Arkansas Methodist

88th YEAR | THURSDAY, JANUARY 16, 1969 | NO. 3

Methodist Hospital, Memphis, receives highest rating

One of the four Methodist Hospitals in the United States to receive the highest ratings conferred by the Denomination's Health and Welfare Certification Council is Methodist Hospital of Memphis. The three hospitals named in the latest announcement included the Memphis Methodist Hospital as well as Methodist Hospitals in Mitchell, South Dakota, and the Methodist Hospital of Lubbock, Texas.

Another 27 agencies under the umbrella of the United Methodist General Board of Health and Welfare Agencies were given "affiliation" status, bringing the total to 191. General Secretary, Dr. Roger Burgess, said that full "certification" requires a considerable amount of time and study, both on the part of the agency and team doing the surveys for certification.

The goal is to see all hospitals, homes for the aging and ministries for children and youth affiliated within the next two years. Certification means that the highest quality of services provided by the agency meets more than the standards for professional excellence and acknowledges the Christian commitment.

†

Bishop Paul Martin to preside at Special Session

Bishop Paul E. Martin of Dallas, at the invitation of Bishop Paul V. Galloway, will preside over the special session of the Little Rock Annual Conference at Winfield Church, Little Rock, 9:30 a.m., Wednesday, January 22.

Due to an error in this paper, and some other mix-ups in communication, Bishop Galloway has asked us to underscore the fact that the meeting is on Wednesday, the 22nd.

The members of the Southwest Annual Conference residing and serving in Arkansas are being invited to attend the morning special session of the annual conference which covers the section of the state in which their churches are located.

Speaking at the afternoon joint session at Winfield Church, beginning at 1:30 p.m., will be Bishop Galloway, Bishop Martin, the Rev. E. M. Johnson of White Chapel Church, Little Rock, Southwest Conference, and the Rev. Clint Burleson, First Church, West Memphis, of the North Arkansas Conference. The afternoon session will be devoted to the Quadrennial Emphasis, and Bishop Paul Martin will bring the closing devotional message.

†

Missions challenged to involve itself with change

by Imogene Knox

OKLAHOMA CITY — The United Methodist Board of Missions must involve itself with political and social change, even though it risks controversy, its top two leaders told persons attending the annual meeting. At the same time, it must define its aim of mission and focus its energies on providing leadership and experimental models of mission, according to Bishop Lloyd C. Wicke, president of the board, and the Rev. Tracey K. Jones, general secretary.

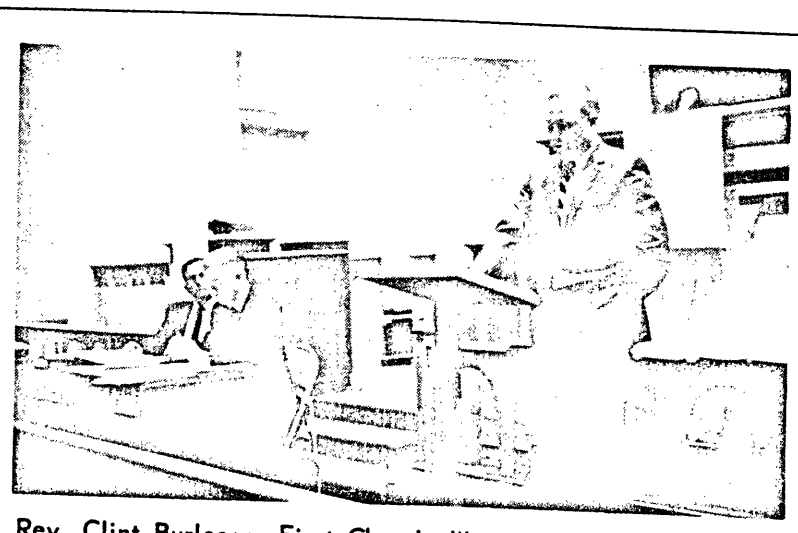
Oklahoma City had the rare privilege of being host to the 600 members of the three divisions of the board which met for years only in Buck Hill Falls, Pennsylvania. The Women's Division met January 3-8, preceding the World and National Divisions which met simultaneously January 8-13, with many sessions involving the three divisions together.

The use of $48,573,000 given by local church members for missions in 1967-68 was reported in detail. George L. Hergesheimer, treasurer, also listed assets and/or liabilities of funds in reserve totaling $131,866,000, of which 77 million are in permanent annuity and pension funds, and 18 million are loans to churches.

Featured speaker Ralph McGill, Pulitzer prize winning newspaperman, publisher of the **Atlanta Constitution** spoke on Friday evening when guests swelled the attendance to 3,000. Mr. McGill, long known as "the conscience of the South" spoke on "A Decade of Trauma and Drama," highlighting the United Methodist quadrennial theme of "Reconciliation." He cited "dramatic events from the current decade that no one would have believed possible. What seemed so sure yesterday is no longer quite so sure today, and what was once fixed is no longer there." "There is a promise that reconciliation will come," he continued, "since the Church has begun to deal with the pressing problems of the world, learning that it cannot redeem a man's soul without redeeming his environment. Such institutions as education, politics and religion are attempting to change the credibility gaps."

The public session Friday evening

Please turn to page 9



The Rev. Clint Burleson, First Church, West Memphis, is shown as he spoke of the Quadrennial Emphasis and the Fund for Reconciliation at the recent Forrest City District Conference. Seated are Dr. Dodgen, district superintendent, and the Rev. Allen Hilliard, conference secretary.

CIRCULATION REPORT

The first report of the 1969 Circulation Campaign will be published next week and will include the results of all reports received in the office through Friday, January 17. We are delighted at the number of churches reporting at press time Tuesday morning. Something like ten per cent of all the reports had been received at the office at the close of the first day of reporting. Please help us by not expecting us to receive your report in person or by phone later than this Friday for the first printed report. AAK

†

MISS COUCH PROMOTED TO INFORMATION SERVICES

NASHVILLE, Tenn. (UMI) — Miss Sue Couch of The United Methodist Division of Television, Radio, and Film Communication (TRAFCO) has been promoted to director of the Department of Information Services. The announcement was made by Dr. Harry C. Spencer, associate general secretary.

A TRAFCO staff member since 1961, Miss Couch will supervise TRAFCO's program of public relations, develop interpretative print media and serve as liaison with the church and secular press. She is related to TRAFCO's Section of Media Resources under the direction of The Rev. James C. Campbell, assistant general secretary of TRAFCO.

Miss Couch is a native of Hot Springs, Ark., and holds the B.A. degree from Hendrix College, Conway, Ark. She has done graduate work at George Peabody College for Teachers in Nashville, Tenn.

Before joining TRAFCO, Miss Couch served as assistant editor of the employee magazine for The Methodist Publishing House. She also was an advertising copywriter for Abingdon Press.

TRAFCO, a Division of The United Methodist Church's Program Council, develops and produces radio and television programs, motion pictures and other audiovisuals. In addition to its Nashville headquarters, an office in New York City includes the radio-TV department and the department of annual conference relationships. An office in Hollywood serves as liaison to the entertainment industry on the West coast. Also, an office will be opened soon in Dayton, Ohio, headquarters of The Program Council.

If there is one thing that mankind should have learned from the agonies of the last four decades it is that it's never safe to do evil that good may come of it. The good gets lost and the evil goes on.—John Dos Passos

Editorials

TRIUMPH OF THE SQUARES

The space flight of Apollo 8 was described in Houston by a NASA official recently as "the triumph of the squares — the guys with the computers and slide rules who read the Bible on Christmas eve." Whether "squares" or not, it is generally agreed that the three astronauts — like most of those who have come into prominence before them — are sincerely dedicated Christians who take prayer seriously. Becauseit is so easy for an editor to be misunderstood, let us hasten to say that the word "square" appears in quotation marks because we want it clearly understood that this is not our language. We are counted among the "squares" ourselves.

Did you notice that although the astronauts made their historic voyage to bring back new information and pictures concerning the moon, it was a view of the earth from that great distance in space that was the most dramatic of them all. Mankind needed just such a picture of the earth to impress upon it how small we all and that we are part of one earth. (Did you notice that the Flat Earth Society said they had suffered a decided loss in members since the flight?)

Col. Frank Borman, who commanded the flight, is an Episcopal lay reader. It was he who decided to read the Genesis account of Creation as the astronaut's Christmas greeting to the people of the Earth. Just seven minutes after the splashdown in the Pacific Ocean the family of Major Bill Anders, a Roman Catholic, gathered for a Mass of thanksgiving in their house, offered by a family friend, Father Dennis Berry. The third member of the Apollo 8 crew, Navy Capt. James Lovell, is a regular communicant in the Episcopal Church of St. John in LaPorte, Tex. Mrs. Lovell had begun the day of her husband's return the same way she had started the day he left on the moon-orbiting flight — by receiving Communion at an Episcopal church. The Rev. Donald R. Raish, her rector, described the Lovells as a family "whose faith is extremely personal and strong." However, he expressed doubt that any of the three astronauts accepted the Genesis account of the Creation — that God made all things in six days — in a literal sense.

Mr. Raish described the biblical account as "a myth in the true sense, a vehicle to express the truth that God created the Earth for men." He said, "No modern Bible scholar accepts Genesis as a scientific treatise on creation. It is not meant to tell how it happened, but why."

Col. Borman's pastor, the Rev. James C. Buchner of St. Christopher's Church, League City, Tex., explained why the astronauts read the Bible. He said, "The other eight lay readers were kidding Frank about going out of town so much, telling him he was doing it just to avoid taking a turn at the service. Then somebody suggested,"Frank, why not take part in the Christmas Eve service and say something on radio when you come out of lunar orbit? So, he did." According to Mr. Buchner, the Genesis account "was completely Frank's idea. He wanted to give people some rough idea of how the earth looked to God at the time of creation."

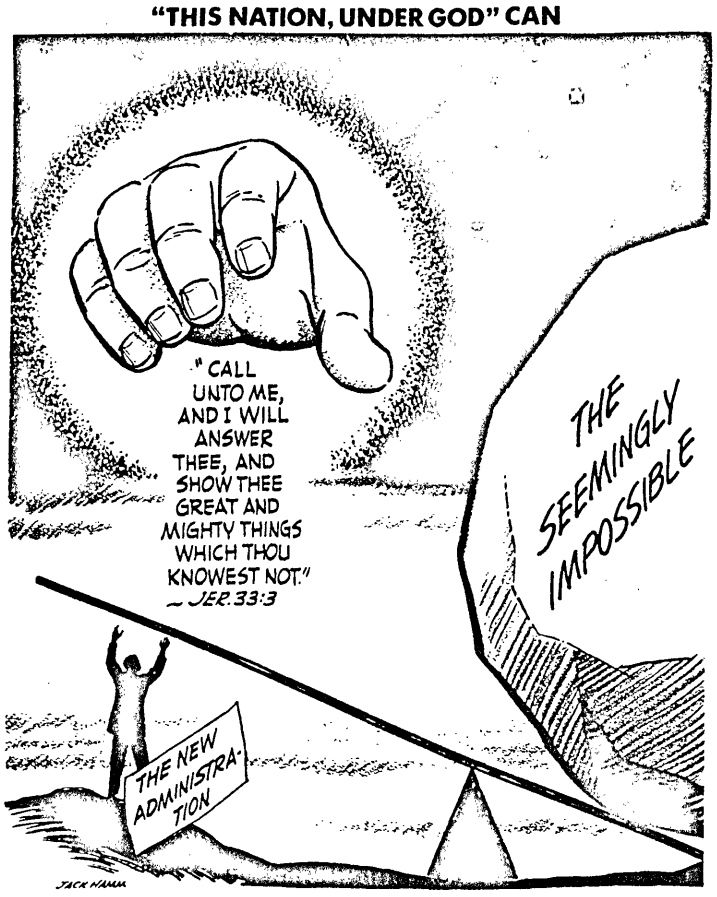
Mr. Borman interpreted her husband's action as an attempt to remind people of their unity. "Frank wanted people to understand that this is the good earth," she said. "When they read the Book of Genesis, it was their message to the people of the world. They wanted to bring people together." After the return of the astronauts, she exclaimed, "Oh to have all our prayers answered so completely. Look at all the prayers around the world that pulled this thing through."

The wives of the three space pilots had gathered together after the safe return of their husbands to say prayers of thanksgiving. "Giving thanks is a course from which we never graduate," Mrs. Valerie Anders said. "We weren't really worried," she said, "we had people around who knew what they were talking about and they reassured us. I really feel there is peace on earth and good will toward men, with good wishes to us from so far away, not only from friends but the friends of friends."

Isn't it good to be a "square."

†

"THIS NATION, UNDER GOD" CAN



The Editor's Corner

A Word Of Appreciation To The Bass Printing Co.

During the first week in January, when Winfield Church, Little Rock, discontinued their special page, this publication ended a long and pleasant relationship with the Bass Printing and Publishing Co. in Little Rock. We feel it is entirely appropriate to devote this column to a word of appreciation for the 25 years of pleasant dealing with that company which has become one of Arkansas' major printing establishments.

The Bass Printing Co. came into being with one job — that of setting type for The Methodist in November, 1943. Marvin Bass had come out of the service and returned to work at the Western Newspaper Union after a brief time off.

His employer approached him and said that labor shortages had arisen in Benton where the Methodist was printed. He asked him if he was interesting in going into business for himself. When he decided to do so, Marvin bought a Linotype from WNU and installed it in one corner of their building. Single handedly, he did all the composition and make up work — he said it took seven days a week to get it done. WNU printed the paper at first.

Then there was expansion as Bass bought his first press and moved into his own building on Commerce Street, a part of the site of the present modern building they occupy. Now Bass Printing and Publishing Co. employs 12 people in addition to Mr. and Mrs. Bass.

It is hard to realize as one compares the worth of The Methodist and the Bass Printing Co. today, but at one stage, when a larger flat-bed press was needed to speed up publication, the paper advanced Mr. Bass the money for the press.

In commenting on the growth of the company this week, Mrs. Bass commented that they have never employed a salesman, and that the good words of their friends have brought them more business than they can do.

One further word, the paper left Bass only when conditions indicated to the former editor, Dr. Ewing Wayland that "offset printing" should be used and they did not at that time have that kind of equipment.

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Quality persons in demand

Seminarians challenge rumors of decline in number of ministerial candidates

NASHVILLE, Tenn. (UMI) — Contrary to popular opinion, there is not a drastic drop in the number of seminary students going into the parish ministry.

That was a major emphasis here January 5-6 during a consultation of recruitment officers from 13 United Methodist theological schools.

Sponsoring the consultation, the first bringing together persons charged specifically with recruitment, were the Departments of the Ministry and Campus Ministry of the Board of Education's Division of Higher Education.

Keynoting the consultation was Dr. G. Douglass Lewis of Chicago, director of the National Cooperative Enlistment Project of the National Council of Churches.

Dr. Lewis said that much of what is considered ministerial shortage today is based on foggy statistics. "One can easily be led to believe that there is a drastic shortage of professional leadership in the church, that the number of dropouts entering into training for such occupations is declining radically."

Although this belief is not accurate, according to Dr. Lewis, it does not mean that the church is not in need of more able persons for its professional leadership. "Quality persons are always in demand and the church can use a good deal more of these persons than it has normally attracted."

"I would maintain that the church is not facing a major crisis or shortage of professional leaders in the proportion that some persons would have us believe," Dr. Lewis stated. "In a number of Protestant denominations there is an adequate supply of professional leaders for jobs and positions which can adequately support such a person. This does not mean, of course, that we should cease to recruit for the ministry."

He warned against using "scare tactics" of a supposed drastic shortage and added that the church must become more concerned about how to select, cull, and use the manpower which it has.

Questions which he said the church has never faced seriously and honestly are: "What kind of manpower needs do we really have? What kind of leadership do we want for the future? What kind can we realistically use? and do we want the caretaker variety or the innovative but perhaps rebellious and boatrocking variety?"

Several of the theological school representatives gave statistics showing that a large percentage of their graduates are going into the parish ministry. The Rev. J. B. Holt of Perkins School of Theology, Southern Methodist University, in Dallas, stated that "churchmen must realize that most of the students who do not go into the parish ministry upon graduation made that decision before entering seminary."

