

## THE CROWDED INN

By Rev. S. N. Hutchison, D. D., in The Presbyterian

Each of the three Gospels, Matthew, Luke and John, gives us something of the incarnation. It is only by reading them all that we have the entire record. Luke goes into more fullness of detail than the others. Tradition tells us that he visited Mary the mother of Jesus, in her last days, and from her lips learned the wonderful story which he has set down so graphically for us at the opening of his Gospel. Many incidents known only to the mother are here represented.

Among them is the simple statement: "And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."

"Because there was no room for them in the inn," the Son of God was born in a stable. He was the Creator of the universe, but when He came to visit it, the only place to receive Him was among the beasts.

We can not blame the innkeeper. He was in the business for what he could make out of it. The enrollment ordered by the emperor had drawn to Bethlehem more than the modest inn could accommodate. Many of his guests were important personages. They could pay him well. No doubt he had reserved a room or two for distinguished guests who might appear later.

At this juncture two unknown persons arrive. One is a young woman. Her condition is such that they must find lodging at once. Who are they? The innkeeper does not know them. He can not feel that he has any responsibility in the matter.

And then, too, they were poor and could not pay. An opportunity, such as the enrollment afforded, to make a bit of money, might not come again to the innkeeper. It was all right to be charitable, but one owes his first duty to himself. Thus he reasoned. He would not turn them out into the fields. That would be too inhuman under the circumstances. He had a stable out back. They could have that.

Before we pronounce sentence on this innkeeper, let us be very sure we would not have treated them even worse than he did. This publican did not know who his guest was that night. We know and in spite of that fact we do not, many of us, give Him so much as shelter in a stable.

That first night here of the Son of God in the flesh was typical of what came after. Before He was two years old He was taken from Judea into Egypt to escape the wrath of Herod.

He came back and grew to manhood. His own brethren rejected Him. We find few sadder words in literature than His: "The foxes have holes and the birds of the air have nests; but the Son of Man hath not where to lay his head."

He went into the synagogue near which He had grown up and spoke to the people. His own people. They rushed upon Him and cast Him out of the city. There was no room for Him there.

Jerusalem, where for centuries prophets had told of His coming, had no place for Him. At the end of His brief ministry He wept over the city, saying: "O Jerusalem, Jerusalem, how often would I have gathered my children together, even as a hen gathereth her chickens under her wings, and ye would not!"

These words spoken of the Advent are sadly true today. If an unwelcome guest comes to a hotel the management does not drive him out. It does not tell him even that he is not wanted.

No, it smiles and treats him with distinguished courtesy, and then, with politeness, informs him that every room is taken.

The polite world in which we live does not scorn or abuse Christ. No, it treats Him with every consideration. It speaks of Him as the greatest soul who ever passed this way. It goes into raptures over what the world would be if His teachings were translated into life. And then it tells him there is no room.

He has been crowded out of our thinking and conversation. This is the Christmas Season. Everywhere is peace and good will, glad hearts and smiling faces, because of the Christ Child who was born long ago. It is because of Him that we have a Christmas Day. It is because of Him the earth is suffused with joy. And yet you can mingle all day with the throng and His name is never mentioned. In our hurrying days of preparation for His birthday—what a strange paradox—there is no room for Him.

More than this, we have crowded Him out of our homes. Go into the average Christian home. What will you find there? You will find secular books, history, travel, fiction, everything but religion. You will see secular papers and magazines. You will see secular pictures on the walls. Listen to the conversation at the table and the fireside. It is society and politics and finance and gossip. There is nothing there that even remotely suggests the thought of a religious faith.

For Christ, in many homes, there is "no room in the nursery; for the children are not taught to pray; no room in the dining hall, for no blessing is asked over the food; no room in the sleeping quarters. His presence is not invoked as they lie down to sleep." At most as was true in Bethlehem nineteen hundred years ago, He is assigned to a shabby place in the back where He is not seen.

