

FROM OUR HERITAGE TO A NEW QUEST

One of the most refreshing experiences of the recent General Conference for this writer was the presentation by Dr. Albert C. Outler of the interim report of The Theological Study Commission on Doctrine and Doctrinal Standards. This was one of three such groups created by the 1968 Uniting Conference — the other two were to explore possibilities for restructuring the organization of The United Methodist Church and to consider a redrafting of the social principles of the church.

Dr. Outler's presentation was a plea for help from the General Conference and the entire church. He said: "We want to know from you if there is a different or better way to re-present the problem of United Methodist well-springs and guidelines. But we are equally concerned with the present relevance of our legacy from the past. What is the current cash value of our United Methodist tradition?"

We are not sure how specifically the action of the General Conference was addressed to the urgent plea for help which went out with the presentation of this report. We sincerely hope that the very fine document which was before the delegates will be brought to the attention of the entire membership of The United Methodist Church. Dr. Outler spoke to the hopes of this commission for such study when he said, "Our highest hope in this connection is that you would recognize in this account an approximately accurate statement of how it came to be that The United Methodist Church has such a legacy and how difficult and yet how promising it would be to stimulate the Methodist people to fresh consideration of the still viable resources of our tradition."

Hoping to stimulate your further explorations in this matter, we are going to outline ever so briefly the three main sections of the study document presented to the General Conference.

First, there is a section on "The Problem of Doctrine and Doctrinal Standards in the United Methodist Church." The writer points out that the three pioneers Wesley, Albright and Otterbein, although making statements concerning "doctrinal standards" which ought never to be altered, they all affirmed a spirit of theological pluralism which is best expressed in Wesley's statement "As to all opinions which do not strike at the root of

Christianity, we (Methodists) think and let think." Although the Articles of Religion of the Church of England came in their almost identical form into the early Methodist Disciplines, the writer of this little brochure says "The Articles were left in the front of the Discipline, looking for all the world like the Methodist's 'Confession.' There they have remained, unchanged, unchallenged, and largely disregarded." Then when The Methodist Church and the Evangelical United Brethren merged in 1968, the confessional statements of all three were printed "back to back" in the new Discipline.

Summarizing this first section, Dr. Outler said to the General Conference in St. Louis: "How ought we to conceive of the role and function of doctrinal standards in the United Methodist church today and tomorrow?"

The second section of the report is entitled, "Problems in Contemporary Theology." Feeling totally inadequate to communicate its meaning in this brief space, we would share with you the words of Dr. Outler on this section: "This is attempt to identify a clutch of particular questions that have become especially acute for Christians in recent times . . . We are less interested in definitive solutions than in the service of sound doctrine and effective teaching in The United Methodist Church . . . The rhetoric here is mixed. It is traditional and modern. It is a sort of plastic agenda for theological reflection. We are much less interested in definitive answers at this stage than in exposing live issues, and their respective options."

The third section of the booklet is called a sermonic experiment and is

entitled "From Our Heritage to a New Quest." The commission admits that this is a "somewhat distant imitation of John Wesley." You will remember that one of the guidelines for Methodist doctrine through the years has been the Wesleyan Standard sermons. Wesley was a master at using the sermon as a fruitful device for summarizing his own doctrines and teaching his people to think theologically.

Dr. Outler spoke for the commission as he said at St. Louis: "Your commission is very far from clear as to the form our progress report for the Conference of 1972 should take." Never has a commission been as clear in its invitation for others to sit with them and deliberate with them. To do so we should all get copies of this report from The Methodist Publishing House and begin to study it individually and in small groups.

Speaking of a hope that every board and agency of the church would conduct systematic studies of this report, Dr. Outler closed his presentation with this invitation: "We bespeak their active collaboration and yours in our efforts to promote a vigorous renewal among Methodists of a disposition toward doctrinal self-examination that might give us something of the confidence our fathers had in their search for the truth as it is in Jesus Christ."

Aax.

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the
Editor's
Corner



AN EXCITING USE OF THE METHODIST

For a number of months now the 7th grade class in the Church School of St. Paul United Methodist Church, Little Rock, has been using The Methodist in an exciting manner. The innovator teacher, Gene Swepston, ordered five copies of the paper, and these are distributed about the room for the young people who come early to browse through.

Then, after reading a few special things that Mr. Swepston has marked, they have a discussion of the stories in the current issue of the paper that have attracted some special attention. The teacher is also alert enough to bring a few marked stories to stimulate their discussion.

I asked him for his marked copy of a current issue just to see what things were involved in the recent discussion.

These are some of them:

—Remarks by Secretary of Health Education and Welfare Robert H. Finch at Hendrix College when 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."

—This item from the editorial: "However, if the members of the family know Christian love they can move through such emergencies without being as severely shaken."

—Items in "News and Views" stating that a rare Gutenberg Bible is on the market with a \$2,500,000 price tag, and another stating that the Israeli government has decided that a million dollars was too much to pay for a rare collection of nearly 2,500 papyrus fragments.

—A paragraph in "The British Scene" which spoke of the sheer sense of thanksgiving felt by the British people when the crew of Apollo 13 returned safely.

—A picture of Miss Helen Wilson, a friend of the teacher and his wife, who is scheduled for an early speaking engagement at St. Paul's Church.

We would encourage other teachers to think in terms of using The Methodist as an aid to dealing with contemporary events.

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Editorial and business offices: 520 Rector Building, Third and Spring Sts., Little Rock, Ark. ADDRESS ALL CORRESPONDENCE to Box 3547, Little Rock, Ark., 72203. Articles other than editorials do not necessarily reflect the opinion of the editor.

SUBSCRIPTION PRICE—\$2.50 per year

Published every Thursday except weeks of July 4 and December 25 at Room 520, Rector Bldg., Little Rock, Ark. Second class postage paid at Little Rock, Ark. When asking for change of address please include key number, new and old address and pastor's name.

POSTMASTER: MAIL FORM 3579 to Box 3547, Little Rock, Ark., 72203.

MEMBER: Associated Church Press, United Methodist Press Association, and news sources including United Methodist Information (UMI), United Methodist Board of Missions, National Council of Churches, and Religious News Service (RNS).

ADVERTISING RATES on request. Represented nationally by Jacob's List, Inc., Clinton, S. C.

news and views

OF THE WORLD OF RELIGION

by doris woolard

The Board of Christian Education of the Presbyterian Church, U.S. (Southern) has changed its mind and has withdrawn from the Inter-religious Foundation for Community Organization (IFCO). The Board issued a statement that it "reluctantly concluded that the value of . . . (IFCO) membership is outweighed by its cost in terms of misunderstanding and unrest in the church."

United Methodists and Roman Catholics will join in a unique ecumenical educational program at United Methodist McCurdy School, Santa Cruz, N. Mexico (EUB mission project before the 1968 merger). With official endorsement from top echelons of both churches — Archbishop James Peter Davis of Santa Fe, N. M. and the Rev. Albert Schneider, superintendent of Catholic schools, and the United Methodist National Board of Missions, seventh and eighth grades from Holy Cross will be combined with McCurdy classes in the fall of 1970 at McCurdy School. The school provides education for primarily Spanish-speaking children in the mountain villages of the area.

Albuquerque churches have vigorously backed an effort to rehabilitate narcotics addicts. The Federation of Churches voted to aid an organization named Quebrar and to help it secure an unused radar site for a treatment facility. Quebrar, which originated in an Albuquerque Spanish-speaking barrio or slum area, means "to break." Dr. Doyle Riley, Federation president and minister of St. Andrew's United Methodist Church said "They (narcotics addicts) have been referred to as the lepers in our society today, just as there were lepers in Christ's day."

Archbishop Ireney, primate of the Russian Orthodox Greek Catholic Church of America (Metropolia), has announced receipt of a cable from the Orthodox Patriarchate of Moscow recognizing the administrative independence of his jurisdiction. Metropolia independence — in theory gives the body standing equal to that of the world's 14 national Orthodox Churches. The encyclical said the Metropolia realizes Christians suffer under Communist regimes and wishes to indicate the "full independence of the American Church from the Patriarchate of Moscow, which is often obliged to deny officially the very existence of anti-religious discrimination in the USSR."

The Massachusetts House has given its initial approval to a bill to allow students to pray voluntarily in public school classrooms. Rep. F. Leo Kenney's bill also stipulates that "notwithstanding any provision of the law to the contrary, no city or town which permits such prayer shall be denied any funds for school purposes." Enactment of the legislation, observers say, would present a challenge to the U.S. Supreme Court's 1963 ruling which barred Bible readings and prayers in public school classrooms.

Control of human reproduction is the "over-arching" problem that confronts man as he seeks to improve his quality of life, according to a statement prepared by the staff of Lutheran Social Service of Minnesota. Dr. Luther O. Gjerde, executive director, said the Board of Lutheran Social Service will be asked to endorse the "quality of life" statement as a position paper.

The South Korean relief program of Church World Service, an agency of the National Council of Churches, will be phased out over the next two years. The Korean church is able to carry on without sustained U.S. support, according to Gary Ambrose, national director, who went to Korea earlier this year after heading Church World Service activities in Okinawa. Mr. Ambrose said the need is now lessened because of economic development. He said "rice banks" and use of plastic greenhouses have aided food production and the economic status of farmers.

The committee heading the four-year Baptist Crusade of the Americas held its final meeting in Leesburg, Fla. and issued recommendations on continuing the fellowship and spirit of the program carried out in 30 nations. Crusade President Rubens Lopes of Brazil called the effort "the greatest evangelistic campaign in the last 100 years. Baptists in Latin America were said to have increased 40 per cent. The year 1970 has been designated "The Year of Conservation of Results" of the crusade.

Inflation, symptomatic of the "degeneration of society," is currently a more pressing problem than race, according to the new Episcopal Bishop of Southeast Florida. Bishop James L. Duncan said there is still much to do in race relations, work which may take a generation to complete, but he feels that inflation is the most critical issue facing society and the church. Inflation, he stated, represents "selfishness in an organized fashion" and has created urban troubles and the de-humanizing of society.

Rabbi Marc H. Tanenbaum, director of inter-religious affairs for the American Jewish Committee, addressing the recent Religious Communications Congress meeting in Chicago, called for a common agenda among Protestant, Catholic and Jewish organizations in seeking to make an impact on society. He said, "Jews are being profoundly affected by the interaction with Catholic and Protestant scholars, and are thinking now about religious questions which prior to the ecumenical movement were considered as Christian monopolies." "For example," he concluded, "Jews are discussing now the meaning of the Messiah as a result of a deep dialogue with Southern Baptist scholars."

Encouraging additional subsidies to church-related publications, Alfred P. Klausler, executive secretary of the Associated Church Press, told the group at the 54th annual convention in Chicago "the church paper is still the main avenue of communication between members on the larger tasks of the church."

