

Dr. Hazzard is inaugurated at Philander Smith

Dr. Walter R. Hazzard, on the occasion of his inauguration as the seventh president of Philander Smith College, March 11, promised greater involvement on the part of all components of the college. He pledges that "all will work together to bridge the gap between what a student is and what he can become."

Dr. Hazzard spoke on the theme "The Future Academic Community; Continuity and Change." In his inaugural address Bishop Fred Pierce Corson of Philadelphia had used the subject "Let the Past Speak Through the Present to the Future."

The new president said "if resources are provided you will see the faculty and students at Philander Smith advance more rapidly in their sphere than the world advanced into the lunar age."

Dr. Hazzard said that while many colleges and universities are welcoming only students with higher marks, Phil-

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Dr. Walter R. Hazzard, center, is shown during the Act of Inauguration at Philander Smith College on March 11. Dr. Daniel W. Wynn of the Department of Educational Institutions of the United Methodist

Church, left, made the presentation to Dr. Morris A. Jackson, right, chairman of the Board of Trustees. Bishop Paul V. Galloway is seated, left.

Arkansas Methodist

89th YEAR

THURSDAY, MARCH 19, 1970

NO. 12



J. M. Woolly



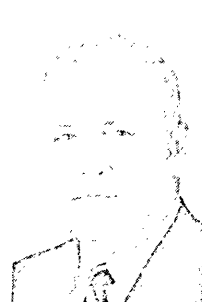
J. N. Heiskell



V. D. Keeley



J. W. Lindsay



C. D. Burleson



E. B. Dodson

Hendrix College to confer six honorary doctorates

Hendrix College will confer six honorary degrees this year, two on March 30, two on April 15, and two in the fall.

Recipients of the degree of Doctor of Law are Mr. John N. Heiskell and Mr. James Max Woolly, both of Little Rock. Four men who will receive the Doctor of Divinity degree are the Rev. Virgil D. Keeley of Blytheville, the Rev. John W. Lindsay of Pine Bluff, the Rev. Clint D. Burleson of West Memphis, and the Rev. Edwin B. Dodson of Camden.

Mr. Heiskell holds the A.B. degree from the University of Tennessee. In 1902 he became editor of the Arkansas Gazette and still, in his late 90's, maintains an active role in policies of that publication. In 1958 the paper

received the Pulitzer Prize for distinguished and meritorious service. Mr. Heiskell holds honorary degrees from Little Rock College, the University of Arkansas, Arkansas College, and Colby College. He also has received many citations and other awards.

Mr. Woolly received the A.B. degree from Hendrix in 1936 and the M.S. from the University of Arkansas in 1941. He served in public schools at Charleston and Warren, Ark. and in 1939 became principal of the Arkansas School for the Blind at Little Rock. Since 1947 he has been superintendent of the school. From 1962 to 1964 he was president of the American Association of Instructors of the Blind and has been vice president of the American Foundation for the Blind

since 1966.

The degrees will be conferred upon Mr. Heiskell and Mr. Woolly on March 30 at a special convocation at which the Honorable Wilbur D. Mills will speak.

At the April 15 convocation, honorary degrees will be conferred upon the Rev. Virgil D. Keeley and the Rev. John W. Lindsay. Bishop D. Frederick Wertz, Bishop of West Virginia, will speak.

Mr. Keeley, who is now pastor of the First United Methodist Church at Blytheville, holds the B.A. degree from Henderson State College. He has been chairman of the Commission on World Service and Finance of the Little Rock Conference, and vice chairman of the same commission in the North Arkan-

sas Conference.

Mr. Lindsay, who is now pastor of the First United Methodist Church at Pine Bluff, holds the A.B. degree from Texas Wesleyan College and the B.D. from Perkins School of Theology. Previous pastorates include Malvern, Magnolia and Little Rock. He has been dean of men at Texas Wesleyan and a Hendrix trustee since 1966.

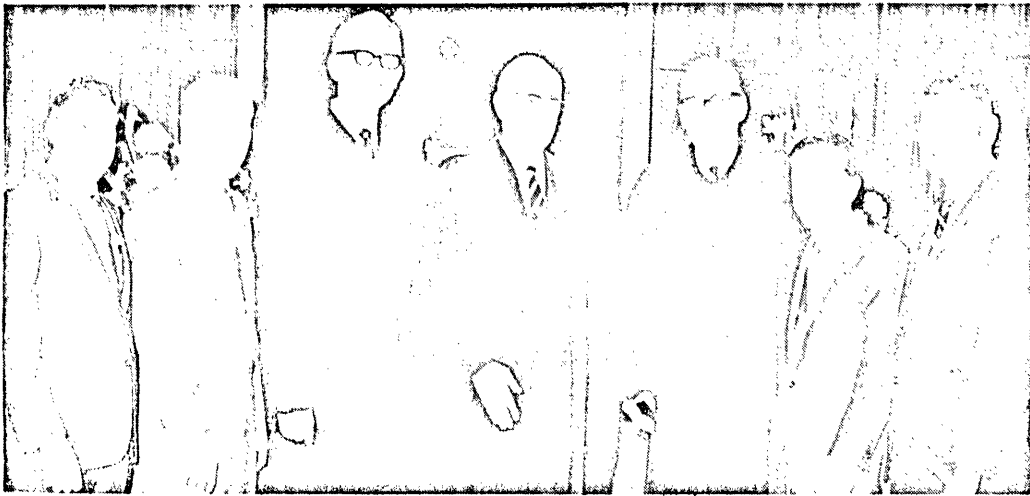
For presentation in the fall of 1970, honorary degrees will be conferred upon two other Arkansas ministers, the Rev. Clint D. Burleson and the Rev. Edwin B. Dodson.

Mr. Burleson, who at present is pastor of the First United Methodist Church at West Memphis, holds the B.A. degree from Hendrix (1952) and the B.D. from Perkins School of Theology. Previous pastorates include Oak Forest in Little Rock, and churches in Pine Bluff and Arkadelphia. He is at present vice chairman of the North Arkansas Conference Board of Missions and has been a trustee of Hendrix since 1967.

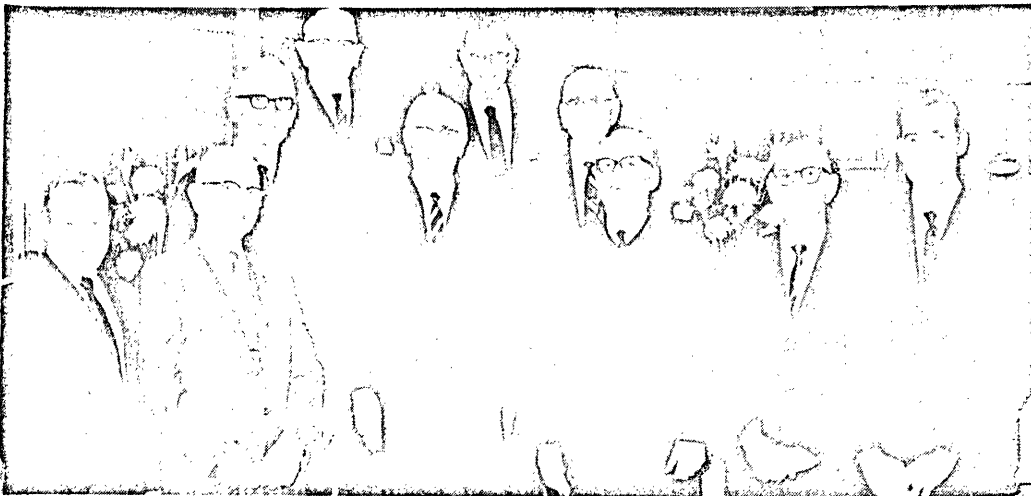
Mr. Dodson, pastor of the First United Methodist Church at Camden, received the A.B. degree from Hendrix in 1944 and also holds the B.D. degree from Perkins School of Theology. Previous pastorates include Benton, Batesville, Siloam Springs, Pocahontas and Berryville. He has been secretary of the Board of Evangelism of the North Arkansas Conference and vice chairman and secretary of the Commission on World Service and Finance in the Little Rock Conference.

BULLETIN

Bishop Paul E. Martin, who became ill while preaching at Trinity United Methodist Church, Ruston, on last Thursday, is reported to be resting nicely and making good progress at Lincoln Memorial Hospital in Ruston. He was moved on Saturday from intensive care to a private room, and doctor's report that no heart damage was indicated.



Participants in the dedication of the Gardner Memorial Church Education Building and Chapel in North Little Rock at the 8:45 a.m. worship service Sunday, March 1. FROM LEFT: Trustees, Orville Wright, Albert Reeves; Dr. J. Ralph Clayton, district superintendent; Bishop Paul V. Galloway; the Rev. Floyd G. Villines, Jr., pastor; and Trustees, Thad Spence, chairman, and Floyd Weeks.



Taking part in the 10:50 service of dedication were (from left, back row) former pastors: the Rev. Garland C. Taylor, the Rev. Irl Bridenthal, and the Rev. E. B. Williams. SECOND ROW: Dr. Clayton, Bishop Galloway, Pastor Villines. FRONT: Trustees, Bruce Ingels, G. R. Cochran, Watt Yancey and Charles Watson.

Bishop Galloway makes awards

WASHINGTON, D.C. (UMI)—Five annual awards of the United Methodist Hall of Fame in Philanthropy and two new awards for outstanding trustee and agency service were made here March 3 by the United Methodist Board of Health and Welfare Ministries.

Making the presentations during the 30th annual convention of the National Association of Health and Welfare Ministries was Bishop Paul V. Galloway, Little Rock, Ark., president of the board.

Inducted into the Hall of Fame were five individuals who have given outstanding contributions of service or funds to health and welfare agencies related to the United Methodist Church, L.E. Fite, San Antonio, Tex.; Arthur H. Lee, Anniston, Ala.; Mr. and Mrs. Nicholas H. Noyes, Indianapolis, Ind.; and W. Roland Walker, Kenbridge, Va.

Judge B. B. Heery, Savannah, Ga., received the board's first annual award honoring a trustee of a United Methodist health and welfare agency. Another new award, to an agency providing outstanding service, went to Methodist Youth Services, Inc., Chicago, Ill.

