

Arkansas Methodist

88th YEAR

THURSDAY, JANUARY 2, 1969

NO. 1

1969 Circulation Campaign challenges Arkansas Methodists

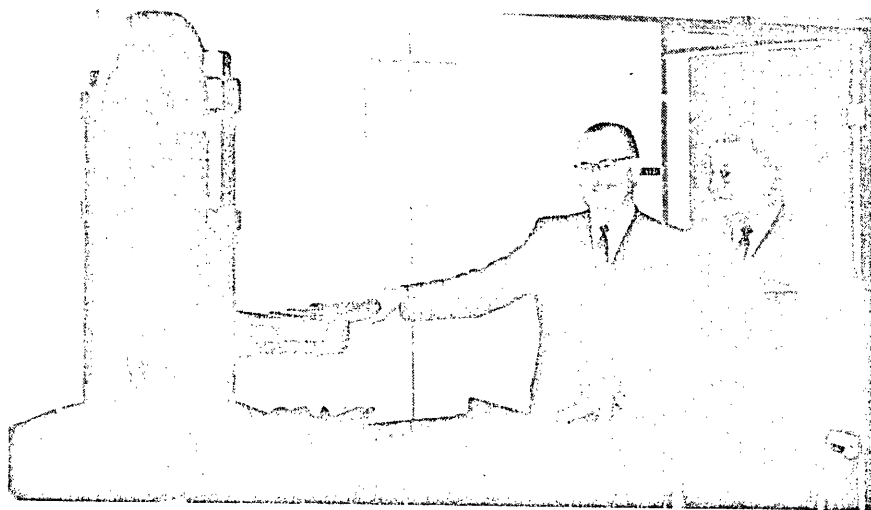
Bishop Paul V. Galloway has joined with Dr. Alfred A. Knox, editor of the *Arkansas Methodist*, in extending a challenge to the United Methodists of Arkansas to enter enthusiastically into the 1969 Circulation Campaign, January 5-12.

Dr. Knox has indicated how important it is to bring the subscription list for Arkansas back toward the high point it reached in 1965 when the total was 26,111. Last year the Arkansas total was 24,219.

The editor has announced that he will serve as host to a dinner for the preachers in the district in each annual conference that shows the greatest percentage gain in subscribers over the number reported last year.

Word has already been received from First Church, Harrison, the Rev. William P. Connell, pastor, that they are going to the plan of sending the paper to every family on their mailing list. The first formal report received in the campaign was from First Church, Forrest City, on December 26, continuing their plan of sending the paper through the budget to every family on their mailing list.

First Church, Benton, and First Church, Searcy, pioneered a new plan of receiving subscriptions to the paper when they received pledges for the church budget for the new year. Editor



During a recent visit to the Methodist Publishing House at Park Ridge, Ill. Dr. Alfred A. Knox, editor of the *Arkansas Methodist*, is shown the press on which the first *Christian Advocate* was printed. Demonstrating the press was Dr. Ewing T. Wayland, editorial director of *Together/Christian Advocate* and Dr. Knox's predecessor as *Arkansas Methodist* editor.

Knox is encouraging this plan and has offered to provide pledge cards for all churches that will follow this plan in their campaigns for their budgets for the 1970 church year.

Since 1941 the *Arkansas Methodist* has been sustained by the simultaneous circulation campaign which was initiated by Dr. E. T. Wayland when he became the editor. It is the only period-

ical in The United Methodist Church that follows such a plan of receiving all of its subscriptions in one month of the year.

Editor Knox also hopes that every church will make a report every week following the campaign so that district reports will reflect the progress of the campaign.

Ouachita President to address CCF Directors

The featured speaker for the Tenth Annual Meeting of the Board of Directors of the Christian Civic Foundation of Arkansas, Inc., will be Dr. Ralph A. Phelps, Jr., President of Ouachita Baptist University, Arkadelphia, Arkansas.

The luncheon meeting at 12:30, Monday, January 20, 1969, will be held at Second Baptist Church, Eighth and Scott Streets, Little Rock, with Dr. Horace E. Thompson, President of the Foundation, presiding. The Executive Committee of the Board will meet at 11:00 a.m., just prior to the luncheon.

The Board will hear reports on activities of the Foundation during the past year and plans for the future, and will elect officers and Board members for the new year.

the closing luncheon on January 16. Dr. Fleming, widely-known for his activities as a United Methodist layman as well as his NCC and other posts, is president of McAlester College in St. Paul, Minn.

A presentation on medicine and theology the morning of January 16 will feature Dr. Edward Rynearson of the Mayo Clinic in Rochester, Minn., and United Methodist Bishop Roy Nichols of Pittsburgh, Pa.

Much of the convention will be devoted to interest groups on such topics as taxation, communications, governmental relations, dealing with pressure groups, and keeping human in a technological age.

Business sessions will include election of new officers for the association and a proposed change in name to reflect formation of The United Methodist Church through union of the former Methodist and Evangelical United Brethren Churches.

Dr. Vernon Stutzman, executive director of Methodist Hospital of Brooklyn (N. Y.), is president-elect of the association. Other officers include Willard S. Farrow, Charlotte, N. C., vice-president; the Rev. Kenneth Reed, Indianapolis, Ind., secretary; and Kenneth Hartman, Chicago, Ill., treasurer.

Health and Welfare Ministries to hold annual meeting in New Orleans

EVANSTON, Ill. (UMI) — A mass interdenominational opening service, a report on international health and welfare activities through the United Nations, and an address by the president of the National Council of Churches will be among highlights of the 1969 convention of 300 health and welfare ministries related to The United Methodist Church.

The convention will be held in the Jung Hotel in New Orleans, La., January 14-16, according to Dr. William A. Hammitt, president of the National Association of Methodist Hospitals and Homes, and executive director of The Baby Fold in Normal, Ill.

Theme of the convention is "Church-Related Health and Welfare Ministries in Crisis."

An estimated 1,200 persons representing a number of Protestant denominations are expected to attend the mass opening service the evening of January 14. It will be the first session

of its kind ever held.

Sharing in the service will be denominations participating in the American Protestant Hospital Association convention in New Orleans January 13-16.

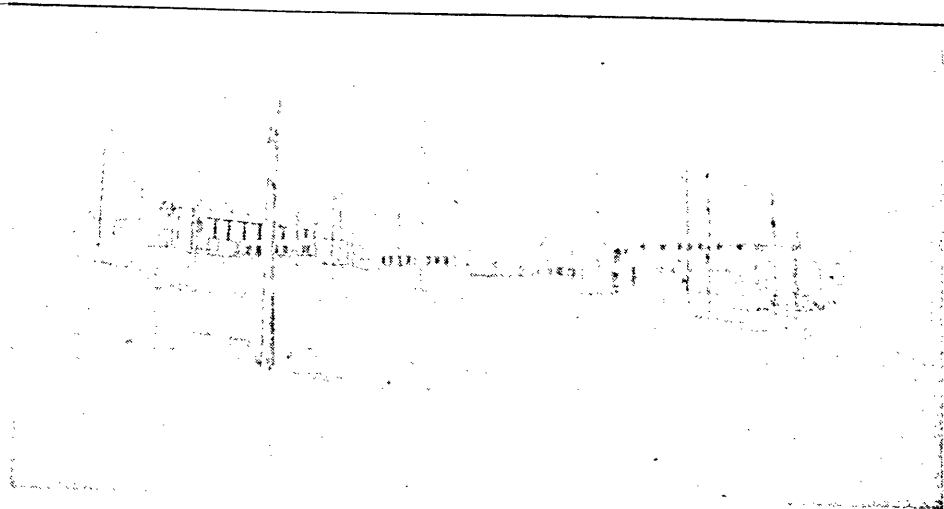
Speaker for the evening will be Dr. Leroy G. Augenstein, East Lansing, Mich., chairman of the Department of Biophysics at Michigan State University, and host of the widely-known series of television specials known as "Choice." The programs discuss the moral and ethical problems confronted as science and technology progress in the health and welfare field.

The presentation on international health and welfare activities by the United Nations Children's Fund (UNICEF) will be a feature of the annual banquet program the evening of January 15.

In addition, the Methodist Student Nurse of the Year for 1969 will be presented. She is Miss Judith Girardin

of Broken Bow, Nebr., a student at Bryan Memorial Hospital School of Nursing in Lincoln, Nebr.

Dr. Arthur S. Flemming, president of the National Council of Churches and a former U. S. Secretary of Health, Education and Welfare, will address



This architect's drawing of the proposed Pleasant Valley Church in Little Rock was presented for the first time at the recent Little Rock District Conference. The architect is Price Roark.

Editorials

THE YEAR IN RELIGION—1968

HOPES of an early peace in Vietnam spread some cheer over the closing months of 1968.

But overpopulation, poverty, racism, and economic imbalances—combined with widespread student unrest, violence and open defiance of established authority in many areas—remained ominous realities.

The year's top Roman Catholic story was the growing challenge to Church authority by liberal priests in countries around the world. A major Protestant focus was the urgent need for a more active involvement of the churches in the social sphere.

The slaying of Dr. Martin Luther King, Jr. was blamed in part for the sharp upsurge of Negro militancy—a development which caused the National Association for the Advancement of Colored People to warn against the entire black race — being branded as "hate-mongers, segregationists, advocates of violence and worse."

In June, tragedy struck again when Senator Robert F. Kennedy, highly articulate apostle of social and economic reform, was shot to death in Los Angeles, allegedly by an anti-Israel Arab extremist.

The outstanding Protestant event of the year was the World Council of Churches' 16-day Fourth Assembly at Uppsala, Sweden in July. In its closing message, the Assembly condemned racism as "a blatant denial of the Christian faith" and stressed the need for closing "the ever-widening gap between the rich and the poor, fostered by armament spending."

Touching off worldwide controversy was Pope

Paul VI's encyclical of July 28 (*Humanae Vitae*) reaffirming the Catholic Church's traditional ban against artificial birth control. The document stirred bitter criticism in circles worried by overpopulation, as well as sharply adverse reactions even in the ranks of Catholic theologians.

Church union moved ahead in the United States with the creation in April of the 11,289,214-member United Methodist Church—a merger of the former Methodist Church and the Evangelical United Brethren Church. The new church evidenced its purpose to be involved by approving a 20-million dollar Fund for Reconciliation.

Attention in religious circles was focused during the year on another 1968 phenomenon: the growing unrest among college students—some seeking campus reforms, others demonstrating for democratic reforms in the political world, protesting against the war in Vietnam, or simply giving vent to dissatisfaction with the establishment.

Another top level event of the year was the 10th Lambeth Conference held in London in August. It was attended by 563 bishops of the Anglican communion, who were urged by Archbishop Arthur Michael Ramsey of Canterbury to confront changes occurring in the Anglican and Episcopal Churches "without fear, without anxiety."

A year-long spotlight was focused on Biafra, where hundreds of thousands died of starvation. The World Council of Churches and Caritas, international Catholic relief agency, organized massive welfare programs for the Biafran sufferers. Large-scale relief efforts also were conducted by Church World Service, welfare arm of the National Council of Churches, and Catholic Relief Services, an agency of the American bishops.

Protestant, Catholic and Jewish leaders lent support to the March on Washington in May on behalf of the Poor People's Campaign, the last project of the late Dr. Martin Luther King.

Winding up their annual meeting in November, the Roman Catholic bishops of the U.S. issued a 11,000-word statement in which they declared that while artificial birth control was "an objective evil," circumstances may reduce moral guilt.

Sharp attention continued to be given to factors that remain ecumenical stumbling blocks — the Roman Catholic stands on divorce, mixed marriage and intercommunion. The divorce issue got wide public airing with the marriage of Mrs. John F. Kennedy to Greek shipping magnate Aristotle S. Onassis, a divorced man. One significant outcome was the revelation of a growing emphasis in Catholic quarters on charity toward divorced persons despite the Church's opposition to divorce.

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The Editor's Corner

Plane Talk

Saturday, December 21, was a hectic day on America's airlines with the Christmas rush at its peak. However, it was the day on which the special session of Louisiana Annual Conference B was being held in Baton Rouge, so your editor was right in the midst of it.

Frankly, there was a certain enjoyment about being in the midst of all those students and service personnel as they "sweated out" space. It was especially exciting around the New Orleans airport where there was an unusual concentration.

The most interesting personality I met was a Chief Petty Officer from Iola, Kans. with whom I shared a seat on the last lap from Memphis to Little Rock. He was a fine conversationalist and we had little trouble getting acquainted.

Then he told me that at 7 a.m. Saturday he had been aboard the Aircraft Carrier Shangri La just twenty miles off Cape Kennedy when Apollo 8 was launched. There was a little different intensity in the description of the historic event from one who had been an eye witness. He said it was an awesome sight as the spaceship trailed fire for more than a mile as it hastened on its Christmas visit to the moon.

Perhaps none of us will ever know another Christmas as electric with concern and anticipation as 1968 with its steady stream of good news about the Apollo and the release of the men from the Pueblo. Looks like we didn't get the exchange of three prisoners consummated with the Viet Cong — but then, I guess two out of three is good news.

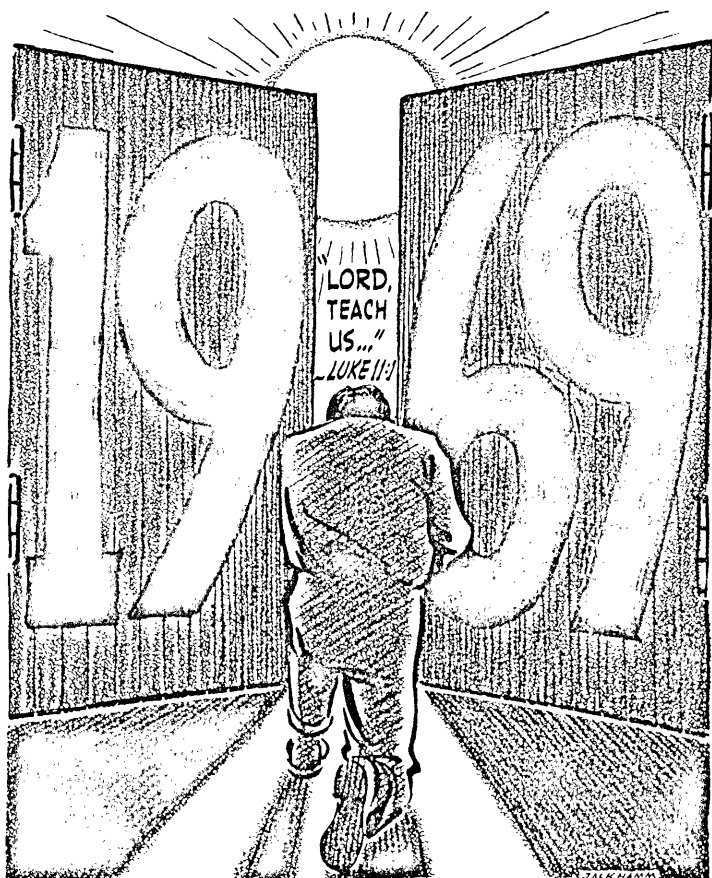
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The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back.