Methodists in the Asian nation, Ceylon, were elated over the recent appointment of Vincent T. Taamotheram, prominent Methodist layman, to the Supreme Court of this predominantly Buddhist country. Judge Taamotheram said he owed a great deal to his religious background. "The religion which has claimed me is Christian. It has considerably eased my life's path by giving me the strength to endure, the grace to forgive, and an inner confidence born out of a conviction that if God is for you no one can be against you with ultimate success." Sixty-four percent of Ceylon's population is Buddhist — only eight percent Christian.

Pope Paul VI reminded a group of scientists—including 15 Nobel prize winners—that there is no necessary conflict between faith in God and human knowledge. He told the academicians that the physical laws they concerned themselves with "were created by the same God who revealed himself to mankind, and who gave salvation to men through Jesus Christ." That is why, the pontiff said, "the same human spirit which is capable of studying the secrets of creation is able to recognize and accept the gift which God makes of himself."

The Rev. John A. Huffman, Jr., 29-year-old pastor of the Key Biscayne Presbyterian church President and Mrs. Nixon have attended while at their Florida home, quoted a song undoubtedly familiar to many of the 300 guests attending a recent White House worship service. The song: "Dare to be a Daniel, dare to stand alone, dare to have a purpose true, and dare to make it known."

Current controversy over euthanasia — so called "mercy killing"—entered a new phase in London when 76-year-old Dr. Leslie D. Weatherhead, one of British Methodism's leading figures, publicly claimed that he should have the right to die. "After all," he declared, "Christ chose to die (No one taketh it from me. I lay it down of myself.) We also, on a humbler plane and with a different motive, should claim the right to die." The Rev. David Barnes, Anglican clergyman challenging the Weatherhead stand said it was true that Christ chose to die, "but it was not to end his own sufferings or to spare him the indignity of old age. And it is worth noting that on the Cross, he refused the drugged wine, offered to alleviate his agony—he preferred to endure the pain until he could cry in triumph 'It is finished.'" "If this world is indeed a 'vale of soul making,' we assume a very grave responsibility if we decide when our souls have been sufficiently made," Mr. Baines said.

Membership in the Presbyterian Church in the U.S. declined during 1969 for the first time since its origin as a communion in 1861, but the average contribution per member increased by 4.6 per cent and total giving climbed to an all-time high of \$133,730,777, according to the church's statistical office.



The appointment of Judge Harry A. Blackmun, 61, of Rochester, Minn. was confirmed last week by the U.S. Senate without a dissenting vote (94-0). The new Justice on the U.S. Supreme Court bench—a member of the Methodist Board of Publications—will fill the seat vacated by Abe Fortas in May, 1969. Judge Blackmun, who has been a member of the U.S. Court of Appeals for the Eighth Circuit will be sworn into office next month. (RNS Photo)



Construction equipment was very evident this week at the site of the new addition to First Church, Little Rock. The work on this new building which will house Methodist area offices was delayed three months by a strike of building trades unions in Central Arkansas.

Southwest Conf. pastor named to TRAFCO Program Division

The Rev. W. M. Robinson, pastor of the Pankey-Maumelle Charge of the Little Rock District of the Southwest Conference, was one of five new members-at-large recently named to the TRAFCO Division of the Program Council of the United Methodist Church.

The five new members were named to implement an action taken at the last annual meeting of TRAFCO in February. Dr. Harry C. Spencer, associate general secretary for TRAFCO, said, "This action the Council of Bishops of the United Methodist Church to especially consider representatives of minorities such as women, blacks, youth, in their nominations for members-at-large."

The other members named were: Mrs. Donald D. Richardson, North Miami Beach, Fla., vice-president of the Florida Annual Conference's Women's Society of Christian Service; the Rev. Gerald Harris, pastor of First United Methodist Church, Auburn, N. Y.; Jon Anderson, director of communications for the Southern California-Arizona Annual Conference; and Sam Sumwalt, a youth representative from Juda, Wisc.

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CORRECTION

The May 14 issue of Arkansas Methodist included an item which stated that "The meditation which appears in the May-June issue of The Upper Room, for June 11, was written by Bess Akin Hale of Hot Springs." It has come to our attention that Mrs. Hale is the mother (rather than wife) of the Rev. Ralph E. Hale, pastor of Grand Avenue Church in Hot Springs; she lives in Camden, Arkansas and is a member of the Fairview Church there.

ARKADELPHIA DISTRICT HONORS DR. TEAGUE

The Arkadelphia District honored Dr. and Mrs. Otto W. Teague with a banquet at the Avanelle Restaurant in Hot Springs, April 30, for their 43 years of service to Arkansas Methodism.

Dr. Fred R. Harrison, pastor of First Church, Arkadelphia, served as master of ceremonies, and Mrs. John P. Miles, president of the Parsonettes, was in charge of the arrangements.

Mrs. Teague received a gift from the Parsonettes, and Dr. Teague received a desk chair as a gift from the pastors and their wives.

Since Dr. Harrison is also retiring and had complained that he would not receive his first Social Security check until July, each parsonage family brought a can of food and presented a "care package" to Mary and Fred, declaring "We care about Mary and Fred Harrison."

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DIRECTORY OF METHODIST OFFICES IN NEW LOCATIONS

Arkansas Methodist, Suite 520, Rector Bldg., P.O. Box 3547, Little Rock, Ark. 72203. (Third and Spring Sts.)

Area Treasurer, ground floor of Winfield UM Church, (16th and Louisiana), P.O. Box 6009, Little Rock, Ark. 72206.

Little Rock District Superintendent, Dr. C. Ray Hozendorf, Room 910, Rector Bldg., Little Rock, Ark. 72201.

Methodist Foundation, 209½ West Second St., Little Rock, Ark. 72201.

Little Rock Conference Program Council, Suite 920, Rector Bldg., Little Rock, Ark. 72201.

(Telephone numbers for all offices will remain the same as before.)

British minister to visit as memorial to late Judge Young

A British Methodist minister, the Rev. J. Kingsley Sanders, is being brought to Arkansas for a month beginning May 26 by Mrs. J. Gordon Young as a memorial to her late husband who was a Federal District Judge.

According to the itinerary announced by Mrs. Young, Mr. Sanders will preach in the following churches: May 31, Pine Bluff, 8:30 a.m., First United Methodist Church; 11:00 a.m., Lakeside United Methodist Church.

June 7: 11:00 a.m.—Pulaski Heights United Methodist Church, Little Rock; June 14: 11:00 a.m. — First United Methodist Church, Little Rock; and June 21: First United Methodist Church, Malvern.

The British minister visited Lakeside Church, Pine Bluff, in 1958 in an exchange with the Rev. John McCormack. While there they made many friends including the Young family. The friendship was strengthened when the Young's daughter and her husband, Dr. and Mrs. David H. Newbern, were stationed at an American Air Force Base in England. After her husband's death in 1969, Mrs. Young visited the Sanders at their home in Cornwall and invited them to be her guests in Arkansas this summer.

Mr. Sanders, who retired from the active ministry in 1967, still helps



The Rev. J. Kingsley Sanders

serve a large circuit near his home. In the early part of his ministry he served for some time in Africa. In 1961 he was asked by the British Methodist Church to go to Ghana to advise that church in that African nation in the steps leading to their autonomy.

The tour is a memorial to the late Judge Gordon E. Young by his wife, Mrs. Elizabeth Gregg Young, and his four daughters: Mrs. David H. Newbern of Little Rock, Mrs. Duke Allison of Pine Bluff, Mrs. Harry Howard Cockrill, Jr., of Little Rock but now in the Canal Zone where Capt. Cockrill is serving with the Air Force, and Mrs. Edward Powell Kenney, Dallas, Tex.

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PENSION FUND

from page one

The Conference Journal will carry a report on the amount each church has subscribed or budgeted and the amount paid to June 1, 1970. Local Church Treasurers are encouraged to remit all pension funds they have on hand to the area treasurer on or before Annual Conference.

An important feature of the campaign is the fact that as monies are received into the area treasurer's office, they are invested through the Board of

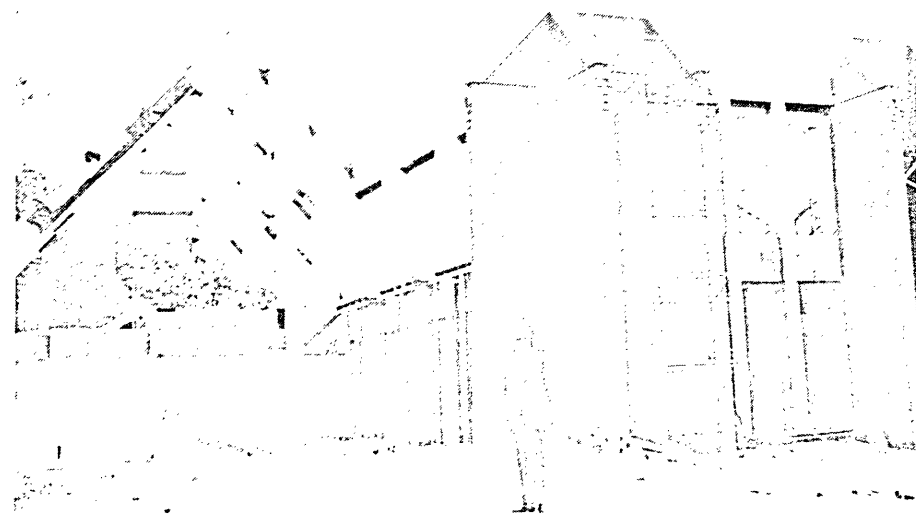
Pensions and start earning dividends that are applied to the pension program for the retired ministers of the Conference.

Earl B. Carter

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By action of the General Conference, the name of the Commission on the Structure of Methodism Overseas (COSMOS) has been changed to the Commission on the Structure of the United Methodist Church Outside the U.S.A.

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Dr. Joe R. Phillips, Jr. is shown with the new building of the St. James United Methodist Church, Little Rock, which is rapidly taking shape in the Pleasant Valley section of that city. It is scheduled for completion in the early fall.

NEWS and NOTES

TROY COLLIER, founder and director of the Teen Challenge of Arkansas, was the speaker for the May 4 meeting of the United Methodist Men of Mabelvale United Methodist Church. This organization deals with problem youth, including drug addicts, alcoholics, and delinquents. The Mabelvale pastor is the Rev. Ben Hines.

A PULPIT EXCHANGE in Fayetteville April 26 involved Central United Methodist Church, St. Paul's Episcopal, First Christian, and First United Presbyterian. Dr. Joel Cooper preached in the First Christian Church, while the Methodists heard the Rev. Edward Salmon, St. Paul's Episcopal rector.