Dr. Jack A. L. Hahn, Indianapolis, Ind., chief administrative officer of Methodist Hospital of Indiana, Inc., Indianapolis, is the first recipient of the Administrator's Award. Dr. Hahn, president-elect of the American Hospital Association, was president of the American Protestant Hospital Association in 1966-67 and currently is treasurer of the United Methodist General Board of Health and Welfare Ministries, and chairman of its Certification Council.

Methodist Hospital administrator dies

James M. Crews, administrator of the Methodist Hospital at Memphis since 1945, died Sunday, March 15 in Memphis. The funeral service was held March 16.

A native of Mullins, Tenn., he was educated at the University of Tennessee. He served in engineering positions with the Memphis Health Department, General Motors, and Memphis Power and Light Co. before becoming chief engineer at Methodist Hospital in 1935.

He became assistant superintendent of the hospital in 1940 and assumed the position of administrator in 1945.

He has served as president of the Methodist Association of hospitals and homes, the Tennessee Hospital Association, and the Southeastern Hospital Conference. He had contributed to a number of periodicals in the field of hospital administration.

He is survived by his wife and two sons.

†

Everything science has taught me—and continues to teach me—strengthens my belief in the continuity of our spiritual existence after death. — Werner von Braun

PAGE TWO

Traskwood Circuit pastor dies

The funeral service was held Wednesday morning, March 18, for the Rev. J. J. McKnight, pastor of the Traskwood Charge in the Little Rock District, who died in a Little Rock hospital Monday, March 16, after a long illness.

A native of Success, Ark., Mr. McKnight had been a pastor in the Little Rock Annual Conference for 12 years. In addition to Traskwood, he had served formerly as pastor at Huttig and St. Andrew Methodist Church, Arkadelphia.

He is survived by his wife.

†

DRE's ANNUAL WORKSHOP

The annual Workshop for Arkansas' United Methodist Directors of Religious Education will be held at Mather Lodge, Petit Jean Mountain, March 31-April 2. Resource person will be the Rev. Melvin West. The topic will be: Creative Ministry.

Please register for attendance with Hazel Maxwell, Lakeside Methodist Church, 15th and Olive, Pine Bluff, Ark. 71601.



Participants in the Ceremony of Groundbreaking for the new addition to First United Methodist Church, Little Rock, included (l. to r.): Dr. Robert E. L. Bearden, pastor; Bishop Paul V. Galloway; Richard Butler, Keith Riggs, and William J. Smith. The ceremony took place on Thursday afternoon, March 12.

MARCH 19, 1970

Guest editorial

Let's bury the hatchet with the NCC

At the request of several readers we are reprinting the following article by a Florida layman who has been a strong advocate of objective criticism of the National Council of Churches. It appeared in a recent issue of the periodical TEMPO. AAK

by Judge William H. Maness

IF there is any point in a layman serving as a delegate-member of the General Board and the General Assembly of the National Council of the Churches of Christ in the U.S.A. (NCC) it has to be, primarily, to let other churchmen, not so privileged, know what it is all about. At least, this is how I've tried to operate for the last six years.

What's typical of the kind of "meddling," by word and deed, the NCC has been engaged in during my two three-year terms as an official representative of the United Methodist Church?

We try to disturb the members of the churches by reminding them of what they don't want to hear, or would like to forget . . . like that *war* we are all responsible for because we don't insist that Congress or the President stop it . . . like the *hunger* that goes on, with or without our fasts, as we keep kidding ourselves into believing it isn't so, so we can sleep at night . . . like the *poverty* that imprisons people in situations more intolerable than maximum-security prisons . . . like the *racism* more and more leaders acknowledge is crippling our society while less and less is actually done to sensitize the still-unaware white majority, even in the churches . . . like the *disenchanted* and alienated white youth, young people for whom we had such "high hopes," who tell us they cannot accept our middle-class values . . . and, last but not least, like the demand for millions in reparations to support the development of black power bases capable of taking a role in community development that white-controlled institutions have refused to share equitably.

Now, I've said all that simply to say to my friends (and other interested persons), on or off the Council, that this is my "final report." I'm leaving the NCC, voluntarily, so they can put a new "burr" under the NCC "saddle." I am no longer "sticky." The "sticky" causes I supported and the "sticky" opinions I held in December of 1963 are no longer a part of me. I've been educated, in the best sense of the word, and "converted."

I found out what I wanted to know and I can now testify from first-hand knowledge that *they* aren't Communists . . . that *they* aren't atheists . . . that *they* aren't trying to wreck the churches . . . that *they* aren't uninformed, theologically or technologically, in the areas about which they do speak to the churches.

They are deeply dedicated Christians. They are loyal Americans, but not the "love it or leave it" variety. They are trying to know the will of God and they do seek His guidance. They made mistakes in the same way any earnest Christian errs . . . on the side of trying to do what needs to be done. And, they keep trying, maybe too hard, to make this nation and this world responsive to

the reconciling love of Christ for whom, we believe, He died.

WITH that final endorsement, now let me tell you that I am not leaving the NCC as well off as I found it. It may be closer to the end of its usefulness than we know because, as an instrument of its member communions, it suffers the same financial crises that its members suffer—even more so. In my opinion, the demise of the NCC would be tragic beyond words, even with its present imperfections; and, if this should happen, I believe that those who wished it ill will be the first to cry out for its reestablishment.

If the NCC should crumble, contrary to the opinion of some critics, it will not be because of the insistence upon more sharing of leadership with blacks, but because of the failure of local congregations to understand the character, the nature and the mission of the Church of Jesus Christ . . . and their refusal to let their dollars go to an organization they so misunderstand.

What is needed today, from the churches, is not so much a leveling of rough differences in faith and order, or the sweeping under the rug of theological differences. The crying need of our day is for the cooperation of Christians who agree that certain social problems must be solved, that national priorities must be reordered, that the influence of members of the churches must be mobilized for informed action, and, that the education of Christians take precedence over mere Christian Education in the traditional sense.

It has always seemed to me that the NCC hasn't really been given a chance, especially by the communions that created it. It has seemed more prudent to soft-pedal this highly visible and controversial agency's role in the life of the church, until a later time—a more appropriate time.

But that time has not yet come and will not come. As its immediate past president, Dr. Arthur S. Flemming, has said: "The National Council will always be in trouble of one kind or another" and I think we can expect this for the reason given by its first lay president, Mr. J. Irwin Miller, who said:

"If the doings of the Council were irrelevant or ineffective we would not be criticized . . . we would be ignored! I know of no more apt Christian tool for the times than this Council, and I can only say, value it, sharpen it, use it!"

My parting hope is that as others take their places on this important body and seek to carry on its purpose, that we in the local churches will "bury the hatchet" and support the NCC before we can do no more than wish we had. ■

—Judge Maness now practices law in Jacksonville, Florida. His unstinting service to the NCC in his six years as a policy-maker included 132 speaking appearances in 12 states.

The Editor's Corner



FOOTNOTE ON "WHO IS A JEW?"

The Knesset (Parliament) of Israel last week passed legislation which had been expected as a result of a January Supreme Court decision regarding "Who is a Jew?" Surprisingly, the legislation in its final version struck out the highly controversial reference to the "Halacha," the Orthodox guidelines for conversion.

That deletion means that the law, defining a Jew as the offspring of a Jewish mother or a convert to the faith, now recognizes the conversion procedures of rabbis in the Reform and Conservative movements.

In an emotion-packed moment on the day before the final vote, a rabbi who is a member of the ultra-Orthodox political party in the Knesset, had spit on a prayerbook of the Reform group and thrown it out into the assembly. We have a feeling this action may have swayed some borderline votes against the Orthodox position.

Two factors make this action of worldwide religious importance. First, Israel is working for the release of thousands of Soviet Jews, many of mixed families, who want to come to Israel.

The second factor concerns the rising tide of feeling against the viselike grip which the Orthodox minority has on Israel. While the majority of the citizens of that country do not go along with Orthodox beliefs and practices, they have "bought the line" that the survival of Israel as a nation is dependent on the emotional appeal of orthodoxy.

Current law allows Jews from all over the world to come to Israel with full citizenship for themselves and members of their families—even where there are mixed marriages or where conversions have taken place through Reform or Conservative rabbis. However, once in the country only Orthodox rabbis are permitted to perform marriages and grant divorces, and only conversion procedures which they supervise are recognized within the nation.

The deletion of the reference to "Halacha" in the legislation passed last week was a major victory for those who would decrease the Orthodox power in Israel.

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Editor and Business Manager: ALFRED A. KNOX
Managing Editor: DORIS WOOLARD
Woman's Editor: IMOGENE KNOX
Poetry Editor: BARBARA L. MULKEY
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by doris woolard

Israeli authorities have announced plans to establish a national reservation near Modin, the ancestral home of the Macabees, where "all the fauna and flora mentioned in the Bible" will be preserved. It will be named "Neot Kedumin" (Ancient Oasis). Arthur Goldberg, former U. S. Ambassador to the U. N., and Prof. William F. Albright, archaeologist, will serve as joint chairmen of the national park's board of directors.

The Orthodox Churches of Greece and Bulgaria are siding with Ecumenical Patriarch Athenagoras of Constantinople in opposing a unilateral move setting up an independent "Orthodox Church in America," according to North and South American representatives following consultations in Europe.

A select committee of educators has presented a recommendation to Gov. Francis W. Sargent of Massachusetts that state aid, amounting to some \$20 million or more annually, go "to all private institutions of higher education except those avowedly engaged in education primarily for religious training."

A demand that the official leadership of the Evangelical Church in Germany (EKID) abandon "falsely understood tolerance" and take action against "heretics" was issued in Essen, Germany by the "No Other Gospel" Movement. The declaration by the organization of conservative clergy and laymen is one of the latest developments in a battle between opposing theological views in German Lutheranism. Spokesmen for the movement said: "We note with consternation the results of dangerous theology which tries to pass mere hypothesis as scientifically-founded, historical facts and which has already turned biblical traditions into a heap of debris, resulting, in conjunction with the 'demythologization' of the New Testament, in a theology 'after God's death' and a 'theology of revolution.' The movement further called for a 'consolidation of all Christians and asks them to trust in Christ's Gospel and prayer to God that He help them to differentiate between the true and the false.'