—Frederick William Faber

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Approaching the New Year



PAGE TWO

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JANUARY 2, 1969



Stants



Jenkins

Division of Interpretation appoints two

EVANSTON, Ill. (UMI) — Appointment of two new staff members for the Division of Interpretation of The United Methodist Church's Program Council has been announced.

The Rev. Nelson E. Stants, Dayton, Ohio, began work November 16 as assistant secretary for field cultivation, with offices in Dayton. The Rev. Warren M. Jenkins, Sumter, S. C., will join the staff here January 1 as assistant secretary for field cultivation and business manager.

The appointments were announced by Bishop R. Marvin Stuart, Denver, Colo., chairman of the Division of Interpretation, and Bishops Roy Nichols, Pittsburgh, Pa., and Paul Hardin, Jr.,

Columbia, S. C., respectively episcopal leaders of the annual conferences in which Mr. Stants and Mr. Jenkins hold membership.

Mr. Jenkins, superintendent of the Sumter District of the South Carolina Conference of the former Central Jurisdiction, is a native of Cowpens, S. C., and holds degrees from Claflin College, Gammon Theological Seminary, and Drew University, and has attended the Yale School of Alcohol studies.

He has served churches in Aiken, Allendale, Westminster, Charleston, Camden and Florence, S. C., and for six years was executive secretary of his conference's Board of Education. He also has served as chaplain and teacher at Claflin College and South Carolina State College and for 12 years was on the Methodist General Board of Education.

Mr. Stants has been serving since 1967 as executive director of the Department of Christian Stewardship of the former Evangelical United Brethren Church. For 18 months prior to that he was assistant director of the department.

A native of Ruffsedale, Pa., Mr. Stants holds degrees from North Central College and Evangelical Theological Seminary, and has completed residence work for a Ph.D. at Boston University. He has held pastorates in Naperville, Ill., Venus-Heckathorn and Youngwood, Pa., and Pawtucket, R. I.

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Program-Curriculum Committee elects Iowa Bishop chairman

NASHVILLE, Tenn. (UMI) — Bishop James S. Thomas, Des Moines, Iowa, has been elected chairman of the Program-Curriculum Committee of The United Methodist Church for the 1968-72 quadrennium. The Program-Curriculum Committee is composed of 35 voting members and some 90 board and agency staff persons.

Other officers elected at the committee's meeting here Dec. 2-6 are: vice-chairman, Dr. Henry M. Bullock and Dr. Howard M. Ham; executive secretary, Dr. Warren J. Hartman; editorial secretary, Dr. Walter N. Vernon, all of Nashville. Chairmen of the age-group sections are: Section on Children, Dr. Charles A. Shook, Boston, Mass.; Section on Youth, The Rev. Lawrence W. Althouse, Mohn-ton, Pa.; Section on Adults, Dr. Ewart G. Watts, Topeka, Kans.

Bishop Thomas spoke of the Program-Curriculum Committee as "one of the most pervasive influences in the church." This group makes the plans which result in curriculum resources for the nearly seven million

persons enrolled in United Methodist church schools (local-church).

Among the matters considered at the meeting were:

—Developing some special resources and guidance for teachers in inner city churches.

—Producing a Spanish version of the booklet "Foundations of Christian Teaching."

—Up-dating the Marriage Manuals.

—Integrating blind and partially sighted persons into local-church teaching-learning groups.

—Making further use of technical advances for production of new forms of curriculum resources.

—Working more closely with the Committee on Confirmation Preparation Resources.

—Continuing an effort to work interdenominationally on curriculum planning.

Next meeting of the Program-Curriculum committee will be May 5-9, 1969, in Nashville.

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THREE HOSPITALS WIN RATING

EVANSTON, Ill. — United Methodist-related hospitals in Mitchell, S. D., Memphis, Tenn., and Dallas, Texas, have received the highest rating conferred by the denomination's Health and Welfare Certification Council, it was announced here December 4.

The institutions, each known as Methodist Hospital in its respective city, were granted the "Certification" rating under guidelines developed by

the denomination during the past four years. Methodist Hospital in Lubbock, Texas, previously had been given the "Certification" status. In addition to the three top ratings, another 27 agencies related to the United Methodist General Board of Health and Welfare Agencies were given "Affiliation" status, the first step in the certification process. The latest 27 brings to 191 the number of agencies granted "Affiliation," more than half the total number related to the board.

Evangelism Council announces speakers for January meeting

NASHVILLE, Tenn. (UMI) — The Rev. Ira B. Galloway, a United Methodist District Superintendent who entered the ministry from the world of politics will be the keynote speaker for the opening session of the Council on Evangelism, January 8.



The council, which is an auxiliary of the United Methodist General Board of Evangelism, will meet January 8-10 at the Hotel President, Kansas City, Mo. An attendance of approximately 300 is anticipated.

Mr. Galloway, superintendent of the Fort Worth East District of The United Methodist Church, served in Washington, D. C. for two years as administrative assistant to one of the congressmen from Texas.

Since entering the Methodist ministry in 1956 Mr. Galloway has served as associate pastor of Highland Park Methodist Church in Dallas, pastor of a small town church and of a suburban church. He was appointed a district superintendent in 1967. He was elected president of the Council on Evan-

gelism that same year.

Other speakers at the Council on Evangelism meeting include Dr. Joseph Yeakel, general secretary of the General Board of Evangelism, Mr. Francis Dale, publisher of the Cincinnati Enquirer, Dr. Akbar Haqq, associate evangelist on the Billy Graham team, Dr. Emerson Colaw, pastor of Hyde Park Community United Methodist Church, Cincinnati, Ohio, and Bishop Noah W. Moore, Jr., Lincoln, Nebr.

The council meeting will be climaxed with a week-end Lay Witness Mission coordinated by The Rev. Walter Albritton, director of the department of Koinonia Ministries of the General Board of Evangelism and The Rev. Ben C. Johnson, director of the Institute for Church Renewal, Atlanta, Ga.

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UM data-processing winning attention of industrialists

EVANSTON, Ill. (UMI) — Utilization of some of the latest data processing techniques by The United Methodist Church's Council on World Service and Finance here is winning the attention of industrial technicians.

Vernon L. Sidler, systems and procedures coordinator for the council, appeared before the Chicago chapter of the Data Processing Management Association, a top professional organization, on December 3, to discuss the council's use of an optical scanning process of feeding data into computers, rather than the more conventional punch card method.

The optical scanning method has been utilized increasingly by the council in recent months and has several advantages over the punch card system, Mr. Sidler said. Included is less machinery, greater simplicity of input information, increased accuracy, and greater ease in training personnel.

The new development utilizes a typewriter equipped with optical style characters. The typed material is then scanned to produce a magnetic tape instead of the cards produced by the more expensive key punch machines.

A major use of the optical scanning method at present is maintaining and servicing the subscription list of **The Upper Room**, a non-denominational devotional guide published by the Board of Evangelism with a circulation of about 18,000,000 copies in 38 languages and 45 editions. In the planning stages is a project involving circulation controls of **Methodist Story-Spotlight**, national program journal of the denomination which will be known as

The Interpreter after January 1.

"We believe this optical scanning system has a vast potential in saving church funds," Mr. Sidler said, "and puts the church out in front in use of current technology."

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CENTRALIZED COMPUTER FEASIBILITY TO COME UNDER STUDY

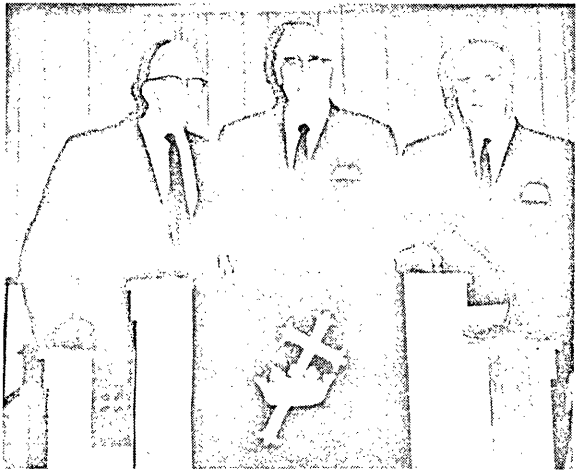
EVANSTON, Ill. (UMI) — A study will begin early in 1969 on the feasibility of centralized computer utilization and/or centralized accounting for the national boards and agencies of The United Methodist Church.

The study was requested by the denomination's top budgetary agency, the Council on World Service and Finance, and will take about a year to complete, according to Dr. Don A. Cooke, general secretary of the council and general treasurer of the church.

In addition to considering the question at the national level, possible utilization of a central facility by annual conferences will be checked.

At present four computer installations are utilized by the denomination — Evanston, New York, Nashville, Tenn., and Cincinnati, Ohio. The study will seek to determine whether a centralized operation would provide for more economical utilization of existing equipment in the areas of basic personnel and financial records, mailing lists and periodical subscription control, pensions records, and missionary payrolls, among other things.

Existing installations are already being used cooperatively among agencies.



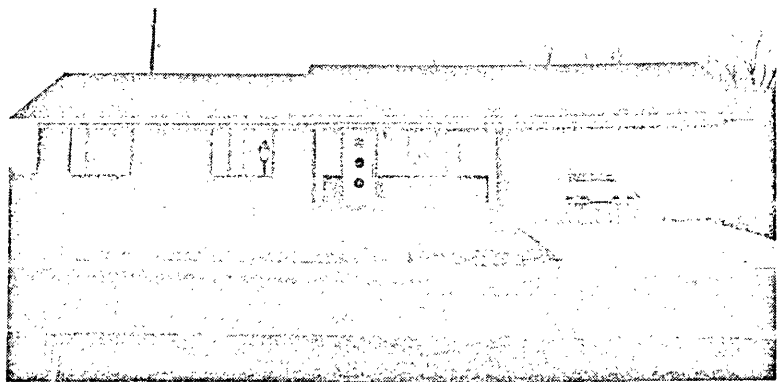
At the recent dedication of the Holiday Hills United Methodist Church, Batesville District, were (l. to r.): the Rev. Tom Cowan, pastor, Bishop Paul V. Galloway, and the Rev. E. J. Holifield, district superintendent.



Attending the service of dedication was the family of the Rev. and Mrs. Tom Cowan, the first time they have all been together since the children were married. Mr. Cowan is 80 years old and he and his wife have been married 52 years. One son is Dr. Thomas Wynn Cowan, head of the music department at Austin Peay State College, Clarksville, Tenn. Two of the sons are engineers. All of the family attended the dedication except Wynn's two sons—one is in service and the other is a medical student in Memphis.



Mrs. John Jump, wife of the pastor of Wesley Church, Conway, is shown as she directed the "P.K.'s" in the presentation of a Christmas program for the ministers' families of Conway District at First Church, Russellville. A Mexican motif was followed in the decorations.



Grace UM Church, in Searcy, recently purchased the above parsonage at a cost of \$20,000 to replace the old dwelling sold in November, under the leadership of the Rev. M. L. Kaylor. Wendell Langford is chairman of the Administrative Board, Grady Howerton, chairman of the Trustees, and the Rev. James A. Barton is the new pastor.

DOCUMENTARY FILM ON BIAFRAN TRAGEDY AVAILABLE

A 12-minute documentary motion picture "The Biafran Tragedy" has been purchased by the Little Rock Conference Board of Missions and is available in the TRAFCO Office, c/o Miss Joanne Dean, 1723 Broadway, Little Rock, Arkansas.

The black and white film, completed early in September by a Dutch television team, is being used by the United Methodist Committee for Overseas Relief (UMCOR) to dramatize statistics like "6,000 Biafrans are dying daily."

Dr. J. Harry Haines, UMCOR Executive Secretary, says the agency already has given almost \$100,000 in emergency aid to victims on both sides of the Nigeria-Biafra conflict.

The Biafran Tragedy shows relief efforts of nurses and other African personnel and their missionary co-workers.

Among the volunteers working in Biafra is registered nurse, Mattie Tolley of Davis, Oklahoma. A United Methodist, she is part of a seven-member interfaith medical and relief team recently assigned to serve victims of the Biafra-Nigeria war.

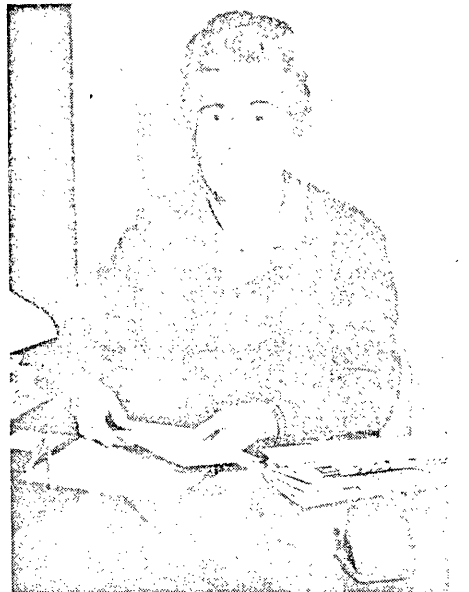
Gifts for Biafran relief may be sent to the Area Treasurer designated Miscellaneous Advance: UMCOR: Biafran Relief.

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PASTOR SECURES ENDOWED SCHOLARSHIP FUND FOR PHILANDER SMITH COLLEGE

Some months ago, the Rev. J. Otis Erwin, pastor of Wesley Church, Little Rock, suggested that the final cash funds from the former Central West Conference (Missouri), of which he was secretary from 1957-1967 be given to Philander Smith College, as an Endowed Scholarship Fund for Pre-Ministrial students.

It was his happy privilege recently to present to the college, through President Dixon, a check for the amount of \$3,857.29 for this purpose. This is "The Community of Faith (the church) assisting the Community of Learning (the college) in preparing ministers for the future.