And we have permitted Him to be crowded out of our plans and purposes. When we budget our time and our money so many considerations call for recognition that no place is left for Him.

Once the church of which I was pastor was in financial difficulties. One disaster after another had come upon it, and there was urgent necessity of an extra offering on the part of all who could give. I went to a well-to-do woman for help. She heard me with gracious courtesy. Her manner was sympathetic and kind, but when I had finished she told me that her expenses were so great she could do nothing. One of her friends informed me that she had just spent a large sum for jewelry. She had room for that which would satisfy her vanity and love for personal adornment, but in her scheme of life there was no room for Christ. He had been crowded out.

Go back to that night long ago. Who made up that crowd that thronged the inn from which Christ was excluded? They were farmers, and self-righteous Pharisees and Roman soldiers, a company long ago dead and forgotten. They crowded the inn while the Lord of Life was born in a stable and cradled in a manger.

Do you think if they had known who it was who had come, if they had dreamed that the hopes and fears of all the years were met there that night, that they would not have made room for Him?

"God was in Christ reconciling the world to Himself."

## WILL HAYS TALKS ABOUT COLORED FILM ACTORS AND OTHER THINGS

Los Angeles, Calif.—(By Jacob Anderson for ANP)—Will Hays, one of the most important personages in the world of moving pictures, is interested in the problems which face colored actors and actresses who are seeking careers in the films and expresses the feeling that slowly but definitely, greater opportunities are opening up for talented folk of color. The dynamic figure who serves as the czar of the movie industry chatted with me the other day, our conversation rounding about half a dozen subjects, the pictures, public opinion and housing being among them.

**Colored Architect Builds His Home**  
Housing was especially upon his mind because we were standing upon the slope of a knoll on top of which his beautiful, new country home was nearing completion. With us was Paul Williams, the famous young colored architect who is constructing it. This remarkable designer has built residences for so many celebrities in the film colony, that having a home built by Paul Williams is getting to be a hall mark of discrimination and good taste out this way.

The Hays' home is located in "Hidden Valley," one of the most beautiful spots imaginable, tucked away in the mountains about forty miles from Hollywood, where some of the greater moving picture magnates have acquired sites and are building away from the mad whirl of Hollywood. A private road which leads away from the main highway and runs past a glorious lake, leads one to this exclusive spot. I had driven out with Paul Williams, who is erecting another artistic creation which doubtless will add further to his rapidly spreading fame. Paul presented me to Mr. Hays whom I had known slightly.

Slender, wiry, intensely active in both mind and body, Mr. Hays led us from point to point, suggesting where he wanted his stables located, pointing out other improvements, tennis courts and a swimming pool which he planned for the lovely residence which he termed "a little country house." Nearby stood the colored man who was his confidential employe for many years and who had come on to California from Sullivan, Indiana, the Hays' home. Mr. Hays said this employe had practically had supervision over the rearing of his son. Just then he was preparing the cornerstone which Mr. Hays was planning to dedicate with a party the following Saturday night.

**Praises Bob Church**  
While discussing the future of the Republican Party, of which, as chairman of the Republican National Committee, he was at one time the directing genius, Mr. Hays recounted his wide acquaintance with the political problems confronting the race and his long time friendship of Robert R. (Bob) Church, of Memphis, whom he holds in high esteem and to whom he had entrusted many political assignments of an important and confidential nature. "Bob Church could always be depended upon to work for the best interests of his party and his people," Mr. Hays commented, "and Church during our long association not only never asked for a penny's expense or compensation for service but contributed himself toward support of the party's program."

**Actors Making Progress**  
"You ask about the possibilities before colored screen actors," he said, "Happily there

are gratifying indications of progress along the type of characterization which you desire. In 'Sanders of the River,' Paul Robeson represents an African chieftain. He sings superbly, and is presented as a man of integrity who dominates this big screen play from beginning to end. Perhaps you know that 'How Boat' is soon to be released with Paul Robeson in the part he played on the stage, singing 'Old Man River.'

