

# Arkansas Methodist

*Serving One Hundred and Sixty Thousand Methodists in Arkansas*

"The World is My Parish" — John Wesley

"Go ye into all the world—"

VOL. LXV

LITTLE ROCK, ARKANSAS, FEBRUARY 14, 1947

16:15

No. 7

## Christianity's Hour Of Opportunity In Japan

SHAKESPEARE writes of a "tide in the affairs of men which taken at the flood leads on to fortune." There is a "tide" now in the religious affairs of Japan which should have the attention of the Christian world. The age-old religion of Shintoism, in Japan, is dying and is leaving a temporary vacuum in the religious life of the Japanese people that Christianity can beautifully and effectively fill, if the Christian world will but move with sincerity, wisdom and unity and will do it now.

The opportunity for Christianity in Japan is all but overwhelming in its magnitude. We may be sure that such a situation will not continue long. The Japanese people have, in the past, leaned too heavily on their religion for motivation and inspiration to exist long in their present deplorable condition without attempting to find relief in some form of religion. If, in this hour of desperation, they turn to some other religion than Christianity our unprecedented opportunity will have passed and the evangelization of Japan will be as difficult in the future as it has been in the past. It is quite probable that it would be even more difficult.

In the endeavor to bring Christ and the Christian way of life to Japan, Christianity should move, not only with speed, it should move with unity. The Japanese people at least had the advantage of religious unity in Shintoism. They will be confused and unimpressed by a denominational approach of Christianity. If Christianity is to be able to capitalize on this opportunity of a era, to evangelize Japan, it must rise above sectarian denominationalism.

The missionary agencies of our various Protestant denominations should work out a unified program and a unified approach in this day of opportunity in Japan. This is a crucial hour, not only in Japan, but in the history of Protestantism. If we are so lacking in vital religion and Christian statesmanship that Protestantism fails to unite for the evangelization of Japan, we will have written a sad commentary on our future missionary endeavors. Such a course would be evidence also that we have learned little of missionary strategy despite the terrible experiences of the late war. Missionary leaders in our evangelical churches, at the earliest moment possible, should begin a united, persistent effort to win the whole of Japan for Christ.

## Gamblers Again Under Fire In Hot Springs

ATTORNEY GENERAL GUY WILLIAMS won his case in court last week and Chancellor Sam W. Garratt granted an injunction which is supposed to end open violation of the gambling laws in Hot Springs.

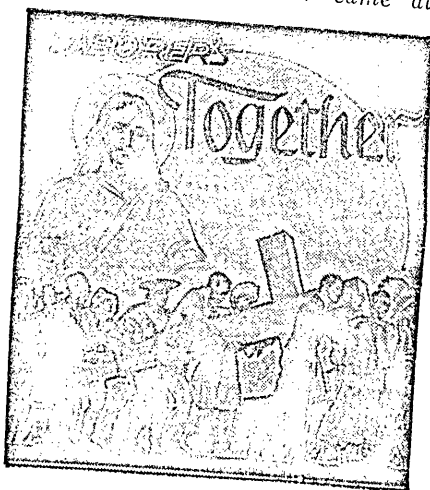
It is difficult for one, not versed in the finer technical points of law, to understand just how it is possible for a lawless situation to continue indefinitely in any section of our state, when officials generally know of such violations, and seemingly are trying to prevent it.

We will know later just how effective this latest move will be in curbing open gambling in Hot Springs. It is quite likely that there will be some changes in firm names and possibly some changes in locations but it will be something new under the sun if the gamblers of Hot Springs get out of business without further trouble.

## We Observe Brotherhood Week

LAST Sunday, throughout Methodism, we observed "Race Relations Day." Now the week of February 17-24 is to be observed across the nation as "Brotherhood Week." Despite the fact that they are two separate items on the church calendar, it is difficult to determine just what the difference in program and approach would be in a sincere observance of Race Relations Day and Brotherhood Week. A right relationship between the races is a practice of brotherhood and the practice of real brotherhood includes proper race relations.

It is quite doubtful whether "Brotherhood Week" ever came at a



more opportune time in America than it does this year. There are forces at work in the industrial life of our nation that are the very antithesis of brotherhood. Every one knows that, if capital and labor were to approach their differences in the spirit of brotherhood, these differences would vanish like magic. A practice of the Golden Rule would do more to settle the differences between management and labor than anything Congress or fact-finding boards can do. This business of brotherhood had better not be limited by national boundaries. The United Nations Organization is moving from one crisis to another and no one can prophesy what the next day may bring. A lack of the practice of world brotherhood is the real source of trouble in the United Nations Organization. Fear and suspicion and greed have too largely crowded out the will to live together as a family of nations in the spirit of brotherhood.

The need for the practice of brotherhood is not confined to national and international problems. That spirit is needed every day in the life of every normal individual as he goes about the business of living. There is scarcely a problem in daily living that a spirit of brotherhood would not solve. Let us take seriously the observance of "Brotherhood Week" this year. We can be sure, if we will, that the spirit of brotherhood is dominant, at least in our own lives.

## New Subscriptions Entered And Renewals Marked Up

WITH the close of the week, last Saturday, all new subscriptions to the Arkansas Methodist had been entered on our mailing list and all renewals marked up. Anyone familiar with the work involved in writing or rewriting a mailing list of eighteen thousand subscribers will know something of the pressure under which those in charge of our mailing list have worked since reports of the Campaign began to reach our office.

Nevertheless the work is done and we believe that our staff has done an unusually good job of it this year. In such an undertaking it would be a miracle if there were no mistakes. We want our pastors and other subscribers to know that we are always glad to make corrections if they will but notify us.

Everyone who has subscribed for the Arkansas Methodist during the Circulation Campaign or has renewed his subscription, should receive a paper this week with a 1947 expiration date on the address label. If any new subscriber does not receive a paper or any renewal has not been advanced, there is a mistake on our mailing list which we are anxious to correct.

## Personal Evangelism

WHEN we discuss the matter of winning people to the Christian life, there are some who immediately say, "I like the old time way of doing it." By that statement they are saying that they like the mass revival method of reaching people religiously.

Mass evangelism has been and is a great power for good and multiplied millions have been won to Christ in revival meetings. However, we should all realize that personal evangelism, as a method of winning converts to Christianity, is older than the "old time way," which many of us love. Jesus depended almost entirely on personal evangelism in winning His followers. In practically every instance, where the Record describes the method He used, it was personal evangelism.

Even in mass evangelism, and especially so today, personal evangelism is essential to the success of the work. An appeal direct from the pulpit, unsupported by personal evangelism, brings very meager results.

We are rediscovering, in these days, the value of "visiting from house to house," as we all promised to do on entering the Annual Conference in full connection. We are rediscovering the effectiveness of personal contact and a personal appeal face to face with those we would win for Christ. This is not the easy way for the worker. It requires a personal interest in people, religious courage and a sincere consecration of life to sit down face to face with people and attempt to win them to the Christian life. Sham and pretense may seem to be sufficient in some circumstances, but a worker will soon discover that they are woefully insufficient for the work of personal evangelism.

While personal evangelism is not the easiest way for the worker, it is the most rewarding way. It reveals our weaknesses to ourselves and it reveals also the power there is in a heart to heart appeal for Christ, when earnestly presented. Wherever it is more effective, the appeal should be made through mass evangelism but we should know by now that we cannot depend on that method of evangelism as much now as we have done in former years.

# Lengthening Shadows -- Andrew Hunter, D.D.

By MRS. F. M. WILLIAMS

(This is the concluding installment of this biography of Dr. Hunter which was written at the request of the Arkansas Historical Association for publication in the Arkansas Historical Quarterly Magazine.)

IN appearance Dr. Hunter was of such commanding strength one could not forget him, quite Irish in broad prominent features with the unusual style of beard under the chin on a line with the throat, leaving the face entirely free of beard. His eyes were large and soulful, his voice mellow and vibrant, his sympathy warm and tender and his face irradiated the effulgence of spiritual glow.

In Little Rock First Church bulletin, Bishop William C. Martin, then pastor, says, "He was one of God's master builders and the contribution which he made to the civic and religious life of Arkansas has put the state under a debt of gratitude which it can but poorly repay."

At Dr. Hunter's last public service, April 27, 1902, the dedication of Winfield Memorial Church, he said, "Your officers of the law depend upon the moral and religious sentiment that is behind your police and your officers of the law, and your representatives would not amount to a snap of the finger if it were not for this moral and religious influence that these officers have behind them, knowing that they will be sustained in what they are doing, and wherever there is want of moral sentiment to come up squarely and assure the officer of the law that he will be sustained."

Someone said, "The world is better for his having lived in it and no man can truthfully say that he was wronged by him or through his instrumentality."

The Hot Springs Daily News edited by J. L. Wadley says, "If the News were asked to name the grandest character who figures in Arkansas history, it would not mention the names of Yell, Hindman, Churchill or others who have won military fame; it would not suggest the name of Pike or a Harrell, a Hempstead or a Shinn, who have shone as literary stars and authors. It would not name John Taylor Arrington who flashed for a time like meteors upon the horizon of our legal firmament, nor yet the name of Garland or a Rose whose luster will ever remain brilliant and unfading as first stars in that constellation, not politicians nor from the ranks of journalism, but it would mention the name of a plain man, a godly man, a humble citizen, an itinerant Methodist preacher — Andrew Hunter." Thus it seems that he "chose that good part which shall not be taken away."

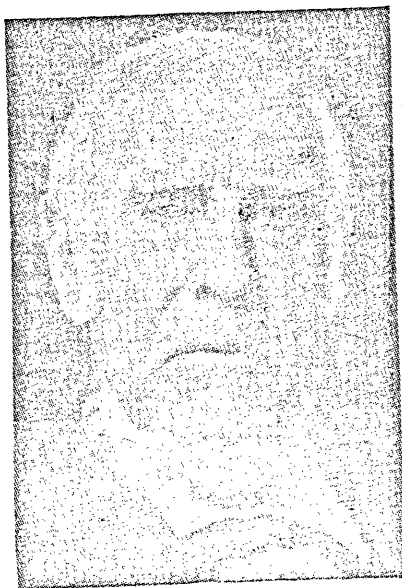
Summing up the characteristics of goodness of such a man we find his words: "I attribute my success in life to the life and teaching of my mother." What a challenge to the present day mother!

His record of 66 years of preaching, when at each conference his name was called the report was "nothing against him" gives testimony to the teachings of so noble a mother to so noble a son.

Indicative of his natural religious fervor the first article in his scrapbook is "Prayer" com-

posed entirely of expressions in the Bible. Many prayers are said today. Many prayers are uttered from troubled hearts, many are written for private devotions, for leaders of nations, for men and women in the service of their country, but this seems the perfect prayer, of adoration, thankfulness, praise and petition representing the fundamental characteristics of the great man, the great Christian, Dr. Andrew Hunter.

But however great, however good one may be, the time comes when mortal man lays down this robe of flesh and puts on the garment of immortality so the great, good Dr. Hunter fell on sleep at 4:30 a. m., June 3, 1902, at the home of his son, Andrew, in Little Rock and entered into rest. The passing of so great a man drew



DR. ANDREW HUNTER

sympathetic interest from many people from many places. The funeral service held at First Methodist Church, Little Rock, was attended by friends from many surrounding towns, all the Methodist preachers of the city taking some part in the service, especially Rev. W. E. Thompson, Dr. J. E. Godbey, Dr. James Thomas, Rev. W. A. Steele and Rev. J. R. Cason. Miss Amanda Dye sang "Home of the Soul."

Bishop E. E. Hoss, then brilliant editor of the Nashville (Tenn.) Christian Advocate, preached the funeral sermon using Acts 12:24 as a text: "For he was a good man and full of the Holy Spirit and of faith." Among many beautiful and expressive tributes to Dr. Hunter are these words: "He is not dead. Somewhere God has set him to new and higher tasks. Meanwhile he has left a track of light behind him, even as the declining sun, transforming and glorifying the landscape with a final splendor." It was said also that some of his friends might meet him at the golden gate with these jocular words: "Andrew, at 89, aren't you long overdue in heaven?"

Other great men from all professions at-

tested their love and appreciation in being bearers of this sacred body and were: Judge W. C. Ratcliffe, Col. John G. Fletcher, George E. Dodge, D. G. Fones, S. N. Marshall, George Thornburgh, John M. Moore and Dr. John B. Bond at Oakland Memorial garden of the dead and laid the worn body down to rest in the arms of Mother Earth under a cover of beautiful flowers, while the spirit of him serves in the Church Triumphant.

May we hear his words written late in life: "There is a divinity that shapes our lives. God cares for the sparrows and we are of more value than many sparrows. The longer I live the more I believe in special providence. It was not in my plans to come South. . . God moves in mysterious ways carrying on his designs for his own glory. . . more than a half a century has passed away since I reported to Peter McGowan and here I am still, the companions of my earlier ministry all gone, and I, like some lone tree of the forest with its companions all swept away by the breath of the storm, am still standing, a monument to God's mercy. I crave no monument for my grave. I trust that my life will be my monument in the hearts I have tried to serve."

Shall we not proclaim Andrew Hunter still alive in the hearts of the people whom he loved and served, the people of Arkansas. Long live the spirit of Andrew Hunter!

What a monument! What a heritage to his children, Florence (Mrs. W. P. Field), Andrew J. and William P., and to countless followers in his train.

The spirit of him even lingers about the old homestead on the highway which has been reclaimed in its original lines and is now a mecca for those who have heard of him and glimpse the homelife in the furnishings and the antiques and traditions that clothe the place with hallowed associations.

Has not this man been "a hiding place from the wind (of adversity), a covert from the tempest (of dissension), as rivers of water in a dry place (of spiritual indifference), as a shadow of a great rock in a weary land (a world in need of Christ)."

The more brilliant the sun, the clearer the outline of the shadow and in the delineation of this lengthening shadow of a great character, we realize that the radiant glow of the light of his life casts its shadows in such pureness and clarity that we observe the things that made the lengthening shadow of Dr. Andrew Hunter, "The Grand Old Man of Arkansas."

"If shadows were denied us,  
O how soon  
The sun would parch  
The loveliest buds of June.

While in the shadows of the sky,  
Our eyes would seek in vain  
Earth's loveliest boon,  
The beauty of the stars and noon."

The End.

## HIROSAKI CHURCH CELEBRATES

By Richard T. Baker  
Staff Correspondent of World Outlook  
Hirosnima, Japan

One of Methodism's most historic churches here in Hirosaki, Japan—an institution which has nurtured and sent out into full-time Christian service over 120 men and women—celebrated its sixtieth anniversary recently. The Hirosaki church challenges any other church in Methodism to match its record of producing full-time Christian workers.

The celebration featured an evangelistic service, with one of the church's own products as the speaker, and Methodist Chaplain Judd H. Jones of the U. S. Army attending. Originally the church intended to celebrate its anniversary last spring with Dr. Toyohiko Kagawa as the preacher. But all this was banned, and the

birthday observance did not come off until November.

The Hirosaki church was founded in 1875 by Yoichi Honda, who had been converted and baptized earlier by non-denominational missionaries in Yokohama. Mr. Honda later became the first president of Aoyama Gakuin in Tokyo and the first native-born bishop of any church in the Orient. Bishop Honda was in the Methodist episcopacy. From these beginnings sixty years ago 120 Christian workers—an average of two per year—have gone out from its halls.

Dr. Yoshimune Abe, president of Aoyama Gakuin, for a short time a bishop of the Japan Methodist Church, and lately a Christian representative to Chinese Christians, reported to be living in Shanghai, is another of the fruits of Hirosaki Methodism.

The story of Hirosaki Methodism can scarce-

ly be told without the name of Yamaka. The day before the church's sixtieth birthday, the entire congregation met to celebrate the eighty-eighth anniversary of the Rev. Motojiro Yamaka, for thirty-five years pastor of the church, now retired, but active in kindergarten and other church work around Hirosaki. Still in good health and still united with his wife, 78 years old, Mr. Yamaka on November 2 saw over a hundred of his friends turn out to wish him well.

One of Yamaka's sons, the Rev. Shiroshi Yamaka, is chaplain of Hirosaki Girl's School. Another, the Rev. Yuzuru Yamaba, is a Methodist pastor in Los Angeles. Another, the Rev. Churo Furuta (who took his wife's name), is a teacher at Aoyama Gakuin. Of old Yamaka's other sons, one is in China, another in Borneo, another in Australia, another in Tokyo. Two daughters are in America.

