

Arkansas Methodist

Serving One Hundred and

ward Methodists in Arkansas

"The World Is My Parish"

"Go ye into all the world"—Mark 16:15

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Editor Reports On Buck Hill Falls Meeting

THE writer had the privilege, this past week, of attending the Annual Meeting of the General Board of Missions and Church Extension at Buck Hill Falls, Pennsylvania as a guest of the Board. For this opportunity he is indeed grateful for he has again been made aware of the magnificent service this Board is rendering The Methodist Church at home and abroad.

Reports made by the various Divisions of the Board are highly significant as they reveal the church's strategy at a time of world crisis. Doors are being opened and closed in various areas of the world to the Christian witness, and the Board is anxious to utilize to the fullest every opportunity to extend the Christian influence.

One impression received again and again during the Board's deliberations was that the staff of the Board is thoroughly consecrated to the task of seeking the realization of the Kingdom of God at home and in the uttermost parts of the world. It was a thrilling experience to have the association with such a group of people so intent on extending the Christian experience to all needy fields. There were missionaries and staff members present who have literally spent their lives in the service of Christ in work of this character.

Again it was evident that every conceivable means, which is in keeping with the desired ends, is employed by the Board as long as it proves fruitful. To the average church members who often think of the mechanics for the missionary movement only in terms of evangelists, teachers and an occasional medical expert, this may be of interest. Our missionary strategy is now concerned with the whole of life for the whole world. This is important because it means that Methodists are interested in people, not only as so many souls to be converted but also as people with lives to live here and now.

Again Methodist missionary strategy is identified with the strivings of the world for peace. The writer has come away from this Board meeting with a greater conviction that the greatest single agency at work in the world today for peace is the Christian Church and that if the church fails the chances for peace in the foreseeable future is slight. Christian influence may well be the weight on the balance scales that will make the difference between peace or disaster. The Board of Missions and Church Extension, as an arm of the church, is having a great part to play in the search for peace.

Finally, the writer is impressed that the General Board of Missions and Church Extension is the local church in action, accomplishing those ends which obviously are impossible for any local church to accomplish by itself. That is the glory of the connectional system. No agency of our church better represents Methodism as a connectional institution than does the Board of Missions and Church Extension.

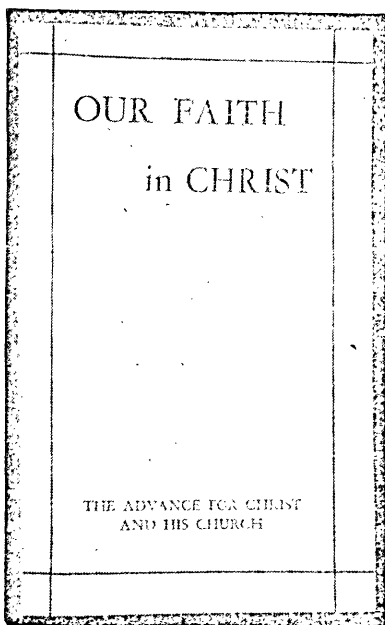
True enough, through the Advance Movement, the local churches are accepting specific missionary projects at home and abroad for support. Even these, however, are within the framework of a great Board of our church which is the creation and expression of many local churches.

The Board, with its five divisions, Foreign, Home, W. S. C. S. and Education and Cultivation, is deserving of the continued confidence, prayers and liberal support which it needs as it strives, in behalf of The Methodist Church, to bring the world under the domination of the Prince of Peace.

Our Faith In The Mission Of Christ

HUMANITY knows of no other life with a mission comparable to the great mission that moved and motivated the life of Christ the Son of God. The mission of Christ was positive in character. Over and over again he denied the negative role some seemed to attribute to Him and proclaimed repeatedly the positive character of His life.

To those who were jealous for the law, Jesus said, "I am NOT come to destroy the law or the prophets; I am NOT come to destroy but fulfill." To those who criticized Him for associating with publicans and sinners He said, "I am NOT come to call the righteous but sinners to repentance." When the disciples became



concerned about position and power, Jesus offered His own life as an example as He said, "The son of man came NOT to be ministered unto but to minister." When His disciples in anger would call down fire from heaven and destroy a Samaritan village Jesus said, "The son of man is NOT come to destroy men's lives but to save them." By these and other statements Jesus rejected the negative opinions some held about Him and also stated the positive nature of His mission.

In two great comprehensive statements Jesus outlined the basic purposes of His mission. More than once Jesus said, "The son of man is come to seek and to save that which was lost." In that statement Jesus proclaims the great redemptive purpose of His mission. On another occasion Jesus revealed the inspirational and creative purpose of His mission when He said, "I am come that they might have life and that they might have it more abundantly."

The mission of the Master was so interwoven with the basic motives of His conduct that it became the consuming passion of His life. Nothing could turn Him from His purpose. So helpfully did He live, so sacrificially did He die and so triumphantly did He rise from the dead that His followers proclaim Him and Him alone the Saviour of the world.

"On Earth Peace"

GLORY to God in the highest, on earth peace, good will toward men." So sang the angelic host over the Palestinian hills the night Jesus was born in Bethlehem.

That song has echoed down across the centuries and its message will be repeated again and again during this Christmas season. Despite its idealistic beauty and its prophetic vision, the phrase, "On earth peace," sounds strangely misleading, after these two thousand years of intermittent war and especially so as we face the present threat of atomic warfare with its indescribable powers of destruction.

Whatever the angels meant by this celestial hymn, we know now that they did not mean that peace had already come to earth. Could it have been that they were merely expressing the first Christmas wish for the people of earth much as we, at Christmas time, wish for our friends all of the good things of life without always expecting them to see the fulfillment of our wishes?

Could this phrase of that first Christmas carol—"On earth peace"—have been a prophecy of a day to come when world peace will have become a reality and the races and nations of earth be living together as one big brotherhood? Such may be the proper interpretation of this beautiful song.

Whatever may be the correct interpretation of this first "Alleluia Chorus," for the people of earth, today, it embodies an ideal which we of necessity must ever hold before us. "Peace on earth" has not as yet been realized and there are times when it appears that world peace and world suicide are in the last lap of the most important race earth has yet seen, with the outcome of the race yet uncertain.

Regardless of past failures and regardless of the discouraging outlook of the present, the stakes are so high and the ideal so desirable that there is no other course for the Christian to pursue but to keep ever before him the idea embodied in this song by heaven's choir. "Peace on earth" is now an imperative, an absolute necessity if man is to survive in a world in which humanity holds in its hands the power of total self-destruction.

"The Little Child In Our Midst"

WHILE the disciples were asking about who would be greatest in the kingdom, Matthew says, "Jesus called a little child unto him, and set him in the midst of them." Using the child as a text, Jesus then preached one of the most impressive sermons of his ministry regarding the importance and value of a little child.

For Arkansas Methodism the Methodist Children's Home at Little Rock is the embodiment of "the child in our midst" for the membership and the constituency of our church. No finer or more Christlike piece of work is being done in our church in Arkansas than is being done by Mr. J. S. M. Cannon and his helpers at the Methodist Children's Home. The progress made is almost miraculous but the job of building is not yet complete.

The larger progress in the development of this work depends on the offering our churches make during the Christmas season. Every church should make a liberal offering for the support of these little ones who look to us and for the purpose of continuing the building program that will enable us to meet our larger responsibility for homeless children.

❖ Bishop Martin Writes From Japan ❖

THERE is sunshine in my soul today"—the choir in the Japanese church in Yokohama was singing in their language the familiar gospel song as the special number for the Sunday morning service. It was a cold, damp day, and there was no heat in the building, and the language was a strange one to the small company of Americans; but the warmth of the welcome given us made us feel that the song was most appropriate.

Rev. Z. Hinohara, longtime president of Hiroshima Girls' School, and the builder of many churches in Japan, the founder of the church in which we were worshipping, although now more than seventy years of age, was on the docks when our ship arrived in Yokohama, the gateway to Japan, at six o'clock that Sunday morning. He had breakfast with us on the boat and told us of plans for the service.

Japan proper consists of a group of islands running eastward from the southern tip of the Korean peninsula for some 700 miles distance, and then turning abruptly northward for about the same distance, approaching the Asiatic mainland once more off the Maritime province of Siberia. Four main islands account for most of the land area of Japan. Hondo, the largest, extends for the greatest part of the arc. The area of Japan is 146,690 square miles.

The rivers are all short and shallow and are consequently of little significance. Mountains cover almost the entire area and are particularly high in central Hondo. Many of them are volcanic, and earthquakes are frequent. The climate is temperate throughout the land, and rain is abundant. Since antiquity rice has been the principal crop.

The origin of Japan is still in question. Archaeology and physical anthropology indicate a close tie with the Koreans and the Tungusic peoples of Northeastern Asia. Linguistic evidence, though most hotly disputed, tends to support this.

One series of legends attributes the creation of Japan to the sun goddess, from whom the later emperors were allegedly descended. The first of them, Jimmu Tenno, was supposed to have ascended the throne on February 11, 660 B. C.

The primitive religion of Japan was a simple worship of the many and varied manifestations of the powers of nature, combined with a system of ritualistic observances, notable among which was an insistence on physical and ritual purity. The deities tended to represent a god with human attributes and, merged with this, the memories of past heroes. They were also affected by attempts to explain the origin of man and society in general in mythological terms. This eventually resulted in an organized mythology centered around the sun goddess Amaterasu and her descendants, the imperial family. After the introduction of Buddhism this combination of nature worship, ritualistic observances and ancestor-honoring mythology was given the name of Shintoism.

Recorded Japanese history begins with the first contact with China in the fifth century A. D. Japan was then divided into strong feudal states, all nominally under the emperor, but with real power often held by a court minister or clan. In 1185 Yoritomo, chief of the Minamoto clan, was designated shogun (generalissimo) with the actual administration of the islands under his control. Clans came and went, but a dual government system—a shogun and an emperor—persisted until 1867. Emperor Hirohito is presently on the throne.

The Japanese first came into contact with the west about 1542, when a Portuguese ship, off course, arrived in Japanese waters. Missionaries, Spanish, Dutch and English traders then followed. Suspicious of these outsiders, the Shoguns restricted all foreigners except the Dutch in 1636, and western attempts to renew trade relations failed until 1853 when Commodore Perry sailed an American fleet into Tokyo Bay, with a letter from President Fillmore. In 1859 a U. S.-Japan treaty was signed, and this opening to Western powers made the Japanese transition from a medieval to a modern power very rapid. Feudalism was abolished and industrialization came forward to hold its place in the Land of the Rising Sun.

The population of Japan is 80 million. This large population in a narrow area was responsible to a considerable degree for the warlike aims of these people. Their success in their military exploits gave to them the delusion of grandeur, and they attempted to conquer the United States. The present Army of Occupation in their land was the outcome of this ill-fated venture.

But nevertheless, the choir in the Japanese church was singing, "There is sunshine in my soul today." The service was following the regular Methodist order of worship. We had joined the congregation in singing, "Come Thou Almighty King," and the voices harmonized beautifully though different languages were used. A chubby little boy of four, wearing a sweater that undoubtedly came in a box from America—for "Bugs Bunny" and similar titles were printed on it—brought us smilingly a Japanese hymn book. After the Affirmation of Faith I led in prayer, and Bishop Moore preached, answering



BISHOP PAUL E. MARTIN

the question, "Will ye go away?" with "To whom shall we go? Thou has the words of eternal life." Then Brother Hinohara said they did not often have a bishop present and never two bishops present and that they must also hear from me. It was my first time to speak through an interpreter. My American friends assured me that I did well, but I noticed that the soloist who followed me chose for her solo, "Peace Be Still." The members of the congregation came forward, bowing and smiling, to greet us at the close of the service.

We were taken, following the church service, in staff cars furnished by the Army, and accompanied by Chaplain Richard W. Jungfer, Jr., for our dinner engagement at 1:30 p. m. with General and Mrs. Douglas MacArthur. As I plan to relate the details of this delightful experience in another article, I will tell now of going in staff cars again to the second service we attended that day, at 4:30 in the afternoon in the Union Church of English-speaking People on the campus of a great Methodist college in Tokyo-Aoyama Gakuin. Here we met many of our missionaries, including William Elder of Little Rock and his charming wife. They came out as J3 volunteers, fell in love, and were married in Japan a few months ago. They plan to remain as permanent missionaries and are now in language school. We also saw many of the friends of Mrs. Charles Giessen, who was one of our fine missionaries at Hiroshima until Charlie persuaded her that she was needed more as a pastor's wife in the Little Rock Conference. It was not easy to leave this attractive group of missionaries, but we had a supper engagement in the home of Brother and Mrs. Hinohara. We had been promised sukiyaki, which is one of the most palatable of all the Japanese dishes. We gathered around a table on which was placed an earthen brazier, giving warmth to the guests in the unheated home—the temperature during the day was fifty degrees, and it was night now—as well as fuel for the cooking. The principal ingredients used in Suki-yaki are beef and several kinds of vegetables, all cooked together in a shallow pan. The dish is served with rice. Chopsticks are customarily used, but we were given spoons, for which I was deeply grateful.

The Hinohara family is an attractive one. Several of the children were educated in Amer-

ica. One son is a distinguished heart specialist and a teacher in a medical university who is also editing a journal for physicians. One daughter has a lovely voice and would be a welcome addition to any choir in the homeland. The father and mother are cultured, educated persons whom you delight to number among your friends. When we left we made, over some protest on their part, a contribution on the parsonage indebtedness.

The events of the next morning I will attempt to describe in the article on General MacArthur, and go now to the trip of the afternoon. Chaplain Robert S. Hall, who directs the Yokohama Chapel Center, and two of our lovely young J3's, Sally Ellington and Bessie Howell, took us for a delightful excursion through the country to Kamakura, once feudal capital of medieval Japan. The route passed through Negishi and other villages. It was interesting to view the countryside. Every tiny space, in valley or on mountain ledge, is cultivated. On every side were neat settlements, firmly banked rice paddies filled with good crops, patches of edible plants, fragrant and beautiful flowers and busy people. Homes have been rebuilt, shrubs replanted and groves of graceful bamboo set out again. Stone images of Jesu, the protector of children and wayfarers, smile benevolently on the passers-by. In the country the majority of the women—many of whom carry babies on their backs—wear the blue cotton kimono and a crimson obi, although even here is the western influence seen.