THE REV. GEORGE KLEEB, pastor of the Scott County Parish, Fort Smith District, was the evangelist for the "Every Methodist Revival" held April 12-16 at the Tuckerman UMC Church. Song leader and soloist for the five nights was Mr. Robert Fuller, choir director for the First United Methodist Church of Jonesboro. On Wednesday night the youth of Tuckerman UMC Church combined with some members of the Jonesboro youth choir to present "Brother, Let Me Take Your Hand" from the folk-religious musical "Tell It Like It Is." Pastor of the Tuckerman Charge is the Rev. Jim Randle.

P. K. KORNER

WESLEY NORTON, son of the Rev. and Mrs. Ferris Norton of Crossett has been inducted into the National Honor Society. Norton, who will be a senior next year, has also been elected president of the United Methodist Youth and the Key Club and been selected to attend Boys State.

P. K. WOUNDED IN ACTION

Sgt. Charles P. Reed Jr., son of the Rev. and Mrs. Charles P. Reed Sr., of Marmaduke, was wounded in action when his base in Vietnam was attacked April 6. A late report has informed Sgt. Reed's parents that he has been transferred to the Reynolds U.S. Army Hospital, Fort Sill, Okla. 73503.

Sgt. Reed enlisted in the Army Nov. 29, 1968 and arrived in Vietnam Nov. 20, 1969. After completion of his military duty he will resume the study of law at the University of Tulsa. College of Law, Tulsa, Okla.

(A late bulletin reports that Sgt. Reed has been released from the hospital and is spending his leave with his parents in Marmaduke.)

MAY 21, 1970

MINISTERS' WIVES LUNCHEON SCHEDULED AT HENDRIX

The Ministers' Wives Fellowship of the North Arkansas Conference will have its Annual Luncheon in Hulen Hall on the Hendrix College Campus, Wednesday, May 27, at 12:30 noon. Tickets for \$2.25 each, will be on sale in the registration room at the Annual Conference.

NORTH ARKANSAS BOARDS SCHEDULE DINNERS

The Board of Missions, Monday, May 25, 12:00 noon at Ramada Inn; Board of Evangelism, Monday, May 23, 5:30 p.m. at Holiday Inn; Board of Pensions, Tuesday, May 24, 12:00 noon at Hendrix College; Town and Country Commission, Wednesday, 5:30 p.m. at Tommy's Restaurant. Board of Laity will also have a dinner.

A GROUP OF YOUNG PEOPLE from First UMC Church, Wynne, presented a folk musical program "Tell It Like It Is" at First Church, Siloam Springs, Sunday, April 26. Their director is Harry Fondren, Miss Karen Gibbs is the pianist, and their pastor is the Rev. W. D. Golden.

"SOUND OF MUSIC" AT TEXARKANA FIRST

Family Life Week in First United Methodist Church of Texarkana featured special music by the Children's Choirs under the direction of David C. Dean, organist and choir director.

The Celeste and Carol Choirs presented special music at the morning worship service on May 3.

At the 6 p.m. service, the children's operetta, "The Sound of Music" was presented in the educational building.

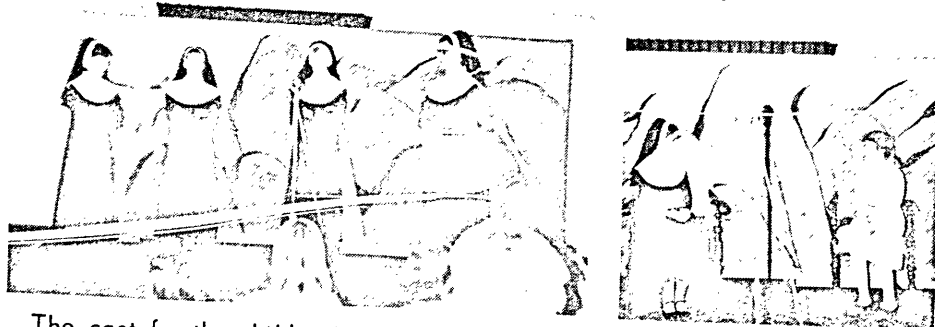
THE REV. KENNETH DEER, district superintendent of the Northeast Oklahoma District of the Indian Mission, was the guest speaker for Oklahoma Indian Day at Wiggins Memorial Church, Fayetteville, May 17. In the evening the Rev. Scott Bread and his congregation from the Stilwell Church presented a program. The Rev. Allan E. Hilliard is the pastor.

DR. A. J. WALTON, Visitation Minister for the West End United Methodist Church in Nashville, Tennessee, was the recent guest minister for a series of services held at Weiner UMC Church. Dr. Walton taught practical theology at Vanderbilt for three years and at Duke for 12 years. He also served several years with the General Board of Education and Missions. Rev. John W. Lee is the present pastor of the Weiner Church.

THE REV. JOHN LEE, pastor of Weiner-Fisher Charge, spoke on Tuesday, May 5, at Washington Avenue Methodist Church, North Little Rock. He presented a program on Indonesia for the monthly meeting of the Methodist Men. Mr. Lee has presented himself for missionary service in Indonesia and hopes to go there this year. The Washington Avenue pastor is the Rev. Roy Poyner.

Music" was presented in the educational building. Mrs. W. L. Varner and Thomas Haley were in charge of the sets and Minor W. Couch handled the lighting. Mrs. George W. Davis was drama coach. Dr. Charles Bruce, Jr., Family Life committee chairman, was in charge of the snack supper following the operetta. Dr. J. Ralph Hillis is the pastor.

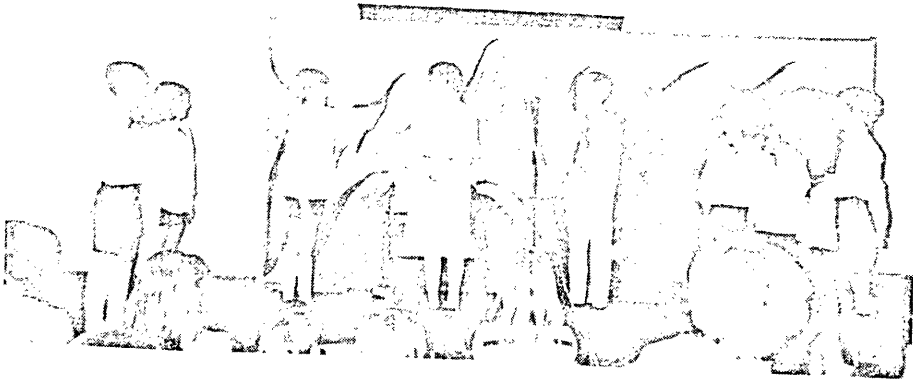
The operetta cast is pictured below.



The cast for the children's operetta "The Sound of Music" presented in First United Methodist Church at Texarkana are shown.

ABOVE, left to right, Lisa Cowling, Jan Goodson, Patti McDonald and Jane Henry. Then Jane Henry with Donna Ruggles.

BELOW, from left. Preston Huff, Teresa Bearden, Terri Broom, Donna Ruggles, Kenneth Broom, Donna Thornton, Lou Ann Martin, Tiffany Bearden and David Burnett.



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 24-Sunday	Gen. 32:24-30
May 25	Jer. 18:1-6
May 26	Jer. 31:27-34
May 27	John 1:29-42
May 28	John 3:1-16
May 29	Acts 9:1-22
May 30	II Cor. 3:17-4:6
May 31-Sunday	Psalms 147:1-11

UNITED METHODIST MEN of Vantrease Church, El Dorado, sponsored a Family Night Fish Supper on the last of April. Rankin McCarty, president of the Methodist Men presided over the meeting. The guest speaker of the evening was Dr. Roy I. Bagley, Camden District Superintendent. The Rev. Noel Cross is pastor.

THE REV. AND MRS. I. L. CLAUD were honored at a reception held in Vantrease UMC, El Dorado, May 3. The Lothair-Baraca Class, which Mr. Claud taught for many years, sponsored the affair. The receiving line included the Clauds, the Rev. and Mrs. Noel Cross, Robert Kelley, class vice-president, and Mrs. Summie Carter, class secretary. The Clauds have been living in El Dorado since his retirement in 1959, and are now moving to Morrilton where they will be at home at Route 2, Cleveland St., 72110.

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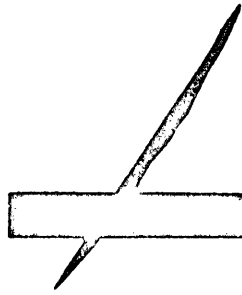
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COTS FOR SALE

With the purchase of some new bunk beds, Camp Tanako has approximately 100 cots which the Trustees of Tanako would like to dispose of. These cots are metal and in good condition. They are \$2 each, and will be ideal for weekend cabins, hunting and fishing camps, etc. If you desire to buy, or know of anyone else who would be interested, contact Mr. Fred Milner, Rt. 6, Box 145, Hot Springs, Ark. 71901. Or if you prefer to call, the phone no. is CO 2-2600. First come, first served.

The Sunday School Lesson

By: Alfred A. Knox



LESSON FOR MAY 31: God's New Covenant

BACKGROUND SCRIPTURE: Hebrews 8:1 through 10:18

MEMORY SELECTION: This is the covenant that I will make with the house of Israel after those days, says the Lord; I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people. (Hebrews 8:10)

AIM OF THE LESSON: To indicate to modern Christians that the imperatives which God places within their inner beings are far more effective than anything they read or have preserved in any external fashion; to point out that this latter concept of the covenant between God and man demands more from man than did the former idea of a written law.

* * *

With this lesson we move into a consideration of the word that came from God through the epistles—or letters—which make up such a large portion of the New Testament. A large portion of this material was written by Paul, but there are some major exceptions as we shall see in today's lesson. Dr. Horace R. Weaver, editor of adult periodicals for the United Methodist Church, points out in International Lesson Annual that "the unit seeks to emphasize the fact that God not only communicated with the early church but also is speaking to his church today—through the Bible and directly through his Holy Spirit."

We would remind you that a style of the lessons which we have been following for several months involves parallelisms between teachings of the New Testament and similar concepts dealt with in the Old Testament. Today's lesson is an outstanding example of such a contrast of ideas—it deals almost altogether with the presentation of the case that the "new covenant"—that which rests on the person and work of Jesus Christ—is superior in an infinite number of ways to the "old covenant"—that centered in the Mosaic Law.

Apparently the intended recipients of the letter were persons of a Hebrew tradition who after having left their traditional faith and converted to Christianity were now considering a return to Judaism as the pressures of persecution built up. The writer undertakes to show the many ways in which Christianity—"the new covenant"—was superior to Judaism—"the old covenant." Dr. Floyd V. Filson writes in the International Lesson Annual: "Thus the writer of Hebrews uses the imagery of priesthood and sacrifice to assert the completely and permanently effective saving work of Jesus Christ, the great High Priest, who offered himself as the once-for-all sacrifice for sins."