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## MUST THE CHURCH CLOSE ITS DOORS?

The newspapers of Chicago have given considerable space in recent months to instances of children who have been neglected by drinking mothers, and there is a disposition in some quarters to assume that it is a problem peculiar to the great population centers. This is not true; it is a problem everywhere.

The pastor of the Methodist Church in a Midwestern city of 6,000 people was called over the phone by a physician, a member of his official board, and asked to be present in the doctor's office at a certain hour that afternoon. At the appointed time the physician seated his preacher at a window with instructions to watch the tavern across the street.

At the moment the minister took up his station there were two or three baby buggies parked on the sidewalk outside the tavern, and in the course of the next twenty minutes the number grew to ten. The tavern was the meeting-place for a group of mothers of the town, and for the hour or more that they spent there drinking, the babies slept or cried in their carriages outside on the street.

The story would not be completed without adding, to our humiliation, that the pastor was waited upon by two members of his official board sometime later and warned that he was "ruining the church" with his attacks on the saloons of the community.

Something tragic has happened in any community when the Methodist preacher and the Methodist people have been silent, or silenced, on the liquor problem. If the Church is not fighting the liquor business it might as well close its own doors!—Christian Advocate.

## PRAYER FOR THE PEACEMAKERS

Eternal Spirit, amid the tensions of these terrific days, we seek in Thy presence a saving experience of inner quiet and certainty. We are tossed and agitated in a troubled world, our ears are filled with the world's din, and our spirits grow weary in a violent generation. We need Thee as a strong foundation that storms cannot shake, as a deep well that droughts cannot exhaust, as an inner citadel that no foe can seize.

We come with intercession, not from lips alone but from spirits, in deep anxiety concerning the world our children will inherit from our hands. For our Nation, its leaders in these dread times, its multitudes of youth who serve its cause upon the sea and in the air and on battlefields around the world, we lift our hearts.

For all who are responsible partners in shaping the policies and in directing the designs of a powerful nation whose leadership can make or break hopes of a better world, we pray. May we be ministers of abiding peace, true servants of the common good, and forerunners of Thy kingdom's coming. We ask it in the dear Redeemer's name. Amen.—Dr. Frederick Brown Harris, Chaplain, U. S. Senate.

## DIFFERENT PRAYERS

*Three doors there are in the temple  
Where men go up to pray,  
And they that wait at the outer gate  
May enter by either way.*

*There are some that pray by asking;  
They lie on the Master's breast,  
And shunning the strife of the lower life,  
They utter their cry for rest.*

*There are some that pray by seeking;  
They doubt where their reason fails;  
But their mind's despair is the ancient prayer  
To touch the print of the nails.*

*There are some that pray by knocking;  
They put their strength to the wheel  
For they have not time for thoughts sublime;  
They can only act what they feel.*

*Father, give each his answer,  
Each in his kindred way;  
Adapt thy light to his form of night  
And grant him his needed day.*

—William Watson

From Poems With Power To Strengthen the Soul.

## OUR RESPONSIBILITY

By Chaplain Roy I. Bagley

In the book of Esther there is the thrilling story of how the courage of a young woman, Esther, saved her people from much persecution and suffering. The challenging question of her uncle, Mordicai, "Who knows whether you have not come to the kingdom for such a time as this?" stirred Esther to risk her life for the deliverance of her people.

Every era holds grave responsibilities for every person. The day in which you and I live is not an exception. In fact some periods are fraught with greater peril than others. Evidence points to such a dangerous period now. This is a time when men must think sanely and courageously stand by their highest conviction.

It is not a difficult matter to point to trends in our national life which point to stormy weather. Our social, economic and domestic life is out of step. Crime and irreligion is seen on the front pages of our newspapers. Homes are being broken as if the solemn vows of matrimony were not sacred. Labor and management continue to struggle and seem to miss the point of co-operation.

In spite of all the evidence that the pessimist might offer there is still the challenge for great living. It calls for personal integrity on the part of each individual. The point of emphasis is in what it does within a man. Some will look about and say, "Who will show us any good?" Others under the same circumstances will see an unparalleled opportunity for noble action.

Such a time as this forces us back upon the fundamentals of living. We call in question the principles we as individuals live by and the principles that guide our society. Some will be found totally inadequate and some we discarded as

worn out and obsolete will be found essential. It is a time for every man to re-think the foundations upon which we are building our lives.

Your battle now will be in the secrets of your own heart. To be content with anything less than your best effort is to fail. To become disillusioned and declare the worthwhile things are but mirages is to take the escape hatch of cowardice. On the other hand, to stand for the highest morality and live by the great spiritual ideals of the ages is answering the challenge of the crisis as men are meant to.

The hard realistic facts of life are faced in the religious faith of a man's life. Religion is not an escape from reality, but facing life realistically and courageously. No man reads the Bible without admiring the men of years ago who faced their day with confidence.

These are great days to be alive. Days that challenge each one to make his contribution to a world that needs men of faith and courage to rebuild according to those eternal principles of God.—In The Islander.

## PERKINS SCHOOL OF THEOLOGY ANNOUNCES SCHOLARSHIPS

Twelve new endowed scholarships ranging from \$7,500 to \$10,000 each were announced this week by Southern Methodist University's Perkins School of Theology (Dallas, Texas). In addition, the school reported eleven other annual scholarships from churches and individuals ranging in value from \$300 to \$600. Recent gifts totaling \$12,800 for various projects were also received, in addition to the \$10,000 lecture foundation already announced. — Campus News, Board of Education.

## CENTER OF ALL

A Canadian visitor was enjoying Niagara Falls. He was being shown through the powerhouses by a friend and the guide. He was told how the water was harnessed, directed, and utilized to furnish light and power for homes and factories.

At last they took him into a large room where there were several strange looking machines. There wasn't a person to be seen at work and there was scarcely a sound to be heard.

"This is the Still Room," explained the guide as they walked along. "Nothing much doing here," said the visitor, rather scornfully.

The guide smiled at his ignorance, and answered, "Why this is the center of the whole thing. The whole process hinges on what is done here. It is the most important place in this entire building."

The visitor went away musing. The Still Room—the center of all—everything hinges on what is done here!

Is it not so in our lives, too? If we are going to have power in our lives, as God meant we should have, we must have a Still Room—a time and a place to be alone and quiet.—War Cry, London.

## LOOK UP

A man filling out a paper of personal data, opposite the question, "Religion?" wrote one word, "Confusion." It recalls a bewildered man in a midwest city who said to a passerby, "This street is marked 'Walnut' on one side and 'Elm' on the other—which is it?" "Neither," said the citizen. "You are looking down at the iron plates bridging the gutters, that have street names on them. Some of these plates got broken, and the city, not wishing to have new plates cast, used any they had on hand. The street names are now given correctly on the corner posts. Look up instead of down and your confusion will be ended."

Teach confused souls on the highways of life to turn from jangling opinions of men to the certain Word of God. Then will they become "wise unto salvation."—Evangelical Messenger.

## HOW READEST THOU?

A young woman, asked by a friend to explain what is meant by devotional reading of the Bible, answered as follows:

"Yesterday morning, I received a letter from the one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to the one who wrote it."

"To read the Bible with the same motive is to read it devotionally, and to the one who reads in that spirit it is indeed a Love Letter."—United Presbyterian.

He who never works never makes a mistake.—Ex.



# The Arkansas Methodist

PUBLISHED EVERY THURSDAY  
Except the Weeks of July 4 and December 25

SUBSCRIPTION PRICE, \$1.25 PER ANNUM  
Retired Ministers and Wives of Deceased Ministers  
Complimentary

Office of Publication 1129 Donaghey Building  
LITTLE ROCK, ARKANSAS

E. T. WAYLAND.....Editor and Business Manager  
ANNIE WINBURNE.....Assistant Editor

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

OWNED, MANAGED AND PUBLISHED BY THE  
METHODIST CHURCH IN ARKANSAS

## COMMISSIONERS

Little Rock Conference—J. S. M. Cannon, O. D. Campbell,  
J. L. Hoover, O. C. Landers, C. M. Reeves, Aubrey  
Walton, Burney Wilson.  
North Arkansas Conference—Martin B'erbaum, R. L.  
McLester, H. M. Lewis, C. D. Metcalf, J. G. Moore,  
A. D. Stewart, S. P. Brownlee, Jr.

Entered as second-class matter, January 31, 1908,  
at the Post Office at Little Rock, Ark., under the Act  
of Congress of March 3, 1879. Acceptance for mailing  
at special rate of postage provided for in section 1103,  
Act of October 3, 1917, authorized September 12, 1918.



## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### THE REVIVAL WE NEED—No. 1

Some weeks ago, seeking to promote the campaign of evangelism, I wrote three articles on "The Revival We Need", in which I dealt with "The Re-Discovery of the Word of God", "A Return to the House of God", and "A Re-Evaluation of God's Holy Day." I wish now, in this and the following articles, to deal with the ethical implications of the subject.

First, I wish to emphasize the need of a revival of *genuine repentance*. Sometime ago, here in Oklahoma, the Choctaw Indians announced a two-day meeting within the bounds of their nation, to be held in a very simple and primitive style. They were seeking to get back to the habits and customs that characterized their people when they first came to this country many years ago at the end of their long "Trail of Tears."

I have no disposition to "go back" anywhere. We can't go back. We must go forward, but at the same time we must take some things of priceless value along with us. Some old things are always new, while some would-be new things are hopelessly out of date.

As a people, we need a *revival of true repentance*. To initiate such a revival, we should repent of our *own* sins. That is as old as the hills and as new as the morning. Repentance has always been necessary and will be as long as there is a human being in the flesh. To repent of our sins, we must first of all confess them. We can't repent of anything we refuse to acknowledge. The time has come in the history of the world when mature people actually deny that they have any sins for which to repent. Some have even indicated that they don't know what we mean by *sin*. For that *innocent* class I have no message.

Isaiah, David and St. Paul in similar, if not identical language, cried out, "I, the chief of sinners am, but Jesus died for me." Through all the centuries the saintliest people have been the first to confess their sins and shortcomings.

To begin with, then, we should confess our personal sins and sincerely repent of them. It is bitter, but wholesome, to cry out before God, "I have sinned." When we catch up on our personal sins, we are still involved in a great

## NEWS AND NOTES ABOUT FACTS AND FOLKS

BORN to Rev. and Mrs. Robert McCammon of Wilmot, on January 31, a daughter. Brother McCammon is our pastor at Wilmot.

CHAPLAIN ROLAND E. DARROW filled the pulpit at the First Methodist Church, Stuttgart, on Sunday morning, February 3.

REV. J. S. UPTON of Hendrix College is doing the preaching in a Youth Revival which is being held in First Church, Batesville, February 10-17.

REV. AND MRS. HAROLD SPENCE announce the birth of a daughter, Janice, on February 5, at Pecatonica, Ill. Brother Spence is attending Garrett School of Theology.

REV. H. O. BOLIN, pastor of Grand Avenue Church, Stuttgart, is assisting Rev. C. R. Andrews in a meeting at Roe. Brother Bolin is also teaching a class in Evangelism in connection with the revival.

ANNOUNCEMENT is made of a series of revival services which will be held at the Gurdon Methodist Church April 24 through May 5 with Rev. Virgil D. Keeley, pastor of Carr Memorial Church, Pine Bluff, doing the preaching. Rev. Stanley T. Baugh is pastor.

REV. R. E. CONNELL, district superintendent of the Paragould District, and Rev. Alfred Knox, pastor at Tuckerman, called Friday at the Methodist office on their way home from Dallas where they attended Ministers' Week at Southern Methodist University.

J. S. M. CANNON, superintendent of the Methodist Home for Children, attended the annual meeting of the National Association of Methodist Hospitals and Homes in Chicago on February 6 and 7. Presiding officers were Hubert Johnson of Waco, Texas, president of the Association of Hospitals and Homes and Bishop Raymond J. Wade of Detroit, Mich., president of the Board of Hospitals and Homes.

CAPITOL VIEW CHURCH, Little Rock, Rev. C. A. C. Carraway, pastor, is planning to build an auditorium on the vacant lot at the southeast corner of Pulaski and Third Streets and the present plant will be used as an educational and recreational building. The following building committee has been appointed: Walter Needham, Harold A. Pless, Arthur W. Reed, Herbert R. Coffman, W. E. Tyer, G. Oliver Harper, Will Ed Rice, George D. Ellis and J. D. Littlejohn.

MISS JULIA REID, deaconess of the Methodist Church and former missionary to Cuba, was the speaker at the Sunday evening hour at Hawley Memorial Church, Pine Bluff, on February 3. Miss Reid is now serving under the Woman's Division of Christian Service at the Methodist Wesley House in San Antonio, Texas. On sabbatical leave this year, she is studying at the University of Houston but expects to return to her work in San Antonio next September.

OUR attention has been called to the fact our report of the Circulation Campaign shows First Church, Batesville, as having reached its quota. The report should have indicated that First Church doubled its quota of ninety eight, and more, with a total of two hundred and thirty-nine subscriptions. This is the largest list of subscribers that we have received from any charge in the state. Batesville First Church also

number of national and social sins. We are more or less involved in everything that goes on around us. We have a responsibility for our community and our generation.

As a scriptural foundation for this revival of repentance, I would suggest II Chronicles—7:14,

"If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

has one hundred forty-eight subscribers to the Christian Advocate. Rev. H. L. Wade is pastor.

MISS PEARLE McCAIN, missionary to China, who returned to the United States in 1942 and has been doing special work at Union Theological Seminary and Columbia University in New York City, is now in Arkansas and will visit her sister, Mrs. C. U. Culbertson of North Little Rock this week. She will be guest speaker at the Annual Conference of the Woman's Society of Christian Service of the North Arkansas Conference which meets in Harrison, March 26-28. Miss McCain will return to China in April to resume her work there.

REV. JOSEPH PAUL BARTAK, D. D., superintendent of the Methodist Church in Czechoslovakia, is now back in Prague where he will help rebuild the evangelical movement in that land. It will be his first visit to Czechoslovakia since May 1942 when he left on the diplomatic ship "Drottingholm" as an exchange prisoner from the Germans. An American citizen, he was interned as an enemy alien by the Gestapo when war was declared. For a period he was prisoner in Prague, then at Laufen Camp near the Austrian border of Germany. For the past three years he has been preaching and lecturing throughout the United States on behalf of the churches in Czechoslovakia.

BISHOP JAMES C. BAKER, of Los Angeles, brings back this story from his recent visit to Japan: One of the first members of the occupation forces to enter Tokyo was a young GI who was an active Baptist layman from Chicago. On his first Sunday in the city he saw a church steeple still standing among the wreckage of the neighborhood—one of the nine Protestant churches left of 157 that stood in pre-war days. Entering the church, he found a group of Japanese Christians conferring in one corner. From one who spoke English he learned they were discussing the rebuilding of the Christian church throughout Japan. "No one has sent me but the Holy Spirit," said the GI, "but I bring you greetings in the name of American Protestant Christianity."

THE Council of Bishops of the Methodist Church recently told the President and the Congress: "We believe that universal military conscription in times of peace is a denial of the spirit of the Atlantic Charter, a betrayal of our historic democratic tradition, a possible step toward bureaucratic fascism by setting up a powerful military caste, a threat to the moral life of our youth subjected in a crucial year to an extended period of unwelcome futility and character disintegration." The bishops also "call upon the Congress to give to the world a decisive demonstration of faith in the possibility of achieving a world unity resting upon goodwill and mutual respect rather than upon force and material power."

### \$15,000 GIFT TO HENDRIX COLLEGE

An announcement of a gift of \$15,000 to Hendrix College by Colonel and Mrs. Graham R. Hall of Little Rock, through the First Methodist Church was made by the pastor, Rev. Aubrey G. Walton at the morning service on Sunday, February 10.

Half of the gift is in memory of Walter Graham Hall and Emily Roots Hall, parents of Colonel Hall, and half is in honor of Bishop H. A. Boaz and Caroline O. Boaz of Dallas, Texas, parents of Mrs. Hall.