We passed a number of Shinto and Buddhist Shrines on our way to Kamakura where we were to see the Daibutsu or Great Buddha. This indeed is the Great Buddha, for the bronze statue, which was cast in 1252 A. D., has a weight of 210,000 pounds. The circumference is 97 feet, the height 43 feet, and the distance between both knees is 30 feet. As you enter the grounds you read this inscription: "Stranger, whosoever thou art and whatsoever be thy creed, when thou enterest this sanctuary remember thou treadest upon ground hallowed by the worship of ages. This is the Temple of Buddha and the gate of the Eternal, and should be entered with reverence."

We had received a telegram and a letter in Tokyo urging us to come by train, rather than boat, to Osaka for the dedication of an organ at Kwansei Gakuin University. Our military friends secured for us sleeping car reservations on an Allied Forces train, so we arrived in Osaka early the next morning. Rev. P. Lee Palmore, one of our fine missionaries who has been in Japan for many years, met us at the train with his Jeep station wagon, a gift from the Norfolk District of his native state of Virginia. No more useful present can be given to a missionary than a Jeep station wagon.

The value of the service given to the Kingdom of God by Lee Palmore and by his equally gifted and attractive wife is inestimable. They had to return to the States during the War, and he was having a splendid pastorate in Virginia; but they could not resist the call to return to Japan with the cessation of hostilities. A layman in the church he was serving sent him recently a rather sizeable check. A few days after it was received, he learned of a group of Korean Christians who were building a church, and he gave the entire amount to them. No one can be too extravagant in describing the generosity of our missionaries. Recently Brother Palmore was approached by a man who operated a large private school. This man said that he was not a Christian, but that he had come to believe that the Christian religion was the true religion. To an already crowded schedule a day has been added to bring Christ to the 300 pupils in that school.

Kwansei Gakuin University is located in the city of Nishinomiya between Osaka—a commercial and manufacturing metropolis—and Kobe, which still remains one of Japan's largest trade-ports, although most of the city was reduced to ashes during the War.

Kwansei Gakuin University was founded sixty years ago by Doctor (later Bishop) W. R. Lambuth. The site of the school at first was in the city of Kobe, but it was moved to the present magnificent location in 1929. The campus covers more than 70 acres, and the buildings are of the Spanish Mission style. Fortunately these

(Continued on Page 5)

THE DEVOTIONAL PAGE

REV. ROY L. BAGLEY, Editor

FROM THE BOOKSHELF

Evil structures are indeed precarious, but evil structures are not automatically followed by something better. . .

The fearful aspect of the present situation is that those who have inherited the major traditions of the West now have an ethic without a religion, whereas they are challenged by millions who have a religion without an ethic. . .

The trouble with so many of our fine ideals is that they tend to be abstract. . .

The only sure way in which we can transcend our human relativities is by obedience to the absolute and eternal God. . .

The only way in which we can overcome our impotence and save our civilization is by the discovery of a sufficient faith. . .

The rock on which the church is built often appears to be weather-beaten rubble, because it is all mixed up with human frailty, but the lesson of history is a continual verification of the judgment that the gates of hell cannot prevail against it. . .

War is partly a means of hiding from us the serious character of the sickness. . .

Any group that will find a way to the actual sharing of human lives will make a difference either for good or ill in the modern world or any world. . .

One of the greatest weaknesses of the churches as now organized is not merely that they include so many who are irreligious, but that they fail to include so many who are deeply religious, though they may not express their religion in traditional ways. . .

We have to strive to keep our faith, but we are keeping it. We are perplexed, but not unto despair. We believe that we can survive a civilization gone rotten and that the essential faith of Western man can be restored to this end. The moral decay of imperial Rome was overcome by the gospel of that day, and the moral decay of western civilization will be likewise overcome by the gospel of our day. . .
—from *The Predicament of Modern Man* by Elton M. Trueblood.

SO—WHAT?

It occurs to me that I am perhaps the most fortunate girl in the world:
In a world of hate, I am loved
In a world of weeping, I can laugh
In a world of deprivation, I have food, and shelter. . .

In the midst of frustration, I have a worthwhile work to do

While my brothers live in hell, I can touch the face of God. . .

And so. . .

So . . . what?
Read Luke 4:18-19.—From *Power*.

Few men during their lifetime come anywhere near exhausting the resources dwelling within them. There are wells of strength that are never used.—Richard E. Byrd, arctic explorer, quoted in *Radiator*, Mass. Life Ins. Co.

GOD WANTS A MAN

God wants a man—honest and true and brave;
A man who hates the wrong and loves the right;
A man who scorns all compromise with sin,
Who for the truth courageously will fight.

God wants a man—in lowly walk or high,
Who to the world by daily life will prove
That Christ abides within the yielded heart,
Fitting that heart for service and for love.

God wants a man who dares to tell the truth,
Who in the market-place will stand four-square;
Whose word men trust—a man who never stoops
To hurt his fellow or to act unfair.

God wants a man of action and of faith,
Whose life is something more than cant and talk;
Who lives each day as though it were his last,
And proves his faith by a consistent walk.

—Author Unknown, In *The Christian Home*.

"SAVING OR DESTROYING LIFE"

TEXT: "For the Son of man is not come to destroy men's lives, but to save them." (Luke 9:56)

Jesus was on His way to Jerusalem and had sent messengers before Him. These men entered into the village of the Samaritans to make ready for Him. But many of the villagers refused to see Jesus which angered His disciples and they requested that Jesus call down fire to consume them, as had the prophet, Elias, of old. Then Jesus answering this kind of spirit said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

This picture not only gives us the way in which the disciples felt toward those that refused to receive Jesus, but it also tells us something of infinitely more worth than that. It gives us the way Jesus felt toward those who rejected Him. How vastly different was the spirit of Jesus from that of His disciples. They would destroy if He was refused. He would keep loving and striving to save them even in their refusal.

Too often we are ready to offer our word of criticism for people who have this kind of a spirit, but may we carefully ask ourselves the question, "Does Jesus Christ so live in my heart that I have as my primary objective the saving of men's lives?" We would be horrified if for an instance someone would accuse us of murder. Yet, too often through our carelessness and our neglect we let people die a greater death than a physical death.

Jesus Christ is concerned about physical life. There is no asceticism about the life of Jesus. The physical body is of tremendous importance. St. Paul said, "Your bodies are the temple of the Living God." There is no greater emphasis that we can put upon the obligation for our constant care.

If we as Christians are to have the spirit of Christ we too must be concerned about the physical body. The church arises in its ministry of healing to express the concern of Christ for the bodies of men. When we come to the place where we

think more in terms of the saving of physical life than of destroying it, we will find an answer to some of our "Incurable sicknesses".

We spend more on the destructive forces of physical health than we spend for seeking the answer to the physical needs of men. The astounding liquor bill of America is indicative of this fact. The major portion of our tax dollar goes directly for war. It may be argued that money spent for armament is the means of self-preservation. Perhaps it is, but the inevitable answer to the destructiveness of human life is exhibited in every United States hospital and institution. The men and women of the armed forces are not to blame for this tragedy. The church with its lightness and inconsistency in values has made it so. This is looking at life personally from the physical standpoint.

But, some will say we pamper our physical bodies too much. I am not talking about pampering, but rather the very laws of health that we must follow. The wisdom that brings that health; the consideration that we ought to have for our physical bodies.

There is a deeper concern that Jesus had and that is the spiritual lives of men. The "Inner Man" is the major emphasis of the Gospel. But tragedy of all tragedies, here, too, the destructive elements are found at work. Here, too, our responsibility is both personal and social. We are our brother's keeper and we are spiritually obligated that his soul might be saved.

How do we destroy the spiritual life of others? There are many ways, but let us look at just one or two that come close to our heart. I am not talking about the gross sins of the flesh or the spiritual wickedness that all of us recognize in the lives of people who are professed members of the church. Rather, let us look at some of the attitudes in our own life that destroy men's confidence in the faith that we declare.

When we hesitantly or reluctantly go about our Christian duty it is a stumbling block to those who need salvation. If we continually grumble about our work we lead people to

PRAYER FOR THE WEEK

O God, Our Heavenly Father, help us to have wisdom to see the inner forces that destroy life. We are aware of the evils that stalk through our land in open and unmistakable destructiveness. May we search our hearts to see if there is foolish pride, malice, bigotry, covetousness, jealousy, or any other sin of the spirit that is just as disastrous as the grosser sins that we condemn day by day. Give us courage that we may not only condemn those grosser sins with greater fervor but that we may also lift the sins of the spirit to the light of Thy truth. Cleanse our hearts and purify our hearts that we may be instruments in Thy hands in the salvation of life. Help us that we may follow in the footsteps of Jesus Christ our Lord. Amen.

HELP ME LIVE A BETTER LIFE

Dear God of joy and love and life,
With open heart I humbly wait
Before thee, erring, penitent—
God, purge me of all hate!

Let me be true in service, Lord,
A neighbor in a time of need—
A friend of man who shares and gives
Unfettered, Lord, by greed!

Give me the faith that trusts in thee
When night descends and tests appear,
And let me love my fellow men
Without the taint of fear!

God, help me live a better life
So tuned to thee it brings release
From wranglings with thy children,
Lord,
Show me thy Way of Peace!

Thy way? A way that reaches past
The bounding walls of race and clan—
The way of love that makes the world
A brotherhood of man!

—Herbert Wendell Austin

believe that it has no element of joy and it is but one other "social routine."

Then we destroy spiritual life when we let prejudices control us. We see the devastating influence of prejudices not only at work in the individual life, but in the life of a church and a community. Genuine cooperation, deeper understanding, and broader sympathies drive prejudice from the stronghold in our minds.

Finally a bigoted attitude destroys men's confidence in the unity of Christians. Men make little walls about themselves or their particular religious group declaring that all on the outside of their interpretation are doomed and damned. All religious life must fit their one particular mold or God does not bless.

One can only glance at the New Testament and particularly at the life of Jesus to find that His chief concern in His own life and the lives of His followers was to save the souls of men. As we seek the mind of Christ we too have the redemptive outlook upon our world.

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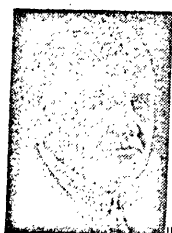
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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A GREAT SERMON

The East Oklahoma Conference, of which I am a member, met last year at Boston Avenue Church, in Tulsa. The preacher for the occasion was Dr. Goff, now pastor of the Methodist Temple in the "Loop," which is in the very heart of Chicago.

Dr. Goff is not an imposing looking man, physically, but I was very much pleased with his preaching. As I recall it, he preached six times during the three days he was with us, and always he used the same subject. That is, he took a general theme to which each of his messages contributed. I liked his manner of preaching and became deeply interested in his message.

First of all, he said, "God has a plan for this world. It is, therefore, not going to be blown up with atom bombs, or destroyed in any other way. God made the world for a purpose, and He will undoubtedly accomplish that purpose before the world is destroyed."

His second point was related to the first. He said, "God not only has a purpose for this world, but in connection with that purpose, He has a plan for each individual life, and that it is our business to find and fit into that plan." It seemed to me that he pretty well covered the ground—a plan for the world, and in that plan each individual has a place. All of his messages centered in his central theme.

He worked it out thoroughly and I am sure I shall never forget it. Even yet, I am wondering how I can make the rest of my life fit into His plan for His world.

Why not quit worrying about God's world failing of its purpose, and give ourselves to God in whole-hearted consecration to the accomplishing of that purpose?

God knows what He is doing and it is our business to cooperate with Him in His purposes for His children and His world. Even yet I'm praying that I may not fail Him in His over-all programme for the building of a Christian world.

Boiled down to its essentials, good public relations means simply making friends with the public.—American Viscose Corp.

To be 70 years young is sometimes far more cheerful and hopeful than 40 years old.—Oliver Wendell Holmes.

NEWS AND NOTES ABOUT FACTS AND FOLKS

THE sympathy of friends goes out to Rev. Louis W. Averitt, our pastor at Dumas, in the death of his mother, Mrs. J. F. Averitt.

WORD comes that Dr. O. E. Goddard of Conway fell and broke his hip Saturday of last week. He is in the Dickerson Hospital at Conway and resting as well as could be expected. He will be glad to hear from his many friends.

REV. ROBERT McCAMMON, Mrs. McCammon and little daughter are now at home at 1417 Kavanaugh, Little Rock. Brother McCammon is associate pastor of Asbury Church, Little Rock. Rev. Arthur Terry is pastor.

"THE MESSIAH," oratorio by Handel was presented by the Jonesboro Choral Society at the First Methodist Church, Jonesboro, under the direction of Dr. H. C. Manor on Sunday evening, December 11.

FIRST METHODIST CHURCH, Russellville, Rev. W. F. Cooley, pastor, and the Central Presbyterian and Christian Churches are planning joint Christmas Eve and also Watch Night services this year.

DR. G. RAY JORDAN of the Candler School of Theology, Emory University, will be the speaker on the "Methodist Hour" on Sunday, December 18. He will be heard over stations KVOA, Siloam Springs, KTHS, Hot Springs, and KWHN, Ft. Smith at 7:30 a. m. and over KLRA, Little Rock, at 10:30 p. m.

THE "Church of the Air" will feature Bishop Donald H. Tippet of San Francisco on Sunday, January 8 at 9:00 a. m. CST. Originating from Columbia's Station KCBS, Bishop Tippet will preach on "The Heroism of Going On." Music for the service will be provided by the San Francisco Methodist Choir under the direction of Mr. Claude Ward.

MINISTERS' WEEK at Emory University, January 16-20, will include an address on "The Church Behind the Iron Curtain," by the Rev. Tzvetan Litov. Educated in Frankfurt, Germany, he is an ordained minister of the Methodist Church. After serving as pastor in Bern, Switzerland, Mr. Litov was appointed to the Doctor Long Methodist Church, Sofia, Bulgaria—largest Methodist Church in the nation. He was pastor of this church for fifteen years.

CHIEF ABBOT KOCHO OTANI, titular head of 10,000 Buddhist churches in Japan, and his wife Countess Satako Otani, sister of the Empress of Japan, are on a visit to the United States and Canada. They are thanking the American people for aiding in Japan's post-war reconstruction, and they are studying the practical working of American democracy. This is their first visit to America. The Abbot says that the Japanese militarists suppressed both Christianity and Buddhism during the recent war; but that Buddhist priests and Christian missionaries and Japanese pastors are now working together for the betterment of the nation. Only one in seven Japanese, he says, are Buddhist.