* * *

SUMMARY OF BOOK OF HEBREWS

Although some versions carry the title "Paul's Letter to the Hebrews," most scholars feel that this book is so different in literary style and content that it could not have been the work of Paul. We are in the same position as the ancient writer Origen who said, "Who wrote the epistle only God knows." Some have suggested that Barnabas was the author, and the suggestion of the historian Harnack is that the author might have been Priscilla. The question cannot be definitely answered and it is not imperative that it should be.

The intended recipients of the letter are just as difficult to pin-point. Only the Hebrew ancestry can be determined by the many references to Judaism. Scholars have suggested congregations in Alexandria, Corinth, Antioch, and Rome. Dr. Gerald F. Hawthorne in a *New Testament Commentary* which has just come from the press adds a new twist to this question when he says: "More recently some have suggested the possibility that the audience of Hebrews was a group of Jews who had formerly belonged to the Dead Sea sect at Qumran. Perhaps they were priests of Qumran for only priests would have had sufficient intelligence and taste for this theology of sacrifice so that one could write an entire epistle dedicated exclusively to this theme."

More important than author and destination is an understanding of the theme of Hebrews. As the writer considers the possibility that his readers might seriously be considering turning away from their Christian profession, his concern knows no bounds. It was his conviction that to turn from Christ was to turn from the living God and to renounce Christianity was to renounce the ultimate in divine revelation. He felt there would be nothing left but a fearful prospect of the judgment. From such a tragedy the writer wished to preserve his readers.

Again may we quote Dr. Hawthorne: "This then is his argument aimed at preventing professing Christians from turning away from God's revelation in Christ. For if Judaism has now given way to Christianity, as promise must give way to fulfillment, then no other approach to God is worth considering."

* * *

A MORE EXCELLENT MINISTRY

The first key verse in today's Bible material says, "But as it is, Christ has obtained a ministry which is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises." (Heb. 8:6) After a long description of the place the high priest occupied in Jewish worship, the writer points out that even he was limited because he was permitted only an occasional glimpse of God in "the holy of holies." Christ, on the other hand, called in Hebrews "a priest forever after the order of Melchizedek," is in heaven at the right hand of God and is thereby in a better position to represent the people who serve him.

Dr. Charles M. Laymon (International Lesson Annual) has this to say of the challenge of the "best" which we find throughout Hebrews: "The push (or is it a pull) forward toward perfection that characterizes all creative effort is particularly significant in the area of religion. Here we have to do with life's ultimate meaning and final goal. It is sinful to stop short of the highest and best. Christ calls no man to a life of mediocrity."

* * *

A BETTER PROMISE

We notice also that the writer speaks of a "better covenant, since it is enacted on better promises." (v.6) At this point we need to look back at the promises God made to Abraham and to Moses. We recall that the promise God made to Abraham was that he kept his part of the bargain, he would become the father of a great nation. (Gen. 17:4) This has been at the heart of the Jewish faith ever since, and it is still a motivating force in the development of the nation of Israel.

The author of Hebrews insists that the covenant has taken on new proportions in Jesus Christ—that Christians have a promise more excellent than the Jews. This promise was of better things to come.

Some men grow skeptical of promises. Many of the Hebrews felt that the Exile and the destruction of the temple proved that God had gone back on his word. The *New Testament Commentary* says: "The covenant between God and man must never be thought of merely as a contract between two equal parties. God is the sole initiator and he invited man to come and join him." Even though man had gone back on his side of the agreement, he continued to believe—to believe and have faith in the God who made the promise to Abraham.

* * *

THE SUPERIORITY OF THE NEW COVENANT

Jeremiah had spoken of a "new covenant." Just before the destruction of Jerusalem, he saw disaster coming and spoke of this "new covenant" that would nerve the people and hold them fast to faith in God's promises. The old order was passing and such an assurance was needed to stabilize the nation's life. In all of our relationships we see the old order changing and we need to give serious consideration to the reasons this writer gives for believing that the "new covenant" is better than the old.

Hebrews teaches that the new covenant provided three things which were not found in the Mosaic Law. First, it was an inward control and not an external body of law. We read, "I will put my laws into their minds, and write them on their hearts" (Heb. 8:10). Most people will not argue against the position that goodness which comes from within is better than morality shaped in conformity to an external code.

Secondly, the new covenant provides a direct access to God. In that day of the new covenant the writer says it will not be necessary to spend time introducing people to God "for all shall know me, from the least of them to the greatest" (v.11) In the old covenant the approach had to be made to God through the priestly hierarchy—under the new all came to God directly on an equal access basis.

Finally, the new covenant offered forgiveness for sin—"For I will be merciful toward their iniquities, and I will remember their sins no more." It was the writer's feeling that the old law had served merely to remind man of his sins, while the new promise including a means by which the sins could be forgiven and a new relationship established. There is no sin that God cannot forgive except the one of continuing to reject his offer.

* * *

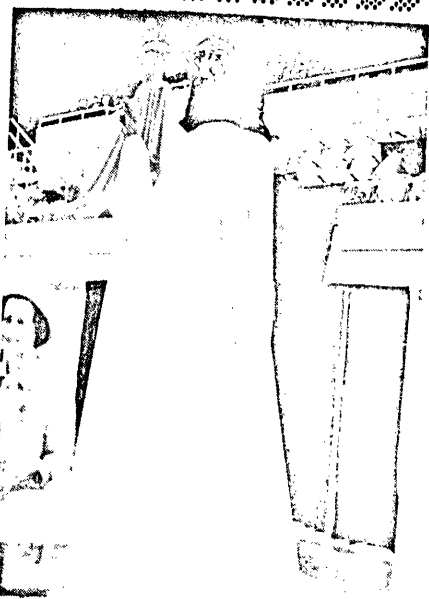
WHERE DID THE OLD LAW GO?

Perhaps the greatest difficulties persons have had in understanding the teaching about the "new covenant" have been in finding an answer to the question "Where did the old law go?" Many contemporary Christians have misinterpreted the need for discipline and some kind of external controls for those who have not reached the state of perfection about which the New Testament speaks.

Jeremiah's teaching about the "new covenant" revealed an understanding of the inner life of man that made him a true predecessor of Jesus, who said that the kingdom of God is within men's hearts. Dr. Charles M. Laymon says: "Jeremiah foreshadowed our Lord's views of the inwardness of the moral struggle, for did not Jesus say that it is in the soul that man has first to win the battle with the hatred that leads to killing and the lust that leads to adultery?"

In the New Testament teachings concerning freedom from the law there is the emphasis that one "graduates" from one form of control—the external to another—the internal. Yet we have people who seem to think that one can live under the enriching freedom of the latter without ever having been disciplined by the former. When St. Augustine said, "Love God supremely, then do as you please," he was affirming that no person that loves God supremely could please to do anything that was offensive to him.

Modern Christians must learn what the first readers to Hebrews had to learn—that although God has taken the initiative in this whole matter, the covenant does not become automatically valid for any of us. It is ratified in the personal response which each of us makes.



The multi-media presentation by Charisma Productions on the opening night included 12-foot high puppets representing Jesus, St. Paul, Augustine, John Wesley, Georgia Harkness and Martin Luther King, Jr., moving through the audience while tapes and readings were heard. Dr. Wayne R. Rood of the Pacific School of Religion was the leader for worship throughout the meetings.

BIBLICAL BACKGROUND FOR ASSEMBLY THEME

"Choose Life", the theme for the 1970 Women's Assembly, comes from an Old Testament passage, "I call heaven and earth to witness against you this day that I have set before you life and death, blessing and curse; therefore, choose life" (Deuteronomy 30:19)

PHOTO EXHIBIT DEPICTED ASSEMBLY THEME

A "photo environment" with 154 photographs from around the world was on view in the exhibition hall across from Houston Coliseum. The display of photographs was designed by two outstanding photographers, Ken Thompson of New York and Bob Fitch of California.

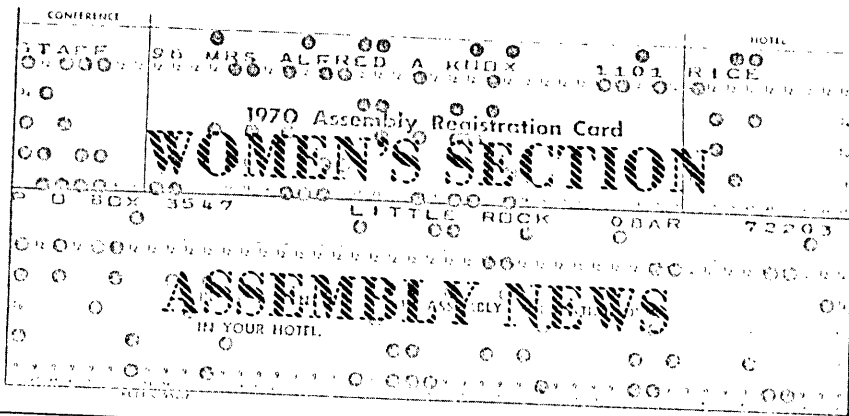
This feature was sponsored by two United Methodist magazines which make heavy use of pictures: *new/World Outlook*, the mission magazine, and *response*, the program journal for women.

On the theme "Choose Life", the photographs revealed life and death, joy and horror, intimate families and angry crowds, hope and despair. The photographers noted, "We have tried to visualize both death and life. But we have made no choice. We believe it's worth it to choose life!"



The circular stage was in the center of the Coliseum. It is bathed in spotlights and huge, mobile banners hang over it.

MAY 21, 1970



The Guild reception finds Mrs. Hazel Dabney of Pine Bluff, a former jurisdiction chairman of Wesleyan Service Guilds, visiting with national president, Mrs. Wayne Harrington, at right.

MRS. HARRINGTON CHALLENGED WOMAN POWER

Mrs. Wayne W. Harrington, Omaha, Nebraska, top officer of the United Methodist Church's two women's organizations, said in her address of welcome that United Methodist women today can mobilize great untapped resources of womanpower for needed ministries in church and world just as their foremothers did a century ago.

Drawing a parallel between churchwomen of today and a century ago, Mrs. Harrington said that in 1869 "our foremothers organized themselves into missionary societies for the purpose of giving women and children around the world the opportunity to choose life. Conservative men were filled with horror at the spectacle of lady missionaries, of lady officers and executives of mission boards addressing mixed audiences and even presiding over men's meetings. But, despite having little education and no political rights, these women worked for justice at home and sent doctors to Africa, Asia and Latin America, and raised millions of dollars which made possible an ever-growing agency for the spread of the Gospel."