Dr. William H. Likins, Associate Director of the Department of Ministry and chairman of the two-day consultation, reported on a study being made of all United Methodist students now in theological schools across the nation. Out of 3,900 questionnaires mailed, more than 2,400 have been returned showing that slightly more than half are planning to enter the parish ministry in some form.

A comprehensive analysis of the study is being made and a report will be ready for distribution this spring or summer.

†

DAILY BIBLE READING

Below is a schedule for the Daily Bible Reading, which the Board of Evangelism invites you to use as a regular guide for use in your homes.

Jan. 19-Sunday	Gen. 19:12-23
Jan. 20	Gen. 19:24-30
Jan. 21	Gen. 21:1-14
Jan. 22	Gen. 21:15-21
Jan. 23	Gen. 22:1-14
Jan. 24	Gen. 22:15-19
Jan. 25	Gen. 23:1-16
Jan. 26-Sunday	Gen. 24:1-9

SHORT-TERM SCHOOL FOR UM RURAL WORKERS PLANNED AT SCARRITT

NEW YORK (UMI) — The role of the United Methodist rural church and community worker in the key areas of community organization and community development will be the major focus for study at a short-term school January 28-February 28 at Scarritt College, Nashville, Tenn.

About 35 persons, including leaders and church and community workers, are expected to attend the school. It is sponsored by Scarritt and the Church and Community Work Office in the National Division of the United Methodist Board of Missions.

In addition to study of community organization and development, the schedule calls for study in other fields such as Christian education, evangelism and the Bible. The School is planned both for new workers and as a refresher course for experienced personnel.

Leaders will include Miss Louise Weeks, consultant in community center and organization in the National Division; Dr. Alice Cobb and Miss Laura Wells of the Scarritt College faculty, and Dr. Edward Thomas, Charleston, W. V., an executive with the Appalachian Council. Dean will be Miss Catherine Ezell, consultant for the Division's Church and Community Work Office and coordinator of Church and Community Work for the United Methodist Missouri Area.

†

Personnel sought for UMCOR and related agencies

NEW YORK (UMI) — The United Methodist Committee for Overseas Relief (UMCOR) and other Protestant relief agencies are seeking 43 persons for refugee, relief and rehabilitation work in Vietnam in the first six months of 1969.

The workers will serve on the staff of Vietnam Christian Service (VNCS), ecumenical relief agency through which Protestant groups have channeled relief efforts for 2½ years. Personnel needs for VNCS in the first half of 1969 were described by Dr. J. Harry Haines, New York, UMCOR executive secretary:

"Vietnam Christian Service has at present 47 foreign and 105 Vietnamese staff. Fourteen of the foreign staff have been recruited by UMCOR, and five more such workers will leave in January or February.

"Included in the 43 additional personnel needed in the first six months of 1969 are social workers, community development workers, agriculturists, doctors, nurses, physiotherapists, public health nurses, vocational training workers, office personnel, a mechanic and an information services officer.

"These personnel needs are required prior to a possible cease-fire, when the number of new workers needed will be 100-150 as the relief-rehabilitation program moves into areas now listed as 'war zones' where no civilians are allowed."

†

Belief of God is acceptance of the basic principle that the universe makes sense, that there is behind it an ultimate purpose.—Carl Wallace Miller

DR. PARLIN HONORED FOR WCC WORK

NEW YORK—Dr. Charles C. Parlin, leading United Methodist layman, was honored here December 10 for his past service to world ecumenism, then installed as chairman of Friends of the World Council of Churches.

Dr. Parlin, who this past summer completed a term as one of the presidents of the WCC, succeeds Charles P. Taft of Cincinnati, Ohio, as chairman of the Friends group. Mr. Taft had given 31 years' service to the WCC and its predecessor organizations. The Friends of the World Council is an informal organization made up of individuals in the United States interested in furthering the work of the WCC. Its main purpose is to encourage financial support of the council.

Honored along with Dr. Parlin for past service was His Eminence Archbishop Iakovos of the Greek Orthodox Church in North and South America, a president of the WCC along with Dr. Parlin from 1961 until 1968.

†

SOUTH CAROLINA MAN JOINING LAITY STAFF

EVANSTON, Ill.—R. Fletcher Carter, Columbia, S. C., joined the staff of the United Methodist General Board of the Laity here January 1 as associate director in the special services department of the board's Division of Stewardship and Finance.

Mr. Carter has been agency director for Continental Life of South Carolina and has held many responsibilities in his local church and in the annual conference. His new duties will be primarily to conduct stewardship programs in local churches, districts and conferences.

PLANNING LEADER NAMED

DAYTON, Ohio — Dr. Virgil W. Sexton, former district superintendent in Indiana and for the past 18 months an executive of the United Methodist Board of Missions, has been named assistant general secretary for planning in the Program Council's Division of Coordination, Research and Planning.

He will have offices at the council's headquarters here and will assume his new responsibilities about March 1. His primary responsibility will be to develop, in consultation with church planners and with other professional planners, a planning process for The United Methodist Church.

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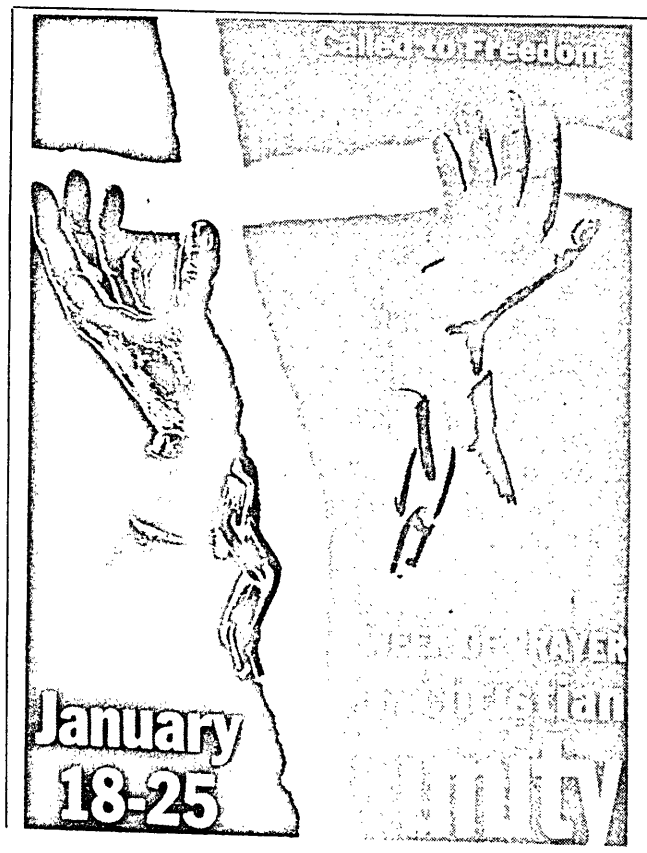

"Called to Freedom" is the theme of the 1969 Week of Prayer for Christian Unity, January 18-25. Sponsored in the U. S. by the National Council of Churches' Department of Faith and Order and recommended by the Roman Catholic Bishops' Committee for Ecumenical and Interreligious Affairs, the week is planned to help churches consider the meaning of being called to freedom. (RNS Photo)

Dr. Gerald H. Fisher, director of the Hot Springs Rehabilitation Center and the Arkansas Rehabilitation Research and Training Center, will be a guest speaker at Lakewood United Methodist Church in North Little Rock on Sunday, January 19, at 7 p.m. He will speak on "New Forms of Mission" in the continuing church-wide study sponsored by the Commission on Missions at Lakewood. W. H. Baldwin is commission chairman. The Rev. David P. Conyers is pastor of Lakewood United Methodist, located at Fairview Avenue and Topf Road in North Little Rock.

SMALL DISCUSSION GROUPS AT ST. PAUL, L. R.

The open forums scheduled on "New Forms of Mission" in St. Paul Church, Little Rock, during Sunday evenings in February are being preceded by small home discussion groups on the subject. Beginning January 12, Ernest Smith's "Mandate for Mission" is being discussed under the leadership of: the Rev. Gary Goldman, associate pastor, leading the group meeting in the church; Paul Fair leading a group in his home; Mrs. Louise Pate, leading in the home of Dr. Thayer Hendrickson; Jim Gannaway directing discussion among friends in his home; Mrs. Ronnie Gage leading in the home of Spencer Compton; Dr. Alfred Knox, a group in his home; and Ed Lester, a group in his home.

†

UNITED METHODIST YOUTH STUDY — TRAVEL SEMINAR

Fifteen youths who will be in their senior year of high school in the fall of 1969 are eligible to apply for a Study — Travel Seminar in Latin America during the summer of 1969, according to the Rev. Gladwin Connell, associate secretary of the Little Rock Annual Conference. The dates are July 13 to August 22.

The purpose is fourfold: 1) To get acquainted with the culture of several Latin American countries through seminars, interviews, discussions, and informal relationships with Latin American youth, churchmen, and political leaders; 2) to gain insight into the relevancy of the Christian faith to the life of the people; 3) to inquire into U. S. policy toward the countries visited; 4) to gain some skills in evaluating and interpreting the Christian mission in these countries to other U. S. youth during the following year.

The seminar will involve no more than fifteen young persons, who will enter their senior year in high school in the fall of 1969, plus two adult leaders chosen for their knowledge of Latin America and their ability to relate to young people in such a seminar. It is hoped that a Chilean youth, a Bolivian youth, and a Panamanian youth will also be a part of the seminar while in Latin America.

Applicants for the seminar must have demonstrated scholastic ability, Christian motivation, and emotional and physical stability and maturity. Skill in the Spanish language will be necessary and valuable. Participants must agree to maintain the schedule prepared for the seminar and to return home to a definite, continuing program of service.

A fee of approximately $975.00 will be charged each participant. This includes round trip air travel from Miami back to Miami, transportation during the seminar, hotels and housing and meal costs, including the orientation period in Miami before departure. Not included in this $975 figure is the cost of a person's travel from his home to Miami and back to his home, and other personal expenses during the trip. A deposit of $100.00 will be required when an applicant is accepted.

This Study-Travel Seminar is sponsored by Interboard Committee on Missionary Education (representing the Boards of Education and Missions of the United Methodist Church), United Methodist Council on Youth Ministry, and the Youth Service Fund Administrative Committee.

Applications may be secured from Miss May L. Titus, Latin American Seminar, P. O. Box 871, Nashville, Tennessee 37202, or Rev. F. Gladwin Connell, Associate Executive Secretary, Interboard Council, Little Rock Conference, United Methodist Church, 1723 Broadway, Little Rock, Arkansas 72206.

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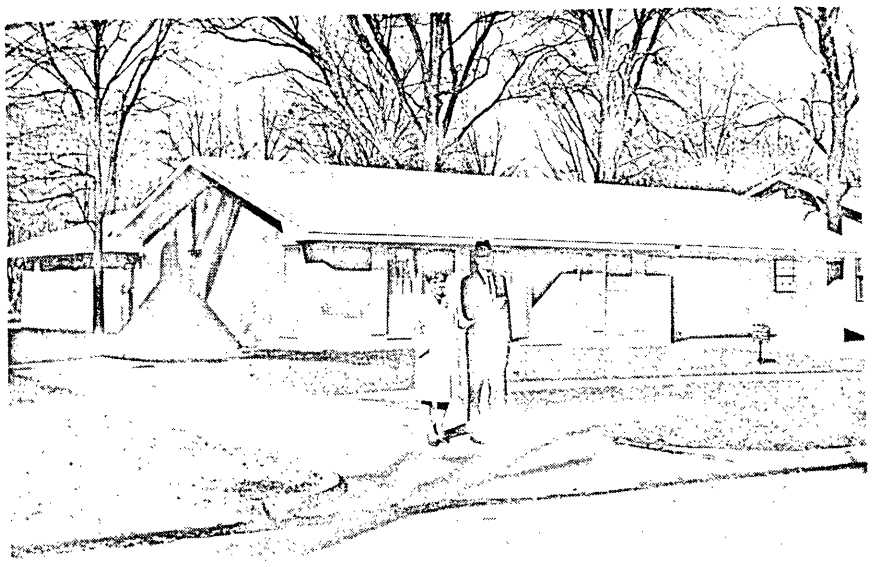

The new Grand Avenue parsonage in Stuttgart is a 7-room pink sand-brick veneer built on a waterproof steel reinforced concrete slab; it contains 2,228 square feet of living space. Total cost of the building and furnishings was $40,000. William E. Shireman, a member of the church, was the designer and contractor. Work began July 1 and was completed November 25. The Rev. and Mrs. Herston Holland are shown in foreground.

SIXTY-FIVE YEAR OLD PARSONAGE REPLACED BY MODERN RESIDENCE

Completion of the new Grand Avenue United Methodist parsonage at 802 South Grand, in Stuttgart, was celebrated Sunday afternoon December 29 with an "open house." Dr. Arthur Terry, superintendent of the Pine Bluff District, along with the Rev. Herston R. Holland, pastor, Mrs. Holland and official members of the church family received the 200 guests.

The following brief historical sketch of the Stuttgart church was taken from "75 Years of History," written by J. M. Spicer for the 75th anniversary celebration of the church:

"The cornerstone of Grand Avenue Methodist Episcopal Church was laid in the summer of 1889. The dedication ceremonies were held in the fall of 1889 with Bishop Thomas Bowman presiding. This was the second church building erected in Stuttgart, and its sanctuary remained in constant use for 52 years.

"On July 6, 1941, under the leadership of the Rev. Roland E. Darrow, pastor, the cornerstone was laid for a new sanctuary. On September 14, 1941, after nine months of construction, the sanctuary and first section of the educational unit were dedicated.

"The parsonage was built in 1903 and has been in continuous use."

The "old" parsonage served as home for 24 ministers and their families in the 65 years of its use. The Rev. Arthur McFarlane was the first minister to live in the parsonage, and the Rev. and Mrs. Herston R. Holland were the last pastoral family to occupy it.

APPOINTMENT

Bishop Paul V. Galloway has announced the appointment of the Rev. W. Shelton Kilgore, pastor of the Thornton Charge in the Monticello District, to become pastor of Primrose Church, Little Rock District, effective January 15.

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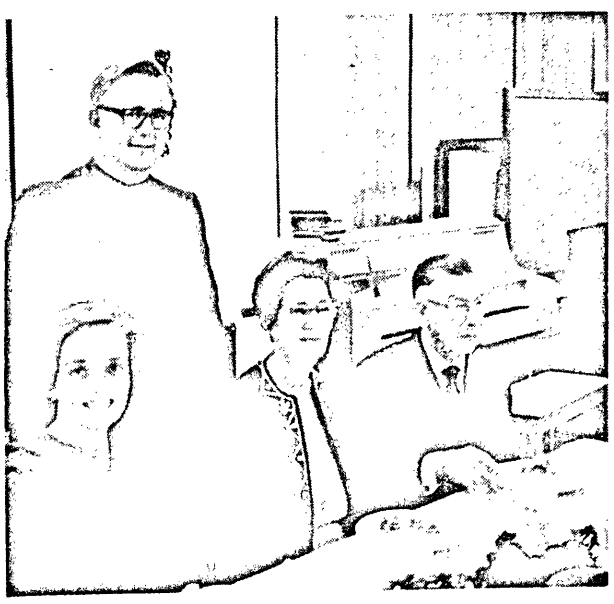


Pictured at the Forrest City District Conference last week were Mr. and Mrs. Carlos Smith and Dr. and Mrs. Ethan W. Dodgen. Mr. and Mrs. Smith who recently spent a year of missionary service in Pakistan, spoke of these experiences during the dinner hour at the conference.

HENDRIX PLAYERS TO REPRESENT ARKANSAS IN REGIONAL FESTIVAL

CONWAY — The Hendrix Players will represent Arkansas in the Region Five division of the American Colleges Theatre Festival in Ft. Worth, Tex., Jan. 24.

Hendrix will compete against six colleges and universities with their production of **Iphigenia in Aulis** in Scott Theatre. They are Louisiana State University in New Orleans, the University of New Mexico, Louisiana State University in Baton Rouge, the University of Oklahoma, the University of Texas at Austin and Sam Houston State College.

Three schools will be chosen to represent Region Five in the national festival in Washington, D. C. later this year.

Mrs. Ella Myrl Shanks, associate professor of theatre arts, is directing the Hendrix College play. Kenneth Gilliam, assistant professor of theatre arts, is the technical director.