KNOX METHODIST CHURCH, in Manila, Philippine Islands, "the mother of 325 Methodist congregations in the Islands," has been braving tropical storms and tropical heat for more than forty years, and plans are under way to rebuild it through the "Advance for Christ and His Church" campaign of American Methodism. According to Missionary J. B. Holt, who has been serving as pastor of Knox, postwar Manila continues to be "the melting pot of the Orient," and Knox Church one of its most active institutions. Two thousand persons attend its services on the average Sunday, and 1200 of them are students described by Mr. Holt as "living on a shoestring." Of families that brought children to the altar on a recent Sunday for baptism, five were Filipino, one was Chinese, one Indian, and one American.

JANUARY 1 to 8 will be observed in Protestant churches throughout America and in many other parts of the world as Universal Week of

Prayer. In America it is being planned by state and local councils of churches and ministerial associations, and headed by the Federal Council's Department of Evangelism. Topics for which prayer is especially to be made on the various days are: Jan. 1, "The Divine Invitation to Witness;" Jan. 2, "The Urgency of the Christian Witness;" Jan. 3, "The Call to a Personal Witness;" Jan. 4, "The Fact and Faith Behind Our Witness;" Jan. 5, "Witnessing Through Sharing;" Jan. 6, "Witness to a Double Quest;" Jan. 8, "The Church and a United Witness." The Rev. Clarence Cranford, of Calvary Baptist Church, Washington, D. C., has prepared for the Council a booklet on these topics, and it is now available to the churches.

SIGNED by more than 100 leaders of government, church, business, education and the arts of America, a "message of gratitude and of admiration" has been presented to Pandit Jawaharlal Nehru, prime minister of India, now in the United States. Says the message: "We recognize with gratitude the large part you have played in bringing self-government, through political and peaceful means, to a great section of humanity. We admire your dedication to ideals, your personal integrity, and the generosity of mind and spirit in which you carried on the struggle and face the future. We need all these qualities in our present effort to prevent war and to establish political machinery to govern world affairs, capable of securing humanity's inalienable rights to life, liberty, and the pursuit of happiness. The achievement of a world federation of delegated powers resting upon the consent of the governed we regard as of immediate and paramount importance. We hope that . . . you will be inspired to wield your great influence to the utmost of the courage and capability for which you are noted, for the early achievement of self-government for the whole human race." Among the signers were Bishop Henry Knox Sherrill, Dr. E. Stanley Jones, Prof. Harrison S. Brown, Dr. Charles F. Boss, Jr., Scientist Samuel K. Allison, Standard Oil President W. T. Holliday, Editor Mark Van Doren.

BISHOP MARTIN WRITES FROM JAPAN

(Continued from Page 5)

his name is inscribed, "He sleeps well for he sleeps in Jesus." On the top of the pulpit is an open Bible with these words, "I have finished the work which thou gavest me to do."

A slow but steady rain was falling as the six Americans—the Moores, the Palmores and the Martins—stood in that quiet place. I was thinking of the Lambuths and their successors, including those missionaries who had a right to return but would not; of the attractive and enthusiastic young J3s: I was thinking of the occupation problems: I was thinking of the statement made to me over and over again since we arrived in Japan, "Now is the great day of opportunity for the Christian Church." I was thinking of the tremendous difficulties ahead. But I was also thinking of our Christ who said, "Go into all the world" and "Lo, I am with you always," and I found myself softly humming, "There is sunshine in my soul today."—November 25, 1949, Kobe, Japan.

NEW COURSES FOR PRIMARIES AND INTERMEDIATES

Nashville, Tenn.—Six thousand, one hundred and sixty pages of print have seen set by the printer and proof-read twice by church school editors during the last year in preparing the new closely graded courses for Primaries and Intermediates. This has involved about 18,000 typewritten pages of manuscript. In addition there have been 134 four-color pictures prepared for the two courses. Demand for these materials has far exceeded expectations. Miss Mary Edna Lloyd has supervised editing the Primary materials and Miss Lucille Desjardins has had responsibility for handling the material for Intermediates. Dr. C. A. Bowen, executive secretary of the Editorial Division, has general responsibility for the two enterprises.

How Shall I Spend Christmas?

By DR. MANNING POTTS
Editor, The Upper Room

THERE are two great Christian festivals. You know what they are, Christmas and Easter. One celebrates the coming of the Babe of Bethlehem, and the other is the celebration of His great victory over death. But Christmas is coming and I want to know how to get the most out of it. There have been several Christmases for the large majority of us. Some were better than others. Some were failures but I do not want to fail this time. So, I'm asking the question, how shall I spend Christmas this year?

There is more to the spirit of Christmas than buying and selling. It has been so commercialized that people think of it only in these terms. They are worked to death, and when Christmas comes they are so tired that all they want to do is sleep or waste the day in forgetting it by one means or another.

What does Christmas mean to you? You want to know how to get the most out of it. What memories do we have brought to us by Christmas, Santa Claus, Christmas trees with beautiful decorations, stockings "hung by the chimney with care in hope that St. Nicholas soon will be there." There were the toys, especially that particular toy that gave you more joy than any toy you ever had, the holly and mistletoe, pine and fir, or some other evergreen in different parts of the country. Also the greeting cards and the gifts, the opening of the packages, all the surprises and sometimes disappointments; the Christmas food, the nuts, the oranges, the cake and the candies, all the rest, not to mention the big Christmas dinner. And how great it was to have the children and the relatives and the friends!

But we have left out the most im-

portant things. Most important, because without them there would not be any Christmas. Why is it here? It is not man-made. It is God-made. God made Christmas when he gave the Babe of Bethlehem to the world, and that brings up in our minds the church and the worship, the pageants, the Christmas music,

season as it was meant to be spent, we, too, must find the joy of giving. We should be as earnest now about getting the real joy out of Christmas as we are about finding that gift for our best loved one. Most of us were born into families, not all (for some have missed this blessing) but nearly all. Christmas makes

time he changed the crops. His answer was, "Man, I found years ago that I never get out any more than I put in." This Christmas let us put in a lot. If we do not have any money, we can put in love and friendship. And if we put in a lot for others we will find that Christmas pays off in ways we did not imagine.

Again, how shall I spend Christmas? The answer comes again in what shall I put in? Some people go to the trouble each year to have Christmas trees, people who have neither chick nor child, for the simple purpose of bringing it all back with the memories and meaning. Some enjoy singing the carols and doing other things they did years ago. There are many who would say,

*"Backward, turn backward, O time,
in your flight,
And make me a child again, just
for tonight!"*

You see, bringing back the memories does just this for them.

In observing the spirit of Christmas by putting in a lot, Christmas comes to mean a lot to these people.

Once more we say, how shall I spend Christmas? Well, there are some things about Christmas which have been lasting and have had meaning in them. The chances are that they were the Christmases you put most in. Put the spirit of Christ into its celebration. Make worship, individual worship, family worship, church worship a part of the day. Try to help someone who has need. Spending Christmas this way will make the day a happy one for you and those around you.

And in the words of Tiny Tim: "God bless us, everyone."—In The Alabama Christian Advocate.



the songs and the hymns, the church decorations, the Christmas sermon, the Star of Bethlehem, the angel songs, the shepherds, the wise men, the good tidings of great joy: "For unto you is born this day in the city of David, a Saviour which is Christ the Lord." It was the coming of the Prince of Peace. And because God gave this gift to the world, the greatest gift, we give gifts. And the joy of giving is the big idea in it all.

If we are to spend the Christmas

us conscious of the family, mother, father, sister, brother, all the rest. Thank God for these, even the uncles and the aunts, the grandparents, the cousins and the in-laws. But how can I spend it best?

Perhaps there is no home to which to go. Perhaps there are no loved ones around. Perhaps you are all alone. Then the secret of the most joy is to put joy into someone else's life. All of us can do that.

A farmer was asked if he had to put fertilizer on all his land every

BISHOP MARTIN WRITES FROM JAPAN

(Continued from Page 2)

buildings suffered little damage from bombing during the war, but they need considerable repairs, for they were damaged by Japanese troops that were quartered there in the War years.

The motto of the school is "Mastery for Service," and from the beginning the school has made the development of personality its chief aim. After the first 21 years, the responsibility for its operation has been shared by the M. E. Church, South (of course now The Methodist Church) and the Canadian Church on an equal basis, both as to teaching personnel and financial aid. In addition it has now one teacher from the Northern Presbyterian Church and one from the American Board (Congregational). There are also at the present several J3s working there. With the Japanese members of the faculty (the president is Mr. Kanzaki) three nations are represented: Japan, United States and Canada.

After an appetizing breakfast in the Palmore home, Mrs. Martin and I were taken to the nearby residence of Dr. Roy Smith (not our Publication Agent, but one who can tell a much better story) and Rev. A. Van Harbin. They have both returned to Japan since the War, but their families are still in America. We enjoyed the hospitality of these fine friends and their lovely home, but we experienced a peculiar satisfaction in being entertained there, for we were told it was the home occupied by President and Mrs. Joe J. Mickel (now of Centenary College) and their daughters when Doctor Mickel was the Business Manager of the University and head of the Department of Commerce and Economics. When I spoke at the morning chapel hour I brought greetings from the Mickels, and after-

wards several members of the faculty asked me when they were to return.

At ten o'clock the convocation or chapel hour was devoted to the dedication of the new organ which has just been installed. Bishop Moore and I both spoke, and our wives were introduced. There are almost 5000 students in all the departments of the school, including the primary, secondary and university schools. Since the war a half hundred girls are enrolled, and we met several of them also, including the daughter of Kagawa.

Mrs. Palmore has a chorus of 250 small boys, and we visited later in the morning a meeting of that group. They were singing in English, "I Would Be True." Then they sang for us, also in English, "Silent Night, Holy Night." It became our Christmas music, and it could not have been more beautifully rendered.

An afternoon of sight-seeing included a visit to a great old Japanese Christian gentleman who was a classmate of Bishop Charles Sealeman at Central College, in Missouri; when I told him that the Bishop sent his love, he smiled and then his eyes reflected amusement as he said, "Charlie was a mischievous boy." This is the noble layman who gave Bishop Moore \$5000, which was the initial amount that inspired the payment of the half-million dollar debt of the Board of Missions of the Southern Church, so we might enter unification without indebtedness. We have visited many great persons, but no ones who impressed us more than this fine man and his gentle wife.

A potluck supper in the Palmore's home brought together twenty-six of the missionaries of our church of the Osaka-Kobe Area. It was an evening of fine fellowship as we shared experiences, told stories and spoke of the future

of the missionary cause. We could really sing "Blest be the tie that binds" as we parted late in the evening.

The next morning the Virginia station wagon carried us to the huge Osaka castle which was erected in 1558. It is called the Golden Castle. The old castle buildings were destroyed and have been replaced, but the walls of the castle, which have survived, constitute one of the never-ending attractions to visitors. They are of granite stones of immense size, the biggest, known as "octopus stone," measuring 36.3 feet in length, 26.4 feet in height, and several feet in thickness. In building the castle, the emperor requisitioned materials from his generals, who vied with one another in supplying him with large stones. Castles have little value today, and walls and moats do not furnish protection any more.

With one other experience, I close this article. No Methodist could come to Kobe without a visit to the grave of Dr. J. W. Lambuth, the father of Bishop Lambuth. The Young J. Allens and the Lambuths came to China, and after a time the Lambuths came on to Japan. The story of their achievements here reads like another chapter in the Acts of the Apostles. Both father and son died in Japan, but the body of the bishop was cremated.

Not far from where our ship is docked is the beautiful little cemetery where the body of the elder Lambuth rests. The stone is in the shape of a pulpit, with another stone in the shape of a cross before it. On the side of the pulpit pieces of bamboo are carved on the granite signifying everlasting life. On the back is a brief statement concerning the fact that he was sent from the Mississippi Conference and his statement, "I fall at my post." On the front with

(Continued on Page 4)

THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor

IN STORYLAND

THE LEAST OF THESE

It was evening in Bethlehem. The narrow streets were crowded with weary travelers who had come from all parts of Judea to register as the ruler, Ceasar Augustus, had ordered. Men were lighting torches outside the inn when the innkeeper's wife came out upon the steps and peered into the darkness. "Sarah! Sarah!" she called.

A little girl about nine years old came running around the corner of the inn, a doll clutched tightly in her arms. Her mother smiled down at her, the worry fading from her face. "Sarah, where have you been?"

"Oh, Mother!" the little girl panted, hugging the doll tighter and tighter in her excitement. "Do you remember the man and woman who came just after the last room was taken—the ones who asked Father if they might stay in the stable?"

The worried frown returned to her mother's face. Her voice lifted in sudden alarm. "Is there something the matter?"

Oh, no! But Joad came from feeding the cattle, and he told me—"Sarah gasped excitedly for breath—"he told me they have a new little baby lying in one of the mangers!"

"So soon! Ah, the poor thing, and we could not give them even a room!"

"Mother," Sarah's dark eyes were wide and pleading, "Mother may I go down and see the baby... now?"

With a gentle hand the woman smoothed the thick hair back from her daughter's forehead. "Yes, she said after a moment, "yes, Sarah, you may go to see the child."

Sarah turned and ran down the path which led to the stable built close against the hill behind the inn.

"We're going to see the new baby!" she crooned into the carved wooden ear of Hephzibah, the doll. Hephzibah had a painted smile and were a single woolen garment much like Sarah's. She was the little girl's only doll and her most cherished possession.

It was getting quite dark now except for a few stars overhead, but when Sarah reached the dirt yard before the stable she paused in wonder at the great light which hung low in the sky, touching everything with its brightness.

Timidly she crossed the threshold and peered past the quiet cattle to the manger. Although the rest of the stable was in shadows, a soft glow lit up the corner where the woman sat. A big, bearded man stood behind her, and in the manger lay a tiny baby.

The woman looked up and saw Sarah as she hesitated in the shadows.

"Did you wish to see the baby?"

"Oh, yes!"

Sarah came forward and bent over the sleeping baby. "Isn't he beautiful!" she breathed.

The woman smiled. "Yes, he is very beautiful." Her eyes seemed to hold both great joy and deep sorrow as she looked at him. Turning her attention to Sarah, she asked gently, "What is your name?"

"Sarah. And this is Hephzibah."



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.*

She held forth the tiny wooden doll and laughed delightedly when the woman said, "That is a fine name... Hephzibah."

"And what's your name?"

"Mary. And the baby is called Jesus."

As Mary spoke, there was the sound of voices in the yard outside.

"This is the place—see how the star shines!" And, more quietly, "Let us go within."

Sarah moved back into the shadows and leaned against the side of the stall as four men whom she recognized as shepherds from the hills above Bethlehem entered the stable. When they saw the mother and child, they came nearer, and then—while Sarah held Hephzibah close—all four knelt at the foot of the manger. One man held a young lamb, another a great armful of white wool.