Two Southern Baptist seminary professors in Fort Worth, Texas, William H. Pinson and Clyde Fant, have warned of "a gathering storm in the churches" of their Convention because of the gap between the Convention's professional leadership and the people in the pew and between youth and their elders. While those in executive positions generally are highly educated and cosmopolitan the reverse is true of the majority of Southern Baptist members, Mr. Pinson said. Mr. Fant questioned whether Baptists in the next decade would develop a climate of freedom and openness permitting dialogue and discussion necessary to share differing opinions.

President Nixon, after extending an "unprecedented" special invitation, met at the White House with Roman Catholic educators to discuss school problems and issued a strong commitment to do whatever he can to keep parochial schools in operation. Expressing a belief in the "great value" of a dual educational system — public and private—the President was quoted as saying it would be "a tragedy if either one should collapse."

Each Sunday morning 177 West Point Military Academy cadets put aside the "rugged business" of learning to become army officers and become Sunday School teachers instead. Between 600 and 700 children are enrolled in Sunday School—part of the Christian Education program for civilian and military personnel at the Point. The non-denominational Sunday School includes nursery to senior levels. Famous West Point grads who have taken an active part in the program include General Matthew Ridgeway and General William C. Westmoreland. Dwight D. Eisenhower taught Sunday school classes as a cadet.

Busing of Indian students from reservation schools to predominantly white schools miles away will be opposed by the Minnesota State Indian Affairs Commission, its executive director revealed. Artley Skenandore told delegates to the annual assembly of the Minn. Council of Churches that such busing is "tearing the Indian community apart." Minnesota Indians also will seek more positions in the state's civil service and on the membership of the state human rights commission, he said.

Rumors are mounting that Pope Paul may resign when he reaches age 75 in 1972, according to the influential London Sunday Times. "If he does retire, Pope Paul will be the first Pope to resign since Celestine V in 1294, according to Muriel Bowen, staff writer on Roman Catholic affairs.

The Youth Sections of the Dutch Reformed Church and the Netherlands Reformed Churches have asked leaders of their respective denominations to "take steps" toward unity. In a joint report entitled "Let Us Walk Together," the young people presented a detailed plan to bring about the creation of "one single united Protestant Church in the Netherlands," by 1980.

Dr. Gerald Moede, an American UM theologian and member of the World Council of Churches Secretariat of the Faith and Order Commission, predicted that the merger in India would be "a crucial criterion" for many union plans being considered throughout the world. An estimated 39 church union negotiations are currently underway. The seven Churches in India, which have been negotiating since 1929, recently agreed to terms of union. The new Church of North India will be officially dedicated on Nov. 29, 1970 in a "festive service of unification and thanksgiving," Dr. Moede said. Churches in the union include Methodist bodies, Church of the Brethren, Anglican, Congregational, Presbyterian, Disciples of Christ and Baptist Churches in North India. Dr. Moede noted that it will be necessary to bring together two conceptions and modes of employing bishops—Anglican and Methodist, and that the presence of Baptists made it necessary to make "exhaustive consideration" of the nature of Christian baptism, adult and infant.

Dr. Clemens M. Grankou, clergyman-educator Northfield, Minn. who has headed three Lutheran colleges, reflected optimism on his 75th birthday for both the church and the current generation of college students. Dr. Grankou described today's college youth as "tremendously concerned and far more activist than in my student days." They are concerned, he said, with building the kind of society in which every person has the possibility of reaching his potential. He believes the church is "beginning to reach out" and to recognize the Christian truth that "he who loses his life shall gain it."

An assembly of Southern Baptist teenagers in Arkadelphia, Arkansas have expressed disapproval of a popular recording, "The Trouble-maker," as a "false and misleading caricature of Jesus Christ." A protest resolution, signed by 140 Arkansas teenagers at a weekend retreat, stated "We resent the implication that the Son of God was similar in either method or motivation to the questionable activities of those who know how to create chaos and have no redemptive alternative to suggest."

A bill somewhat jocularly described as the "deathbed marriage measure" would remove a privilege that for hundreds of years has been reserved for members of the Church of England. This has meant that an Anglican who wished a marriage ceremony performed in his home had that privilege guaranteed under British law. Free Churchmen, Catholics, Orthodox and others could not. Advocates of the bill before Parliament say passage would end a discrimination against non-Anglicans that has existed 437 years.

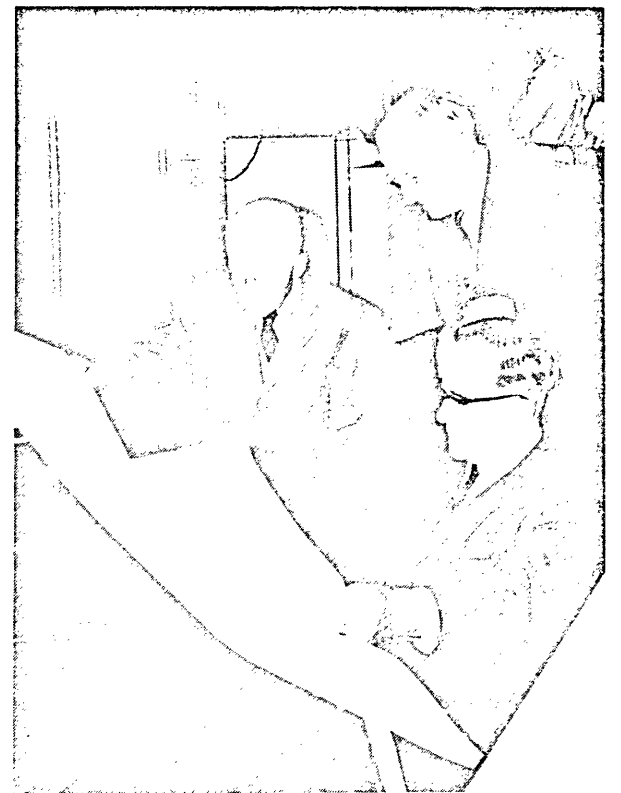
Major splits between conservatives and liberals in his own or other denominations are not likely, Dr. R. Matthew Lynn, moderator of the General Assembly of the Presbyterian Church, U.S. (Southern) said in Miami. He predicted mergers rather than splits within Protestantism during the 1970s. He said "Our doctrine is that all believers are members of the body of Christ."

Construction of additions to parochial schools to accommodate transfer students from public schools in Mississippi has been banned by the Roman Catholic Diocese of Natchez-Jackson. Several Southern dioceses have barred transfer from public schools where it is suspected that applications are in opposition to the integration of public schools.

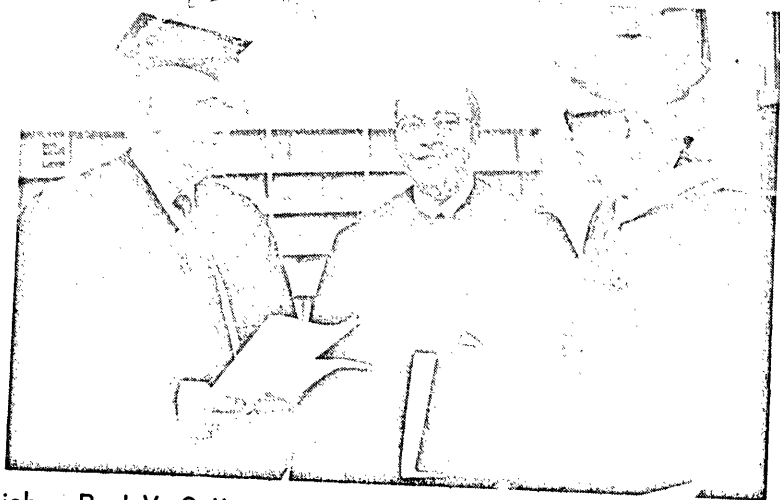
The United Bible Societies in Australia are printing Bibles "with psychedelic covers" in order to attract young people. The first edition of these Bibles will soon be on sale throughout the country. A spokesman for the Bible Societies said that Bibles "in red, yellow and blue," sold well in the U.S. and elsewhere.

A final plan for the establishment of a national organization to represent the some 165,000 Roman Catholic nuns in the United States was approved in St. Louis for submission to the third national meeting for women religious to be held in Cleveland April 17-19. The proposed organization would be known as the National Assn. for Women Religious.

(RNS Photo)



LONDON — The directors of the New English Bible examine a printed sheet of the Old Testament as it comes off the press. From left are Dr. C. H. Dodd and Sir Godfrey Driver, joint directors of the translation, and Professor William D. McHardy, deputy director. Oxford University Press and Cambridge University Press began the joint distribution of the complete New English Bible on March 15.



Bishop Paul V. Galloway, Dr. Walter R. Hazzard and Bishop Fred Pierce Corson visit just before the start of the Inaugural Ceremony at Philander Smith College on March 11.

from page one

Philander Smith

ander Smith still welcomes the average student and approaches his program from the standpoint of what he can become. He reaffirmed the purpose of the college to help discover and develop each student to the extent of his talents.

In his address, Bishop Corson praised the entire field of predominantly-Negro institutions of higher education, pointing out that 80% of all A. B. degrees received by black students have been received from these institutions and that 50% of all black students today are in these schools. He said, "It is revealing and amazing how these schools have done so much with so little."

Quoting a statement from Dr. Russell Conwell, the retired United Methodist bishop from Philadelphia affirmed "the source of all poverty is the poverty of the mind."

He called on the new administration not to compromise with academic standards and not to be overly influenced by "fads" of the day, saying, "the institution which marries today's fads becomes tomorrow's widow."

Bishop Corson pointed out that the current trend toward self-criticism can make us think there is no help in the field of higher education. He asserted it is still possible to do what Mr. Chips, fictional British teacher, affirmed as the accomplishment of education, "At least we did this one thing—we taught them how to behave with each other."