The first pioneers and those who followed "composed a cloud of witnesses as we take our place in the endless line of splendor. But the history of the Women's Society and the Guild is

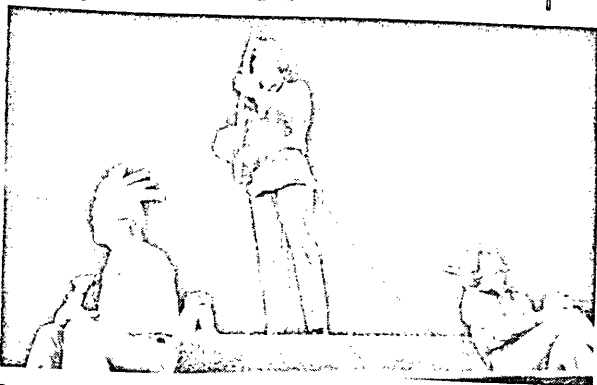
that they have always pioneered and provided some sort of extension of the church's ministry," she said.

"Society and Guild members raise impressive sums of money for their work, but it is by no means all that they do. Perhaps more important for the church and for society is what is done in the fields of education and leadership training."

"There are still things the church is not doing that it should be doing in most local situations, and many of these unmet challenges are particularly suited to the ministry of women. Women are presented challenges that seem impossible in human terms but are imperative in God's terms. United Methodist women—organized in local Societies and Guilds—can mobilize great untapped resources of woman power, and through the channels of their organizations bring to bear an effective influence toward the solution of the problems of the world and the shaping of the kind of world we must have for the welfare of humanity."

Mrs. Harrington told of an effort made by program planners for the Assembly to gauge what were the main issues that Assembly registrants wanted dealt with in Houston. Respondents to questionnaires sent every 10th registrant listed "inspiration, information, fellowship, understanding of the programs and missions, motivation and challenge to face responsibilities, and seeking help in program materials." Also among the expectations were these: "To hear outstanding people's opinions on today's challenges. To bring back and light a fire with a spiritual foundation under any given subject."

This center-fold section for women can be lifted from the paper and filed. Women who attended the Assembly and must report to a local group will especially want to keep this record of pictures and reports.



Oscar Brand, recording artist and composer, and four actor-singers performed "The Bridge of Hope" on Friday evening. Above, three of the group enact a segment written especially for the Assembly based on the founding of Houston (but actually a satire on the foibles of man).



Two church and community workers in Arkansas were photographed at a "Life Station" in the exhibition center. They are Mrs. Grace Dwyer, at left, appointed to the Hot Springs area, and Mrs. Bernice Rogers, who works in the Batesville area. Workers and missionaries manned the "Life Stations" after the public sessions each day and had conversations with interested groups about their work.

COLORFUL BANNERS ADD TO RELIGIOUS CELEBRATION

Gay, colorful banners created by church women from all parts of the country added to the air of religious celebration at the Coliseum. Originally the women were to send just the best banner from each conference. About 80 conferences responded to the call. But scores of other women were so caught up in the process of creating banners that they could not bear to leave their works at home.

As a result, the vividly colored and imaginative works lined the balconies and hallways of the Coliseum and were draped from the dome. Others were integrated into displays and exhibits in nearby Albert Thomas exhibition hall.

Most of the banners expressed some aspect of the Assembly theme: "Choose Life." No prizes or other incentives were offered other than the pleasure of creating a work of art that expresses religious convictions.

Included in the collection was a replica of a banner that went to the moon with Comdr. Alan L. Bean on the Apollo XII flight. The banner was made by Mrs. Milo Keathley of Clear Lake United Methodist Church, of which Comdr. Bean and his family are members.



Helen Wilson, Arkansas missionary to Bolivia, discusses her work with youthful delegates from Houston and Dayton.

women's section



Tour Director "Toots" had 81 charges from three conferences on two busses from Little Rock to Houston and back. In real life she is Mrs. E. T. Davenport, president of the Little Rock Conference WSCS.



Mrs. Howard Johnson, at right, president of the North Arkansas Conference Women's Society, boards the bus with Mrs. J. W. Recker of Hoxie at left, and Mrs. Stivers Blair of Clinton.

(Mrs. Landrum is a former regional worker for the Woman's Division. Before retiring to live in Little Rock, she was assigned to the Atlanta area.)

CHANGING IN A CHANGING WORLD

— Mrs. W. B. Landrum

I found it significant that the 1970 Assembly of the Women's Society of Christian Service and Wesleyan Service Guild was in Houston so near to the N.A.S.A.-Manned Spacecraft Center. In this age of space travel, which dramatizes the immensity of the universe, we must constantly be aware of the need to enlarge our concept of God and recognize that He is the Creator and Master of everything.

One important change in the Assembly as placed in retrospect with preceding Assemblies,—and I have been privileged to attend each one, was in the observance that heretofore people eagerly bowed their heads over notebooks and rapidly wrote down what they were hearing and seeing. I do not believe that people went home with much new knowledge of our work, but they certainly must have returned with the conviction that the kingdom of God cannot grow if its members are inactive. If you Choose Life (the Assembly theme) it necessitates taking note of the changes in our world and the changes we need to make. Coupled with that conviction, I sensed that many had chosen life to the full for themselves and willed it for others, their resolution therefore was to give a thoughtful answer to "How do you live?"

One of the striking innovations in program presentation was through the use of more-than-life size puppets with

recordings giving messages of prophets and teachers of the ages. One was that of St. Augustine whose book, "The City of God" guided men to bear their earthly troubles by concentrating on the beauties of life eternal. In Houston we realized that earth could be beautiful, and all the inhabitants thereof, that there is worthwhile work, much work, to be done in this life, for those who would choose it, and that we needed to move into the City of Man where man asked questions and sought answers, a city that would honor imagination, originality, inventive good will and purposeful activity.

The Assembly lesson for me is that we should move forward into the City of God and Man, or perhaps it will be the City of God for Man; that we cannot know all the turnings of the road that lead to the city, but we can be sure that the starting point is here in the Church, and unless men use this house they will never find the way.

St. Paul adjures us to be patient, a virtue oft neglected in every age. That directive could be misinterpreted. I am sure that you understand that if we were too content, no church would be improved, no forward-looking program, no advance would be undertaken. Implicit in Paul's statement is that we should work and continue "to press on toward the mark." We do well to remember that God has His own calendar and nothing yet has rocked God from His throne.

Our printed programs had these injunctions for the beginning of each session: "Joyful Entrance", and the closing of each session: "Purposeful Exit". The closing session on Sunday morning stated: "Purposeful Entrance", "Joyful Exit". So be it.

U. N. REPRESENTATIVE FOR PEACE AND JUSTICE

A major address was made by the Hon. Vernon Mwaanga, Zambia's ambassador to the United Nations. His subject "Peace, Justice and Progress", analyzed the 25 years' work of the United Nations and proposed revisions that he felt should be made.

The following paragraphs are quotes from his text:

"It is obvious to me that the word Peace does not hold the same meaning for the Super-Powers as it does for the ordinary Major Powers or the ordinary run of nations like my own—Zambia. For the Super-Powers, peace means quite simply the absence of a deadly world-wide confrontation, with a whole range of nuclear overtones. Only in this context can we say that we have managed to preserve international peace and security for 25 years.

"For the major powers, as distant from Super-Powers, peace implies a stage of relative normalcy, . . . without military operations which might demand an effort of nation-wide dimensions. For the medium and small nations, peace is identified with security, and means immunity from aggression and the preservation of their sovereignty and territorial integrity. For the smaller nations, peace is disrupted every time force is used, every time a threat is brandished, every time power asserts itself as the only yardstick to gauge the actions of nations.

"When security mechanisms were conceived (in 1945), the main idea was peace, not justice. The main target was survival, not establishment of international law. The whole United Nations security machinery is devised to function only with agreement among the major powers who are precisely the ones more prone and more likely to differ, to dissent and to disagree.

"The inescapable fact is that the concept of "Balance of Power", which has outgrown its usefulness, is still alive. A cursory glance at the world situation will reveal that this is not the golden age of Peace, but the iron age of Power and Prestige. A philosophy of sheer power now prevails everywhere, and what is more ominous, never have power and violence enjoyed such a degree of respectability.

"In my view, there are four major causes of tensions in the world today. Firstly, tensions are caused by political differences. Secondly, tensions are caused by disparity between the rich

countries and poor countries, between the developed and the developing countries, between the North and the South and between the West and the East.

"Since the end of World War II, the rich countries have become richer and the poor countries have become poorer. It is a primary function of the United Nations and its family of agencies to try to raise the living standards of the people. This great task of narrowing the gulf cannot wait for the solution of some of the economic problems faced by some of the industrialized countries.

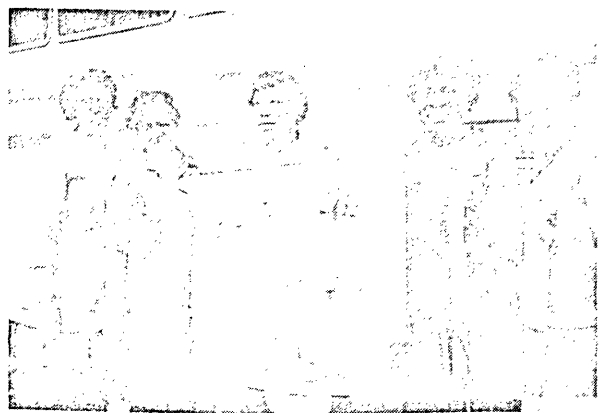
"The third cause of tensions in the world today is, I believe, related to what is called discrimination on the basis of colour of the skin. The fourth cause of tensions today is related to what I might call the colonial system.

"It lies within our power, within this decade to stamp out diseases that are killing millions of human beings each year and debilitating many more millions. It lies within our power to open up the avenues of knowledge to hundreds of millions of people by making illiteracy a thing of the past. It lies within our power to harness our rivers, to improve our agriculture, to develop new industries, to house our peoples decently and to raise the physical and social well-being of the almost two-thirds of the human race.

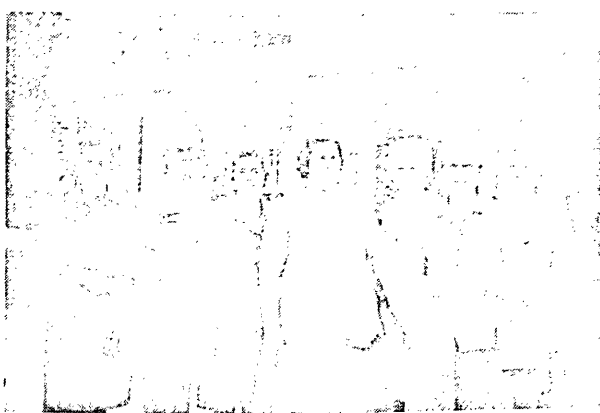
"We cannot, however, achieve all these things unless we work together. No nation however powerful and wealthy is sufficient unto itself anymore. Interdependence is a vital factor in our world and so is the existence of international machinery to promote an orderly world development.