"We saw angels," said the man with the lamb, "many angels, and they sang of a Saviour and told us to come hither, following the star. These are our gifts for the newborn king."

"Here is the child," Mary said.

The shepherds stared reverently and bent to place their gifts before the babe.

Several evenings later when Sarah and Hephzibah were paying their daily visit to the stable, there was a great commotion at the door. In the quick silence that followed, three men wearing brightly colored robes advanced solemnly into the little stable. Sarah drew in her breath and held Hephzibah up so that she might see, for surely these men must be kings, so richly were they dressed.

While Sarah watched, the three kings knelt before the manger, add-

ing their gifts to those of the shepherds. Sarah's eyes grew enormous as she saw the chest of gold, the spices, and other precious things which the men placed on the straw at Mary's feet.

"For the Saviour, who is Christ the Lord," intoned the tallest of the kings. "We saw his star and followed it."

And then, almost before Sarah realized it, they were gone. There was no sound in the stable except the quiet munching of the cattle. Mingled with the scent of hay was the strange odor of the perfumes which the kings had brought. Sarah looked at the babe in the manger, and at the many gifts lying at his feet. All who had come to see the child had brought gifts—all but herself. She had no gift.

These things—the wool, the lamb, the chest of gold—were, she knew, of great value. Each who had come had given of his most precious possessions. Suddenly Sarah looked down at the wooden doll in her arm. Her heart beat hard and fast, fiercely, she kissed Hephzibah her most precious possession? Quickly, fiercely, she kissed Hephzibah upon her painted mouth.

Mary looked up with a smile as the little girl came forward out of the shadows. Sarah knelt before the baby, who, now that the visitors were gone, lay asleep upon the hay.

"For the little Jesus," Sarah said softly, placing Hephzibah with loving care between the lamb and the chest of gold.

Rising, she hurried out of the stable, not daring to look back. Outside, the great star overhead shone more brightly than before.—In The Christian Advocate.

IN THE WORLD OF BOYS AND GIRLS

A CHILD'S SONG

*The stars are loveliest of all
The lovely things on Christmas Night,
For they are shining just the same
As when the dear Lord Jesus came,
And oh, it brings Him close and near
To watch the golden stars shine clear—*

*The very stars that shone so bright
Upon Him on His Birthday Night.*

—Lucy A. K. Adce in Exchange.

CHRISTMAS EVE IS COMING

*There are whispers in dark corners,
There are bundles on the floor,
There are smiles on children's faces,
Christmas Eve is at the door!*

*There are secrets, laughter, wishes,
There is shopping to be done.
My goodness, don't you think all this
Is lots and lots of fun?*

*There's a nice white snow upon the ground,
There are wreaths in windows bright,
For Christmas Eve is coming soon,
With gifts and love and light.*

—Story World.

CHRISTMAS SHOPPING

By Virginia Stanard

Three shoppers went shopping all by themselves.

They nearly emptied the gift-shop shelves;

A gift for teacher, a gift for dad,
A gift for every good friend they had;

A ball for the dog, a bell for the cat,

A brand-new ribbon for dolly's hat.
Then, in the loveliest store of all
They searched each show case and scanned each wall.

"Nothing's too good for mother's share,"

They told each other with knowing air.

And after the present was safely bought

It looked exactly the way it ought—
Wrapped in tissue and bound in red.

"We saved the best for the last,"
they said.—Selected.

JUST FOR FUN

She was complaining to her dairyman about the quality of his milk.

"Short o' grass feed, mum: Short o' grass feed at this time of the year," said the milkman. "Bless you, them cows of mine are just as sorry as I am. I often stands and watches 'em crying because they feel somehow as their milk don't do 'em credit. You don't believe me, do you?"

"Oh, yes, I believe you," said the woman, coldly, "but I wish in future you'd see they don't let all the tears go into my bottle."—Montreal (Canada) Star.

THE PAGEANT OF THE HOLY NATIVITY

By ANNIE WINBURNE

ONE of the highlights of the Christmas season in Little Rock is the tableau, The Pageant of the Holy Nativity, which is presented each year at the First Methodist Church, Little Rock. On Sunday, December 4, a capacity

Leffel Gentry was the reader. Mary was played by Mrs. Bill Murphy and her own baby boy, William Jett Murphy, was in the manger as the Christ Child. Joseph was played by Brewster Harrington.

Other characters were the angels,



Photo Courtesy of Arkansas Democrat

crowd viewed this year's presentation which was under the direction of Mrs. Curtis Stout. John H. Summers, minister of music at First Church, was director of music. The pageant cast was taken from the Church School and music was furnished by the forty-voice Chancel Choir. This is an event which is looked forward to by the congregation of First Church and many visitors are present each year from within and without the city.

the cherubs, the angel of the annunciation, the shepherds, the shepherd boys, the piper, the angel of the shepherds, the three Wise Men and the train bearers to the wise men.

Beautiful costumes, effective lighting, good music and a spirit of reverence combined to make this an impressive and worshipful service.

Dr. Aubrey G. Walton is pastor of First Church and Rev. J. Edwin Keith is assistant pastor.

METHODIST MINISTERS WIVES FELLOWSHIP

The Methodist Ministers Wives Fellowship of the Jonesboro District has held several interesting and helpful meetings since its organization last June.

On September 1st they met with their husbands at Big Lake for a picnic and fish fry.

They are planning a luncheon to be held in the near future with their husbands as guests.

Mrs. E. B. Williams, the president, has given us very fine and efficient leadership.

The last meeting was held December 1st at the Fisher Street Methodist Church in Jonesboro on the day of the District Conference.

We rejoice with our president that her son, Travis, was given a license to preach at the District Conference.—Mrs. J. T. Byrd, Secretary.

It's a great pity that things weren't so arranged that an empty head, like

TO THE MINISTERS WIVES OF THE NORTH ARKANSAS CONFERENCE

I have received so many lovely letters about our first number of "Parsonage Patter" that it gave me courage to issue another copy. Instead of writing to each one of you, asking for more material, I am asking the editor to insert this little notice for me. I have received some items and will use many of them, but I want to give everyone an opportunity to have a part in this issue. I would like to have it within a week after the issue of this paper. (Incidentally, a few stamps will help the paper along too.) Thank you.—Mrs. E. G. Kaetzell.

Pay no attention to what critics say. There has never been set up a statue in honor of a critic.—Jan Sibelius, Finnish composer.

an empty stomach, wouldn't let its owner rest until he put something in it.—Olin Miller, Ladies' Home Jnl.

SAYS AFRICA MUST BRIDGE CENTURIES IN DECADES

The peoples of Africa are being made by forces of history beyond their control, to undergo in a few decades social and political changes such as occupied the white man in Europe through many centuries, Dr. Eugene L. Smith, newly-chosen executive secretary of the Board of Missions and Church Extension of the Methodist Church told that body at its annual meeting in Buck Hill Falls, Pa. Dr. Smith recently returned from a six-months' visit to major Methodist mission stations in central Africa and in Liberia.

"The preparation of a continent of people for the responsibilities which history is placing before the Africans is a task in which Christian missions has a major part," said Dr. Smith. "The vastness of the task is indicated by the complexity of needs confronting missionary work. There are two classes of needs: those which inhere in African society, and those which are caused by the impact of the western world on that society."

The "inherent needs" of African society, Dr. Smith noted to be: the dishonesty that grows from trying to deceive "evil spirits;" the present shifting of most physical labor onto women—including "a reliance upon witchcraft to solve problems in agriculture;" and the health and sanitation conditions in a tropical climate. Of the problems caused by the encroachment of the white man, Dr. Smith said:

"First there was slavery, whereby we stole the African from his home and soil; then imperialism, whereby we snatched the homes and soil from many of the Africans who remained. In one colony in 1935 more than four and a half million acres of that colony's most desirable farm land was held by 1,807 Europeans. That small a number was able to cultivate only about half a million acres. All that land, however, is reserved in perpetuity for whites only just in case some white man sometime might want the land. Meanwhile the Africans were all crowded into inferior and oftentimes wasteland of the colony until among the Kikuyu tribe the population density was 283 per square mile, and among the Kavirondo 145.

"Such grand larceny, legalized by white man's law, robs not only the African's home and food supply, but it also steals from him his gods. The soil he works and the spirits he worships are inseparably related to the African. The spiritual vacuum which results from such expropriation of land is but one illustration of many of the ways in which the Western world has impoverished the spiritual and cultural life of the African so much more extensively than it has as yet enriched that life by the Christian heritage.

"One of the burning questions in the mind of the African is the amount of opportunity the white man will permit him to have. Opportunity for leadership is a vital part of this problem. The tragic multiplication of separatist churches in South Africa is in part the result of restlessness among the Africans at the slowness of the white to accord them places of real leadership. The tremendous contribution that Christian missions have made in opening to the African opportunities for leadership in the church should not blind us to the fact that many Africans believe the church has been far too slow in this matter. Many are restless. While people untrained for leadership can easily claim op-

A TRIBUTE

Again the Grim Reaper has entered the First Methodist Church Batesville, and removed one of our most devoted and useful members, Mr. R. A. Dowdy. He was a friend to the work of the Woman's Society of Christian Service, and to World Service enterprises in the Methodist Church.

He served his church as a member of the Board of Stewards, Board of Trustees, and teacher in our Church School. His devotion to his wife and home was worthy of emulation. Therefore, Be it Resolved;—

That as a tribute to Mr. Dowdy, we desire to testify our appreciation of his work and character;—

That the W. S. C. S. pledge devotion to the Christ he served;

That we extend to his bereaved wife and Erwin Barger Dowdy our sympathy, and earnestly praying that the God whom he served, will heal all wounds and cause "His face to shine," bringing that peace which comes only to His children, and a sweet reunion which awaits them in the Mansions of Bliss;

That a copy of these Resolutions be spread upon the minutes of our secretary's Book of W. S. C. S. and also, copies to the family and to the local and church papers.

"In that City, where the Mansions are not built by human hand, where the Architect is Christ Himself,

That in the Promised Land where the atmosphere is pure delight and storms are quite unknown, where ever more are his redeemed, ministering around the Throne."

Mrs. L. B. Poindexter

Lavinia Jelks

Mrs. I. N. Barnett, Sr.

portunities beyond their present capacities, so people accustomed to leadership can all too easily delude themselves with specious arguments when their real problem is a spiritual incapacity to yield control they have enjoyed exerting.

"The life of primitive people is so rooted in the soil that we can neither adequately evangelize them, nor establish an indigenous church among them except upon the basis of extensive training in farming practices which, being scientific, are free from the curse of witchcraft, and which are Christian in the sense of permeation with awareness that all agriculture is partnership with God.

"Industrial missionaries have a twofold job as builders and as teachers. In both functions they are needed in Africa. In a number of stations vitally needed buildings—churches, homes, schools, hospitals—for which money is available cannot be erected for lack of missionary builders. Throughout Africa men need training in trades whereby they cannot only earn a living as Christians, but also help to lift the living standards of their villages. Such training is essential if we are to minister to the people in their villages."

The office of the scholar is to cheer, to raise and to guide men by showing them facts amidst appearances.—Ralph Waldo Emerson.

Sympathy is never wasted except when you give it to yourself.—John W. Raper, What This World Needs. (World)

Minds are like parachutes; they function only when they are open.—Origin unknown.

CHURCH SCHOOL SUPERINTENDENT HONORED

By REV. PORTER WEAVER

THE ladies of the Methodist Church sponsored a special service and a surprise birthday potluck dinner on Sunday, October 30, honoring L. L. DeGood. In addition to celebrating his 73rd birthday, the occasion was in recognition of his 40th year as superintendent of Sunday School in Weiner.

For 47 years the Christian, Baptist, and Methodist churches worshipped in a union church. Each faith, in the last few years moved into its own building. In 1946, the Methodists built their own modern building and with new enthusiasm Mr. DeGood moved with his Sunday School to the new brick church.

Born in Pennsylvania in 1876, he moved with his parents to Missouri when he was a small boy. Soon after moving with his wife and children to Arkansas in 1909, he was elected superintendent of the Union Sunday School. Conditions were far different from those of 1949. In those days there was no regular pastor. Occasionally a pastor who lived in Jonesboro would come to Weiner by train to hold services. Mr. DeGood fulfilled all his duties conscientiously, serving not only as superintendent but also as janitor. He washed the lamps, filled them with oil and kept them in repair. He swept and dusted the church, chopped wood and built the fires. Indeed those were the days of pioneering. He has always been a staunch servant of Christ, a friend to man, one in whom people of all walks of life place their trusts and confidences. In the absence of ministers he has filled the pulpit on many occasions. He has conducted last services for many departed neighbors and is very close to the hearts of their families. To give the

history of his services rendered to people of all races and faiths would give the history of the churches in Weiner. As an example, when the negroes began to build a union



L. L. DeGOOD

church, they unanimously chose Mr. DeGood treasurer of their building fund until their church was completed in 1947.

He was honored by members of all faiths on this double anniversary. After the morning service in which the Rev. Porter Weaver, pastor, delivered a splendid sermon on "Steadfast Christian Service and the Influence of Andrew among the Early Disciples," Mr. DeGood was taken for a drive by members of his family while friends continued to gather at the church and a lavish dinner was prepared cafeteria style. When the family brought him back to the church, about 250 people of

all faiths had assembled for the happy occasion. Many others were prevented from attending because of rain.

Miss Leila Lynch made the gift presentation, a handsome wrist watch, which expressed the appreciation of the whole community for the long period of faithful service and Christian leadership Mr. DeGood has so generously given. A number of former residents of Weiner had returned for this opportunity to extend felicitations. It was a wonderful demonstration of friendliness and goodwill. Mrs. W. R. Moyer of Jonesboro and Mrs. W. P. Downing, who were officers of the Sunday School when he was elected, were present for this celebration.

Out-of-town guests included: Mr. and Mrs. Buel Keller, Mr. and Mrs. Potts, Mrs. W. R. Moyer, Mrs. Tom Stone, Mrs. Hazel Haltom, and Rev. and Mrs. C. F. Barnett and children of Jonesboro; Mr. and Mrs. Charles Givens of Harrisburg; Mr. and Mrs. Tom Craig and daughter of Clover Bend; Mrs. Lowery of Paragould; Mr. and Mrs. James Rains and sons

of Pine Bluff; and Mrs. Merle McKinnis of LaFayette, Indiana.