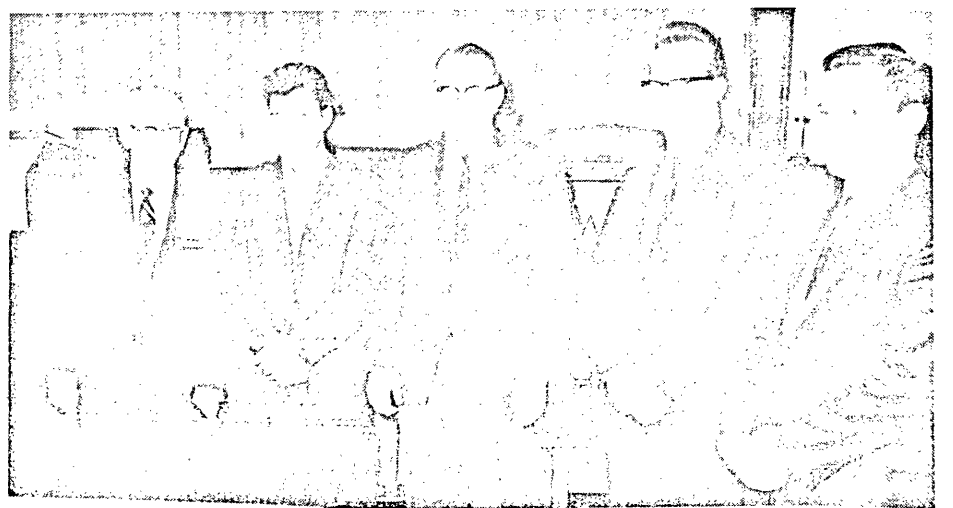


Mrs. Neelie Bost, secretary for nearly 13 years at Searcy First Church, was honored by the Official Board and members of the church with a reception Sunday evening December 8th. Mrs. Bost was recognized for invaluable services to her church and those with whom she came into daily contact. She has served during the pastorates of Dr. Alvin Murray, Dr. Henry Goodloe, the Rev. Archie Boyd, and Dr. Mouzon Mann, the present pastor. Particularly appreciated by the Church has been the attentive care she has given the Rev. Jefferson Sherman, pastor emeritus, for many years.

A Christian is one who transforms a mundane task into a spiritual service.

Christians need to rise early for prayer in order to clear the day with God.

Stephen Davis Kelley, second from left, and Fred Wiley Hunter, second from right, were granted license to preach at the recent Arkadelphia District Conference. Shown with them are: Dr. Otto W. Teague, district superintendent, Mr. Kelley's father, and the Rev. Travis Langley.



The 13th Annual Edition of MINISTER'S INCOME TAX GUIDE by Conrad Teitell, Director, Philanthropy Tax Institute, are available from the Arkansas Area Town and Country Commission, 1723 Broadway, Little Rock, Ark. 72206. This 16-page booklet offers clear, simple aids in income tax preparation, saves ministers time and money. Order now, supply limited. Enclose 25¢ to cover cost of booklet and mailing.

NEWS and NOTES

THE FORREST CITY 49ers Club (for senior citizens) Christmas luncheon was held at the district parsonage, home of Dr. and Mrs. Ethan Dodgen. Guests brought toys to be presented to the nursery department of First U. M. Church. Mrs. Foster Norton is president of the club.

ST. PAUL CHURCH of El Dorado was led in a Christmas program for children and adults Sunday night, December 15, with Mrs. James Cottrell as director. Young people portrayed the Nativity in scenes at the altar while the adult choir sang seasonal carols. The Small children sang "Away in a Manger" Mrs. Clifton Vaughan was organist and Bob Hooper was choral director. The Rev. Ralph Hale is pastor at St. Paul. The church is in a building program and expects the new sanctuary to be completed in the Spring.

THE REV. AND MRS. WENDELL Dorman and family entertained members and friends of the Tyronza and Centerview Churches with an Open House at the parsonage in Tyronza Sunday, December 15.

A BABY DAUGHTER, Sharon Kay, was born to Dr. and Mrs. Alan K. Waltz on November 30, 1968. Mrs. Waltz is the former Mary Joyce Horton who served as a deaconess in Columbia County, Arkansas. In January the Waltzes will be moving from Evanston, Illinois, to Englewood, Ohio, where Dr. Waltz will be assistant general secretary of the Division of Correlation, Research and Planning of the Program Council of the United Methodist Church with headquarters in Dayton, Ohio.

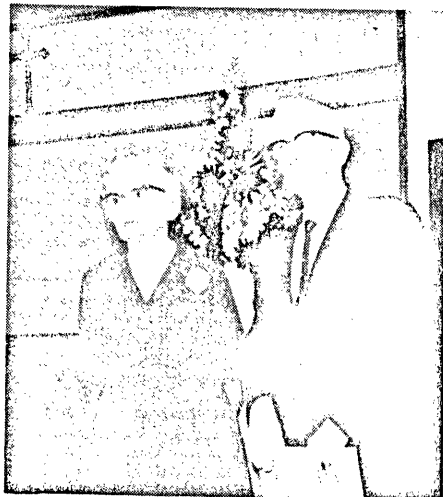
PARTICIPANTS IN THE Christmas program at First Church, Booneville, included: Karen Tester, Becky Brewster, Rebecca Wisley, Jamie Foster, Debbie Springer, Charla Chalfant, Elaine Bentley, Debbie Whitecotton, and Mary Raney. The pastor is the Rev. Norman Carter.

P. K. KORNER

MARRIED ON DECEMBER 5 were Miss Kathy Harrison, daughter of Mr. and Mrs. Edward Harrison of Huntington, and John Reed, son of the Rev. and Mrs. Charles E. Reed of Hartman. The father of the groom officiated during the ceremony at Thompson Memorial United Methodist Church in Hartman. The couple will reside in Fort Smith where the groom is employed at Hunt's Department Store.

REBEKAH LYNN GOLDMAN was born to the Rev. and Mrs. Gary Goldman on December 10. Mr. Goldman, a recent graduate of St. Paul School of Theology, is associate pastor of St. Paul United Methodist Church, Little Rock.

JANUARY 2, 1969

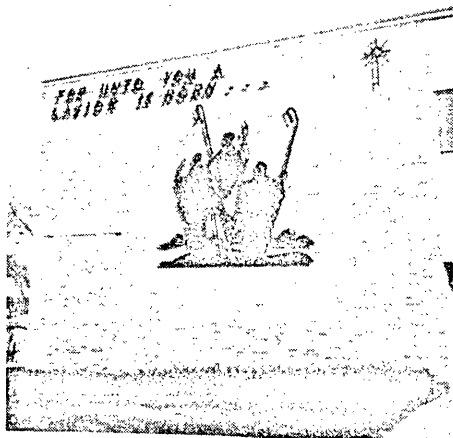


Dr. A. J. Walton, formerly of the General Board of Christian Education, Nashville, conducted the Bible study of "John" at Fisher, Ark., recently. Pictured with Dr. Walton is Mrs. Elizabeth Moore, mission area chairman. Hickory Ridge and Weiner Churches also took part.

PEWS DEDICATED AT PARKS

On Sunday, December 22, the United Methodist Church at Parks, dedicated new pews and chancel furnishings, all of which had been presented as memorials to friends and loved ones who have passed on. Both the sanctuary and the chancel proper have carpeting. The service was held at 2:30 in the afternoon, giving some who are members of other churches an opportunity to be present. The dedication was made by the Rev. A. N. Boyd, district superintendent, who also delivered the dedicatory sermon. The Rev. George Kleeb is pastor.

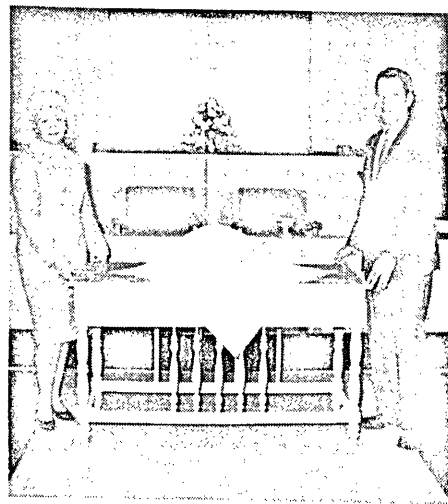
AT FIRST CHURCH, Forrest City, the MYF presented a Christmas program on Dec. 15. Those responsible included Sondra Bayliss, Betty Bingham, Mr. and Mrs. Bill Starling, Mr. and Mrs. William Couch, and Mr. and Mrs. O. J. Gandy, Jr. The pastor is the Rev. Byron McSpadden.



Asbury Church of Little Rock proclaimed the message of the Christmas season with the above pictured Christmas scene located on the northwest corner of their Educational Building at 12th and Schiller. The scene, silhouetted at night with blue lights, was made by members of the Robert Moore Bible Class under the supervision of Carl Rowden who designed the display. Dr. Edward B. Hollenbeck is pastor.

OAK FOREST HOST TO MINISTERS

The Little Rock District Parsonettes sponsored the annual Christmas dinner for the ministers of the district and their wives on December 12 at Oak Forest Church in Little Rock. After a pot-luck dinner, the group was entertained by the Bell Choir of The Methodist Children's Home under the direction of Felix Thompson. The Rev. O. D. Peters and Mrs. W. Neill Hart, Jr. sang "O Holy Night." Mrs. George G. Meyer presided at the dinner and presented a money tree to the district superintendent and his wife, Dr. and Mrs. Joe R. Phillips, Jr., as a gift from the ministers and their wives. Mrs. George Meyer is president of Little Rock District wives.



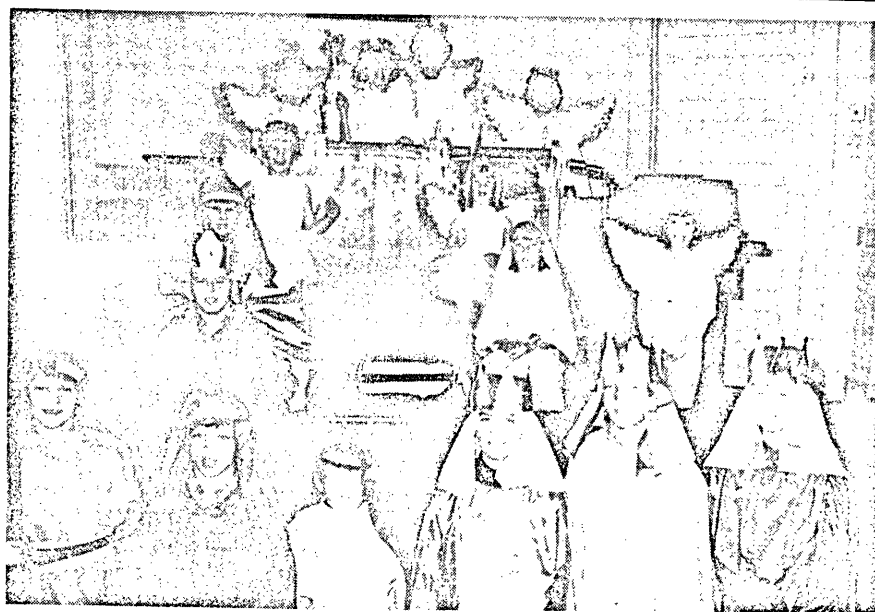
Mrs. J. D. Wright, WSCS president, is pictured presenting a new communion table to the New Hope Church, near Benton. The Rev. Carl Diffie, pastor, received the gift from the society.

FRANKLIN WILDER, Fort Smith attorney and author, was the guest speaker for the Collegians Class at First Church, Fort Smith, Dec. 22. He gave an illustrated report on his visit to the Holy Land. The pastor is Dr. John A. Bayliss.

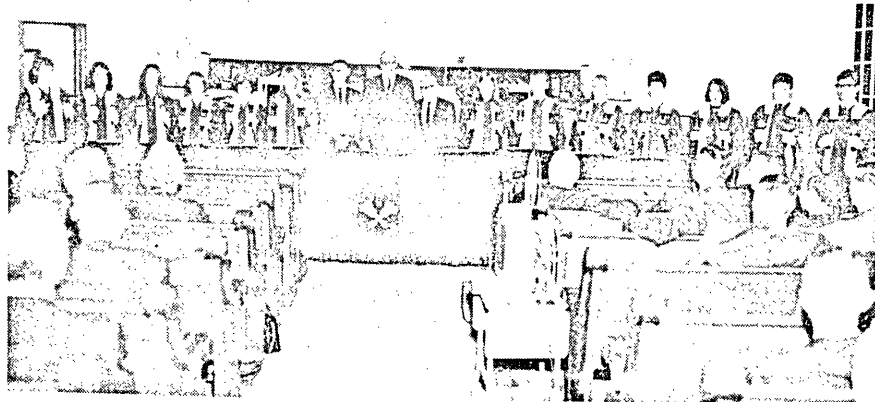
THE REV. HAROLD Brent, pastor of Des Arc and New Bethel churches, and the Rev. Larry R. Williams, pastor of Hickory Plains Circuit, were the speakers for the organizational meeting of the Methodist Men of the Des Arc area on Jan. 22.

MRS. LARRY CARTER was in charge of the Christmas program which was presented Dec. 22 at First Church, Dardanelle. She was assisted by Mrs. A. B. Cox. The pastor is Dr. Charles Casteel.

THE REV. WAYNE JARVIS, campus minister at Arkansas State University, was the guest preacher for Student Recognition Sunday at First Church, Jacksonville. The pastor is the Rev. Bob Edwards.

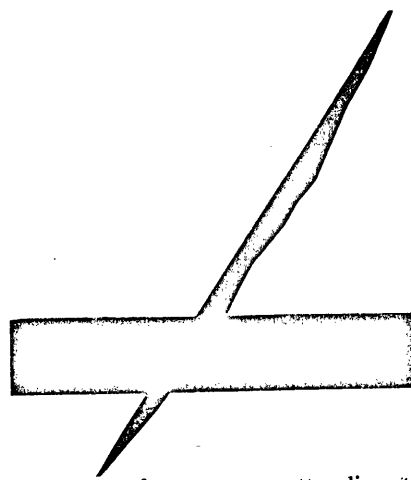


The youth of the Tillar United Methodist Church presented the pageant, "A Christmas Story" at the church on December 20th. The Rev. George R. Cleary is pastor.



A rally in support of the Methodist Children's Home was held by the Jonesboro District recently in First Church, Trumann. Following the meal served by the local WSCS, the Children's Home Bell Choir played under the direction of Felix Thompson. Pictured with the choir are the Rev. Charles W. Thompson, host pastor, Hudson Wren, district chairman in support of the Children's Home, and the Rev. Marshall Bridwell, district superintendent.