In making the gift, Colonel and Mrs. Hall wrote: "We make this gift because it is our conviction, after careful study, that Hendrix College is making a superior contribution to education in Arkansas, education that blends scholastic instruction and character development in a manner designed to inculcate the principles of intelligent, aggressive Christian life."

The Hall gift will apply on the \$1,000,000 campaign for Hendrix College which will be launched in the fall.

# Prejudice - - Prelude To War

By GASTON FOOTE

UNDOUBTEDLY the heart of Christianity is in the golden rule. "Thou shalt love the Lord thy God . . . Thou shalt love thy neighbor as thyself." The cardinal teachings of Jesus were the Fatherhood of God, the brotherhood of man and the sacred dignity of personality. One would therefore suppose that Christian organizations, after two thousand years, would make these teachings the foundations of their practices. Yet the whole history of the church reveals the struggle within its own membership on these central questions concerning the brotherhood of man. Evidently multitudes have embraced Christianity without accepting her cardinal doctrines.

Persistent refusal to accept the doctrine of the brotherhood of man reveals the deep-seated nature of our prejudices. For all abiding prejudices have their rootage in a dislike for persons. It was prejudice that precipitated the crucifixion of Jesus. His attacks upon the superiority complexes of the privileged Pharisees hastened His death. The teachings of Paul were largely devoted to overcoming the prejudices of Jewish Christians against accepting Gentiles into the fellowship. The account of Peter's baptism of Cornelius, the first Gentile convert, is told in a few short verses but the influence of the act changed the history of Christendom. It broke down a racial barrier that had been standing for centuries.

Adolph Hitler created the Nazi ideology and became the moving factor in World War II, primarily because of his appeal to prejudice. "We aren't kin," said he in his battle cry. Pure Aryans were certainly not related to the Jews, to whom he referred as the scum of humanity. The real German was inherently superior to all other races and he painted a distorted picture of history to prove it. Because Hitler is dead and the power of Nazism is broken is no reason to suppose that the prejudice which enthroned them is on the wane. On the contrary, the world is aflame with prejudice and hate, though the fires of war have been momentarily banked. If prejudice started the last war we may be well assured that even now the greatest enemy to world peace is this contemptuous and prejudiced attitude of certain groups within the human family against other groups. Prejudice is more to be feared than the atomic bomb; the bomb is but the result; the real cause of chaos is prejudice. It is the refusal of the people of the earth, both inside the Christian church and out of it, to accept the cardinal principle of the brotherhood of man.

## The Nature of Prejudice.

A minister often wonders, during the preparation of his sermon, just how many in his congregation are going to be involved when we deal with prejudices—but I doubt it. It is highly probable that every popular prejudice that exists in the world—economic, social, racial, religious, national, personal—is represented by someone here today. The seeds of world conflict and global wars are not transplanted from some far-off planet; they spring up in the hearts of people. There is enough prejudice in this group today which, if cultivated, could produce something very much akin to global war.

A striking incident revealing the nature of prejudice is recorded in the first chapter of John. Phillip said to Nathaniel, "We have found Him of whom Moses and the prophets wrote, Jesus of Nazareth, the son of Joseph." When Phillip mentioned Nazareth Nathaniel cried, "Can only good come out of Nazareth?" I do not know why Nathaniel was prejudiced against Nazareth but he could not conceive of any good thing or any good person coming out of it. He might have been cheated by one of her citizens; he might have been ridiculed; but to him all the people of Nazareth were alike—mean and contemptible.

Prejudice is like that. It never looks at all the facts. It falsely judges the whole by the part. Edmund Burke said he never had been able to secure an indictment against a whole people but many today indict a group or a nation or a race of people by their knowledge of one person. A

man may consign 450 million Chinese to perdition simply because his dress shirt was mishandled at the Hand Laundry. Or he may indict the nation of Italy because Italian spaghetti gave him indigestion. As far as such a man is concerned the 80 million Japanese are all like Tojo and a "good Jap is a dead Jap." To such a man everyone in Germany is but another Hitler. The prejudiced person, refusing to look at the total picture, simply dismisses the situation by saying concerning all Germans, all Japanese, all Negroes, all laborers, "they are all alike."

This is the reason prejudiced persons are so unfair. They would not like for you to judge all the people of the United States in such a manner. Suppose citizens of other nations judged us by the character of Al Capone? Suppose they judged us by the unscrupulous business practices of some of our foreign investors? Suppose, since we have a larger percentage of criminals than any other nation (nearly 6 million), they said all Americans were thugs or thieves? Suppose, since our per-



DR. GASTON FOOTE  
Pastor, Grace Methodist Church,  
Dayton, Ohio.

capita liquor consumption is larger than ever before and increasing continually, they said we were all a nation of drunkards? Such an indictment would be unfair. And if it is unfair for others to so judge us it is unfair when we seek to judge people en masse. I have seen a number of fellow-Americans whose actions while on vacation in foreign countries were such as to be utterly repugnant to the intelligent citizen of the U. S. For others to judge us by the actions of these poor samples would be positively stupid. It is equally as stupid when we make the same false appraisal of the group by the action of the individual. In deference to the facts we must admit that there are good ones and bad ones, smart ones and dumb ones, strong ones and weak ones in every group.

The prejudiced person is not only unfair in judgment, but in many instances, unreasonable. Usually the cool head and warm heart gives way under the heat of prejudice to the hot head and cool heart. A young minister is said to have been fired from his church because, before a group of young people, he suggested that one way to encourage better racial relations would be to use the prefix Mr. or Mrs. in reference to colored persons. The people were quite willing to use the more familiar first name and refer to the maid as Rosa Brown but those who insisted on the less familiar name of Mrs. Brown were socially ostracised.

A particularly prejudiced person, riding a train across the continent, was late in coming to the diner for lunch. As the steward seated him, even though it was past lunch hour, the man saw a colored waiter eating at the other end of the diner. He immediately demanded that the waiter go elsewhere to eat. When the steward refused this demand, the man insisted that a curtain be

drawn between them. After this had been arranged the other colored waiter, in bringing the man his soup, allowed his thumb to be slightly submerged in it. Whether it is better to eat soup in which a man of a different color has had his thumb, than to sit sixty feet away from a man who is eating, is an open question.

Some months ago the Associated Press reported that in Washington, D. C., a Negro soldier who had lost a leg in Italy was refused service at a restaurant but he lingered long enough in front of the restaurant to see two MP's take in a dozen German prisoners of war where they received courteous treatment. Perhaps this is one reason a Negro soldier in the Pacific asked to have written on his tombstone: "Here lies a black man, killed fighting yellow men, for the glory of white men."

## Types of prejudice.

Economic prejudice throughout industrial America is having a field day in the present strike situation. The apparent stubbornness of the leaders of both capital and labor is probably more definitely the reason for prolonged strikes than any actual wage difficulty. There is hardly a difficulty in industry today that could not be overcome if the leaders on both sides came together in the spirit of trust and confidence and earnestly sought a solution that would be mutually advantageous. It is unfortunate that when a strike is settled the daily papers treat it as though either capital or labor had lost in the sparring bout and, by the nature of the settlement, one group licks its wounds in defeat and the other gloats in victory. In the end it is the prejudice of the laborer against the capitalist and the capitalist against the laborer that works for our undoing. Eliminate the prejudice and you eliminate the problem.

Perhaps prejudice is never so poisonous as when it becomes religious. It is strange that seemingly no vice ever reaches its climax of viciousness until mixed with something good. Not a few erroneously hold to the opinion that if one has no religious prejudices he has no religious convictions. On the contrary the convictions of Jesus sent Him to the cross but, without prejudice, He prayed for those who persecuted Him. A man is called upon to surrender no conviction when he is admonished to love his fellowmen. Love of others ought to be the greatest conviction of a Christian life.

Religious prejudice is boldly asserting itself just now. A mid-western daily is carrying full-page adds of a certain branch of the Christian church which attacks the faith and practices of other religious bodies. Not infrequently religious groups that insist on tolerance when they are in the minority are extremely intolerant when they have the necessary power. The Ether waves are filled with argumentative sermons calculated to impress the listener with the fact that the speaker at the moment is correct and all who dare to disagree are deluded by false doctrine. Apparently they forget that no one has ever been won to Christianity by argument. Jesus used the method of love and no other method has proved so successful.

At a family dinner table, when the young person expressed appreciation for the moral leadership of an outstanding minister, the elderly aunt, steeped in religious prejudice, took exception. "The trouble with that minister," she said, "is that his sermons are just as good for Catholics and Jews as for Presbyterians." Good! Jesus said "Blessed are the pure in heart, for they shall see God." THAT is as good for Catholics and Jews as for Presbyterians, is it not? During the war a Catholic chaplain went out under fire to minister to a boy who was dying. As he approached, the boy said, "Padre, I don't belong to your church." "No," said the chaplain as he knelt beside him, "but you do belong to my God."

The war has accentuated the racial prejudices of mankind. Let us not forget that nearly two-thirds of the people of the world are colored; the numerically dominant race is not white. Sharing in the Allied victory are 450 million

(Continued on page 14)



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### THE VALENTINE THAT FLEW

Bob and Betty found the poor little bird flapping in the gutter. Bob ran to pick it up.

It must have fallen out of a nest up there," he told his sister. He pointed to the eaves of the tall houses that stood along the street. "It's a baby pigeon!"

"We can't put it back—way up there!" Betty said. "We couldn't get up there, even if we knew where the nest is!" She stroked the gray feathers gently.

"It will die if we leave it here. We must take it home and feed it!" Bob said.

So they carried the baby pigeon home with them, and Bob made a fine cage for it out of a big box with a piece of screen over one side. Mather said they might keep the baby bird if they would remember to feed it every day. Bob and Betty promised.

They named him "Flutter" because he was always flapping his half-feathered wings and acting as if he wanted to fly.

Every morning and every night they gave Flutter some bread and milk to eat. They sprinkled sand on the paper that covered the bottom of his cage, and he ate some of that, too. They kept fresh water where the little bird could have a drink any time he wanted it. At first Flutter did not know how to eat. Baby pigeons are fed by their mothers while they live in the nest. Bob and Betty had to put the bread and milk into his bill. But after a while the little pigeon learned to pick up his food for himself. He grew so that Bob and Betty could take him out of his cage, and he would perch on their hands and shoulders.

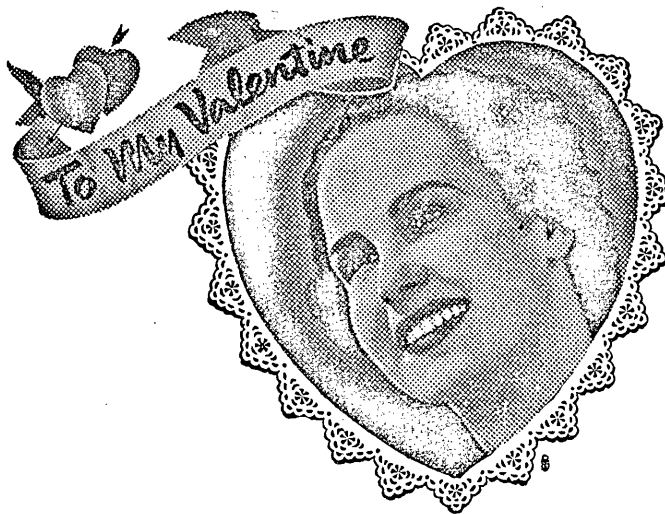
All summer the children played with Flutter and kept him on the back porch in his cage. Little by little Flutter learned to use his blue-gray wings and fly. It was funny to watch him at first, but by and by he could fly so well that Bob and Betty were afraid he would fly away if he got out. Father built Flutter a big flying cage of wire at the end of the chicken yard.

Summer passed and cooler days came, but Flutter was not unhappy in his big cage. It never grows very cold in the South where Bob and Betty lived. At Christmastime grandfather and grandmother invited Bob and Betty and mother to come and visit them. Bob and Betty said they must take Flutter, too. Mother agreed that they might, because grandfather had a big farm and there would be plenty of room for one little pigeon extra.

But when Bob showed Flutter to grandfather and said he was going to let the pigeon out for a fly, grandfather laughed and told Bob not to.

"Your pigeon will fly right back to your house in the city if you let him free. He's a homing pigeon—that means he flies home to the place he used to live," grandfather laughed.

So Flutter had to be content with



### MY VALENTINE

I sent a pretty valentine  
All trimmed with hearts and lace,  
To one it made so happy.  
You should have seen her face.

I love her, oh so very much,  
Each day more than the other,  
You may have guessed the one I mean,  
It is, of course, my Mother.—A. E. W.

the wire cage on the side of the barn that grandfather and Bob made for him. They stayed at grandfather's a month, and then mother took Betty and went home to the city. Bob was left to visit a while longer.

"Do you know what day this is, Bob?" grandmother asked Bob one morning. "It's Valentine's day—and here's a pretty Valentine sent you in the mail!"

"O dear," Bob cried. "I forgot to send her one. And now it's too late—the mail man has gone!"

All morning Bob felt unhappy that he had not remembered to send Betty and mother valentines. Then suddenly he had an idea.

He went and asked grandfather about it, and grandfather said he thought it was a good one. Bob took a piece of thin paper and drew a heart on it. He painted it red with crayons and printed: "Bob's love to Betty and mother and father."

Grandfather helped him roll the little paper carefully round Flutter's leg and tied it with a thread. Then they turned Flutter loose.

"He is! He is flying right toward home!" Bob cried. "And he will be there in time with my valentine!"

Sure enough, next day a letter came from mother saying that Flutter had reached home with Bob's message. "It was the nicest and most interesting valentine I ever had," Betty wrote to Bob.—Child's Gem.

There are two freedoms—the false, where a man is free to do as he likes; the true, where a man is free to do what he ought.—Charles Kingsley.

Real happiness is cheap enough, yet how dearly we pay for its counterfeit.—Ballou.

## IN THE WORLD OF BOYS AND GIRLS

### "I DUNNO"

I sometimes think I'd rather crow  
And be a rooster than to roost  
And be a crow. But I dunno.

A rooster, he can roost also,  
Which don't seem fair when crows  
can't crow.  
Which may help some. Still I dunno.

Crows should be glad of one thing,  
though  
Nobody thinks of eating crow,  
While roosters, they are good enough  
For anybody unless they're tough.

There are lots of tough old roosters,  
though,  
And anyway a crow can't crow,  
So meebby roosters stand more show.  
It looks that way. But I dunno.

—Globe Review.

Mother: "Hush, dear, he will hear you."

Jackie: "Oh, doesn't he know it?"

John: A lady at the bookstore tried to sell me some fairy tales.

Rapp: Well, that's nice.

John: I just laughed and laughed, 'cause I know that fairies ain't got no tails.

\* \* \*

Voice (over telephone)—Are you the game warden?

Game Warden—Yes, ma'am.

Voice—Well, I am so thankful I have the right person at last! Would you mind suggesting some games suitable for a children's party?

\* \* \*

"Do you see that man standing over there next to the flivver with the golf pants on?"

"I see the fellow, all right, but where's the flivver with the golf pants on?"

\* \* \*

The child asked to have the two books charged out in a branch library.

"Did you know that these books are exactly alike?" inquired the librarian.

"Sure," replied the child, "but I'm going to read the story twice."

\* \* \*

Jones: "Why did you call that fellow Horo? I thought his name was Horowitz."

Brown: "It was, but he lived in a tough neighborhood and they scared the witz out of him!"

\* \* \*

Junior: "Daddy, do nuts grow on trees?"

Daddy: "What a question! Of course they do."

Junior: "Then, on what kind of tree do doughnuts grow?"

Daddy: "On the pantree, I suppose."

\* \* \*

Some one asked a little boy to define the word "appetite." His answer was prompt: "When you're eating, you're 'appy. When you get through, you're tight. That's appetite!"

## JUST FOR FUN

\* \* \*

A proud new father telegraphed the glad news to his brother in these words: "A handsome boy has come to my house and claims to be your nephew."

The brother, however, failed to see the point, and telegraphed back: "I have no nephew. The young man is an imposter and a fraud."

\* \* \*

"Speaking of telephones, as nobody was, here's something else to wonder about: Why are the wrong numbers never busy?"

\* \* \*

"What color are the wind and the water in a storm?"

"Why haven't you heard that the winds blew and the water rose?"

\* \* \*

The class had been asked to present an outline of a hunting trip, from which they could at a later date write a complete story.

