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89th YEAR

THURSDAY, MAY 7, 1970

NO. 19

HEW Secretary Finch and Hendrix President Shilling

Hendrix Inaugural speakers emphasize need for diversified educational offerings

The Secretary of Health, Education and Welfare and the seventh president of Hendrix College spoke in agreement at the inauguration of that president on Tuesday, April 28. Perhaps the key sentence of the day, reflecting their thinking, was that spoken by Secretary Robert H. Finch as he said, "If the educational mission is to maximize the possibilities for individual fulfillment, then we need a variety and diversity of educational offerings to match the needs and interests that students bring with them to college."

Dr. Roy B. Shilling, Jr., following his investiture by Board of Trustees Chairman Henry F. Trotter, revealing an ambitious five-year program for Hendrix, played variations of a theme he called "regional pace-setting in higher education." The five-points, developed over a number of months through consultation with faculty, students and trustees, indicated that Hendrix was willing to accept Secretary Finch's challenge to "maximize the possibilities for individual fulfillment."

Secretary Finch spoke disparagingly of a certain "conformity of spirit" which he feels has seized American higher education and of a "credentialitis" which characterizes social life and business in our land. In the latter instance he was referring to demands for college degrees in areas of endeavor where there is no realistic correlation between that requirement and the work to be done.

He said, "If we end racial segregation one day only to create a society

segregated by credentials — in which those without B.A.'s have to sit in the back of the bus — we will have ill-served the cause of democracy."

"In charting a course for the uncertain '70s, we should not confuse higher education simply with training," the Secretary said. "Training gives a person the skill for a particular job or career. But education is designed to release his mental and emotional capacity to cope with change among jobs and careers—indeed, in a broader frame, to enable him to cope with change as an aspect of existence."

Speaking of the fact that education would not be confined to the classroom in our world — indicating the large portion of education that is carried on by TV stations, museums, and community-action agencies—Mr. Finch said, "All these institutions constitute a vast, informal day-to-day lifetime educating system that probably is more important to most of our citizens than the limitations of the classroom itself."

Dr. Shilling, in outlining the five priorities for Hendrix in the next five years, referred to this program as moving ahead with two criteria underscored by the Ford Foundation in the challenge grant in 1966. These were: "strategic regional importance" and "a well-developed plan to improve liberal education." However, he indicated that these challenges did not originate with the grant but were traceable to the heritage of the college.

Dispelling any idea that the proposed program indicated any relaxing of the school's financial needs, Dr. Shilling said, "The investment which will be required in the '70s in people and programs will be no less than the magnificent investment in plant and facilities which was made during the years of the Ford Foundation Challenge Grant campaign."

The five priorities outlined by the new president were:

1. **A program of faculty and staff psycho-cognitive development.** — "the purpose of the program would be to develop an individually prescribed five-year plan for each person which would maximize the contribution he makes to the institution, while at the same time providing him the greatest personal and professional satisfaction."

2. **A center for research, experimentation, development and evaluation.** "to develop a model instructional system for the '70s in a private liberal arts college such as Hendrix."

3. **The development of a program of student socio-cultural enrichment:** "to provide opportunities for students to

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INAUGURAL ADDRESS

by President Roy B. Shilling Jr.

Mr. Secretary, Mr. Trotter, Bishop Galloway, Dr. Christie, and Distinguished Members of the Platform Party; Representatives of Colleges and Universities and Learned Societies; Honored Guests; Members of the Board of Trustees, Faculty, and Student Body; Alumni and Friends

I am pleased to greet each of you upon this occasion and express my grateful appreciation for your presence. The ceremony of presidential investiture is a memorable event in the life of a college. It is especially the case today because of the presence of our distinguished guest speaker, the Honorable Robert H. Finch. Mr. Secretary, your challenging address has greatly enhanced the significance of this day in the life of Hendrix College.

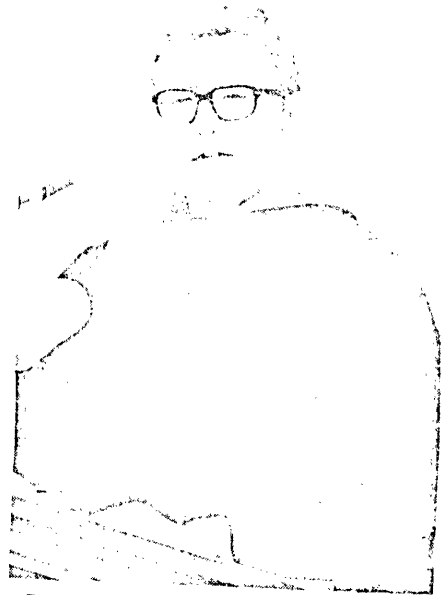
The inauguration is also made more meaningful because of the presence of many whose friendship, love, and concern have been critical determinants of whatever appreciations, attitudes, and abilities I bring to this task. It is with honor to the many friends and alumni of Hendrix College, its students, faculty, and trustees, and to those close personal friends, parents, and family, that I accept the challenge of presidential leadership at Hendrix.

During the past month, a series of Inaugural Convocations has provided us the opportunity to commemorate the rich heritage of leadership and service which Hendrix has enjoyed under six outstanding presidents. It has also served as a stimulus to bring into sharp focus the role which the College will play in the '70's.

Our theme for the Inaugural Series has been "Continuity and Renewal." The theme was selected in order that we might look with appreciation to the past while at the same time being reminded of the need for continuous renewal.

Most of you know that the Ford Foundation selected Hendrix for a Challenge Grant in 1966, and that a \$5.25 million program was successfully completed in 1969. When the Ford Foundation announced the program in the early 60's, a spokesman said:

The Special Program in Education is being extended to liberal arts col-



Dr. Shilling presents 5-year program. Photo by Earl Wiegand

leges because of the importance of the liberal arts—the humanities, natural sciences, and social sciences—in cultivating the thoughtful leadership and independent opinion essential to a free society. (Ford Foundation news release, September 24, 1961, p. 1)

Among the criteria for inclusion in the program were two which seem to me to have had special significance. These were "strategic regional importance" and "a well developed plan to improve liberal education." (Ibid., p. 2)

The challenge campaign was completed in magnificent fashion under the brilliant leadership of Dr. Marshall T. Steel. It is my belief, however, that the validity of the award by the Ford Foundation is yet to be determined. The proof of the selection will be the extent to which Hendrix is able to identify and fulfill a continuing role of "strategic regional importance" through "a well developed plan to improve liberal education" in the '70's.

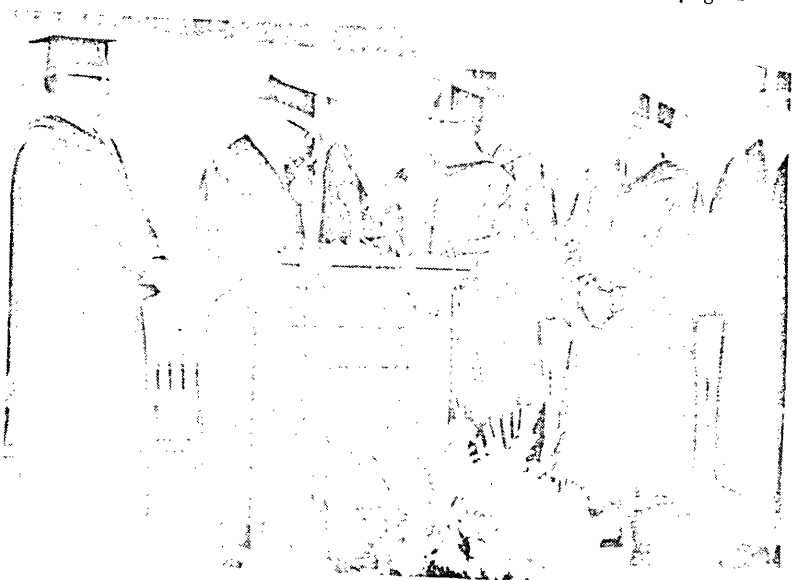
The Ford Foundation expressly stated that it hoped that the grant would "help each institution elevate its fund-raising potential, develop its own natural constituency, and push its financial goals—and therefore its educational goals—upward." (Ibid., p. 3)

Our challenge, therefore, in this new decade is to function as a Regional

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Secretary Finch in expressive gesture during press conference which followed Inaugural ceremonies. Photo by Earl Wiegand



Dr. Shilling, center, was invested with the authority of his office by Board Chairman Henry Trotter. At left is Dean Francis Christie, and at right Bishop Paul V. Galloway and Alumni President Robert Jones.



Dr. Matt L. Ellis, former president of Hendrix, introduced Secretary of Health, Welfare and Education Robert H. Finch.

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Finch / Shilling

become involved in government, in community action agencies, in church and other organizations devoted to the welfare of mankind, and in leisure and recreational activities which will enhance each student's life."

4. An action-oriented program aimed at improving the process of governance: "What is really needed is a serious research effort aimed at determining the appropriate role of faculty, students, administration and trustees, not upon the basis of the piece of the action which each would like to have, but upon the basis of the piece of the action which is appropriate to the governance of the whole."

5. The creation of institutes or programs designed to expand the public service role of the college: "In recognition of our responsibility for service in the public interest, we shall seek to expand and diversify our role in shaping the region of which we are a part." Near the end of his message Dr. Shilling said: "Conspicuous by their absence today have been pronouncements relating to institutional size, percentage of Ph.D's, value of the endowment and plant holdings, and average faculty salaries over the next five years. These traditional indices of growth will be meaningless unless we function as a regional pace setter in the liberal arts in some of the ways which I have suggested."



Dr. Roy B. Shilling, Jr., Hendrix president and Secretary Finch visit during luncheon which followed Inaugural ceremonies.

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Pace Setter in higher education. This challenge, however, did not originate with the Ford Foundation grant. Its genesis is traceable to the Christian imperative for excellence which is an integral part of the heritage of a church-related college such as Hendrix.

The role of a pace setter, measured by any standard, is a demanding and difficult one. A college itself is at the cutting edge of man's understanding of himself and his world, but a pace setter functions at the leading edge of man's efforts to advance the cultural heritage—to preserve, enrich, and pass on the heritage to each generation, which is always the now generation.

During the academic year, a faculty-student planning committee has been meeting weekly to collect institutional data, analyze needs, and suggest possible strategies for the 70's. The Inaugural Series was scheduled toward the end of the year to allow the planning committee to complete as much of its work as possible and, thus, enable me today to characterize the general thrust of institutional growth and advancement which might be anticipated at Hendrix over the next five years. One thing is certain from our work. To function effectively as a Regional Pace Setter, we shall need the understanding and support of all who care about Hendrix.

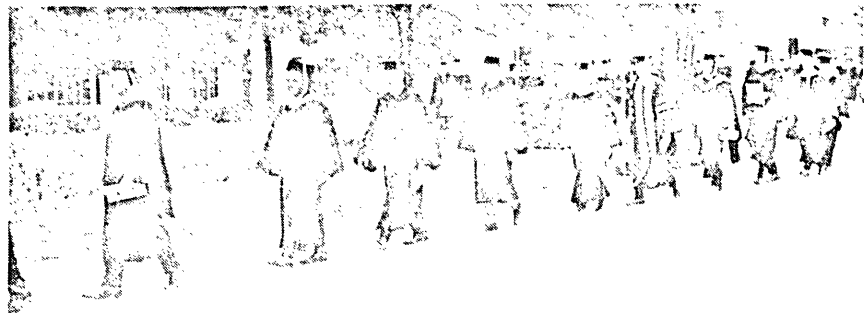
I should like to tell you something of the rationale which undergirds the concept of a Regional Pace Setter in the liberal arts; and, then, I should like to suggest five programmatic thrusts which will be typical of our efforts during the next five years.

It is critical at the outset to remember that an institution functions as a Regional Pace Setter on the basis of performance, not promises. Dr. Don Davies, Associate Commissioner for Educational Personnel Development in the U.S. Office of Education, recently predicted that "accountability" would replace "relevance" as the in word among educators in the 70's. This concept, he said,

... comes to grips with the notion that too many schoolmen have too long rejected: the notion that schools and colleges should shoulder the responsibility for the learning successes or failures of their pupils (students).