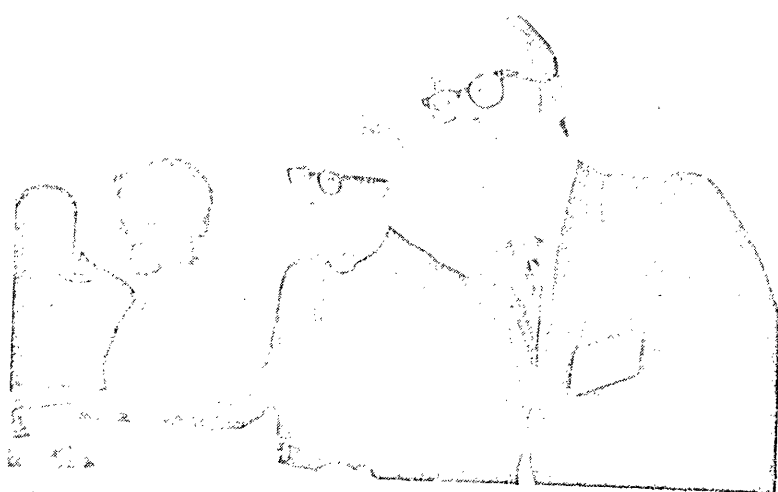
The Philadelphia bishop, himself a former college president, predicted that in the next decade education enrollment in colleges would double "at twice the cost." He said, "However, if independent colleges continue to show leadership, society and the government will not let them die."

Bishop Paul V. Galloway of the Arkansas Area of the United Methodist Church participated in the inaugural ceremony, giving the opening prayer and introducing Bishop Corson.

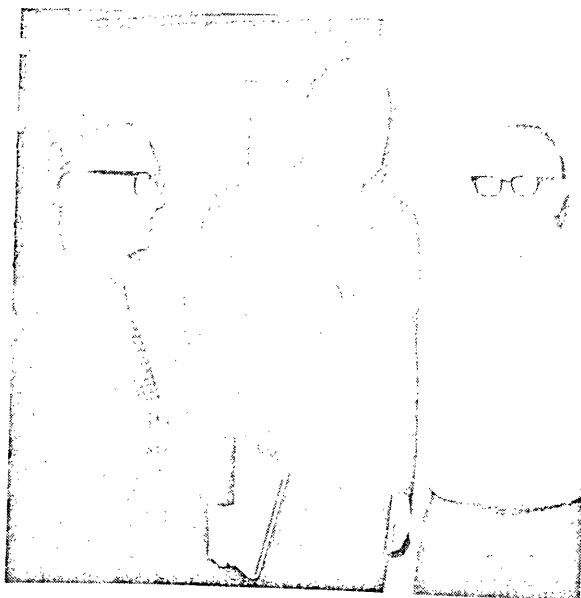
Prior to the inaugural ceremony invited guests and delegates to the inauguration were guests at a luncheon in the college dining room. Ozell Sutton, president of the Little Rock chapter of the Philander Smith College Alumni Association, presided. Church, civic and political leaders who brought

greetings at the luncheon included: O. H. "Bud" Storey for Gov. Winthrop Rockefeller; Werner C. Knoop for the Little Rock Chamber of Commerce; Dave Grundfest, Little Rock merchant for the Friends of Philander Smith College; Dr. Finis Crutchfield, Boston Avenue Methodist Church, Tulsa, for the South Central Jurisdiction; Dr. Stone, dean of Lane College, Jackson, Tenn.; Mrs. Thelma O. Betton, national president of the Philander Smith Alumni Association; and Dr. William E. Clark, representing the Division of Higher Education, Board of Education, the United Methodist Church.

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At the head table at the Inaugural Luncheon at Philander Smith, from right: Dr. Joseph E. Taylor, Bishop Fred P. Corson, Mrs. Walter R. Hazzard and Ozell Sutton, who served as master of ceremonies at the luncheon.



The Rev. Bob Edwards, pastor of the Jacksonville Church and the Rev. Earl Carter, associate director of the North Arkansas Inter-board Council, at a regional confirmation laboratory school held at Groton, South Dakota recently. Pictured with them is the Rev. Earl Lewis of the Program Council for the Dakotas Area.

from page two

Awards

Miss Lynne Westergreen, a student of nursing at Methodist Hospital, Mitchell, S. D., was awarded the "Health Careers Award" designed to call attention to the need for highly-trained young persons in the health and welfare field. This new award replaces the former Miss Methodist Student Nurse recognition.

U.S. Sen. Charles Percy of Illinois told participants at the National Asso-

ciation of Health and Welfare Ministries convention that the nation must make good health care for its people a high priority, must improve on Medicare and Medicaid, must combat the shortage of doctors and must "deliver health resources to the points where they are most needed."

The association also installed new officers for the year, headed by Willard Farrow, administrator of the Methodist Home, Charlotte, N.C., as president. Chosen as president-elect was Robert Whitfield, executive vice president of Methodist Youthville, Newton, Kans.



A part of the academic procession at the Philander Smith Inaugural Ceremony.

ST. PAUL CHURCH PLANS TENEBRAE SERVICE ON MAUNDY THURSDAY

The St. Paul United Methodist Church in Little Rock will observe a service of Tenebrae on Maundy Thursday at 7:30 p.m. Tenebrae literally means darkness and refers to a very ancient ceremony of extinguishing candles one by one as the church service proceeds.

The service at St. Paul will utilize a scripture and 13 candles representing Christ and his twelve disciples. The observance is a means of making the worshippers dramatically aware of the incidents immediately preceding the death of Christ, and to experience the emotional impact of His death.

The Rev. J. Robert Scott is pastor and the Rev. L. Gary Goldman associate minister of St. Paul Church.

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GODDARD CHURCH IN FORT SMITH TO HOST GOOD FRIDAY SERVICE

A three-hour Good Friday Service will be held at Goddard United Methodist Church in Fort Smith, March 27, from 12:00 noon to 3:00 p.m. The meaning and contemporary application of the Seven Last Words of Jesus spoken from the Cross will be presented by various ministers.

A schedule of the presentations follows: 12:00—"Father Forgive Them, They Know Not What They Do," Victor Green; 12:26 p.m.—"Today Shalt Thou Be With Me In Paradise," G. A. McKelvey; 12:52 p.m.—"Woman Behold Thy Son," John Bayliss; 1:18 p.m.—"My God! My God! Why Hast Thou Forsaken Me," Tom Weir; 1:44 p.m.—"I Thirst," R. C. Preston; 2:10 p.m.—"It Is Finished," Charles W. Richards, host pastor; 2:36 p.m.—"Father, Into Thy Hands I Commend My Spirit," Archie N. Boyd.

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NEWS and NOTES

MRS. THELMA LYNCH will coordinate Scouting activities in First U.M. Church at Conway. The church is the meeting place for six Girl Scout troops, for Boy Scout Troop 7, and for a Webelos group. The Rev. Ben Jordan is pastor and is the Webelos leader.

DR. T. CECIL MYERS, pastor of Grace United Methodist Church in Atlanta, Georgia, is the guest preacher this week, March 16-19, in First United Methodist Church of Newport, of which the Rev. William Stewart is pastor.

THE FELLOWSHIP OF CHRISTIAN Athletes chapters of Russellville High School and Arkansas Tech sponsored the appearance of Ray Hildebrand, "minstrel with a mission," March 11. A former Howard Payne University basketball star and currently an executive director with the FCA, he presented three concerts in Russellville.

VANTREASE UNITED METHODIST Church of El Dorado held special Lenten services on Sunday evenings from February 22 through March 15. The Rev. I. L. Claud, retired minister living in El Dorado, has led the studies which were taken from the Gospel of John. All ages participated in the Sunday evening programs, held from 6:00-7:45 p.m. with a break for refreshments and fellowship. The Rev. Noel Cross is the Vantrease minister.

DES ARC UMYF members are meeting on Sundays at 4:30 p.m. during March due to the study on China in progress. At a chile supper given for them March 1, 36 were present. They are planning to sponsor an outdoor Easter sunrise service. Their sponsors are Mr. and Mrs. R. L. Morton, Mr. and Mrs. "Doc" Holloway, Mr. and Mrs. Bill Hayley, Mr. and Mrs. Gwen Smith. The Rev. Bennie G. Ruth is their pastor.

THE SPIRITUAL ENRICHMENT program in Batesville's First U. M. Church began with the Lay Witness March 6. Al Ellinburg of Tulsa, Oklahoma was coordinator and was assisted by visitors from out-of-state and from Arkansas. The weekend activities launched the four-day revival which began Sunday evening with the Rev. Ben Jordan, Conway minister, as evangelist. The Rev. Gail Anderson of Parkin led the singing. The Rev. Arvill Brannon is the pastor.

THE ANNUAL ST. PATRICK'S Banquet for the youth of Gurdon United Methodist Church was held Saturday, March 14. The Rev. John Walker, pastor of St. Paul United Methodist Church in Malvern was the guest speaker. The Rev. Cagle E. Fair is minister at Gurdon.

MISS LILY PETER IS GUEST AT EL DORADO MORAVIAN PROGRAM

A musical vesper service in El Dorado featuring music by Early American Moravian Composers had as special guest Miss Lily Peter of Marvell, who brought the Philadelphia Symphony to Arkansas last spring. It was held March 8 in First United Methodist Church where Mr. and Mrs. Gordon Betenbaugh are ministers of music.

Miss Peter is a descendant of the great Moravian composer, Johann Freidrich Peter. She spoke to the congregation briefly about her great-great uncle in a talk entitled "April Blossoms on a February Bough."

Guest tenor soloist was Jimmy Mason, choir director of First Presbyterian Church. He sang several Moravian arias and solo sections in the anthems which the Sanctuary and Motet Choirs combined to sing. Choir soloists were Mary Ellen Murray and Alva Waddell.

Dr. Alvin Murray was host pastor.

TOM B. PRYOR, Fort Smith attorney, led the discussion of "From War Toward World Order" in Goddard Memorial Church of Fort Smith, February 15, as a part of the church's study of "Reconciliation." Dr. Charles Richards was host pastor.