Students involved in the production are Judy Baker of Conway; Jan Barger of Monticello; Gordon Bolar, Ann Holmes and Susie Thompson, all of Little Rock; Guy Couch of Benton; Susan Councille of Warren; Vicki Crotzer of North Little Rock; Jari Kohnert of Jacksonville; Bill Little of Jonesboro, Mike Mackey of Hot Springs; Morgan Rainwater of Blytheville; Jim Reeder of Leola; Robert Rowell of Springfield, Ohio; George Shepherd of Pine Bluff; Mayo Smith of Searcy, and Kay Tallant of Hope.

NEWS and NOTES

MR. AND MRS. R. D. CALDWELL of Searcy celebrated their golden wedding anniversary at a reception in First United Methodist Church on Sunday afternoon, January 12.

ROBERT GATTIS led the Layman's Day service at Goddard Memorial Church, Fort Smith, Sunday, Jan. 12. The theme of the observance was "Stewardship Through Wills and Legacies." Judge Warren Kimbrough spoke on "Stewardship Through Wills" and Sam Sexton spoke on "Stewardship Through Trusts." The pastor is Dr. Charles Richards.

MISS MILDRED OSMENT of Jonesboro is leading the Bible study of John in First Church, Walnut Ridge, during the Sunday evenings in January. The Rev. W. Leonard Byers is pastor.

SPOON RIVER ANTHOLOGY by Edgar Lee Masters, will be presented in First U. M. Church, Marked Tree, next Sunday by the Alpha-Omega Players. The Young Adult Sunday School Class, taught by Mrs. R. L. McGill, is sponsoring the 8 p.m. performance. The Rev. William M. Wilder is pastor.

BENTONVILLE FIRST CHURCH is host to an Area Training School, January 12-19. The Rev. and Mrs. Aaron Barling of Fayetteville are teaching "Planning for the Church's Ministry with Youth" and "Teaching Children." The Rev. Raymond Fisher of Springdale is teaching "Ministry with Young Adults." The Rev. Maurice Lanier is host pastor.

G. MACKEY YOKEM, son of Mr. and Mrs. George Yokem, 11 Covewood Circle, Little Rock, and a member of the St. Luke United Methodist Church, was licensed to preach at the recent session of the Little Rock District Conference. He is a freshman ministerial student at Hendrix College.

P.K. KORNER

THE REV. AND MRS. DARRELL SMITH, Eudora, are the parents of a son named Scott. The young man who made his appearance at Lake Village Hospital on Friday, January 3, "weighed in" at six pounds plus ten ounces.

ANNOUNCEMENT

The Little Rock District Woman's Society of Christian service has a new president, Mrs. Earl D. Cotton, 6619 Kavanaugh Place, Little Rock. Mrs. Cotton replaces Mrs. Mark Chambers of Benton.

STUDENT RECOGNITION

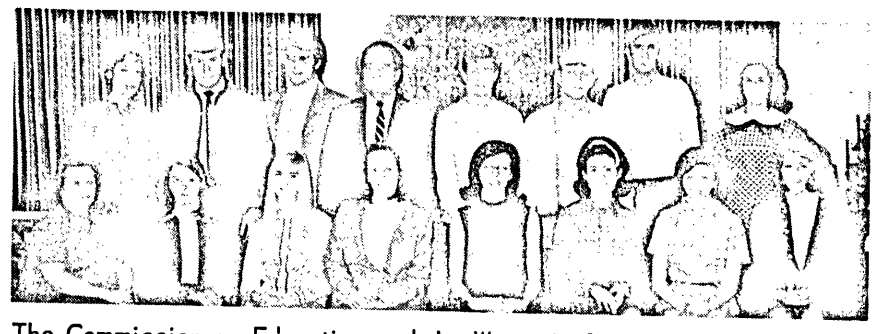
CONWAY FIRST CHURCH planned student recognition day under the leadership of the Rev. Jon Guthrie, associate minister. Four students leading the morning service were: Dick King of Hendrix College, Janice Montgomery of State College of Arkansas, Robin Reaves of the University of Arkansas, and Buddy Villines of Hendrix College. The Rev. Worth Gibson is the pastor.

STUDENTS FILLED THE CHOIR in First Church, Fordyce, December 29. Terry Gill brought the sermon. Other students leading worship were Betsy Burloft, Jim Harlow and Penny Adair. Teachers of the college class, Mrs. Bill Higgs and James Builteman, held Open House at the church for students on New Year's Eve. The Rev. Ed Matthews is pastor.

LEE DAVIDSON brought the Student Day sermon in Washington Avenue Church of North Little Rock. Other students participating were Lee Annette Glover, Jay Holsted, Thomas Skinner and Glenda Hallmark. The Rev. Roy Poynor is pastor. Mrs. Gladys McKelvy helped arrange the program.

MORRILTON STUDENTS participating in worship service, December 29, were David and Carrol Hampton, Benny and Carol Hampton, Benny Koontz, H. M. and Betty Lewis, Dick O'Neal, Janet Oates, Allen Gordon, James Hargis, Gary Moore and Ronnie Newman. Other students sang in the choir. The Rev. Harold Spence is their pastor.

THIRTY-ONE STUDENTS participated in the Student Recognition Service at First United Methodist Church, Ozark. The youth choir was accompanied by Jack B. Yates and Prissy Jones. Donna Tucker was soloist. Talks were given by Bruce Walden and Ricky Hightower, Bob Coe Anderson, Bob Browning, Terry Vest, Jerry Morton and Roger Dale Williams assisted in the service. The students were in complete charge of the entire morning worship. The Rev. William Hightower is pastor.



The Commission on Education and the Women's Society of Christian Service of the First Church, Newport, entertained with a brunch on December 31, honoring the college students who were at home for the Christmas holidays.

NEWPORT STUDENTS who participated in special services at First United Methodist Church were: Elaine Lacy, Gay Lacy, III, Martha Johnston, Pam Dean, Hal Fincher, Billy Bundy, Glen Hopps, Clay Wright, Bobby Goodyear, Edward Kinney, Jimmy Burke, Martha Conner, Carolyn Williams, Ann Fincher, Becky Travis, Sally Wright and Phil Madison. The Rev. William Stewart is pastor.

HAWLEY U. M. CHURCH of Pine Bluff used the theme "God's People in Mission" when Student Recognition Day was observed. Those taking part in the service were Jimmy and Marty Keller, Sandra and Bill Ermey, Rick Ramick, Rick Freeman, Eddie Vinson and Bill Craig. The Rev. Joe Arnold is pastor.

CARL WHILLOCK, assistant of the president, University of Arkansas, and Philip Hathcock, president of the Wesley Foundation in Fayetteville, were the speakers in Central Church, Fayetteville, December 29. Their subject was "Positive Aspects of Student Activism," from the student and administrative viewpoints. Dr. Joel A. Cooper is pastor.

STUDENTS PARTICIPATING in the services of the United Methodist Church, Green Forest, on December 29 were Dianna Ray Bishop, Ramona Chatterton, Gail Darby, Ronnie Mobray and Stephen Stafford. The Rev. Oliver Logan is pastor.

WALNUT RIDGE FIRST CHURCH observed Student Recognition Sunday at the morning service. Those assisting were Carol Byers from College of the Ozarks, Dud Bassett of the University of Arkansas, Mary Beakley of State College of Arkansas, Wayne Sexton, U. of Arkansas, and Ben Henry, Southern Baptist College. The pastor is the Rev. W. Leonard Byers.

THE SPARES & PAIRS and Senior Highs of Vantrease Memorial Church, El Dorado, held a reception following Student Recognition Night and invited all church members to attend. Eddie Warren, ministerial student, brought the evening message. Marilyn Perdue and Bruce Blackwell led the worship. Servicemen were also recognized. The Rev. Noel Cross is pastor.

VANTREASE UNITED Methodists of El Dorado were led in a program for children and youth on Sunday night, December 22, with Mrs. Robert Kelley and Mrs. Robert Coles as directors. Donna Bush was narrator; Mrs. Windell Holt was organist. The Rev. Noel Cross is pastor.

PULASKI HEIGHTS TO BEGIN STUDY

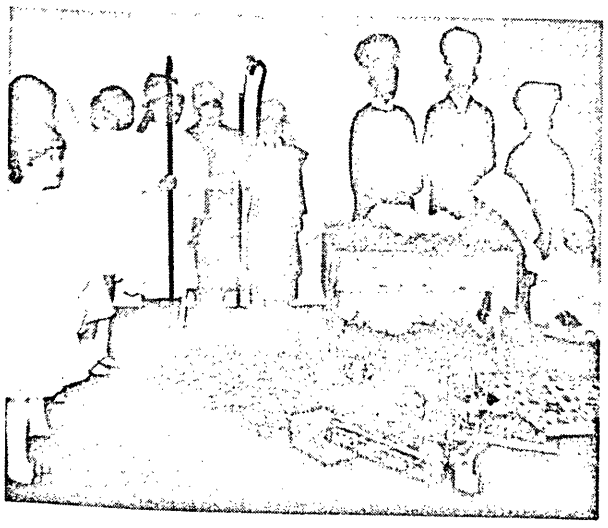
Don Martin and Gene Davenport are co-chairman of the study of "New Forms of Mission" which begins in Pulaski Heights United Methodist Church, Little Rock, next Sunday, January 19. The four sessions will begin with supper at 5:45, the classes for all ages scheduled for 6:30 — 8 o'clock.

Guest speaker for the first session for adults will be the Rev. Palmer Garner, pastor of Geyer Springs U. M. Church and Little Rock District secretary of missions.

Young people of the church are responsible for the second session, January 26, and plan a "Happening" to depict the change in the mission of the church.

The Rev. Donald C. Bakely, executive director of Cross Lines, a project of the Kansas City area supported by 20 denominations.

The February 9 emphasis will be on work being done in the local area. Guest speaker will be Miss Doris Fair, deaconess assigned to the Hot Springs area.



Earle First U. M. Church had a family party on Dec. 22 to celebrate the birth of Christ. A fellowship supper was followed by directed recreation. The singing of carols preceded the manger scene enacted by the children's department, pictured left. The Rev. Leon Wilson is pastor.

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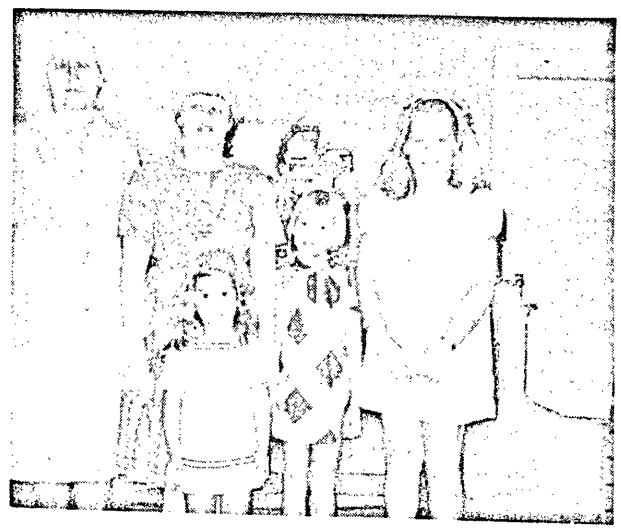
This family received perfect attendance pins from the Bethel Church Sunday School on the Rhodes Chapel and Silver Hill Charge, Camden District. Mrs. Con Williams and daughter, Peggy Braswell, received one-year pins. Melissa Braswell received a five-year bar, Mona Braswell a four-year bar, and Millie Braswell a two-year bar. The Rev. Ralph Mann is their pastor.



The Sunday School Lesson

By: Alfred A. Knox

LESSON FOR JANUARY 26: People Misunderstand Jesus

BACKGROUND SCRIPTURE: Mark 3:7-35

MEMORY SELECTION: He who is not with me is against me, and he who does not gather with me scatters. (Matthew 12:30)

AIM OF THE LESSON: To help persons see why Jesus was misunderstood by both his friends and his enemies: to help them see that it is natural that Christians should often be misunderstood in our time.

* * *

If one were to make the statement "Jesus is crazy" in ordinary company, even if not at a church, he would cause many eyebrows to be lifted and persons who do not particularly work at being religious would say "He ought not to have said that." The material in today's lesson tells us that the members of his own family came to "take him away" during one of the most popular periods in his ministry. His relatives and neighbors were sure that he was crazy and so will yours if you undertake to follow him today. That is one of the things they do not tell you when you are given instruction for church membership, but most members learn it quickly thereafter if they try to take those vows seriously.

Perhaps all men of true genius have been misunderstood by their contemporaries. If this can be offered as a generalization, then we can understand how it applied in the case of the unique God-man, Jesus Christ. Jesus was misunderstood by his family, his critics, and his friends. Even his cousin and forerunner, John the Baptist, sent a messenger to him from his dungeon asking, "Art thou he that should come, or do we look for another?" (Matt. 11:3).

Dr. Charles M. Laymon says **(International Lesson Annual):** "It is not as surprising when enemies misunderstand and impute false motives to our actions as when friends do so. The latter know and appreciate us; therefore, they should understand us and what we do. This is how we reason, but such thinking is not always trustworthy."

The scriptural material for today is from the third chapter of Mark and has at its heart the accusation made about Jesus that he was in reality an ally of Satan. We find such charges hard to understand, but we should be fair enough to admit that we have been conditioned to believe that Jesus was the Messiah. Those who lived about him had not such advantage. In fact, the students of the Old Testament found it very difficult to find anything about Jesus of Nazareth and his words and deeds that seemed to fit their prophets' predictions about a coming Messiah. Most everything we point to as proof of his divinity was used by his enemies as evidence that he was an imposter. We need to keep that in mind all through this study of Mark.

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THE CROWD CAME TOGETHER AGAIN

The first verse in our printed text for today reads: "And the crowd came together again, so that they could not even eat." (3:20) Mark indicates the rise and the fall of Jesus' popularity by indicating the size of the congregation. There seems to be no doubt that he believed in registering the attendance.

At this point Jesus was still attracting crowds of people. Some of them no doubt came out of curiosity because they had heard about his remarkable acts. Many came for healing, and some came because they were interested in the new teaching. Jesus recognized these mixed motives and planned his presentations accordingly. Sometimes preachers have been ruined by large attendance, because they have not been wise enough to recognize the various reasons that motivate people to come.

It is also interesting to note that Mark thought it important to point out that the crush of the attendance and the resulting ministries to those who came left disciples no time for eating. Under such circumstances, many people become impatient and irritable; but we have only to read the gospel to be sure this did not happen to Jesus. If someone pressed him for a comment as to how he could go on without taking care of himself, Jesus said, "I have meat to eat that you know not of." (John 4:32)

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"HE IS BESIDE HIMSELF"

We read, in verse 21, "And when his friends heard it, they went out to seize him, for they said, 'He is beside himself.' " The coming of his friends on this occasion must be seen as an act prompted by kindness and love. Their action was evidently based on a rumor that Jesus was mad. B. H. Streeter writes (quoted in **Interpreter's Bible):** "It is more likely that our Lord's relatives should have come to apprehend him, because they heard a report that he was beside himself, than that they should have arrived at such a conclusion for themselves." His friends heard that he was in danger and wished to save him. We will observe that frequently, on the road to Calvary, his disciples spoke up saying "this must not come to thee." But Jesus always let them know that he did not want their sheltering care. We need to remember this when we think it is our Christian duty to protect our Lord and his teachings from criticism.

Dr. Halford E. Luccock says in **Interpreter's Bible):** "The verdict that Jesus was 'mad,' 'beside himself,' however it got started among the crowd, has an arresting quality about it, particularly when it is considered in connection with his life and death, and with the attitudes taken toward him and his teachings throughout history. He was in the beginning judged by some to be mad because his words and acts did not echo the accepted teaching of authority. That still goes on. To many today, as always, a new idea is madness. The scornful charge of madness has continually been brought against Jesus' ethic of love, both as end and means, Nobody but a fool, we are endlessly told, would think of anything else in a difficult situation but 'getting tough,' and using force, and carrying a big club. When the teaching of Jesus challenges the orthodox religion of the sanctity of profits over human welfare, the old cry sounds with bitterness and fury, 'He is beside himself.' "

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ALLY OF BEELZEBUB?