It links student performance with teacher performance. It implies precise educational goals. It forecasts the measurement of achievement. It means, in effect, schools and colleges will be judged by how they perform, not by what they promise. (*Higher Education and National Affairs*, December 5, 1969, p.7).

Our role as a Pace Setter, then, will be determined on the basis of how we



Representatives from other Methodist colleges, universities and seminaries formed one section of the processional line.

perform, not by what we promise; and this will require a new sense of accountability on the part of each public.

It is important that you also know several assumptions which I have made regarding the nature of liberal education. For one thing, liberal education implies something far different from the lock step system in which students are sentenced to four years of study on the undergraduate level whether they need it or not. We need to replace the myth of one year's learning in a year with the concept which views learning as continuous.

Further, liberal education is an experience which is philosophical. It is not the subjects themselves which contain this dimension, but rather they provide the opportunity for approaching it: Liberal education is characterized by efforts aimed at synthesis, integration, and meaningful generalizations. Its emphasis is upon the primacy of the development of the intellect to free the individual from the limitations of his own narrow, restrictive environment for participation in a world society as a knowledgeable, sensitive, and concerned individual.

In a time when we are terribly distressed about the problems of war, pollution, poverty, population, environment, and alienation, the education which men and women most need is that which to a great extent only an education in the liberal arts and sciences can provide. It is that great humanizing influence which not only equips each individual to live a rich and satisfying inner life in which man forms himself into a man but also provides the special knowledge appropriate to the interests and plans of each student. An education of this kind removes the invidious distinction between education for the good life and preparation in specific competencies as a means to the good life.

A review of the literature and research will indicate that a liberal arts education in this country has from the beginning been an education which prepares its students to do as well as to be. It has always been aimed at the preparation of students to assume responsible leadership positions within the society in particular vocational roles.

I believe that these assumptions are valid and vitally important to an institution which chooses to function in a role of strategic regional importance and provide enhanced opportunities for learning in the liberal arts. I should like to characterize five programmatic thrusts which are among the most urgent priorities facing Hendrix over the next five years.

1. We shall involve ourselves in a program of faculty and staff psycho-cognitive development.

Colleges and universities have, for a long time, admitted that students have learning problems, psychological blocks, mental hang-ups, and social

adjustment problems. However, they have not been as willing to admit that faculty and staff also have hang-ups which diminish the learning environment. Colleges spend money for student personnel services, and they spend money for faculty and staff retirement. They invest little or nothing, however, for faculty and staff retraining programs.

A Pace Setter must derive the maximum output from its valuable and scarce faculty resource. Hardly anything affects the learning environment in a residential college more than the pollution caused by the abrasive effects of poor interpersonal relations, staff and faculty obsolescence or overload, and psychological or cognitive malfunctioning.

I am proposing a program of faculty and staff psycho-cognitive development which would be based on a comprehensive, in-depth diagnostic inventory and assessment of each faculty and staff member. The purpose of the program would be to develop an individually prescribed five-year plan for each person which would maximize the contribution that he makes to the institution, while at the same time providing him the greatest personal and professional satisfaction. The program would be a continuous effort, involving personal and/or psychological counseling, doctoral or post-doctoral studies, a wide variety of professional experiences, and it would replace the rather spasmodic, ineffectual, and uncoordinated efforts usually associated with sabbatical leaves, if indeed there is such a plan in an institution.

The faculty and staff reward system, including recognition, advancement, and remuneration would be inextricably linked with the extent to which faculty and staff successfully make the effort to engage in programs of psycho-cognitive renewal on a continuing basis.

2. A second emphasis during the next five years will be that of establishing a Center for Research, Experimentation, Development, and Evaluation.

The purpose of the Center will be to develop a model instructional system for the 70's in a private liberal arts college such as Hendrix. In my first address to the faculty last fall I stated that:

If we in the liberal arts colleges are really concerned about the acquisition and utilization of knowledge, the development of intellectual capacities, and the cultivation of certain attitudes, values, and appreciations which have been traditional within this institution, then I am suggesting that we should engage in a serious and continuing effort to determine just how one goes about producing these desired outcomes in the lives of

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MAY 7, 1970

SOME THOUGHTS FOR NATIONAL FAMILY WEEK

For almost thirty years the first week in May has been observed as National Family Week with its climax coming on Mother's Day. The fact that church leaders were influential in initiating and continuing this observance underscores the feeling the church has for the stabilization of the family. We know that this emphasis grows more important with the mounting pace of living and the forces that pull in every direction against the unity of the family.

The high proportion of mothers and wives who hold full-time jobs and the increased leisure hours resulting from automation and the contemporary industrial revolution have made church leaders more aware of the challenge that is theirs in this realm. Every pastor spends an increasing number of his office hours and his worrying hours dealing with issues in family living, 1970.

The affluent society has much to say about the course of family life among those families that are numbered among the "haves." The style of our "success psychology" likewise has a strong influence on the thinking of those families characterized as the "have nots." The new upsurge in demands for women's rights and the widespread employment of women in all areas of business and industry have provided additional income in many families — although we have to face the fact that in many families the mother's income is all there is. However, this accounts for the mother's absence from the home during hours that are crucial in the development of the child. Businesses which care for children are becoming a big thing in our land with several chains of them being franchised like motels and nursing homes.

Other factors which cannot be ignored are the urbanization of American life, the increasing influence of mass communications, and the changing roles different members of the family are playing. Family units are becoming increasingly mobile in order to adapt to job opportunities, and as a result the roots of family stability are cut off and personal identity is often threatened.

Divorce remains a major problem in the land. It continues to occupy more time in the courts

than any single item. Almost five million children have divorced parents. There is an abundance of statistical evidence that children from unstable homes will be more apt to have insecure homes when they are married. This is why the church feels this is a major item on its agenda. Not for the sake of statistics are we concerned—but for the sake of persons.

We know, of course, that religion is not a magic cure-all for this or any of the other ills of our world. The church is concerned to devote a great portion of its energies to giving aid and direction to those who will let it. Unfortunately not enough of our own church-related individuals think of the pastor and educational program of the church as ready and able to help them prepare for the important roles of home-making and parenthood. The church recognizes that this is in a measure its own fault. However, honest efforts are being made all around us to remedy this situation. Family-centered church programs are being developed, and these deserve commendation and increased support.

Many family life authorities recognize that one of the firmest foundations upon which the homes of tomorrow can be built is the security a child gains from realizing that his own parents are happily married. Unfortunately many parents who think they are giving their children everything they need are not giving them this one thing they need most. Happiness within the family is communicated.

The Christian faith affirms that even in a changing time there are abiding values that must not be lost. Death, illness, economic reverses, and the moving away from old friends all strike shattering

blows at the home. The Christian home receives no guarantees that it will be spared such blows. However, if the members of the family know Christian love they can move through such emergencies without being as severely shaken.

As we have previously indicated the church has a vital mission in preparing young women and young men for responsible parenthood, in providing sound guidance for them during the years when they are rearing their children. The church also has a real responsibility for helping the young people understand the nature of their own physical and emotional development. The church can further extend its ministry as it lets people know we are dedicated to the wholeness of life and the application of Christian love to every human situation.

Some churches are re-examining their priorities to see if sometimes their own "busy-ness" has not contributed to the frustrations of family life. We must be willing sometimes to sacrifice some of our own institutional concern in order to deal more realistically with the ideals of Christian family living.

In a highly mobile age like ours one of the greatest challenges to the church is that of cultivating meaningful fellowship among its members. The Greek word "koinonia" used for the church in the New Testament refers to the kind of relationship among family groups within the church that sustain them all as part of the family of God.

A.A.K.

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The
**Editor's
Corner**



WHO LIKES TO MOVE?

Last week was moving time for the offices quartered in the Methodist Headquarters Building in Little Rock, and, as most everybody knows, moving is never fun.

Everybody has his problems, but if you've never prepared for and executed the moving of a weekly newspaper so that you kept things moving and the paper on the normal schedule you just never have lived!

The biggest headache for us — and the most expensive part of the move was the 35,000 Addressograph plates. We were fortunate that our moving man, Ralph Cadjew, was experienced in dealing with this particular problem. Some of the men moving these heavy packages might have disagreed, but it looked to me like they transported them without a hitch.

Our second major problem came from the fact that we just have too much stuff to fit into the space we rented. It looked so good on paper when we drew every piece in by scale, but like putting a watch back together it looked on Saturday afternoon when we finished that we just had about six or eight pieces too many.

Many of you know that the Headquarters Building at 18th and Broadway was sold several years ago as part of a plan for a new building. We will eventually be in such a new building being planned by First Methodist Church, Little Rock. However, their construction was delayed by the recent strike in Central Arkansas, and the owners of the former headquarters asked for possession. So we have the thrilling prospect of repeating this business all over again in a year or so. Joy! Joy!

The Little Rock Conference Inter-board Council is in Room 920 of the Rector Building, Third and Spring Streets. The Little Rock District Superintendent is in Room 910 of the same building, and the Methodist is in Room 520. The Area Treasurer's Office is on the ground floor of Winfield Church, and the Methodist Foundation and Stewardship office is at 209½ West Second St., Little Rock.

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by doris woolard

The national morning Dutch newspaper in Rotterdam, *Algemeen Dagblad*, evaluating Evangelist Billy Graham's recent "EURO '70" Crusade said "Billy Graham dusts the church in Europe." Bishop Hans Thimme of the Protestant State Church of Westfalia commented "The present hour for Germany is the hour for evangelization . . . There is no doubt that thousands of German young people are reacting to him positively." Pastor Paul Deitenbeck who heads the controversial new confessional movement within the German state church said, "Every German pastor and theologian has to recognize that many modern German young people are responding to the message and methods of Billy Graham."

One of 13 Gutenberg Bibles in the U. S., printed around 1450 as one of the first books printed with moveable type, is on the market with a \$2,500,000 price tag. Few of the 200 Bibles printed by Johann Gutenberg are in private hands—most are in libraries or museums. The Shuckburgh copy, a 2-volume work in nearly perfect condition, was named for an English nobleman who obtained it in the late 1700's. Since the Gutenberg Bibles were the first real books in the Western world, they are highly prized and are said to be the most valuable books in the world.

A resolution from All Soul's Parish, Oklahoma City, and St. John's Church, Tulsa, proposes termination of Episcopal membership in the National and World Councils of Churches and in the Consultation on Church Union (COCU), which seeks to unite nine Protestant denominations. The resolution will be brought before the diocesan convention. The statement says withdrawal is asked because the Councils "by repeated and continued action disregarded the desires and opinions of their member Churches" and have "taken radical and political actions known to be in conflict with the Christian principles of member Churches."

Dr. Ruben Alves, a young Brazilian theologian who has soared into international prominence in recent months, has accepted a position on the faculty of Union Theological Seminary in New York. The Presbyterian clergyman, who will become an associate professor of Christian Ethics in January, is considered one of the leading figures among an emerging group of "Third World" theologians.

Black United Presbyterians meeting in Charlotte, N. Car. have endorsed a plan proposed by the Catawba Synod which would establish black-owned and operated shopping centers, housing projects and investment corporations in N. Car. and Virginia. The proposal will involve asking the national Church for \$17 million as an operating budget for the projects during the next five years. Black Presbyterians are considered the caucus for 60,000 black members of the United Presbyterian Church, in which blacks make up about 3 per cent of the total membership.

Dr. Norman Cousins, editor of Saturday Review, sees little hope for human survival unless the United Nations is given world police authority. Until now man has existed with a comfortable "margin of error," but "now that margin of error has almost disappeared," Dr. Cousins told delegates at the annual meeting of the National Catholic Educational Assn. in Atlantic City.