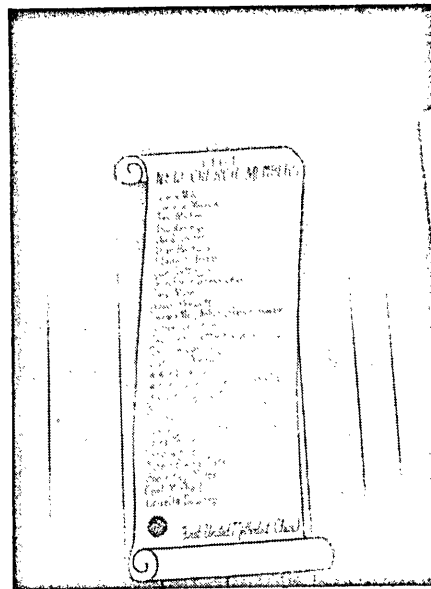
P. K. KORNER

BECKY AND JOHN L. JOHNSON are parents of their second child and first daughter, Angela Clare, born March 5. Grandparents are the Rev. and Mrs. Robert Johnson of Benton, and Mr. and Mrs. Howard Johnson of Clinton.

PAUL HOLLENBECK, son of the Rev. and Mrs. Edward B. Hollenbeck has been elected President of the Student Body of the Henderson Junior High School in Little Rock. Mr. Hollenbeck is pastor of the Asbury UM Church in Little Rock.



One of the latest CONTACT telephone counseling centers accredited by the Council on Telephone Ministries was opened in January at Newport News, Va. Standing beside a mammoth telephone, symbolizing the ecumenical program, are Newport News mayor Donald Hyatt; the Rev. Walter Kennedy, Presbyterian pastor; and Dr. Clinton Stallard, physician and local CONTACT director. Official name of the Newport News center is CONTACT Peninsula.



New members of Forrest City United Methodist Church were honored at a church-wide Family Supper on Sunday March 1. The Scroll with 49 names shown above greeted new members. Mrs. Larry Pankey, Family Life coordinator, was in charge of arrangements. Junior and Senior Hi UMYFers presented a skit. The Rev. Byron McSpadden is pastor.

FORT SMITH PROJECTS TO RECEIVE FIRST CHURCH OFFERING

Two Fort Smith ministries have been chosen to be recipients of a special Easter offering from members of First United Methodist Church, Fort Smith. They are the Fort Smith Inter-Faith Community Center and The Girl's Shelter.

Both are ministries primarily to children and youth. The Center provides training for pre-school children, a study help program for those of school age, needed medical attention, a Boy Scout troop, and other services aimed at freeing these children from the caste and cycle of poverty and

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.

March 22—Sunday	Mark 11:1-11
March 23	Mark 14:1-9
March 24	Matt. 26:14-25
March 25	Matt. 26:26-36
March 26	Matt. 27:11-31
March 27	Mark 15:25-41
March 28	Heb. 9:11-28
March 29—Sunday	Math. 28:1-10

FAYETTEVILLE LAYWOMAN WRITES UPPER ROOM MEDITATION

Mrs. Janette Harrington Price of Fayetteville, Arkansas is the author of a meditation selected for publication in The Upper Room daily devotional guide.

Mrs. Price has selected the thought "Who Fights for Us?" for her meditation. She relates an experience in her life when during a serious and lengthy illness, she read the words "The Lord will fight for you, and you have only to be still." She tells us that we all must realize that if we give God a chance he will fight for us.

Mrs. Price has always been a close student of the Bible, and for many years she taught in Little Rock, in the high schools. Since 1946 she has resided in Fayetteville, where she has taught Sunday school in Central United Methodist Church.

Around the world on Friday, March 20 thousands will receive a spiritual uplift from the meditation by Mrs. Price.

hopelessness with which they have been born.

The Shelter will provide a temporary home for homeless girls, or those for whom conditions in their homes have become unbearable or unsafe, until a more permanent arrangement is made for them by the court and welfare agencies. They are not criminals, but their only alternatives without the Shelter are hell at home, the street, or jail.

The two ministries are part of our response to the words of Jesus.

"Inasmuch as you did it unto one of the least of these, my brethren, you did it unto me."

Both represent the united ministry of the churches of Fort Smith—Catholic, Protestant, and Evangelical.

Ministers of First United Methodist are Dr. John M. Bayliss, the Rev. John M. Braden and the Rev. David Moose.

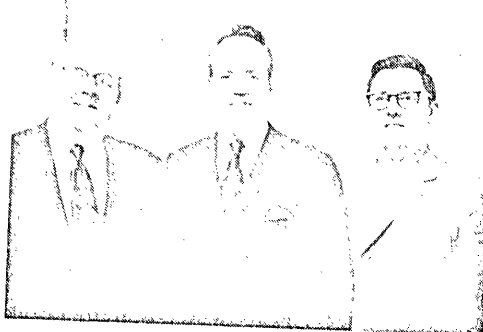
LEON HOLSTED, prominent layman and business man of North Little Rock, is to be guest speaker tonight when United Methodist Men of Gardner Church, North Little Rock, have their monthly dinner meeting. The Rev. Floyd Villines, Jr. is the Gardner pastor.

Life with Christ is an endless hope, without Him a hopeless end.—Anonymous

MARCH 19, 1970

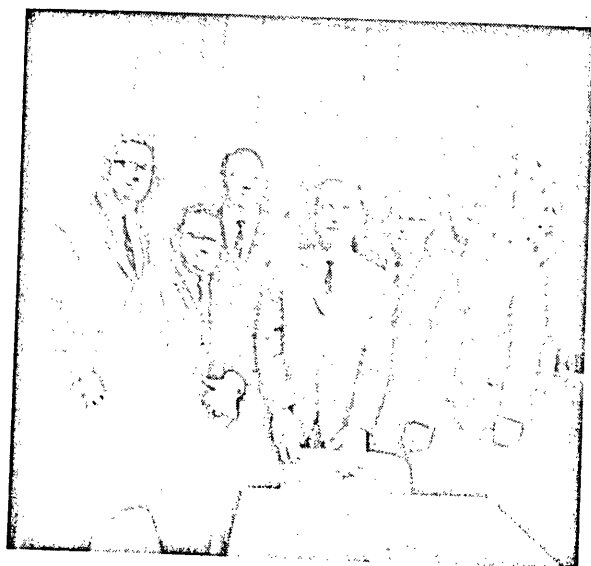


Fayetteville District happenings



The Fayetteville District Youth Rally, held Sunday afternoon, March 1, at Central U. M. Church of Rogers, attracted over 200 young people from over the district. Some are shown ABOVE LEFT & RIGHT. ABOVE CENTER, from left: the Rev. Charles P. McDonald, host pastor; Dr. Myers B. Curtis, district superintendent; The Rev. Wayne Clark of St. Paul's U.M. Church in Harrison, who is district youth director. On the theme "Youth and Service," special emphasis was given to the Youth Service Fund. The Rally closed with a celebration of the Holy Communion, with music based on "Rejoice."

Also in Fayetteville District: During the Week of Preaching Missions, Feb. 22-26, AT LEFT is a group of the visiting ministers. AT RIGHT, some are shown at a luncheon following the district preachers' meeting and the noon service at which Dr. James Argue of Pulaski Heights Church, Little Rock, spoke.



PRAYER & SELF-DENIAL FOR WOMEN APRIL 2

NEW YORK (UMI)—United Methodist women in their two organizations, the Women's Society of Christian Service and the Wesleyan Service Guild, are preparing for what they consider one of their most important annual observances—but it is at a new time this year.

The observance is the annual "Call to Prayer and Self-Denial." It has traditionally been in October but this year the suggested date has been moved to April 2, or some other time in the spring that a local Women's Society of Christian Service or Wesleyan Service Guild may choose.

The Call to Prayer and Self-Denial focuses on deepened spiritual life, guided mission study, a "quiet day" program with a silent meal and "A Time for Celebration: A Service of Dedication, and a special offering for world and national projects.

Expected to join in the Call to Prayer and Self-Denial, at the new time, are some 1,800,000 women in 38,000 local Women's Societies and Guilds throughout the country. The observance is sponsored by the Women's Division of the United Methodist Board of Missions, which is the national policy-making body for Societies and Guilds.

Women's Division planners said the change of date from October to spring was made because most Societies and Guilds are now holding their annual financial pledge services in October and November (the beginning of the United Methodist Church's fiscal year having been changed from June 1 to January 1) and because another special time of spiritual emphasis with an offering, the annual "Thank Offering," is now held in the fall. Also, planners

PARAGOULD DISTRICT WSCS & WSG MAKE PLANS

Paragould District officers of the Women's Society of Christian Service and Wesleyan Service Guild met jointly in the United Methodist Church, Walnut Ridge, February 22.

The following plans were made for their Spring Meetings:

The Guild will meet April 5 in Walnut Ridge. Past Conference President, Miss Mildred Osment will speak on "Reconciliation."

The WSCS will have the Spring Meeting in Pocahontas, May 20. Registration will begin at 9:30 a.m. and a nursery will be available. The main speaker will be Mrs. George Peck of Cherokee Village, who will review "God's Psychiatry" by Charles Allen. Reports will be made by those who have attended the Assembly at Houston, Texas.

Plans have been made for several district officers to attend the Assembly.

Officers reporting included, WSCS: Mrs. Tyler Williams, district president, Mrs. Rudi Stark, Mrs. Earl Gramling, Mrs. Harry Hurt, Mrs. Claude Shaver and Mrs. Everett Bates; WSG: Mrs. Dalton Henderson, district chairman, Mrs. Clarence Owen, Mrs. Ray Cline, Mrs. Richard Choate, Mrs. C. R. Schultz and Miss Kathleen Sharp.

Mrs. C. C. Lacy, president of the Walnut Ridge WSCS, was hostess. Mrs. J. W. Recker, former district president.

said, the Women's Division considers the theme of "self-denial" appropriate for Lent and the idea of joyous giving appropriate for Easter and immediately following.

REPORT FROM MARGARET MARSHALL CIRCLE

The Margaret Marshall Circle, with members from Traskwood, Ebenezer, and New Hope Churches, held its February meeting at Ebenezer United Methodist Church in Tull with nineteen members and two guests present. Mrs. A. E. Jacobs gave the devotional.