His friends may have taken the easier course of thinking Jesus was crazy, but his enemies cast a sharper barb in his direction. "The scribes, who came down from Jerusalem, said, 'He is possessed by Beelzebub, and by the prince of demons he casts out the demons." (3:22) The scribes were seeking an explanation of the mighty acts of Jesus, and they felt that their purposes would be served best if they could minimize what he had done by saying it is not too incredible if a demon orders the soldiers of a demonic army to obey him. This, they felt, was far better than confessing that the Nazarene carpenter had divine powers. Some commentators make a great deal of the fact that Beelzebub and Satan are both referred to in this chapter and try to split hairs about these two dignitaries of the underworld. In both cases, it seems, the reference is to Satan — a rather new character in the theological vocabulary of the Hebrews.

Jesus quickly replied, "How can Satan cast out Satan?" (3:23). Then he says something that has been often quoted, even by President Lincoln at the time of secession, "If a kingdom is divided against itself it cannot stand." (v. 24) Jesus argued that Satan was too smart a leader to start destroying himself — and that makes sense.

WHO IS MY FAMILY?

In verse 31 we read that the mother and relatives of Jesus had come to take him home to minister to him in his time of mental illness. When members of the crowd told him of this, Jesus made a very unusual observation — one in which we must see something very fundamental about relationships in the family of God. He asked: "Who are my mother and my brothers?"

In what seems to have been a moment of high dramatic interest, Jesus took advantage of the occasion to point up the significance of the spiritual in relation to the physical and the material. Here he declares the qualities of familyhood: "Whoever does the will of God is my brother, and sister, and mother." (v. 35)

Dr. Brooks Ramsey says **(Rozell's Complete Lessons):** "On the outer fringe of the crowd the members of Christ's family futilely attempted to get near him. They contented themselves with sending a message containing a request that he speak with them. How presumptuous they were! Their ignorance of the divine activity in the world made them unfit to direct his life. He had to make it clear that his life was not under their control." His words indicated that he was a kinsman to all who have love for and faith in God. His great kinship is with those who, like himself, are obedient to the will of God."

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THE WIDER FAMILY OF GOD

During the early weeks of Jesus' ministry, people had asked, "Who is this man?" Now he had turned the question on them and asked, "Who is my family?" The two questions were linked together. Furthermore, he was using this occasion to tell all around him that there was no possibility of his being called back from his mission to anything like a "normal" life. When he said, "Here are my mother and my brothers," he had a triumphal note as he saw men and women who were rejoicing over the news of the Kingdom — as he saw twelve men whom he had just invited to leave their work and join with him in seeking to bring that kingdom in. Dr. Paul S. Minear **(Layman's Bible Commentary)** says: "By accepting God's invitation and obeying it they had become more closely bound to Jesus than his own kin. In fact, they had become his very own family."

There is something quite revolutionary in this part of today's lesson. In Jewish circles, much more than elsewhere, a man's primary obligation was to his family "according to the flesh." Jesus was flouting what seemed to be one of God's commandments, because the dawning of God's Kingdom was producing a new kind of kinship. As Mark understood this episode, he saw here a picture of the Church. He even saw in this story a picture of the early house-churches of Rome where disciples gathered together, listening for Jesus to reveal the will of God, and ready to obey it, regardless of opposition from families and friends.

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DO WE UNDERSTAND OUR LORD?

The person and ministry of Jesus were an enigma to most of his contemporaries. His family, neighbors, and friends, totally or in part, misunderstood him. Not only did his opponents misunderstand him: they recognized in him a threat to their religious system. Thus, they tried to discredit him; and eventually they succeeded in having him put to death.

People still misunderstand Jesus. Many regard him as merely a man, perhaps the greatest, but still a man. While some acknowledge Jesus as the moral teacher par excellence, others scoff at his Sermon on the Mount and label it the impractical blabbering of a moral idealist with his head in the clouds.

To answer the question, Do I misunderstand Jesus? We should take a brief self-inventory. Is my so-called Christian service motivated by love for Christ and others, or is it merely the result of a desire to be active? Am I so tied to material values that the thought of living unreservedly for Christ seems impractical and other-worldly? Can persons who observe my daily life see in it anything that reminds them of Christ who is "the way, the truth, and the life"?

news and views

OF THE WORLD OF RELIGION

by the Editor

In defiance of the U. S. Supreme Court ruling against religious ceremonies in public schools, the Philipsburg-Osceola Area School District in Pennsylvania has voted to allow Bible reading and recitation of the Lord's Prayer in its schools. The nine-member board unanimously approved a permissive resolution, leaving final decisions to the teachers in the public school system.

Pope Paul VI made an unusual gift to the poor of Italy during the recent Christmas season. He personally gave a large donation to allow the poor people to redeem articles of furniture and clothing which they had pawned to get money for Christmas.

The Rev. David Fite, 35, Southern Baptist missionary imprisoned three years ago by the Cuban government, was recently released. His father, the Rev. Clifton E. Fite, pastor of Rosemont Heights Baptist Church in Waynesboro, Ga., announced to his congregation just before Christmas that his son had phoned him from Havana to tell him the good news.

The reading from the Bible by the crew of Apollo 8 in its broadcast from outer space was treated as a joke in a commentary by Soviet Radio. "It would be interesting," said the Russian radio "to know what this means. Is it a joke or a space attempt to strengthen the authority of religion which has been shaken by the flight itself?"

Foreign Minister Abba Eban sought to dissassociate the Israeli government from the criticism of Pope Paul VI voiced by Chief Rabbi Yitzhak Nissim. The rabbi had termed as "one-sided" and "materialistic" the cable the Pope sent to the Lebanese government regretting the Israeli commando raid on the Beirut Airport.

The Pakistani government has issued a statement officially denying charges that it has forcefully taken over the shrines of Sikhs and of other non-Islamic religions. The charges, the statement said, had been repeatedly broadcast in New Delhi "obviously to malign Pakistan."

Trouble lies ahead because of the "crabgrass curtain" separating white suburbanites from black residents of the central city, former Georgia Congressman Charles Weltner warned a quadrennial conference of Presbyterian youth meeting recently in Atlanta. There is a "concern barrier" between suburbs and the "inner city," he said. "The suburbanite's concerns are no longer than his crabgrass, while his neighbor worries about life itself."

For the first time in its 170-year history, the Anglican Church Missionary Society will soon have a woman president. She is Miss Diana Reader Harris, headmistress since 1950 of the well-known Sherborne School for Girls in Dorset. Her appointment as successor to Sir Kenneth Grubb, who retires in 1969, was announced after a meeting of the society's general committee in London.

The Presbyterian U.S. (Southern) Council on Church and Society will ask the denomination's General Assembly in April to give top priority to the problem of world hunger. The Council will also present resolutions backing nuclear disarmament and defining the issue of "Justice, Law and Order."

In Puerto Rico, Gov. Luis A. Ferre has appointed a Methodist minister to head his Social Services Department, a new cabinet-level government agency. The appointee is the Rev. Efrain Santiago, 38, for the past 10 years pastor of Wesleyan Methodist Church in San Juan.

Lord Richie-Calder, a prominent British scientist and humanist, will soon join the leadership of Britain's inter-denominationally-backed Social Morality Council as vice-president. His appointment, observers say, means the Council will become the first organization in the world to bring together religious believers and non-believers in a single body for joint study and action on social and moral issues.

OREGON CITY, Ore. -- Dr. Kenneth Scott Latourette, 84, a leading church historian and missions leader, died in Oregon City, Ore., on Dec. 26 after being struck by a car. The professor-emeritus of Yale University, New Haven, Conn., was visiting a sister in Oregon City, the place of his birth. A clergyman of the American Baptist Convention, Dr. Latourette was a pioneer in the ecumenical movement and one of the most prolific church historians in the modern era. (RNS Photo)

Bishop James A. Pike's third marriage to the co-author of his latest book will mean the controversial Episcopal prelate cuts himself off from the church's sacraments "until the matter is adjudicated," an Episcopal Church canon law expert has said. The retired Bishop of California was married to Miss Diane Kennedy, 31, who worked with him on the book "The Other Side," an account of Bishop Pike's experiences with psychic phenomena.

L'Osservatore della Domenica, weekly newspaper published in Vatican City, reported that the Vatican is willing to renegotiate its 1929 concordat with Italy but will not make any concessions in the key provisions on marriage or on Catholic education in public schools.

Representatives of three major religious agencies supplying aid to Biafra met recently in Washington with State Department and Air Force officials to consummate the "sale" of eight C-97G "Stratofreighter" cargo aircraft. The price was set at $4,000 per plane, established as the scrap value of each. Bishop Edward Swanstorm of Catholic Relief Services, James McCracken of Church World Service and Rabbi Marc Tanenbaum of the American Jewish Committee mapped out details of the transaction.

A parochial school board chairman in St. Catherines, Ontario warned Roman Catholic teachers against "putting the fear of God" into students as a disciplinary measure. "There is a tendency among teachers to use religion at the expense of the intelligent approach to a discipline problem," said Donald Talliano, a lawyer, in his inaugural address to the newly-formed Lincoln County Separate (Catholic) School Board.

Eight Louisville, Ky. area institutions of higher education — including a Southern Baptist seminary, a Presbyterian seminary and two Roman Catholic schools — are joining to form a "Kentuckiana Metroversity." The Roman Catholic schools are Bellarmine College and Catherine Spalding College. The seminaries are Southern Baptist Theological Seminary and Louisville Presbyterian Theological Seminary.

The guitar Mass was described as "liturgical and artistic degeneration" by a musician who charged that the Church is "throwing out of the window more than 2,000 years of beauty." Carlton Eldridge, vocal director at Springfield Ill., Junior College, was originally scheduled to discuss Christmas music at a meeting of a group called Te Deum. Instead, the blind musician gave an unusually impassioned plea for traditional church music.

A group of evangelical Christian scholars in New York critically evaluated the role of missionaries in influencing U. S. public opinion of other countries. The meeting held during the convention of the American Historical Association, was attended by about 60 persons. The historians did not question the need for continued Christian missionary activity but they did question the way the Gospel is presented, the need and role "professional" missionaries and the manner in which missionaries form popular images of other lands.

Twenty-five young men and women "demonstrated" in St. Peter's Basilica on New Year's Day, conducting a prayer service that included the reading of documents calling for the reform of structures within the Catholic Church. The protest action was thought to be connected with the disciplining of a Florence priest who had denounced the Church for failure to speak and act on behalf of the poor.

The Roman Catholic hierarchy of England and Wales is being asked to support the principle of an "open church" by admitting journalists and observers to their next meeting. English and Welsh bishops normally meet three times a year, their first conference being the Low Week one in April. The request that "outsiders" be admitted in 1969 was made by delegates of Catholic societies at British universities and colleges.

A Roman Catholic priest, an Anglican priest and a Presbyterian minister have begun work on an unusual group ministry to residents of Thamesmead, a new community built on marshland on the south bank of the Thames near London. The clergymen and others involved in an Interim Group Ministry are greeting families that are moving into the $480 million development which will be completed in 1982.

"My friends, do not be afraid"

by Dr. Arthur C. Fulbright
Pastor, First UM Church,
St. Joseph, Missouri

Text: "There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. We love, because he first loved us. If any one says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. And this commandment we have from him, that he who loves God should love his brother also."

Sermon preached by Dr. Arthur C. Fulbright pastor of First Church, St. Joseph, Mo. at the Fort Smith District Conference, January 8, 1969.

My friends, I am not ashamed of the gospel: It is the power of God for salvation to every one who has faith. For in it the righteousness of God is revealed through faith for faith; as it is written, "He who through faith is righteous shall live."

We live in a world of bewildering potentialities — for good or for evil! There are means and resources available by which we may build a more satisfying life and a better world. On the other hand, there is the possibility that we shall not be able to achieve the world of our dreams. Uneasiness, domestic strife, the atomic-hydrogen power, radioactive gases, and warfare may make our civilization, as we have known it, almost impossible. Therefore, the men and women of today must choose the set of values they wish to support and the kind of world they wish to maintain.

Atomic-Hydrogen energy has been released. The danger is that we have learned to split the atom before we have learned to unite mankind. The discoveries in this field have heightened the urgency for finding a solution of many of our problems. Only the future can disclose what the release of atomic-hydrogen energy may mean for good or for evil.

Life and the universe have been interpreted in ways which tend to take away from life its meaning and its goals. There has been emphasis upon the physical sciences and upon man's animal nature. Man's freedom, responsibility, and power of control tend to be minimized.

Today there is an increase in mental disorders, delinquency, divorce, discontent and exhaustion. The disorders and strain which men have to bear seem too much for them; consequently, they seek escape into a world of unreality or a release from the responsibilities of society.

Our urgent need is to discover the basis for a healthy, happy, and satisfying life. We want to grow and live full abundant lives. Morality is the attempt to discover and to live the good life. The task of the Church is to seek these valid principles of human living and to discuss the application of these principles to the numerous problems of contemporary living.

If ever a Pentecost was needed, this is the hour. We need the religious experiences of our fathers. This day of sin, of devitalizing worldiness in the Church, of open repudiation of the commandments — of God in our personal lives, sorely calls for a great spiritual awakening.

We know the sources of the Gospel. A Bible which **is** the word of God — is the greatest source. A Christ who is the very son of God, even God himself, is the source. A Calvary that is redemptive, a fountain of blood for the cleansing of man's sinful heart — these are the sources. We need to be careful lest we lose our passion for bringing men and women into a personal relationship with Christ as their Saviour and Lord.

There is a possibility of a moral and spiritual renewal — if we are willing to pay the price. We must find Jesus Christ as our Lord and Saviour and that discovery must be an individual discovery. The only way to save the world is to preach the Gospel of Salvation through Jesus Christ, Our Lord and Saviour!!!

As we reach men and women personally for Jesus Christ and His Church, we influence the world. The hope of the world and its only hope is men and women who know Jesus Christ as a personal Saviour. We can and must be as Christian people a redeeming force in society and the world.

The death of Jesus Christ, our Saviour, was so far reaching in its scope that it has power to touch the very nature of man, and to transform that nature, and make man a new creature in Christ Jesus. There was a divine ability in the death of Jesus sufficient to regenerate a sinful human life, and that ability may be appropriated by faith on the part of the sinner — "He made him (Jesus Christ) to be sin for us who knew no sin; that we might be made the righteousness of God in him."

Love was the motive Jesus Christ offered as a positive stimulus to goodness. Love for God and Love for humanity.

A crime of the age is the neglect of the spiritual training of our youth. Youth is responsive to the Christian message. Jesus Christ attracted the children during the years of his earthly ministry. The gospel message still appeals to youth. The majority of the people who are Christians gave their hearts to Christ before they were twenty years of age. It is not necessary to compromise the New Testament standards of the gospel message in order to reach and hold young people.

There is no way out of the world's dilemma except as men turn to Jesus Christ and follow him. Jesus said: "I am the way, the truth, and the life." Any other way than the way of Christ is the way of chaos, confusion, war and destruction. We must repent of our sins and turn to Christ or be destroyed by the enemy that is at our very door. The day of opportunity is far spent and the remaining time is fast running out.

This is a day of new terminology. We have brought on new words, sometimes with lesser meaning. But it is certain that some conditions we have known have challenged some of us to speak a language that must never be forgotten. No new words will suffice. There are no alternatives. Therefore, I want to re-emphasize certain all-important words and enforce their meaning.

LOYALTY! There is no substitute in language or in fact for this word loyalty! When that word is spoken, you see Moses standing before Pharaoh, Elijah facing the false prophets on Mount Carmel, Nehemiah rebuilding the wall about Jerusalem, St. Paul preaching in prison, Martin Luther affirming at the Diet of Worms, John Wesley standing at his father's tombstone, a thousand martyrs dying on the burning fagots,—men and women who counted not their lives dear, of whom the world has never been worthy.

LOYALTY! With foreign ideologies sapping the living power out of our Christian civilization; with drunkenness and immorality undermining the manhood and womanhood of our nation; with subtle liberalism bringing its rationalistic dagger to seek the heart of the Christian church, — we need that some man, with a voice like assembled thunder, shall climb to the summit of our tallest mountain and, prophet-like, proclaim the vital challenge with the word —

LOYALTY! If Simon Peter had possessed that loyalty to the Master, then the Saviour of mankind would not have stood alone in Pilate's court. There would have been no denial as the dark night settled. With that sadness the Master had said to His disciples, "Ye shall be scattered, every man to his own, and shall leave me alone." And now as the hooting mob cry, "Crucify him, Crucify him," those who had walked with Him in Galilee and Judea are standing afar off.