The vice president-dean of a small Protestant college described public financial aid to non-public schools as "essential to the continued existence of a genuinely free, pluralistic society." John Vandenberg of Calvin College, Grand Rapids, Mich., in a speech before the 67th annual meeting of the National Catholic Educational Assn. said, "It is inconceivable that 200 million people will all have the same views on education. Because of this, it is essential that the independent or non-public school exist; for freedom requires alternatives from which to choose, including the alternative which is consistent with one's own commitment."

Dr. Blake Smith, retired pastor of University Baptist Church, Austin Texas, told a conference on population problems at the University of Delaware that he respected the views and dogmas of the Roman Catholic Church. Said Dr. Smith, "It's good that we have a Church that takes this issue (birth control) about the fetus. We should have the deepest respect and sympathy for Pope Paul. You know, the Pope just may be right." "Does the state have the right to nationalize the fetus?" he asked, and said that his greatest fear about population control is, "Who is going to do the controlling?" "If the state does," he added, "then I think we are in danger."

Under study by major Lutheran groups of America is a report which proposes a new and broader concept of confirmation which would encompass the entire period between infant baptism and mid-adolescence, introduce first communion at 10 to 11 years of age and conclude at 15 to 16 years of age. Traditional practice has been to withhold eligibility for first communion until the end of confirmation, usually at 13 to 14 years of age.

The Iron Curtain will be melted down and the Bamboo Curtain shattered, allowing the gospel of Jesus Christ to be carried into Communist nations according to the prediction of Ezra Taft Benson, former U.S. Secretary of Agriculture an apostle in the governing body of the Mormon Church. The Mormon Pavilion at Expo '70 in Osaka is ready to play a "tremendous role in Asian proselytizing," he said. In business sessions of the 140th general conference in Salt Lake City the Church was informed that 70,000 converts were added last year, bringing the total world membership to nearly three million.

Addressing the annual meeting of the Board of Governors of the National Conference of Christians and Jews, Greek Orthodox Archbishop Iakovos of North and South America said that society is moving toward "a new epoch" that will put an end to "impersonalization and dehumanization." The new epoch, said the prelate, will include "a new religion, more theocentric, less anthropomorphic, more prophetic, less institutional, concerned more with the uplifting salvation of men and less with his conventional needs." "I firmly believe that our industrial Babels are here to stay," he said, "but with equal firmness I believe that man can turn his industrial complexes into edifices where righteousness, justice and concern for one another may happily unite in serving human needs."

The leadership of the Reorganized Church of Jesus Christ of Latter-day Saints has rejected any demand for black reparations, but simultaneously urged members to take the lead in a major attack against "deprivation and exploitation." In a statement to the 1970 World Conference of the Church, President W. Wallace Smith and his counselors noted that reparations do not strike at the cause of the injustice—and are "therefore a waste of those resources which are so desperately needed."

Union Theological Seminary has set up what it believes to be the first professorship of Afro-American Church History in a predominantly white theological school. Dr. Lawrence Jones, who will continue as dean of students, will hold the chair.

"Voluntary" euthanasia was shouted down by a chorus of "no, no, no" as Members of Parliament, meeting in London, rejected Labor Party Member, Dr. Hugh Gray's measure that would have allowed a person to exercise his own choice of life or death. Norman St. John-Stevas, Conservative Party member and Roman Catholic writer and broadcaster countered the proposal by stating, "I believe it is ultimately God, not man, who is the disposer of human life," "In the last analysis, we are the created, not the Creator."

In a letter to Norman Buchan, a Member of the British Parliament, the Scottish Sisters, members of a Catholic Order, protested proposed legislation on euthanasia. The nuns said, "It seems not only highly undemocratic, but also highly dangerous—in a society which, incongruously enough, has abolished the death penalty—to put the power of life and death into the hands of the medical or any other profession . . . Such legislation would be against the consciences of those who believe that God is still the Arbiter of life and death . . . We are not obliged, to go to extraordinary means and expense to prolong life at a vegetable level, and to withdraw such means or fail to provide them, does not constitute Euthanasia. But there is no justification for the direct killing of such people—instead of allowing nature to take its course."

The Israeli government has decided that a million dollars is too high a price to pay for the rare collection of nearly 2,500 papyri fragments offered for sale by two Arab antiquities dealers. The fragments—in Arabic, Greek, Coptic, and hieratic (a form of ancient Egyptian writing)—include letters, administrative documents, and apparently hitherto unknown religious literature, both Christian and Moslem. Deputy Premier Yigal Allon expressed hope, that Hebrew University might find some generous benefactor willing to make the purchase. Otherwise, he said, "a great historical and archaeological treasure will be lost to Israel."

(RNS Photo)



WASHINGTON, D.C. — Senator Margaret Chase Smith (R.-Maine) receives a citation from James M. Dolbey, right, president of Church Women United, at seminar on political action in Washington. The award noted Sen. Smith's "integrity . . . independence of spirit and action . . . and faith in God reflected in a vision for all mankind." Sen. Smith said the greatest need for U.S. citizens today is to "think before speaking, to think before acting, and to think before voting."

the students. It is my belief that these objectives are central to the life of a liberal arts college and that we can in the 70's no longer operate from untested hypotheses or hunches about how one produces these outcomes in the lives of students.

The type of instructional system which I envision is one which individualizes instruction to meet the specific needs of each student, provides meaningfully sequenced instructional modules, features continuous learning opportunities, utilizes a program of comprehensive and continuing assessment of students, and draws upon the diverse competencies of a team of specialists in the design and implementation of course and curricular plans. The latter concept, for example, implies a learning team comprised of a subject matter scholar, a learning theorist, an engineering technologist, and an evaluation specialist.

In a small residential college in which departments are small, the number of class preparations high, and teaching on the periphery of one's specialty an all too frequent occurrence, it is quite apparent that additional resources are needed to support the teaching environment. Subject matter scholars must have help in coping with the knowledge explosion, the rapid obsolescence which occurs in one's own specialty, the changing psychosocial milieu of student life, and the emerging new technology and media. Teaching in a real sense can no longer be conceived simply as a matter of private concern.

Hopefully, a Center for Research, Experimentation, Development, and Evaluation would move us to an operational level far beyond the broad, ambiguous, and, thus, meaningless generalities and platitudes which are often found in the front of every catalog and cited as the objectives of the educational program, but which have very little, if any, relationship to it.

The work of the Center would be aimed at developing individually designed learning contracts which could with precision, specificity, and validity prescribe learning programs which are appropriate for each student in lieu of traditional graduation requirements. In some colleges, such requirements have too often been simply the means for perpetuating weak departments or maintaining cherished individual courses. It is regrettable that the requirements have been maintained because of the assumption that it is the subject matter which determines the liberal arts experience rather than the approach to the subject matter.

3. A third programmatic effort during the next five years will be the development of a program of student socio-cultural enrichment.

The liberal arts curriculum has reference to everything which happens to the student during his period of study for the baccalaureate degree. It refers to his life inside and outside the classroom and includes the sum total of all his experience. It has reference to his total learning environment—the total perceptual field of each student.

What happens outside the classroom is in many cases more critical in accomplishing the goals of liberal education than that which happens inside the classroom. In any event, outside activities and programs must not detract from the learning environment, but must enrich and enhance the accomplishment of the educational objectives.

A program of student enrichment for the 70's must provide opportunities for students to become involved in government, in community action agencies, in church and other organizations devoted to the welfare of mankind, and in leisure and recreational activities which will enhance each student's life.

The program must also provide each student the entree into urban and international centers of culture, science, and the performing and creative arts. On campus, the program must provide for the increasing need and desire on the part of the students for privacy and solitude and the opportunity for personal renewal. Many of the most important decisions which are made in one's life are made during the collegiate years; but in almost every institution of higher learning, these decisions must be made in an environment characterized by noise, the invasion of one's privacy, and the depersonalization of the individual. Our efforts in the 70's must be directed toward creating a program of student socio-cultural enrichment which will be aimed at involving students in the life of the real world in ways which are meaningful and significant to them and supportive of the goals of liberal education.

4. A fourth thrust of the institution over the next five years will be an action-oriented program aimed at improving the process of governance.

The governance of any institution of higher learning is today a complex interaction process which involves many constituent groups at levels which are appropriate to their interests, abilities, and understanding. While it means finding ways to involve people in decisions which affect their lives, it does not imply equal participation by all publics. What is really needed is a serious research effort aimed at determining the appropriate role of faculty, students, administration, and trustees, not upon the basis of the piece of action which each would like to have, but upon the basis of the piece of action which is appropriate to the governance of the whole.

One of the most difficult problems which colleges faced in the 60's was the gap of understanding between those publics on campus and those off campus. The on campus subculture provides the psychological reinforcement necessary to encourage and facilitate change at a rapid pace. The more distant and loosely knit subculture of trustees, parents, friends, and alumni does not offer on a continuing basis the same kind of supportive and facilitative environment in which change is as easily assimilated or accommodated.

We have been grossly unfair to those distinguished men and women on our boards of trust, because we have not provided them an umbilical cord to the campus which will be sufficient to sustain their continued growth and maturation as educational statesmen. They have served ably and at great sacrifice to themselves during some very rough days in the 60's, but we must not expect them to continue to function effectively in the rapidly changing world of the 70's unless we initiate programs to improve the process of governance and provide for their continuing education.

I, therefore, am proposing an action-oriented program aimed at improving institutional governance. The objectives would be to collect, analyze, and disseminate the data which are emerging nationally regarding the most appropriate modes of institutional governance and to provide recommendations for the restructuring of the governance process at Hendrix. This effort will doubtlessly touch all publics, and it may be somewhat threatening to some of us because it will involve us in several changes which are deemed appropriate. But we must be willing to base decisions on ideas—not expediency, on hard data—not visceral reactions; and the decisions must be made in the interest of our various publics, and not to satisfy the vested self-interest of any one person or group.

5. A fifth major effort of the College will be of institutes or programs designed to expand the public service role of the College.

All institutions of higher learning are public in the sense that each is chartered by the state and serves in the public interest. Too often, however, the private liberal arts colleges have neither met the responsibilities inherent in their "public" charter nor have they distinguished themselves in the definition of the unique parameters of their "private" concerns.

The partnership in service which existed in this country until the nineteenth century between private liberal arts colleges and government and which once was considered essential to the colleges and inherent in the responsibilities of government must not be allowed to lapse because of the longstanding antipathy which has characterized the relationships between private colleges and government. In recognition of our responsibility for service in the public interest, we shall seek to expand and diversify our role in shaping the region of which we are a part.

The liberal arts college was a considerable force in shaping the American society during the first two hundred years of its existence. During the last century, the liberal arts colleges as a group have forfeited their leadership role to the new land-grant institutions, the state universities, and the graduate schools, and they have never recovered from this forfeiture of leadership and responsibility. Thus, the



Eston Williams Jr., new Hendrix College student body president. Mr. Williams, a junior, is also associate minister at Oak Forest Church in Little Rock, and is the son of Mr. and Mrs. Eston Williams of Little Rock.

land-grant institution, the university, and the graduate school have all enjoyed a more dynamic relationship to the society which spawned them than has the liberal arts college which has tended to employ a strategy of disengagement almost by default.

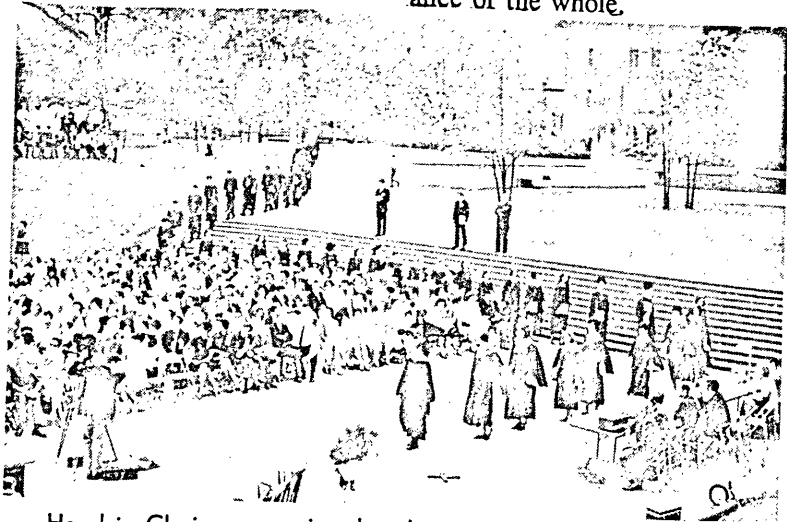
The particular public service role which I envision for Hendrix is one which would involve the college in the important sectors of our common life in ways which are consistent with our heritage and commensurate with our resources. This is a time in our national life when each of us is conscious of the need for the humanizing influence of the liberal arts college and the efforts which it traditionally has made to equip each individual to live a rich and satisfying inner life in which man forms himself into a man.