Mrs. Fady Kelley of Benton gave an interesting talk on Dr. John W. Klein, missionary from Benton, and his work during his 50 years in China. Mrs. George Meyer of Benton gave an interesting introduction to the new study books on China.

During the business meeting reports from the WSCS groups of the three churches were heard. The May meeting will be at Traskwood United Methodist Church. A fellowship luncheon followed the program.

PENSIONS ENDOWMENT SOLICITATION AT TUCKERMAN AND HOPE

More than 50 workers and their families participated in the Pensions Endowment Campaign solicitation for Tuckerman and Hope on Sunday March 8. Approximately 40 solicitors made more than 80 visits with the following results:

Tuckerman Church having accepted a Fair Share Goal of \$4800 received pledges in the amount of \$4437, with 20 visits remaining to be made. The Fair Share Goal accepted by the Hope Church was \$327 with \$317 in pledges made and several calls still to be made.

Following their afternoon of work the campaigners returned to the church for dinner with their families. The Rev. James T. Randle, Jr. is pastor; Mr. Ezra Coe is local campaign chairman.

CALENDAR

March 20-21—Southwest Conference WSCS Workshop, Mallalieu Church, Ft. Smith

April 8-9—Church Women United of Arkansas, annual meeting, Aldersgate Methodist Camp, Little Rock

April 10-11—North Arkansas Conference Women's Society of Christian Service, First U. M. Church, Ft. Smith

April 11-12—North Arkansas Conference Wesleyan Service Guild, First U. M. Church, Ft. Smith

April 11-12—Little Rock Conference Wesleyan Service Guild, Retreat, Aldersgate Camp, Little Rock

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LITTLE ROCK CONFERENCE DISTRICT WSCS MEETINGS

Hope District — April 13 at College Hill Church, Texarkana

Monticello District — April 15 at Warren

Camden District — April 16 at Asbury Church, Magnolia

Little Rock District — April 17 at Geyer Springs Church, Little Rock

Arkadelphia District — April 21 at St. Andrew's, Arkadelphia

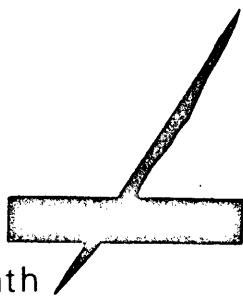
Pine Bluff District — April 23 at Gillett

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MRS. RUTH CRAWFORD, president of the Ashdown Women's Society of Christian Service, entertained the officers of the WSCS with a business and social meeting, February 26, at which time she announced her resignation due to having obtained employment. Other officers present were Mrs. Sid Phillips, vice-president, Mrs. M. T. Garner, Mrs. J. W. Coulter, Mrs. Earl Fomby, Mrs. Henry Ford and Mrs. Sam Cobb.

The Sunday School Lesson

By: Alfred A. Knox



LESSON FOR MARCH 29: Victory Over Sin and Death

BACKGROUND SCRIPTURE: Job 14; Matthew 28; and I Corinthians 15

MEMORY SELECTION: Christ has been raised from the dead, the first fruits of those who have fallen asleep. (I Corinthians 15:20)

AIM OF THE LESSON: To help persons see how their faith in the living Christ brings victory over the destructive power of sin and the final defeat of death.

* * *

Again in the lesson on Easter we are reminded that the great spiritual "continental divide" of the history of the Christian religion is the resurrection. The modern calendar may be counted, more or less, from the date of Jesus' death, but we must remember that we would not even know the time of Jesus' birthday if he had not risen.

Dr. J. A. T. Robinson, writing in *The Interpreter's Dictionary of the Bible*, says: "Though the event itself is nowhere described, the resurrection of Jesus Christ represents the watershed of New Testament history and the central point of its faith. On the historical plane it marks the division between the earthly life of Jesus and the apostolic age; but it is seen also as nothing less than a new act of creation, signaling the divide between the old world and the new and inaugurating that resurrection order of life which is one day to be the only one . . . but its center is that invisible point 'on the third day,' where faith and history meet in a relationship which remains as problematic as it is indissoluble."

All the four Gospels give an account of the events of that first Easter morning. They differ in detail, as one would expect in hearing the story from different persons. They agree as to the central fact of a risen Lord. It is clear that Jesus' disciples and his early followers were convinced that he was alive after the Crucifixion. On this conviction and the assurance of his continuing presence with them the faith of the early church was built and continues to live.

Three passages constitute the Scripture background for today. The first is from Job 14 giving a dramatic confrontation of the fact of man's sin and ultimate defeat by death. Then we study the account of the Resurrection as given by Matthew 28. Finally we read the great fifteenth chapter of First Corinthians in which Paul discusses the facts of sin and death in the light of his own experience of the reality of Christ's resurrection.

* * *

OLD TESTAMENT TEACHINGS ABOUT IMMORTALITY

For a large part of their history prior to the birth of Jesus the Hebrews did not have much to say about immortality. They did not expect any meaningful existence following the end of their days on earth. They believed that the spirits of the good and the bad separated from their bodies and dwelt forever without reward or punishment in an underworld place called Sheol.

The lament in Job 14 is a summary of their lack of hope for a good and meaningful hereafter. "Man that is born of a woman . . . he flees like a shadow and continues not."

Some of the Jews in the Exile were exposed to Greek influences which taught that the souls of those who had been initiated into certain religions would enjoy a happy and blessed immortality after death in celestial regions.

By the time of Jesus' birth the intellectual leaders among the Jews were divided in their positions concerning a resurrection. The Sadducees and the

Samaritans both denied the idea altogether. Even the Dead Sea Scrolls have failed to make perfectly clear what the teachings of the Essenes were on this important subject. The Pharisees, on the other hand, definitely believed in the resurrection. Jesus, we know, held to a belief in the resurrection, and was, at this point closer to the Pharisees than the Sadducees. We see that Jesus' closest followers had their belief in the resurrection shattered and were certainly ready for the earth-shaking news that came from the vicinity of the tomb "toward the first day of the week."

* * *

AT THE TOMB

In Matthew 28:1 we read, "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." The women had respected the Sabbath rest. But at dawn they set out—Matthew does not say, as do Mark and Luke, that they came to embalm the body. In commenting on this, Suzanne de Dietrich says in *Laymen's Bible Commentary*, "They came just to be there, as we also go to the tomb of a beloved person."

Then Matthew describes a great earthquake which rolled the stone away. To the darkness of the judgment now comes the resplendent light of the Resurrection, and the descent of an angel.

It is one of the great realities of all time that Jesus grants to these humble women whom he has healed and saved, and who love him with a great love, the grace of being messengers of the Resurrection. The angels commands them to tell the disciples what has happened and to say to them that he will meet them shortly in Galilee. And then Jesus presents himself and make possible an experience of worship.

The story of the angelic appearances, the record of the appearances of Jesus himself, and the places of these appearances differ from one Gospel to another. Three elements, nevertheless, are common to all four Gospels—the empty tomb, the announcement of the Resurrection to the women, and the meetings of the disciples with the Risen One.

Miss Dietrich says: "The tradition preserved by Matthew accentuates, as it has already done in connection with the death of Jesus, the objective character of the event—the earthquake, the testimony of the guards, their fright. What he wishes to emphasize is that we are not dealing here with 'visions,' which could be purely subjective, but rather with a sovereign intervention of God."

* * *

ALONG THE WAY

While the women were on their way to find the disciples, Jesus himself met them and offered the simple greeting, "Hail." We read of their response in verse 9, "And they came and held him by the feet and worshipped him." Jesus allowed the act of worship, although he admonished them not to touch him.

Jesus seemed concerned to diminish the fear of the women and the disciples when he first appeared to them. It was natural that they were frightened—this is truly a ghostly experience for one who has never had it before or even known previously that it was possible.

The good news is that their fear was caught up in great joy. Christ being alive the fetters of judgment were broken; for his forgiveness, spoken on earth, was now—they saw—God's own assurance. Jesus did not want his disciples to be afraid then or now. Fear is not the fitting frame of mind for faith. Someone has said that "The fear of the Lord may be the beginning of wisdom, but it is not the goal of religion." On the foundation of reverent fear

can be built an edifice of love, affection, ecstasy and joy.

* * *

RUNNING TO TELL

One direct result of the experience of meeting Jesus along the Resurrection way was that those who experienced it went to tell others about what they had seen. Through the centuries there has been something about this joyous good news that would not allow anyone who received it to keep it a secret. "Go quickly and tell his disciples that he has risen from the dead" (verse 7) has been the foundation of Christian evangelism through the years. Men who have been on fire with the experience have never been able to keep it to themselves. They have performed all kinds of miracles of communication in spreading the word—traveling halfway around the world to the remotest places; teaching men first to read so that they might then read the story for themselves.

There is a story told in an old church history textbook of a ship's captain who was in Jerusalem on the morning of the Resurrection. He was preparing to leave for Joppa on his ship when he heard the shout that announced a man named Jesus had risen from the dead. This was a choice piece of news and he could not wait to get to his ship and sail across the Mediterranean to the city of Alexandria. Arriving there, he stopped the first man he saw to share his news. He said, "In Jerusalem, they say that a man named Jesus has risen from the dead." The man replied, "Yes, we have already heard that." The captain knew that the story could not have traveled any faster than he traveled, but it had. Men have always worked miracles in going "quickly to tell that he has risen from the dead."

* * *

THE GREAT COMMISSION

Included as a part of our lesson is that powerful description of Jesus' meeting his disciples on the hills of Galilee to deliver the final orders to them—words that we have come to know as the "great commission." And Jesus said to them, "All authority in heaven and earth has been granted unto me. Go therefore and make disciples of the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28:18-20).

Jesus reiterated his authority in a scene filled with symbolism and drama. As we stood on the Galilean hills a few short weeks ago we could not keep from feeling something of his living power. On the mountain, at the summit of his powers, in the supreme moment of his conquest, with his followers thronged about him, he laid down his claims once more.

* * *

TO LIVE — AND TO LIVE AGAIN

Because Christ conquered sin and death in the Resurrection, there is placed within the reach of every Christian a rich, full, abundant life. Having power from the risen Christ there is nothing that is impossible. As often as these words have been spoken before—on other Easters and at other times, they are still at the heart of the Christian faith. They are the hope that springs eternal in the heart of Christian man in a secular society.