By: Alfred A. Knox



LESSON FOR JANUARY 12: What Is This New Teaching?

BACKGROUND SCRIPTURE: Mark 1:21-45

MEMORY SELECTION: No one sews a piece of unshrunk cloth on an old garment; if he does, the patch tears away from it, the new from the old, and a worse tear is made. (Mark 2:21)

AIM OF THE LESSON: To help members understand what it was about the teaching of Jesus that caused men to say that he spoke with an authority superior to that of the scribes and Pharisees; to help persons evaluate their own religious beliefs to see if there is any point at which blind tradition is standing in the way of great new spiritual discoveries today.

After last Sunday's introduction to the Gospel of Mark, we move now into a unit of seven lessons concerned with Jesus' ministry of healing, teaching, and preaching. In it the major accent will be on power as Mark seeks to prove Jesus was greater than the scribes and Pharisees of his own time and the prophets of another day.

Today's lesson is from the latter part of the first chapter. The author will be bringing out the fact that Jesus' teachings were frequently questioned by tradition-bound persons because they felt that his approach cut too boldly across long-established religious practices. This should speak to our day as many are realizing the need for a reevaluation of worship forms and other aspects of the structure of a church which so easily becomes bound by tradition.

The entire Gospel of Mark reflects growing tension between Jesus and his opponents, and we shall see that tension beginning to show itself in this first chapter.

Another characteristic word in today's material is "authority." Very quickly Jesus was recognized as "one who spoke with authority and not as one of the scribes." (1:22) You will want to keep alert for those characteristics of his message that caused his listeners to come to such a conclusion. Dr. Fred D. Howard says in *The Adult Teacher*: "Real authority in teaching stems from the character of the teacher and is self-authenticating. The prophets of the Old Testament are striking illustrations of genuine authority. Until the appearance of John the Baptist, Israel had not heard an authoritative voice in religion for some four hundred years. Then came Jesus, the very incarnation of authority. Those with spiritual sensitivity recognized the validity of his authority."

TEACHING IN THE SYNAGOGUE

We read: "And they went into Capernaum; and immediately on the sabbath he entered the synagogue and taught." (1:21) One of the most exciting moments on our recent trip to the Holy Land came when we descended from the Mount of Beatitudes to the north shore of the Sea of Galilee. We were at Capernaum, and frankly we felt closer to Jesus than at any other moment of the journey. Here, just a few hundred feet from the shore is the beautiful restoration of a synagogue — the labor of love of a German monk who spent years excavating the stones and placing them in place. It was exciting because it could have been in this very building that Jesus taught in our lesson for today.

The synagogue became an important factor in Hebrew life during the days of the Exile when the Temple had been destroyed. After the return and the reconstruction of the Temple, the synagogue continued as an important educational and social factor in their lives. There was only one Temple, but there was a synagogue with a rabbi in almost every com-

PAGE SIX

munity. It was customary for persons attending to share in the teaching procedure from time to time. We read then that Jesus often did his teaching in the synagogue. We later read that Paul did the same thing. We are debtors to the Jewish synagogue because it furnished this forum for words that became the foundation of Christian teaching.

* * *
"HE TAUGHT AS ONE HAVING AUTHORITY"

Apparently none of the people who heard Jesus speak that day could escape a striking contrast between the manner of his teaching and that to which they were accustomed. Mark tells us that they were "astonished." Matthew records the same reaction following the Sermon on the Mount (Matt. 7:28, 29) J. B. Phillips' translation says he taught "with the ring of authority."

The scribes, who were official religious teachers, supported their statements with quotations from the law. Jesus spoke with the conviction of his own personal experience, and this made a real difference. It is helpful for a preacher to convey a knowledge of the Bible, but most congregations want him to communicate something of his own personal conviction about the subject under discussion. This is why some preachers with little formal training have reaped a greater harvest than some with a great deal of education — they spoke "with the ring of authority."

Dr. Charles M. Laymon (*International Lesson Annual*) says: "The authority of Jesus differed from that of the scribes because it was based upon his own inner grasp of the truth, rather than upon the quoted sayings of accepted authorities of official Judaism. Jesus' authority was more like that of the prophets, who spoke from the immediacy of a personal conviction."

* * *
JESUS CURED A DEMON-POSSESSED MAN

As we indicated earlier, Mark wastes no time in pointing out the fact that Jesus' teachings stirred up tension. Immediately after Jesus spoke in the synagogue, we read that a man with an unclean spirit cried out, "What have you to do with us, Jesus of Nazareth?" (1:24) We hear this demented man protesting that Jesus was one who would oppose his kind and do all he could to destroy them. The reaction is something like that of a disturbed person when he comes into the presence of a psychiatrist.

Mark is showing here that the forces of evil were quick to realize that the authority of Jesus was directed against everything for which they stood. Jesus made it clear that they thought this because it was so. He made clear the threat which God's actions posed for the powers of the Devil; he extended God's offer of freedom and peace. Dr. Paul S. Minear offers this observation in *Layman's Bible Commentary*: "Whatever he may have said, one response paralleled the responses to his baptism. There the descent of the Spirit had been recognized and resisted by the Devil. Here the authority of the Spirit was recognized and resisted by the demons, who were, so to speak, private soldiers in Satan's army."

We will not spend any time today arguing the exact nature of the man's illness, or whether Jesus knew no more than Mark and the other people did about the cause of mental illness. The main point is that Jesus declared here upon Satan and all his forces a war that could only be ended by unconditional surrender.

* * *
OTHER MIRACLES OF HEALING

We come now to another important part of the Messianic mission — the healing of bodies as well as minds. Our Lord came not only to teach the

kingdom of God and to oppose the powers of darkness; he came also to minister to the needs of people. His redemption includes not only salvation for the soul, but also salvation for the body. Mark gives us the account of the healing of a number of persons on this one day in Capernaum, and he sees it all as a part of the Messianic mission of our Lord.

First, there was a private healing in the home of Simon Peter. Peter invited Jesus to his home for dinner. While there he cures Peter's wife's mother of a fever. Dr. Brooks Ramsey (*Rozell's Complete Lessons*) says: "This miracle of healing tells us something significant about our Lord's use of miracles. He never performed them just to make a spectacle of himself. He was just as willing to heal in a private place as in public. Frequently he commanded those who were healed not to tell anyone about what had happened to them. His mission in the world was not accomplished by a shallow exhibitionism. He healed simply because he could not help being concerned about people."

Then, we are told that Jesus healed a multitude of people — "all who were sick or possessed with demons." It seems that the entire city of Capernaum became aware of the miracle worker in their midst. Let us remember that Mark is emphasizing this power in Jesus in order that the endangered Christians in another city — Rome — might become aware of his healing potency.

* * *
THE NEWNESS OF HIS RELIGIOUS EMPHASIS
CREATED TENSION

It should be unnecessary to remind modern Christians that approaches to religion that are too revolutionary have always created tension. The Church is experiencing this on every hand today. In a world that seems ready to try anything as a new approach to religion, there still is felt the need for a new sense of authority. Some of those who are at the head of the procession of innovators seem themselves to be lacking in the deep insight which can communicate "authority" through their new ideas and forms of worship.

At a time when formal religion had almost smothered the religion of the Spirit, the teachings and deeds of Jesus came like a refreshing breeze. His very presence scintillated with authority. The multitudes instinctively recognized his authority, but the Jewish religionists, though recognizing something of his uniqueness, tried to discredit him. They saw him as an enemy to their tradition-bound system of religion, and, as such, they decided early that he would have to be destroyed.

* * *
JESUS' TEACHING EMPHASIZED PERSONS

If centuries of effort at analyzing the uniqueness of the teachings of Jesus could possibly be condensed in a single sentence, it would be one which described his singleness of purpose in elevating the importance of the individual. His ideas were not altogether new; much that he said could be found in the Old Testament. The uniqueness of the teaching was found in the way in which it became alive in him.

Jesus new teaching contrasted sharply with the religious systems of his day, which is evidenced in the memory selection for today: "No one sews a piece of unshrunk cloth on an old garment; if he does, the patch tears away from it, the new from the old, and a worse tear is made." Dr. Laymon says: "He could not express the glad, good news of the gospel in the encumbered forms of the Pharisees. The new life that God had released through him had to have new forms of expression."

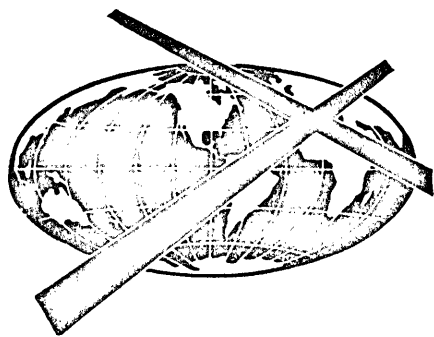
* * *
A NEW LIFE

Verse 33 speaks of new life that came to the entire city of Capernaum because of the events recorded in the first chapter of Mark. Hope entered the city when Jesus spoke in the synagogue. For the first time in many years the city seemed to have a future.

Rufus Jones, the Quaker mystic, tells the story of a shrine he found high in the Swiss Alps. It had been given a name which meant "the end of the world." But some hopeful and adventurous soul had refused to take that name for the place. He made a path beyond the shrine and in doing so marked the beginning of a new trail leading to further heights.

This is a parable of what happens to a whole community when Christ comes into the lives of the people.

JANUARY 2, 1969



news and views

OF THE WORLD OF RELIGION

by the Editor

Pope Paul VI ended the old year by announcing that the new year would bring a synod of all the bishops of the Roman Catholic Church in an effort to curb the spirit of revolt and revolution in the church. Apparently the appeal will be made to an emotional personal loyalty to him as head of the church with theology playing a minor role.

The death of Dr. Karl Barth at the age of 82 in Basel, Switzerland, brought expressions of tribute and respect from all corners of the earth. Dr. Eugene Carson Blake, general secretary of the World Council of Churches said, "the whole people of God has lost a 'doctor of the church'."

The 150th anniversary of "Silent Night, Holy Night" was observed in Oberndorf, Austria on Christmas Eve. To celebrate the event, the Austrian government issued a commemorative stamp showing a manger scene at the village church where the carol was introduced. In the village square stand statues of Father Josef Mohr, the Catholic priest who wrote the words, and Franz Gruber, the schoolmaster and church organist who composed the music.

Threats of possible Arab terrorism held the attendance of pilgrims in Bethlehem to a comparatively small number this year. While Israeli troops kept a close security watch, something like, 3500 attended Christmas Eve Mass at the Church of the Nativity. Those visiting the shrine on Christmas Day were only a fraction of those that had been expected.

The first decision marking what is perhaps an unavoidable move toward an East-West division of German Protestantism was made recently in Friedberg, East German Regional Synod of the United Evangelical Lutheran Church. After private sessions the Synod announced formation of a "United Evangelical Lutheran Church in the German Democratic Republic," uniting the church of Saxony, Thuringia and Mecklenburg.

Warsaw Radio in reporting the return of Stefan Cardinal Wyszyński and five other bishops, stated that during their stay in Rome there was no attempt made by the Vatican "to put a martyr's halo over the heads of the bishops." This and the absence of any statements by the Vatican or the visiting prelates about the so-called "Church of Silence" was interpreted by the Communist network as a sign that the attitude toward Socialist governments is changing.

Some Anglican clergymen are expressing strong criticism of diocesan voting and speaking procedures on the proposed Anglican-Methodist Churches' plan for unity in Great Britain. Although the plan will be voted on at the diocesan conferences scheduled between now and the end of February, the results will be kept secret until all the conferences have balloted. One clergyman said: "I think a lot of people regret that it is being handled this way. It is an unnecessary and undesirable form of secrecy."

A new denomination of "undenominational" churches is apparently being formed in the United States among Disciples' churches that disapproved of the recently-adopted restructuring program in that group. Dr. A. Dale Fiers, general minister and president of the denomination, said that a group calling itself the "Undenominational Fellowship of Christian Churches and Churches of Christ" has applied for listing in the Yearbook of American Churches.

The Presbyterian Church, U.S. (Southern) has joined the Joint Exploration Team of church educational leaders formed a year ago by the Episcopal Church, the United Presbyterian Church and the United Church of Christ. The team is trying to determine what church education should be like in the next two decades.

Dr. R. H. Edwin Espy, executive head of the National Council of Churches, suggested in St. Louis recently the possibility of a new organization embracing NCC members, the Roman Catholic Church and other groups not part of the Council. He said he was prepared to see the NCC die if necessary to meet new demands of "inclusiveness."



BASEL, Switzerland — Dr. Karl Barth, often called the leading theologian of the 20th century, died in Basel at the age of 82. In 1919, the theologian — then a young Swiss Reformed pastor — shook Protestantism by puncturing optimistic, humanistic theology. He reasserted the themes of God's sovereignty and man's dependence on God's grace. Dr. Barth was the author of some 200 books and hundreds of other articles. His only visit to the U.S. was in 1962. (RNS Photo)

Bishop Fulton J. Sheen of Rochester recently told a meeting of the National Conference of Christians and Jews in New York that the only thing that can unite men is God described in the terms of men. He said that the God who belongs equally to a strong man of faith like Abraham, an indifferent man like Isaac and a "conniver" like Jacob "is what unites us more than anything else in the world."

Dialogue between Christians and Marxists can provide an impetus for church renewal along the lines laid down by Pope Paul VI, a Catholic publisher said recently. Dr. Philip Scharper of Sheed and Ward, who has been active in such dialogues in Europe, said that the confrontations and discussions between the two ideologies can help develop what the pontiff has called "the new humanism."

The "underground church" movement, active in many churches and various parts of the world, will not "replace the established church," a college chaplain recently predicted in a magazine article. The Rev. Paul Evans Kaylor, Episcopal priest who serves on the campus of Dickinson College in Pennsylvania, said that leaders of the movement "have no illusions about its future and that already the process of compromise and inevitable institutionalization is underway."

The Supreme Court of Israel has unanimously asked the government to change the law which presently makes religious affiliation an element in Jewish "nationality." The court's recommendation arose out of a case on which it refused to pass a final judgment. Lieut. Commander Binyamin Shalit of the Israeli Navy had asked to have his two children registered as Jews by national affiliation, non-believers by faith and Israelis by citizenship.

Bishop Homer A. Tomlinson, 76, head of the Church of God (Queens Village, N.Y.) died recently in New York. The colorful leader ran for President four times on the Theocratic Party Ticket and traveled to more than 100 countries where he had himself proclaimed "king of righteousness."