The thrust of this effort must not be limited to the boundaries of the campus, but the boundaries of man himself. A Pace Setter can, through applied research, development, and dissemination activities, have a major share in resolving some of the major problems which confront us as a nation. Several proposals are being considered. One suggests the possibility of an institute for the study of man; another proposes the possibility of a study of values and value development; a third suggests the need for a social science institute devoted to some of the specific problems in this particular region.

Conspicuous by their absence today have been pronouncements relating to institutional size, percentage of Ph.D.'s, value of the endowment and plant holdings, and average faculty salaries over the next five years. These traditional indices of growth will be meaningless unless we function as a Regional Pace Setter in the liberal arts in some of the ways which I have suggested.

The investment which will be required in the 70's in people and programs will be no less than the magnificent investment in plant and facilities which was made during the years of the Ford Foundation Challenge Grant campaign. That program of the 60's and the new program of the 70's are both investments in capital. A college or university has no greater capital resource than its faculty and students.

I am pleased to accept the challenge of leadership which lies ahead at Hendrix, and I am confident that Hendrix will function as a Regional Pace Setter in the 70's. My confidence is based upon the fact that I believe that each public at Hendrix College will want to share significantly in the achievement of these purposes.



Hendrix Choir processional and part of Inauguration crowd

NEWS and NOTES

THE REV. CLYDE SWIFT, pastor of Asbury Church in Magnolia, brought the messages in the United Methodist Church of Foreman, April 19-23. The Rev. Kenneth Goode is the Foreman pastor.

MRS. JOHN (LUCILLE) HEFLEY has recuperated from major surgery and has resumed her responsibilities as director of religious education in St. Luke United Methodist Church in Little Rock.

SYMPATHY IS EXTENDED to Mrs. J. Albert Gatlin of Griffin Memorial Church, Paragould, in the recent loss of her sister, Mrs. Clarice Barksdale of Jonesboro.

UNITED METHODIST YOUTH of the Arkadelphia District met at the Wesley Foundation in Arkadelphia on Sunday afternoon, April 26. Officers for the coming year were installed. The Rev. Tom Adkinson of St. Andrew U.M. Church is the district director of youth, and was in charge of the program.

THE REV. JIM KEITH of Corning attended the National Institute of Mental Health Workshop held in Anderson, Indiana, the week of April 20.

THE MONTICELLO FIRST United Methodist Church completed the church-wide study on Sunday night, April 19. Sessions for adults had been held on the study entitled "Set Free for Others." The youth group studies "Reconciliation," and the junior department had "Court Room Secession." The Rev. Harold K. Davis is pastor.

THE REV. BYRON McSPADDEN, pastor of the Forrest City United Methodist Church, held meetings at the Bradford United Methodist Church during the week of April 19. Special music was provided by Eudell Turner, Mr. and Mrs. Billy Joe McKnight, Reba Hays and Mrs. Sandra Malott. Church women served a pancake breakfast on Tuesday. The Rev. Everne Hunter is the Bradford pastor.

"SHULA PATTERSON DAY" in Arkadelphia was observed in First United Methodist Church, Sunday, April 12. Friends from throughout the city sponsored the recognition of Mrs. James A. Patterson. She has been a resident of Arkadelphia since her college days at Henderson-Brown College. She was one of the first women to serve on the Board of Stewards; she has been president of the WSCS, and served that organization on the district and conference levels; for 30 plus years she has been responsible for decorations for the Christmas music program in First Church. Mrs. Patterson is an avid gardener, has served as president of the Arkansas Federation of Garden Clubs, and has judged numerous flower shows.

JIM FORRESTER and a group of young people from Trumann gave Christian witnesses in First United Methodist Church of Pocahontas Sunday morning, April 19. The Rev. James R. Chandler is the Pocahontas minister.

WALTER SIEMENS, represented Gideons International when he spoke in Hunter Memorial United Methodist Church of Little Rock, April 19. He is a member of the faculty of John Brown University, Siloam Springs. The Rev. Irl Bridenthal is the Hunter pastor.

HARRISBURG METHODISTS heard Captain Lanier Moore of the Arkansas State Police speak on drug abuse at the Sunday evening service, April 26. The Rev. Bob Orr is pastor.

CAPT. LYNN P. WOOLARD recently left Little Rock Air Force Base for a 12-month tour of duty at U-Tapao, Strategic Air Command Base, near Bangkok in Southern Thailand. Capt. Woolard, son of Dr. H. I. Woolard and Arkansas Methodist's Managing Editor Doris Woolard, will serve on the staff of the Deputy Commander For Maintenance as the officer responsible for controlling the flight-line maintenance effort at the bomber base. Captain Woolard's wife, the former Pam Phifer of Conway, and their 10-month old son Phil will make their home in Conway. She plans to continue her studies at State College of Arkansas during her husband's absence.

THE YOUTH FOLK GROUP from First Church, Wynne, presented the folk musical "Tell It Like It Is" in the Carlisle United Methodist Church on Sunday evening, April 12, and in First United Methodist Church at Batesville, April 19. The group is directed by Harry Fondren, Jr.

UNITED METHODIST MEN of First Church, Blytheville, observed the annual Ladies Night on Thursday, April 30, with a dinner in Wesley Hall. Guest speaker for the event was Dr. Roy B. Shilling, Jr., president of Hendrix College, Conway.

DECATUR UNITED METHODIST Church was host to a one-night training session, April 28. The youth section was taught by the Rev. Larry Powell, pastor of Cavanaugh U.M. Church in Fort Smith; the children's division by Dr. Jennie Lou Milton of Fayetteville, district director of children's work; the adult course on the Life of Christ was by Dr. Kenneth Spore of Bentonville.

FIFTY ADULTS and 25 teenagers from several states visited Jonesboro the weekend of April 17 to participate in the Lay Witness Mission at First United Methodist Church. Tapp Hanson of Columbus, Georgia, was the coordinator. The Rev. Worth Gibson is pastor.

SPECIAL STUDY AT EUDORA

The Eudora Women's Society of Christian Service met in the home of Mrs. Henry Cyrier for the recent study on "China in Change." After the introduction by Mrs. G. D. Holloway, Mrs. Clifton Powell gave a review of Pearl Buck's "Three Daughters of Madame Tiang."

A Chinese lunch was prepared and served by Henry Yee and Mrs. L. E. Gillespie. The tables were decorated with Chinese motifs and Chinese music was played during the meal. Chinese artifacts were on display during the day.

The play "No Certain Harbor" was given in the afternoon, under the direction of Mrs. Cyrier.

A serious discussion of the plight of China in today's world concluded the program.

The Rev. Darrell Smith is the Eudora pastor.

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.		
May 10	Sunday	Joel 2:21-32
May 11		John 14:16-27
May 12		John 15:26 16:15
May 13		Acts 1:1-14
May 14		Acts 2:1-12
May 15		Acts 2:29-41
May 16		Gal. 5:18-26
May 17	Sunday	Isaiah 49:5-13

SUMMER YOUTH WORKER AVAILABLE

A college student interested in directing youth activities in an Arkansas church may be contacted through the Rev. David M. Hankins, Jr. at the Wesley Foundation, 316 N. Eleventh St., Arkadelphia, 71923. She has been active on local church and district levels of youth work, and has been counselor in conference youth camps.

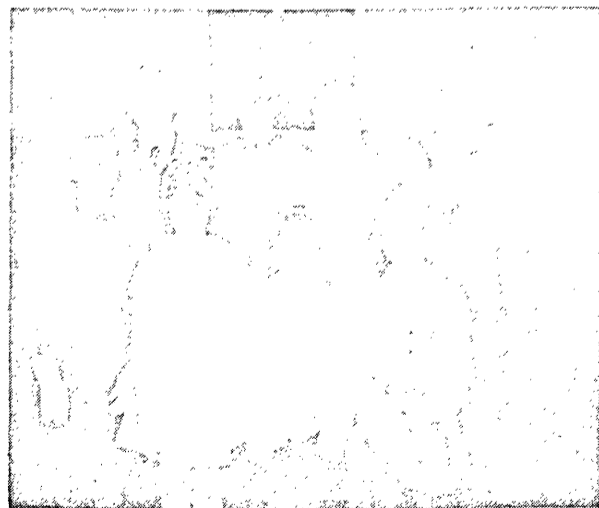
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MRS. B. J. LOONEY is chairman of the Library Committee in First Church, West Memphis. She has been assisted by Mr. and Mrs. W. O. Byler and Mrs. D. A. Dallas, in preparing the books and a room which is now open daily. The Rev. Clint Burleson is pastor.

P. K. KORNER

ANN DRAPER DUNLAP was born to Mr. and Mrs. J. E. Dunlap, Jr. of Monticello on April 18. Proud grandparents are Dr. J. E. Dunlap, Sr., pastor of Winfield United Methodist Church in Little Rock, and Mrs. Dunlap.

KERRI THERESA KORDSMEIER was born to Mr. and Mrs. Larry Kordsmeier of Russellville, April 4, and is the first grand-child of the Rev. and Mrs. G. B. Ames of Helena. Scott Ames, who is in the Marine Corps, returned from Vietnam in December and is now stationed at Cherry Point, N.C. Steve, the youngest son of the Ames, was critically injured a year ago in a car accident, but is now fully recovered and finishing his Junior year in Central High School, Helena.



AT LEFT:

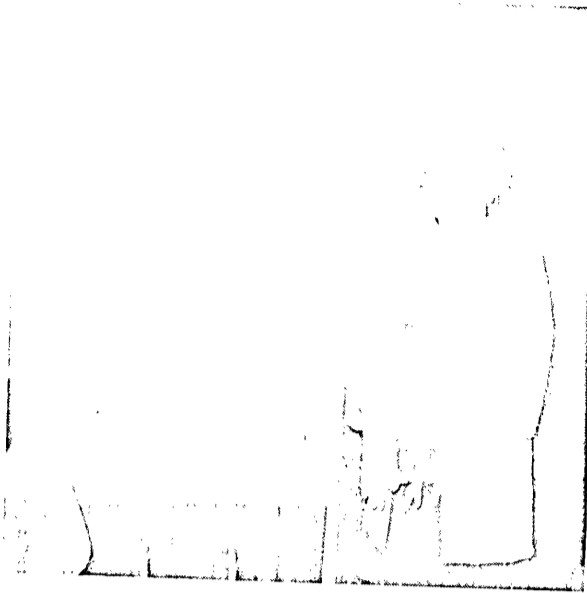
Grace Church, Searcy, received seven members from three families on Easter. At left are Mr. and Mrs. Russell Emery; the Rev. James Barton, Sr., pastor, stands behind his daughter, Aloha. Mr. and Mrs. John Zeltner are at the right with their daughters, Rosemary and Paula. Mr. Zeltner was born in Switzerland and Mrs. Emery was born in England.

AT RIGHT:

The study about China in Scott Memorial Church, Eudora, was enhanced by these members presenting "No Certain Harbor": Back row, from left, Mrs. James Gatlin, Mrs. Darrell Smith, Mrs. G. D. Holloway, Mrs. C. H. Wade, Mrs. Clifton Powell. Front row: Mrs. Roland Garner, Mrs. B. J. Joseph, Mrs. Henry Cyrier, Mrs. P. C. Reasons.