People who have faith often have faith in the wrong thing. However there is only one kind of person who is definitely lost: the kind who has no faith in anything. —Frances Ambriere, Le Figaro Littéraire, Paris. (Quote translation)

MERRY CHRISTMAS



SHERWIN-WILLIAMS

720 Main

Little Rock

METHODIST MEN OF ELAINE CHARGE MEET

The Methodist Men of the Elaine Charge consisting of the churches of Elaine, Mellwood and Wabash met Friday evening, December 2 in the recreation room of the Elaine Church with Coaches Charles Ray and Dallas Roscoe and the entire Elaine Football Squad as their guests. The ladies of The Woman's Society of Christian Service, working under a committee headed by Mrs. Herman White, served a delicious meal in a room nicely deco-

rated for the occasion.

Dallas Roscoe was in charge of the devotional program. E. Clay Bumpers of Wabash, president of the local group of Methodist Men, was in charge of the program and gave a brief talk on the Layman's Creed. Gene Foreman, Sports Editor of the Helena World, gave a summary of the past season for the Elaine Panthers. This was followed with talks by Coach Charles Ray and Co-Captains Vance Ward and Bob Harris.

District Superintendent Ethan Dodgen was a visitor at the meeting and gave an interesting talk when called upon by the chairman.

The election of officers for the coming year resulted in J. S. Lowry of Elaine being elected as president replacing Mr. Bumpers and Eugene Thompson being elected secretary replacing John Deckelman.

Approximately seventy men and boys attended the meeting which was dismissed by the pastor, Rev. W. Glenn Bruner.—Reporter.

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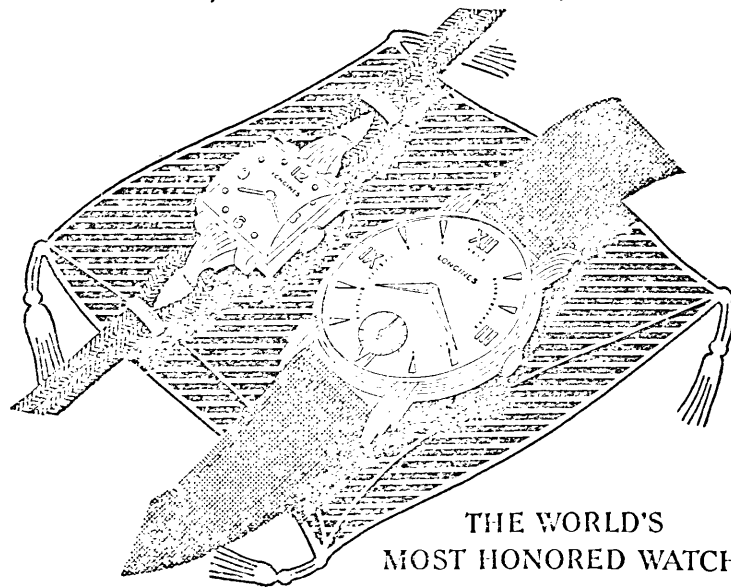
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SUNDAY SCHOOL LESSON

(Continued from Page 16)

from the Source of Light. Christ said, "He who follows me shall not walk in darkness, but shall have the light of life." This is true with nations as well as individuals.

The world's number one need is peace. The desire for peace is universal. It is said that prayer is the sincere desire of the heart. These prayers for peace are going up before the throne of God daily. Jesus taught that peace is based on love for God and man. Love is the only

force that is strong enough to win. All other methods have been tried and found wanting. False Messiahs have tried other schemes but all to no avail. During his last days Napoleon Bonaparte in bitterness of heart confessed that force had failed. He spoke of the fact that he, Alexander and Caesar had built world empires on force and that all had finally failed. He mentioned the fact that Christ had built his Kingdom on love and that it was slowly but surely spreading throughout the earth. Then with much feeling he said: "O, Thou lowly Nazarene, Thou

hast conquered but we have failed." One of the greatest weaknesses of the modern church is the fact that professed Christians are not making enough of Jesus. This is also true with modern civilization. We do not take seriously enough the spiritual insight and practical teachings of Jesus.

We may never have one world politically. This might not be best for us anyway. The greatest need is for one world religiously. We need a universal moral law to which all nations will subscribe. We tremble at the thought of Com-

munion because it seems to lack moral quality. Religion should be the ruling force of society. Permanent peace can come when there is a force strong enough to bind the world together over and above national lines. Christ had a world-vision. We need world-minded Christians: This is the hope of the world. May all of us have the true Christmas spirit; the Spirit of him who came 1949 years ago. Let us deeply resolve to help spread good will throughout this frightened and confused world.



"Mother and Dad..."

here is my special Christmas present to you. I've decided to sign the Pledge on Commitment Day! My Church School Teacher, Miss Jameson, tells us it comes in just 9 weeks . . . the first Sunday in Lent."

"Dear, you could not give us anything finer. Your decision indeed makes our Christmas a joyous one."

A teen-age girl or boy could not present a more appreciated gift to
"Mother and Dad."

- Think about it
- Do something about it
- Do it soon

COMMITMENT DAY—February 26, 1950

First Sunday of Lent

The Board of Lay Activities and the Board of Temperance are planning a Joint Observance of Laymen's Day and Commitment Day on February 26, 1950

Make This Day A Red Letter Day In Your Family Group; In Your Circle of Friendship

THE BOARD OF TEMPERANCE (with the cooperation of the Bishops and Boards of Methodism)
Part of THE ADVANCE—For Christ and His Church

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

CHRISTIAN EDUCATION

Ira A. Brumley
Contributing Editors:
Pryor Reed Cruce

NORTH ARKANSAS CONFERENCE NOTES

Student Recognition Day

Program suggestions for Student Recognition Day have been mailed out to the pastors of the North Arkansas Conference, or given out at district conference.

Sunday, January 1, 1950, is the day for this program. It always comes on Sunday after Christmas. Since Christmas comes on Sunday this year the day for Student Recognition program comes on the first Sunday of the new year.

This special day is a time for giving recognition to our college students. These young people can be used to make the program very helpful.

No church should overlook any opportunity to keep in touch with its young people who are away in college. This is one of the best opportunities of tying the young people closer to the church by using this special day for a vital program.

Christian Education in District Conferences

The district superintendents of the eight districts of the Conference have been very cooperative in giving Christian education a good spot on the district conference programs. The executive secretary of the Board of Education made all the district conferences; and Dr. Ellis, president of Hendrix College, made as many as he could.

These reports indicate good interest in Christian education. Many charges are showing increased enrollment and attendance in the church school over last Conference year.

Three or more districts report Church School Rally Day offerings beyond that of many years.

Many of the churches indicate that Christmas Worship programs to be used in the homes are being secured to be sent to the families of the churches.

Central Church, Fayetteville, sends in a report of an excellent one-unit Second Series Training School, which was taught by Rev. C. Wayne Banks, Director of Christian Education and Student Director. They had an excellent enrollment and twenty-eight credits.

Rev. George A. Freeman of Hardy reports that he has just completed a First Series Training School on Christian Beliefs with thirty enrolled.

Plans are being completed for a one-unit training school on Christian Beliefs to be held at Rector, January 1-3.

The Harrison Methodist Church is cooperating with the other churches of Harrison (Presbyterian and Christian) in a cooperative training school to be held January 9-13. Three Methodist instructors are being invited for the school. The other three come from the other two groups.

Paragould District Church School Subdistrict Meeting

Plans are being made for a special group of four sub-district meetings on Christian education to be held

LITTLE ROCK CONFERENCE CHURCH SCHOOL DAY OFFERINGS

AS OF THIS DATE, DECEMBER 9, 1949

ARKADELPHIA DISTRICT	
Arkadelphia	\$100.00
Grand Avenue	25.00
Saline	2.00
Antoine	3.00
Center Grove	3.00
Bierne	2.00
Okolona	3.45
Trinity	3.00
Magnet Cove	6.00
Manchester	10.00
Pullman Heights	15.00
Traskwood	5.00
Ebenezer	5.00
Congo	4.00
Point View	2.00
New Hope	2.00
Glenwood	20.00
Shorewood Hills	5.00
	\$215.45

CAMDEN DISTRICT	
Vantrease	\$ 25.00
Buena Vista	6.00
Jackson Street	23.00
Louann	9.00
Silver Hill	7.00
Fairview	20.00
Junction City	12.00
Norphlet	10.00
Quinn	5.00
Centennial	5.00
Buckner	14.00
Lewisville	20.00
Stamps	30.00
Taylor	10.00
Welcome	3.00
Pine Grove	1.00
Macedonia	6.00
First Church—Camden	85.00
Westside	6.00
Bearden	15.00
	\$312.00

LITTLE ROCK DISTRICT	
Concord	\$ 10.00
Mt. Tabor	6.00
South Bend	5.00
Mt. Zion	7.00
Bryant	5.00
Mt. Carmel	5.00
Salem	8.00
Bauxite	25.00
Benton	60.00
Carlisle	25.00
Hamilton	3.85
Shiloh	2.36
Zion	1.50
Asbury	65.00
Henderson	20.00
Hunter	15.00
Pulaski Heights	75.00
Winfield	100.00
Twenty-Eight St.	15.00
Highland	35.00
Mabelvale	15.00
Lonoke	25.00
Primrose	20.00
Oak Forest	7.00
	\$555.71

MONTICELLO DISTRICT	
Wilmar	\$ 3.00
Wilmot	12.00
McGehee	30.00
Watson	12.00
Hebron	2.00
Dermott	25.00
Martin's Chapel	4.00
Palestine	1.00
Parkdale	10.00
Miller's Chapel	3.00
Eudora	20.00
Andrew's Chapel	2.00
Valley	2.00
Lacey	2.00

as follows:

Portia, 2 p. m., Sunday, January 15, 1950.

Pocahontas, 7 p. m., Wednesday, January 18.

Rector, 7 p. m., Thursday, January 19.

Paragould, 7 p. m., Friday, January 20.

These meetings are being tried on a different plan to anything that has been planned in the Conference on a district basis.

These meetings are to be for the officers and teachers of the church schools of the district.

Efforts are to be made to help each of these workers make some special preparation for these meetings.

It is an effort to help each of these workers to a better understanding of the aims and plans of Christian education.

Prairie Chapel	2.00
Lake Village	7.50
Winchester	4.00
Selma	2.00
Newton's Chapel	4.00
Snyder	5.00
Green Hill	2.00
Mt. Pleasant	3.00
Kelso	8.00
Dumas	30.00
Rock Springs	3.00
Tillar	10.00
Hermitage	4.00
Jersey	3.00
Ingalls	2.00
Rhodes Chapel	5.00
Union	5.00
Warren	50.00
Portland	12.00
Montrose	8.00
Star City	15.00
Harrell	5.00
Huttig	15.00
Bolding	4.00
Thornton	7.00
Chambersville	4.00
Kingsland	10.00
Hamburg	25.00
	\$382.50

PINE BLUFF DISTRICT	
Prairie Union	\$ 7.00
First Methodist—Stuttgart	40.00
Grady	14.00
Almyra	7.00
Altheimer	10.00
Faith	3.00
Swan Lake	10.00
Grand Avenue—Stuttgart	50.00
England	35.00
Good Faith	10.00
DeWitt	35.00
Gould	7.00
Rison	20.00
Carr Memorial	20.00
Lakeside	65.00
Sherrill	10.00
Leola	6.00
	\$349.00

PRESCOTT-TEXARKANA DISTRICT	
Hope	\$ 60.00
Friendship	2.25
Avery's Chapel	3.10
First Church—Texarkana	100.00
Winthrop	4.00
Rondo	10.00
Blevins	11.50
DeAnn	4.43
Holly Grove	7.00
Ashdown	25.00
Washington	6.00
Fairview	30.00
Bingen	7.00
Mena	35.00
DeQueen	20.00
Doyle	2.00
	\$327.28

GRAND TOTAL \$2,126.94
JAMES H. JOHNSON, Treasurer

LARGE ENROLLMENT AT EMORY'S SCHOOL OF THEOLOGY

Enrollment in Emory University's school of theology is at an all-time high, according to Dean H. B. Trimble.

A heavy influx of first-year men has brought the total number of students to 192. Of course, about 20 are young women preparing for full-time service in the field of religious education.

Most theology students hail from the southeastern United States, but five foreign nations are represented as well.

"Our heavy enrollment does not promise an immediate end to the shortage of ministers," Dean Trimble declared. "But it does indicate some relief within two or three years. And it is most encouraging to note that more and more young ministers feel the need of thorough academic preparation for their life work."

For years, Grandpa had been stubborn and crabbed. No one could please him. Then, overnight, he changed. Gentleness and optimism twinkled about him. "Grandpa," he was asked, "what caused you to change so suddenly?"

"Well, sir," the old man replied, "I've been striving all my life for a contented mind. It's done no good, so I've decided to be contented without it."—Radio Review.

NEWS ABOUT HENDRIX COLLEGE

Pre-Christmas Events

First in a series of pre-Christmas events on the Hendrix campus last week was a formal recital of the music of Frederich Chopin on Dec. 8. The recital was given in honor of the centennial anniversary of Chopin's death.

Other events scheduled to occur were:

A piano recital by Charles McCormick of the music faculty Sunday afternoon, Dec. 11.

The annual combined Christmas concert Monday night. The concert was presented by the 64-voice Hendrix Choristers under the direction of V. Earle Copes and the concert band under the direction of Ashley R. Coffman. Featured on the program were band and choral Christmas music and excerpts from Handel's "Messiah."

On December 13 was the annual Christmas chapel program, presented under the direction of Miss Katherine Gaw.

On Tuesday night, open houses were held in Martin Hall, men's residence hall, and Galloway Hall, women's residence hall.

December 15 is the date for the annual Christmas dinner. Faculty members and their families are guests of the students for the dinner.

Christmas holidays will begin at noon on December 17. Classes will resume next year on January 3.

Hendrix Student Attends National Meeting

Sue Osment of Jonesboro, Hendrix College senior, was in Buck Hill Falls, Pa., last week attending the meeting of the General Board of Missions of The Methodist Church.

Miss Osment is one of two youth delegates chosen to represent the eight states of the Church's South Central Jurisdiction at the meeting. Sue has served as president of the Methodist Youth Fellowship of the North Arkansas Conference, and is now president of the Hendrix Christian Association on the campus.—Barbara Noble.

ORIGIN OF CHRISTMAS TREE

Legends dealing with the origin of the use of the Christmas tree go as far back as the 10th century when Geo. Jacob, the Arabian geographer, declared that all of the trees in the forest blossomed and bore fruit the night of our Lord's nativity.

It is believed that Jacob's story might have led to the later custom of hanging apples and fruits on the evergreen tree, and, as is the habit in certain parts of Europe, of using a blossoming cherry sapling in the home as a Christmas tree.—Watchman-Examiner.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

MARION W. S. C. S. PROJECT IN BRAZIL

(This young girl is supported by the Marion society, and the letter is direct from her to the society at Marion.)