"One of the troubles of our times is that scientific and technological progress has been so rapid that moral and spiritual development has not even been able to keep up with it.

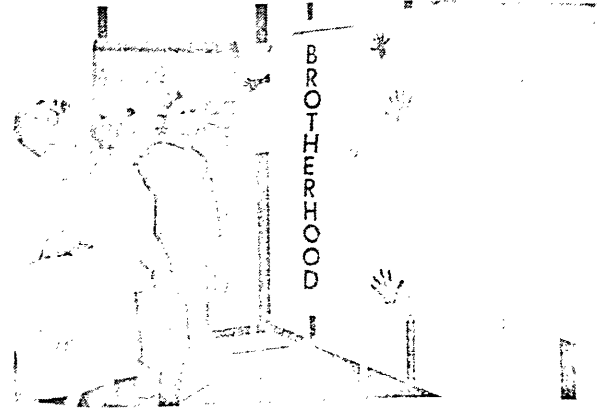
"The 25th Anniversary of the United Nations should offer an opportunity for the reaffirmation of the purposes and principles of the San Francisco Charter. No one can say that these principles have not stood the test of time. It is true that they have often been ignored, disregarded or violated with impunity. The task before the members of the United Nations is therefore to transfer these ideals into practical realities. The United Nations may represent only a tenuous and slender hope for peace, progress and justice. But there is no other hope."



Southwest Conference representatives display their banner. From left are: Mrs. Marie Watkins of Little Rock, district president, Mrs. Zennie Williams of Hot Springs, Mrs. Ray Coulter, Mineral Springs, Mrs. Alice Preston, S.W. Conf. WSCS president, and Miss Brenda Evans of Little Rock.



Mrs. Lucille Goodwin, at left, is the new Monroe District WSCS president, and Mrs. Don Wineinger, at right, is past president. They are with Monroe District representatives: Mrs. W. R. Olson, 2nd from left, Mrs. Homer Valentine, Mrs. Don Elliott, Mrs. Walter Halbert and Mrs. Herbert Walker.



Winning banners for Arkansas happened to be displayed in the same area,—the Choose Life is the N. Ark. banner and Brotherhood is the Little Rock Conf. winner. Inspecting them are Little Rock Conference officers: Mrs. John D. Christian, Mrs. E. T. Davenport and Mrs. W. J. Deane.

women's section

"ORDER WITH JUSTICE" DR. ABERNATHY'S PLEA

Dr. Ralph Abernathy, successor to Dr. Martin Luther King as president of the Southern Christian Leadership Conference (SCLC), was the lead-off speaker on the Friday morning panel concerning "Toward an Ordered Society with Justice". He suggested that an ordered society **without justice** would inevitably revolt against oppression in their quest for an ordered society **with justice**.

These quotes are from his printed text:

"Unfortunately, the power structure of this nation is now responding to social crises with violence and repression instead of with creative, constructive change. If you doubt this, consider some things that are happening today. As LIFE magazine said in a recent editorial, governmental repression is like an avalanche which begins with a few stones, but ultimately sweeps away everything in its path.

"In the name of 'law and order', legislation before Congress would undermine almost the entire Bill of Rights, including a bill calling for 'preventive detention'—the jailing of people before they are tried and convicted. Other legislation, such as the 'no knock' bill smacks of Gestapo tactics.

"Yet what is the reality about 'law and order'? No national administration has ever adequately enforced the civil rights laws, including voting rights, open housing, and equal employment.

"Once we understand this dangerous course the country is taking, we can commit ourselves to reversing that course. And I assure you that, with proper commitment, we can change the course of history. Fifteen years ago, the black people of Montgomery, Alabama, decided to rise up against segregation, and we changed the course of history. Five years ago, 50,000 Americans decided to march from Selma to Montgomery, and we changed the course of political history in the South.

"The theme of the Assembly is 'Choose Life'. Let us choose a life of brotherhood and service to our fellow human beings."

"As churchwomen, you can establish committees on peace education and human rights in your churches. You can work to insure the people that they will have effective representation in public office. You can include your support for welfare mothers and poor working women. You can work for



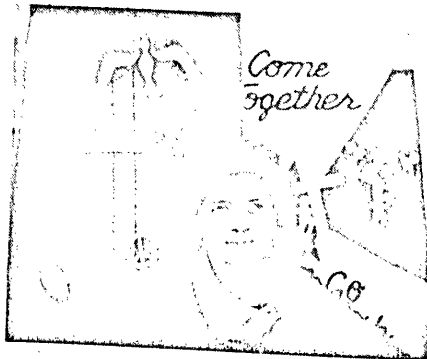
Carole Cotton of Rayville was one of seven featured on a panel "Spotlighting Women on the Local Scene." Carole graduates from the Perkins School of Theology this month and will be ordained as a deaconess at the Louisiana Annual Conference.

environmental beauty and quality in life, and also for human beauty and equality in life.

"You can also support the movement which is keeping alive in these violent times the only viable instrument for constructive change—the movement of nonviolence. I pledge to you that the Southern Christian Leadership Conference will stay on the battlefield, struggling nonviolently, to end hunger in America, to provide decent jobs, and medical care, and housing, and education for all poor people.

—And then Dr. Abernathy departed from his prepared message. Speaking to 8,000 women who represented a well organized group of 1,800,000 members, he became an opportunist and made a plea for \$1,200,000 for his Southern Christian Leadership Conference, to be allocated to 12 major cities 'for vibrant SCLC chapters to make life meaningful for the poor.'

The printed response of Mrs. Wayne W. Harrington, president of the Women's Division, stated: "Appreciative of the contribution that Dr. Abernathy has made to the Assembly, a formal response to his appeal could not come from this Assembly. It is not a legislative body and has no power to make policy or appropriate funds. The appeal would properly be directed to the Women's Division of the United Methodist Board of Missions, which makes decisions regarding funding. The next meeting of the Women's Division at which Dr. Abernathy's request could presumably be considered would be the annual meeting in October in Los Angeles."



Mrs. Cynthia Wedel, president of the National Council of Churches, was the principal speaker on Saturday night.

ECUMENICAL LEADER A FEATURED SPEAKER

Mrs. Theodore O. Wedel, a featured guest speaker, was listened to by many with closed minds because a local newspaper carried an advance article about her which needed to be read in its entirety to get the true context.

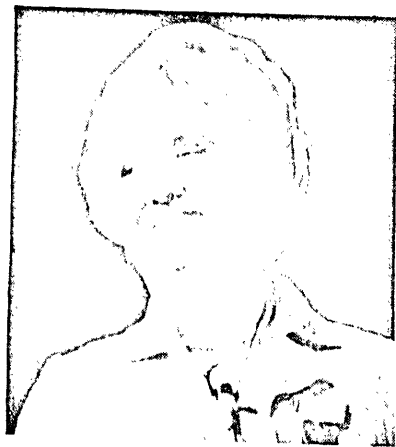
The opening paragraph of the *Houston Post* feature on Mrs. Wedel stated: "Sunday School and ladies church societies as they are now known will be curiosities of the past if the predictions of the new president of the National Council of Churches come true."

Near the close of the 200 word article, reporter Judy Tritz explained that Mrs. Wedel thought week-day religious education is far more effective and that it allowed the whole family to "worship together without the Sunday morning madhouse of classes, nurseries and people running around."

She also predicts a time when public schools will teach Bible and religion courses in an objective manner (which, she says, is not against the Constitution now), and then the churches could educate for commitment and membership in the separate churches.

Mrs. Wedel envisions women of the church in a changing role, with local societies as structured for the past 75 years giving way to opportunities for women to participate in work areas of choice. Younger women are turned off completely by the kinds of things women did 75 years ago before they were educated, trained and had political rights, according to Mrs. Wedel.

Cynthia Wedel, long a prominent Episcopal churchwoman, has more recently been in the news when she was



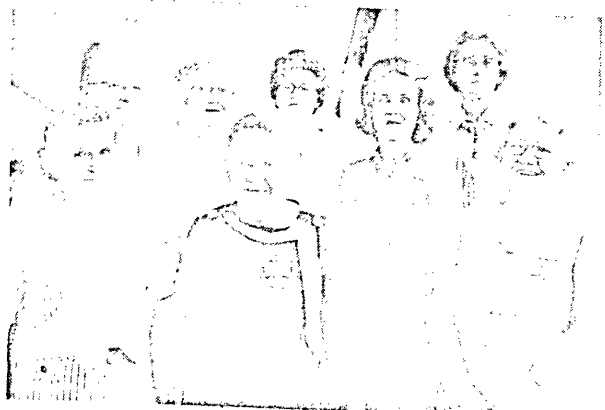
Mrs. Glenn Laskey of Ruston enjoyed the entire Assembly from her vantage point of past-president of the entire Woman's Division, remembering when she presided at the last Assembly held four years ago in Portland, Oregon.

elected in January as the first woman to head the National Council of Churches. She spoke at the closing plenary session in a bold but gentle voice and gave encouragement to the women at a time when many were beginning to despair. She departed from the printed manuscript which the press was given in advance, and, roaming the circular podium with microphone in hand and no notes, she challenged the women to have hope for the future and to give it a theological base.

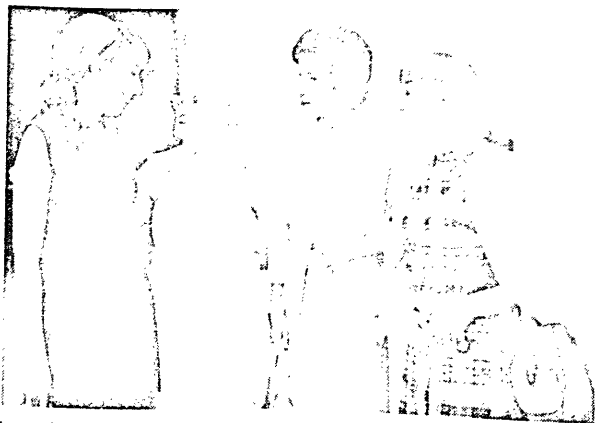
"We're in a period of turmoil and we're going to have to live through it. But what a difference it makes if we know it's God's world. We can welcome the changes and not feel that we have to be running backward to find God. We know God is alive and well and in His Church today. He's a loving God and a good God."

"Christians have a responsibility today to restudy their faith and try to find out what is the will of God in today's tempestuous times. Seventy to eighty percent of the lay men and women in our churches today live with the theological concepts they gained in Sunday School before they were 12 years old and probably have not had a new idea since."