Dr. Paul Tillich wrote of the risen Christ in his book *The New Being*. He said: "And the earth not only ceases to be the solid ground of life; she also ceases to be the lasting cave of death. Resurrection is not something added to the death of Him who is the Christ; but it is implied in his death, as the story of the resurrection before the resurrection, indicates. No longer is the universe subjected to a higher law, to the law of life out of death by the death of him who represented eternal life. The tombs were opened and bodies were raised when one man in whom God was present without limit committed his spirit into his Father's hands."

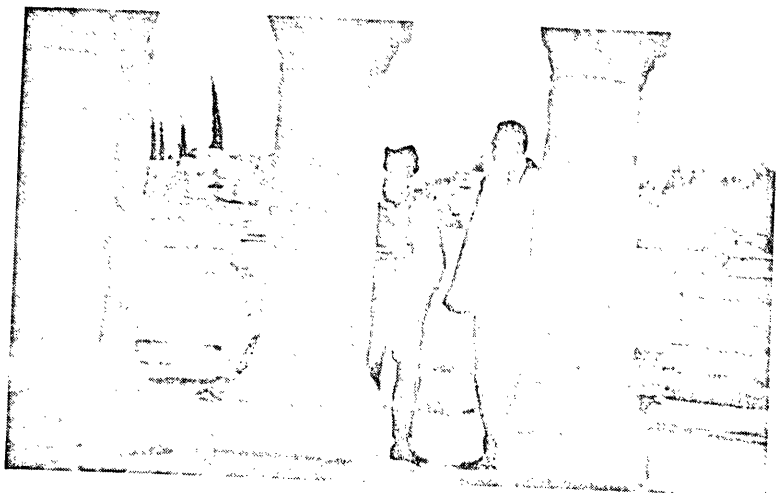
"Since this moment the universe is no longer what it was; nature has received another meaning; history is transformed and you and I are no more, and should not be any more, what we were before."

To live and live again—that is what it means, that Christ was victor over sin and death.

Israel Revisited

by the editor

VIII. TO JERICO AND QUMRAN



Two of our group visit beneath the pillars of Hisham's Palace at Jericho.

Before our Monday morning departure for Jericho and Qumran we were briefed on the military occupation of more than 15,000 square miles of territory taken by Israel in the Six Days' War in 1967.

A Col. Shashar of the staff of the military government of the West Bank proved to be the best representative of the Israeli government with whom we dealt in that he was not so sure about things as the others seemed to be. He pointed out the difficulties of administering these territories and spoke quite frankly of terrorist activities and methods of dealing with them.

In traveling from Jerusalem to Jericho one is descending quite rapidly from 2,400 feet elevation above sea level to 1,300 feet below sea level at the Dead Sea not far from Jericho.

Traveling toward Jericho one becomes acquainted with the stark reality of the Judean wilderness. Although unquestionably a desert, its composition seems to be more like a sun-baked clay than the sand one would expect in the desert. Scattered among the hills are Bedouin tents made of skins in which a few people still live much as they did in Jesus' day.

One sees Jericho as a lovely green oasis quite some distance before arriving there. It is reputed to be 10,000 years old and thus one of the oldest cities in the world. It is near the bank of the Jordan halfway between Jerusalem and Amman, Jordan.

At a rather small archaeological dig one sees remains of a Jericho of another day. Some scholars have even found traces there of a wall that fell down—perhaps following the maneuvers of Joshua's tiny band.

Because of a concern about what is going to happen to this crucial part of the West Bank under Israeli administration, the most impressive visit in Jericho to this writer was the agricultural experiment station where two staff personnel explained continuing efforts to make the desert blossom like the rose. Here a major concern is to encourage Arab farmers to adopt new methods and new crops.

Leaving the experiment station we

went to Hisham's Palace, the uncovered ruins of an opulent residence for Turkish nobles who came there from Damascus in the winters in the 7th century A.D. Of the luxurious remains the most awe-inspiring is the "tree of life" mosaic which was one of the most perfectly preserved we saw.

Our guide told some of the members of our party at the beginning of the day that he had permits for us to visit the Allenby Bridge which separates Israel and Jordan. Something happened, however, which kept us from making that trip. Neither could we visit the spot on the Jordan River where Jesus was baptized.

As a matter of fact, we passed a large military unit on maneuvers on the road to Jericho and found the highway closed when we started to return to Jerusalem because of the maneuvers. As it developed, we all welcomed the detour that resulted because it opened a view of the Judean wilderness which we would not otherwise have been afforded.

After leaving Jericho we traveled to Qumran, made famous in recent years by the uncovering of the Dead Sea Scrolls. We had been prepared for this visit by a scholarly discussion by the director of the Shrine of the Book, museum in which the scrolls are kept.

The excavations at Qumran reveal the advanced living habits of this religious community to whom we now feel such a debt of gratitude. They even had an elaborate water system which kept their living this close to the Dead Sea from being too austere. In fact there is evidence that they farmed a rather substantial plot between their community and the bank of the Dead Sea.

The caves in which the scrolls were found are across a deep "draw" from the community. They are in locations that seem almost inaccessible, and if an Arab shepherd had not gone above and beyond the call of duty in searching for a stray member of his flock they might have gone undiscovered for another 2,000 years.

As I said, we had to seek an alternate route back to Jerusalem, and, al-

In the ancient city of York with its Minster (or cathedral) plans are being made for a Festival of Preachers. Leaders of the festival include at least two professors and a director of the College of preachers, as well as the Archbishops of Canterbury and York.

This news item made me wonder about the way in which we communicate our faith in these days. Preaching the gospel is something we still associate with inside-the-church activities, and yet in a community where the church is very active indeed, only a relatively small percentage of the population actually go inside a church.

My mind goes back to the early church of the New Testament. In those days Christians did not hold services in which they preached the Gospel. They met to break bread and remember the death of Jesus. Then they went out and preached wherever they could offering the Gospel to those who had not so far heard it or accepted it.

Where is the arena for preaching? That is the question which is actually posed for the preacher today. I mentioned communities where a live church is filled with people a moment ago. But there are great areas of Britain where the number of people who are to be seen in church Sunday by Sunday is tiny. By far the greater percentage of the people are simply not present when the Word is read or the sermon preached. Who will preach to them? And, even more importantly, how are they to be reached?

In days gone by a quite popular method was the open air meeting—a means of preaching the gospel to the uncommitted which did not in this country die with Wesley. Yet today there are hardly any places where this is possible. Lord Soper, that fiery representative of the Gospel has a famous pitch on Sunday afternoons in Hyde Park. He also speaks at Tower Hill on Wednesdays.

But in London at least these are the most noteworthy places where it is possible to reach people by this method.

Urbanisation, traffic conditions, and police control of movement have conspired to make it almost impossible to find a place where open-air preaching can be done. And even where it is possible, the crowds do not pause.

The way forward may be quieter and less spectacular. In houses all over the country, people are gathering in small groups. Many of these groups are being led by laymen, and some of

though the guide was apologetic, we were delighted because the 4,000 foot climb up the narrow, winding mountain highway gave us a breath-taking view back across the wilderness to the Dead Sea. Each new curve in the highway gave us an added occasion to gasp—and take more pictures.

Our Monday evening panel was composed of persons with international responsibilities with the church, UN, and other agencies related to the problems of relief and internationalization in this interesting land.

(More next week)

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Our group admires the beauty of the agricultural experiment station at Jericho.

the British scene



by the Rev. Leslie J. M. Timmins
THE METHODIST RECORDER
Editorial Board

the best of them are willing to take training for the job. These are not gatherings of the godly — they are groups made up of a few committed Christians who have managed to persuade their friends and neighbours that the meaning of life is to be found by looking seriously at what Christ has to say to us today. Maybe they don't look much like evangelists—but they are more in line with the New Testament church than they sometimes realise. They are, in fact, doing what no amount of festival preaching is really likely to do—reaching the man and the women who at least at the moment is not ready to come to the church for its special brand of "preaching" but who want to know what life is about, and may possibly find a way in the Kingdom not through a church door, but through a garden gate.

* * *

METHODIST YOUTH

The youth of countries make news in lots of different ways and not all of them offer the good news. But the twenty-five of the Methodist Association of Youth Clubs spell out a story in which it is possible to claim an increase in membership in the last five years of 21,000. And seventy per cent of these young people come from families which have no Methodist connexion.

As well as providing themselves with club facilities the young people have an impressive record of helping all kinds of people from the older to the handicapped; they fight hunger overseas (they produced 44,000 pounds for tractors for underdeveloped countries). It makes good reading, news of this kind when youngsters are so often presented with a negative image.

†



PAGE NINE



The Rev. Homer Noley (l.), director of the Nebraska Indian Ministry, meets with Nate Parker, his associate, at Omaha's American Indian Center. The new ministry is financed partly by a Fund for Reconciliation grant.

The church is showing a new kind of concern for America's ravished red man, both on the reservation and in the city, through the Fund for Reconciliation.

One of the best examples is the ministry of the Rev. Homer Noley, a Choctaw and United Methodist minister of Norfolk, Nebraska, who was appointed last year as director of American Indian affairs for the conference.

Talking with him at the American Indian Center in Omaha, which he helped to establish when he was a member of the Omaha City Mission Society from 1962 through 1967, I asked him to comment on the church's new approach.

"The church's role will be supportive," he said. "We will try to open channels whereby Indians can take the leadership and do things for themselves. The paternalistic system has in the past helped to destroy the personality of the Indian, taking away his usefulness as a citizen and making him a dependent person."

"The old mission outpost system with a white minister in charge is dead," Mr. Noley said.

"We are laying the ground work to involve several denominations in some kind of cooperative ministry. Whatever we do will be service-and social-action oriented, and we'll stay away from the proselyting type of evangelism the churches used to engage in," he added.

The Nebraska Indian Ministry, which in its first year received \$10,000 from the area Fund for Reconciliation, is only one example of the church's new relationship with American Indians.

