age are away from home for the first time. They need to know that their churches are concerned about them and that they are thinking of them with understanding and appreciation. If this were made known to these young people, it might be that the church casualties would not be nearly so heavy when they return to their home communities.

For most churches the five dollars per student would not represent a very large amount. If however the regular budget cannot bear all of the expense of the program, perhaps there are classes or other adult groups that could assume all or part of the amount needed. It is important work, and we would like so much to see more churches over the State including it in their program for the year.—Roy E. Fawcett.

Jesus Christ had existed from the eternities. He said, "Before Abraham was, I am." He speaks of the glory he had with the Father before the world was. But in order that he might reveal God to men he incarnated the eternal Spirit of the Son in the flesh, became visible, and made his dwelling place among men.



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BUY  
CHRISTMAS SEALS

What a curious phenomenon it is that you can get men to die for the liberty of the world who will not make the little sacrifice that is needed to free themselves from their own individual bondage.—Bruce

## CHOIR ENTERTAINED

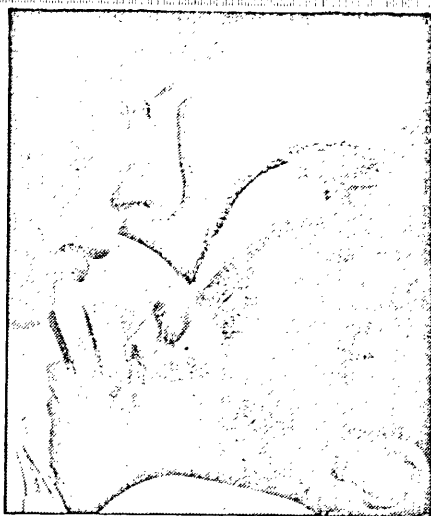
The Rev. Mr. and Mrs. Garland C. Taylor entertained members of the First Methodist Church choir in the church parlor, Wednesday evening of last week. The hour of fellowship and refreshments followed regular choir rehearsal. Mr. and Mrs. Taylor were assisted by their daughters, Miss Willyne Taylor and Miss Betty Sue Taylor.—Reporter.

## THE MASTER'S EXAMPLE

The Master's example conveys a power, a heroism, and a demonstration of the best and highest that life holds. It inspires us to attain loyalty, effort, and the disciples by which we keep spiritually fit. The very speculation about what Jesus would do helps us the better to discover the true will of God.

A story from the New York police court records suggests the power of this criterion. A fashionable apartment was entered by a thief, and some valuable jewelry taken. The residents were away. No clue was found until after a lengthy investigation, when one of the detectives noticed an alabaster bust of Hoffmann's Christ turned in a peculiar way, facing the wall. It yielded the one finger-print that apprehended the criminal. The robber later explained that he just could not steal with the eyes of the Christ looking on him; he had to turn that statue around before he could complete his burglary.—J. Richard Sneed, in HOW TO LIVE EFFECTIVELY. (Revell)

I never saw a city or village yet whose miseries were not in proportion to the number of its public house (saloons).—Oliver Goldsmith. Barton.



Photograph courtesy E. R. Squibb & Sons

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### FIVE COUNCILS OF CITY PASTORS SCHEDULED

Five Councils of City Pastors to be held in five cities have been planned by the Department of City Work of the Board of Missions and Church Extension under the leadership of Dr. Alva R. Hutchinson, department superintendent. Addresses and panel discussions will present the mission of the church in the cities of America.

The first of the series of meetings to be held at the Robert Morris Hotel, Philadelphia, Pa., December 29 and 30, will bring together 65 superintendents of city missionary organizations and others leading work in large urban areas of the nation. District superintendents, pastors and lay workers of city churches will attend councils planned for Cleveland, Ohio, January 4-5; Oklahoma City, January 18-19; Portland, Oregon, January 26-27; Emory University, Ga., February 15-16.

The opening address of the Philadelphia council on December 29 will be by Dr. Fred B. Newell, executive secretary, New York City Society of the Methodist Church, on the subject, "The Task of the City Executive." Leaders of panel discussions for the 2-day meeting will include Dr. Aubrey S. Moore, superintendent, Missionary and Church Extension Society, Chicago, Ill.; Dr. W. J. Leppert, secretary, Missionary and Church Extension Society, Philadelphia, Pa.; Dr. J. A. Engle, district superintendent, Richmond District, Virginia Conference; Dr. L. D. Spaugy, Pittsburg Conference Church Union, Pittsburgh, Pa.; Dr. W. E. Harrison, district superintendent, Detroit District, Detroit, Michigan.