Verbal and physical attacks on Jews and their property in ghetto areas are mainly a problem of crime in the streets and not an "anti-Semitic conspiracy," delegates to the Union of Orthodox Jewish Congregations of America's convention were told as they met in Washington. Joseph Karasick, UOJCA national president, maintained that such activity was "a police problem, not a rightest revolution."

In Minot, N. D. an airman who insisted on wearing a small gold cross on his uniform was convicted by a Minot Air Force Base court-martial. Airman First-Class Philip Stull, 23, of Litchfield, Conn., was found guilty of disobeying the orders of a superior officer, who had ordered him to remove the cross. He was reduced to airman basic and sentenced to two months of hard labor, but without confinement.

In two addresses on successive days Pope Paul VI used the term "contestation" to describe current unrest in the church. The term, which has come into wide use since the student riots of last Spring, was used by the Pope as he addressed Catholic journalists and also in his brief Sunday sermon to the faithful in St. Peter's Square. In speaking to the journalists, he said they must use discretion in their way of presenting the life of the church — even at the cost of some loss of standing.

A 29-year-old inmate serving a life sentence at Walpole State Prison in Massachusetts has provided Father John Roche, S.C.C., with the perfect answer to a church-building problem facing the priest on his return to a mission assignment in Korea. Bob Carney has designed for the Columban Fathers' missionary a build-it-yourself church which meets exactly the liturgical decrees of the Second Vatican Council.

The Nigerian Baptist, monthly magazine issued in Ibadan, has warned that an end to the war between Federal Nigeria and Biafra would not solve all national problems. It is not true, an editorial said, that when Biafra's secession is "renounced either voluntarily or by force" that the 12 states in the nation can operate without problems."

An Episcopal Church theologian recently challenged some 200 Roman Catholic, Protestant and Orthodox scholars, meeting in Harrisburg, Pa., to bring contemporary life into accord with the Gospels. Dr. John E. Skinner of the Episcopal Divinity School, Philadelphia, urged theologians attending the second Pennsylvania Faith and Order Conference "to test the accepted standards — rejecting and endeavoring to change those which do not measure up to Christ's teaching."

HISTORY

continues to be made in
The United Methodist Church
and elsewhere
throughout

The Christian Church

Currents

still flow bringing Christians
everywhere into closer fellowship

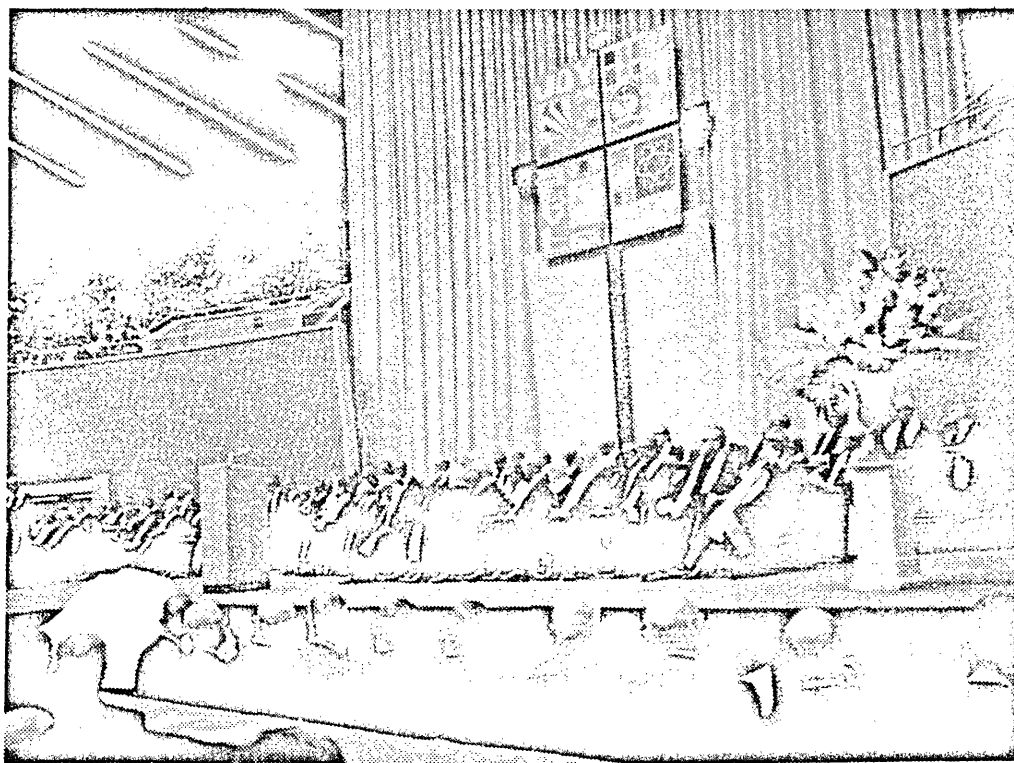
Your conference weekly newspaper
brings you an

Interpretation

of these events

-blending them
with the news of your
local church as an
effective aid in

Communicating the Christian Gospel

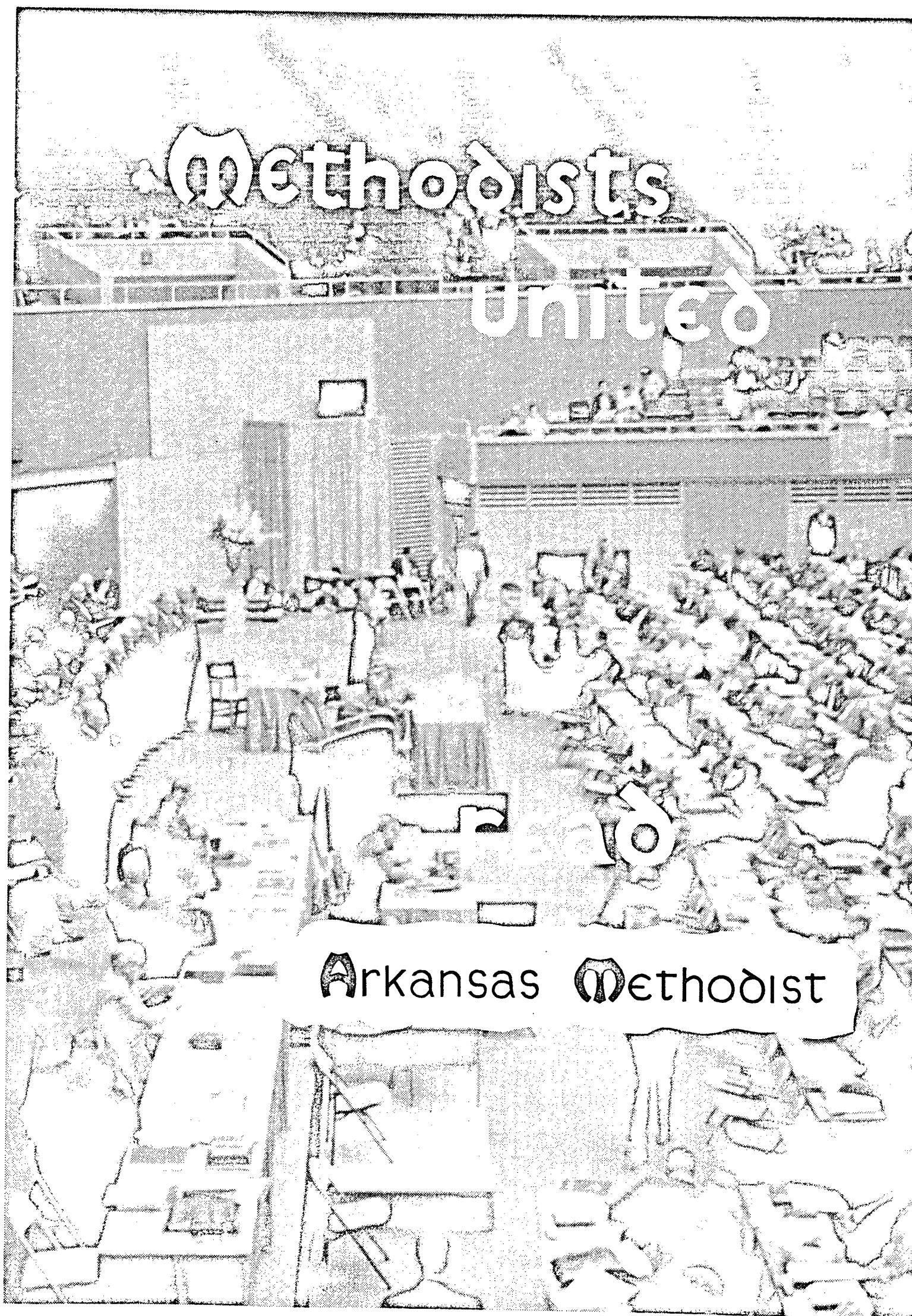


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NEW YORK — Officials of CBS News and the Columbia Broadcasting System receive a plaque from the Broadcasting and Film Commission of the National Council of Churches, presented to honor 20 years of religious broadcasting. Cited were "Lamp Unto My Feet," launched in 1948 and "Look Up and Live," begun in 1954. Left to right are: Dr. Ernest Campbell, preaching minister at The Riverside Church in New York City; Dr. Eugene Carter, chairman of the board of managers of the NCC broadcast agency; Richard Salent, president of CBS News; Miss Pamela Illott, director of religious programming for the network, and Dr. David Hunter, deputy general secretary of the NCC. (RNS Photo)



● On a Wide Circuit

By W. W. Reid

RACE BETWEEN FOOD AND POPULATION

The years 1967 and 1968 showed record wheat crops and unparalleled crops of rice, maize, and other grains for the world as a whole — though not in all the under-fed nations. So great was the total gain that many authorities made predictions that the race between food and population could be won by food. Reporting this Organization, Secretary-General U Thant said in part:

"Some experts now believe that the under-developed world is on the verge of an agricultural revolution that may decide for mankind, and they cite developments in farming practices and in human attitudes as harbingers of that revolution. Still, the population problem remains a major source of anxiety for it has to be viewed in a much wider context than the food-population equation. Associated with that problem are those of education, employment, and the provision of numerous essential services. The question of population growth has only recently emerged as critical and urgent and, in spite of the many problems which still remain, a new thinking has developed in this respect in many parts of the world

"The process of transformation of the traditional attitude towards the family will, however, be slow and the obstacles will not be overcome in a short time. We have only established the first milestone on a long road and it is with this in mind that we should continue to build up the United Nations population program at the instigation of member states. I have been gratified by the contributions made so far to the Trust Fund for Population Activities. I hope that more resources will be made available in order to

promote a further strengthening of United Nations assistance in this field, especially at the regional and local levels, which an increasing number of governments would welcome.

"Even if the most optimistic predictions about a decline in the rate of population increase should be realized, and even if the most hopeful predictions of a significant increase in food production should come true, millions of people would continue to suffer from malnutrition. This is so, partly because of the continued inadequacy of the supply of protein. Fortunately, more and more attention is being paid to the protein problem in the developing countries, where it is becoming increasingly apparent that inadequate protein consumption involves the risk of impeding development. In many countries, population growth will continue to be rapid, and rapid population growth necessarily brings about increases in the younger age groups. It is there that the protein problem is gravest: protein deficiency in pregnant women, infants and pre-school children causes physical stunting and, in all likelihood, mental retardation that cannot be reversed.

"The concerted attack on the protein problem involves, on the one hand, soundly designated policies and programs in research and development, in agricultural production and in industrial processing and manufacture. On the other hand, it requires effective distribution by means of which changes in food habits and food consumption patterns can be achieved, as well as improved education in nutrition for medical and other technical personnel and also for the public at large.

These findings were submitted to the

the British scene

by the Rev. Leslie J. M. Timmins
EDITORIAL BOARD
The Methodist Recorder

As you may have heard, the new freedom from censorship in England, is having some rather peculiar effects. Recently, in the Festival Hall, London, home of great music and the Arts, the National Council for Civil Liberties presented a fund-raising evening. This grand-sounding organization chose to put on "An Evening of Depravity and Corruption." Although it has such a fine title the Council can only claim about 2,000 actual members, though its representatives infer that they stand for the rights of many people who are not members.

The idea behind all this was to take advantage of the new permissiveness to present the kind of thing which would formerly have been censored in a public performance. According to reports, however, even from some people who are generously inclined towards the Council, the whole thing was an abysmal flop.

The presentation was amateurish, the content was often boring, and the thing went on too long.

What really interests me, however, in this new permissiveness is the fact that the approach to freedom seems to be so childish. Does total permissiveness in drama and literature really and truly mean that intelligent men can think of no better use for it? Does complete freedom only mean the freedom to quote four-letter words with all the relish of a small boy who has just discovered that they exist? I don't know how familiar American audiences would be with a delightful family play with the title "Dear Octopus." It was written by Dodie Smith, and was made into a grand film as well as being a stage success.

It is the story of an English family, and when the children are together in the nursery of the country house, they are discussing Awful Things to Say. One of them is sure that a really shocking word is "cow." But the Most Awful Thing to say, it seems is "District Nurse." So the small boy waits until his mother comes into the room, and with great daring and terrified anticipation, he utters the terrible words.

"District Nurse" he says, and holds his breath to see what mother will say. "Yes, dear" replies mother, "What about the District Nurse." Bitterly disappointed about the lack of effect his Awful Words have had, the small boy

is a little bit puzzled about the whole thing.

Some of the self-styled geniuses who are at the moment arranging to fill the London stage with nude actors and actresses, fill our ears with obscene language, and explore the so-far forbidden sexual frontiers in public remind me irresistibly of the immaturity of that small boy in the play.

This is not to say that life does not contain many of the things they want to present. But life is not all like that, and the idea that London is full of commuters who are reading pornography as they journey from one erotic fantasy to another is just plain silly.

There are frontiers in drama and literature to be explored. There are sensitive problems of loneliness, sexual and spiritual to be dealt with by men who can write about life and its meaning. But the whole scene at the moment suggests that the thoughts of many of our contemporary dramatists and writers can only think in negative and vulgar terms.

If that is so, then the position is serious. Because it means that we are not making progress in the world of letters. It means that quantity and the spread of the ability to read is only offering an opportunity to people to degrade themselves. The duty of the artist is surely to enlarge the vision of life that men possess. We want them to do it realistically. We know that the things they emphasise at the moment exist. But we also know something else.

And that is that men have aspirations and longings which need to be made articulate. They want to reach for the stars, and they want men with ability in the arts to help to know how to do it.