Mrs. J. P. Burgess of Conway, District chairman of Wesleyan Service Guild, is shown with the North Arkansas winning banner which she designed and made, with the help of Guilders.

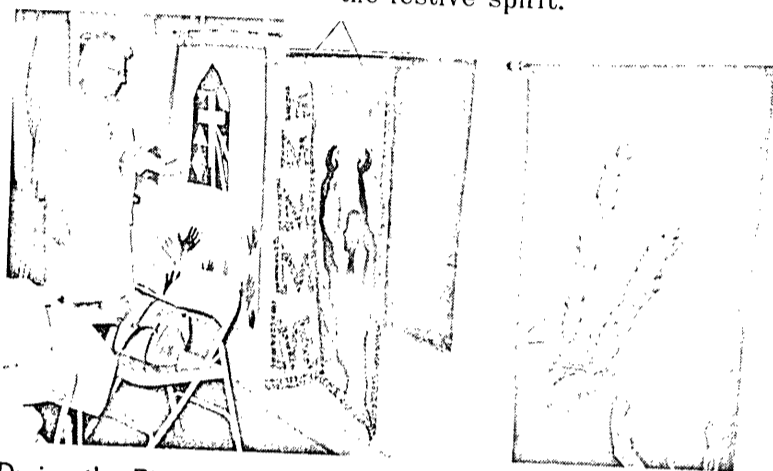
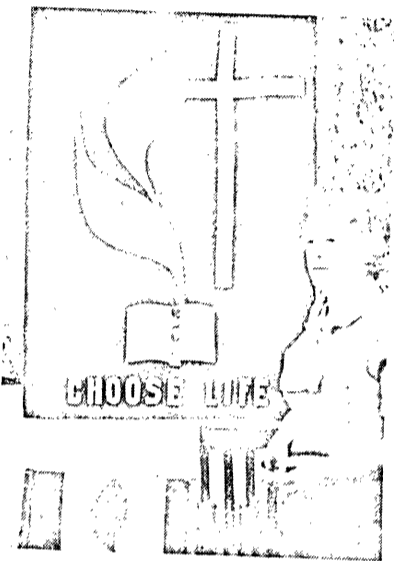


Houston Assembly will show banners

Banners galore will brighten the scene at the Civic Coliseum in Houston, Texas, as United Methodist women attend the 1970 Women's Assembly, May 7-10. All banners depict some phase of the Assembly theme "Choose Life". They will be featured in procession and on display during the meetings.

Only conference winners are eligible for selection as "the best," but recent information invites other banners to be brought in to add to the festive spirit.

This was the winning banner in the Little Rock Conference and will compete with other conference winners at Houston. It was made by Mrs. Clark Julius of Trinity U.M. Church in Little Rock.



During the Pine Bluff District banner judging, Mrs. Hazel Dabney points to the winner which was entered by the Bayou Meto WSCS. The center banner was by White Hall WSCS and the one on the right by Saint Charles.

Mrs. Dalton Henderson of Imboden, Paragould District WSG chairman, posed with the winning banner for that district.

The president's message

(Delivered by Mrs. Howard Johnson at the North Arkansas Conference WSCS Annual Meeting in Fort Smith, April 10)



Mrs. Johnson

United Methodist Women are a very special people who have a very special role to play in the mission of the church. Membership in the Women's Society of Christian Service and Wesleyan Service Guild means much more than attending meetings, making reports, studying and contributing financial support.

These things are very essential and important, but of more significance, United Methodist Women must be actively involved in the mission of the church.

How can we be involved? First of all we must learn to listen. Listening is an art. It is much easier to talk than to listen. How many times have you listened while someone poured their heart out to you and then remarked later, "I feel much better already". Then we must listen to God and become involved with Him. Our theme scripture says, "Be still and know that I am God". To be able to listen effectively we must slow down. I like to read the poem by Orin C. Crain:

Slow me down, Lord,
Ease the pounding of my heart
by the quieting of my mind.
Steady my hurried pace
with a vision of the eternal reach of time.

Somewhere I read of an old man that had, somehow, mastered the art of living and when asked his secret said, "Long ago I learned that the hurrier I go the behinder I get".

"Be still and know that I am God." How deeply involved is God in your everyday life? We ask ourselves, how do we become involved with God? We live with Him. We talk with Him. We walk with Him. We pray to Him. We think about Him. We don't do anything however

seemingly small or insignificant, without bringing Him into it. Most people never think of God except in connection with church or some religious activity. There are other people who live with Him every minute of the day. The more you do this the more you become involved with Him and then comes strength to become involved with his children in the world. As women involved in the church we should seek to keep informed about people through out the world. Their hopes, fears, problems, needs and successes. We desire to know about the influence of the church and how to reach people with the message of Christ. We want to grow spiritually. We are called to learn and love. Our demanding world not only asks, "How much do you know about me?" But also, "How much do you care about me?"

We desperately need a new vision of God as permeating all reality or all of life. Not that we might use God, but that we might become more like him and share in his own activity in the world. Just as God is the reality that makes for wholeness in the world, so our true calling is to seek wholeness in our own existence. Each of us is called to relate to the world of nature, to himself, and to his fellowman in more creative ways. God calls us to be whole persons in a whole world. We serve God not only in the church but in work, play, love and worship and in the fulfillment of our varied human capacities in relation to the whole being. Each of us is called to be an artist in living and to organize human experience into patterns of meaning and worth.

We glorify God when we listen to him. I have often wondered what would happen in our church if the 10,000 members of the Women's Society of Christian Service of the North Arkansas Conference really listened to God and would be willing to let the Holy Spirit lead them. Truly, I believe, there would be a transformation.

How else can we become involved? Change is the biggest story in the world today. There is so much change, so much hatred, so much violence and so much protest. God is calling us to discover the changes we must make. Changes in our attitudes - changes in our

relationships - changes in our values in life. In Paper Doll People written by Jean Ohman she had this to say. "How do we build a tomorrow on today's values where

Values are vended like vegetables
love is a bikini, or hip-low pants
beauty is a bath, a bed or a bottle
culture is a Broadway play banned in Boston
music is a twist, a tortured disc
nature is a plastic plant, a poodle in a jacket
discipline is 2000 calories a day
friendship is in alcoholic flavors
philosophy is a label on a library shelf
religion is a church supper, a collection plate
marriage is a meal, a stopping-off place, a namesake, a between work break
honesty is a required tax statement.

If we listen God will help us to peel the false values off - down to the real person that He wants us to be - each special, each capable and creative - each needed - one of a kind. Since there is no other person in the world just like you, you may know that he has a plan for your life. Listen and find that plan.

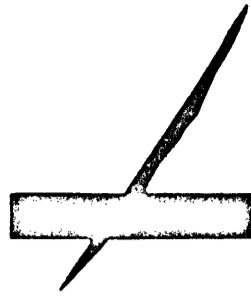
If we listen to God he may be calling us to do something about conditions in our world and community about us. A little girl told a friend who was visiting her father that her brothers set traps for the birds. He asked her what she did. She replied, "I prayed that the traps might not catch the birds". "Anything else?" "Yes," she said, "I prayed that God would keep the birds out of the traps." "Anything else?" "Yes, I went out and kicked the traps to pieces." We may be called to help tear down some traps of prejudice, hate and poverty. If we want changes made, listen to God and go out and do something about it.

God didn't just create us and set us down by ourselves, isolated. He maintains a contact and He keeps it open always. There is an immense power in stillness. A great saint once said, "All things come to him who knows how to trust and be silent". A knowledge of this fact would change our ways of working. Let us learn to listen, both to our fellowman and to God.

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The Sunday School Lesson

By: Alfred A. Knox



LESSON FOR MAY 17: Law Versus Grace

BACKGROUND SCRIPTURE: Acts 15:1-35; Galatians 2.

MEMORY SELECTION: A man is not justified by works of the law but through faith in Jesus Christ. (Galatians 2:16)

AIM OF THE LESSON: To help contemporary Christians understand the meaning of the terms "law" and "grace"; to indicate how misled one can still be by persons who think any collection of good deeds can be enough for salvation.

This is the story of the first Conference at Jerusalem and the controversy which it undertook to mediate—the argument which had to be settled if the church was to survive. In two or three previous lessons we have indicated the presence of the conflict between those Jewish Christians who insisted that all converts had to come under the full obedience to the Law of Moses and the new gentile Christians who saw no logic whatever in such a position.

The lesson is designed to help our students consider seriously the merits of the two diverse theological positions that have created dissension in the Christian church since these first tension-filled days at Antioch. The scripture from Acts tells of one of the first occasions on which the early church debated on this subject. The passage from Galatians is one of Paul's many essays on this subject.

Some Jewish Christians from Jerusalem came to Syrian Antioch and insisted that every gentile man in the church must accept circumcision—must come fully under the Mosaic Law. Since this requirement had not been made on gentiles entering the church at Antioch or any of the other churches Paul and Barnabas had founded, such a demand came as a shock to gentile Christians. So, we read in Acts 15:2, "And when Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question." This meeting became the first in a long procession of delegates conferences called during the history of the church to work out differences.

Dr. Arthur C. McGiffert says in **The Apostolic Age**: "The Antiochian episode did more than merely open the question of the relation of Jewish and gentile Christians to each other; it revealed a fundamental difference of principle between Paul and the Christians of Jerusalem. It may well be indeed that the episode furnished the occasion for the Judaizers to open their campaign against gentile Christianity and against Paul himself."

This conflict between "law" and "grace" has continued throughout the two thousand years of Christian history. It reached its climax in the time of Martin Luther in his irreconcilable dispute with the Roman Catholic Church. It is showing itself again in some of the conflicts that confront the church today. We hope we will be able to show this connection with contemporary Christianity in this lesson.

THE SITUATION AT ANTIOCH

The Christian fellowship at Antioch had become a real and warm-hearted one as the gentiles there followed the leading of the Spirit. Naturally they resented the arrival of representatives from the Jeru-

salem church to examine their religious life.

Peter came down first to investigate the rumors that the Christians at Antioch were not keeping the Mosaic law. However, he discovered a community of such sincerely religious persons that he congratulated Paul and Barnabas on their work and even visited in the homes of the gentile Christians. It was this "breaking bread" with gentiles that led to the conflict between the Antioch and Jerusalem churches.

When other representatives arrived from the Jerusalem church Peter turned his back on his newly-made gentile friends there and caused Paul to condemn him. He writes of this confrontation in the second chapter of Galatians: "But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. For before certain men came from James, he ate with the gentiles, but when they came he drew back and separated himself, fearing the circumcision party." (Gal. 2: 1 and 2).

The issue was really one of first and second-class churchmanship. Because the Jerusalem Christians were so bound by tradition they considered it necessary for all Christians to accept and follow the law of Moses. Paul knew that his gentile Christians would never consent to such requirements, and that unless the issue were settled there would be two classes of Christians—a situation that would never work.

It was to settle this question once and for all that representatives were chosen to go to Jerusalem to settle this matter.

THE COUNCIL AT JERUSALEM

Dr. Oscar F. Blackwelder in his commentary on Galatians in *The Interpreter's Bible* says that Paul really longed for the confrontation with the church at Jerusalem. He says, "After 14 years in an association largely of his own making under Christ, Paul undoubtedly yearned to know the total Christian church." Of course, there were many in the church in Jerusalem who had misgivings about the work Paul had been doing throughout the gentile world.

Dr. Theodore Ferris says in *The Interpreter's Bible*, "Like most general assemblies, the council was divided into conservatives, liberals, and those who stayed in the middle of the road. The conservatives made a case for tradition — for the old and established ways of the community which they felt still held a claim on them." Peter made a stirring address for the liberal point of view referring to his own experience with Cornelius and the divine vision that came to him at Joppa.