Colegio Bennett
Rua Marques de Abrantes, 55
RIO

November 20, 1949

Dear Friends:

It is with a great pleasure that I am writing this letter, sending you my thanks for the Scholarship that is given to me.

I am very glad and thankful in re-



ceiving this Scholarship because like this I am helping myself, my parents and my school.

I am a boarder and I am in the 3rd year of High School. I am fourteen years old. I want to succeed in my studies because I like the school very much and also because I am building my future. The lessons I like best are: History and Drawing.

Here, at school, we have a big play-ground and many attractions. We play volley-ball, net-ball and "Cacador." But the latter I do not like because it is very rough.

When I do not go out on Saturdays (I only go away from school once a month) we have attractions at school, almost every week there are parties here. This year we had the traditional "Field Day" in which we could enjoy dances, gymnastics, games, etc.

We had a commemoration on October 12th, of Christopher Columbus. It was a very pretty one. I couldn't be present at the Leper Benefit Festival this year but other girls told me they thought it was wonderful.

My jobs at present are the following: to clean and arrange a little hall, to put out the lights and shut up the doors and windows in the High School building, to clear the day pupils' tables at lunch time, to set tables for Sunday's supper every 15 days and to help distribute the laundry on Saturdays.

Once more your thankful scholarship girl.

Leny Shirley Pantaleao

The difference between the right word and almost the right word is the difference between lightning and lightning bug.—Mark Twain, American humorist.

IF CHRIST HAD NOT BEEN BORN

By John H. Horst

Our times are out of joint, it seems,
Accursed by strife and greed;
And many lands are swept by war
Whose wake leaves direful need.
And yet amid this maze of woes,
Chaotic and forlorn,
We wonder what this world would be—
"If Christ had not been born."

Around us there are lovely souls,
So many we recount,
Who still embody in their deeds
The sermon on the mount.
And in the days of stress we find
No matter where we go,
Samaritans still ride to serve
The roads to Jericho.

Dispirited at times we feel
The world has sealed its doom,
And then we hear that symphony
Dispelling all our gloom;
Our dormant faith has soared anew,
To Bethlehem we sing,
We mingle with the shepherd band
And hear the angels sing.

Oh yes, the times are out of joint,
So many feel depressed,
And yet withal we glimpse the things
By which our lives are blessed.
We call to mind the ancient days
Before that natal morn,
And visualize the ghastliness—
"If Christ had not been born."

CONWAY DISTRICT W. S. C. S. MEETING

The Conway District Woman's Society of Christian Service met in the First Church, Conway, November 17th, at ten o'clock.

Guest speakers, Mrs. Jane Cotton of Little Rock and Mrs. Roy Hudspeth of Harrison and a visitor, Mrs. Walter Jamison of Augusta, were introduced to the group.

Dr. C. M. Reves, district superintendent, spoke briefly, stressing the importance of helping women to see that their connection with the W. S. C. S. was a connecting link of work around the world.

The theme of the day program was "The Local Church Woman Building a World Christian Community." The morning devotional was given by Mrs. Hughey, who used "Our Faith for Building a World Christian Community" as her subject.

The following talks were given: "Church Women Serving Her Church and Community," Mrs. James Upton; "Church Women Influencing the Nation," Mrs. Roy Hudspeth; and "Church Women Building a Larger World Community," Mrs. Cotton, with discussions led by Mesdames, W. F. Cooley, Doyle Baker and Miss Ethel Millar.

During the business session it was voted that ten cents per member be collected for Hendrix Scholarship, and that the group go on record as opposing radio advertising of alcoholic drinks.

Mrs. James Upton was elected district delegate to Assembly at Cleveland, Ohio, in April, with Mrs. Vernon Chalfant, alternate.

Closing devotion was "The Mustard Seed Story," very effectively told by Mrs. Cotton, after which the meeting was dismissed with prayer by Mrs. Johnnie McClure.

Seventy-five women from sixteen societies of the district enjoyed the program and the school girl lunch of the noon hour.—Mrs. Doyle Baker.

SULPHUR ROCK WOMAN'S SOCIETY

In observance of the Week of Prayer and Self Denial the women of the Sulphur Rock Woman's Society of Christian Service met at the church Sunday, October 30th for an afternoon service.

Mrs. Ed Martin, president, presided at the meeting. There were eight members present for the Week of Prayer program.

After the meditation and prayer service, Mrs. Martin led a very interesting program that told of the work being done by our Methodist women at various hospitals, schools, and other missionary projects.

The offering was very generous for the support of these institutions.—Reporter.

odist Church in the U. S. A. through its "Crusade for Christ."

On the drawing-board and, it is expected, to be erected within the next three or four years, are buildings for college classrooms (for men and women, since the institution has become co-educational), for laboratories, for dormitories, and for the restoration of Pratt Memorial Chapel. The College, led by President Toyoda, is now celebrating its 75th anniversary.

OAKLAWN HONORS MEMBERS

In a very simple but impressive service, the Woman's Society of Christian Service of Oaklawn Methodist Church, paid tribute to three of its members by presenting them with Life Memberships in the W. S. C. S. on November 10th.

The presentation was made by Mrs. Jake Poe, Vice President of the local society, who also gave each lady a lovely corsage of yellow chrysanthemums. Mrs. Poe stated that these three members, Mrs. E. E. Bosson, Mrs. E. A. Turner and Mrs. J. H. Clifton, had given Oaklawn Church one hundred years of service, Mrs. Bosson having been a member for twenty-nine years, Mrs. Turner, thirty-six years and Mrs. Clifton thirty-five years.

Mrs. Bosson joined the Methodist church at Walling, Tennessee, at the age of thirteen. In 1920 she moved to Hot Springs and joined the Oaklawn church, and has been a very faithful worker in the society, having served as treasurer from 1929 to 1940. She now serves as chairman of the flower committee.

Mrs. Turner joined the Oaklawn church at the age of fourteen and she, too, has been very loyal and faithful worker, having served as the president of the society three different times. She is now secretary of Missionary Education.

Mrs. Clifton joined Oaklawn church in 1913 and has served the society and church ever since, having served in various offices.

These three pins made four that the society has given its members, the other one having been presented to Mrs. T. O. Rorie in 1946. She was present at this service.—Reporter.

BELLEVILLE ORGANIZES A WOMAN'S SOCIETY

A Woman's Society of Christian Service was organized November ninth at Belleville, with thirty-two members. Officers were elected and plans made to enlist every woman in the church as members of the new society.

The following officers were elected: President, Mrs. Willie Claud; Vice president, Mrs. Jewell Buckman; Secretary-Treasurer, Mrs. Ora Walker; Corresponding Secretary, Mrs. C. R. Nance; Spiritual Life, Mrs. Walls; C. S. R., Mrs. Stella Claud; Supplies, Mrs. Jenny Moudy; Children's Work, Mrs. Jewel Buckman; Youth Work, Miss Madge Brown, and Promotion Secretary, Mrs. Zeffie Greenlee.—Reporter.

AOYAMA GAKUIN RISES FROM RUINS

In pre-war days, the most important educational institution of the Methodist Church in Japan was Aoyama Gakuin, Christian college and secondary school for men in the city of Tokyo. It served more than 3,000 students.

During the war, American bombs completely demolished the fine buildings which had been erected partly with Methodist Church funds, partly with gifts by Japanese Methodist and the alumni of the 70-year-old institution.

Within recent months three new buildings have been erected for the school—wooden-stucco buildings to house a primary school, a junior high school, and a girls junior college; these also were built partly by funds raised in Japan and partly by funds contributed by the Meth-

CURRENT NEWS IN ARKANSAS METHODISM

JONESBORO DISTRICT CONFERENCE

The Jonesboro District Conference met for its 84th session at Fisher Street Church, Jonesboro, Thursday December 1, with roll call being answered by 141 members. A large number of visitors were present.

The Conference opened with a prelude "The Church's One Foundation" by Mrs. Peggy Brown, followed by the hymn "My Faith Looks Up To Thee" sung by the congregation. Rev. John Womack, pastor of Marked Tree, led in the prayer.

Rev. E. B. Williams brought the devotional message which was very timely, in which he emphasized the great need for a gripping desire within each of us to go forward in the "Advance With Christ." The devotional service was concluded by the congregational hymn, "God of Grace and God of Glory."

Rev. LeRoy Henry was elected secretary and asked for Rev. Linza Harrison as his assistant, and Bro. Williams announced the following committees: Ministerial Qualifications and Recommendations, Rev. W. Henry Goodloe, chairman, Revs. J. T. Byrd, H. F. McDonal, Porter Weaver, Jefferson Sherman, and George L. McGhehey; Committee on Quarterly Conference Journals, Rev. O. M. Campbell, chairman, and all recording stewards of the district serving on the committee; Committee on Lay Activities, Charles Stuck, chairman, W. R. Willis, Gus Eberdt, and all Charge Lay Leaders; Committee on Woman's Work, Mrs. William Hickox, chairman and all presidents of W. S. C. S.; and the Committee on Courtesy, Rev. Carl Burton, chairman, Rev. J. L. Pruitt, and Rev. Irl Bridenthal.

A chart, showing the division of the Benevolent Dollar was impressively displayed, and the conference attention was directed to it in order that its apportionments might be better understood.

The following connectional men were introduced and spoke briefly on their interests: Rev. Ewing T. Wayland, The Arkansas Methodist; Rev. Ira A. Brumley, the Board of Christian Education; Dr. Matt L. Ellis representing both Hendrix College and the Board of Lay Activities; Rev. Joel Cooper newly appointed secretary of Town and Country work; Rev. Martin A. Bierbaum representing the Board of Missions; J. S. M. Cannon from our Children's Home, and Chaplain O'Donald who represented the Methodist Hospital and the Methodist School of Nursing.

Other visitors introduced were Rev. Coy Whitten of the Searcy District, Rev. E. C. Hance from Judsonia and Rev. A. N. Storey, district superintendent of the Paragould District.

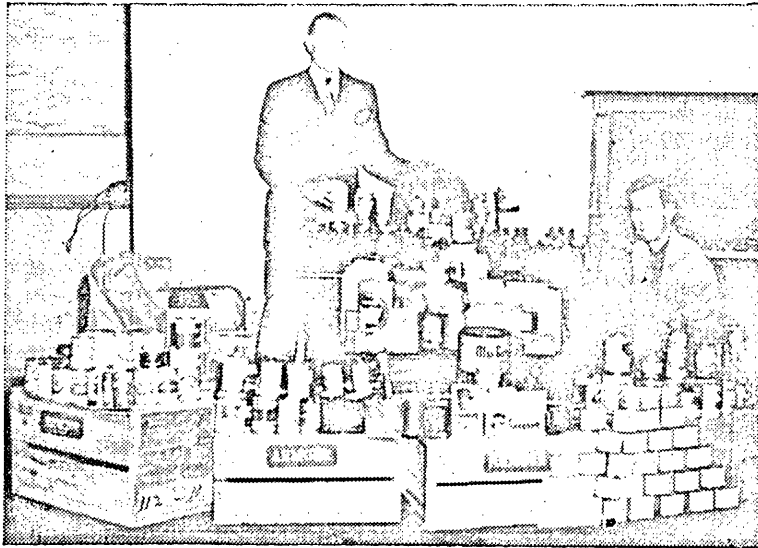
The worship service proved very helpful, and the conference was delighted that one of its own members, Rev. George Stewart, our pastor at Monette, had been selected to bring the message. The opening hymn, "Come, Thou Fount of Every Blessing," was followed by the prayer, led by Rev. J. T. Byrd of Harrisburg. The closing prayer containing both benediction and blessings for the noon day meal was given by Rev. H. Lynn Wade of Wilson.

The afternoon session opened at 1:15 with the congregation singing

Methodist Men's Thanksgiving Project

HERBERT WILSON, president of the Methodist Men's Club of the First Methodist Church, Mena, and Richard Carver, chairman of its breakfast

served breakfast, including many who are members of other denominational groups in the city. It is also reported that many who were not able to attend the meal sent



committee, are shown packing canned goods and groceries for shipment to the Methodist Children's Home in Little Rock.

The groceries, valued at approximately \$125, were donated by members of the church and community who attended the breakfast served by the club on Thanksgiving morning. No charge was made for the meal, but those attending were asked to bring a gift of food for the children's home. The club members estimate that about 200 people were

gifts of food.

This is the second year that the Methodist Men have undertaken this project and those who have planned it feel that it will become an annual custom with its sponsors.

In addition, the local Methodist Church always receives a cash offering from its membership at Christmas which is sent to the Methodist Children's Home for its support.

Rev. Mark F. Vaught is pastor.

the hymn—"I Love To Tell The Story" followed by prayer by Rev. J. M. Hughey.

The afternoon session was taken for the reports of the committees and reports from the connectional men unable to speak during the morning period.

The committee on Quarterly Conference Journals announced the journals which were kept according to approved methods, and gave instructions for improving those which did not meet their approval.

The Woman's report was given by Mrs. Hickox, explaining their work of the year, and the societies connection with the program of the church at large.

The Lay Leaders report was read by W. P. Ellis. Upon nomination of the committee, the conference unanimously approved Charles Stuck as District Lay Leader for the coming year. Mr. Stuck then spoke concerning the hopes which he had for this year, and stressed the importance of the continuation for work at Wayland Spring.

Rev. George McGhehey gave the report of the committee on Ministerial Qualifications and Recommendations, reading the names of those who were approved by the group and recommended for passage of character, and both these and the men recommended for renewal of licenses were approved by the conference. The committee then presented Donald Travis Williams, son of the district superintendent, who had completed all requirements in the course of study for granting of license to preach. He made a brief report of himself and his desires

CHRISTMAS PLAY AT FIRST CHURCH, CONWAY

"The Lost Star," a fantasy of the first Christmas, by Dorothy Clarke Wilson, was presented on Sunday, December 4, at the evening worship hour. This play tells the story of the youngest wise man who loses the light of the star he is following because hatred of an enemy is in his heart. With the help of a Jewish captive, he finds the light again.

The characters were: Gasper, Carmine Stahl; Melchior, Arthur Sears; Balthasar, Martin Martin; Amrah, an old Hebrew prophetess, and a street vendor, Ruth Warren; Ashtar, a girl of the Parthians, Leita Ballew; Omar, a wandering merchant, John Miles; An Arab woman, his wife, Mary Moore; Hemar, an old enemy of Balthasar, Stanley Reed; David, a Jewish captive boy, George Mitchell; a beggar, Walter Hodges; two Arabs, captors of David, Jan LeCroy and Jim Hendrix; Mary, Leita Ballew; Joseph, Walter Hodges.