Nobody wants to deny that the gutter is there. We have all walked in it at one time or another. But we have a feeling that we were not meant for the gutter. And we want the men of sensitivity to show us the way upwards, to express the spirit of man that is the candle of the Lord, even if they do not use theological language.

It will be a dreary outlook if the new freedoms which are now being given to expression are only used to express the lowest and dirtiest instead of the highest and the noblest.

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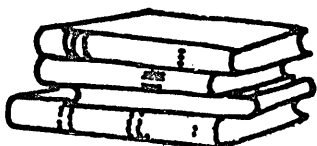
General Assembly last year and the Assembly requested that information be gathered from governments. The documentation received shows that while some governments are aware of and are beginning to tackle the protein problem in their countries, other governments are unable to take the required action and deal with all the complexities involved. Also, it is becoming clear that more rapid progress in dealing with the protein problem at the national and international levels can only be achieved when that problem becomes the continuing concern of the policy and executive decision-making bodies at the highest level, and when scientific and technical bodies are not expected to carry responsibility in is-

olation, away from the mainstream of over-all development and modernization activities.

With a considerable body of scientific and technical information on protein already available, there is a critical need for strong political support to ensure an integration of managerial, economic, social and scientific considerations. It may now be timely to search for a new approach to the protein problem, which would involve a catalytic role for the United Nations, a means for stimulating more vigorous action by governments, and and intensification of the efforts of the various organizations in the United Nations family."

Book Reviews

by Alfred A. Knox



Dudley Ward, secular man in sacred mission, \$1.00, Tidings, 114 pp.

It will be surprising to many to find Dudley Ward, general secretary of The United Methodist Church Board of Christian Social Concerns, hobnobbing with the mystics, but in **SECULAR MAN IN SACRED MISSION** this is where he is to be found.

The volume is useful for the thumb-nail sketches the author gives of the life, work and inner religious experiences of men like Justin Martyr, Irenaeus, Augustine, Anselm, Aquinas, Luther and Wesley.

Naturally, a person committed to the social dimensions of Christianity would see in each of these leaders a relationship between personal and social religion. This is to be expected of Dr. Ward. But, undoubtedly surprising to many would be his insistence on the validity of the mystical experience, and the need for deep personal dimensions of faith as the ground for valid expressions of the so-called social gospel.

Dr. Ward allies himself with Luther who made it clear that "he did not attempt to tell rulers how they should rule, but how they should be Christian. He believed that in this mission there is no specific form or particular form of Christian action, or Christian politics, but to be a Christian does mean that one places all one's actions before God, including the action of decision-making in the temporal world of experience."

In a plain and effective manner, drawing on the lives of the church fathers, Dr. Ward is able to combine evangelism and social concerns in one religious experience. His final two

chapters, "The Church For Others" and "Response as Reconciliation and Structures" suggests approaches the contemporary church can take to make sure it preaches and incarnates a total gospel — the personal as well as the social.

The book would be useful for small groups. Prayer groups would find it fitted to their needs. Missional groups would find it equally appropriate for their study.

—Carl Keightley

† Thomas W. Ogletree, editor, **OPENINGS FOR MARXIST-CHRISTIAN DIALOGUE**, \$3.75, Abingdon, 174 pp.

This book contains the 1968 Alden-Tuthill Lectures presented at Chicago Theological Seminary. In the introduction, Dr. Ogletree sketches the various forces that have led to the situation of dialogue.

Discussed in the lectures are the theological issues arising from the interchanges that have already been taking place in many sections of Europe.

A characteristic quotation is: "The dialogue between Marxists and Christians is only beginning. It is not possible at this time to predict where it will lead, but it promises to make a contribution not only to greater mutual understanding, but also to the continued development and enrichment of both perspectives."

Since there is evidence of continuing mutual openness between these two streams of thought — so long though beyond the realm of dialogue — we should acquaint ourselves with the explorations that are taking place.

†

Trappist Father Thomas Merton, who died recently in Thailand, in one of his books, **Conjectures of a Guilty Bystander**: "In times like ours, it is more than ever necessary for the individual to train himself to know the difference between the ways of God and the ways of Satan. We cannot trust our society to tell us the difference."

" "

Mrs. Clare L. Chenault, widow of the founder and commander of the famous World War II Flying Tigers: "Living in the computer age of instant tea and coffee, we even seek instant solutions. It cannot be done. The path to peace has never been easy."

" "

Dr. R. H. Edwin Espy, executive head of the National Council of Churches, expressing the feeling that NCC might give way to a larger ecumenical entity: "We need not insist on the concept that the Roman Catholic Church is joining the National Council. It may be that the present members of the Council, the Catholic Church and the other Churches will join together in a new, more inclusive federation or council of the ecumenically committed churches of the U. S."

REFLECTIONS on Bethlehem and
MEDITATIONS on the Moon
During "Apollo 8 Week," 1968....

COMPROMISE

by the Rev. John S. Workman
Pastor, Sylvan Hills UM Church

The moon was out, too, that night
when our wise men first chose that famous Star.

In fact, the moon had been out every night
before that time
and every night since that time,
though we hadn't always been able to see it
from where we stood.

But now, come next Saturday if all goes well,
wise men will not only watch for the Star
this Christmas Eve, but
will circle the moon
will circle the moon
will circle the moon!

How unbelievably, gloriously
wonderful!
How it should move us beyond awe
and even to reverence
and cause us to be still.

And to think.

And to pray.

(The moon, indeed, looks bigger
than a star.

By far.

But so does might than right.
And so does fear than faith).

Let it not be said,
some day in the long
long
far away,
that wise men in our time
settled for the moon
when all the while the Star
still shone
still beckoned
still sent its call
to wise men
to come on up higher.

(Copied from December 18, 1968 Sylvan Hills UM Church bulletin)

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QUONCE

AND INTERLUDE

99

The Rev. Paul Evans Kaylor, Episcopal student minister at Dickinson College, predicting that the "underground church" will not replace institutionalized religion: "Students of religious history are aware that the movement from "ad-hoc" spirit-led groups to defined structure and form is the story of Western religion."

" "

Dr. John E. Skinner of the Episcopal Divinity School, Philadelphia, speaking to the Pennsylvania Faith and Order Conference: "All persons are changed and molded by the culture in which they live. If this change is for the good then the person experiences a new freedom, a great humanization. Christianity teaches that man can rise above the forces of his environment because of his special relationship to God. The task of the Church is to help him do so."



ARK-eology

by Gene Herrington

All the
Christmas activities
are so tiring
I can't
even turn over
a new leaf.

BRIDGING

by the Rev. Joseph E. Taylor
Pastor, Trinity UM Church,
Little Rock, Arkansas

This is the day of specialization. In part the "information explosion" has necessitated it. Nobody can be good at everything anymore.

Separate languages have arisen within languages. In a university faculty meeting, difficulties arise because the same words have different meanings in different fields. When this happens words become barriers to communication rather than tools to assist it. The word "re-entry" for example means one thing to the space scientist, something totally different to the sociologist, and something else again to the business administration professor.

No subject today is receiving more attention in print than the phenomenon known as the "generation gap." Almost anything you pick up has something about it. This is a particular form of the "specialization syndrome." Apparently it refers to something real, but just what that something is, is by no means agreed upon. Like many other such phrases it is indefinite. No one knows exactly what the gap is and, very likely, no three people could be found who would agree on a definition. The phrase means many things to many persons.

To some its primary manifestation is again a difference in language. We don't understand **them**, no matter who "we" or "them" may be.

To others the difference is primarily informational. "New math" is apt to be exhibit number one for these persons as they attempt to illustrate the "gap." True the difference is considerable. So much so that a parent who may have been quite good at math a few years back can no longer give useful assistance to a fifth grade son or daughter. This does tend to produce a Gap.

To still others the phrase refers to morality. They see, or think they see—which amounts to the same thing, a gap between this generation's morals and those of their own day. That, in a good many areas morality and ethics are taken far more seriously by today's youth than by their parents at the same stage in their lives, does not so readily appear to them as that their sons and daughters do not consider primary some things which were the acid tests of propriety a generation ago. And so a gap appears and widens.

It seems to me that there is a gap all right. I don't know where one would stand to deny this. But I believe a couple of other things need to be said too.

1. This is not the first time in history that a generation gap has existed. Circumstances have intensified this one. The publications media have advertised this one beyond any previous experience. But we ought not to forget that there is always a gap between every two generations.
2. I must add quickly, that I am not unhappy about this. This is the way progress is made. I have no desire to limit the next gen-

eration with the weaknesses and inconsistencies of mine. My attitude toward war and race, for example, have more of the carry-over from a generation that was really hung-up on these things than those of my kids. I don't resent this; I appreciate it. I sincerely hope that today's young people find better and more consistent ways to practice their faith in God, with all its implications, than my generation has.

3. But I must say, too, that I am worried about the extent of the gap and some of the problems attendant to it. Most of these problems have two sides. Let me turn over a few.

On one side I see adults today who are blinded to the creative possibilities inherent in this generation. They have been blinded by what seems to me, a badly distorted view.

Adults who don't know personally and genuinely, and of today's crop of teen-agers—including not infrequently, some who are residents in their own homes) allow most of their impressions to be given them by the public press. Unfortunately violence is better copy than gentleness. Riots interest more readers and TV viewers, than a bunch of kids taking a group of crippled children trick or treating in wheel chairs. I'm not blaming the press at this point. They don't create public interest they just try to appeal to it.

When the Gap prevents adults from seeing that these kids who are today's teenagers are the best crop yet produced, it is serious.

But now turn the coin over.

There are those kids today who have some problems of their own which are the result of the generation gap.

Because they have been able to see phoneyism, inconsistency, and duplicity in the generation now in the saddle, they have sometimes mistakenly concluded that the establishment is rotten to the core and has no good in it.

Some youth today have been blinded to the fact that there is a residue of distilled wisdom which is the result of mankind's efforts through all these generations. Because they can see the bad, they may be tempted not to look for the good. This is always tragic.

Then turn this next one up on edge so you can see both sides at once. The generation gap exaggerated as publicity has made it, can and sometimes does, block the flow of love which ought to be shared by one generation and the next. This is serious anywhere, but nowhere quite so bad as when it happens in a Church. When distrust corrodes the channels through which love ought to pass, then a terribly serious thing has happened.

The Church is not for older persons, or youth, or middle adults or children — it is for ALL of us together or it isn't a Church.

Please see next page

THE GAP

by Miss Patricia Ault
Member, Trinity UMYF
and Senior at Hall High School

"Come a-mothers and fathers, all over the land,
And don't criticize what you don't understand.
Your sons and your daughters are beyond your command,
Your old world is rapidly aging,
Please get out of this new one if you can't lend your hand,
For the times, they are a-changing."

Bob Dylan, poet laureate of the younger generation, expresses an attitude toward parents which seems to be rather prevalent among the youth of today. Our society has coined a new phrase which sums up some of the differences between parents and youth: "The Generation Gap." This term has been argued, examined, protested and supported by members of both generations, and has already become a household phrase. But despite its popularity as a journalistic subject, the "Great Gap" still needs to be examined in order to determine its validity, cause, and solution.

First of all, let me say that a discrepancy between parents and their children does indeed exist. It manifests itself in several ways, three of which Brother Taylor has already mentioned: language, knowledge, and morals. The language barrier is obvious. The rapid advancement of science and technology has rendered it nearly impossible for parents to keep abreast of education.

Perhaps you aren't aware of it, Brother Taylor, but today there is something beyond the New Math. Now we also have a new grammar. The advancement of time has also put our generation farther from the influence of the Victorian Age of morals. We are more tolerant of the breaking of "standard rules" than you are. So, the "Gap" exists in knowledge and in morals. Now I'd like to add this one: culture. I'm not just talking about the Beatles vs. Beethoven. I'm also talking about "The Sound of Music" vs. "The Graduate," "Gone With the Wind" as opposed to "Catcher in the Rye," and Vincent Van Gogh vs. Aubrey Beardsley. The more conventional, traditional artists and art forms, while youth are currently hung up on the avant-garde.

The "Generation Gap" exists today as it has ever since Cain was born. You can see that it has resulted in the progress of mankind. The "Generation Gap" is good when it provides for the mixing of the traditional ideas of adults with the experimental philosophies of youth in order to create progress. But today many people fear that the "Gap" is especially severe, so that it hinders rather than helps. Brother Taylor has already mentioned the dangers of a too harsh split. Let's examine why this particular "Gap" is so uniquely severe.

Perhaps, first of all, it would be helpful to review the "Gap" historically — to compare the world that today's parents grew up in with the

world of today.

Your generation was born into a primarily rural America caught in the grips of a brutal Depression. Money was scarce and life was hard, and before you were very old, the country plunged into a cruel world war. It killed many fathers. But America recovered; the majority of her people pulled through showing the really fine fibre they were made of. A prospering country gave birth to television and popularized the 78RPM records. My dad has a small collection of songs by Hank Williams and Buck Owens; songs like "Your Cheatin' Heart" and "Drivin' Nails in My Coffin Over You" — popular hits of the day. Children of the Depression labored hard and long to make life better — they worked through college and attacked the business and professional world ambitiously. These people today enjoy their rather pleasant middle-class life. They deserve their color television sets, their sports cars, and their memberships in exclusive clubs.

My generation was born into a prosperous, urban America which resulted from the hard work of our parents. We've never known real deprivation and hardship. We've never had to go without a second pair of shoes or some nice toys. What we have, we have nearly always had, and we take it for granted. Faced with super-affluence, youth today is growing up with a set of problems quite opposite that of our parents in their youth.