An address by Dr. W. Vernon Middleton, executive secretary of the section of Church Extension, Board of Missions and Church Extension, will outline "Church Extension Strategy in the City Society." Dr. Fred A. Shippey, director of research and surveys, and John C. Harmon, Jr., director of social and industrial relations, Department of City Work, will present their fields of work.

### METHODIST MEET DURING RURAL CONVOCATION

Staff members of the Board of Missions and Church Extension participated in the interdenominational Convocation on the Church in Town and Country, held recently in San Jose, Calif. Dr. Elliott L. Fisher, superintendent of the Department of Town and Country Work, and Miss Marjorie Minkler, executive secretary of Town and Country, Woman's Division, gave addresses. Dr. Edgar A. Love, superintendent of Negro Work, and Dr. Roy A. Strum, director of research and surveys, Department of Town and Country, led commissions.

Following adjournment of the convocation, a denominational meeting was held at First Methodist Church, San Jose. The Rev. John Howes, professor at Westminster Seminary, Westminster, Md., introduced the program now being developed for accepted supply pastors; Rev. Gene Carter, director of Warren County Group Ministry, Simpson College, Indianola, Iowa, reported on the first Rural Work Camp of the Board of Missions and Church Extension which he directed. The Rev. Ralph Kofoed, pastor at Monroe, Wis., and chairman of Methodist Rural Fellowship, outlined the plans of the fellowship. Dr. Fisher presided at the banquet prepared

### NEW BUILDING DEDICATED AT EPWORTH SCHOOL FOR GIRLS

Ann Schrader Educational Hall, new \$60,000 addition to the campus of Epworth School for Girls, an institution of the Woman's Division, Webster Groves, Missouri, was dedicated November 8. The new building was named for Mrs. E. P. Schrader, who has served as treasurer of the board of managers of the school for 20 years and who now is chairman of finance.

An address by Mrs. J. D. Bragg, of St. Louis, preceded the dedication service which was led by Rev. B. L. Schubel, district superintendent, St. Louis District. Mrs. William H. Henby, president of the board of managers, was chairman. Mrs. Frank L. Davis, chairman of the building committee, presented the keys to Miss Elva Lee Perry, director of the school. Mrs. J. D. Davis, president of St. Louis Conference Woman's Society of Christian Service, led in the closing prayer.

Epworth School provides a home and training school for teen-age girls who find it difficult to adjust to the community in boarding homes; or in institutions for dependent children. Through a specialized program, the girls received academic and health training as well as spiritual and health care. Many girls respond to occupational work such as sewing, cooking and weaving, and the equipment now available in Ann Schrader Educational Hall will add to activities in this field. The new building represents the first private occupational therapy workshop in an institution in the St. Louis area. Sixty-five girls are under the guidance of Epworth School. Forty-two live in the dormitories on the 13-acre campus.

by the Woman's Society of First Church, San Jose. The Rev. J. W. Farr, pastor of First Church, led the singing.

### SUNDAY SCHOOL LESSON

(Continued from Page 16)

the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and seers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17 And the Spirit and the bride

say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

### Optimism of John

John saw the world at its worst. He himself was banished from friends and loved ones. Many of his companions suffered martyrdom. Yet in the midst of palpable destruction and crucifixion he sends forth the urgent invitation: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

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## THE GOSPEL CROSSES THE ARTIC CIRCLE

By MARGARET T. HILLS, Librarian,  
American Bible Society

HE had never seen a tree until he was forty-eight, nor a camel, nor running fresh water, nor a city or even a large town. But now he has translated the Gospel of Mark and the Epistle to the Romans for his own people, most of whom, like himself, will probably never see some of these objects that are commonplace

by the Yukon Presbytery the elder commissioner to the General Assembly of the Presbyterian Church, U. S. A., and arrangements were made for him to spend a year "out" in special study and language work. Imagine the new experiences for such a man! Although he had read much and seen many pictures, all the activities and life of large towns

6 Tavza Zaan annugaakagniksuk pikuktu-  
zuam nigzutim mitkuninik, sulitapsikak-  
luni amiviniimik; sulitnigizagniksuk nut-  
tagayugnik igucaillu pamiksaagunituat  
nikautininiik;

Mark 1:6 in the Eskimo Test.

in the lives of most men.