In the account of the Jerusalem meeting in the second chapter of Galatians, Paul seems to be saying that it was the report of the results that his ministry and that of Barnabas had produced that resulted in a victory for the innovators. We should point out that many scholars feel there are critical difficulties in the decision of the council as reported in Acts: "For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: that you abstain from what has been sacrificed to idols and from blood and from what is strangled, and from unchastity." (Acts 15:29) Many feel that this is not the victory of grace over law given in Paul's report of the meeting in Galatians. The fact is that Galatians is sometimes called the Christian's Declaration of Independence, because Paul says once and for all "We have believed in Christ Jesus, in order to be justified by faith in

Christ, and not by works of the law, because by works of the law shall no one be justified." (Gal. 2:16)

FREEDOM FROM CUSTOM

Dr. Charles M. Laymon says of the Jewish Christians, "They had probably not thought through the meaning of God's grace that accepts one's faith as meeting the demands of keeping the law or traditions. Custom and traditional theology were taking precedence over fact."

We all know that custom and tradition have often stood in the way of growth and development. Again may we quote Dr. Laymon, "Tradition has its place as a guide, but it is not to be a jailer."

There are many who feel that if Paul and his position had not been vindicated in the meeting at Jerusalem that Christianity would have been stifled as a nationalistic religion—a sect of Judaism—and that it would never have become a universal religion.

THE DECISION WAS A COMPROMISE

As so often happens in matters like those discussed at Jerusalem, the decision was a compromise. It represented the viewpoint of those who walked in the middle of the road. We have just returned from the 1970 special session of the General Conference of the United Methodist Church and have seen there how decisions of church policy were arrived at through long periods of discussion in committees—compromise, if you prefer.

Over and over the church has had to face the same kind of process as it sought to determine issues that were essential and those that were not. For example, the church at one stage had set its message in the framework of Ptolemaic astronomy with the earth at the center. Then along came Galileo and Copernicus and the sun moved to the center and the earth was seen as a small part of the whole creation. This caused turmoil in the councils of the church, but tradition could not hold back the facts. The same thing happened when Darwin told the church about evolution. Long and bitter struggles resulted, but again decisions were made which were realistic. Tradition alone has never been a successful opponent of new and progressive ideas.

LAW VERSUS GRACE

The heart of the matter in this whole dispute is in the question "Do we live under law or under grace?" You will remember that we studied the broad outline of this issue in our April 19 lesson based on the whole book of Galatians. Today we are looking at this issue as it came up in the conference at Jerusalem and as it has continued to be a part of Christian discussion through the years.

Dr. John Irwin in the materials in *Adult Bible Studies* says: "The opposing viewpoints in the controversy were clearly stated. One of the Jerusalem party insisted, 'It is necessary to circumcise them, and to charge them to keep the law of Moses.' (Acts 15:5) Peter declared: 'We shall be saved through the grace of the Lord Jesus.' (15:11)"

The traditionalists said that God has set certain standards of goodness which man must attain before he can be saved. Paul took the position that no man could ever do enough to earn the forgiveness of God. He felt that the law could only drive men to despair because of this unattainable standard.

The position of "salvation by grace through faith" says that we do not have to earn God's favor or his good will. He has always loved us because we were his children—members of his family. Like the father of the prodigal son, God waits for some simple gesture on our part—this is the act of faith—so he can come to meet us and put his loving arms about us. Christ by his sacrificial act of love demonstrated what God's love is like. The "gospel" is "good news" because it speaks only of that divine love—not of some long legal list of requirements which must be attained.

In closing we would quote again from Dr. Irwin: "Grace has been called the love of God in action." Dr. Philip Watson in his book *The Concept of Grace* says: "Grace, therefore, means incarnation and atonement; it means that act of God in Christ, by which he has shown his favour to us men."

By this grace we are saved.

the British scene



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

The sheer sense of thanksgiving with which the safe return of the American astronauts was greeted in this country was something you would have had to see to believe. From relative apathy about what was regarded as just another routine flight to the closest and most emotional involvement in the fate of these three brave men it was a swift and great step.

There are a number of lessons to be learned—even though we all forget the lessons we need to learn so easily. And the first is the reminder, shown so dramatically, that there is no such thing as a routine space flight. The most appalling dangers lurk in the pro-

ject all the time, and only the most blase of people can ever again think of these voyages as something ordinary.

The second is that in the end sheer human endeavor, skill courage and attention to detail played such an important part in the whole thing. It was, as President Nixon said, a success and not a failure. It was a success for human beings as well as machines, and the human element figured so strangely and so greatly in the whole adventure—dreadful for days, and glorious at last.

The question-marks which now hang over the space programme will not, in the end, prevent men from going on with this. It is this kind of project which is going to attract the attention of men in spite of the appalling risks involved if only for one simple reason. The men who know most about it, and are given to such cool understatement, have known the dangers all along, and know them still. It is us, the great public who have chosen conveniently to hide our eyes from possible consequences.

It was the spirit of those men, both in space and on the ground that tri-

umphed, for without the sheer will to survive and without the amazing calmness in the face of frightful adversity, all the machinery in the world would not have helped them. Was it significant that one of the first acts which took place on the deck of the recovery ship was an act of prayer?

Was it all part of the superstitions of the people who wagged their heads and said at the time of the original explosion that thirteen was an unlucky number? Or was it more than that?

Certainly there was superstition, and in many people, perhaps, a wrong attitude toward prayer, for one cannot help wondering what many people would have said if their prayer for safe recovery had not issued in the happy return. But here was something basic—a national and international sense that the spirit of man is the candle of the Lord, and that somehow the right thing to do was to commit these men, and the back-up crew, and their anxious families to God in Whose hands we all are.

If only we who are committed to the Christian faith could latch on to that primary instinct of men to look beyond themselves, and make relevant the

great realities of the faith which goes beyond the safety of the body to the safety of the soul, then, perhaps we could build the bridges of the Kingdom of God so that more may cross them.

* * *

SAILOR PRINCE

The announcement that the Prince of Wales will spend some years in the British Navy when he has completed his University course has drawn a comment from one of the Industrial Chaplaincy organisations in London.

Have the Captains of Industry been overcome by the Captains of Gunboats asks a writer in the magazine of the South London Industrial Mission. It is, he claims, in industry where the real battles of the future are to be fought. Indeed, life in the Services can be a comparatively sheltered affair, he believes, and our society is one where mobility, technological change, financial power and hunger and race will dominate the scene in the next generation. Perhaps the Prince would have done better to be on the "bridge" of some industrial "ship"? Well, it's a point of view.

†

We rode down from London to Bristol by train in less than three hours. John Wesley first arrived there riding on horseback through Kingswood Forest one Saturday evening near the end of March 1739. At that time it was a city of less than 40,000 people. Today it has a population of more than 440,000.

Many American Methodists are unaware of the importance of Bristol in the early days of the Methodist societies. During the long years following his Aldersgate experience John Wesley spent more time there than anywhere else other than London—a total of more than six years. His visits to this center in southwest England usually were about one or two weeks in length. Bristol also was the home of Charles Wesley for 22 years, 1749 to 1771.

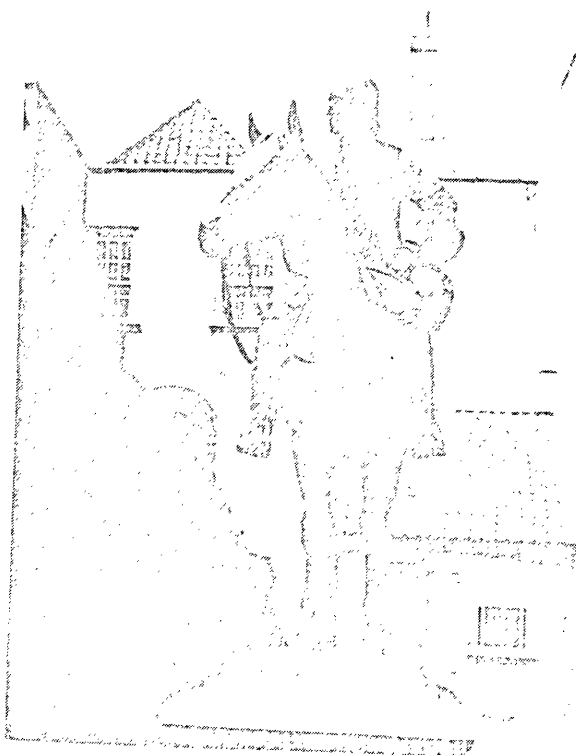
There are numerous places of interest for a Methodist pilgrim in or near the city. Hanham Mount is the last surviving open air site John Wesley used in the Bristol area. Kingswood School, opened by John Wesley in 1748 with 50 boys as students, has been moved to nearby Bath where it now enrolls about 400. The two best known sites are "The New Room In The Horsefair" and Charles Wesley's house at No. 4 Charles Street.

May 9, 1739, for fifty pounds John Wesley secured the deeds to a parcel of land in the Horsefair. The purpose of the purchase was, in his words, "On this land we designed to build a room large enough to contain both the Societies of Nicholas Street and Baldwin Street, and such of their acquaintances as might desire to be present with them at such times as the Scripture was expounded."

The original structure, built in 1739, was pulled down in order to rebuild on the same site in 1748. It was constructed "with bare simplicity." Part of its historic value lies in the fact it was the first Methodist meeting place ever built.

Today's visitor to the New Room walks down the busy Horsefair, with its large modern department stores until he comes to an iron gate. This opens into a small courtyard in the center of which is a statue of Charles Wesley. If you enter the building from this courtyard, you go beside the double pulpit.

Walking around the block and entering from Broadmead, you see the only equestrian statue in the world of John Wesley. (A replica of this statue now stands in Washington, D. C.) Facing the building you see a small structure attached to it at the right side of the entrance. This was used as a stable for the preachers' horses. Wesley emphasized they must take care of their mounts. He said that every preacher must "see with his own eyes his horse rubbed, fed, and bedded."



Statue of John Wesley in the courtyard of The New Room in Bristol, England.

Bristol and The New Room

by Dan H. Williams

(Fourth in a series of articles prepared by the editor of WESLEYAN CHRISTIAN ADVOCATE, Atlanta, Ga., following his recent visit in England)

Inside the New Room two features are conspicuous. The first is the two pulpits, one above the other. The second is the absence of windows below the gallery level, which were deliberately omitted. Early Methodists in Bristol as elsewhere could anticipate rough treatment from unruly mobs, and windows would have provided easy entries for their tormentors.

Above the main floor there is a long center room flanked on either side by small studies and sleeping quarters. The common room was where the preachers talked and shared their frugal meals. They used the smaller chambers for individual study and for sleeping.

Today each of the side rooms bear the name of someone of the leaders of early American Methodism. These include John Fletcher, who Wesley intended to be his successor; Adam Clarke, the Irish theologian; Francis Asbury, pioneer bishop in America; Charles Wesley; and John Wesley.

Today the New Room is visited by thousands of tourists each year. They go there as casual sightseers and as pilgrims. Some of the former change their attitude before they leave. One, not a Methodist, who was there recently, said, "This place does something for you. It gives you a life."

The New Room is more than a shrine or tourist attraction. Other functions include a "museum aspect," research center, a center of Methodist activity for the Bristol District, and a place of worship, Welsh services on Sunday, a weekly luncheon prayer meeting for the business men, Advent and Lenten mid-week services, quiet day and devotional conferences are some of the services held there.

It is only a short distance from the Horsefair to No. 4 Charles Street where Charles Wesley lived for many years. At that time it would have been quite a stroll with only an occasional rider on horseback or carriage or wagon to impede the walker. All that is changed now.

During the busy hours of the day it is practically impossible to cross the busy street. Pedestrian subways have been built under the streets, but these can be confusing to a stranger. (We had to make three attempts before emerging at the right spot.) Once out of that underground maze, however, it is only a block or so to the home of Methodism's most noted writer of hymns.

To this simple house Charles Wesley brought his bride, Sarah Gwynne. Here they lived for 22 years. Here their children were born and nearby some of them are buried. Inspiration for many of his famous songs of faith must have come within these aging walls of brick.

The Charles Street house is one of only two homes remaining in that once quiet residential setting. Today it is surrounded by garages, warehouses, etc., and looks somewhat out of place. It is fortunate for Methodism that it escaped destruction in the bombing during World War II and also that it now is in the hands of those who will preserve it for the future.