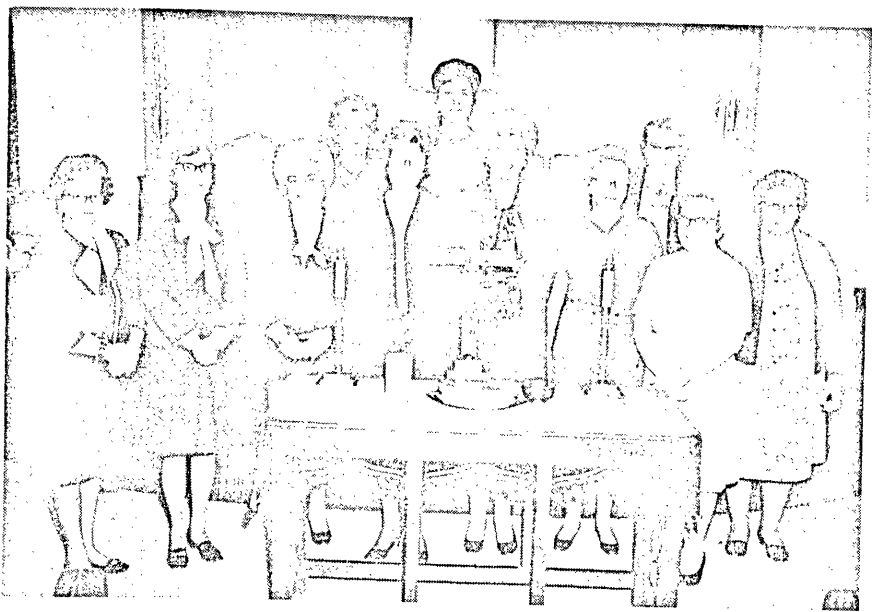
When our parents accuse us of not knowing the "value of money" they are absolutely justified; we don't know what is to be without it; we only know what it's like to have money. Rather than facing life with the obvious purpose of making money and improving the standard of living, today's youth is facing life wondering what to do with this wealth. The proverbs of thrift and hard work just don't seem very pertinent anymore.

While the differences in our backgrounds can indeed be a major reason why today's "Generation Gap" is particularly potent, I think another reason needs to be mentioned. The mass communications media have picked it up as a major theme and have exploited it. Today, the "Generation Gap" is rather popular. It's fashionable for parents to say "I've given my child everything, but he doesn't appreciate it. I just don't know what our youth are coming to." And the "in" kids claim: "My parents just don't understand me. They're so uptight and phoney. They really bug me!"

I'm not interested in eliminating the "Generation Gap," but I do support bridging it. That takes understanding, not one of the other, but each of the other. More than that, it requires a great deal of love. And using these things, when you put that bridge together, you'll see that it is named "Communication," and it has two lanes so that traffic can flow in both direc-

Please see next page

JANUARY 2, 1969



Tyronza charter WSCS members are pictured. Mrs. Max Beley is president of the society. The Rev. Wendell Dorman is pastor.

JACKSON STREET CHURCH WSCS CHARTER SIGNED

The Jackson Street United Methodist Women's Society of Christian Service charter meeting was held in November in Magnolia.

Mrs. Homer Rogers, first vice president, was program chairman and leader of the service, with Mrs. Denny Smith, president, assisting.

Mrs. E. L. Fireoved, a former member, presented history of the EUB. Miss Maud Crumpler presented the history of the Methodist Church.

The meditation, "Bread of Life" was led by Mrs. Homer Rogers and presentation of the ingredients: First Woman: Flour — Mrs. Winston Couch; Second Woman: Milk — Mrs. Harrell White; Third Woman: Salt — Mrs. W. O. Walthall; Fourth Woman: Yeast — Mrs. Lloyd Harris.

The signing of the charter was a very impressive ceremony. The Hymn of Preparation, "God of Grace and

God of Glory," was sung by the members. The ushers, Mrs. Ralph Rose and Mrs. Charles Dunn, directed the women to the table and chair where the charter membership list was signed and charter membership cards were received. Mrs. Denny Smith, president, presided at this table. After each member signed the charter, the ushers seated all the members at the Agape Feast Table where the Love Feast was served.

†

MASSARD WOMEN'S SOCIETY, Fort Smith District, presented the following Christmas program at its regular meeting, December 10: "The Nativity According to Luke" by Mrs. Dewey Lyons; "The Nativity in Modern Setting" by Mrs. Charles Thompson; Christmas Carols by the group, assisted by Miss Judy Flanders at the piano. A social hour followed. Fourteen members were present.

†

World Traveler led Stuttgart study

At Stuttgart, Mrs. Eric Jensen led the recent study of "Christ and Crisis in South East Asia" in Grand Avenue Church. Mrs. Jensen and her husband have recently returned from a world tour including a visit in South East Asia. Their audio and visual aids and artifacts acquired on the trip added a personal touch and aided the study and action committee.

Mrs. Cliff Garrison, missionary education chairman at Grand Avenue Church, reports that 60 members of the Women's Society of Christian Service attended the four sessions. Serving on Mrs. Garrison's committee were Mrs. Don Essex, Miss Susan Leibrock and Mrs. John Wisner. They report: "Mrs. Jensen's teaching techniques for instructing the classes proved that team leadership and group participation were impressive in the arrangements of centers of interest for worship tables, the displays and exhibits of resource materials.

During one session Mrs. E. A. McCracken gave a chalk talk of turmoil, history and hope for the countries. She exhibited a clothesline display of current events in Asia today and the Christian Response. Mrs. Jack Jacobs, Mrs. Ralph Roth, Miss Mae Wilhelm and Clarence Milroy reviewed religions, industry, culture, politics, art and music of Vietnam, Cambodia and Laos. Discussion of the Philippines was



Mrs. Erik Jensen, a former vice president of the Little Rock Conference WSCS, led the study on Southeast Asia at Grand Avenue Church, Stuttgart.

by a panel led by Mrs. Gip Brown, whose daughter and family have been missionaries near Manila for years.

†

DUMAS WOMEN HONORED

The Women's Society of Christian Service of the First United Methodist Church of Dumas, honored new women in the church, at the Christmas meeting, December 2.

A pot-luck luncheon was served at 12:30. The invocation was given by Mrs. J. C. Hubbard.

A brief business session was conducted by the president, Mrs. M. L. Walt.

Mrs. Wayne Lazenby led an interesting program on "The Meaning of Advent." Assisting with the program were Mrs. B. W. Phillips, Mrs. O. G. Blackwell, Mrs. Dudley Gee, Mrs. Tommy Shea, and Mrs. Burke Holmes. Candles in the Advent wreath were lighted during the program.

Women who are new members of the church are: Mrs. J. W. Shyrock, Mrs. Marvin Pipes, Mrs. Martha Ann Ferguson, Mrs. Adrian Leek, Mrs. Clyde Sharp, Mrs. J. G. Hamer, Mrs. Ross Wayne Martin, Mrs. Ernest Gasaway, Mrs. David Garrett, Mrs. Tom Madding, Mrs. Lou Griffin, Mrs. J. E. Allmon, Jr. Mrs. T. B. Meador, Mrs. Gene Stahl, Mrs. James Myers, Mrs. John Thomas Coleman, Mrs. John E. Brown and Mrs. Lewis Partridge.

Bridging the gap

TAYLOR

A so-called Church without children and youth is kidding itself — it isn't a Church at all. This is why a Church has the greatest of all possible assets when the congregation not only contains, but revolves around the young. But we have to look at the other side of this matter too.

Some groups of kids have decided to drop out — of everything; school, homes, Church, society as a whole. They have often tried to form what they have called the Church too. Some have done it as Dr. Leary has tried, with LSD. Others have turned to the eastern philosophies for guidance, but this fact stands out — they haven't succeeded in being the Church that way either.

The fact is, we need each other. We can't be the Church without either group — and equally important — we can't be the Church without loving each other.

AULT

tions. And that traffic of real, sincere communication travels both ways each

from page twelve

and every day — not just in time of crisis.

Youth: When your parents speak, remember that they have experience to back up their ideas. Listen to them, weigh carefully what they say before you make your decision to either accept or to reject their ideas.

Parents: Do not underestimate the importance of your child's ideas. Maybe his isn't very mature philosophy, but remember that it is the most mature one that he's come up with yet. Don't dismiss it lightly with "Well, he'll grow out of it" because his idea is very personal and therefore very important to him.

Bob Dylan feels that everyone must make a positive contribution in order to be a necessary part of a world. In bridging the generation gap, each person is needed, and each must contribute his love and acceptance and understanding.

Bob Dylan says, "Please get out of this new world if you can't lend your hand." I think that applies to both our generations.

OVERNIGHT ADVENTURE AT FORREST CITY

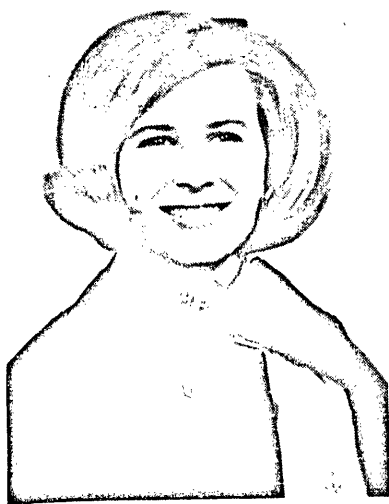
The Ministers' Wives Fellowship of the Forrest City District met for an overnight "Adventure" recently at First Church in Forrest City.

After a potluck supper and a business session, a sharing period was held in which each told of some experience that had meant most to her, and spoke of her joys and frustrations. Mrs. John McCormack gave the closing devotions.

Friday morning's session opened with breakfast and a devotion led by Mrs. Byron McSpadden. Later a discussion period was led by Mrs. Henry Williams of Forrest City on "The Role of the Minister's Wife from a Layman's Viewpoint." An invigorating walk preceded a review of the book "Hat on the Hall Table." A prayer period at the altar and lunch closed the session.



At Fisher U. M. Church, Jonesboro District, WSCS charter members are pictured. The Service of Celebration was led by Mrs. Elizabeth Moore, president. The Rev. Raymond Hawkins is pastor.



1969 Nurse of Year to be presented at New Orleans meet

EVANSTON, Ill. (UMI) — Miss Judith Girardin, a senior nursing student at Bryan Memorial Hospital in Lincoln, Nebr., has been chosen Methodist Student Nurse of the Year for 1969.

Miss Girardin's selection for the honor was announced here December 11 by Dr. Roger Burgess, general secretary of the General Board of Health and Welfare Ministries of The United Methodist Church. She will be formally presented on January 15 in New Orleans, La., during the annual

convention of the National Association of Methodist Hospitals and Homes.

The selection is sponsored each year by the board and the association to honor the more than 4,000 student nurses across the nation studying in United Methodist-related hospitals and educational institutions, and call attention to the importance of Christian vocational service in health and welfare ministries.

Daughter of Mr. and Mrs. L. J. Girardin of Broken Bow, Nebr., the Methodist Student Nurse of the Year attended Broken Bow High School and Nebraska Wesleyan University in Lincoln.

In high school she was active in music and sports and was homecoming queen and co-valetudinarian of her class. She also was involved in County Government Day and in Job's Daughters. A wide range of church activities included the Methodist Youth Fellowship, participating in the church's choir and serving as organist, and activity as a camp counselor.

"To me, the nursing profession is the way that I can attain my purpose in life which is to be a helpful, understanding and serving person to mankind," Miss Girardin said in a statement on why she has chosen the nursing profession. "As a nurse, I will be in a position to help people in times of crises."

Miss Girardin was chosen from among 28 contestants entered by schools of nursing related to The United Methodist Church.

†

Duke scholar to give Barton Lectures in Tulsa

DURHAM, N. C. — Dr. Kenneth W. Clark, professor emeritus of New Testament in the Duke University Divinity School and co-director of the International Greek New Testament Project, will deliver the endowed Barton Lectures in Tulsa, Okla., early next year.

The 1969 lectures, within the theme "Formation and Development of the Bible," will be presented by the Duke scholar in Tulsa's Boston Avenue Methodist Church on successive evenings from Jan. 19-22.

The Barton Lectures honor the memory of a distinguished and scholarly Oklahoma Methodist pastor, the Rev. L. S. Barton.

Among the previous lecturers in the series have been Dr. Ralph Sockman, Dr. Albert C. Outler, Bishop James K. Mathews, the late James S. Stewart of Edinburgh, Scotland, Dr. Eric Baker of London, and Dr. Georgia Harkness.

Dr. Clark was a member of the Duke faculty for 36 years. Holder of degrees from Yale University, the Colgate-Rochester Divinity School, and the University of Chicago, Clark is an authority on manuscripts and a New Testament textual critic.

A former president of the Society of Biblical Literature, he received an honorary doctor of divinity degree last June from the University of Glasgow, Scotland.

Clark retired from active teaching in June, 1967 to devote full time to the Greek New Testament project.

Denver Bishop And Cabinet At Interpreter's House

LAKE JUNALUSKA, N. C. — An entirely new and very unique facet in the life of Interpreters' House will be begun this month. From January 15 to January 24 Bishop R. Marvin Stuart, resident bishop of the Denver Area, and ten members of his cabinet will be attending Interpreters' House sessions at Lake Junaluska, N.C. The Denver Area includes the states of Colorado, Utah, Wyoming, Nevada, and Montana.

This particular project will be new in that it is the first time a bishop and his administrative colleagues have been involved in an Interpreters' House seminar. It will be unique in that these men will be coming as a group across the country to participate.

But according to Dr. Merle N. Young, Director of Ecumenical Relations, this is hoped to be just the first in an extended series of retreats for church leaders and their staffs.

Not long ago Dr. Carlyle Marney, noted theologian and director of Interpreters' House, visited Iliff School of Theology in Denver to address the faculty and student body. While there he discussed with Bishop Stuart the work being carried on at Junaluska, and plans were formulated to have Bishop Stuart come and bring his district superintendents for an Interpreters' House experience.

Interpreters' House, an interracial center and ecumenical affiliate of the Junaluska Assembly, is now in its second year of operation. Its purpose is to promote dialogue, personal recovery, and social action to meet the needs of a region. Its seminars could perhaps

UM Study Commission invites ideas relating to national board structure

EVANSTON, Ill. (UMI)—A wide-ranging survey to determine problems and needs in the national board structure of The United Methodist Church is being mapped by a special study commission—and persons at all levels of church life with ideas on the subject are urged to make their views known.

"We want to hear from church members and pastors, as well as officials and staff executives of existing boards," said Dr. Dow Kirkpatrick, senior minister of First United Methodist Church here and chairman of the study commission. "We want to know what they think the problems are and what the needs of the denomination are."

The commission was instructed to "study thoroughly the board and agency organizational structure" of the new church and bring to General Conference in 1972 "its recommendation for the structuring of the boards and agencies." The recommendations are to be in accord with the needs of the 42,000 local United Methodist churches to make their "witness and mission . . . more relevant and effective."

Included in the work program mapped by the commission at a meeting December 5-6 will be consultations with general board executives and presidents, hearings across the nation at which any person with views will be invited to make them known, and special mail contact with heads of annual conference delegations to the Uniting Conference and the active bishops.

The first consultations with general secretaries and presidents of existing boards are scheduled for February 27-28 in St. Louis, Mo., and March 17-19 at a place to be determined later. Open hearings and others steps in the data-gathering process will be scheduled

best be described as extremely probing experiences — experiences regarding Christian man in this kind of world.