"He" is Roy Ahmaogak, a Christian son of Christian parents, at Point Barrow, 300 miles above the Arctic Circle, on the very northern point of Alaska. For years he has served as a teacher in the local schools, for his own eighth-grade education was supplemented by a course of reading under a missionary's direction. For years also, he served as aid and interpreter to missionaries and preachers, and more recently as lay leader of a congregation in Wainwright. He has also lived as a trapper and hunter, married a school teacher and is the father of eleven children and now has two grandchildren. He had had years of experience in putting into his own language for his people the word-of-mouth messages of the English-speaking preachers and missionaries. But there was no Bible or any part of it for the Christian community of twelve hundred people, of whom seven hundred were church members and about eight hundred of whom could read.

In 1946 Mr. Ahmaogak was elected

and the countryside south of the Arctic Circle were new, fascinating and also highly confusing! In quick succession there came the meetings of the General Assembly at Atlantic City; visits with a retired but long-loved missionary in his home in Indiana; July and August at the Summer Institute of Linguistics at Norman, Oklahoma, where Dr. Eugene Nida and John McIntosh helped him get his language into written form, prepare a primer and begin on a translation of the Scriptures. The primer was planned not only to help his people learn to read their own language, but to familiarize them with some of the terms and objects to be met within the Bible, so many of which had no place in their daily lives.

Then came the fall, winter and spring in New Jersey, where he studied at Bloomfield Seminary. There were visits to the zoo to see camels, lions and sheep; and trips to the Bible House in New York to consult with Dr. Nida on the translation. When summer came again, the translation was finished

and Mr. Ahmaogak returned to Alaska, where on June 3, 1947 he was ordained by the Yukon Presbytery—the second of his people to become a church official. The day after his return he hitched up his dog sled and went for a long trip out onto the ice, glad to be back where all was so quiet and peaceful. But civilization has caught up with even the northern coast of Alaska. Oil has been discovered, and the new minister and his church realized that if they must face the challenge they needed a Book.

The Eskimo dialects into which the Scriptures have been translated differ so greatly from that used by the 3,000 people living in Point Barrow and the region stretching for 500 miles east and west of it, that they cannot be used by these people, who call their language the Inupiat dialect. There are, however, family characteristics among all the dialects. There are prefixes and suffixes, and words which form combinations that must be kept together. Some languages have a variety of vowels. Barrow Eskimo seems to have more problems in the use of consonants. There are three "n" sounds, four "l's," two "k's" and two "g's" but there are lacking the sounds of "r" and a number of other consonants common in English. For instance, St. Mark is "Maagum."

There are also problems in expressing unfamiliar objects in terms the Eskimos can visualize without constant use of a Bible dictionary, which very few would have, so a literal translation of Mark 1:6 into English would read:

And John was clothed bighump-animal hair and hadabelton a piece-ofskin and dideat insectsthatjump and beesnottamed thatwhichbeeseat.

Although the translation was completed in the spring of 1947, type difficulties held up its printing until this year. In July 1,000 copies of St. Mark were shipped to Alaska. It is to be hoped they arrive before the winter. Last winter the Eskimos had been supplied with their primer provided by the Presbyterian Board of National Missions. In March they

were asking Mr. Ahmaogak, "When are we going to get the translations of the Bible?" and "Be sure to save me a copy when the books come, in case I am out of the village." He wrote: "Our people here have enjoyed learning how to read and write Eskimo language from the Eskimo primer, and words fail me to express my thanks to Dr. Nida of the American Bible Society for the help and encouragement he gave me in preparing it for our people." Both Eskimos and whites have been using the primer. Now, during the long, dark days of this winter they will have the Gospel to tell them in their own language, translated by one of their own folks, clearly and thrillingly the story often only half understood before. The Epistle to the Romans is now being printed by the American Bible Society and perhaps it, too, will reach Point Barrow before transportation, except by air, is cut off for the winter; for it will help the church community to comprehend more fully the wonders of salvation.

## Gist of the Lesson

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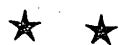
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# The Sunday School Lesson

By DR. O. E. GODDARD



## APOCALYPTIC LITERATURE OF THE BIBLE

LESSON FOR DECEMBER 26, 1948

SCRIPTURE TEXT: Daniel 7; Revelation 1:4, 8, 11; 11:15; 15:3-4; 21-22.