Nor were those who failed Him in the morning of the first century the only ones in whose hearts the fires of loyalty have failed to glow brightly. We are failing Him today. We, too, sleep at the garden gate. Never has the Christian Church needed to know the genuine meaning of real and abiding loyalty as in this hour!!!

The hour has come when Christians in militant fashion must decide for Christ so certainly that all the forces in earth and Hell shall be powerless to brook that loyalty.

Such a loyalty will decide the question of filial allegiance and save the American Christian home. Such a loyalty will cure the divorce evil that threatens our very civilization. Such a loyalty will make the Church more than a social club or an economic forum. Such a loyalty will produce patriotism and love for country in this hour when terrific forces seek to undermine and destroy our liberties.

There is another word that belongs to every movement for human welfare that earth has ever known — **the word COURAGE!!!** It is the word that charms when softer words fall flat. It is a word that must prove itself over and over in order to be recognized. It is more than sound. It is action! **COURAGE** Not meat and bone! Not fiber and sinew! Not brute ability to stay longest in the contest! I speak of that courage that belongs to the inner man — **MORAL COURAGE, SPIRITUAL COURAGE,** the deep flowing presence of the undefeated God in the human soul!

Christians today come face to face with the challenging necessity of learning all over again to say two little words with finality. Strange as it may seem, the negative in this hour is by all means the most important. To know how to say "no" with an emphasis and certainty that makes reservations impossible and explanation unnecessary is the peak of accomplishments.

"YES" is also a vital word! To speak that word so that men will know that you have chosen your course, decided as to your stand, determined finally your position, is the very essence of character. Courage to say "YES" and "NO" and mean what you say, so that cheaper men dare not talk back is glorious!

"I have fought a good fight, I have finished the course, I have kept the faith." Herein is the measure of a man! Scarred with the battles of the years, grown old and not yet weary with the struggle, proud of the beatings and imprisonments — herein is a passport to immortality!

COURAGE! — There is nothing cheap in that word. It belongs to the vocabulary of Daniel; of Shadrack; Meshach and Adeb-nego; of the Apostle St. Peter after Pentecost, — **COURAGE!** What a word! How deep and far-flung the meaning!!!

There is another word: **INDEPENDENCE!!!** There is possibility of confusion in this word. Stubbornness is not independence. Refusal to cooperate is not the seal of independence. A man may walk alone and yet not be independent. **Independent** has within its meaning the strong, firm ability to hew to a line, to map a course clinging to the right.

This noble word permits not of surrender when truth, right and good are involved. To be independent, a man must live much in the holy of holies of his own soul. He must settle certain things there.

Independent men and women do not hear the murmur of the multitude whether it represents the mouthing of criticism or acclaim.

In this day of froth and foam, when men and women move with the currents, as driftwood is carried by the flood, the call is for a few, a man here and there, a woman occasionally, who are not yet uprooted by the waters that rush by, but who stand in silent protest against the currents that drag the broken timbers toward the lowlands.

Oh, for the ability to walk with strong tread straight ahead and let the world yap and snarl and growl and bark to their heart's content! Men whom the acclaim of howling threats of the multitudes do not move! Men and women who walk on, amid criticism, condemnation, cursings, content to know that in their very molding and making is something so royal as to defend them forever against such mouthings!

When you think of men who can be driven from their convictions with a whispered threat, purchased with sordid copper, nickel and silver, weaned from the truth by little promises of promotion and made to betray humanity by the frown of human authority, — you wonder if it were not better to be a loyal dog than a sorry man!!!

This is indeed youth's hour! Youth's hour to measure up! This is the hour for the independent youth. This is the hour for a young man who will dare to march alone. This is the hour for a young lady who is too fine and clean and wholesome to knuckle to her cheap environment, but who dares to be a lady and a true American woman and smile at her tormentors. Such

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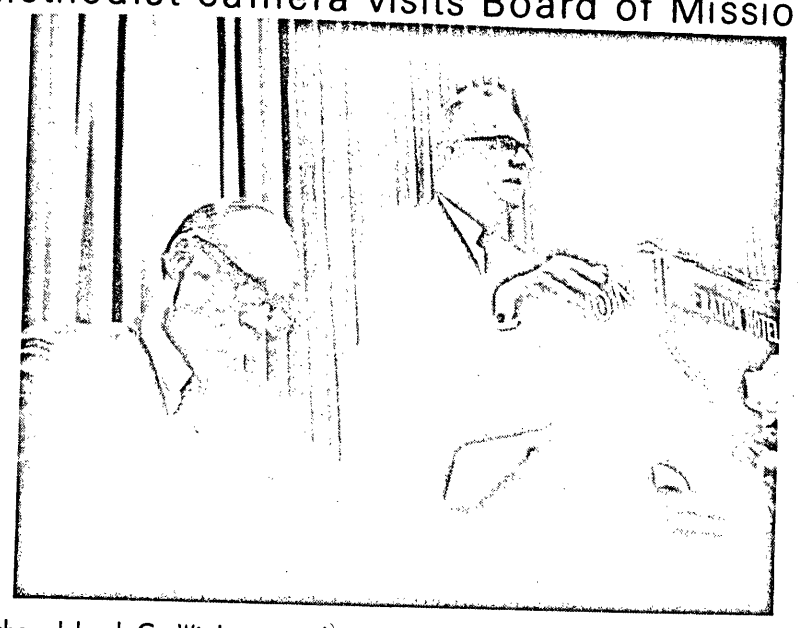
Methodist camera visits Board of Missions



Bishop Lloyd C. Wicke, standing, is president of the United Methodist Board of Missions, and presided at the annual meeting held in Oklahoma City, January 10-13. He is the episcopal leader of the New York Area. Dr. Tracey K. Jones is the general secretary of the Board of Missions with headquarters in New York City. His report focused on how the elected and professional staff are attempting to achieve the objectives outlined for the board as presented in Bishop Wicke's address.

from page one

was presided over by Bishop L. Scott Allen, vice-president of the Board of Missions, by Isaac Bivens, associate secretary of Missionary Personnel for the board, and by Mrs. Billie Toahty, vice-president of the Indian Mission Conference WSCS. The combined choirs of Oklahoma City were directed by Dr. Donald Jensen of St. Luke's Church. The folk singers, Dust and Ashes, were also featured.

Missionaries and deaconesses and workers were heard in committee meetings as their reports helped in projecting future plans. A commissioning service for 18 deaconesses and missionaries was held Sunday evening, January 12, in St. Luke United Methodist Church. Two other commissioning services are planned for this spring.

Sections and committees reporting and projecting plans included those on personnel, finance, promotion and cultivation, policy and program, joint services, church extension, social welfare, medical and educational work, overseas relief (UMCOR), Crusade scholarships, mission enterprise and loan investment.

The Women's Division of the United Methodist Board of Missions appropriated a total of $14,600,000 for the world-wide mission of work The United Methodist Church in 1969, almost a third of the total budget of the Board of Missions.

The Division also planned a series of workshops and meetings to develop women for social action, mission and ecumenical relations. It is the top policy-making body for more than 1,600,000 United Methodist women in 36,500 local Women's Societies of Christian Service and Wesleyan Service Guilds.

Other phases of the Women's Division program and work will be supported through the appropriations made here, including Christian social relations, ecumenical activities, mission education, spiritual life and leadership development.

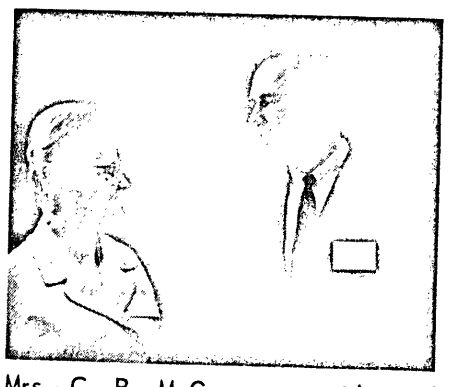
By far the largest part of the $14,600,000 will come from the giving of United Methodist women through their local Societies and Guilds, said Mrs. Edward Sears, Cedar Rapids, Iowa, chairman of the Women's Division Section of Finance, and Miss Florence Little, New York, Division treasurer, in presenting the appropriations for approval at a session of the Division's annual meeting.

A newly reactivated committee of women of the United Methodist Church and the Christian Methodist Episcopal (C.M.E.) Church, a Negro Methodist denomination, is working on joint study and action projects.

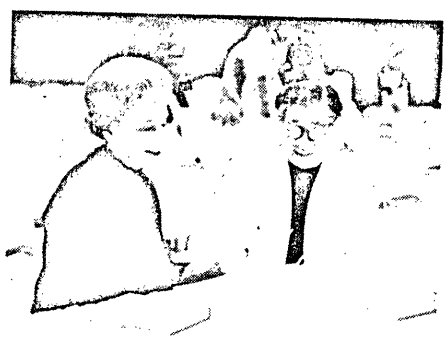
The Wesleyan Service Guild for employed women will sponsor a seminar on economic development this year, while local Guilds will experiment in mission.

As a follow-up to a 1968 international Human Rights Seminar of the World Federation of Methodist Women of the North American Area in Toronto, Canada, the women have planned five regional seminars in the United States. Each workshop, containing about 60 persons will spearhead action on human rights in local communities. The five seminars will be held at Frogmore, S. C., Feb. 6-9; Aldersgate, Ark., March 20-30; Kansas City, Mo., April 25-27; and Los Angeles, Calif., April 18-20.

The Women's Division announced dates and places for 1969 Conference and Regional Schools of Christian Mission. The schools will meet in Salt Lake City, Utah, June 23-27; Mt. Sequoyah, Ark., June 15-20.



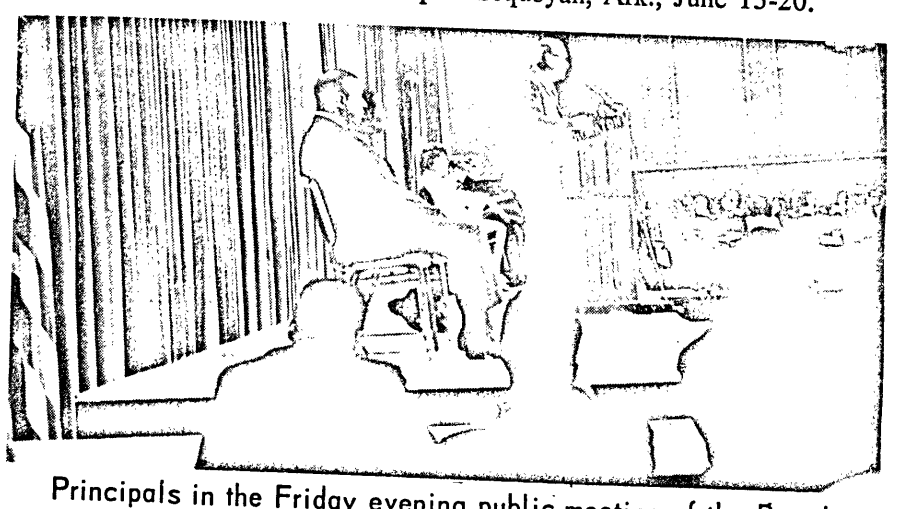
Mrs. C. B. McGowan, president of the Louisiana Conference "A" WSCS, met a new Louisianian who attended the meeting in Oklahoma City as a special guest representing the Idaho Conference. Will M. Storey has recently been transferred by his company to DeRidder, Louisiana.



Mrs. Edward A. Brandhorst, president of the South Central Jurisdiction WSCS, compares dates with Miss Ethel Alston, right, of New Orleans, president of Louisiana Conference "B" WSCS.

Mrs. Wayne Harrington, left, president of the Woman's Division, visits with Board Member Mrs. Edgar F. Dixon of Little Rock, former conference WSCS president.

Ralph McGill, left, newspaperman and featured speaker, was interviewed during a special press and TV conference. Gene Carroll of Georgia Methodist Information moderated.



Principals in the Friday evening public meeting of the Board

The Rev. William Cheyne of San Antonio, member of the North Arkansas Conference now serving the Spanish speaking missions, visits with Mrs. Nels Barnett, Sr. of Batesville.

Dr. Harold Eggensperger, left, North Arkansas Conference executive secretary of the Interboard Council, is seen in a hall caucus--oops, committee meeting, with leaders of the department of church extension.

Betty Letzig, right, deaconess now serving in the department of voluntary services and who at one time served in Arkansas, is pictured with Judy Atwood, church and rural worker in Polk County, Arkansas.

Miss Dorothy R. Chapman, executive secretary of Community Centers Ministry, is pictured with Ray Tribble, director of Aldersgate Camp, Little Rock, as they make plans for her to visit the camp in February.

Should a church LOOK like a church ?

by Berniece Roer Neal

Associated Church Press writer

(The article which follows is the result of considerable research dealing with various aspects of church building)

When you were a child, you probably placed your hands back-to-back, locked your fingers, then closed your hands and recited:

"Here's the church house
Here's the steeple,
Open the doors,
And see all the people."
How simple life used to be . . .

Recently, as I drove up to visit the new St. Martin de Porres Catholic Church in Hazelwood, Missouri, I found myself muttering, "That's funny, it sure doesn't **look** like a church."

For this church, along with most of the newer ones, looks like anything but a house with a steeple. It looks like the front half of the Ark — the near end seemingly submerged in a sea of grass. Of cream concrete, it has a row of porthole-like windows soaring upward along each side. The roof is of pale green concrete. But once inside, I must confess, I did have a relaxed feeling of warmth and reverence.

There is no doubt that many modern churches are causing some very emotional outbursts from many people. Not only because of style, but also because of size, function, and cost. I decided to perform a one-woman survey of some of these new-fangled trends.

Why don't you come along?

First question. WHICH STYLE? TRAD OR MOD?

So, it doesn't look like a church. Does it matter?

I asked a Negro cab driver in St. Louis, Missouri.

"Yes," he said. "It should **look** like a church. Not like a night club. Years ago, from blocks away, you could tell a church was a church. But not anymore. And I think a church should have a symbol — like a cross."

I asked a professional architect., Mr. Verner I. Burks, of Burks and Landberg, St. Louis, if a cross were necessary on a church building.

"No," he replied. "I think it's a kind of crutch."

But shouldn't a church **look** like a church?

"Yes," he said, "It should look like a church. Not like a library, for instance. A building should transmit, somehow, a feeling. **Its** feeling. For example: a bank: permanence, security. A ski lodge: playful intent of its users. A church: the attitude of parishioners."

Would that mean the grandest building of all — precious materials and a futuristic design?

"Not at all. A spartan ghetto church is not likely to be made of marble. However, a meticulous laying of brickwork, for instance, can give the suggestion of great dignity and beauty."

Sounds simple. But is it? Even where money is no problem, and the congregation rightfully anticipates a church of great dignity and beauty, the finished building can evoke serious dissatisfaction.

The new National Presbyterian Church and Center in Washington, D. C. cost $8.5 million and seats 1250 in its sanctuary. Wolf Von Eckardt, a critic for the Washington POST says it's "ugly." Its architect terms it "exemplifying the church of today." The critic terms its style, "Mod-Gothicist." He adds that it is difficult to find the entrance.

Another architect, Gyo Obata, whose designs have brought him many major citations, including the Church Architectural Guild of America Award, has said, "Generally speaking, I think many modern churches are meaningless. These bad churches say, 'I really don't care.' On the other hand, if anyone asked me to do a purely Gothic — or Middle Ages — church, I'd ask him to go elsewhere. I stress this, not because I design contemporary buildings, but because an architect just doesn't go backwards."

In fact, it is difficult to find an architect speaking out for the purely traditional style church. Yet, when setting eyes upon lovely old St. Bride's in Fleet Street of London, for instance, one wonders how we can ever forsake the style completely. That smallish Anglican Church is as lovely inside as out. Christopher Wren must have been eyeing a wedding cake when he designed the exquisite four-tiered steeple.

It looks like a church.

Is that important? Or, as with each parishioner, is it what goes on **inside** that's important?

Second Question: ARE SOME CHURCHES GETTING TOO BIG FOR THEIR BENCHES?

