

12-1-1946

Harding Bulletin December 1946 (vol. 22, no. 10)

Harding College

Follow this and additional works at: <https://scholarworks.harding.edu/hubulletins>

Recommended Citation

Harding College. (1946). Harding Bulletin December 1946 (vol. 22, no. 10). Retrieved from <https://scholarworks.harding.edu/hubulletins/66>

This Book is brought to you for free and open access by the Archives and Special Collections at Scholar Works at Harding. It has been accepted for inclusion in Harding Bulletins by an authorized administrator of Scholar Works at Harding. For more information, please contact scholarworks@harding.edu.



\$5,000 Sent To African Missions

Approximately \$3,200 was raised at Harding College on Thanksgiving Day for the African missions, to climax a campaign of several weeks duration which was sponsored by Dr. George S. Benson. Together with an additional \$1,800 raised by Dr. Benson, the total of \$5,000 was sent to the missionaries on December 3.

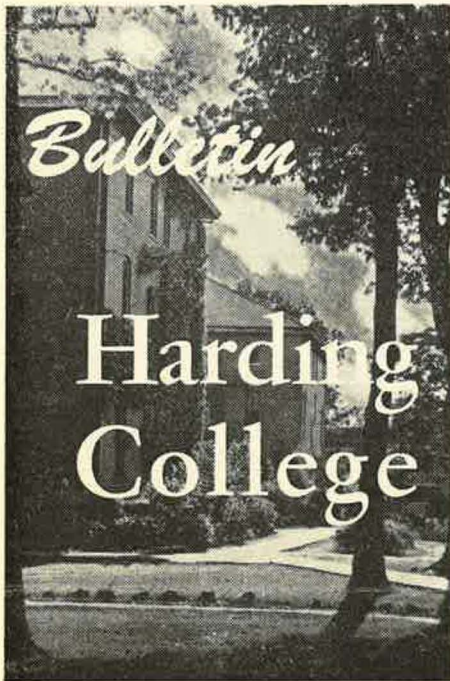
Recognizing the need for financial aid to the mission program in Africa, Dr. Benson set a goal of \$5,000 for this work when the campaign was undertaken last month. Half the amount was to be raised on Thanksgiving Day, and he personally undertook to raise the remainder.

The campaign was taken up by the student body, who sent information about the project to their home congregations. Many home churches took special collections earmarked for the African work, and faculty members and others became interested in helping the drive.

This money will be used to take care of those building needs in Northern Rhodesia which are most critical. This will include the construction of a missionary dwelling, industrial equipment for farming and raising food for the missionary group, school room furniture, a dining hall, and a pump and fixtures.

Alvin Hobby, mission worker on furlough from Africa, made a brief unscheduled talk before the Thanksgiving Day audience at the college describing the need for funds and for workers on the field.

Dr. Benson reported that the British government customarily refunds up to 50 per cent of the cost of missionary and educational construction in Africa, and that much of the building program would fall under this heading. This would further assist the building program there.



How Do We Mail This To You?

Nearly 50,000 Bulletins to Mail Each Month Keeps Senior Busy

A full-time job as chief mailing clerk at Harding College, plus courses in Bible and German, keeps Dorothy Baker, senior and English major from Chattanooga, Tenn., a busy girl. For, besides being red-headed, witty, and good-humored, Dorothy is also capable.

The mailing department of Harding bears the responsibility of posting and distributing several college publications, and this means that Dorothy supervises the handling of nearly 50,000 pieces of mail each month. Two student helpers who do part-time work in the mailing department are Dixie Dillard, junior from Bergman, Ark., and Sybil Bennett, sophomore from Hundred, W. Va.

Two modern, electrically operated machines, an Addressograph and a Graphotype, have been installed recently. This new equipment expedites the handling of mail, and without previous training, Dorothy has become proficient in operating the machines.

This new system necessitated the cutting of some 40,000 metal address printing plates, the major part of which have been cut and put to use. The procedure for handling address changes, corrections, and other details is simplified by the use of address plates.

The division of Popular Education issues the *Monthly Letter*, a collection of timely articles written by Dr. Benson and published in his newspaper column, "Looking Ahead." This letter goes to more than 30,000 business men and industrial and labor leaders over the country.

Bulletin Harding College, a monthly publication designed to keep prospective students, alumni, and other school friends in touch with interesting Harding happenings, is mailed to more than 10,000 persons.

"Land of the Free," a recorded radio program with a historical theme and a concluding talk by Dr. Benson, is sent to more than 60 radio stations in 34 states. Dorothy looks after the distribution of these transcriptions. Other postings also go out through her department.

Dorothy, whose two brothers, Jack and Lamar, also attended Harding, first came to the college in 1939. However, she decided later to take a business course in her home town of Chattanooga. Before returning to Harding last year she did secretarial work for the Tennessee Valley Authority and later for David Lipscomb College, Nashville, Tenn.

Her principal concern this year is to get her mailings out on time despite assorted delays, and to learn German.

The success Dorothy has attained at Harding was recognized by the faculty when she was chosen this year as one of the outstanding Harding students to be listed in the national publication, *Who's Who in American Colleges*. Active in campus affairs, she recently headed a committee for forming a new girls' social group known as the "H" Club.