"Total Training for the Total Person"

goal for Jurisdiction Assembly

"Total Training for the Total Person" in communicating the gospel is the goal for the South Central Jurisdictional Mission Conference to be held at Mt. Sequoyah Methodist Assembly, Fayetteville, Arkansas, July 27-31, according to Dr. Virgil D. Morris, executive secretary of the Jurisdiction.

Dr. Brodace Elkins, El Paso, chairman of the Jurisdictional Board of Missions announced that the highlight of the Conference will be four addresses by Bishop Kenneth W. Copeland of Houston as he gives the motivation for mission at the Conference.

A completely new concept will be introduced at the Conference in an attempt to become effective at the local church level. Cluster groups made up of all those attending from the various conferences will evaluate the needs of each group and methods by which the work of Missions may be carried to the membership of each local church.

Those making up the cluster groups will be Conference Board Chairmen, Presidents of Women's Societies of Christian Service, Conference Missionary Secretaries, District Missionary Secretaries, Cabinet Representatives from each Conference and in many instances, Program Directors from the Conferences. Each bishop in the South Central Jurisdiction has appointed one person to be the cluster group leader for Annual Conference Planning.

Registration for the school should be sent to your Conference Program Director with a check for \$10.00 registration fee made out to Virgil D. Morris, treasurer.

Cost of the Conference in addition to the registration fee, will be room and meals at Mt. Sequoyah. Reservation for room should be sent to Mt. Sequoyah Methodist Assembly, Fayetteville, Arkansas 72701, with a deposit of \$2.50 per person.

Resource persons for the Conference will be a vast array of specialists from the General Board of Missions headed by Dr. Harold D. Neel, assistant General Secretary, Section of Education, New York. Others from the Board of Missions are Dr. Francis L. Brockman, UMCOR; Dr. Robert F. Lundy, World Division; Dr. Ralph Mirse, New Church Development; Dr. Joe Walker, assistant General Secretary, Section of Cultivation; Dr. Woodie White, Executive Secretary, Commission on Religion and Race; and Rev. William A. Cheyne, The Advance.

An integral part of the Mission Conference are sections for high school young people and those of college age. The Rev. Aaron F. Barling, associate pastor of White Rock United Methodist Church, Dallas, leads the Youth Section with Rev. Brady B. Forman, Wesley Foundation, Southeastern Louisiana College, Hammond, La., in

charge of the College Section.

Leadership of the Special Interests will be presented by Bernard Cook, Joint Committee on Missionary Personnel, and Gilbert Galloway, associate director, Audio-Visual Resources; Robert Holstein, coordinator of Field Itineration; Leonard Smoot, field staff, National Division; Nelson E. Stants, Division of Interpretation of the Program Council.

Those representing various groups will be Mrs. Edward A. Brandhorst, president, Jurisdiction Women's Society of Christian Service; Noe Gonzales, Rio Grande Conference; Thomas Roughface and Kenneth Deere of the Oklahoma Indian Mission; Fred Yazzie, Navajo Mission School; and Edward Kennedy of Louisiana-B Conference.

The three mission studies to be presented for the coming year are: "How the Word Gets Around," "The Americas — How Many Worlds," "The Psalms." An additional course will be "Reconciliation in Time of Crisis."

Leaders of the various sections will be Conference Missionary Secretaries, William Hardwick; Board Chairmen, Bonner Teeter; District Superintendents, Earl Harvey; Ministers' Wives Group, Mrs. Robert W. Core; and District Missionary Secretaries, J. C. Curry.

Health/Welfare Certification Given Additional Funds

EVANSTON, Ill. (UMI)—A certification program for United Methodist health and welfare agencies has received a special allocation of \$30,000

Rodesian Bishop Deplores Policies of Smith Regime

NEW YORK (UMI)—The United Methodist Bishop of Rhodesia has issued a statement deploring what he termed belief "in the false doctrine of racial superiority and inferiority" by the "rulers of Rhodesia."

The statement was made as a part of an appeal by Bishop Abel T. Muzorewa to Rhodesians to vote in national elections April 10 "for people who are free from the intoxication of racialism." A new constitution, recently declared in effect by the government of Prime Minister Ian Smith, restricts the rights of black Rhodesians who comprise nearly 95 per cent of the country's population.

from the denomination's Council on World Service and Finance.

"More than 50 agencies have asked to be certified and more requests are in process," said Dr. Roger Burgess, general secretary of the General Board of Health and Welfare Ministries. "The grant from World Service will make it possible for us to establish a goal of full examination of all agencies during this quadrennium."

The 1964 General Conference authorized establishment of the Certification Council as an accrediting agency for 338 agencies related to the church.

Bishop James K. Mathews of Boston, Mass., was one of nine Protestant churchmen supporting an Easter message of Richard Cardinal Cushing of Boston for national amnesty for social protesters. The nine Protestants urged the Massachusetts legislature to adopt a resolution calling upon President Nixon "to grant amnesty for political offenses related to the war in Vietnam."

International Prayer

Conference at Junaluska, May 31-June 4

LAKE JUNALUSKA, N.C.—Dr. Harry Denman has announced some of the outstanding speakers who will participate in this year's World Meeting of the International Prayer Fellowship. Dr. Denman is general secretary of the international prayer group which will meet at Lake Junaluska, May 31 to June 4.

Among those scheduled to address the conference are Dr. Okgill Kim, President of Ewha University, Seoul, Korea; Dr. Dongill Kim, former Dean of Yon Sei University, Seoul; Dr. Harold Hong, President of Methodist Theological Seminary, Seoul; Dr. J. Manning Potts, Executive Director of the Lake Junaluska Assembly; and Rev. Maurice King, Dean of the Upper Room Chapel, Nashville.

The Prayer Conference will open on Sunday morning, May 31, with a ser-

Missionaries Offering Aid For Visitors to Japan

NEW YORK (UMI)—United Methodists visiting Japan this year for Expo '70 are being offered a personalized guide and interpreter service with two United Methodist special-term missionaries as the key people.

Yodogawa Zenrikan Community Center in Osaka is providing services for tourists and others visiting Kyoto, Nara, Osaka and Kobe. Included is assistance in seeing the exposition, shopping tours, and visits to Japanese homes, universities and Christian institutions. Directors of the service are Mr. and Mrs. Jack Hasegawa, United Methodist missionary teachers.

Personnel Data System Planned

NEW YORK (UMI) — A church personnel data system will be developed as a result of a \$105,000 grant from the Rockefeller Brothers Fund it was announced here today by the Rev. Charles N. Forsberg for the National Council of Churches.

The system will be developed by Information Science Incorporated for three denominations (American Baptist Convention, the Lutheran Church in America, the Episcopal Church) and the NCC. Others are expected to join at a later date. The system will store and retrieve information on personal and personnel history, job requirements and on the skills of those in the ministry or church-related vocations.

Convocation on Theology and Medicine deals with "total health" concept

DENVER, Colo. (UMI) — "Man must now assume the role of decision-maker in areas that used to be considered God's alone," some 30 selected participants in a Convocation on Theology and Medicine were told here April 9-10. The Convocation was sponsored by the National Division of the United Methodist Board of Missions, through its Department of Health Ministries.

Dr. Harvey Potthoff, professor of Christian theology at Denver's Iliff School of Theology, speaking of the

role of the physician, said he believes the time is past when one can say "let the doctor take care of the whole thing." We must tap the moral sensitivity of the community in considering such issues as abortion, euthanasia, sterilization and organ transplant.

Purpose of the meeting was explained in an opening statement by Dr. Norman W. Klump, New York, National Division assistant general secretary for Social Welfare, Educational and Medical Work. He said: "This Convocation was called to alert the

health care units and personnel of the National Division to the basic ethical questions raised by bio-medical research, in an attempt to help the church carry its full responsibility in health care service."

Dr. B. T. Daniels, a Denver surgeon and member of the board of directors for the American Medical Association, said it is time to "get off the crust and down into the meat where we really ought to be." He interpreted that to mean that the talk must be about individual patients and their needs, rather

than abstract issues. "I need help," he said, "in determining whether I should keep a patient alive by maintaining the chemical balance of the body, or let him die by providing only glucose and water."

Total health care as a basic concept was emphasized by Dr. Ada Fort, dean of the Emory School of Nursing, Atlanta, Ga., who said "it is a matter of the doctor, social worker, minister, psychologist and nurse putting their heads together to work as a team for the good of the patient."

Helen Wilson to speak at S. W. Conference

LIVINGSTON CHURCH, MARIANNA TO HOST SW CONFERENCE DISTRICT WSCS-WSG MEETING

The Annual Meeting of the Women's Society of Christian Service and Wesleyan Service Guild of the Little Rock District, Southwest Conference, will be held at the Livingston United Methodist Church in Marianna on May 15 and 16.

Miss Helen Wilson of Hot Springs, returned missionary from Bolivia, will share her 16 years of experiences with the women of the district and their guests on Friday evening.

Registration will begin Friday evening, May 15 at 5 p.m. Mrs. J. L. Thomas of Marianna is the Livingston Church WSCS president, and the Rev. Joe Hughes, Jr. is host pastor. The Rev. E. M. Johnson of Little Rock is district superintendent and Mrs. Marie Watkins of Little Rock is district president.

†

CLUSTER MEETINGS, SOUTHWEST CONFERENCE

A cluster meeting of the Women's Societies of the following four churches, Forrest City, Clarendon, Brinkley, and Cotton Plant, was held at Taylor Chapel United Methodist Church, Cotton Plant on March 22 at 3 p.m.

The devotion was led by Mrs. Clara Arbor and Mrs. Grace Russell.



Miss Helen Wilson, missionary to Bolivia, will be the speaker in Marianna, May 15, at Livingston United Methodist Church during the Little Rock District meeting of WSCS and WSG, Southwest Conference.

Remarks and presentation of the Enabler, Mrs. L. Bell of Forrest City, were given by the Brinkley WSCS president, Mrs. Irene Truesdale. The Welcome was by Mrs. Boyce E. Willis of Cotton Plant and Response by Mrs. Willie Mae Love. A vocal solo was by Mrs. Deborah Vault of Cotton Plant.

The report of the Wesleyan Service Guild was given by Mrs. Zolene Boatman. After the report, two Guild members presented the district president with two towels in the colors, red and gold. Cotton Plant young people served the meal following.

Guests included the Rev. Joe Hughes, the Rev. Elijah Morgan and Attorney Harold Flowers.

†

Little Rock District youth officers elected for 1970-71. FROM LEFT: Mattie Mae Rice, Youth director; Jay Holland of Pulaski Heights Church, president; Jan Roseberry, St. Luke's Church in Little Rock, secretary. These officers will also serve on the Little Rock District Council. Fifty-six persons attended a recent District Youth Retreat featuring mixed media in worship, led by the Rev. Darrell Smith and wife, Nancy.

COOKS NEEDED FOR CAMP TANAKO

If you know of any capable cook who would like to work at Camp Tanako this summer, from June 1 to August 14, please have that person contact Rev. Joe E. Arnold, Suite 920 Rector Bldg., 3rd & Spring Sts., Little Rock, Ark. 72201. Salary is \$60. per week, plus room and board and travel to and from the camp each week. The Cook's cabin is air-conditioned and the work week runs from the noon meal on Monday through the noon meal on Friday of each week. Week-ends will be free.

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OKLAHOMA DISTRICT WSCS CLUSTER GROUP MEETING

On April 12 the following charges, Valley Grove United Methodist Church of Murfreesboro, Ebenezer, Nashville, Wiley Chapel, Babel Chapel, Saratoga, met at Wesley Chapel, Center Point, for the WSCS Cluster Group meeting.

Mrs. Ida Lee Davis was the enabler. Mrs. E. V. Coulter led the devotion and also had a panel discussion on "Choose Life."