Johnny turned in this outline.

Lion Hunting Trip

A. Two hunters and a lion.

B. One hunter and a lion.

C. Lion.

\* \* \*

"This afternoon we will take Mr. Frog apart and see what makes him croak," said the professor to his zoology class. "I have a frog in my pocket to be used as a specimen." He reached into his pocket and drew out a paper bag which he emptied on the table. Out rolled a badly squashed ham sandwich.

"My goodness!" stammered the professor, mopping his brow, "I distinctly remember eating my lunch."

\* \* \*

Little Jackie: "Oh, mother! Just look at that man! He hasn't a hair on his head."



# Protestants To Commemorate 400th Anniversary Of Luther's Death

By RELIGIOUS NEWS SERVICE

NEW YORK — Throughout the world next month millions of Christians will commemorate the 400th anniversary of the death of the man who, unwittingly, gave the impetus to the movement which now is known as Protestantism. Martin Luther, son of an humble miner of peasant stock, died on Feb. 18, 1846, in the village of Eisleben, Germany, where he was born.

A man of unflinching convictions, Luther did not intend to inaugurate a reformation. His aim was merely to effect a classification of the Church's teachings. Trained in the monastic discipline of the Augustine Friars at Erfurt, he felt that his conceptions constituted the true faith of God. And to his death he was sure that the word, as he preached it, was the true interpretation of God's will.

Luther grew up in the town of Mansfeld, and after spending his early years in schools there, was sent to the Latin Schools at Magdeburg and Eisenach. Later he studied at Erfurt where, in 1504, he obtained his B.A., followed a year later by his M.A.

Although his father wished him to become a lawyer, young Luther chose to enter the Augustinian monastery. In 1507 he became a priest and in 1508 he was temporarily transferred to the University of Wittenberg, where his order had been put in charge of theological education. After a brief visit to Rome in 1511 he settled in Wittenberg and in 1512, having obtained his doctorate, became professor of Biblical theology.

In the following years he discovered what, to him, was the true meaning of the Christian Gospel—salvation through faith rather than works.

This in turn led to his publication of the 95 Theses on Indulgences, the theology of which practice he demanded be clarified. The theses, nailed by Luther on the door of the to protect himself, and in so doing

revealed the full nature of his theological beliefs.

His open exposition of his theories won him followers the length and breadth of the land, particularly from those noblemen who wished to shed themselves of the control of the Church. The common people assumed that his attacks would relieve them of the institutional hold the Church had on their lives.

his doctrines, grew stronger in almost exact proportion to his enunciation of them. Through the years 1518-1521 he participated in public mental practices of the Church.

In 1520 he dramatically cut off whatever remained of his relationship with the church by publicly burning at Wittenberg the papal bull that threatened him with ex-

Church, asserted its power by putting the papal ban on him. This was confirmed in May by the Diet of Worms after Luther had appeared before Emperor Charles V. Here, asked for the final time to change his mind, he again stated his firm belief in his principles.

Thus the die was cast; the Reformation outlawed.

The political situation in Europe interceded on Luther's behalf as the pope and the emperor were too busy coping with the material problems of the day to exert their energies against Luther's policies and his adherents.

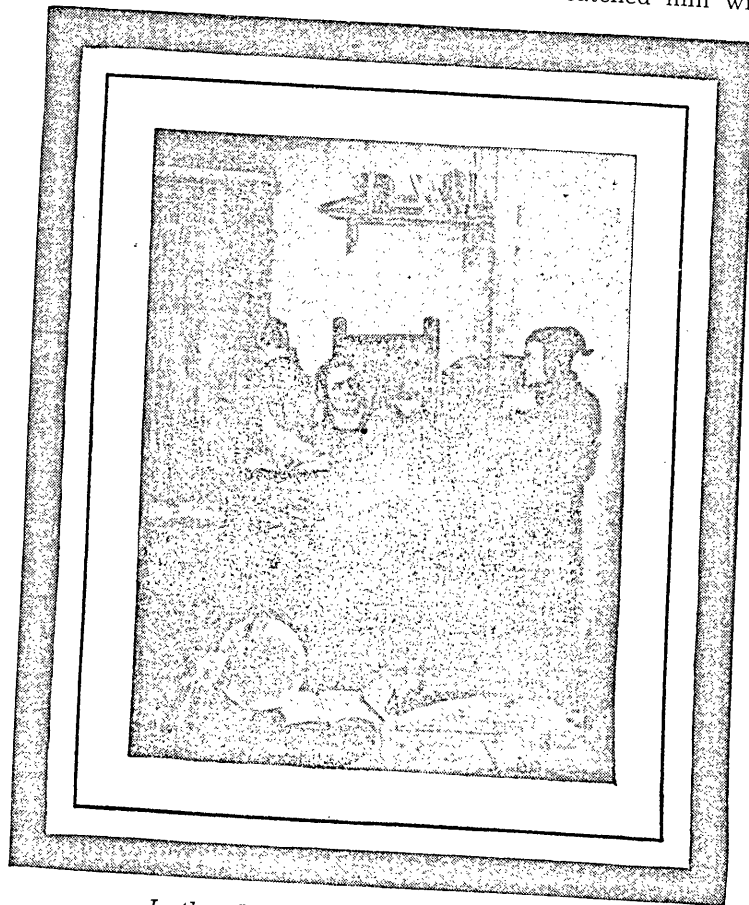
Given refuge by Frederick the Wise in the Wartburg, Luther spent a year there, returning to Wittenberg where he continued his lectures on the Bible.

But it was the actual translation of the Holy Book which was to be his monumental task. Started while he was at the Wartburg, this work kept him busy for 20 years.

During this period, his influence still was sought by those who linked the political reformation with the religious upheaval. Luther refused to sanction these demands in the name of religion, and this refusal cost him much popularity.

The Augsburg Confession of 1530, the creed by which the Lutherans distinguished themselves from the Roman Catholics, had Luther's aid but his former conflict with the established Church prevented him from engaging in the political movements by which the Reformation was protected and extended.

In Luther's later life there remained little question in his mind that the reforms he had instituted would survive him. But it is doubtful that he even remotely suspected that the movement started by his views would grow into the Protestantism of the modern world, embracing 135,000,893 communicants, 80,000,000 of them Lutherans.



Luther Hurling Inkwell at the Devil

The popularity of Luther, and of

debates and published pamphlets attacking not only the religious authority of the Papacy, but also the hierarchical organization and sacramentation if he did not recant his views.

Three weeks later, on January 3, 1521, the Curia, ruling body of the

## TRAINING FOR CHURCH MEMBERSHIP

The pre-Easter season is recognized as a time for special emphasis on evangelism and training for church membership for various age groups, and careful plans should be made accordingly. The following list of materials will be helpful in planning this period of training:

### Booklets and Manuals:

"Come Into Your Church," by Dorothy La-Croix Hill. A new course in church membership for children approximately 10-11 years of age. Material for ten sessions suggests work features and individual activities. Leader's Manual, 35c, Pupil's Book, 10c.

"My Church Book," by Mary Skinner, 20c; gift edition, 50c. Arranged to be a permanent record of the child's contact with the church.

"This Is Your Church," 25c. A gift booklet for presentation to intermediate boys and girls when they join the church.

"Your Church and You," by Roy H. Short, 10c; \$1.00 per dozen. A 48-page booklet for boys and girls.

"My Church," by James Chubb, 15c. A course to bring seniors and young people into an understanding of the meaning of church membership.

"How to Conduct a Church Membership Class for Boys and Girls," by K. K. Quimby, price 25c. Resource material and suggestions for the leader.

Group Graded Lessons: For juniors: "The Life of Jesus," a 13-session unit; for intermediates, "What It Means to Be a Church Mem-

ber," a nine-session unit; both beginning in February.

Closely Graded Lessons for Juniors: Course IV, part 1, "Our Church"; Course V, part 3, "The Church and a Fair Chance for All"; Course VI, part 2, "Our Church and Our Country," and "What It Means to Be a Christian."

Junior Elective Unit: "Getting Acquainted With My Church," 15c; a ten-session unit with help for the leader, including resource material. Order from Methodist Publishing House, 810 Broadway, Nashville, Tenn.

## METHODIST SINGER AGAIN HEARD IN JAPAN

By Richard T. Baker

Staff Correspondent of World Outlook

Miss Yoshiko Saito, whose bell-like soprano used to thrill American missionary audiences, has been found well and safe in one of the few unburned residential areas of Tokyo. Miss Saito, who lived for many years in America, and studied music in Madison, N. J., was one of the most popular artists who entertained the Uniting Conference of American Methodism in 1939 and many other church gatherings.

She returned to Japan shortly before the war and lived there throughout it. "I was just good for nothing," she told me. Western music was banned, and she did not sing at all publicly during the war.

## DAMAGE TO METHODIST SCHOOLS IN JAPAN

By Richard T. Baker

Tokyo, Japan

Here is a report on the destruction and damage sustained by Methodist schools in Japan:

Aoyama Gakuin, Tokyo: two-thirds of its buildings burnt, 62 teachers' houses burnt, 795 students' houses burnt, one teacher killed, nine students killed.

Chinzei Middle School, Nagasaki: totally destroyed in the atomic-bomb raid, six teachers' houses destroyed, 99 students' houses destroyed, seven teachers killed, 98 students killed.

Kukuoka Girls' School, Fukuoka: mostly burnt, ten teachers' houses burnt, 122 students' houses burnt, one student killed.

Hiroshima Girls' School, Hiroshima: totally demolished in the atomic-bomb raid, all teachers' and students' houses destroyed, 17 teachers killed, 250 students killed.

Kwassui Gakuin, Nagasaki: all destroyed in the atomic-bomb raid, all students' and teachers' houses destroyed, seven teachers killed, 78 students killed.

Kirosaki Girls' School, Hirosaki: no damage.

I-ai Girl's School, Hakodate: no damage.

Kwansai Gakuin, Kobe: no damage.

Toogijuku Boys' School, Hirosaki: no damage, but this school became non-Christian during the war.

Strategically located near two great Southern Cities  
and between city and country. . . Levy  
Is Ideal for Future Industrial  
Development!

The Little City  
**LEVY**



REV. T. C. CHAMBLISS  
Pastor  
Methodist Church

## Prescriptions Our Speciality

We Stock Supplies

- MAGAZINES
- SUNDRIES—Complete Stock
- DRUGS
- FOUNTAIN DRINKS
- CANDIES
- ICE CREAM
- SCHOOL SUPPLIES

**AUSTIN SMITH, druggist**

Phone 2-0476

Levy, Ark.



LEVY T.

- MEAT MARKET
- GROCERIES
- VEGETABLES
- FRUITS

**LEVY FOOD  
MARKET**

Fisher & Wilkerson, Proprietors

Levy, Arkansas



MADISON BRYANT  
Superintendent of Young People's  
Division

## THE PROGRESS of

The Levy Methodist Church was organized in 1920 by Reverend C. F. Hively, who was then pastor of the Gardner Memorial Methodist Church. The organization followed immediately after a meeting held in Levy by the late R. L. John S. Hackler.

During the next few years the congregation developed under the guidance of the Rev. J. W. Mitchner and the Rev. Edward Forrest, pastor of Gardner Memorial Methodist Church.

Late in 1924 and 1925 the Reverend R. L. Davis served as pastor at Cato and Levy. Then the Reverend C. F. Hively, who was pastor of Washington Avenue served the Levy Church in 1926 and 1927. The Reverend R. P. Bates was pastor in 1927 and 1928. From 1928 to 1932 the Reverend Ira A. Lark and the Reverend F. A. Lark, who were pastors of the Gardner Memorial Methodist Church, also served the Levy Church. In 1932 and 1933 Reverend A. E. Goode, who was pastor of the Gardner Memorial Church, also served Levy.

In 1933 the Reverend J. H. Hoggard was sent to Levy as its first full time pastor. During his pastorate plans were made for the erection of a new building; and the building was completed.

In 1936, the Reverend J. L. Pruitt was sent to Levy as pastor. Under his leadership the new building and the old building were completed and paid for, and the new building was dedicated.

### Under New Management

We wish to announce we  
have purchased the

MARSH CAFE

We Serve:

Hot Rolls  
Plate Lunches

All Kinds Short Orders  
Dinners

All Home Cooked Meals

**Mrs. Lula Lyons  
and Son**

Levy, Arkansas

### Radio Service



We are now giving our full  
time to our Radio Repair  
Service, located at our  
Residence, 713 E. 34th St.  
Phone 2-0881



**Madison Bryant**

Levy, Ark.

### GENERAL MERCHANDISE

GROCERIES AND FEED

MEATS

DRY GOODS

**T. E. STANLEY**

B. V. JONES, Owner

Phone 2-0489

3524 Camp Pike Rd.

Levy, Arkansas

FR

TEX

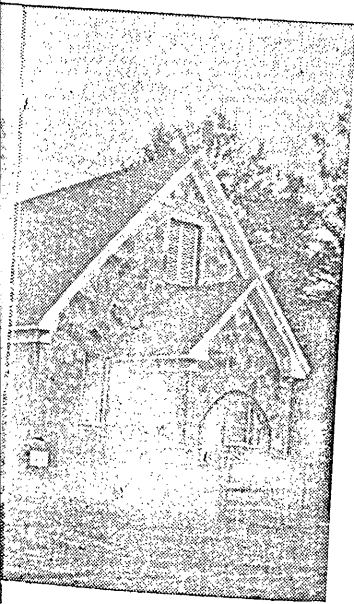
Gas, Oil,

COLD D



# ...a Bright Future ...ARK.

The Christian Environment of Levy, Peopled by  
Stalwart Citizens Offers Many  
Advantages Toward Better  
Living!



CHURCH

## METHODISM in LEVY

In 1944 the Reverend T. C. Chambliss, the present pastor, was sent to Levy. Under his leadership sufficient additional funds have been raised to justify the building of a new parsonage on the lot adjoining the Church. Work has already begun, and it is hoped that the new parsonage will be furnished by May of this year.

Under the leadership of Brother Chambliss, forty new members have been added, the salary and the World Service contributions have been increased. This year the Levy Church has accepted and has paid more than their askings on World Service and Conference Benevolences. Last year this church accepted and paid more than their askings on the Crusade for Christ.

Mr. W. R. Greer is the Chairman of the Board of Stewards, also General Superintendent of the Church School. Mr. I. Presley is General Secretary of the Church School and Secretary-Treasurer of the Board of Stewards. Mr. Jake Richards is Superintendent of the Adult Division; Mr. N. A. McHughes, Mrs. Jake Richards, and Mrs. W. R. Greer are the teachers in the Adult Division. Mr. Madison Bryant is Superintendent of the Youth Division; Mrs. Bernice Price, Mr. H. H. Lubker, and Mrs. Roy Cul-Sr., are teachers in that Division. Mrs. Viola Basham is Superintendent of the Children's

(Continued on Page 10)

## GENERAL REPAIRS

### ESSO PRODUCTS

- GAS
- OIL
- LUBRICATION

## R. H. EVANS Service Station

R. H. EVANS, Prop.

Phone 20-9165

M. F. STANLEY, Garage Manager

Levy, Ark.



W. R. GREER  
Supt. of Sunday School and  
Chairman of Board of Stewards

PHONE 2-0032

Prompt Delivery Service

- NUTRENA FEEDS
- FLOUR

## C. E. WEST

MARKET, GROCERY & FEED

Levy, Arkansas



MRS. H. H. LUBKER  
Pres. Woman's Society of  
Christian Service

## J. C. GLAZE

USED CAR DEALER



- Cars Sold On Easy Terms
- I Do Not Sell My Notes

223 East 35th St.  
Levy, Arkansas

## ANDY SACREY

- Groceries
- Fresh Meats



Phone  
2-0041



3401 Pike Ave.  
Levy, Ark.

"Our Service Must Be  
Satisfactory"



Phone  
2-0340



## ROSE CLEANERS

3400 Pike St.  
Box No. 5 Levy, Ark.

## Bible Changes To Keep From Changing

By Frances Dunlap Heron

(Second in a series of four articles on the Revised Standard Version of the New Testament.)

IT was a memorable Sabbath in A.D. 70 whenever a dusty stranger appeared in the courtyard of a home in Asia Minor bearing a precious scroll containing words from the Apostle Paul. Eagerly the little bank of Christians who had gathered in the courtyard—their first church—listened to Paul's revelation of the meaning of the gospel of Jesus Christ.