Tulsa, Oklahoma, has a skyscraper church, designed by a woman. It was completed in 1929, and its present value is over $5 million. Its adult membership is over 6000 and the church school over 4000.

I visited this 14-story Boston Avenue Methodist Church, and as I studied the long directory in the lobby before taking the elevator to the 12th floor to see the minister, a wild picture ran through my mind.

Having been a mother collecting her children after Sunday School in an average-sized church, I visualized the bedlam which might occur here to a family of, say, six children. Infant Mary is collected on the 2nd floor south, 2-year-old Peter on the 1st floor east, 5-year-old Michael is captured on the 2nd floor south, 9-year-old Robert on the 3rd floor north, and it is assumed that 18-year-old David can make it down from the 8th on his own and meet the others on the 450-car parking lot — if he can find the car.

Timmy is found in a congested hallway, by an usher. "Now don't cry, little boy, we'll find your mother. What floor is she on? Don't know? What class is she in? The Married Folks Class? The Friendly Couples Class? The Wesley Fellowship Class? The Mr. and Mrs. Class? The Homebuilders Class? The Roundtable Class The Heritage — oh here she is now! Aren't you lucky!"

There's no excuse for not learning one's way about the skyscraper church. It says very plainly on each Sunday's program, "At the close of the second service a tour of our building is scheduled. Visitors are invited to join the guide immediately in the parlor." But even with a map, think of the members' traveling time!

The church does have beauty. The interior decor is impressive. The Children's Building has been called the most beautifully equipped in the country. The Bride's Room has red carpet, pink walls, crystal chandeliers, gilt trim everywhere. The tiny Groom's Room has a masculine color-scheme in black, brown and colorful plaids. The enlarged parlor contains pale blue wall-to-wall carpeting, lavender draperies, blue and lavender sofas, and sparkling chandeliers. Instead of **faux** flowers, an arrangement of pale blue feathers rests on a polished table. The Sanctuary is circular, and "signifies the Infinite, without beginning and without end."

The exterior has soaring shafts of stained-glass windows. Between each shaft of glass is a wedge-shaped shaft of stone resembling the shape that hands take in prayer and symbolizing the "receptivity of divine grace."

The architect of this church, the late Mrs. Adah M. Robinson, has said, "The concept of a modern church should reflect the ideas, ideals and philosophy of our modern Christianity. We revere Gothic architecture, but we have arrived at a different age. Modern religion is vital and of continuous growth. Modern lines are flowing, upward, open, free."

Well, so is old Gothic upward, open, free — embroidered stone soaring like flames without rest. Is the heaven scraper church an improvement? Does it look like a church? Feel like a church? Function as a church should? Is a church building containing lobby directories and elevators and harried ministers a sanctuary for weary and frustrated businessmen? Or is there too much of the Empire State Building in it?

Willoughby Marshall, a Cambridge,

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In appreciation for Dr. Reid

For almost 15 years this paper has carried a regular column by Dr. William Watkins Reid. Entitled "On a Wide Circuit," it has been just such a carrier for our readers as they have traveled around the world geographically with Dr. Reid and covered a wide variety of subjects under discussion in the contemporary world.

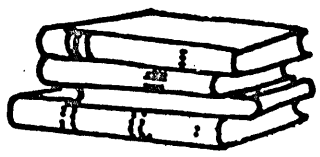
Dr. Reid has assumed responsibilities as executive secretary of the Hymn Society of America — although he retired in 1961 as director of the Department of News Service of the Methodist Board of Missions.

He will be greatly missed by the editor, the staff and the readers of the Arkansas Methodist and The Louisiana Methodist.

†

Book Reviews

by Alfred A. Knox



Charles E. Mowry, THE CHURCH AND THE NEW GENERATION, $2.45, Abingdon, 176 pp.

The author was for several years on the staff of the Methodist Board of Education conducting research and experimentation in the field of young adult work. He has now established himself as a private consultant in this field in Denver.

He brings us some word from these years of specialization concerning the present state of the church's health. He indicates little hope for the church as we know it unless a way is found to reach young adults.

The basic theme of the book is that form must follow function — that additional experimental ministries must emerge from a concerted effort to fulfill a significant function of the church's effective mission and ministry.

A characteristic "quote" is this from chapter 4: "With the identity crisis before us we must be aware that the roots of it are deep in moral and ethical concerns about what the church is to be in the midst of the human world. And, as with almost all ethical questions which have arisen in the past decade and a half in America, we are not facing it squarely. Instead, we are attempting to round off the corners, soften the center, and propose some technological or organizational way out. Which is not a way out of the dilemma but a way of avoiding it."

Ross Snyder, YOUNG PEOPLE AND THEIR CULTURE, $4.50, Abingdon, 224 pp.

The author, professor of religious education at Chicago Theological Seminary, has written this book to help young people and their leaders to invent, create, transform their activities into a culture which constructively employs the vitality and freshness of youth and, at the same time, draws on experienced adult leadership.

He tells us that the call to young people today can no longer merely be "come and be educated," or "come to be entertained by programmed sensations and happenings" that others have concocted for them.

The invitation of the culture about which Dr. Snyder writes says: "Create a world culture — and thus culture yourself. Be poetry of the present. Break out into being. Move into the life style of celebration."

All who are engaged in that difficult task of trying to understand and bridge the generation gap will want to get this book and read it.

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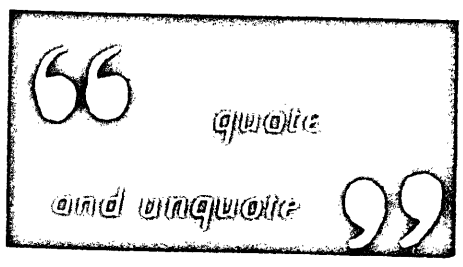
Andy Griffith, entertainment personality and a United Methodist layman, has received the National Brotherhood Award from the National Conference of Christians and Jews. The award was presented December 5 in a ceremony in Raleigh, N. C.



The New York Board of Rabbis, in a message of congratulation sent to the Apollo 8 astronauts: "In the midst of magnificent technological accomplishment your message from the moon has redirected man's focus to God."

" "

Former Congressman Charles Weltner, speaking to a Presbyterian youth meeting in Atlanta, called the barrier between suburbanites and inner city dwellers the "crabgrass curtain." He said: "The suburbanite's concerns are not longer than his crabgrass, while his neighbor worries about life itself."

" "

Carlton Eldridge, blind vocal director at Springfield (Ill.) Junior College, speaking of the degeneration of church music: "Today in our systems of religion, education and recreation, music has been given a status inferior to air conditioning, parking lots, recess, the bell for dismissing school, and the contents of cocktails."

Pope Paul VI, saying that the modern world has been plunged into a crisis of hope because of revolutionary aspirations: "We live in the era of hope. It is, however, a hope in the kingdom of this earth, a hope in human self-sufficiency. And it is precisely in our day that hope is going through a most serious crisis."

" "

Dr. Herbert Marcuse, professor at the University of California, speaking of the necessity of dissent in our time: "If the National Socialist movement had been restricted when it was perfectly clear what the movement was, then we would have been spared World War II and the annihilation of 6 million Jews."

" "

Dr. Charlie W. Shedd, in a recent book for teen-agers entitled The Stork is Dead, answers a question, "Can a teen-ager know too much about sex?" "I doubt it. Most young minds have something inside which sorts and stores their knowledge. The ones I know who got into trouble are not the overinformed. They are the ones who didn't know. Or they got it wrong from wrong sources. Or somebody failed to tell them at a time when they should have been told."

Poetry Panorama

by Barbara L. Mulkey

An unknown author has put into words this inspired idea which might lead to a profitable New Year's Resolution for all of us..."an open mind affords the opportunity of dropping a worthwhile thought into it."

FOOD FOR THOUGHT

Is keeping a promise to fellowmen
less difficult in doing
Than keeping a promise to oneself
without a moment of rueing?

—Remelda Nielsen Gibson

AN AEGIS

A deaf ear
is a valuable asset
if saved for talkers
who cover large circuits
to arrive at a small conclusion

—Anna Nash Yarbrough

MUTUALITY

The heart pricked with thorns
And numbed with cold,
Seeks warmth and comfort...
The balm of healing
Often is tendered
By nail-sore hands.

—Etta Caldwell Harris

THE WAY BACK

Scourged in shame from Eden's peace,
We have only this to learn:
He Who banished us from this spot,
Permits us, through Christ, to return.

—Deener W. Wardlow

ARK-eology

by Gene Herrington

I hate to admit it
but I didn't
study my lesson
again.

THE HENDRIX STUDENT AND WHAT HE DOES

By Harry A. Little
Visiting Professor of Education

I have been out of touch with American college students for more than twenty years. I have seen reports of how they sleep in parks, throw beer cans, use dope, and raise 'hell' in general. Foreign college students have asked me repeatedly why the American student acts as they hear he does. I have been interested in finding out just how a college student uses his time when he is not controlled by the faculty.

Recently I asked students in my classes to tell me what they do when they are not in classes. I assured them I had no idea of grading anyone on this or making any kind of a report on an individual. The first report they gave me included a tremendous amount of library work and outside readings. I have checked enough to make sure they were telling the truth.

Next I asked that they tell me what kind of things they do which are not tied up with course requirements. These reports are now in. They reveal that although the Hendrix student is a normal person with normal interests, their actions are a far cry from the kinds reported for some colleges. I would be most happy for any student in a foreign college to check the activities of Hendrix students. Any such check would reveal that the Hendrix students with whom I work, mostly seniors, are enjoying a full life, on a very high plane.

Although I know that Hendrix students are unusually strong, I have an idea that most of the trouble on college campuses is caused by a small minority.

The reports of things done in just one week are far too voluminous to quote here. A summary would not do them justice. I quote below, verbatim, from some of the reports as to how the spare time was spent last week.

1. (A girl): a. Listening to recordings of Rod McKeun's poetry and reading the poetry in one of his books. b. Discussion between a friend and myself on life in general and what we want to make of our lives in the future. At the same time we looked up quotations to see what different people have said about the various aspects of life. c. A date most every night. d. Needlepointing. e. Meetings, Dorm Council, Corridor Meeting, and Booster Club. f. T.V. Viewing, Today Show, Perry Mason, Tonight Show, Olympics and news and weather every day. g. Church with my date. h. Visiting with grandparents and aunt when they came to see my sister and me. i. Riding with roommate to see Conway homes. j. A 21st birthday party for good friend. k. Sold film series tickets. l. Posted weekly schedules on bulletin boards in Veasey. m. Dinner out with friends. n. Read different articles. o. Wrote letters. q. Studied wholesale catalog to acquaint myself with prices of various items. r. Discussion of several of my paintings and art in general with a friend.

2. (A boy): Much the same as last week. Spent some time out enjoying the country side of Faulkner County. Worked more on my photography. Collected some mosses and lichens for drip well in hot house. Started reading MYRA BRECKENRIDGE by Gore Vidal. Also, reading John Gould Fletcher's poetry.

3. (A girl): Investigated the National Council of Teachers of Mathematics convention in Hot Springs. Typed two tests. Put out 50 publicity letters for NCTU. Mimeographed some tests, tennis one hour a day, cooked one meal. Had two birthday parties for other, one for me. Dating. Experimental hair style. Two senate meetings. Organized Orientation 1968 Evaluation. Organized Sadie Hawkins Day activities. Helped plan Halloween Carnival. Adopted "Senate Little Sister." Adopted girl for year from Children's Colony.

4. (A girl): I'm taking a correspondence course from SCA. I teach 7th grade Sunday School. I'm in the choir. I'm secretary of Alpha Psi and treasurer of SNEA. My roommate and I occasionally run around the track to keep in shape. I'm an orientation leader. I work on the desk at Raney. I'm in the chorus of the first play (which involves dancing and learning to play the tambourine besides on a solo part and octet part in the choir. Several of us in the dorm attempt to play the guitar for relaxation. I'm engaged and my fiance lives in —, where I spent last week-end and going with him to my home in —. Now, I consider all those activities worthy or I wouldn't waste time on them. But I really can't call them "independent study." (Maybe we should refine the term "study," Ed.)

5. (A boy): I met and worked in the Pre-law Club, the Booster Club, and the Young Republicans Club. I read **Passover Conspiracy, The Great Pumpkin Affair, Colonial Britain,** and **Adolescent Behavioral Problems.** Saw a movie, **With Six You Get Eggroll.** Tutored a retarded child. Went to church. Saw Arkansas-Texas football game. Visited my great aunt in a rest home. Had two dates. Trying to teach myself Chinese.

6. (A girl): This week has been a series of small lessons. I have been frantic over some things and I cried from exhaustion last night. Tonight everything is fine. This week I have learned a lot about myself. I can work best under strain, but only if it is one concentrated strain or goal. If I go in too many directions I get frustrated.

This week I have come to know my boyfriend even better — in a stronger way. I'm beginning to understand him finally.

I have learned to mop a floor, get a cleaner wash, and about our library and its resources. I browsed in the magazine section for 30 minutes — for my own enjoyment. I visited my roommate's turtles in the biology building. I talked with other education students about hopes. And, tonight, my roommate and I carved our pumpkin for Halloween.

7. (A girl): This week's new activities include: Knitting a muffler as a Christmas present for my boyfriend. Exercising to a record I bought with the girls on the corridor. Attending modern dance club. A new job — Grading papers from the French Language Lab, and devising my own grade scale and record system. Growing air plants in air and then transplanting them. Doing research on the techniques of rapid reading.

8. (A girl): Cooked supper for my brother and friend. Attended church services. Read a short story. Read several news magazines. Typed in the Admissions office for eight hours. Attended Cardinal Kep meeting. Visited friends in Conway. Finished a 500 page book. Did research for my paper. Visited Conway High School. Studied for a test. Attended a birthday party.

9. (A married girl): I have been reading up on the political scene in the newspapers. I have been watching the Olympics on television. I worked with the MYF on Sunday night. I have been antiquing a dresser. I have been learning to play badminton under the direction of my husband. I went to a Browning Class on Tuesday night. I have been trying to finish **The Mayor of Casterbridge.** Also, I must include my house-wife duties, cleaning, cooking and sewing buttons on — shirts.

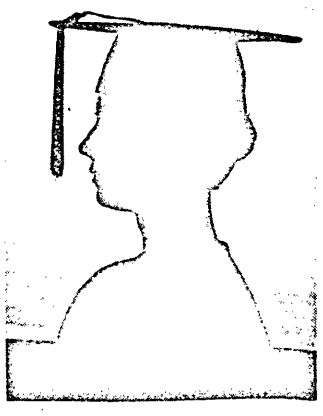
10. (A boy): Until recently I have been unaware of how everything I seem to take an interest in is molding my character. Suddenly, I have become much more interested in molding a good character. I may have unconsciously been doing these things all along and only now realizing the extent of their purpose with the recording of them. Anyway, here are my pursuits of last week: I continued my study of Hebrew. I continued my creative writings. In addition, I have acquired the habit of recording short impromptu meditations on various subjects. My pursuit of sport this week was in swimming, bowling, billiards, and bridge. I decided to accustom my ears to classical music and am beginning to recognize more easily the familiar tunes. I went to two parties given by friends. I live in an apartment with my older brother, therefore, it is necessary that I become skilled in the art of cuisin. (I'm trying!!!). I worked in the student union for a little extra money. I received an assignment to write for the **College Profile.** I made an application to become a "big brother." I did some research on the 1957 Little Rock School Crisis. I spent five hours in the library reading magazines printed during WWII. It is amazing to compare the spirit of nationalism of then and now. I read a novel, two plays, and **The Rise and Fall of the Third Reich.**

11. (A girl): Besides working at the Children's Colony, I have been studying and doing research on the speech of the cerebral palsied child. This is very interesting and quite helpful in working at the colony. As for learning about the practical side of life, I go grocery shopping, I cook, clean house, wash dishes and clothes, iron and do all the other jobs of a housewife. I try to read as many newspapers and magazines as I can. I am taking American Literature by correspondence and reading a novel, **Mr. and Mrs. Pennington.** Recently the drama department appointed me as stage manager for our next major production, the one we are entering in the national competition. Just this week I was notified that I have been chosen for membership in Alpha Psi Omega. For recreation my husband and I watch T.V., play bridge, entertain guests, attend plays and movies, wander through antique and junk shops and just enjoy being together. Sometimes I help sell clothes in my in-laws' store. We attend church when we can. A lot of time is spent in committee meetings for various reasons.