Here Dorothy inspects radio transcriptions before shipping them out for use.

Definition of Christianity Includes Life of Service

By JOE CANNON

The minds of many are confused about what Christianity actually is. Some misrepresentations are only too apparent. Conflicting doctrines, hypocrisy, church squabbles, evils done in the name of Christ, have clouded the minds of men as to the true meaning and purpose of Christianity.

Christianity is Christ. In Him is revealed the glorious and righteous personality of God. To look upon the Christ of God, from whence comes the only true religion, is to see a life to be lived.

We who have obeyed the gospel and submitted our souls to the teaching of the New Testament, sometimes take for granted our cleansed condition, and ignore responsibility. Some sit idly and contentedly by the waters of baptism and say, "That's all I'm to do, I can take things easy." But what a limited and selfish viewpoint it demonstrates. After our cleansing we have the exhortation to grow into the fullness of the life of Christ, our Master. As sons of God, we should strive earnestly to serve and please Him by radiating in our lives His dynamic personality and influence.

Christianity is a life to be lived, a great service to be rendered. This service is not limited to communion on Sunday and a visit once in awhile to gospel meeting, but involves every day of our lives, yea, our very thoughts and deeds.

Christ lived among men as one that served. How are you living? Can people see the word of truth in your actions? Our brother Paul said, "I am crucified with Christ, and it is no longer I that live, but Christ liveth in me."

Woe unto those that are at ease in the church. The world has enough phonies, fakers and "whited sepulchres." A hypocrite has no place in "the Way, the Truth, and the Life."

Christianity is genuine, heartfelt, loving service. Against such there is no law, there is no argument.

If you're a Christian, prove it. Wrap yourself up in the interests and well-being of others. Prove "what is the good and acceptable and perfect will of God."

The greatest joy is found in reaching forth and touching the hearts of others; esteeming others better than yourself; losing yourself in the boundless ocean of love and tenderness.

The epitome of love and service is found in the sacrificial death of the Son of God. The cross presents to all mankind the most powerful and dynamic message that has ever touched their hearts.

This message is not only taught by the Christian, but is demonstrated by righteous living and loving service.

Let us reach out with loving kindness for the hearts of sinful man, with the message divine, and press on to eternity.

"Help your brother's boat across the river,
And lo, your own has touched the shore."



Left to right: Jimmy Kinney, Jimmy Ganus, Barbara Brown, Forrest Moyer, Dorothy Baker, Joe Cannon, Ruth Benson, Bill Harris, Lois Hemingway, and Therman Healy.

Harding Students Make "Who's Who" On the Basis of Outstanding Qualities

Selection of ten Harding College students to be included in *Who's Who in American Colleges and Universities* for 1946-47 has been announced by Dr. George S. Benson.

Chosen on the basis of character, scholarship, extra-curricular activities, leadership and future usefulness, the students were selected by the college faculty. The number of students chosen is dependent upon enrollment figures, and is restricted to junior and senior students.

Meet Joe Cannon:

Although Joe Cannon, who writes the accompanying article, is considered a Canadian by most Harding students, he was born in Philadelphia of British parents who now reside in Toronto, Canada. Joe is not unknown to *Bulletin* readers, for he will be remembered as one of the characters in a feature story of a recent issue delineating the adventures of Napoleon, the campus mule.

Joe says he has found additional friends this year, and has deserted Napoleon in favor of a job tutoring high school students.

Joe is a senior and majors in Bible and history. He wants to complete graduate work later and to prepare for a lifetime of service in the field of Christian education.



Names and autobiographies of the ten selections will be entered in the yearly publication of the *Who's Who* organization, to be distributed among business leaders in the United States for future reference.

All recognized institutions of higher learning in the United States are represented in the annual selections, which represent one of the highest honors that can be accorded a college student.

Eight of the students are seniors: Lois Hemingway, home economics major from Detroit, Mich.; Therman Healy, history and Bible major from Ft. Collins, Colo.; Dorothy Baker, English major from Chattanooga, Tenn.; Joe Cannon, history and Bible major from Toronto, Canada; Barbara Brown, journalism major from Cisco, Texas; Bill Harris, history and Bible major from Jonesboro, Ark.; James Ganus, history and Bible major from New Orleans, La.; and James Kinney, history and Bible major from Nashville, Tenn.

The two junior students are Forest Moyer, speech and Bible major from Columbus, Ga.; and Ruth Benson, speech and English major from Searcy, Ark.

This year's selections include students from seven different states and Canada. Arkansas and Tennessee are each represented by two students.

Some Thanksgiving Guests, And A Few Of The Home Folks---



1. E. W. McMillan, Memphis, (right) discusses Thanksgiving lectureship with F. W. Mattox, associate professor of Bible on leave.

2. Dr. Joseph E. Pryor (left), vice president of the Alumni Association, talks over the alumni matters with Anna May Alston, secretary, and Clifton Ganus, president, after the Thanksgiving morning get-together.