It is expected that "Green Pastures" will be the same impressive drama on the screen that it was on the stage. The actor who plays the leading part on the stage, Charles Winter Wood, is, I understand, the first choice for the part on the screen. The second choice is reported to be Daniel Haynes, one of the outstanding Negro actors.

"In 'Imitation of Life,' Louise Beavers, who played the part of the mother, really stole the picture. The patient, understanding way of the Negro mother with her child was a lesson for everyone."

"In 'Alice Adams' we have Hattie McDaniel playing a high type of comedy. This type of comedy played by Negroes is recognized and enjoyed by the public just as white performers like Zazu Pitts and Patsy Kelly are enjoyed."

Clarence Muse has appeared in so many character parts that his face is as familiar as that of an old friend on the screen. In music many orchestras have been featured in recent years and outstanding singers among them. Ethel Waters, have found places."

**Propaganda for Negroes**  
"You know, perhaps, that the work of Tuskegee Institute has been presented on the screen in a short subject."

The fact is, of course, that in presenting entertainment pictures the screen offers a similar variety to that which is found in real life. It is fair to state that the type of characterization which you urge is definitely on the increase."

"But, Mr. Hays, you have just expressed the opinion that moving pictures are among the most important educational mediums in the world today. How can Negro Americans take advantage of this channel to mold opinion in their favor and to better acquaint the people of the nation with the worth while contributions which the race has to offer our common country," I asked.

The man whose word rules film-land paused, looked a bit thoughtful, and then replied:

"A way must be found to help the socially-minded leaders of the Negro race to use the screen in the promotion of better understanding among their people, and to improve the appreciation and understanding of America," he said. "What is needed is a continuous process of education similar to that which occupies the attention of many teachers, librarians, directors of religious education and other socially-minded civic leaders."

Paul Williams, who had been conferring with Mrs. Hays, joined me. We entered his car and I drove back to Los Angeles. I with renewed hope that though it might be a long pull before the realization of all his ambitions, the Negro actor has a friend at court.

Jesus calls us to the pain of making a worthier world, the pain of searching for God in prayer and of living so as to keep that high fellowship, the pain of sacrifice of compassion's altar. "These things have I spoken unto you that my joy might be full."

## ROSENWALD FUND SPENDS \$1,689,451

Chicago.—(By ANP.)—The Julius Rosenwald Fund has expended \$1,689,451 during the past two years, according to the biennial Review just issued by Edwin K. Embree, President of the Fund. The payments were made in carrying out educational and philanthropic programs, the chief of which are Negro welfare, rural education and medical services. Outstanding among these has been the study of Southern tenant farming.

In commenting on rural education, Mr. Embree says in the report: "During recent decades, when we were hypnotized by industrial prosperity and urban glamour, we ceased to think of the country except as a place from which to escape. Formalistic schools were as active as any of the other forces of the past half century in carrying children's attentions from the country to the city. In fact schools were a kind of sieve for separating the smart from the dull and it was an axiom of the times that the smart would quickly migrate to the cities, leaving only the dullards to make country life even more dismal and foggy than it had been before. The first and great reform in rural schools, therefore, is that education shall direct itself to the peculiar needs of country children with a view to making them happy and useful citizens of country life."

A Council on Rural Education has been organized by the Rosenwald Fund, composed of twenty leaders in education and social affairs, chiefly from the South where the rural school work is being carried out as a continuation of the Fund's long interest in Negro schools. The present program, however, is not restricted to Negroes, but concerns the whole school systems of rural areas.

Important activities of the Fund and the sums spent on them during the past two years are: Negro education (including schools, colleges, and fellowships) \$330,000; Negro health, \$95,000; race relations and social studies, \$200,000; general education, \$120,000; literary extension, \$100,000; medical services, \$190,000.