V. Earle Copes was in charge of the music; Robert Sanford, lighting; Miss Martha Stewart and Miss Martha Pullig, directors.—Reporter.

Happiness, security and faith are available for every one of us, if we but look in the right place to find them—within ourselves.—J. L. Kraft, hm, Kraft Foods Company.

Some people use religion like a bus. They ride on it only when it is going their way.—Rays of Sunshine.

kansas Methodist Campaign was also stressed.

The conference was invited to Dell for next year's meeting by Rev. Eugene H. Hall and was also invited by D. B. Jarrett, lay leader of Lake Street, Blytheville, to that church. It was voted to meet at Lake Street. Bro. Hall asked that the vote be unanimous for the Lake Street Church.

The Committee on Courtesy presented their report. "Blest Be The Tie That Binds" was sung by the congregation, and the conference ended with the closing prayer by Rev. A. N. Storey.—Secretary.

THIS CHRISTMAS

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Those dear to Him

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Methodists Building A New Church A Day

DURING the past four years nearly one thousand new Methodist congregations were organized and new churches were built for them, Secretaries W. V. Middleton and B. P. Murphy, of the Board of Missions and Church Extension, Methodist Church, told the Board members at their annual meeting in Buck Hill Falls, Pa. "Practically every one of these new churches were helped by 'church extension' missionary funds," they added.

During the same four years, the Board granted donations totalling \$4,413,778 to 2,344 different church building projects, and made loans totalling \$7,640,208 to 876 other building enterprises, they said. This total of \$12,053,986 in aid is the largest amount ever contributed by the Board for new churches in the more than a century of the body's history. Meanwhile the Methodist Church is now building a new church edifice per day.

It is expected by the Secretaries that the funds now being pledged by Methodists in their "Advance for Christ and His Church" movement will make available for new church building during the next five years more than \$5,000,000 above the figures of the last four years. In addition to this, many local congregations have funds on hand for new buildings, and new congregations are planning church erection in hundreds of the new communities that have grown up across the nation in the postwar years.

"In the establishment and erection of new churches in or near our large cities, we have a real challenge," says Drs. Middleton and Murphy. "The Methodist Church has no desire to compete with the other denominations; on the contrary, if we occupy every allocation made to the Methodist Church by the governing comity committees we would be involved to the limit of our resources. Nor must we over-

look the fact that there are still approximately a thousand church and church school units meeting in stores, schoolhouses and basements. Although in many cases these established churches have strategic locations, they have inadequate equipment and must have guidance and help if they are to function effectively as Methodist churches.

"In our cities many churches stand amidst 'polyglot' communities. Former members have moved to the suburbs, thus creating a challenge there. But people still live near the old buildings, and for them the Board has a responsibility. These old urban churches must be maintained and many of them remodeled in order to carry on a vital program throughout the week which will attract and minister to the throngs.

"The rural churches have been seriously affected by the abnormal shifts of population in all sections of our country. Changes in town and country population, the impoverishment of many old settlements, and new groupings of people demand sympathetic consideration and constructive action. We have found abandoned churches which should be renovated and reopened, and countless rural churches which must be revitalized. At times the correct strategy involves the shifting of chapels and churches from a declining community to a new rural point. Then again, there are new rural communities where new churches must be erected.

"Methodist churches which are located in college and university towns are facing an unprecedented challenge in the number of students looking toward them for religious counsel and expression. Many of these churches are attempting to meet the need through Wesley Foundation programs. The remodeling of present structures or the building of new ones is necessary in many

MONTICELLO DISTRICT CONFERENCE

The Monticello District Conference met at 10:00 A. M., December 7, for its 80th session in the beautiful new church at Lake Village. Rev. T. T. McNeal presided and Rev. Fred Schwendimann was host pastor.

The opening prayer was given by Rev. J. W. Thomas and the devotional by Rev. J. Ralph Clayton.

Rev. R. O. Beck was elected Secretary.

Guy Stephenson of Monticello in his report for the Committee on District Property stated that the District Parsonage at Monticello had been sold to Hulbert Crute of Monticello for \$8,600.00 and a gift of \$2,600.00 to the District Parsonage Fund. Upon the motion of Rev. Clem Baker, the Conference voted to place the matter of the location of a new parsonage in the hands of the pastors and the district stewards, who would receive bids from interested churches for the location. Monticello Church and Warren Church are both interested in the location of the parsonage in their towns. The Warren Church has made an offer of \$2500.00 to the parsonage fund if it is located there.

Rev. R. E. Fawcett of Little Rock, J. S. M. Cannon, superintendent of the Methodist Children's home, and Rev. E. T. Wayland, editor of the

cities and towns."

Other building needs for which Drs. Middleton and Murphy are now securing funds through the "Advance for Christ and His Church" include: suitable churches for Negro congregations now worshipping in "store-front" locations; parsonages for Negro ministers; new buildings for Indians and Mexicans in the southwest states, and for the Puerto Ricans crowding into the cities, and the Orientals into rural and city areas; and church structures for congregations in Alaska, Hawaii and Puerto Rico.

Arkansas Methodist, were visitors.

Reports were heard as follows: Christian Education by Rev. M. W. Miller; Publications by Rev. Fred Schwendimann; Missions and Church Extension by Rev. Fred Mead; Camp Keener by Rev. W. T. Bone; Retired Ministers Endowment, Rev. Clem Baker; Evangelism, Rev. C. M. Atchley; Quarterly Conference Records, Rev. Robert Riggan; Temperance, Rev. R. A. Teeter; Lay Activities, Mr. T. A. Prewitt; W. S. C. S. by Mrs. John Golden of Dermott; the Advance For Christ by Rev. J. E. Cooper and Qualifications of Local Preachers by Rev. O. E. Holmes.

Carl Hollis, member of the Board of Trustees of the Methodist Hospital of Hot Springs, presented a letter from B. T. Fooks, Chairman

(Continued on Page 14)

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INTERMEDIATE CLASS PARTY

The Intermediate Class of the Rondo Methodist Church of Texarkana was honored with a party given by Mr. and Mrs. J. A. Jones for its good work in bringing people to church. The house was decorated with fall flowers.

Mrs. Jones was hostess and Mrs. R. V. Wormington, Velda Lathrop and Jean Jones were co-hostesses.

Games were played and enjoyed by the group. In charge of recreation were Mrs. Jones, Mrs. Wormington and Jean Jones.

Refreshments were served to the large group present.—Jean Jones, Reporter.

CHRISTMAS
GREETINGS

From

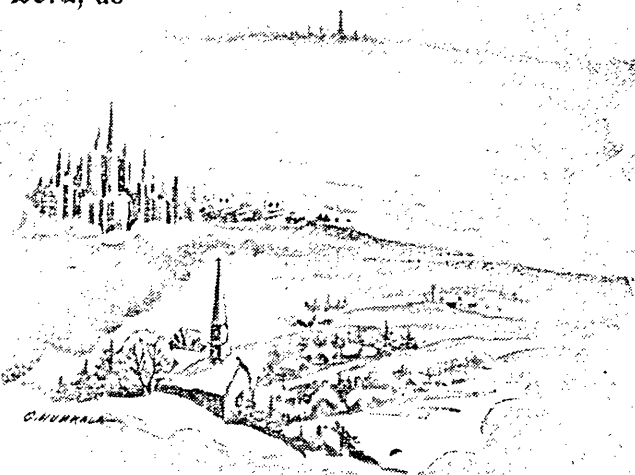
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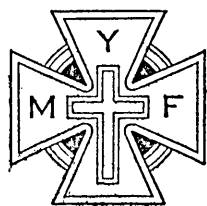
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NEWS

INTERMEDIATE M. Y. F. OBSERVES UNIVERSAL BIBLE SUNDAY

Sunday, December 11, 1949, Universal Bible Sunday, the Intermediate MYF of Pulaski Heights Methodist Church were in charge of the evening service at five o'clock. At this time they exhibited interesting and unusual Bibles, posters, and pamphlets, which they have collected; a display of a Time Chart, which they made depicting events and dates of that period of Bible history from 2000 B C to 200 A D; and a dramatization of "The Life of Moses." Chairmen of these projects were Bible Exhibit, Joyce Brewster; Time Chart, Martha Saunders; and Dramatization, Ted Lewis. Drawings on the chart are by Suzanne Hooker; chronology by Martha Saunders, and assistants were other members of the group. The script for the play was written, the costumes planned, and the scenery made by members of the group. Drawings of scenes were by Ellen Douglas.

The cast for the dramatization was as follows: Narrator, Martha Saunders; Voice of God, Ted Lewis; Moses, Jim Barnes; Princess, Jean Pitts; Moses' sister, Marilyn Rommarch; Moses' mother, Nancy Story; Aaron, Jim White; Pharaoh, Joe Baxter; attendants of the court, Carolyn Courtney, Joyce Brewster, and Eldon Douglas; Egyptian Guards, Roy Donnell and Michael Davis; bystanders, Barbara Anderson, Nancy Story, Mary Frances Blanton, Carolyn Courtney, and Claude Gray; and group scenes by the other members of the MYF.

Counselors for the group are Mr. and Mrs. W. D. Simmons. Director of the dramatization was Miss Yvonne Patten.

Rev. J. Kenneth Shamblin is pastor.—Mr. and Mrs. W. D. Simmons, Counselors, Intermediate MYF, Pulaski Heights Methodist Church.

BUFFALO ISLAND SUB-DISTRICT

The Buffalo Island Sub-District met at Manila on Monday, November 21.

The meeting was opened by singing "What a Friend We Have in Jesus."

The president was in charge of the business meeting and the report of the treasurer was heard.

Delfore, Monette, St. John, Caraway, Manila and Black Oak were represented with Manila winning the banner with a total of 478 points.

Recreation was under the direction of Mrs. Delthia Smith.

The worship service consisted of organ music; the singing of "Lead on, O King Eternal"; the litany read by leader and group; a solo, "Green Pastures," by John Perkins and a reading by Mary Ellen Tipton.

The next meeting will be held at Sunny Land on December 19.

The meeting closed with the M. Y. F. benediction.—Claudine Jackson.

Let my mouth be filled with thy praise and with thy honour all the day.—Psalms 71:8.

CONWAY-PERRY COUNTY SUB-DISTRICT

The young people of the Morrilton Church were hosts to the Conway-Perry County Sub-District held in Morrilton Methodist Church, December 5.

John Gurling was leader of the Christmas program which was presented. Christmas carols were sung. Ann Williams and Harriet Riddick participated by giving the Christmas story and reading a Christmas poem.

Miss Betty Taylor presided over the business meeting. There was a total of 54 present. The next meeting will be held in the Perryville Methodist Church the first Monday night in January.—Patsy Thompson, Reporter.

MONTICELLO DISTRICT CONFERENCE

(Continued from Page 13)

of the Board, recommending the sale of the Methodist Hospital due to difficulties that made the continued operation of the hospital impossible.

The Conference passed the characters and renewed the license to preach of the following local preachers: A. C. White, J. E. Griner, James Constable, J. H. Ross, Mrs. S. N. Adams. The following were recommended to the Little Rock Annual Conference as accepted supply pastors: J. C. Van Horn, Fred Mead, W. E. West, and P. D. Alston.

The reports of the pastors revealed that 34 infants had been baptized, 139 received on profession of faith, 168 received by certificate of transfer, 37 from other denominations, 60 Church Schools with 6,141 enrolled, 34 W. S. C. S. with 1,294 members, \$34,867 paid on pastors' salaries, \$4,246 to District Superintendents' Fund, \$543 to Bishops Fund, \$2,559 Conference Claimants, \$3,724 for World Service, with \$52,474 raised for Building and Repair since Annual Conference, and \$78,630 spent for Building and Repair.

Rev. M. W. Miller led the memorial service for Rev. M. O. Barnett, Mrs. Averitt, and 31 other Methodists who had died since Annual Conference.

Rev. J. E. Cooper brought the Conference sermon.

The gracious women of Lakeside Church served the bountiful covered dish meal.

The report of the Committee on Resolutions was given by Rev. James McGammon of Parkdale.

The 80th Session was a challenging Conference and one of most inspiring ever witnessed by the secretary. The Conference will meet next year in the new church at Crossett.—Robert O. Beck, Secretary.

Bruce Barton has told a story of a man who was severely criticized by his neighbors for his apparent laziness. He took life very easily, while his wife worked. It was not until the neighbors learned that this man had been severely gassed and wounded in war and that his life hung by a slender thread, that they became charitable in their judgment.—Leonard V. Buschman, Today. (Westminster devotional booklet)

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District Conference Reports



LITTLE ROCK DISTRICT CONFERENCE

The 82nd Session of the Little Rock District Conference was held at Carlisle on Tuesday, November 29th. The session was opened at 9 o'clock by Dr. E. Clifton Rule, the district superintendent, and Rev. Kirvin Hale, the pastor of the Henderson Methodist Church of Little Rock, gave the devotional. Following the devotional the district superintendent called for the election of a secretary. Rev. Richard Perry, secretary of the last Conference, asked to be relieved of the duty of that office and Rev. Clyde Parsons was elected secretary. The roll call was by lists handed in by the pastors.

The pastors of the district gave individual reports which revealed the following facts: That there were 762 members received during the past five months, \$189,115 was spent on new buildings with Pulaski Heights, Asbury, Oak Forest, and Henderson reporting the larger part of this amount. An increase in the Church School Attendance and a total enrollment of 12,900 for the district. The combined contributions of the churches to benevolent causes totaled \$29,000. A grand total of \$231,968 has been raised for all causes.

The following causes were presented: The Methodist Home by J. S. M. Cannon, the superintendent of the Home. The work of the W. S. C. S. was presented by Mrs. E. B. Matkin, district president of the W. S. C. S. The Advance for Christ and His Church Hour was observed at 10:55 with Dr. Aubrey G. Walton, Rev. Stanley Baugh, and Rev. Arthur Terry, the chairman of the District Advance Committee, speaking. This completed the morning work of the conference and at 11:30 the Morning Worship Service was held. Rev. W. L. Arnold, pastor of the Highland Methodist Church, gave the Conference message.

A very fine meal was served by the women of the Carlisle Church. Following the noon meal was a period for Committee and Group meetings.