3. Visiting speaker G. C. Brewer, Memphis, pauses en route to morning services for this informal pose.

4. Mrs. J. N. Armstrong (center) greets Thanksgiving visitors, Mr. and Mrs. Isaac L. Vanhooser, of Oklahoma City.

5. Ex-students Hershel Dyer and Clinton Elliott peruse the school newspaper, *The Bison*, as Mrs. Elliott and guest look on.

6. Howard White, New Orleans, (left) renews acquaintance with faculty member Clifton Ganus by the renowned Harding College fishpond.

7. Robert Lawyer (left) and visiting speaker L. O. Sanderson, Norman, Oklahoma, talk about the "good old days" at the Thanksgiving morning alumni gathering. Mrs. F. W. Mattox looks on from the background.

8. Last year's graduates, Bob Collins (left) and Evan Ulrey, now pursuing graduate work at Louisiana State University, recall amusing experiences with Lou Dugger, senior student.

9. Dr. George S. Benson converses with F. W. Mattox, who is completing study on his Ph.D. degree at George Peabody College on leave from his position as Dean of Men for Harding College.

THE MELANESIANS believed in a weird potency called *Mana*—a force altogether distinct from physical power, which acts in all kinds of ways for good and evil, and which is of the greatest advantage to possess and control. All who discovered and possessed this mysterious Power were believed to be able to manipulate, control, and direct it for their own purposes. This Power was believed to be localized in particular objects, or fetishes. The fetish was a veritable "rabbit's foot" in the hands of a proud possessor who had discovered the presence of the potency.

To many material-minded Christians, *prayer*, to be of practical value in life, must enable the privileged person to manipulate the mind and might of God for their own purposes in the achievement of some immediate goal in life. To them prayer is a kind of fetish. I have heard them ask, "Do you think prayer works?" in much the same spirit with which a friend recently inquired concerning the success of a gospel meeting near by: "Are you having any luck?"

How far can we go in our interpretations of Jesus' words: "All things whatsoever ye shall ask in prayer, believing, ye shall receive"? What do you mean when you say: "I believe in prayer"? Have you ever heard a friend say: "I believe in baptism"? Personally, I do not believe in baptism. I believe in Christ, and baptism holds meaning for me because in that act I was buried with my Lord and united with Him. I do not believe in prayer except as it is the divine means of bringing me into communion with my Lord. I need Him every day. Walking and talking with Him changes me for the good. Both baptism and prayer are meaningful not in their effect upon my physical condition, but in their effect upon my spirit and soul. Does prayer hold meaning for you because of the desired effect it may have upon the welfare of your mortal body, or because of the transforming power it exerts upon your inward man? Do you pray that life may be more comfortable, or do you pray that life may be more meaningful and blessed?

Prayer is first and last a communion of our spirit with the Spirit of God, and the consequences in life are primarily spiritual. It is of great significance that in teaching His disciples to pray, Jesus' only emphasis upon the material concerns was summed up in "Give us this day our daily bread." To many Christians daily bread means daily needs, and their needs include automobiles and gasoline, inner-spring mattresses, a bank account for security's sake, jewelry that sparkles, picture-show money, soft carpets and plush-bottom chairs, all modern household conveniences, and the wherewith to avail themselves of all luxuries that make life easier to live.

"Lord, teach us to pray" for the deep needs of our souls! America today is "blessed" with *things*—but America is unhappy! We have prospered materially. Nothing but greed could bring us to our knees to ask for more. But we do need to pray: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17).



Why Do We Pray?

By R. CARL SPAIN

Assistant Professor of Bible

Prayer answers those needs which are not met by the rains that fall upon both the just and the unjust. God, who knows our deepest needs, says to us: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:18).

Jesus Christ, while sojourning in the flesh, was earth's sovereign soul. His life and words tell us much about the true values that are to be found in prayer. Why did *He* pray? Why did He pray *all night*? Were those prayers answered? Yes, and in their answer we know what it was He prayed for.

What is your chief concern when you pray? Remember—Only that which you dominantly desire is actually your prayer. Judging from the poverty of Jesus' life one might be led to think God had forsaken Him. Judging from the hardships of our African missionaries, who live in poor quarters and make poor salaries (and give half of that salary back into God's work) you might be led to think that God did not hear their prayers. Yes, the prayers of those missionaries have been answered, just as surely as those of Jesus were answered.

Why do we pray? In our prayers let us seek the first things first, knowing that our heavenly father will grant to his children their daily bread. Reconsider the prayer our Lord taught his disciples to pray (Matt. 6:9-13), and compare also His words in Matt. 6:25-34. No, not later! Turn now and read these few verses. Then go to your secret place and pray as the Lord taught you to pray. And if you rise with a peace of mind that passes all understanding, if you rise better equipped emotionally and spiritually for the great work of living victoriously, if you rise with the grace of giving what you have for the blessing of others, and if you find that the burden of guilt is lifted and the desire to sin is gone, then know assuredly that God in answer to our prayers satisfies our deeper needs. This is the privilege of the Christian, to walk and talk with God, and thereby partake of His divine nature. Is this what you want most of all when you pray?

BULLETIN - - Harding College