It was a dangerously exciting day in 1530 when members of a devout English family slipped a copy of William Tyndale's newly printed Bible into a secret niche in their home. They were willing to risk the severity of the law in order to have God's Word within their own walls as a guide and comfort.

It was a momentous day for Christendom in 1611 when, persecution at an end, a group of scholars appointed by King James announced the completion of the King James Version of the Scriptures, "to be read in Churches." In the more than 300 years since, this master-

piece of Elizabethan literature has been the translation most widely used in both public and private worship.

It is an eventful day in 1946—February 11—when once more a new version of the New Testament takes its place in the romantic annals of those who have striven to put God's Word into the language—and hence into the minds and hearts—of those who will read it.

The new Revised Standard Version is the result of 15 years of effort by a committee of America's outstanding Bible scholars, headed by Dean Luther A. Weigle of the Yale Divinity School, to translate the New Testament into the language of today. The revision was ordered by the educational boards of the forty Protestant denominations that compose the International Council of Religious Education, of which Harold E. Stassen, former governor of Minnesota, is active president.

In four years a similar revision of the Old Testament will be completed.

To understand the recurring need for new translations of the Bible,

the layman must understand first the background out of which it was written. In origin and spirit it is Semitic. The phraseology and sentence structure of the New Testament has a strong flavor of Aramaic, the language Jesus spoke. "Amen," "Messiah," and "Rabbi," for example, are Hebrew words.

In its expression of thought and idea, the New Testament is Greek. It was written in Greek for the inhabitants of the Roman Empire. Greek booksellers circulated it. Its writers were trying to reach the common man of the early Christian era with the simple, direct gospel of Jesus. They wrote, therefore, not in the language of Greek drama and oration, but in the informal speech of the home and the market place.

During the last half century, exciting discoveries of old manuscripts have shed new light on the original Greek text of the New Testament. More important still, the unearthing of thousands of scraps of papyrus in Egypt written in the idiomatic language of the New Testament era has given scholars a new key to unlock previously misunderstood passages of the gospels.

Now they are able to determine more clearly just what the New Testament writers were trying to say to the common man of that day. They realize that some of that message became obscured in the Elizabethan "thee," "thou," "camest," "insomuch" of the King James Version—at least it is obscured for terse speaking and thinking Americans of the twentieth century.

With the best aids any Bible translators ever had, consequently, the members of the International Council's revision committee have used the simple English of today to tell the story that was written in the simple Greek of nearly nineteen hundred years ago. In so doing they retain—even capture something more of—the original Semitic spirit. Through these centuries of translations and revisions, the message and teachings of the New Testament have not changed. But in order that each generation may understand that message in terms of its own needs and responsibilities, there must be changes in the outward dress of sentence structure and word usage, changes in the light of growing Christian experience and expanding human knowledge.

The Revised Standard Version is printed in large, clear type, on substantial paper, with one chapter leading into another like a continuous story. It looks like a book for men and women and boys and girls of today. It reads like their book too. There is the direct simplicity of the businessman, the housewife, the schoolboy in such sentences as these:

"Is not life more than food, and the body more than clothing?" (Matthew 6:25.)

"And he left there and went to the region of Judea and beyond the Jordan, and crowds gathered to him again; and again, as his custom was, he taught them." (Mark 10:1.)

### TROOP TRAINS EQUIPPED FOR RELIGIOUS SERVICE

HALIFAX, Nova Scotia — (RNS) — Troop trains meeting transports at this port of debarkation are now equipped for religious services. Dining cars have been refitted with portable altars and the services are conducted by army, navy, and air force chaplains returning from overseas with the troops.

### THE PROGRESS OF METHODISM IN LEVY

(Continued from page 9)

Division; and Mrs. H. H. Lubker, Mrs. Louis Koning, Mrs. Jinks Lacy, Mrs. Newell Huff, Mrs. Lyons, Mrs. Pauline Kelley, and Mrs. Raymond McHughes are workers in the Children's Division.

The present enrollment is 290, and the average attendance is 145. The Church School has made great advancement both in enrollment and in attendance.

One of the outstanding achievements of this year in the Church School is the organization of a Young Couples' Class, made up mostly of returned service men and their wives. The present enrollment is 28; and this class has a goal of 50, which they hope to attain by Easter.

The Levy Church has a very active Woman's Society of Christian Service with 44 members. Mrs. H. H. Lubker is the president; and there are two circles. Mrs. Elmo Lacy is chairman of Circle No. 1, and Mrs. Roy Cullum, Sr., is chairman of Circle No. 2.

Circle No. 1 has been devoting much time to sewing for the Red Cross.

Circle No. 2 has been meeting regularly every Thursday morning for quilting and for preparing and sending out lunches to business men and women. Last year Circle No. 2 gave \$100.00 to the Parsonage Fund and \$100.00 to the Crusade for Christ.

This year both circles are raising money for finishing the new parsonage. Circle No. 1 is serving lunch to the Lion's Club twice each month.

The official members of the Church and of the Church School and of the Woman's Society of Christian Service have led the entire congregation in the most faithful and loyal and devoted services to our Christ and to His church. The pastor and the officials and the congregation have worked together in the accomplishment of most wonderful things. The Levy church will continue to grow in numbers and in usefulness under their leadership.

God never alters the robe of righteousness to fit the man, but the man to fit the robe.—Christian Union Herald.

Elect

**GORDON WOOD**

**MAYOR**

LET'S MAKE LEVY  
A BETTER PLACE  
IN WHICH TO  
LIVE

Democratic Primary

Tuesday, February 12, 1946

## Supplementary Report On Circulation Campaign

Arkadelphia District	
Carthage Church, Otis Sutton	40
Dalark Church, J. B. Bryant	1
Friendship Church, R. L. Diffie	3
Hot Springs Church, Wesley Reutz	5
Hot Springs Churches:	
1st Church, W. L. Slack	2
Grand Avenue, J. D. Baker	5
Sparkman-Sardis, J. A. Newell	1
Present District Total	53
Camden District	
Camden Churches:	
Fairview, L. E. Wilson	7
El Dorado Churches:	
Vantrease Memorial, Charles H. Giesson	1
Emerson Church, A. N. Stonecipher	3
Fordyce, George C. Meyer	46
Huttig, S. B. Mann	2
Junction City, O. L. Daniels	1
Magnolia Churches:	
Jackson Street, J. A. Wade	1
Norphet, A. E. Jacobs	3
Parker's Chapel, O. C. Birdwell	1
Smackover, W. R. Burks	25
Present District Total	1480
Little Rock District	
Bryant Church, Howard Williams	22
Douglasville-Geyer Springs:	
Ben F. Fitzhugh	1
Hickory Plains Church, Albert Oliver	4
Little Rock Churches:	
Forest Park, L. E. N. Hundley	1
Highland, O. E. Holmes	11
28th Street, C. H. Farmer	1
Winfield, Kenneth L. Spore	60
Lonoke, J. D. Montgomery	1
Present District Total	1380
Monticello District	
Crossett, R. E. Simpson	1
Tillar-Winchester, Roy W. Bevan	1
Watson-Kelso, C. H. Gilliam	2
Present District Total	1019**
Pine Bluff District	
Alzheimer-Wabbaseka, R. H. Cannon	2
Gillett, I. A. Love	1
Humphrey-Sunshine, Geo. L. Cagle	1
Little Prairie Church, W. E. West	1
Pine Bluff Churches:	
Carr Memorial, Virgil D. Keeley	84
First Church, William E. Brown	2
Lakeside, Otto W. Teague	21
Rowell Church, H. A. F. Ault	2
Sheridan Church, S. L. Durham	4
Stuttgart Churches:	
First Church, Bob Pool	5
Swan Lake, W. C. Johnson	1
Whitehall-Redfield	1
Present District Total	1146
Prescott District	
Amity Church, E. T. Miller	2
Blevins Church, Robert W. Core	37
Center Point Church, C. V. Mashburn	4
Gurdon, S. T. Baugh	1
Mineral Springs Church, W. C. Lewis	1
Murfreesboro-Delight, Eldred Blakely	1
Nashville, R. A. Teeter	3
Prescott Church, Osborne White	4
Springhill Church, Cagle Fair	44
Present District Total	936
Texarkana District	
Buckner Church, R. M. Crain	1
Doddridge Church, G. B. Pixley	3
Hatfield Church	6
Horatio Church, W. Braska Savage	4
Taylor Church, E. T. McAfee	3
Texarkana Churches:	
College Hill, George Kerr	22
First Church, Edward W. Harris	2
Present District Total	893
Batesville District	
Batesville Churches:	
Central Ave., H. J. Couchman	1
Calico Rock, W. T. Watson	1
Desha Church, T. O. Love	6
Pleasant Plains Church, J. A. Bailey	2
Present District Total	926**
Conway District	
Greenbrier, Byron McSpadden	3
Morrilton Church, No. 1, J. R. Abernathy	8
Naylor Church, A. Wall	5
North Little Rock Churches:	
First Church, Allen D. Stewart	2
Present District Total	1229
Fayetteville District	
Bentonville, Harold Eggensperger	5
Centerton Church, Vernon S. Bower	3
Elm Springs-Harmon, M. A. Graves	2
Gravette-Decatur, J. E. Thomas	2
Rogers, James Randle	1
Viney Grove Church, Ivan R. Wilson	4
Present District Total	971**
Ft. Smith District	
Ft. Smith Churches:	
Midland Heights, W. A. Downum	1
Kibler-City Heights, Charles Wages	11
Mansfield, James P. Chandler	2
Mulberry, W. J. Faust	1
Prairie View-Scranton, J. F. Glover	7
Van Buren-New Hope, Verlia Harris	3
Present District Total	1217
Helena District	
Cotton Plant, J. L. Pruitt	4
Forrest City, W. J. Spicer	2
Holly Grove, J. M. Harrison	1
Hughes, Benjamin C. Few	13
Marvell, J. W. Glass	5
West Memphis, J. Kenneth Shamblin	5
Wheatley, D. G. Hindman	12
Present District Total	1193**
Jonesboro District	
Blytheville, Lake Street, Bates Sturdy	2
Gosnell Church, R. L. Hanks	36
Dyess, A. C. Stark	16
Luxora, Charles W. Lewis	2
Nettleton-Bay, G. A. McKelvey	2
Trumann, O. M. Campbell	4
Tyronza, L. F. LaFavers	5
Weiner, Porter Weaver	2
Present District Total	1331**
Paragould District	
Hardy, Miss Fern Cook	1
Hoxie, C. C. Burton	1
Imboden-Black Rock:	
B. W. Stallcup	1
Paragould, 1st Church, Guy Ames	2
Rector, 4th Street, H. M. Sanford	3
Rector Church, L. F. Huggins	16
St. Francis, Albert Gibbs	1
Walnut Ridge Church, Y. D. Whitehurst	2
Present District Total	862
Searcy District	
Bald Knob-Bradford, H. D. Womack	2
Beebe, O. L. Cole	1
Devew, J. W. Sandage	4
Hunter, E. C. Hance	1
Kensett, H. A. Stroup	2
Valley Springs, Linza Harrison	1
Present District Total	929

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## WOMAN'S DIVISION ANNOUNCES ASSEMBLY DATES

From April 20 to May 2 the second Assembly of the Woman's Division of Christian Service will be held in Columbus, Ohio, it is announced by Mrs. J. D. Bragg, president, and Mrs. Fred A. Lamb, secretary. Headquarters and sessions are scheduled for Memorial Hall and will be open to the public. Bishops, missionaries, deaconesses, officers of the Woman's Division and other distinguished guests will be included in the program, the details of which will be announced later.

As outlined in the official call to the assembly, the purpose of the meeting will be: "To provide opportunity whereby Methodist women from all areas of the church may achieve unity in worship and in the sharing of information, plans, and methods of work. This will be the second opportunity since the organization of the Woman's Society of Christian Service for Methodist women to participate in a great world-wide meeting."

The Woman's Society of the Ohio Conference, of which Mrs. E. F. Andree, Wilmington, Ohio, is president, is the official hostess for the Assembly, and Mrs. J. A. White, Columbus, is local chairman of arrangements.

## MEETING OF ARKADELPHIA DISTRICT OFFICERS

Mrs. T. M. McCoy entertained the officers of the Arkadelphia District with a delightful luncheon at Malvern, Jan. 30, 1946. Plans for the year's work in the district were discussed and it is believed that this will be an unusual year of opportunity and progress in our district.

We were happy to have in our meeting Mrs. Tom McLean, who led an inspiring devotional, Mrs. H. King Wade, Mrs. C. A. Evans and Mrs. O. A. Smith.

We are looking forward to a year of building the Kingdom of God and feel that under the leadership of Mrs. McCoy we can accomplish great things.—Mrs. J. Edward Dunlap.

## EVENING SHADE INSTALLS OFFICERS

The officers of the W. S. C. S. of Evening Shade were installed in a very beautiful and impressive service Sunday evening, January 13th, at the church, by the pastor, Rev. M. B. Short.

The pastor was assisted by Miss James Wasson, Mrs. Eula Lee Paysinger and Mrs. Kelly, with Mrs. Hiram Ellis at the piano.

The following officers were installed: President, Mrs. W. D. Roach; Vice President, Mrs. M. B. Short; Corresponding Secretary, Mrs. C. A. Thomas; Secretary, Mrs. K. D. Eubanks; Treasurer, Mrs. R. M. Jackson; Christian Social Relation, Mrs. John Rush; Student Work, Mrs. J. M. Taylor; Spiritual Life, Mrs. W. S. Paysinger.—Reporter.

Forgiveness is a fruit which should not be plucked green; it should wait until it falls from the tree.—French.

## I KNELT TO PRAY

Mervin Masters

*I knelt to pray when day was done  
And prayed, "O Lord, bless everyone!  
Lift from each saddened heart the pain  
And let the sick be well again."  
I fell asleep without a care  
And dreamed of earthly things so fair;  
Then I awoke another day  
And carelessly went about my way.*

*The whole day long I did not try  
To wipe a tear from any eye;  
I did not try to share the load  
Of any brother 'long the road;  
I did not even go to see  
The sick one just next door to me.  
Yet, once again, when day was done,  
I prayed, "O Lord, bless every one."*

*But as I prayed, into my ear  
There came a voice that whispered clear,  
"Pause, hypocrite, before you pray;  
What have you tried to bless today?  
God's sweetest blessings always go  
By hands that serve Him here below."  
And then I hid my face and cried,  
"Forgive me, God, for I have lied;  
Let me but live another day  
And I will live the way I pray."*

—Selected.

## FINANCIAL STATEMENT LITTLE ROCK CONFERENCE WOMAN'S SOCIETY OF CHRISTIAN SERVICE, FOURTH QUARTER, 1945

Undirected Pledge	\$ 6,226.89	Flowers for Bro. Taylor's Funeral	20.40
Scarritt	72.75	Columnar Sheets for	
Bible Women	115.00	Treasurer's Report	3.67
Scholarship	10.00	Wesley Foundation Worker,	
Margaret Williamson Hospital	25.00	Nov. and Dec.	
Little Rock Methodist Council	538.00	Printing of Newscope	200.00
Camden Rural Work	225.00	L. R. for Training Day	49.47
Miss Orlene McKimney	295.00	Auditing of Books for Two Years	155.14
Special Memberships		Gift	75.00
Hon. Baby (33)	165.00	Supplies for Camden Rural Work	6.32
Adult Life (53)	1,325.00	Supplies for L. R.	39.25
Memorial (2)	100.00	Methodist Council	
Total Adult Credit	9,098.34	Negro Deaconess, L. R.	406.60
W. S. G. Pledge	599.61	Methodist Council	
W. S. G. Project	89.50	Treasurer's Stipend	75.00
Total Conference Credit	9,787.45	Expense for Conference Workshop	35.00
Youth Fund	216.57	Negro Training School,	150.00
Children	23.16	Hope, Instructor	
Children Supplies	15.00	Refunds	10.80
W. S. C. S. Supplies	999.14	Gift from Conference Cultivation	46.50
W. S. G. Supplies	84.40	Fund to Taylor Endowment	2,500.00
W. S. C. S. Cultivation Fund	12.00	Bank Charge	7.36
W. S. G. Cultivation Fund	29.05	Total Disbursements	17,123.60
Week of Prayer	3,430.67	Bank Balance, Jan. 30, 1946	2,835.00
Alcohol Education	14.05		
Transient Gifts	101.50		
Baby Pins	5.00		
Total Receipts	14,717.99		
Local Reported	7,414.87		

### Special Memberships:

#### Arkadelphia District

Adult Life: Mrs. M. H. Holliman, Benton; Mrs. C. M. Bohen, First Church, Hot Springs; Mrs. J. A. Newell, Sparkman; Mrs. R. W. Huie, Jr., Arkadelphia; Mrs. C. L. Bowen, Grand Ave., Hot Springs; Mrs. I. H. Carpenter, Grand Ave., Hot Springs. (The last two sent by Mrs. R. L. Keith to Division, not credited on my books.)  
Hon. Baby: Florence Elaine Hawkins, Benton; Patricia Kay Springer, Benton; Madeline Starr Brown, First Church Hot Springs; Susan Jeane Ellis, First Church, Hot Springs; Julia Ann Hogaboon, First Church, Hot Springs; Jane Claire Beasley, First Church, Hot Springs; Vicki Lynn Bischof, First Church Hot Springs; Brenda Kay Burton, First Church, Hot Springs.