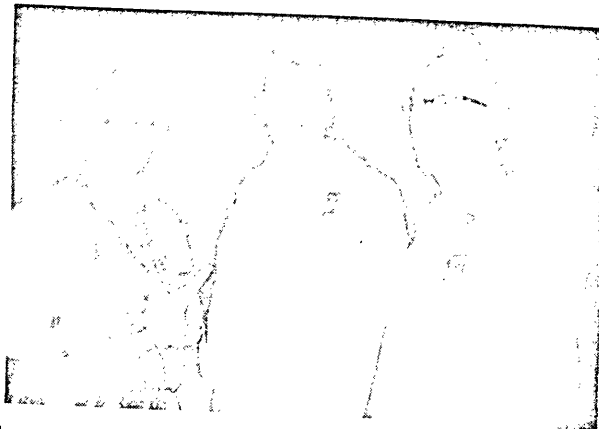
She called upon United Methodist women to make their local churches "places of joy and confidence and compassion for all people instead of a club for the elect, — to think about what you can do to make local congregations into meaningful institutions."



A group of N. Ark. ladies pause on the steps as they enter the Coliseum. From left are: Mrs. Hez-zie Clark of Prairie Grove who was recently elected an officer of Arkansas Church Women United, Mrs. John Page of Dover, Mrs. H. E. Wright of West Helena, Mrs. Earl Horton of Russellville, Mrs. John Nix and Mrs. Carl Geisler, both of Brinkley, Missionary Edith Martin and Mrs. Roy Hudspeth, both of Harrison.



Mrs. W. F. Manning of Ruston, 2nd from left, and Mrs. T. E. Kirkpatrick of Shreveport, visit with wives of theological students: Mrs. Linda Smith of Evanston, Ill., and Mrs. Marilee Ostman of Washington, D.C.



Louisiana Conference "A" officers shown at the Guild reception honoring Miss Lillian Johnson, retiring Guild executive, are Miss Mildred Evans, left, Conference Guild chairman; Mrs. C. B. McGowan, center, Conference WSCS president; and Mrs. W. B. Gardner, treasurer.

(Edited by Imogene Knox—Pictures by I. Knox, Toge Fugihari, Winston Taylor and Religious News Service.)



Mrs. Coy Icenhower of Texarkana, at right, was interviewed on television by Ellen Kirby of TRAFICO.

FORMER LOUISIANA P. K. REPRESENTED TEXAS CONF.



Mrs. Clarice Krumnow Talk, daughter of the Rev. and Mrs. C. B. Krumnow, Greenwood UMC minister, was honored by being selected as the Texas conference winner to attend the Houston Assembly. Mrs. Talk, wife of the Rev. Gordon Talk, pastor of the Shiner (Texas) UMC, won the honor by her contribution in the training of young Spanish ladies toward preparation for marriage.

RECORDED TAPES AVAILABLE

A two hour tape recording of the significant events of the Assembly for use as information and program material for the local church is available on 5 and 7 inch reels and on CASSETTES.

The 5" reel recorded at 1-7/8 ips. is \$5.95. The 7" reel recorded at 3 3/4 ips is also \$5.95. A Cassette is \$6.95.

Order from: Institutional Electronics, Warrenton, N.C. 27589



AT LEFT:

New Orleans ladies catch up on news in the "Women's Voice," the daily official publication. They are, from left: Mrs. J. D. Hansard, Jr., Mrs. Edgar E. Cayard, district WSCS secretary, Mrs. Truman Ward and Mrs. Warren Orr.

AT RIGHT:

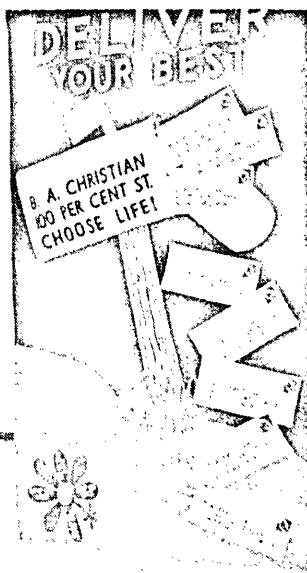
Mrs. Charles Cadwallader, center, of New Orleans entertained two international, ecumenical guests. They are: Miss Elsie Mathews, at left, and Miss Susie Kachelhoffer, both from the Republic of South Africa. Miss Susie is a graduate of Scarritt and renewed many friendships at the Assembly.

AT LEFT:

The youthful president of a large society (First Church, Little Rock which has 12 circles) posed at Houston with two VIPs. Mrs. W.D. (Caroline) Brown, center, is with Miss Thelma Stevens, at right, who retired last year from the top position for Christian Social Relations in the Women's Division. Miss Stevens has spoken in Arkansas and Louisiana at annual meetings. Miss Lillian Johnson, at left, was the "belle of the ball." She will be retiring soon following 18 years as the top executive for the Wesleyan Service Guild. Guild members gave a reception for Miss Johnson on Saturday night which was attended by about 2000 visitors.

AT RIGHT:

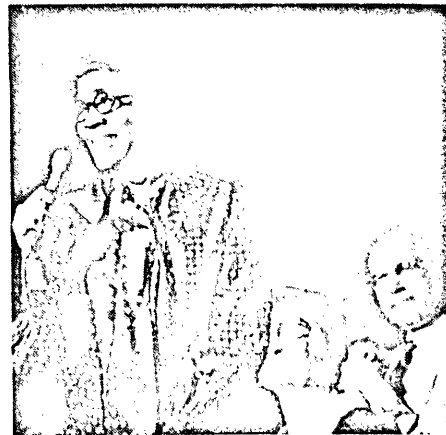
Monticello District representatives drove to Houston, whereas most Arkansas women traveled by bus. Mrs. L. W. Edrington, left, district president is with Mrs. Benton Newcome, president of the Portland WSCS who won the jurisdiction trip, Mrs. French Wynne and Mrs. Hal Gibbs, both of Warren.



The Louisiana banner (made by Sara S. Fugler, president of the Greensburg, La., WSG, was in one of the best display areas during the Assembly, and at the big reception honoring the retiring national head of Guilds, was the focal point of the reception hall. Long tea tables radiated from the banner. We observed these Louisianans examining the banner: At right are Boots Guthrie, formerly of Monroe and now of Mobile, and Elizabeth Lowery of Mansfield. At left are Mrs. Charles Giessen of Lake Charles, a former jurisdiction officer, and her daughter, Mrs. James C. (Helen) Burson of Houston, whom we photographed at the Atlantic City Assembly eight years ago when she was a youth guest.

ADDENDA

- We have printed excerpts from the major speeches. Each one was followed by a panel of at least three speakers whose comments are worthy of reprinting.—Sorry that we do not have space.
- Reactions to the Assembly program ran the gamut. Some were so inspired that they felt the world would never be the same again. Some were so disillusioned that they wished they had stayed at home. A few admitted having closed minds that could not listen to opposing views. The majority were able to be challenged and inspired to become involved.
- The question has frequently been asked of this writer since returning from the Assembly: "Was there a confrontation?" Out answer was "Confrontation, no; protest, yes." A spontaneous protest arose on several occasions on different issues. Unanimity of opinion among 10,000 women would be impossible.
- The welcome message by Host Bishop Kenneth W. Copeland was the keynote speech of the conference and deserves a wider hearing than by those attending. We're sorry that we do not have the text to print for our readers.



Miss Theresa Hoover, top staff executive for women, was at her best moderating panels, putting speakers at ease, probing for their reactions, inter-relating issues, and injecting humor. She and Mrs. Harrington were interviewed by Hugh Downs and Joe Gargiolo on television's TODAY show, May 11.

• To update the program, the Cambodian situation was hastily scheduled for discussion on Friday afternoon. An overflow crowd attended. Many were surprised to find that only one side of the issue was presented. Proponents of withdrawal were Bishop James Armstrong of North Dakota and the Rev. Richard Fernandez, director of clergy & laymen concerned about the war in Vietnam. The discussion period allowed opportunity for a diversity of opinion to be expressed — and it was!

• A table set up to encourage women to wire congressmen protesting the Vietnam and Cambodia occupation, prompted another group to set up a table encouraging wires to President Nixon backing his stand. Both tables had brisk business.

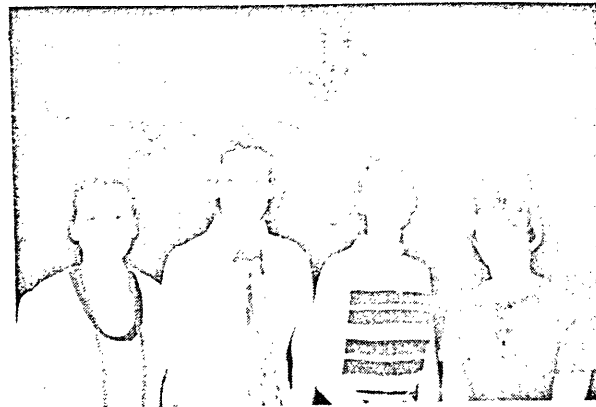
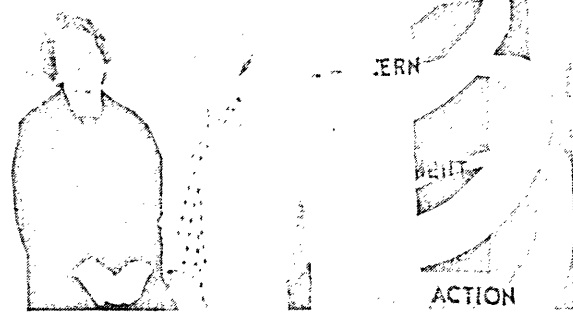
• Loudly booed was a young speaker who defended the burning of an ROTC building during a recent student demonstration by saying that leaders who won't listen to war protests must be made to feel the same ravages being inflicted upon Vietnam.

LOVE

FAITH

JOHN

ACTION



the British scene



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

The forthcoming tour of the South African cricket team, due to begin in a month's time is the subject of increasingly bitter controversy. The Prime Minister has shown his disapproval. The Leader of the Opposition in the House of Commons, Mr. Edward Heath has said that now it is arranged it ought to go on peacefully.

The issue is that South Africa, with its policy of apartheid has selected an all-white team, and would not consider selecting black players, as a matter of principle with them.

They refused to have coloured players in the English team when we visited them, and the American tennis player

Arthur Ashe was refused permission to play with white players in South Africa. This has meant that very many people in Britain have come to think that the tour should have been cancelled. Protests and demonstrations are threatened, and as cricket grounds are usually very difficult to secure, there is bound to be considerable trouble.

The English cricket authorities have taken the view that they are entitled to play, people who wish to watch are entitled to do so, and police protection with guard dogs and all the rest of the riot equipment will be employed to see that demonstrators are kept away, or made impotent.

The whole issue has been sharpened for the church by the British Council of Churches who decided by the narrow majority of seven votes to call upon Christians to take part in peaceful demonstrations against apartheid in sports. The Bishop of Woolwich who is a former England cricket player has said that not to demonstrate would be to run the risk of allowing black people in this country to think that white people are prepared to tolerate racialism.