GOLDEN TEXT: The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever. Revelation 11:15.

The Bible seems to contain about all the forms of literature, biography, poetry, parables, fiction, and philosophy.

### Apocalypse and Prophecy

There is a difference between prophecy and apocalypse. In the main, as I have said before, prophecy is mainly a revealing of the mind of God on current events. But it has quite a lot of predictive matters. It has hundreds of predictions in the prophetic books. An apocalypse is an uncovering of secrets not indicated by current events. Revelation, the last of the books in the sacred canon, is the fullest apocalypse book in the Bible. Daniel has some apocalypse matter in the seventh chapter. Not all Bible students are deeply interested in Daniel's apocalypse discussion.

The four beasts are supposed to represent the four great ancient Greek nations. The lion is supposed to represent Babylon. The leopard, the Medo-Persian empire. The bear, the Greek empire. And the great unnamed monster the Roman Empire. Much of what is said is couched in such mysterious verbiage, that it is hard to say in plain language, what is meant. Perhaps the simplest way to dispose of it is to say that the final purpose of the apocalypse is to comfort the suffering, persecuted Christians.

I would not advise Bible students to spend too much time trying to find the literal, factual interpretation of all the things said in the apocalypse. The book is more than apocalypse literature. It is shot full of history and prophecy. To some people the book of Revelation is a joy forever. They live in it. They feast upon it and get great joy out of its promises. To others, it is an enigma. To them it is a concatenation of conglomerate allegories, confusion worse confounded. They eschew it and pass on the other side. Others, and I belong to this class, find in it much to enlighten and enjoy, also much to bewilder me.

### Revelation

It was a revelation to John. But John had to disguise it so that if the copy fell into the hands of a Roman officer he would not understand it. It was written and circulated at a time when it was not safe for a Christian to be seen. They were pursued, persecuted, and executed. John had the message from God and he desired to circulate it as widely as possible, but he did not want those who carried it to be caught and executed and the manuscript destroyed. So he wrote it so the Roman officers would not understand it and therefore would not kill the circulator or destroy the manuscript. But the Christians would understand it and be greatly comforted by its wholesome revelation.

John was wise in not giving the book a name. Later editors, seeing

that John called what he was getting a revelation, they attached the name "Revelation" to the book. If he had called it an apocalypse, it might have provoked the Roman officer to investigate and the purpose of the book might have been defeated by the Roman government and the manuscript destroyed. It was read probably by all the persecuted Christians.

A people harassed, hounded, persecuted, imprisoned, and often killed without provocation, naturally longed for a better world. Songs, sermons, and testimonies about heaven were of unspeakable comfort to these suffering people. When people are safe and prosperous they do not feel the need of the comforting promises of the Gospel that they do in times of dire distress. When have you heard a congregation sing, "O Think of the Home Over There?" or "When I Can Read My Titles Clear to Mansions in the Sky?" or a minister preach on, "Shall We Know Each Other There?"

If we were to fall into the hands of the Russians and suffer, as we likely would suffer then songs and sermons about heaven, and the glories of the home of the soul, would be most frequently heard.

### We Know But Little About Heaven

All we know comes from a revelation of God. He wanted his persecuted servants to know something of the home over there, so he revealed something of it to John and couched it in language, half revealing and half concealing the facts for the reasons given above. So I suggest that we accept all the comfort we can and the things we do not understand mingled with the facts about our future home, we wait for a fuller revelation when we shall see Him as He is and dwell with Him forevermore.

I do not know much about heaven, but I do know that I have a title to a mansion in the skies, surer than any abstract company could give me to earthly property.

### Paeons of God's Power And Holiness

"And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." (Revelation 4:8b-11)

### Visions of the Book of Revelation

1. A Great Vision: "And I saw a new heaven and a new earth for the first heaven and the first earth

were passed away; and there was no more sea. And I John saw the holy, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. (Revelation 21:1-2)

2. A Great Voice: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh, shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Revelation 21:3-8)

3. The New Jerusalem. Revelation 21:9-27

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and big, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sarius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls: every several gate

was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

4. The River of Life. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face and his name shall be in their foreheads. And there shall be no more night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." (Revelation 22:1-5)

### The Epilogue

Revelation 22:6-21

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep

(Continued on Page 14)

Wars, the dread of mothers.—Horace.

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