#### Camden District

Adult Life: Mrs. O. C. Birdwell, Waldo; Mrs. Liza Love, Strong; Mrs. R. N. Manley, Smackover; Mrs. Irene Proctor, Camden, First Church; Mrs. Kitty Lide, Camden, First Church; Mrs. Lizzie Chidester, Camden First Church; Mrs. J. W. Miller, Camden Fairview; Mrs. W. C. Fraley, El Dorado First; Mrs. Mary Yates, El Dorado First; Mrs. Joe T. Sanders, El Dorado Vantage; Mrs. H. H. Mitchell, El Dorado, Vantage; Mrs. R. S. Blackwell, El Dorado, Vantage; Mrs. Myrtle Clowers Key, Smackover; Mrs. Lillie Rice, Smackover; Mrs. A. D. Morrison, Smackover; Mrs. Dave Purser, Smackover; Mrs. W. L. Belin, Smackover; Ruth Kathryn,

## THE MENA W. S. C. S. INSTALLS OFFICERS

At their January meeting the Mena Society installed their new officers for the year of 1946, by the pastor, Rev. B. F. Roebuck. Those installed are as follows:

President, Mrs. Lesly Mosely; Vice President, Mrs. L. B. Cartwright; Corresponding Secretary, Mrs. C. R. Shields; Recording Secretary, Mrs. J. C. McKee; Treasurer, Mrs. R. A. Crawford; Local Treasurer, Mrs. Ralph Johnson; Christian Social Relations, Mrs. B. F. Roberts; Missionary Education, Mrs. Leon Hall; Student Work, Mrs. Elmer Dover; Children Work, Mrs. Fred Cress; Literature and Publication, Mrs. W. A. Finks; Spiritual Life, Mrs. Dora Hawkins; Supplies, Mrs. Karl Barham. Circle Chairmen: Number One, Mrs. W. A. Finks; Number Two, Mrs. J. C. McKee; Number Three, Mrs. Fred Cress.—Reporter.

Alspaugh Odum, Smackover; Katherine Black Johnson, Smackover.  
Hon. Baby: Linda Faye Sumrall, Bear den; Gary Lynn Burnham, Camden, First; Martha Sue Rice, Camden First; Kenneth Edward Pace, Camden, First; Orlanda Lide Lockett, Camden, First; David Guy Jenkins, Camden, Fairview; Wanda Rose Fogle, Camden, Fairview; William Clyde Roberts, Camden, Fairview; Ronald Thomas Calloway, Camden, Fairview; Mary Lynn Odum, Smackover; David Allen Fincher, Waldo; Sarah Jane Bilberry, Stephens; Sylvia Jane Goode, Stephens.

#### Little Rock District

Adult Life: Mrs. Herbert Smith, Pulaski Heights; Mrs. Mattie Seay, Capital View; Mrs. R. M. Sullivan, Capital View; Mrs. J. C. Neely, Capital View; Mrs. Ina Davis Scobey, First Church, L. R.; Mrs. Pearl Cutting, Forest Park; Mrs. J. W. Monk, Hunter Memorial; Mrs. J. D. Patton, Hunter Memorial; Mrs. A. F. Gray, Hunter Memorial; Mrs. C. W. Watters, Hunter Memorial; Mrs. J. L. Braden, Hunter Memorial; Mrs. J. M. Ensor, W. S. G., First Church, L. R.  
Memorials: Dr. James Thomas, Winfield; Mrs. Hardin Bale, Asbury.  
Hon. Baby: Linda Jane Raborn, Carlisle; Wilma Nell Rogers, Carlisle; Marian Kay Buell, Asbury; Paula Anne Galusha, Hunter; Judith Kay Hasp, Scott St.; William Beecher Kerr, 28th St.

#### Monticello District

Adult Life: Mrs. Walter Lambert, Monticello; Mrs. W. R. Pope, Monticello; Mrs. T. V. Harris, Eudora.  
Hon. Baby: John Benjamin Posey, Crossett; Sarah Jane Mosley, Warren.

#### Pine Bluff District

Adult Life: Mrs. J. J. Roberts, Humphrey; Mrs. Ella Talbot, First Church, Pine Bluff; Mrs. Sophie Sanders, First Church, Pine Bluff; Mrs. B. D. Webb, First Church, Pine Bluff; Mrs. T. E. Gray, Hawley Mem., Pine Bluff; Mrs. J. M. Rainwater, Star City; Mrs. Fred Mable, Stuttgart, First; Mrs. J. B. Hefley, Stuttgart, Grand Ave.; Mrs. L. K. Ballard, Lakeside; Mrs. R. Cline McKay, Lakeside; Mrs. Drury Adkins, Lakeside; Mrs. Geo. M. Wills, Lakeside; (The last four names were sent in 3rd quarter; names withheld by request.)  
Hon. Baby: Priscilla Ann Simpson, Carr Memorial; Susan Silver, Almyra.

#### Prescott District

Adult Life: Mrs. Fred W. Wright, Gurdon; Mrs. R. M. Briant, Hope; Mrs. Gussie Mann, Nashville.

#### Texarkana District

Adult Life: Mrs. Jennie M. Meissner, First Church; Annie Claire Atkinson, First Church; Mrs. J. A. Wade, Stamps; Mrs. W. H. Thimas, DeQueen.  
Hon. Baby: Richard Elwyn Hollenshead, Stamps; Judith Eloise McKnight, Lewisville.—Mrs. J. P. Carpenter.

Temptation is always dangerous, but it is never so deadly as when we persuade ourselves that the voice that calls us to take the wrong road is the voice of God.—Clovis G. Chap-pell.



# CURRENT NEWS IN THE RELIGIOUS WORLD

## GIDEONS INTERNATIONAL LAUNCHES YOUTH TESTAMENT CAMPAIGN

HOUSTON, Texas — (RNS) — A Youth Testament Campaign, designed to distribute 50,000,000 Testaments to American youth, was officially launched at the four-day cabinet meeting and mid-Winter convention of the Gideons International here.

First contributions for a fund to start the campaign were donated at a banquet attended by 500 at which \$3,000 was raised. This amount was increased by \$5,000 when special Gideon collections were taken in more than 100 Houston churches.

## UNIVERSITY CHAPLAINS WILL MINISTER TO NEEDS OF VETERANS

PHILADELPHIA—(RNS)—Properly qualified chaplains will be located in 35 university centers throughout the U. S. to minister to the special needs of veterans now studying in colleges and universities under a plan formulated here by the Presbyterian Church in the U.S.A.

The chaplains will be appointed through the Committee on Camp and Church Activities in cooperation with the Board of Christian Education. In centers where there are many Presbyterian men, the chaplains will work in close cooperation with the Westminster Fellowship.

The Church also plans to give refresher courses in its seminaries for returning service chaplains. Financial aid also will be made available to chaplains.

## OXNAM SAYS TRUMAN SYMPATHETIC TO SENDING GERMANY CLOTHING

NEW YORK—(RNS)—Although permission to ship clothing to the American zone of occupation in Germany has not yet been granted by the U.S. Government, President Truman has stated that administrative agencies are at present giving the matter careful consideration, according to Bishop G. Bromley Oxnam, president of the Federal Council of Churches.

Bishop Oxnam, member of a delegation sent recently by the Federal Council to investigate conditions in Germany, revealed that when the delegation filed its report with the President it had asked that permission be granted to send clothing to the American zone.

"The request to send clothing, while not granted in the sense of specific authorization and definite date, was, however, not refused," Bishop Oxnam declared.

"We reported to the President that General Clay (Lt. Gen. Lucius D. Clay) suggested that the churches collect clothing and that the fact of collection might accelerate its shipment.

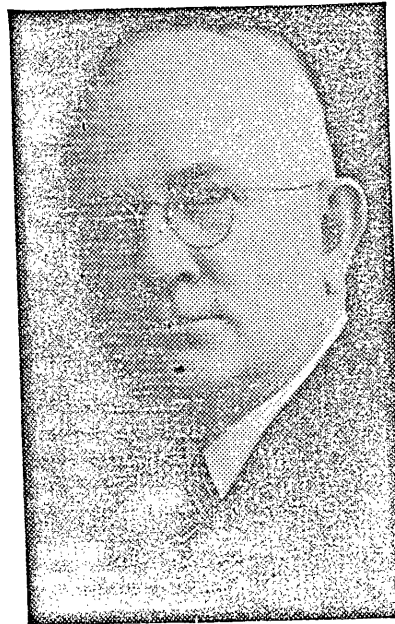
"I believe the churches should make known to the government their eagerness to send clothing to Germany and the hope that a definite date of permission may be announced early. I am also of the opinion that churchmen should think of Europe as a whole when considering relief and not center sole attention on Germany."

## "THE METHODIST HOUR" BROADCAST

THE first Southwide radio broadcast of "The Methodist Hour" will be heard from Maryland to Texas, from Florida to the Middle West, Sunday morning, February 17, as Bishop Clare Purcell, president of the college of bishops of the Southeastern Jurisdiction, speaks over an independent network of 36 stations. The program originates from WSB in Atlanta and is carried by radio stations in fifteen southern and western states.

Dr. W. F. Quillian, executive secretary of the Southeastern Jurisdictional Council, announces that other "Methodist Hour" programs will be heard during May and June. This first broadcast by the Council is in cooperation with the South Central Jurisdictional Council and the Upper Room.

Bishop Purcell will speak on "The Church That Is to Be". The broadcast will be heard in Arkansas over KTHS, Hot Springs, by transcription on February 23, 4:30 to 5:00 p. m. and KUOA, Siloam Springs on February 17 at 7:30 a. m.



BISHOP CLARE PURCELL

## MOVEMENT TO RESTORE ATOM BOMBED CITIES WINS APPROVAL

RICHMOND, Va.—(RNS)—A movement by the Richmond Ministerial Union to raise funds for the rebuilding of atom bombed Hiroshima and Nagasaki has received enthusiastic approval from ministers and laymen in many States throughout the union.

Letters from as far West as California, as far North as New York and as far South as Florida are pouring in to Dr. John A. MacLean, local Presbyterian minister who instigated the idea.

While many prominent persons, including several college presidents, have endorsed the plan, only three letters have been received opposing it, Dr. MacLean said.

One opposed the move on the ground that the soil beneath Hiroshima and Nagasaki is poisoned to a great depth by the bombs and hence will prove dangerous to future residents. The second opponent complained that other cities in Japan and China which are also seriously damaged were being "Neglected" for the sake of the two atom-bombed sites.

The third letter came from a soldier who was wounded by the Japanese. He wrote that he wanted to give to a fund "to make more atomic bombs to blow the rest of the Japs to Hell."

Approval of the fund has been expressed by Dr. J. Earl Moreland, president of Randolph Macon College, Ashland, Virginia; Dr. J. R. Cunningham, president of Davidson College, N. C., and Dr. R. T. L. Liston, president of King College, Bristol, Tenn.

Generosity is measured by the quality of the giver, and not by the quantity of the gift.—Virginia Advocate.

"There may be some substitute for good nature but so far it has not been discovered."

## PLAN KANSAS COUNCIL OF CHURCH WOMEN

TOPEKA, Kans.—(RNS)—Preliminary plans for the organization of a Kansas Council of Church Women were formulated at a recent meeting here of 52 women representing 17 different religious denominations.

An interim steering committee was elected to serve as an executive body until the organization is completed, with Mrs. Paul Moser serving as chairman. The final organizational meeting probably will be held soon after Easter.

## MONTREAL PROTESTANTS IN ANTI-DELINQUENCY DRIVE

MONTREAL, Canada—(RNS)—In a drive to curtail juvenile delinquency here, the YMCA has launched plans, in co-operation with the city's Protestant churches, for the establishment of youth clubs in various communities.

The YMCA-church youth group idea stemmed from discussions between Y officials and ministers of different Protestant churches on how best to curb the tendency of youth to form "gangs" which have in a great measure, been responsible for the current crime increase here.

At the opening of the first joint venture—a Saturday Night Club in Point St. Charles—more than 200 young people were engaged in supervised recreation.

Similar groups are now functioning in two other outlying areas of the city. Currently both clubs are engaged in only recreational activities, but it is hoped soon to introduce other aspects of a well-rounded youth program.

## UNITED CHURCH CANVASS ANNOUNCES ACHIEVEMENT AWARDS

NEW YORK—(RNS)—Communities throughout the nation which have held inter-church or inter-faith canvasses of any type during 1945 have been asked to compete for a group of Honorary Achievement Awards established by the United Church Canvass movement here.

Awards will include a "First Annual National Achievement Award" to the community which has held the most interesting and successful canvass during the year. In addition, 12 "Regional Awards" will be made. There also will be a group of "Honorary Mentions."

Dr. Stanley I. Stuber, national director of the movement, stressed that all data submitted will be assessed in the light of the relative size and situations of the communities participating, thus affording rural, village and urban communities an equal opportunity in presenting reports for consideration.

An atheist in the atomic age is as out of place as a bow and arrow savage in a B-29!—Harold Dye.

He who cannot forgive others breaks the bridge over which he must pass himself.—George Herbert.

## EASTER DRAMA

Looking for an Easter play or pageant? Here are some suggestions that may help. Order from the Methodist Publishing House, 1910 Main St., Dallas, Texas. In ordering a play, indicate names of both author and publisher.

THE DAWNING, Layman Bayard. An elaborate and beautiful pageant for a large cast. One and three-quarter hours. Pageant Publishers. 50c.

THE EVERLASTING DREAM, Bessie M. Stratton. 3 men, 3 women, 1 boy, 1 girl, 2 extras. 40 minutes. The immortal import of Jesus and His kingdom. Baker, 35c.

ETERNAL LIFE, Fred Eastman. 2 men, 3 women, a boy. 30 minutes. A modern Easter play with the scene located in an air-raid shelter. Samuel French. Royalty, \$5., 35c.

THE OTHER APOSTLES, George E. Callahan. 7 men. 30 minutes. Row-Peterson. 50c.

THE OTHER SON, Ray E. Hurd. 6 men. An Easter play in verse. 20 minutes. Row-Peterson. 50c.

RELEASE, Dorothy Clarke Wilson. 6 men, 2 women, off-stage voices. 40 minutes. About Barabbas. Baker, 35c.

THE RESURRECTION, Rosamond Kimball. 12 men, 4 women. The voice of Jesus. Tableaux and music. Baker, 35c.

THE ROAD TO EMMAUS, Paul Nagy, Jr. 3 men, 1 woman. 30 minutes. Baker, 35c.

THE ROCK, Mary P. Hamlin. 3 acts. One and one-half hours. 7 men, 4 women. A great Easter play for an experienced cast. Baker. Royalty, \$5.00, if no admission fee, \$10.00, if admission fee is charged. 50c.

THE SEAMLESS ROBE, Ester C. Averill. 1 man, 4 women, and bit parts. 40 minutes. Baker, 35c.

SIMON THE CROSS BEARER, Dorothy L. Marshall. 4 men, 1 woman. 30 minutes. Baker, 35c.