The Conference re-convened at 1:30 for the afternoon session. Mr. Roland Shelton, Conference Lay Leader, spoke regarding the laymen's program and Mr. A. E. Ashbaugh, District Lay Leader, also spoke concerning the laymen's work. Rev. Roy E. Fawcett was in charge of the Christian Education Hour and introduced Miss Fay ReRae, District Director of Children's Work, who spoke on that phase of the work of Christian Education, and Miss Emogene Dunlap, Conference Director of Youth Work, who spoke on that phase of the work. Rev. Ewing Wayland, editor of the Arkansas Methodist, spoke regarding the Conference paper.

The committee reports and the election of committees and officers followed. Rev. Fred L. Arnold reported for the committee on Local preachers. The report of the district treasurer, Mrs. Inez Whyte, was given. Rev. Edwin Dunlap reported for the committee on Quarterly Conference Journals and Rev. Rufus Sorrells reported for the Committee on Resolutions. John H. Green and H. W. Anderson were elected district trustees to fill vacancies. The following were elected as members of the Ad Interim Committee: Aubrey G. Walton, Kenneth Shamb-

PRESCOTT-TEXARKANA DISTRICT CONFERENCE

The District Conference of the Prescott-Texarkana District met in Hope, Friday, December 2nd, under the leadership of its district superintendent, Rev. E. D. Galloway. It was a historic session in that what amounted to practically a new District was organized. As the result of the recent change in district boundaries it is composed of thirteen charges of the old Prescott District, and sixteen charges of the Texarkana District.

Among items of outstanding significance insofar as the planning of the work of the district was concerned, was the report of the district committee on Rural Work, of which Rev. Fred R. Harrison was chairman. Announcement was made of the resignation of Miss Lois Lee King. It was the unanimous decision of the committee that she had perhaps chosen a field of service that was both worthy and normal, serving her church as the wife of a Methodist minister. The service she has rendered thus far was deeply appreciated. Recommendations were made by the committee that a successor be secured to take her place as soon as possible. A District Advisory Committee was set up to cooperate with the Conference Board of Rural Work in directing the activity of such a person within the bounds of the district. Recommendations were likewise made to establish a program of financing the districts part of the expense in such a program as would insure its utmost efficiency.

Another item of particular interest was the location of the district parsonage. In a report submitted by the District Trustees, a recommendation was made that both pieces of property within the bounds of the newly organized district be sold, and that the proceeds from such be used in the "Building of, or purchase of a new home for the district superintendent." The location of the parsonage became the next item of business. Invitations were received from Texarkana and Hope. Following a friendly, yet pointed discussion of the merits of each city for a district center, the Conference voted to locate the district property in Hope. A resolution was then passed, requesting Bishop Paul E. Martin and his cabinet of the Little Rock Conference to change the name of the district from the "Prescott-Texarkana District" to the "Hope District."

James Anderson Biddle was licensed to preach by the Conference.

In a composite report that came near the end of the session of the Conference, announcement was made of the addition of 331 members to the church by baptism, vows and transfer of letter. There are 5,589 members enrolled in the church schools of the District. There are 25 organizations of the W. S. C. S. with a membership of 1,074.

A fine spirit of true Christian brotherhood pervaded the atmosphere throughout the entire session of the Conference. The theme of the day was "Our Faith." Rev. Mark F. Vaught spoke on our "Faith in God" for the morning devotional period, and Rev. George Meyer spoke on "Our Faith in Christ" for the afternoon devotional thought. Rev. Fred Harrison, pastor of the First Methodist Church of Texarkana, delivered the Conference sermon, and used as his topic, "Our Faith in the Church."—George G. Meyer, Secretary.

lin, Gerry Dean, H. D. Ginther, and Ralph Sewell.

At the close of the session Dr. Rule, the district superintendent, gave a brief exhortation on the importance of the task facing the church and then pronounced the benediction.—Secretary.

ARKADELPHIA DISTRICT CONFERENCE

The Arkadelphia District Conference met at the Glenwood Methodist Church Thursday, November 30, at 10 a. m., with Rev. Robert B. Moore, district superintendent, presiding. Rev. J. A. Wade, pastor of Oaklawn Church, Hot Springs, led in prayer, and Dr. Francis A. Buddin, pastor of First Church, Hot Springs, brought a challenging and inspiring message on "Our Faith in God."

The Conference was then organized with Rev. C. Ray Hozendorf, pastor of Grand Avenue Church, Hot Springs, being elected secretary. The roll call was taken and nominations of committees made by the district superintendents and approved by the Conference. The Campsite Report was read by the secretary.

The connectional interests were presented by Mr. J. S. M. Cannon, of the Children's Home; Rev. R. E. Fawcett, Board of Education; Mrs. E. E. Fohrell, Children's Work; Rev. Dan R. Robinson, pastor of First Church, Malvern, and Miss Emogene Dunlap, Youth Work; Mrs. W. G. Harrington, Woman's Society of Christian Service; Rev. John B. Hefley, pastor of First Church, Arkadelphia, Missionary Education; Rev. Ewing Wayland, The Arkansas Methodist. Brother Moore read a letter from Dr. Matt L. Ellis on Hendrix College, and expressed the regret of Roland M. Shelton, Conference Lay Leader, upon being unable to attend. Brother Moore also read a letter from B. T. Fooks, chairman of the Board of Trustees of the Methodist Hospital giving reasons why the Hospital should be sold, and announced a special session of the Annual Conference on December 13. Rev. John Tucker, pastor at DeQueen, spoke on Temperance.

The following visitors were present: Rev. and Mrs. Van W. Harrell, DeWitt, Rev. John Tucker, DeQueen, Rev. and Mrs. K. K. Carithers of Good Faith, Rev. W. C. Lewis, Washington, and Rev. T. M. Armstrong, Nashville.

Rev. R. S. Beasley, host pastor, was introduced and brought words of welcome to the Conference from Glenwood Methodism.

Rev. Van W. Harrell, pastor of First Methodist Church, DeWitt, brought a very challenging and inspiring message at the morning worship service. Brother Harrell formerly served as district superintendent of the Prescott District of which Glenwood was then a part.

A delicious meal was served by the ladies of Glenwood Church.

At the afternoon session Rev. C. E. Patton, pastor at Sparkman, led in prayer. Rev. J. A. Wade gave the report of the committee on Evangelism. Brother Moore read the report

of the District Trustees sent in by A. P. Green.

Rev. Noel Cross, pastor at Murfreesboro, made a motion that the Trustees be given authority to dispose of the district parsonage property if occasion should arise to do so. The motion carried.

The report of the Committee on Local Preachers, Local Deacons and Local Elders was made by Rev. John B. Hefley. The characters of all local deacons and elders were passed, and the license of all the local preachers in the district were renewed.

Charlie Vance Mashburn, of Amity, was recommended to the Annual Conference for Elders Orders and Admission on Trial.

Rayford Luther Diffie, Arkadelphia, was recommended for Admission on Trial.

Connie Alton Robbins, Bismarck, was licensed to preach and recommended as an Accepted Supply.

The following men were recommended as Accepted Supplies: Horace Grogan, Raymond Coulson, C. V. Mashburn, W. H. Watson, E. T. McAfee, John P. Miles, Hollis Simpson, Albert Burroughs, Crosby Key.

Rev. B. F. Fitzhugh spoke on the Conference Camp on Lake Catherine.

The detailed reports of the pastors were distributed which indicated that 347 members have been received, 21 babies baptized, and all financial items well in hand.

Raymond Coulson read the report of the committee on Resolutions.

The Conference voted to go to Fountain Lake Church in Hot Springs in 1950.—C. Ray Hozendorf, Secretary.

When the outlook isn't so good try the uplook!—Louie Morris.

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GOD'S MESSIAH

LESSON FOR DECEMBER 25, 1949

SCRIPTURE: Isaiah 2:2-4, 9:1-7, 11:1-9; Jeremiah 33:14-18; Luke 2.

GOLDEN TEXT: "Glory to God in the highest, and on earth peace among men with whom he is well pleased!" Luke 2:14.

We have come to another Christmas occasion. It is not often that Christmas Day falls on Sunday. The theme and Scripture for this lesson have been well chosen.

Some of the other lessons of this unit have painted a dark picture. Judah had started in the wrong direction and in spite of the warnings of Jeremiah she went straight to her doom. This stands out as a living testimony to the fact that nations as well as individuals reap what they sow. More than a hundred years before the time of Jeremiah, First Isaiah had also sensed the fall of the nation, but along with the realization of this coming calamity he had a vision of a Deliverer. This vision was so real to him that he spoke of it as though it had already taken place.

Isaiah admitted that the people had been walking in darkness, but he went on to say that they had seen a great light. They had been in the valley and the shadow of death but light for them was shining on the hill top. It enabled them to see—they saw God; their fellowmen; and their duty. With light came deliverance from the oppressor. The yoke of bondage was broken, the burden of servitude was lifted, and the rod of the oppressor was taken away. With deliverance came joy. They were happy and thankful like people who rejoice over abundant harvest, or victors who divide the spoil after the battle is won. Their joy was further enhanced through the fact that permanent peace had come. The implements of warfare were to be burned. No longer would they be needed. The reign of the Prince of Peace was about to begin.

A Prophecy Of The Messiah's Birth

Isaiah had a lot to say about the ideal kingdom but only a few brief passages about the ideal King. In the sixth verse of the ninth chapter of his prophecy he spoke of him as a son: "For unto us a child is born, unto us a son is given; and that the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." There are three outstanding qualities about the Messiah that the prophet emphasized in this passage: he is to be a Counsellor—great in wisdom; the mighty God—great in power; the everlasting Father—great in his providence; the Prince of Peace—great in his love and provision for peace.

In the first verse of the eleventh chapter the prophet speaks of the Messiah as a shoot out of the stock of Jesse. All are acquainted with this figure of speech. We have seen trees cut and from the stumps of the tree sprouts often grow and sometimes develop into trees. That is the figure here. The Messiah was to be an offspring of David. Jesse was the father of David. The Davidic line of kings had been cut off.

David was a man of war. The Messiah was to be the Prince of Peace. The prophet, therefore traced the Messiah back to Jesse rather than David. This eleventh chapter further emphasized the fact that the Messiah was to be filled with the Spirit of God. He would be quick in wisdom and understanding. He would be a righteous ruler who would judge according to inward merit rather than outward appearance. The poor and the meek of the earth would be judged fairly. The change to righteousness would be so great that not only the human family would be affected but even the lower animals would be changed: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them."

The Messiah Rejected By His People

In speaking of the rejection of Jesus by his people the Apostle John said, "He came unto his own and his own received him not." (John 1:12). Why did the Jews reject the Messiah? For many years they had been expecting him. The prophesy of our lesson was written about 740 years before the birth of Jesus and during all that time the Jews had been expecting the Messiah to come. During the last two centuries before the birth of Christ certain Jewish writers greatly stirred their people by re-emphasizing this subject. There was a burning spirit of expectation abroad in the land. Then Jesus came as the Messiah and was rejected. This is one of the saddest events in all history. The Jews have been called the people of lost opportunity. The thing that makes the event so sad is the fact that this great people had been so anxious for the coming of the Messiah. He came and they would not accept him. Why?

The answer is not far to seek. The scribes were great Bible students. They were the teachers of that day. They knew what the prophets had said about the Messiah and according to their interpretation of these Scriptures Christ did not fit into the picture. The trouble was they gave a literal interpretation to these Scriptures when they should have looked for a deeper spiritual meaning. A more careful study of the fifty-third chapter of Isaiah might have put these teachers right, for there the suffering Servant is depicted as redeeming the people by the sacrifice of himself: "The Lord hath laid on him the iniquity of us all. He was wounded for our transgressions; the chastisement of our peace was upon him, and with his stripes we are healed." The trouble is the Jews did not apply this passage to the Messiah. They thought it referred only to their nation. They had a pretty good reason for this for it is a fact beyond dispute that in some instances Isaiah did think of the suffering Servant as the nation. It will be remembered that this

was the Messianic Nation. Christ is the Messiah. He summed up in himself all the Messianic qualities of the nation and went much further and did what the sinful nation of Judah could never do. He, by the sacrifice of himself, became the Redeemer of mankind.

Now, eliminate from your thinking the fifty-third chapter of Isaiah and read again the printed portion of our lesson today and you will see why the Jews rejected Jesus as their Messiah. Isaiah pictured the Messiah in glorious terms. He was to be "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." We have no hesitancy now in applying all of these terms to Christ, but if we would be fair to the Jews we must see him as they first saw him. They did not expect a being like that to be born among the poor, but Jesus was. He looked on the light of day for the first time as a human being in an ox stall. They did not expect the Messiah to grow up a poor man, but Jesus did. He was a common laborer. He worked in a carpenter's shop until his hands were calloused with toil. The foxes of the fields and the birds of the air might have their abodes but the Son of Man had not where to lay his head. They did not expect him to come from Nazareth. Nathaniel, the guileless man raised the question, "Can any good come out of Nazareth?" Jesus grew up in Nazareth. The prophet had said that the Messiah would be in Bethlehem and Jesus was born there, but this was not generally known.

Again, the leaders of the nation had thought that the Messiah would be their own in a special sense. He would have no interest in other nations. His chief object would be to exalt his own people above all others, but Jesus came with a love for all nations and a message for all mankind. He was far too broadminded to fit into their interpretation of the Messiah.

These leaders thought that the Messiah would be a conqueror even greater than King David, but Jesus

came practicing the nonresistance of evil. He would turn the other cheek. He would go the second mile. In the place of defeating and destroying enemies, he taught that they should be prayed for and loved. In the minds of these religious leaders all of this did not fit into what Isaiah had said about the Messiah: "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." (Isaiah 11:4). They did not stop to give passages like this a spiritual interpretation. It is a fact that Christ is smiting the earth today with the rod of his mouth. His teaching is the most powerful force for righteousness known to man. He slays the wicked with the breath of his lips but it is only that he may redeem them as saints.

In addition to all this Jesus was very humble. He was simple in his speech and life. He never tried to be spectacular. He never courted the favor of the crowd. He often withdrew and hid himself from the crowd. Christ spent a lot of time trying to change the minds of the people as to what the Messiah would be like. He never succeeded in getting this across. It is a well known fact that his best friends and greatest disciples did not fully understand him until after his resurrection from the dead and the coming of the Holy Spirit on Pentecost.

Jesus The Hope Of The World

In all the history of the world there has never before been such a universal search for peace. People realize now that the human family could commit suicide. The world is in a state of confusion, frustration, and bewilderment. Daniel Boone spent most of his life in the trackless forest of this nation. A man once asked him if he were ever lost. He replied, "No, but I was greatly bewildered for three days." The world today may not be completely lost but it is certainly bewildered. The greatest leaders of this generation are not sufficient in their own strength. They need light
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