There are others: The Dakotas Area is putting \$3,000 from the Fund into the Turtle Mountain Reservation at Belcourt, North Dakota. This is seed money to be used by Indian people themselves to

Indian Ministries for the 70s

(One of a series of articles on the
Fund for Reconciliation.)

by newman cryer

carry out gardening, farming, senior-citizen, and youth projects.

The mechanism is an organization called Associates for Progress, whose policies are self-initiated and self-generation.

The Associates' first, relatively modest effort was a land clearance project in an area so thickly covered with trees, brush, and undergrowth that city dwellers might have difficulty imagining land like this on an Indian reservation. A much bolder project is launched to deal with alcoholic rehabilitation.

Head of Associates for Progress is a Roman Catholic American Indian woman, and the response of Indians to the program has been extremely positive. And United Methodist money is being pooled with funds from other denominations.

In another project for American Indians, Dakota Area United Methodists gave \$6,000 to ECONPI in Rapid City, South Dakota, to supplement a \$60,000 grant from the national committee of the Fund for Reconciliation. Sioux Indians are assuming full responsibility for a community organization for Indian progress.

ECONPI, as Ray Edson Briggs, director of the project, explains, is an Indian expression which means "accomplishment." American Indians, and especially the young people, are eager to "do it themselves" and to push back the paternalism which for generations has dominated their ancestors' lives.

In Denver, Colorado, the Call of the Council Drums organization is helping red people who come to the city continue to "think Indian." Working out of an old house in Denver's Capitol Hill area, the Council of Drums center acts as an Indian service and referral agency. It sponsors study sessions to encourage pride in Indian history and culture.

Miss Virginia Reeves, a Navaho, is full-time counselor there. She received training in social work under the O.E.O. Concentrated Employment Program. Assisted by volunteers who keep the office open, she makes home visits to uncover the needs of Indian families and assists them in contacting welfare and other agencies to get them oriented to urban life.

In Oklahoma, \$40,000 in Fund for Reconciliation money over a four-year period has been designated for use in the Indian Mission Conference. The first year's grant provided two counselors to students preparing for education or training beyond high school. The counselors especially encourage young people in the area of Christian vocations.



Miss Virginia Reeves, a Navaho, is full-time counselor at Call of the Council Drums center in Denver's Capitol Hill area. The center received a Fund for Reconciliation grant.

Minnesota United Methodists have allocated \$5,000 to the American Indian Movement in Minneapolis. The organization employs a housing specialist to work with Indians in the city.

In another type of program, the Northern New York Conference has allocated \$4,000 to a North American Indian Traveling College. Under the guidance of a layman who is a leader in the Mohawk tribe, the program will work with young people from the St. Regis Reservation at Hogsport, New York.

The Pacific-Northwest Conference has made a one-time grant of \$500 to an Indian youth conciliation program in several Idaho communities. It provides money to assist in location sponsor parents, through organizations such as Big Brother, to work with young people from single-parent homes.

These are just a few examples of what United Methodists are doing through programs that show the church's new concern to help reconcile the American Indian with a society that has mistreated him. They are in effect demonstration projects designed to support the native American in taking a large role in determining his own future in the 70s.

BOX SCORE FOR 1969

Advance Specials from the South Central Jurisdiction

Conference	Membership*	National Division**	World Division**	Total	Per Capita
Northwest Texas	105,469	\$ 37,576.31	\$ 97,314.82	\$134,891.13	\$1.28
Central Texas	117,513	24,670.06	115,374.69	140,044.75	1.19
Southwest Texas	116,824	33,650.86	102,658.58	136,309.44	1.17
North Texas	151,927	27,115.46	133,328.74	160,444.20	1.06
Oklahoma	260,548	142,715.77	122,834.99	265,550.76	1.02
Texas	232,728	77,613.25	138,040.30	215,653.55	.93
Louisiana (A)	124,567	13,485.89	79,638.44	93,124.33	.75
Little Rock	84,100	16,221.81	34,222.19	50,443.99	.60
Kansas West	144,496	16,351.27	70,243.49	86,594.76	.60
North Arkansas	99,524	18,726.72	32,481.84	51,208.56	.51
Missouri West	141,437	15,830.71	54,784.23	70,614.94	.50
Nebraska	137,052	16,517.64	50,003.25	66,520.89	.49
Kansas East	116,813	14,600.58	36,904.76	51,505.34	.44
New Mexico	87,492	23,907.08	12,003.24	35,910.32	.41
Missouri East	116,514	10,039.10	33,255.30	43,294.40	.37
	2,037,004	\$491,779.31	\$1,115,855.86	\$1,607,635.17	.75

*Membership figures from 1969 annual conference journals.
**Figures from Board of Missions, New York.

FOOTNOTE: Above figures do not include Advance Specials received from the following: Oklahoma Indian Mission, \$1,804.34; Gulf Coast, \$1,515.00; and Rio Grande Conference, \$1,204.47.



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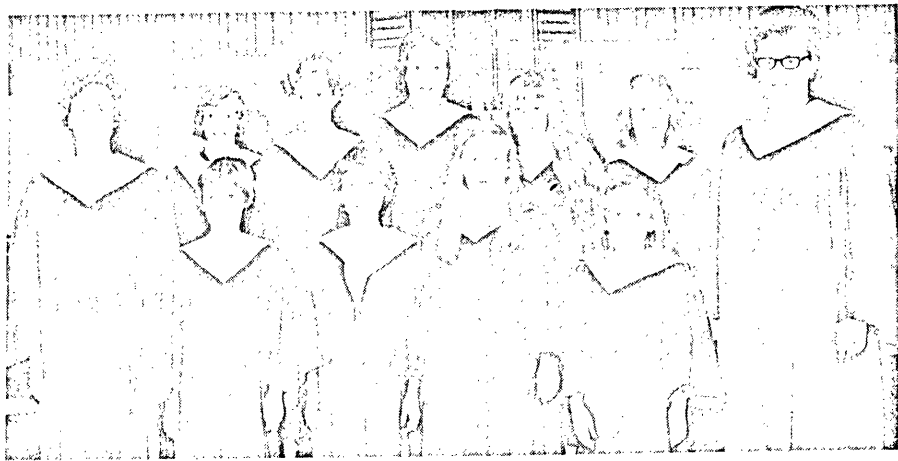
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Under the direction of Mrs. David O. Porter III, First Church at Dumas has developed a choir program involving many of their youth. Four youth choirs have been organized since the last Annual Conference in which 65 young people and children are enrolled. Shown above is the Crusader Choir, directed by Skippy Leek with Mrs. Leek as pianist.



The recently organized Candlelighter Choir at Dumas, directed by Mrs. Porter and Assistant Mrs. John Harvey Leek. Miss Celia Robinson is pianist for this choral group. The Rev. Arnold Simpson is pastor of the Dumas Church.

What reason have atheists for saying that we cannot rise again? Which is the more difficult, to be born, or to rise again? That what has never been, would be, or that what has been, should be again? Is it more difficult to come into being than to return to it?—Blaise Pascal: Pensees, XXIV

You've seen the world—the beauty and the wonder and the power, the shapes of things, their colors, lights and shades, changes, surprises — and God made it all.—Robert Browning

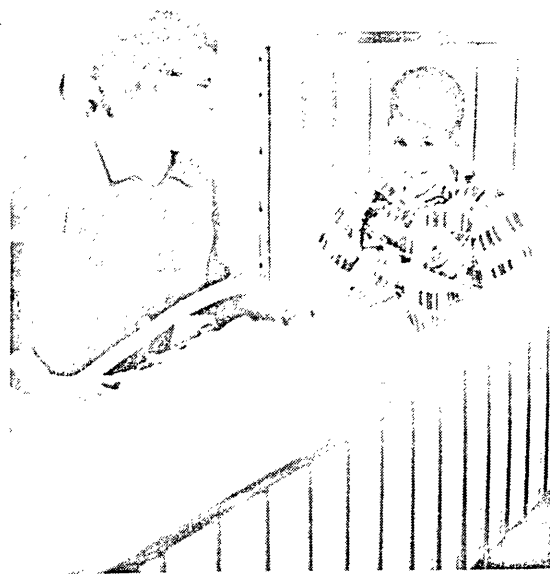
"TOWARD A MINISTRY IN CONTEXT"

The Society for the Advancement of Continuing Education for Ministry (SACEM) will hold its third annual meeting at St. Paul School of Theology Methodist, Kansas City, Mo., June 8-11, 1970. Theme for the event will be "Toward a Ministry in Context."

Joining with the professional leaders of this movement from all faiths will be others committed to the enhancement of ministry through education. The convocation, as in previous years, will focus in part on the education of the educators, this year exploring the city as context for continuing education.

Field trips to various communities and subcultures of Kansas City will be arranged to expose participants to the world in which ministry is to take place.

For information and reservations, write to SACEM, 3401 Brook Road, Richmond, Va. 23227.



Mrs. Carrie Godbey from Cottage 2 at the Methodist Children's Home in Little Rock checks on two of "her" boys in the Children's Hospital. This warm Snoopy (toy dog) may represent "Security" to this youngster, but an even greater security comes from the concern and love of a houseparent.

Poetry Panorama

by Barbara L. Mulkey

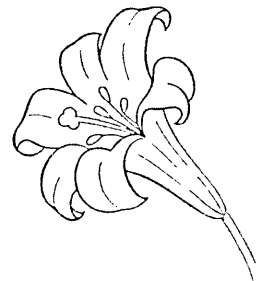
"He loved me well; so well he could but die. To show he loved me better than his life; he lost it for me." (John Dryden)

God's Love

It is said that God moves
In mysterious ways
Unknown to mankind.
His love so great,
His heart so kind,
That you can't help thinking
You understand Him with truth
For the great sacrifice He made —
His only Son to die on the Cross,
To save the world from sin.

—by Janice Parker

†



Lone Calvary

The Cross stood lone on Calvary,
Against a bleak, gray sky —
The Son bowed to the Father's plan,
Then dropped His head to die.

Somewhere there is a Hill for you,
Somewhere your Cross stands bare —
Lean lovingly upon its arms,
For He is also there.

—by Etta Caldwell Harris

†