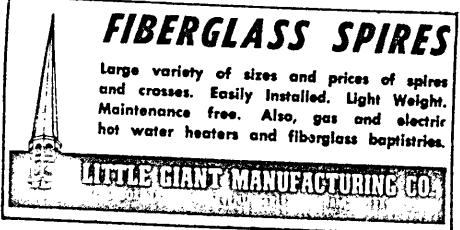
A queen contest was held and Mrs. Annie Sampson was crowned queen of the WSCS Cluster Group for 1970. \$73.05 was raised from the contest.

Mrs. Willie B. Young is president of the Wesley Chapel hostess group. The Rev. D. W. Terry is the pastor.

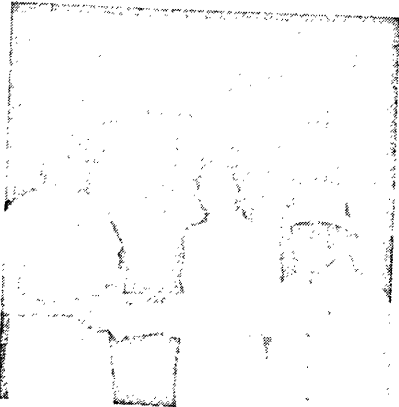
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FIBERGLASS SPIRES

Large variety of sizes and prices of spires and crosses. Easily installed. Light weight. Maintenance free. Also, gas and electric hot water heaters and fiberglass baptistries.



At a recent Cluster Meeting, Mrs. Jolene Boatman (at left) of Brinkley reported for the Wesleyan Service Guild. After the report, Mrs. Rosetta James and Mrs. Edna Ross (at right) presented a gift to District President Mrs. Marie Watkins.



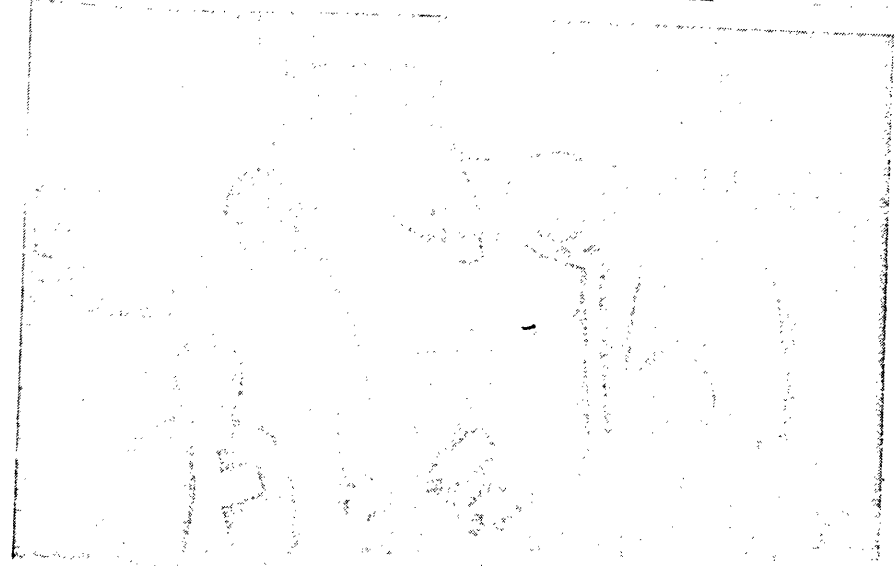
MAN'S THOUGHTS OF A HOUSEWIFE BY GRACE RUSSELL

"I must confess . . .
... the vocation of a housewife — is not my cup of tea . . ."
... "other women might really get a kick out of scrubbing floors . . ."
... "other aspects I do enjoy, . . . like sleeping with a husband who still makes me feel like a bride; having babies and watching them grow . . ."

This is "Rings and Things" by Grace Russell, giving meditations of a man's wife . . . from wedding ring to doorbell ring. Warm, stirring, inspirational, timely. A delight for every wife (and for husband, too) \$1.50 each, ten or more for \$1.30 each. Order from

The Upper Room

1908 Grand Avenue • Nashville, Tennessee 37203



A national leader and a regional leader were present at the Fort Smith Leadership Enrichment Workshop conducted in Mallilieu United Methodist Church in March. Miss Peggy Billings of New York and Miss Maryruth Nickels of Dallas are shown above with Tilly Winn, Mrs. Pauline Troupe, Mrs. Hattie Williams, Mrs. Alice Preston, Mrs. Ida Bell Mitchell.

MAY 7, 1970

Poetry Panorama

by Barbara L. Mulkey

There are so many evidences of God in the World of nature. Someone once called a rose God's signature, and Clement of Alexander is credited as saying . . . "If I give you a rose, you will not doubt of God."

TO WALK WITH GOD

I walked through my garden one morning
While the roses were damp with dew,
My thoughts ascended to heaven
As the sunlight came bursting through.

A serene calmness enveiled me -
God's presence seemed very near
I paused to catch a falling petal
The fragrant rose held dear.

The beauty and the quietness
Soft breezes in the air -
And the Glory of His presence
Seemed to linger there . . .

-by Cleo Sorrels

THE GREATER STRENGTH

When souls reach out and know God's love is shared,
The fruit of hope and blooms of growing trust
Inspire the strong to choose the upward climb,
In final triumph for the Right and Just.

As visions grow and time is never still,
One hears the rhapsodies of brooks and birds.
There is no rival to the comfort shared
In happiness without the use of words.

In cooling comfort of the filtered air,
One breathes the scent of roses - His bequest.
God holds the newborn day within His hand -
A peaceful token rapt and wonderblest.

-by Remelda Gibson

WORLD SERVICE -- expression of love

For many United Methodists the term World Service means a kind of a tax or an assessment. Far from it! World Service is the opportunity for an expression of love by United Methodists in this and 54 other countries.

In Africa it means a Christian contribution to the intellectual ferment of the continent through literature from the publishing center at Kitwe, Zambia. In Montero, Bolivia it means a health education and hospital program for an urban and rural area. In India it provides family planning information, health services and agricultural assistance.

In the United States it helps to provide resources for solving some of our ghetto problems. Church related colleges and universities are given professional guidance, as are hospitals, retirement homes and child care institutions. In all of these ways and as many more, World Service spells love in action.

At the 1968 General Conference an annual \$25 million goal was established for World Service. In 1969 United Methodists contributed \$22,268,424 toward this goal.

Because agencies vary in their administrative procedures it is impossible to separate that portion of each World Service dollar that goes for administration and that used for program. In the Board of Missions it is estimated that at least 88 cents out of each dollar re-

ceived does go into program. A part of the balance is really program for it provides salary for staff members who are engaged in leadership education and the development of printed and audiovisual materials. From studies made of the general agencies of the United Methodist Church it is evident that the ratio between administration and program is good compared to other nonprofit benevolent agencies in this country.

The next time you see the dozen letters which spell World Service see how many expressions of love and concern you can discover. Specific information on any phase of World Service may be obtained from the Division of Interpretation, Program Council of the United Methodist Church, 1200 Davis St., Evanston, Ill, 60201.

WCC PAYS TRIBUTE TO PATRIARCH ALEXEI

A brief service of thanksgiving was held at the Ecumenical Center in Geneva, Switzerland for Patriarch Alexei, 92-year-old head of the Russian Orthodox Church who died April 17 following a heart attack. The Russian Church is a member of the World Council of Churches. Funeral services were held at Holy Trinity Church in St. Sergius Monastery, Zagorsk, some 40 miles from Moscow.

Stewards of God's Creation

By: Gene Warren
Public Information Specialist,
Louisiana Soil Conservation Service

If ever Americans were aroused by the blight of pollution and by the need to conserve, it's now. But conservation has a different meaning to different people. For one thing, it helps stop pollution but it does much more.

Conservation not only lifted us out of the dust bowl and gullied hillside era, it is now paving the way beyond the doorway of the Seventies. We need to establish, firmly, that conservation of soil, water, and trees and grass and wildlife is important to everybody. The young and old—rich and poor—those who live in cities and in the country. And we need to know that many of the earthly things that used to make people happy are not around anymore, and that those that are, are hard to come by and are no longer free.

Things like fresh air, clean water, and plenty of space to run and play in, and to picnic and camp on; a beautiful countryside and clean streams to fish and swim in are not so plentiful.

Recently, a survey team asked 3000 people from all across the country what they considered most important to

make them happy. They didn't say big houses, or cars, or even good paying jobs. What they said was grass and trees around them. That's right, 92 out of every 100 said that about just plain grass and trees.

It's really simple. For, you see, what was once free and plentiful and taken for granted isn't anymore. And the things that grow from the richness of the soil have all of a sudden become very precious to America.

Just about everything in people's lives can be traced to the land and water. The community's wealth, good things to eat and wear, and places to live, and play, and travel, and worship are built on the foundation of the land and of those who care for it.

Stewardship of our state's rich resources is of prime importance. Each year the National Association of Conservation Districts sponsor a week for all men to rededicate themselves as stewards of God's creation. This year it's May 10-17. Conservation puts quality into our lives.

HAMBURG UMYF GROUP HOLDS WEEKEND RETREAT

About 25 young people from First United Methodist Church of Hamburg attended a weekend retreat at Longview landing on the Saline River April 10-11. Youth witnesses from other churches were also present. The retreat theme was "Can Being a Christian Really Make a Difference in Our Lives?"

The Rev. Sam Jones, Star City pastor and Monticello District Youth coordinator, assisted in planning the weekend activities and led the concluding worship service. Mr. and Mrs. Cris Jones are the adult counselors; the Rev. James Anderson is the pastor of the Hamburg church.

Floridian named Stody Fellow

DAYTON, Ohio (UMI)—The Rev. Happy James Lawrence of Charlotte, N. C., has been awarded the Ralph Stody Fellowship in Journalism by the Commission on Public Relations and Methodist Information of the United Methodist Church. The 25-year-old minister is an ordained deacon in the Florida Conference.

The \$3,000 fellowship honors Dr. Ralph Stody of Lighthouse Point, Fla., who served for 24 years as executive of the commission before his retirement in 1964.

Mr. Lawrence, who is a candidate for the Master of Divinity degree at Duke Divinity School, Durham, N. C., in June, has been accepted at the University of Tennessee, Knoxville, where he expects to do graduate work in journalism, beginning this fall.

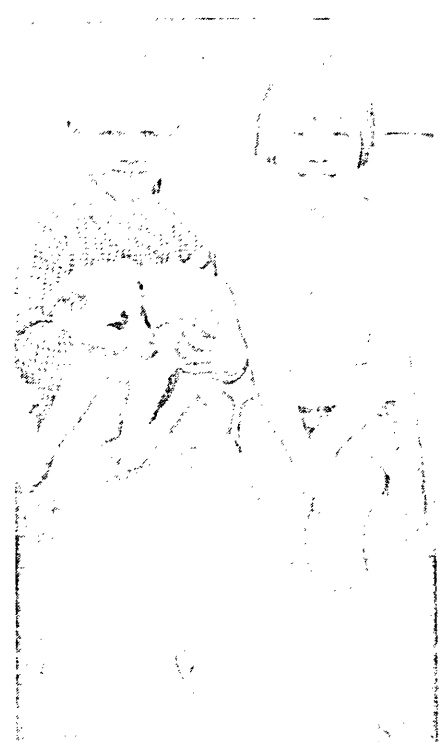
The Stody Fellow's varied experience includes work last year as legislative assistant to Senator Ralph Yarborough of Texas, youth director in the summer of 1967 at the Lake Junaluska (N. C.) Assembly.

METHODISTS AUTHORIZE LOANS FOR C.M.E.'S

NEW YORK (RNS)—The national division of the United Methodist Board of Missions has authorized \$100,000 from a revolving fund for building loans to Christian Methodist Episcopal Church congregations.

Dr. B. P. Murphy, in charge of church extension for the division, said the authorization brought to \$400,000 the amount set aside for loans to black churches.

Three \$100,000 funds have already been made.



With "Spring Fever" in the air, this might look like "Puppy Love" but instead it is love for the new puppy that has come to live at the Methodist Children's Home.