All of the more than 50 reports I have are interesting and each would be worth repeating. Some are fuller than others, but all are such that I found nothing in any report that I could criticize. I regret that I could not duplicate all reports.

I am duplicating these eleven reports as examples of what I consider to be an excellent attitude among students at Hendrix and also to show the tremendous amount of independent work that is going on. Copies of this report are being given students who reported to me. If any person wishes to pass a copy of this report on to someone else, I will supply it.

To the students: When I received your first report, I was surprised at the small amount of outside work you reported. I surmised that you had reported only the work connected with class assignments. That was true, I now know. I know that college students keep busy. It is important that they not only do something, but also that their activities be constructive. Thanks to you for bolstering my own belief that most college students are "on the right track," especially Hendrix College students. More power to you!!!



MR. AND MRS. C. C. ARNOLD

Clyde Corwin Arnold, 83, of Little Rock, and his wife, Mrs. Ila Ashburn Arnold, 76, were fatally injured January 7 when their car was hit by a truck at a Little Rock intersection.

Mr. Arnold retired in 1960 as cashier and office manager of the Lincoln National Life Insurance Company. He was born in Noble County, Ohio, and had lived in Little Rock since 1909. He was a member and former chairman of the Board of Stewards of the Winfield United Methodist Church, to which he was elected in 1910 and on which he served for more than 50 years. He was also a member of the church ministerial staff.

Mrs. Arnold was born in West Virginia, daughter of the late Rev. F. R. and Mrs. Ruth Bates Ashburn, and had lived at Little Rock since 1914. She had been a member of Winfield Methodist Church since 1914, was a past president and life member of the Women's Society of Christian Service and was chairman of the Commission on Christian Social Relations. She was also a member of the Wake Robin Garden Club, the Gilbert Marshall Chapter of the Daughters of the American Revolution, the Women's Christian Temperance Union and the Educational Aid Club.

The Arnolds are survived by a daughter, Mrs. Tom Christie of Little Rock, and two grandchildren.

Funeral services were held at Winfield Church Friday, January 10, with the Rev. J. Edward Dunlap, pastor, and Dr. Robert B. Moore, associate pastor, officiating.

†

MRS. STELLA LeROY NEWSOM

Mrs. Stella LeRoy Newsom, aged 81, died December 5, at a Fort Smith hospital. She had been a resident at the Methodist Nursing Home in Fort Smith for several months.

Born October 24, 1887, near Marmaduke in Greene County, Mrs. Newsom lived in and near Paragould until 1947, when she moved to Fort Smith. She was active for twenty years in the children's division of Goddard United Methodist Church as Kindergarten superintendent and as superintendent of the children's division. Her husband, E. O. Newsom, Sr., died in 1945. She is survived by a son, Eldon, and a daughter, Mrs. Frances Winter, both of Fort Smith, two grandsons, and two great-granddaughters. She was a sister of the late Rev. W. J. LeRoy, who as a minister in the North Arkansas Conference for over 40 years.

A brief service was held for members of the family at Edwards Funeral Home in Fort Smith by Dr. Charles W. Richards, pastor of Goddard Memorial United Methodist Church. A service was held December 7 at Mitchell Funeral Chapel, Paragould, with the Rev. Brady Cook, pastor of Griffin Memorial United Methodist Church, in charge. Music for the service was by members of the choir of First United Methodist Church and Miss Wirta Potter, organist. Burial was in Linwood Cemetery at Paragould.

A memorial fund has been established at Goddard United Methodist Church in Fort Smith.

HUNTER MEMORIAL CHURCH, Little Rock, featured the following persons in its December 29 Student Recognition observance: Paula Anderson reported on her experience as a representative to the United Nations; other participants included Oscar Hirby, superintendent of the Youth Division, Brenda Anderson, Gerald Wisdom, Richard Roy, Bill Caten, Harry Galusha, Jr., Dennie Spicer, Ronald Wiley, and Bobby Breeding.

Sermon

from page eight

young people make up the army that march to the victory that God has promised His own.

Independence is not a badge, not a robe with which to adorn, not a signet or a crown. Independence is that principle within man's soul which enables him, amid storm and tempest, whether near the earth or in the stratosphere, to stay eternally upon the beam.

Within the circle of God's highest creation, within the circle of divine grace, within the circle of redeeming love, within the circle of man's right to choose his life and determine his destiny, stands a young man. Heaven looks to him. Earth is beneath his feet. The future is what he makes it. He is the only creature in earth or sky who can defeat the plan of God; or loyal to his mission on the earth; to those who gave him life, to God and native land; courageous as the battle surges about him; independent as God's man must ever be; tenacious to the last, he may march forward, upward, onward, until upon him shall fall the glory of his mantle shall rise up and call him blessed.

†

HENDRIX INSTALLING LATEST ELECTRONIC TIMING SYSTEM

Robert Courtway, Hendrix College athletic director, has announced that an all new electronic timing and judging system valued at $12,000 will be installed in time for the seventh annual AAU and Open Swimming Meet at Hendrix in Ivan Grove Pool.

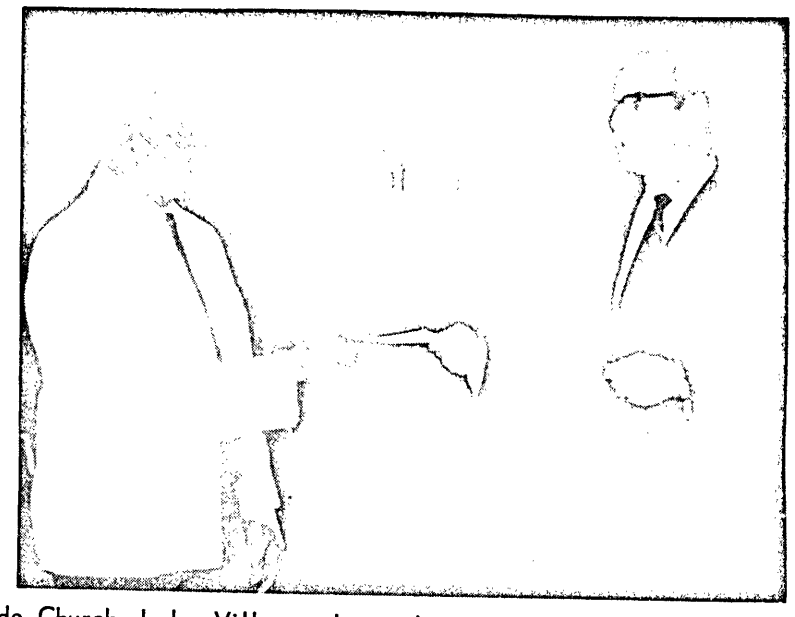
The equipment, on loan from Nevco Scoreboard Company in Greenville, Ill., is being put into use for the first time anywhere. It is completely automatic and requires no manual operation. It features automatic posting directly on the scoreboard of results for each event.

A sound sensitive electronic starter gun receiver has replaced the less accurate starter's gun switches used in some other systems. A starter gun fired approximately two inches from the receiver activates the system.

The only other similar timing system is being put into operation at Eastern Junior College in Charleston, Ill. Grove Pool is equipped already with an indoor swimming scoreboard produced by Nevco.

The equipment will remain in Grove Pool until after the National YMCA Swimming Meet scheduled for April 17-19 at Hendrix. The YMCA meet should include approximately 400 swimmers from all 50 states and Puerto Rico. Several Olympic champions are expected.

Approximately 470 swimmers from six states are registered for this week's two-day AAU and Open Meet.



Lakeside Church, Lake Village, observed Family Night Sunday, December 22 with special recognition of Henry Sanders, who has served for 25 years as the faithful custodian of that church. Henry began his service in 1943 during the pastorate of the late Louis W. Averitt. Following the presentation of a check by Official Board Chairman Henry Anthony in appreciation for his devoted service, Sanders said he hoped to continue for twenty-five years more. The Rev. Robert Regnier is the present pastor of Lakeside Church.

Reason shows me that if my happiness is desirable and a good, the equal happiness of any other person must be equally desirable.—Sidgwick

†

The glorious gospel of the grace of God is the profound heritage of the church and ministry for a lost world. —William E. Gilroy

†

Lesson Plan

Prepared by
Col. Claude E. Haswell

FOUNDATION STUDIES IN CHRISTIAN FAITH

Unit 6: In Faith and Love. Lesson 9: Francis J. McConnell. Date: Jan. 26, 1969.
Lesson Aim: To lead the group members to a more mature understanding of the need for social concern on the part of all Christians.
Leaders: Albert, Betty, Charles.

Time	Leader	Activity
		Room Readiness. Chairs arranged for four huddle groups. Study books, printed topics and writing materials for group reporters on hand.
5	Charles	Lecturette. Relate to the group members a brief biography of Bishop Francis J. McConnell. Mention his efforts in behalf of the workers and members of minority groups.
12	Albert	Huddle Group Discussion. 1. What do the members of our church expect of our minister? Why do they demand these services? 2. Should pastors of local congregations stick to religious topics, pastoral visitation and church administration? Or should they, in addition, preach on social issues, join controversial groups and involve themselves in community problems? 3. Is it possible for industrial managers or other members of the white-collar class to "put themselves in the shoes" of members of the blue-collar class? Give reasons for your answer. 4. Why did Francis J. McConnell, the son of a minister and an educated man, devote his life to the service of laborers and members of racial minority groups?
12	Betty	Reports. Each group reporter will be allotted three minutes to relate the highlights of his group discussion.
5	Charles	Summary. Stress developed principles which illustrate the need for social concern on the part of all of us.
2		Forecast. Next Sunday, Lesson 10, "Simone Weil."
3		Benediction. Read S/R 87, "God Send Us Men."

SHOULD A CHURCH LOOK LIKE A CHURCH?

from page ten

Massachusetts architect, predicts that we'll build smaller churches and more of them. And that many persons feel that any church seating more than 500 people is probably too big.

Do you agree?

Third Question: SHOULD A CHURCH BE BUILT FOR WORSHIP ONLY?

One architect told me that church leaders today want a building to express a God who is involved in **human affairs.**

The award-winning and much publicized church designed by the Burks and Landberg firm, the Hope Presbyterian Church in Creve Coeur, Missouri, is a powerful expression of that idea.

Its 50-by-80-foot main room dimensions were set by the requirements of a basketball court!

This 300-member multi-purpose church has ceiling hooks from which hang 12-by-4 1/2-foot felt banners made by the church women. The idea of the red, blue, green, black, and yellow hangings came from European cathedrals, but instead of remaining stationery, these are moved about to suggest different atmospheres, or feelings. For a church wedding, the banners chosen might include one with a marriage symbol plus one depicting the occupation of the bride or groom. The banners take the place of costly stained glass, and they, along with the roll-up carpet, help to control the acoustics of the room.

These multipurpose churches reflect the thoughts of a growing number of persons who believe that congregations should not put extra money into churches, per se, as long as urban problems are critical.

Some say this trend means that worship is no longer so much a matter of personal devotion as it is an expression of Christian community by the whole congregation.

On the other land, we're told that the desire of many people for smaller churches implies a longing for a more intimate worship experience.

How do **you** feel about that?

Fourth Question: SHOULD WE BUILD TO REBUILD IN TWENTY YEARS?

I asked Mr. Arthur Stauder, of A. F. & Arthur Stauder, Architects, what he thought of the newest idea of building a church to last perhaps 20 years at the most and then tearing it down and rebuilding to fit the newer generation.

"The time of building a cathedral on every neighborhood corner is a thing of the past," he said. "A church structure **can** be too permanent."

Any exceptions?

"Well, I admit there are certain instances where a unique, elaborate structure of beauty may be called for, but often, a simple, tastefully designed church is more beautiful. Of course, a structure can be too flimsy and fall apart before it can be used long enough to pay its cost. But it is becoming more difficult to get the money necessary to construct the marbled and gilded churches of the past."

Isn't there more money available today than ever before?

"Yes, but less is available for church building. The gross church income is larger but there are other needs — higher salaries and overhead, for example."

Mr. Stauder, what is your personal view on church building?

"I see one basic problem and a choice must be made. Either build a very elaborate and beautiful church that would symbolize the faith in all its beauty and grandeur. Or, construct a less pretentious building and use the leftover money in today's ghettos and other current needy areas."

Perhaps one answer lies in the instant — as in coffee — church. Don't laugh. A division of the Firestone Tire and Rubber Company recently sold an inflatable plastic fabric church to an Assemblies of God group. This huge bag is inflated and ventilated by three squirrel-cage blowers, and it takes 30 minutes for the huge bag to deflate. It is made of nylon-reinforced vinyl equipped with gold and white plastic panels designed like stained glass windows. It cost $40,000 and seats 3500 persons.

Would it bother **you** to worship in an instant church?

I'm told that the architecture of a church **can** affect its users. Mr. Burks feels that the interior design is especially important.

"Unless the worshipper feels the worshipful attitude," he said, "the church is a failure. Someone once said, 'Cities are for people.' I'd paraphrase that. 'Architects are for people.' Don't forget, architects differ from engineers. Architects are concerned with human values, engineers with mathematical constants. The more the architect can incorporate human values, the better artist he is."

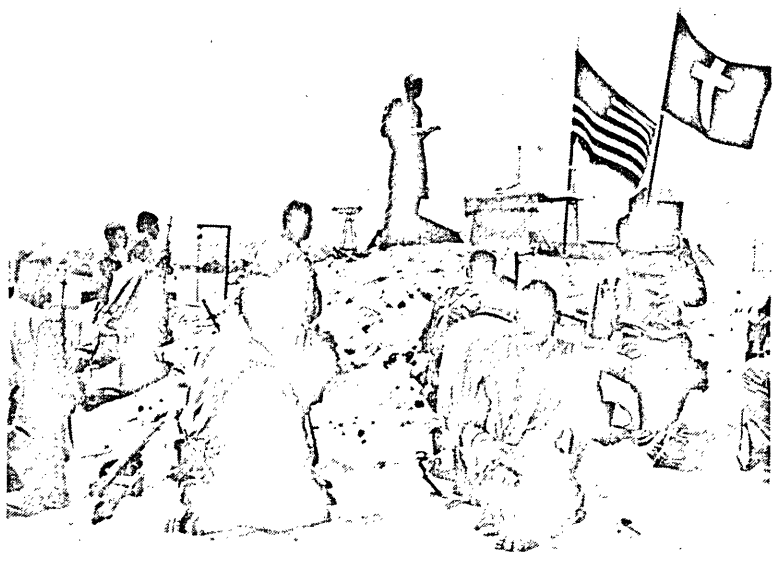
Tomorrow, if you are asked for your opinion on a proposed church building, what would you say? The following advice from Gyo Obata might help you with an answer.

This well-known architect, whose firm has built everything from a 40-worshipper church in the Ozark Mountains to projects measured in millions, has firm ideas about church building. "First, the best architect is not necessarily from a large firm. Often a young architect who hasn't yet had a lot of commissions may be exactly what you're looking for.

"Then, the greatest need is to understand the problem. On the architect's side, we always seek to penetrate to the essence of the client's problem, and to understand it in all its individuality. Not to necessarily consciously employ any "style" but to have the style of each project grow from the materials, the structure and the nature of the problem. This is, perhaps, the hardest kind of architecture to practice. It's easier to cram a program into a theory of design than it is to help a building be itself."