# CURRENT NEWS IN ARKANSAS METHODISM

## MINISTERS' WEEK AT SOUTHERN METHODIST UNIVERSITY

The lecturers' sharp challenges of ministerial responsibility were punctuated by encouraging announcements of large gifts to the University during sessions of the annual Ministers' Week at Southern Methodist University, February 4-7, attended by more than a thousand ministers and ministers' wives. Dr. Henry P. Van Dusen, the Fondren lecturer, and Dr. A. W. Martin of the University faculty, dealing respectively with the subjects: "World Christianity, Yesterday, Today and Tomorrow" and "Urgent Tasks of the Church in Rural Areas," pulled no punches in affirming that the solution of problems in these fields would not be forthcoming until there was conversion to a broader vision within the ranks of the Christian ministry itself.

Gifts announced to the University during the week included: \$1,000,000 from Mrs. W. W. Fondred of Houston, for the construction of a Natural Sciences building; \$650,000 from Mr. and Mrs. J. J. Perkins of Wichita Falls, Texas, increasing their gift of last year to the building and endowment fund of the School of Theology to \$2,000,000; the establishment of a \$10,000 lectureship in the Bible in memory of Mr. and Mrs. Robert Malone Jackson of Palestine, and the establishment by Bishop John N. Moore of Dallas of graduate fellowships for the Perkins School of Theology for the training of scholars in theological work.

Bishop G. Bromley Oxnam returned to Ministers' Week two years after his Fondren Lectures to give the Peyton Lectures on preaching, using as his theme: "The Place of Culture in the Life of the Preacher." Dr. Earl B. Marlatt, visiting professor in the School of Theology, was the fourth program speaker, using the subject, "There are Sermons in Poems."

One statement from Dr. Van Dusen and one from Dr. Martin drew special editorial comment in the Dallas Press and these statements, burning as they may be with implications, are the very heart of these speakers' message, and therefore in this correspondent's opinion, bear repeating here. Dr. Van Dusen said, in commenting on future prospects for church unity: "Unity of the Christian church has only one stumbling block—the ministry itself. There are no great differences of belief, only differences in the church's view of itself. The nub of the problem is the nature and authority of the Christian ministry. What Christian unity needs is not more discussion, but downright conversion of the ministry." Dr. Martin's challenging statement, which made the Dallas front page, concerned the minister's personal influence as a factor in recruiting men for the ministry. He said: "One of the ministers of today should be quarantined and there should be law against their associating with theological students. The attitude of some ministers toward their job and the conception of their work is so unworthy as to be an equal menace to any young minister."

Dr. Van Dusen developed his

## PASTOR'S FAMILY AT HOME IN RECENTLY ACQUIRED PARSONAGE

On January 25 Rev. and Mrs. S. W. Mooty moved into the home recently purchased for a parsonage for the Wilton Circuit. Members and friends of the circuit are going forward with plans to improve the property and redecorate and furnish this home for our pastor.

At home with them, for the present, is their daughter, Elsie, with her husband, Bill Manor, from DeQueen, who has recently been discharged from the Army. Our Sunday School and church are happy to have these young friends meet with us along with their parents, Brother and Mrs. Mooty.—Mrs. R. L. Gantt, reporter.

Fondren Lectures, "World Christianity, Yesterday, Today and Tomorrow," along two parallel lines—expansion or mission, and consolidation or church unity. Calling the last century, "The Great Century," he pointed to almost unbelievable progress on mission fields during the most difficult days of the war and to the expressions of hope in the first hand observations of service men who have seen mission activities first hand. "But," said Dr. Van Dusen, "these men have seen no denominational characteristics in these foreign missions, and the boards of the churches must see that the program of world missions tomorrow cannot succeed except it be an interdenominational enterprise." In the allied field of church unity, the speaker moved on from the previously quoted statement concerning the ministry's responsibility to say that our greatest danger today in the church is internal sterility. "We must have a revival," he said, "to restore religion to its proper place of centrality in our life and thinking." But of this revival he said: "There are two guideposts, (1) It will probably be a world revival or none at all. (2) It will be a revival of a united church or none at all."

Bishop Oxnam in speaking on the place of culture, defined the word in the sense far greater than mass possession of knowledge. He spoke of it as "What's life over after we've forgotten everything," and challenged the ministers to think of books and of all knowledge as something to be used not just for some immediate end, for example a sermon, but as a source of richness of life which includes understanding, beauty, sympathy, delicacy of feeling, modesty of judgment, the scientific attitude, and above all else, understanding and appreciation of personality.

In his closing lecture, Bishop Oxnam spoke of his most recent trip to Germany and gave an appraisal of the work of our military government there. He said that it was his opinion and the opinion of German church leaders whom he interviewed that there would be no starvation among regular inhabitants of the American and British zones of occupation, but that the influx of evacuees from other sections of Europe constituted a real problem. —Alfred A. Knox, Tuckerman.

## HENDRIX COLLEGE NEWS

A Hendrix College fellowship team presented a program at a Perry-Conway County Sub-District Fellowship meeting at Perry, Ark., on Feb. 4.

This team included Martha Love, Jonesboro; Betty Jane Claude, Booneville; Jerrine Hart, Little Rock; Mary Matthews, Heber Springs; Pryor Cruce, Morrilton; and Rev. James S. Upton, professor of Religion.

Churches represented at the meeting were those of Morrilton, Perry, Oppelo and Perryville. Approximately 66 representatives were present.

Professor Upton spoke on Feb. 3 at the Dumas Memorial Church and the Lisbon Church of El Dorado circuit in the interests of the February Special for Hendrix College and Ministerial Education.

Twenty-seven students attained a place on the Dean's List for the first semester, Dean T. S. Staples has announced. These students each had a grade point average of 2.25, with no grade lower than a "B" on a minimum of 13 semester hours of academic work.

They are: John Abernethy, Dover; Corliss R. Arnold, Monticello; Elizabeth Breitenberg, Hot Springs; Ruth Coleman, Gregory; Jean Cook, Benton; Janis Dillaha, Little Rock; Alfred Duncan, Stuttgart; Pat Few, Hughes; Wallace H. Glover, Conway; Joe Hayes, Jr., El Dorado; Sara Jane Hunt, Fort Smith; Anne Jaeschke, Jefferson City, Mo.; Elizabeth Anne Kamp, Conway; Valette Longstreth, Little Rock; Matilda McFaddin, Little Rock; Alma Lee McKnelly, Little Rock.

Elizabeth Millar, Little Rock; Rachel Mitchell, Conway; Neal Moore, Smackover; Margaret Nicklaus, Little Rock; Margaret Pullig, Stuttgart; Oliver Raney, Newton; Nancy Schisler, Passo Fundo, Brazil; Harlan Spore, Little Rock; Irma Ann Ward, Stuttgart; Betty Williams, Sheridan; David M. Williams, Camden.

Gustav Nelson of the Hendrix music faculty was presented in a formal piano recital in the Hendrix auditorium Monday night.

Mr. Nelson came here last fall from Gustavus Adolphus College at St. Peter, Minn., and is instructor in piano and theory.

Ashley R. Coffman, director of the band, participated as a guest conductor in the Arkansas State Band Clinic at Magnolia, Feb. 8 and 9.

He directed two bands, each composed of high school students from organizations throughout the state. Present were the directors of approximately 40 bands.

Student conductors have been chosen for the band, and one of them—Betty Williams of Sheridan—led the organization in playing at the Hendrix-Ozarks game here on Feb. 5.

The others, according to Mr. Coffman, will receive their opportunities to gain experience in conducting at other games soon.

They include Judy Chappelle, Ashdown; Anne Scobee, Little

## MR. AND MRS. CALHOUN OF CLARENDON HONORED

Members of the First Methodist Church, the Sunday School and Woman's Society of Christian Service of Clarendon united in a farewell to Mr. and Mrs. J. H. Calhoun, who will leave in a few days to make their home in DeValls Bluff. The meeting was held at the church on Tuesday evening, January 28, at 7:00 o'clock.

The program committee, composed of Mrs. Alta Bateman, Mrs. F. H. Farrar and Mrs. Ada Mai Wiley, presented a program of songs in the auditorium with Mrs. L. E. Vanderford at the piano. Then Mrs. Farrar read a poem, "Friends" as a tribute to the departing friends, and Miss Florence Hooper made the presentation speech as the honorees were given a radio in appreciation of what they mean and have always meant to the entire community.

The refreshment committee, Mrs. Irl Bridenthal, Mrs. W. L. Boswell, Mrs. L. K. Menard and Mrs. Ruby Wiggins, led the way to the Sunday School rooms where punch and cake were served.

L. K. Menard, Mrs. Lois Brown, Mrs. A. H. Gilbrech and Miss Helen Bateman composed the committee on general arrangements.

The Calhouns came to Clarendon thirty years ago and both have been constantly active in civic, social and church affairs. Mr. Calhoun, assistant cashier of Merchants & Planters Bank here, was superintendent of the Methodist church school for many years, and Mrs. Calhoun served as president of various women's organizations of the church. Mr. Calhoun will have charge of the bank at DeValls Bluff. Clarendon reluctantly and of necessity lets them go, wishing them success and contentment in their new home.

## BUSINESS MEN'S S. S. CLASS ORGANIZED

Under the sponsorship of Jack Caperton, a Men's Sunday School class was organized Sunday morning, January 27, at the Methodist Church, of Cotton Plant.

At this first meeting there were seventeen present and the following class officers were elected: Jack Caperton, president; J. C. Sims, vice president; Earl Harris, Sec'y-Treas.; Grover Butler, reporter.

It is understood a teacher will be elected next Sunday, when the class assembles.

## ORGANIZE FELLOWSHIP

J. W. "Jack" Nutt has been elected president of the Adult Fellowship organized in Asbury Methodist Church; Owen G. Allen, vice president, and Mrs. Cherry Harkey, secretary.

The group, which meets each Sunday at 6:30 p. m. in the Virginia Howell Bible classroom, is studying "The Christian Home," led by the Rev. W. Neill Hart, pastor.

A worship and recreation hour is held at the same time for children and young people.

Rock; Carolyn Sadler, Stuttgart; Alice Barnett, Earle; and Buford Dunavant, Keiser.—Lane Scott.



## "My Buddies Were O. K."



WHAT was it really like to fight in the war? You can't help wondering, when you've been far away from the combat zones. And, naturally, we're all ears for what the men who came back have to tell. Their stories are thrilling and often grim. Each one is, of course, different from the others. But maybe you've noticed that when fighting men talk about their buddies you hear the same thing over and over again.

"My buddies were all O.K.," they say, "Campbell, Fleischer, Goldstein, Brown, Vitto, the whole lot of them!" The names are different in every case, but the idea is the same. When a fellow has the right stuff in him nothing else matters. His religion doesn't matter, nor what his name is, nor how his father makes a living. He's in there pitching on your side and that means he's O.K.

Does that sound familiar? It should. It's what our Sunday School teachers call "brotherhood." Now the chances are that before they went to war, many soldiers imagined that brotherhood was something to think about in church. Worse than that, they may never have given brotherhood very much thought at all. They may have looked down their noses at youngsters with foreign-sounding names. They may even have ganged up on boys who

belonged to different churches than they did.  
But that's all changed for them now.

Once you get to know people, you lose any ignorant or prejudiced notions you may have had about them. That's just what happened during the war. For the first time, many

chaplains of all faiths, thousands of men have learned a new respect, surmounting prejudice, for another's faith."

All for one and one for all, men of all races and all religions faced death, together. They discovered in battle what the brotherhood of man is really all about.

a good life without being afraid—  
afraid of losing his home or his job,  
afraid of being persecuted for his  
race or religion. They wanted the  
world to be a place where people  
play fair with one another as sol-  
diers do in war—in other words,  
a place where the brotherhood of  
man really works.

Almost a year ago, the 5th United States Division cemetery was dedicated on Iwo Jima. The men who were there at the services on that bleak Pacific island will never forget what one of the chaplains said: "Here lie officers and men, Negroes and whites, rich men and poor together. Here are Protestants, Catholics and Jews—together. Here no man prefers another because of his faith or despises him because of his color. . . . Theirs is the highest and purest democracy."

And there was something else this chaplain said which stands as a challenge to every young American: "We dedicate ourselves, first, to live together in peace the way they fought and are buried in this war."

Many of us were too young to fight. But no boy or girl is too young to keep faith with those who died, starting **right now**. The best way to begin is by remembering the message that each fighting man brings us from the bottom of his heart—"My buddies were O.K."



boys had a chance to get close to fellows who were brought up differently from themselves. Many joined in prayer with men of other religions, led by chaplains of other creeds. And Admiral Nimitz tells us what happened: "Because of the fraternal working together of the

Now the world is at peace. Over two hundred and fifty thousand Americans died to make this peace possible. But they didn't give their lives just to have the firing stop. No, they wanted more than that. They wanted the world to become a place where everyone could live

**"PREJUDICE—PRELUDE TO WAR"**

(Continued from page 5)

Chinese and 375 million Indians—colored people, hardly represented among the Big Three yet representing forty per cent of the world population. Have these people really won the war for the four freedoms? Let a Japanese-American who has participated in fifty-eight bombing missions and who holds two DFC's tell you what he thinks. "Not only did I go to war to fight the fascist ideas of Germany and Japan but also to fight against a few Americans who fail to understand the principles of freedom and equality upon which this country was founded. I fought with a lot of men in this war, Polish, Jewish, German and one full-blooded Dakota Indian. I saw men wounded, and whatever land their grandfathers came from, their blood was always the same color. And whatever church they went to, the screams of pain sounded the same. It's hard to realize that the war is not over for me or a lot of Jewish-Americans, Negro-Americans and Japanese-Americans. While there is still hatred and prejudice, our fight goes on."\*

\*Readers Digest, January, 1946.

From the heart of Germany during the war came a story, partly allegorical, but true, nevertheless. A member of the Gestapo held a citizen's meeting in a church. To show his hatred of the Jew he said, "Let all whose parents were Jews leave the room." A few of them, with pale faces, silently slipped into the darkness. Then he said, "Let all whose father was a Jew leave the room." A few more silently slipped away. Now more vitrolric than ever before he said, "Let all whose mother was a Jew leave the room." It is said at this moment the wooden body on the cross over the high altar tore itself from the nails, walked across the communion altar and went into the darkness—for Jesus Himself, was a Jew.

As is always the case, war accentuates national prejudice. You can demobilize men rather hurriedly after a war but you can't demobilize the hate in their hearts. By the very nature of war the citizens of one nation are trained to hate the citizens of another nation. As there were forty-eight states in the U. S. which surrendered their individual sovereignty to the central government in Washington so there must be a sufficient number of individual nations who will surrender their right to make war, to the Securities Council of the United Nations that the rising

tides of nationalism might give way to the will to peace for the world.

The cure for prejudice.

The first step in the cure for prejudice is an open mind. If the attitude of the prejudiced person is "No one can change my mind about that!," obviously, no one can. If he is unwilling to accept new facts throwing new light on the situation there is little hope for him. Our racial tensions concerning the Negro could be loosened if people had an open mind to all the facts in the case. Anthropologists say that no group has done more with freedom in three generations than the Negro. He had a long way to go but in those three generations literacy has jumped from 5% in 1865 to 90% in 1945. Fifty thousand Negroes are in colleges and universities today—three times as many as fifteen years ago. During the past six years, 24,000 of them have graduated from college—more than had been graduated in all their previous history. When they were emancipated they had no property but they have made rapid economic progress. In 1940, 174,000 Negroes were full or part owners of farms totaling 11 million acres, or a combined area larger than Massachusetts, Connecticut and Rhode Island. They have attained high standing in practically every realm of American life—Paul Robeson and Marian Anderson in the field of music; Paul Dunbar, Richard Wright, Langston Hughes and Contee Cullen in the field of literature; George Washington Carver, scientist; Brigadier General Davis and thousands of unsung heroes on the field of battle. Cold facts like these will greatly aid the prejudiced person who will take time to study them.

A second step in the cure of prejudice is the emphasis of religion. If a man really falls in love with God he begins to recognize all people as sons of God. When we see men through the eyes of God we see them as brothers. We may recognize their primitive nature, their arrested development, but we cannot overlook their potentialities. Because God loves the world of men—white, brown, yellow, black—He must be color blind. And people in love with God likewise become color blind. They judge men, not in terms of shallow superficialities such as ancestry, race, color and creed, but in terms of justice, mercy, love, devotion and truth.