## BUTLER MEMORIAL PRESBYTERIAN CHURCH, SAVANNAH, GA.

By Willie N. Gore

National Education Week was observed at Butler Memorial church the week beginning November 18th. Our pastor, Rev. C. H. Richmond, discussed and explained the true value of education, taking his text from the 13th verse of the 16th chapter of Matthew. The topic was "Helpful Trend of Education Toward Religion."

Mr. Richmond pointed out how necessary it is to prepare ourselves for instruction to others, which is the duty of a Christian. The thought of the sermon was expressed in the Young People's Christian Endeavor Society, and since the pastors arrival is rapidly developing.

Among the recent speakers at our church was President B. F. Hubert, of the Georgia State College. In part Mr. Hubert said: We must appreciate the co-operative efforts of other units. He emphasized the fact of being grateful for things that are given us which we do not consider enough to make them beneficial.

Mr. Hubert advised Negroes to become more business-minded and create opportunities for those who have fitted themselves by hard work and thorough training. On the program with Mr. Hubert was Mr. Washington, who rendered a solo which was enjoyed by all.

deducted the week beginning November 20th by Evangelist Earl Bishop. Mr. Bishop's soul-stirring sermons were witnessed by many members and friends. Several from the white Presbyterian churches attended. A goodly number of solos and accompaniments by different groups gave an inspiring and Christian atmosphere to the services.

With certain repairs completed, we are faithfully working and nicely succeeding in installing steam heat.

## OKLAHOMA LEGISLATURE VOICES SCHOLARSHIPS

Oklahoma City, Okla., Dec. 13.—A bill providing for the payment of a maximum of \$200 per school year to colored students in the State of Oklahoma, who are not able to secure college and graduate courses in the schools provided by the State, has been passed by the Oklahoma Legislature. Oklahoma, by this action, joins Maryland, West Virginia and Missouri in providing out of State tuition. A preliminary examination of the Oklahoma law seems to indicate that it is the most generous of the four. The Maryland law has been called very inadequate; the Missouri law is better than nothing, but provides little more than assistance; the West Virginia law is the oldest one of the four and has been functioning fairly well, although its provisions are not absolutely adequate.

## TRINITY PRESBYTERIAN CHURCH, MAYESVILLE, S. C.

Although the weather was somewhat inclement a very appreciative audience came out Sunday morning, December 1. On this occasion our pastor, Rev. H. McFadden, spoke from the text Ephesians 4:1. His theme was "Calling and Conduct." The speaker spoke of the calling and the obligation and how the obligations of a Christian calling are to be satisfied. This was a very rich message, and it was an enjoyable day well spent in the service of the King.

Mrs. McFadden gathered her little missionary band together after the services and posted them of their duties.

On December 6th Mr. J. T. Jones was with us and organized a Teacher Training class. We appreciate the presence of Mr. Jones at all times for we know that he is the right man in the right place.

The message brought to us on Sunday morning, December 15th, was based on Matthew 7:12. The pastor spoke about the Golden Rule. Everybody was so well pleased with the message and felt so happy that they are saying that he always gives us food for thought, but this was his best.

Mrs. S. S. Rice, of the Mayesville Institute, and others of the various churches worshipped with us.

C. S. HAMPTON.

## SOUTHERN METHODIST STUDENTS JOIN N. A. A. C. P.

Dallas, Tex., Dec. 13.—Sixteen students and members of the faculty of Southern Methodist University, of this city, attended a mass meeting of the Dallas N. A. A. C. P. branch here recently which was addressed by Dean William Pickens, of New York, director of branches for the Association, and all sixteen joined the Dallas branch. Dean Pickens was invited to address the students at Southern Methodist University, and he also addressed the students in the Southwest Social Institute. The tour of the Southwest by Dean Pickens and Roscoe Dunjee has resulted in a number of white people in Oklahoma and Texas joining branches of the Association.