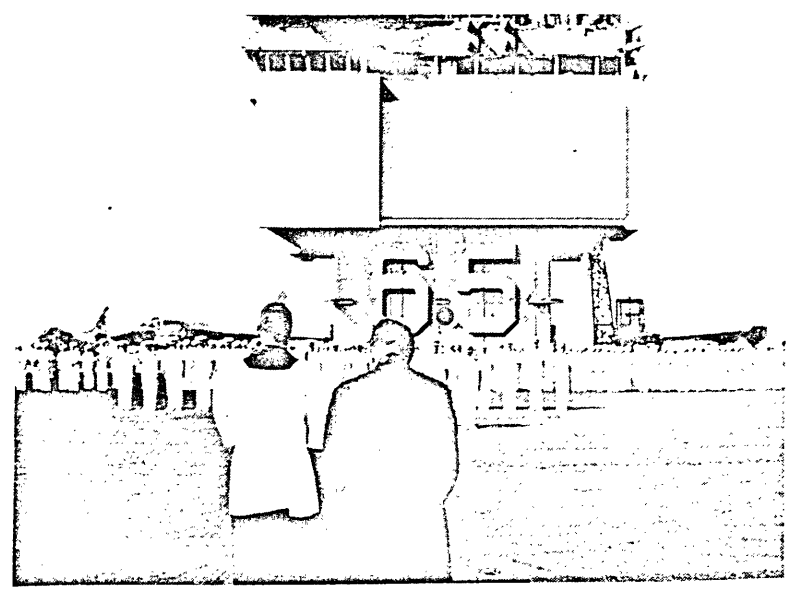
Now is the time to think on these trends. Or, someday, you might find yourself driving up to your own new church and muttering, "It looks funny, it's the wrong size, it doesn't function well, and it cost too much money."

"NOW ON LAND AND SEA . . ."



Religious News Service photos

SOUTH VIETNAM -- Worship has many settings in wartime. At LEFT, servicemen kneel as chaplain conducts a service on a hill overlooking the helicopter landing strip at the Marble Mountain Marine Corps Air Facility at Da Nang.



AT RIGHT, heads are bowed in prayer aboard the nuclear-powered aircraft carrier USS Enterprise during memorial services for airmen lost in combat. The service included presentation of the colors, the National Anthem, scripture reading, the Navy Hymn, a 21-round volley by the ship's saluting battery, and taps. Roman Catholic and Protestant chaplains officiated at the service.

MISSION SCHOOL INTRODUCES NEW COURSE ON NAVAJO LIFE AND CULTURE

NEW YORK (UMI) — The need for education to be relevant to the cultural and life situation of the student is reflected in developments at the Navajo Methodist Mission School, Farmington, N. Mex., one of the major national mission institutions of The United Methodist Church.

The school, which was opened in 1891, has introduced this fall a comprehensive course on Navajo life and culture. It also has added to its staff the first Navajo to be ordained to the United Methodist ministry.

Information about the school's opening and other developments was contained in a newsletter published by the Rev. Thomas H. Cloyd, superintendent of the school.

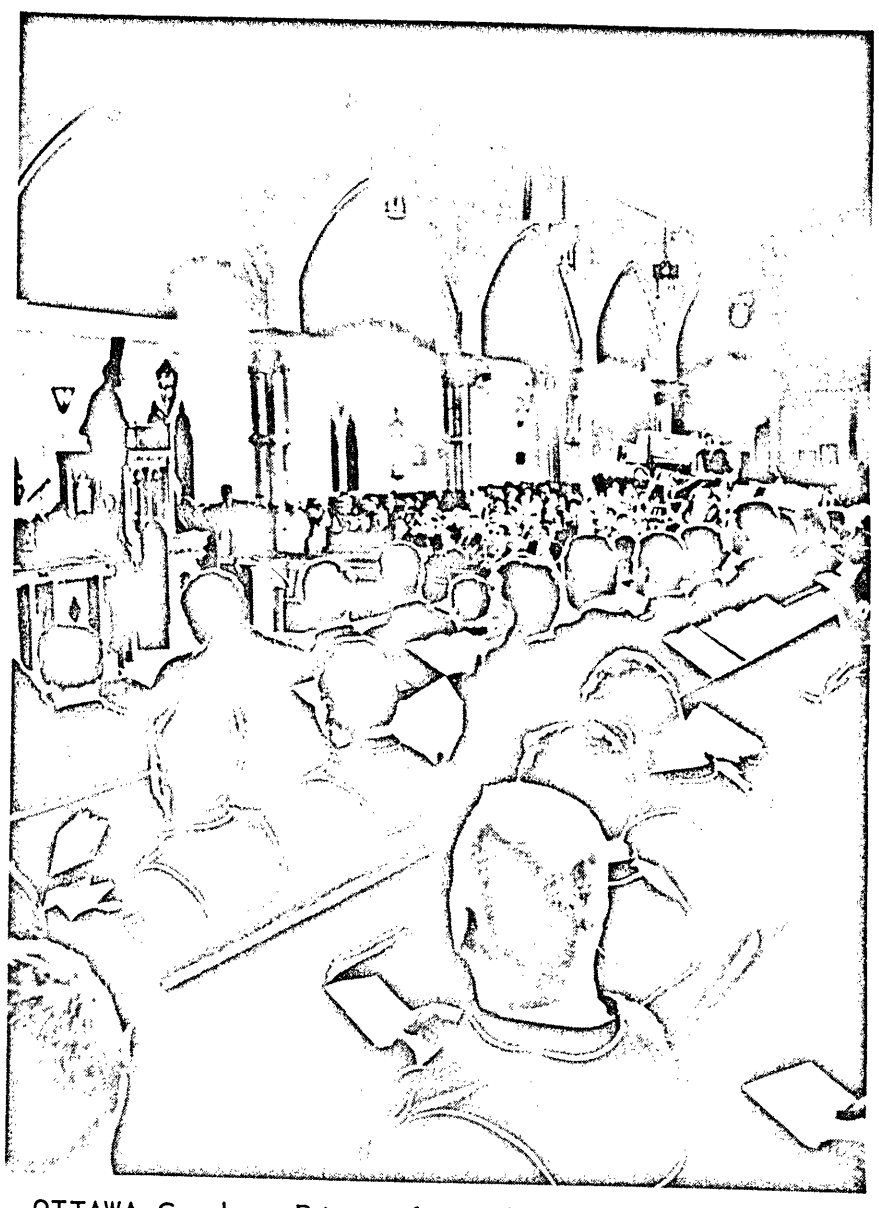
The course on Navajo life and culture incorporates into a broader framework a course on Navajo government offered during the 1967-68 academic year. Mr. Cloyd, who last summer attended a workshop on Navajo Culture at the University of New Mexico, is teaching the course.

The Rev. Fred Yazzie, the first Navajo to be ordained a United Methodist minister, has been appointed chaplain and teacher of religion at the school. He is an alumnus of the school and is a member of the New Mexico United Methodist Conference.

Other new staff members are the Rev. and Mrs. Dan Adams, former Methodist missionaries to the Congo (as is Mr. Cloyd). Mr. Adams is principal of the high school and English teacher, while Mrs. Adams is teaching seventh grade. In addition, three U. S.-2s (special-term home missionaries) are serving on the staff.

Mr. Cloyd reported that the enrollment is 178 in the seven grades of the school (sixth through 12th grades) and that the students are sharing in the total life of the community. He wrote: "They help in many of the decisions of the school through the Student Council and other committees."

The school is a project of the National Division of the United Methodist Board of Missions.



OTTAWA, Canada — Prisoners from medium security jails in Joyceville and Lecleric, Quebec, (foreground) and Royal Canadian Mounted Police officers attend a service in Anglican Christ Church Cathedral in Ottawa. The service, also attended by Canada's Governor General Michener, his wife, and other government officials, was intended to demonstrate the new trend in penology. After the service, a head count showed that one prisoner was missing.

(RNS Photo)

Dr. Cooke retires from general office

EVANSTON, Ill. (UMI)—Dr. Don A. Cooke retired here December 31 as treasurer of The United Methodist Church and general secretary of its Council on World Service and Finance.

A member of the Florida Annual Conference, Dr. Cooke had held the post here since 1960. Prior to that he served pastorates in Miami, Tampa, Jacksonville, Lake Worth, Clearwater and Bradenton, was director of the Wesley Foundation at the University of Florida, and was superintendent of the Miami and Jacksonville Districts.

Dr. Cooke is a native of St. James, Minn., and received his education at Emory University in Atlanta, Ga., and Yale University Divinity School, New Haven, Conn. He has held a number of major annual and Southeastern Jurisdictional Conference posts, was a member of three Methodist General Conferences, and served on the general board of the National Council of Churches.

In 1967 he was honored by the Grand Chapter of Sigma Chi fraternity as a "Significant Sig" for his leadership as treasurer for the former Methodist Church, his presidency of the denomination's Council of Secretaries, his service to his country in World War I and II, and for community service and fraternity activities.

Succeeding Dr. Cooke as treasurer of the denomination and general secretary of its Council on World Service and Finance is R. Bryan Brawner, formerly executive director of Highland Park United Methodist Church in Dallas, Texas.

Dr. and Mrs. Cooke will make their retirement home in Miami Beach, Fla.

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UNITED METHODIST NEWS IN BRIEF

Former Evangelical United Brethren and Methodist conference organizations in Nebraska were united December 3 in a ceremony in Lincoln.

Dr. W. Astor Kirk, a member of the General Board of Health and Welfare Ministries, has been named regional director of the Mid-Atlantic Region of the federal Office of Economic Opportunity with headquarters in Washington, D. C. In the autumn of 1969 he will become Martin Luther King professor at United Methodist-related Boston University.

The Rev. Joel Baer, pastor of Trinity United Methodist Church in Dayton, Ohio, was a participant in what was believed an inter-faith 'first' in the area. He and other pastors had assisted at Roman Catholic wedding ceremonies in Catholic churches, but for the first time he read the Protestant ceremony for a Roman Catholic bride and a Protestant groom in a Catholic church. The service had been approved after a series of communications to Rome.

OTHER DENOMINATIONS MAKE GRANTS TO "NIGHT CALL"

NEW YORK (UMI)—Two major Protestant denominations have made grants totalling $40,000 to "Night Call," the popular national call-in radio program produced by the Division of Television, Radio and Film Communication (TRAFCO) of The United Methodist Church.

A $25,000 grant from the United Church of Christ and a grant of $15,000 from the Episcopal Church are credited by TRAFCO with helping to assure the continuance of the show which is now heard on more than 85 stations from coast to coast and including most major metropolitan areas. Night Call was first aired June 3 on 21 stations, and has grown steadily since then in the number of stations plugged into its special network.

The $25,000 grant was made by the Board of Homeland Ministries of the United Church of Christ, and was announced by Dr. Truman B. Douglass, New York, executive vice-president.

The $15,000 grant was by the Episcopal Church from its General Convention Special Program. It was announced by Leon E. Modeste, black church official and director of the Special Program, who said that "communication networks are an indispensable element in the long-range program to end poverty and racism in the United States.

Nelson Price, assistant general secretary of TRAFCO and executive producer of Night Call, said "Night Call would have had to terminate without the grants of the Episcopal Church and The United Church of Christ. This support has given us additional time to secure industry and foundation grants. It is our belief that Night Call is making a significant contribution to narrowing the gaps of misunderstanding between white and black, rich and poor, city and country residents—and in helping individuals to better understand the problems of their country and themselves."

Night Call was launched by $50,000 grants each from the National Divison and Women's Division of the United Methodist Board of Missions, and from TRAFCO, plus considerable TRAFCO staff time.

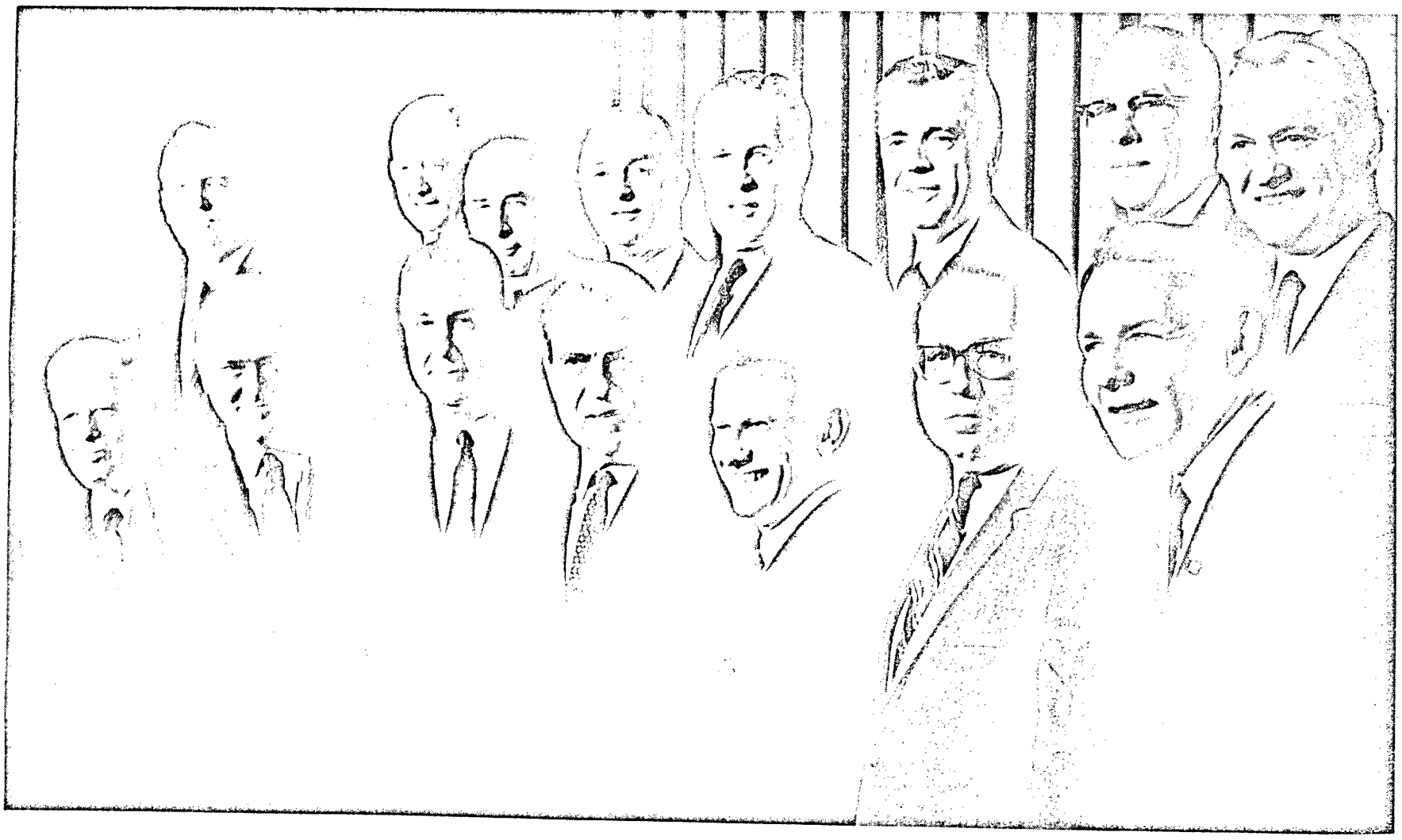
The show originates from New York City. It is heard live, Monday through Friday, starting at 1:30 p.m., EDT. It is available to radio stations at no charge.

The program is released in cooperation with the National Catholic Office for Radio and Television, the American Jewish Committee, the Broadcasting and Film Commission of the National Council of Churches, and The Urban Coalition.

God give us men!

God give us men! A time like this
demands
Strong minds, great hearts, true faith,
and ready hands;
Men whom the lust of office does not
kill;
Men whom the spoils of office cannot
buy;
Men who possess opinions and a will;
Men who have honor—men who will
not lie.
Men who can stand before a demagogue
And damn his treacherous flatteries
without winking;
Tall men, sun-crowned, who live above
the fog
In public duty and in private think-
ing;
For while the rabble, with their thumb-
worn creeds,
Their large professions and their little
deeds,
Mingle in selfish strife, lo! Freedom
weeps,
Wrong rules the land, and waiting
Justice sleeps.

—*Josiah Gilbert Holland*



WASHINGTON, D.C. — President-elect Richard M. Nixon is shown with the men he selected for his Cabinet. They are, left to right, front row: David M. Kennedy, Treasury; Rep. Melvin R. Laird, Defense; Vice President-elect Spiro Agnew; Mr. Nixon; Massachusetts Gov. John A. Volpe, Transportation; Robert Mayo, Budget; and California Lt. Gov. Robert H. Finch, Health, Education and Welfare. In the back row are: William P. Rogers, State; Winton M. Blount, Postmaster General; John N. Mitchell, Attorney General; Maurice Stans, Commerce; Michigan Gov. George Romney, Housing and Urban Development; Clifford M. Hardin; Agriculture; George P. Shultz, Labor; and Alaska Gov. Walter J. Hickel, Interior. (Religious News Service Photo)