Margaret Applegarth tells of an artist who painted a picture of the throne of God and ten

thousand faces of little children around it, all alike. One night the artist was awakened to find an intruder re-painting the faces of some of the children around the throne—some were made black, some brown, some yellow. When the artist wheeled the intruder around, behold, he saw the face of Jesus. "God hath made of one blood all the nations of the earth." In the final analysis racial barriers give way when we kneel before His throne of grace.

**The need for unity.**

Are these post-war days or pre-war days? That depends upon whether or not we as citizens and Christians are willing to live up to the ideals for which our sons so recently died; upon whether or not we are willing to practice democracy in dealing with the minority groups within our own borders as well as without. It depends upon whether or not we are willing to bury our prejudices; for nurtured prejudices ultimately lead to war. We shall either bury our prejudices or our sons—in the next war. We can't hold on to our sense of superiority our economic tyrannies, our Lord-of-the-Universe attitudes and, at the same time, establish world peace. We can't worship Hitler's false gods of pride, power and militarism without becoming to the world what Hitler was to us—a despicable tyrant.

There is a desperate need just now for unity and solidarity. A northern industrial city reports that within its borders there are more than two hundred hate organizations. Every member of such organizations, stirring people to greater prejudices, is voting for the postponement of world peace.

world peace.

What an opportunity for the Christian church! Too long we have given lip service to the Christ without practicing His principle of the brotherhood of man. Too long the church, by its own narrowness, has built chasms separating man from man. Let's begin to build bridges to span the chasms—economic, racial, international. Rapid communication has made our world a whispering gallery. Rapid transportation has made it a neighborhood. If we have peace we must make it neighborly. If all who are nominally Christian actually practiced the principle of brotherhood war would be impossible. Will the Church seize her great opportunity? I do not know. But of this I am certain; we are at the crossroads. We choose between the brotherhood of man and the annihilation of man. You—your prejudices or your sons—which?



## BROTHERHOOD—A DOCTRINE OF CHRISTIAN CHARITY

By The Very Reverend Vincent J. Flynn, President of the College of St. Thomas, St. Paul, Minnesota.

For the last fourteen years the National Conference of Christians and Jews has sponsored this week, dedicated to the proposition that all men are brothers. The idea for Brotherhood Week came from a priest in Denver, Colorado. At first sight it may seem either mawkishly sentimental or hopelessly futile to observe such a week—sentimental because the word brotherhood, like the words love and charity and patriotism and self-sacrifice, have been so often debased by unworthy usage that honest people shrink from using them; futile because, after the official cessation of hostilities in most parts of the earth, the human race is still divided against itself, torn by factions, greed, hatred, talk of revenge and retaliation.

But we must put aside the temptation to regard Brotherhood Week as either sentimental or futile, for if we choose to regard brotherhood as sentimental, we shall be forced, if we wish to be logical, to regard such ideas as love and patriotism and honor and friendship as sentimental notions. And if we regard brotherhood as a concept incapable of being realized by mankind, we shall be forced to give up our faith in man completely. We shall be forced to say that there is no use trying; we shall have fallen into the hopeless determinism of those who say that man has no free will and has therefore no prospect of either worsening or bettering himself. We shall have reached the ultimate in cynicism.

The National Conference of Christians and Jews is an organization of people who believe in the brotherhood of men, and that all men are the children of the one Heavenly Father. Therefore, they should all cooperate for the general welfare of all mankind. This organization does not say that one religion is as good as another or that all roads lead to the same destination; neither do they suggest a boiling down of all religions or the finding of a least common denominator in religion. But they do believe in a moral interpretation of the universe, and they do say that, regardless of religious differences, men who believe in God and the brotherhood of man can live together in peace and friendship. It is an idea simple enough—it is merely an application of the doctrine of Christian charity. They claim the right to be considered in good faith, and they extend to others the compliment of assuming their good faith. "Judge not, lest ye be judged."

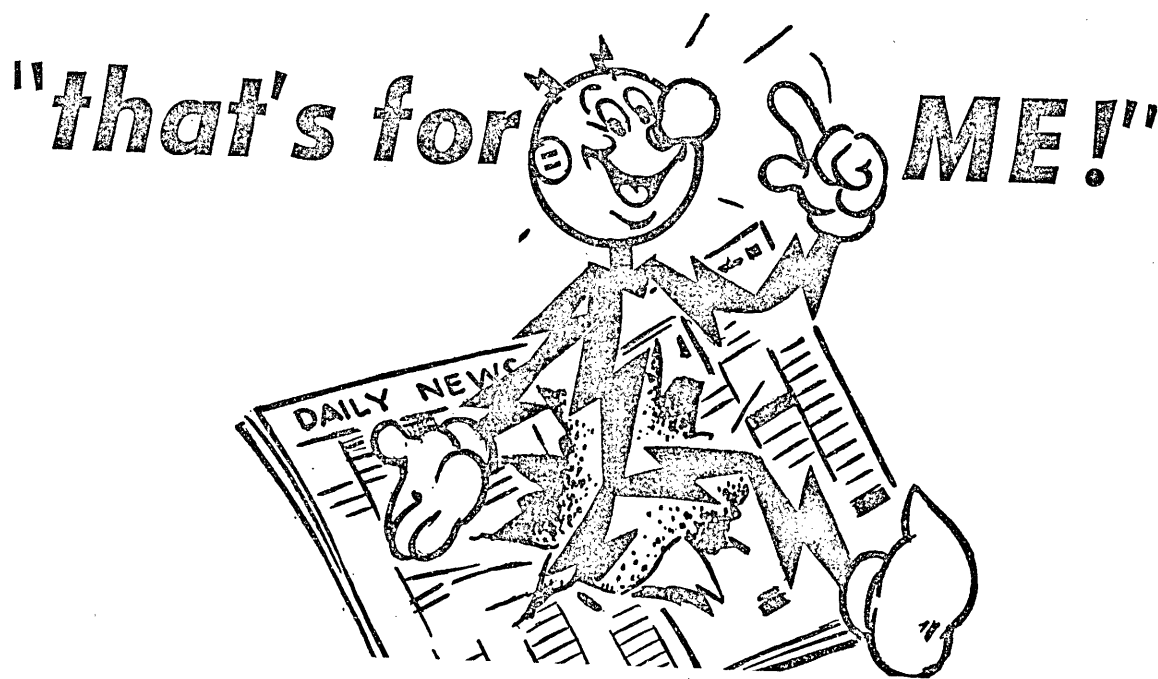
Brotherhood is an idea that has been lived by the majority of our citizens from the beginning of our national existence. It has always been rejected by the small but vociferous minority of bigots ever with us. The first sort, the ordinary decent Americans, live side-by-side with their neighbors, in peace and amity, whether there are religious differences existing between them or not. The others choose to regard their neighbors as their enemies; they choose to quarrel with them and to try to destroy them.

Today, as always, there are active among us the dangerous hate-mongers. A recent survey has indicated at least 13 percent of our

(Continued on Page 16)



**HELP WANTED:** Industrious, dependable servant to do all housework for a large family. Must help with washing, ironing, cleaning, etc. Also expected to entertain family in the evenings. No time off allowed. Salary about 15c a day.



Yes, sir . . . electricity is the **ONLY** servant you could think of that could qualify for a job like that! Available and on the job every minute, day and night, electricity serves at the flick of a switch. Dependable, tireless, electricity performs all those hard tasks for you day in and day out—as well as dozens of other little jobs. And for all this help our average customer pays only about 15c a day! No wonder electricity is characterized as the lowest paid servant in America today!

**ARKANSAS POWER  
& LIGHT COMPANY**

## The Sunday School Lesson

By DR. O. E. GODDARD



### HOME FOUNDATIONS FOR NATIONAL GREATNESS

LESSON FOR FEBRUARY 24, 1946

**SCRIPTURE TEXT:** Deuteronomy 5 to 34 Chapters; Deuteronomy 6:4-12.  
**GOLDEN TEXT:** Every day will I bless thee; And I will praise thy name for ever and ever.—Psalms 145:2.

Unusual attention is being given to the home now. This is the fourth lesson on the home that I have written during the past five months. The Woman's Christian Temperance Union is majoring on a study of the home throughout this whole year. All this concern about the home among the churches and affiliated altruistic institutions is timely. The home is the greatest character-building, destiny-fixing institution on earth. The manifest dangers to the home are disturbing right-thinking people all over the Christian world.

#### The Basic Truth in Christian Theology.

"Hear O, Israel, the Lord our God is one God." When polytheism covered the earth men seem to have worshipped everything on earth and in the material heaven above. Man is a worshipping animal. Paul told the Athenians that he perceived that they were very religious for they worshipped every known god and lest some god should be neglected they erected an altar to the unknown god. The Christian Church has had a long, difficult battle to abolish polytheism.

#### Duty to the One God.

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deuteronomy 6:5. In a sense there is only one duty to God—to love Him, and act accordingly. If one loves God he will honor, obey, and worship God. Love and its fruitage, is the fulfilling of the law. The one objective of all rituals, ceremonies, or sacraments is to bring one into loving, conscious relationship with God. Any form of religious service that does not help to this end is useless and fruitless. Obedience to the letter of the law not motivated by love is inadequate. Obedience must be energized by love. "The explosive power of a great affection" is indispensable.

#### The Whole Personality.

Religion is not a department of life. It involves the whole man. It will be noted that Jesus adds the word, "mind," to the law as laid down in Deuteronomy—"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Jesus said, "and thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength." Jesus wanted to be perfectly sure that no human faculty was omitted. Hence the addition of the word, mind. This kind of love produces a unified personality. A unified personality can render undivided love to God.

#### Parents Must Teach the Bible.

"And thou shalt teach them diligently unto thy children, and shalt talk of them as thou sittest in thine house, and when thou walketh by the way, and when thou liest down,

and when thou risest up." It is appalling to know how many parents fail to follow this minute direction. Parents are required to talk this duty of loving God at their table, around the fireside, as they lie down at night, and the first thing on rising the morning. Could God be more specific, more emphatic, and more mandatory?

#### The Tragedy of Incompetent Parents.

Thousands of children are born of incompetent parents, not qualified physically, mentally, morally, or spiritually for parenthood. Some states require a physical examination for securing a marriage license, which is very good as far as it goes, but there are men and women physically fit for marriage who could not qualify on mental, moral, or spiritual fitness. How unfortunate for the child born of such parents, and what a liability that offspring brings upon our civic life! More rigid requirements should be made of prospective parents as to their ability to rear children to be an asset to our country. Our expense for taking care of the results of crime are staggering. The genesis of much of the crime roots back in the home.

#### Bad Homes Hinder the School and the Church.

An apathetic or an antipathetic home can undo much of the good offered the rising generation by the school and the church. Often a bad home can so mar the children that they are embryonic criminals before they enter school. The church endeavors to receive the children before they get a bent that leads to crime. Many parents will not cooperate with the church in the work for the children. But even if the church can get the little ones in the church school, the church has them one hour per week, when they attend regularly, the public school has them thirty hours per week, the home and other places have them one hundred-thirty, seven hours during a week's time. I must repeat home is the most effective character-building and destiny-fixing institution in the world. As the home today, just so will our civilization be in the next generation.

#### Some Things that Menace the Home.

The movies, the radio, and the current popular literature give such setting to the home life that millions of our young people never can appreciate the sanctity of the home. Hasty marriages and easy divorces are a blighting, withering curse upon society today. Socktail parties lay the foundation for many divorces.

#### Prosperity Dangers and Unearned Wealth Usually a Curse.

It is quite significant that immediately after this wonderful exhortation to teach children of God and things divine that an exhortation on the dangers of prosperity should

### PLANS ARE MADE FOR NORTH ARKANSAS YOUTH ASSEMBLY

The North Arkansas Conference Young People's Executive Committee met Saturday, February 2, at Hendrix College, Conway. Plans were made for the assembly which will be held July 1 to 5. Along with the regular assembly there will be a coaching conference to prepare youth to go on Fellowship teams in the eight districts of the conference and to hold youth activity weeks in their local churches.

Courses were planned in the four Commissions under very efficient teachers. Further announcements will be made concerning the staff at a later date.

It was recommended that the young people in the local churches have a Fast and Worship service the Friday before Easter, Good Friday; that the young people take an active part in all the pre-Easter Services in their local churches; that they work in order to enlarge the enrollment of their group; and that they make a list of all young people whom they are responsible for winning to a commitment to Christ. Also continue the work in the field of evangelism, especially in visitation.

Members of the committee attending were: Sue Rogers, Jonesboro; Anna Garrett, North Little Rock; Pryor R. Cruce, Jr., Morrilton; Rev. Ira A. Brumley and Rev. James S. Upton, Conway. — Pryor R. Cruce, Jr., Publicity Manager.

We face a spiritual renaissance or world-wide blackout produced by selfishness and hate. Those who teach the Bible can help to hold up the light that the people of the world may find their way to God.—Clifton Allen in The Teacher.

You cannot measure the value of a thing by the crowd of people around. There are always more people in a five-and-ten-cent store than in a jewelry store.—Vance Havner.

follow: "And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers Abraham, Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not. And the houses full of all good things, which thou filledst not, and wells digged which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full. Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage." Deut. 6:10-12.

Within the last fifty years I have seen prosperity destroy the religious lives of persons and families. So many times I have seen families of limited financial resources, who were faithful to the church, become prosperous, then drift from the church and the family become a curse to the community. I have seen this tragedy occur among urban and rural people, I have observed it among whites, blacks, Indians, Italians, Mexicans, Greeks, Chinese, and others. Blessed is the man who can enjoy prosperity and not forget God. Blessed is the family that can get rich and not become arrogant. Blessed is the church member who can, after he is wealthy, give the same proportion of his income to the Lord that he gave when he was poor.

### JONESBORO AREA SUB-DISTRICT MEETS

The Huntington Avenue Methodist Church was host to the Sub-District of the Jonesboro area Monday evening, February 4th, and 148 were present at the meeting.

The group sponsored a 30-minute radio broadcast over the local radio station, KBTM, and the theme of the program was, "Evangelism and Youth." Each church and charge was represented on the program, and the choir for the service was from each church and charge.

The business meeting was called to order by the President, Miss Armilda Cook, and the minutes were read by the secretary. The motion was passed that the Sub-District sponsor a radio program each month in addition to its regular monthly meeting, and the president appointed a committee composed of eight young people to work out the details for the next broadcast.

The Sub-District also voted to send a letter of thanks to C. V. McKinney for his generosity in paying for the broadcast time for this month's radio program and arrangements were made whereby each young person can help toward defraying the expenses of the broadcast in the months to come.

The Bono Methodist Youth Fellowship invited the Sub-District to its church for the March fourth meeting.

Immediately following the business meeting, the group went downstairs for refreshments, and recreation, which was led by Misses Bonnie Lou McGhehey and Jamie Sue Rogers. The meeting closed with group singing, under the direction of Miss Floella Blackman.—Jamie Sue Rogers, reporter.

### BROTHERHOOD—A DOCTRINE OF CHRISTIAN CHARITY

(Continued from page 15)

population strongly anti-Semitic, 7 percent anti-Catholic, 11 percent anti-Negro, 7 percent anti-Protestant. Evil is always to be fought because it is evil; but today this particular evil will be fought as a very condition of our survival. We must have teamwork in peace, as we had it in war. And we are fools to talk of world brotherhood if we cannot achieve substantial unity at home.

**HEADQUARTERS**  
for RELIGIOUS SUPPLIES  
CHOIR GOWNS • VESTMENTS  
PULPIT ROBES • HANGINGS  
STOLES • EMBROIDERIES • Etc.  
CATALOG ON REQUEST

**National** CHURCH GOODS SUPPLY COMPANY  
821-23 Arch St., Phila. 7, Pa.

### FOR NEARLY HALF A CENTURY NATIONAL MUTUAL CHURCH INSURANCE COMPANY

has made it possible for Churches, Ministers and Church Members to carry full insurance protection at low cost, paying premiums in Reduced Annual Installments.

DEPENDABLE SERVICE  
NON-ASSESSABLE POLICIES

Fire • Lightning • Windstorm  
Hail • Automobile  
11 S. LA SALLE ST., CHICAGO 3, ILL.