There are other aspects of the center in addition to its relationship with clergymen. Interpreters' House is now concentrating a great deal on weekend retreats with lay interpreters' conversations. To these retreats have come leading industrialists, lawyers, educators, businessmen, all under the direction of Dr. James W. Fowler III, the staff's Director of Research.

Probably the most real involvement, though, has been with the poverty programs of large cities. Representatives of the ghetto areas have sat around the conference table, examining and dissecting the major urban issues.

These groups usually involve 20 to 40 individuals, eager to present their views, eager to listen. Resource personnel often accompany the groups.

Under the capable leadership of Drs. Marney, Young, and Fowler, this type of dialogue has already accomplished much. Participants return to their homes as better interpreters with better interpretations, for they have gained a much clearer understanding between races and groups and the knowledge of how community structures work as well as how poverty programs can be conducted with effectiveness.

after the consultations are completed.

Dr. Kirkpatrick said that all members of the commission will welcome mail with ideas relating to the study and all such views will receive careful consideration before the final recommendations are prepared three years from now.

The members of the commission, in addition to the chairman, are:

Bishops F. Gerald Ensley, 395 E. Broad St., Columbus, Ohio; Roy H. Short, 115 S. Fourth St., Louisville, Ky.; Prince A. Taylor, Jr., 1 Palmer Sq., Princeton, N. J.; and Paul A. Washburn, 112 W. Franklin Ave., Minneapolis, Minn.;

The Revs. Monk Bryan, Missouri United Methodist Church, Columbia, Mo.; Richard W. Cain, 5510 N. Central, Phoenix, Ariz.; D. Clifford Crumme, 83 McAllister St., San Francisco, Calif.; George A. Foster, 610 N. Adams St., Tallahassee, Fla.; Claude Garrison, 79 E. State St., Columbus, Ohio; Joel D. McDavid, PO Box 4607, Mobile, Ala.; O. E. Schafer, 4209 Don Felipe Dr., Los Angeles, Calif.; J. Castro Smith, 4100 Shangri-La Dr., Knoxville, Tenn.; and laymen,

Mrs. Porter Brown, 2512 S. University Blvd., Apt. 501, Denver, Colo.; Richard C. Erwin, PO Box 2057, Winston-Salem, N. C.; Daniel F. Evans, 1 W. Washington St., Indianapolis, Ind.; Mrs. Martin L. Harvey, 415 N. Farish St., Jackson, Miss.; W. Astor Kirk, 4530 Connecticut Ave., NW, Washington, D. C.; Mrs. Glenn E. Laskey, 710 N. Vienna St., Ruston, La.; Mrs. John O. Mabuce, 3372 Sandy Beach Rd., Grand Island, N. Y.; Ian Rolland, Lincoln Life Insurance Co., Ft. Wayne, Ind.; and Robert M. Thorpe, Box 1261, Tacoma, Wash.

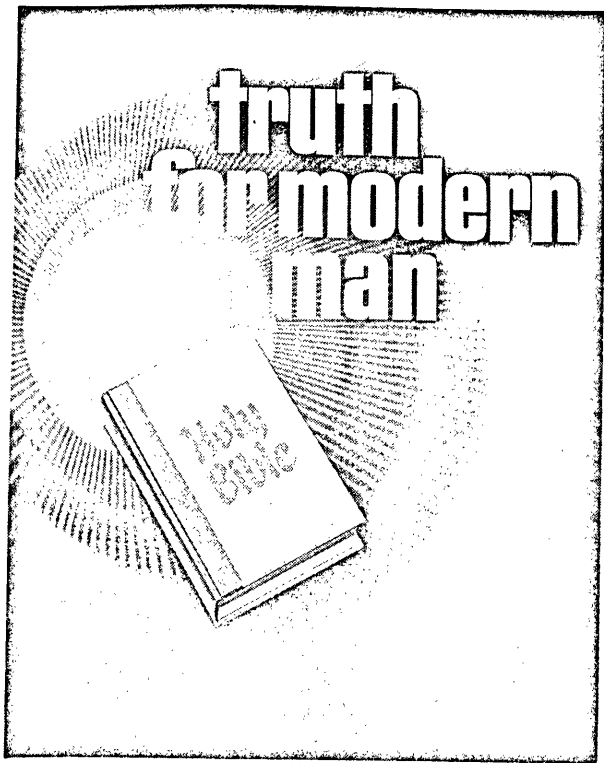
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91 Congressmen Are United Methodists

WASHINGTON, D. C. — A total of 91 members of The United Methodist Church will serve in the 91st Congress, for 1969-70, according to surveys — 23 in the Senate and 68 in the House of Representatives.

This is three fewer than in the most recent session, but still comprises the second largest denominational affiliation, next to Roman Catholics, who number 111. According to the interdenominational magazine CHRISTIANITY TODAY, religious affiliations in the new Congress include also 82 Presbyterians, 66 Episcopalians, 53 Baptists, 29 from United Church of Christ, 19 Jewish, 14 Lutheran, 13 Disciples, 10 Latter Day Saints, 7 Unitarian-Universalists, 6 from Churches of Christ, 5 Christian Scientists, 3 Greek Orthodox, 3 Friends, 2 from Evangelical Free Church and one each from Reformed Church, Schwenkfelder, Apostolic Christian, Christian and Missionary Alliance, Evangelical Covenant and Seventh-day Adventist Churches.

Among the 50 governors as 1969 begins will be nine United Methodists, the largest number from a single denomination. Newly-elected governors who are United Methodists include those in Indiana, Montana, Texas, Vermont and West Virginia.



American Bible Society theme for 1969. Selected Bible Readings which appear each week on page three of this publication are those suggested by the Bible Society.

LATIN AMERICAN BISHOP RECEIVES BOLIVIA'S HIGHEST AWARD

NEW YORK (UMI)—A bishop who has led United Methodists in three Latin American countries for 20 years and who was a president of the World Council of Churches has received Bolivia's highest award.

The Order of the Condor was bestowed personally by Bolivian President Rene Barrientos Ortune on Bishop Sante Uberto Barbieri during the yearly session of the Bolivia Annual Conference of The United Methodist Church recently in Cochabamba. Words of appreciation for Bishop Barbieri were spoken by the President, Minister of Education Angel Baldivieso and other officials.

The award to Bishop Barbieri is the 10th such national decoration to be conferred on a United Methodist leader or institution by the Bolivian government.

Bishop Barbieri, who is scheduled to retire at the quadrennial session of the Latin America Methodist Central Conference in January in Santiago, Chile, has been episcopal leader of United Methodism's Buenos Aires Area since first elected to the episcopacy in 1949. The area encompasses four annual conferences in Bolivia, Uruguay and Argentina, and comprises 16,755 members (full and preparatory) in 159 churches.

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United Methodist News in Brief

A number of United Methodist-related colleges and universities will participate in programs to improve science teaching and research under grants announced by the National Science Foundation. Included are Cornell, Western Maryland, Adrian, Albion, Albright, Wofford and Randolph-Macon colleges and Nebraska Wesleyan, Ohio Northern, Southern Methodist, American, Northwestern, Drew, Duke, Syracuse and Boston universities.

Lay witness missions in 25 churches in and near Kansas City, Mo., will be a high-light of the 1968 meeting of the Council of Evangelism beginning January 8 in Kansas City. Key-note speaker will be the Rev. Ira B. Galloway of Ft. Worth, Texas.

JANUARY 2, 1969

TAIWAN METHODISTS DISCUSS OBJECTIVES, PRAISE MISSIONARIES

NEW YORK (UMI) — Chinese pastors and women workers in the Taiwan Provisional Conference of The United Methodist Church met recently with their new episcopal leader, Bishop T. Otto Nall, to discuss objectives for the church's work in Taiwan.

Bishop Nall, who was episcopal leader of United Methodism's Minnesota Area for eight years, was assigned to the Hong Kong and Taiwan Area as resident bishop in April by the Council of Bishops.

To the bishop's description of qualities needed by a district superintendent the Chinese pastors added the suggestions that he have a bachelor of divinity degree, that he be a veteran of at least three years' service in the United Methodist Church in Taiwan, and that the bishop consult and counsel with the pastors before making the appointment.

The new district superintendent, the Rev. T. C. Liu, is Chinese.

With high appreciation expressed for the missionaries, the national pastors sketched plans for closer cooperation between them and the missionaries.

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SCIENCE GRANTS MADE TO UM RELATED COLLEGES

WASHINGTON, D. C. (UMI) — Sixteen United Methodist-related colleges have received National Science Foundation grants for 1969 summer institutes in science and mathematics.

The institutes are to refresh secondary school teachers' knowledge of basic concepts and acquaint them with new developments and teaching techniques.

Schools participating include American University, Clark College, Emory University, DePauw University, Northwestern University, Dillard University, Western Maryland College, Boston University, Nebraska Wesleyan University, Drew University, Syracuse University, Duke University, Baldwin-Wallace College, Huston-Tillotson College, Southern Methodist University.



Lesson Plan

Prepared by
Col. Claude E. Haswell

FOUNDATION STUDIES IN CHRISTIAN FAITH

Unit 6: In Faith and Love. Lesson 7: Joseph Gomer. Date: January 12, 1969.

Lesson Aim: To lead the group members to a more complete appreciation of our mission field through consideration of the life and service of Joseph Gomer.

Leaders: Albert, Betty, Charles.

Time Leader Activity

Room Readiness: Normal seating arrangement. Study books on hand.

5 Albert Introduction: Relate to the group members the essential details concerning the life and service of Joseph Gomer. (pp 96-97, S/B)

20 Betty Question-and-Answer Period.

1. What circumstances led Joseph Gomer and his wife to volunteer for mission service in Africa? (pp 98-100, S/B)

2. What may we learn from the fact that, prior to going to Africa as a missionary, Gomer served in many positions of leadership in his own local church? (p 97, S/B)

3. How do some persons in the local church use lack of education as an excuse for not using all their abilities?

4. How did Joseph Gomer induce a reconciliation between two hostile chiefs? (pp 102-103, S/B)

5. Mention some reasons for Gomer's influence and success with the Sherbo people. (p 106, S/B)

10 Charles Summary: Read S/R 32 aloud to the group members and then develop, in simple but direct language, how each one of us should serve as missionaries.

2 Forecast: Next Sunday, Lesson 8, "Evelyn Underhill."

3 Prayer: Ask God to enlighten and strengthen those who serve in mission fields. Voice the hope that others will hear and respond to this urgent call for service.

Anglican Archbishop Michael Ramsey of Canterbury has said that nothing is more important for, or relevant to the 1970s than Anglican-Methodist unity in Great Britain, according to a Religious News Service dispatch.

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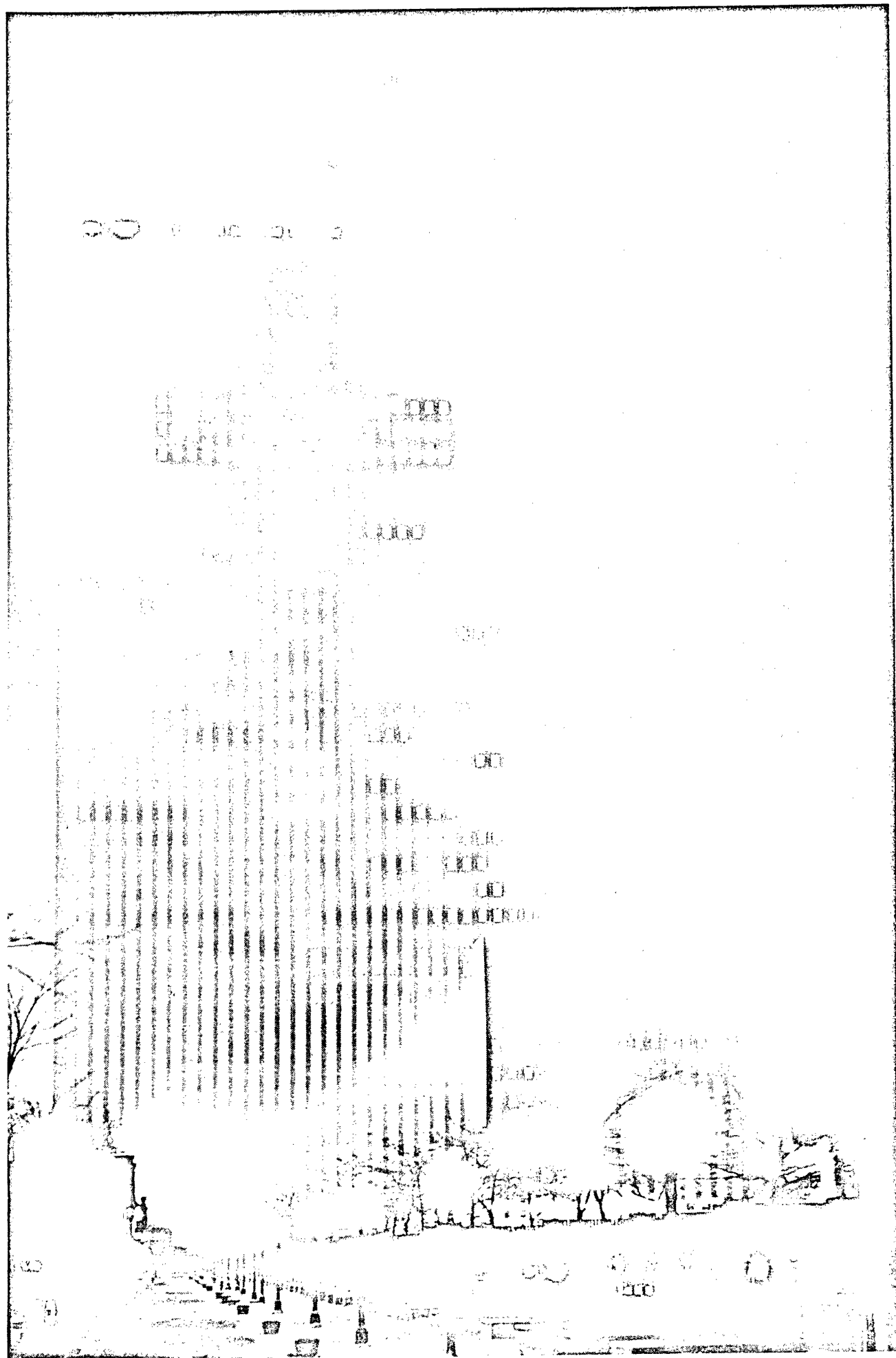
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The Upper Room

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