The real difficulty, however, is that those who want peaceful demonstrations are probably being just a little too innocent. Long experience has shown that peaceful demonstrations are inevitably joined by people who want anything but peace. The riotous fringe of such so-called "supporters" can easily turn what is intended to be a peaceful protest into a dangerously violent one. Then all sides lose. The people who want to watch the cricket are disturbed, the peaceful protesters get mixed up with violence they do not want, and the police get involved in dangerous situations.

In London at the Oval cricket ground, and in Birmingham at the Edgbaston ground there are special problems. Both are very open grounds, and in both places there is a high level of coloured people living in the area. This could be England's long hot summer and racial riots are apt to be ruled out. Moderate opinion here represented by many people who would not dream of joining in demonstrations are beginning to think that it would have been more sensible for the English cricket authorities to have cancelled the tour. Such

an action would have far more effect on South Africa than trying to say through the tour that cricket can unite two ideas which diametrically opposed.

MIXED MARRIAGES

The statement by the Pope that children of mixed marriages need not be brought up as Catholics has brought more charity into Christian relationships. There is still an onus on the Catholic partner to his or her best to see that children in the family are introduced to the Catholic church, but now the old bone of contention—that before a mixed marriage between Catholic and non-Catholic can take place, there must be a promise that all children will be Catholics—has gone.

This is a welcome concession, and one which will bring a warmer climate into the situation. It is a big step for Catholics, and it is to be hoped that Protestants will respond with greater understanding of how Christians together can continue to show that they are basically one.

Asbury's Boyhood Home

by Dan H. Williams

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

If American Methodism had a patron saint, he probably would be Francis Asbury. The young man sent from England in 1771 and elected general superintendent (bishop) of the Methodist work here became the almost legendary "Prophet of the Long Road." He is among the best known figures in our church history. His equestrian statue stands in Washington, D. C., symbolic of the nomadic life he led for many years.

Evidently many English Methodists know about him only in the most casual fashion, if at all. The name may be familiar, but that is about the extent of it.

Of one thing we are certain. Don't go to Birmingham unannounced and unprepared for expecting to receive detailed information as to how to reach and visit the house in which he lived as a boy.

We arrived in Birmingham by train from Bristol on a snowy November morning. There was a telephone listing for Methodist International House. We called the warden (superintendent). He could only supply us with the name and number of the minister at Central Hall (not listed as Methodist). A lady there suggested that we contact the superintendent (senior minister) of the West Bromwich Circuit.

We made our third call. The superintendent of the circuit did not know how to direct us to the house but provided us with the name and number of another minister on the circuit. Through him we secured some information. He relayed from his wife which bus to take to the suburb of West Bromwich and which one to change to there for the final three miles to the site.

Two bus rides and sometime later we were there. The house is a small brick cottage sitting high on a

bluff beside Newton Road. Today the area is thickly populated, and Newton Road is a heavily traveled four-lane thoroughfare. A business district centers around an intersection only a couple of doors from the cottage so that it is surrounded by an urban area.

Standing in the yard looking down at the swirling traffic it requires a vivid imagination to reconstruct the scene as it must have been in the eighteenth century. The contrast between that quiet and peaceful place and its modern counterpart is enormous.

Our main source of written information about early Methodism in the Birmingham area, including West Bromwich, is Dr. Frank Baker's "The Methodist Pilgrim in England." He says that Charles Wesley formed the first society in Birmingham, then a small city of 25,000 people, June 26, 1743. Methodism's early years there were difficult ones. Mobs pelted Charles with dirt, turnips and stones. Dr. Baker adds that it is not fruitful to seek early Methodist monuments in this industrial center, and we know how difficult it is personally.

Out at West Bromwich there was a puddling forge on Forge Lane off of Newton Road. Here Asbury was apprenticed when he was only 13½, and here he worked for more than six years.

The foreman of the forge, a Mr. Foxall, was a Methodist from Monmouthshire. His son, Henry, and Asbury became friends. Henry Foxall became prosperous and in later years built a Methodist church in Washington, D.C. Asbury opened it as The Foundry—in memory of the original Foundry in London and also of the two friends' former association together as blacksmiths.

Asbury attended school until he was 13, which was an important year in his life. In it he not only went to work at the forge but also was converted in a meeting held that year. He became a local preacher and in 1766 was accepted as an itinerant preacher. In 1768 he was admitted into "Full Connexion." During those early years as a local preacher he was described as being "a youth not quite out of his teens with a voice like the roaring of a lion."

In 1771 at a conference held in The New Room at Bristol the young ex-blacksmith offered himself for service in the American Colonies. He sailed for the New World never to return to his native land. Although he never came back he also never forgot his old Staffordshire haunts.

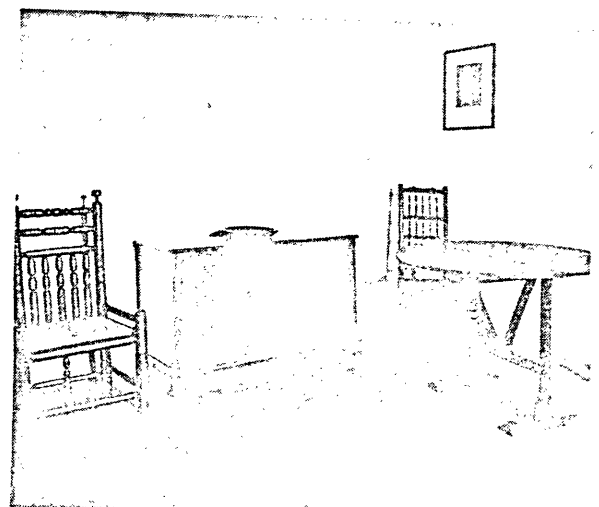
Asbury spoke of his mother in later years. He would describe her as sitting "by a large window pouring over a book for hours together." He obviously inherited her love of books and was a con-

stant reader from an early age, including the entire Bible when he was six. At night he often would read by the flickering light of an open fire until his mother would say to him, "Frank, you will spoil your eyes."

Visitors to the Asbury cottage on Newton Road can scarcely avoid concluding it is almost a miracle that it has survived in such a setting. There it stands, however, sturdy and strong and a lasting monument to the blacksmith of Forge Lane who crossed the Atlantic Ocean to become a bishop and the dominant figure in early Methodism on this continent.

In 1956 the property was acquired for preservation in as near its original state as possible. Today it bears the following inscription:

"This cottage, now the property of the City Borough of West Bromwich, was the boyhood home of Francis Asbury, 1745-1816, 'The Prophet of the Long Road'—sent to America by John Wesley in 1771 and became the first bishop of the American Methodist Church. Dedicated to perpetual remembrance in association with the World Methodist Council after restoration,—November 27th, 1959."



Living room of Francis Asbury's cottage at Great Barr, West Bromwich (suburb of Birmingham, England). The sideboard is from the Foundry Methodist Church, Washington, D.C., and was dedicated by Bishop Asbury in 1814.

(Photo by E. W. Tattersall)



Bishop Paul V. Galloway
Presiding



Dr. Mack Stokes
Conference Preacher

135th Annual Session

NORTH ARKANSAS Annual Conference

FIRST UNITED METHODIST CHURCH
Conway, Arkansas

May 25—28, 1970

ANNUAL CONFERENCE PROGRAM

Monday, May 25, 1970

Morning and afternoon: Board, Commission and Committee meetings in designated rooms

- 4:00 P.M. - Communion Service conducted by Bishop Galloway
- 7:30 P.M. - Evening Service with message by Dr. Mack Stokes

Tuesday, May 26

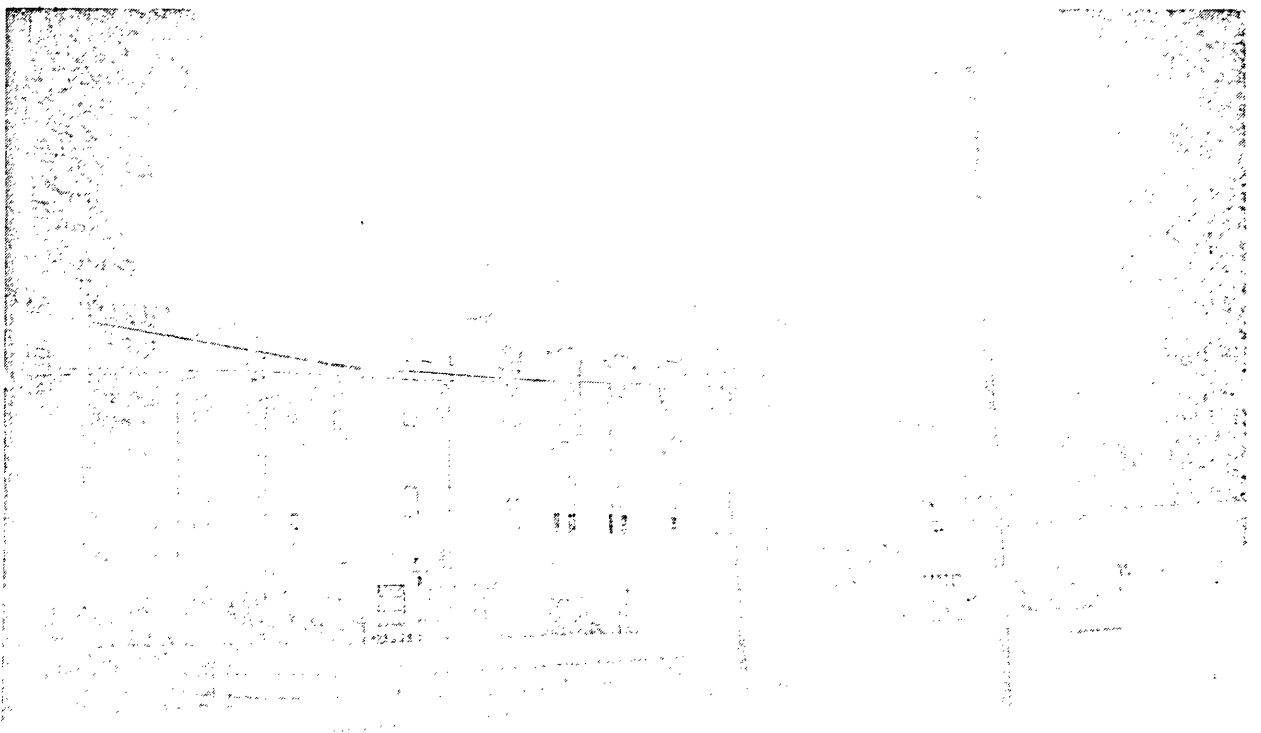
- 8:30 A.M. - Business Session
- 11:30 A.M. - Memorial Service - message by The Rev. Norman Carter
- 3:30 P.M. - Preaching Service - Dr. Stokes
- 7:30 P.M. - Preaching Service - Dr. Stokes

Wednesday, May 27

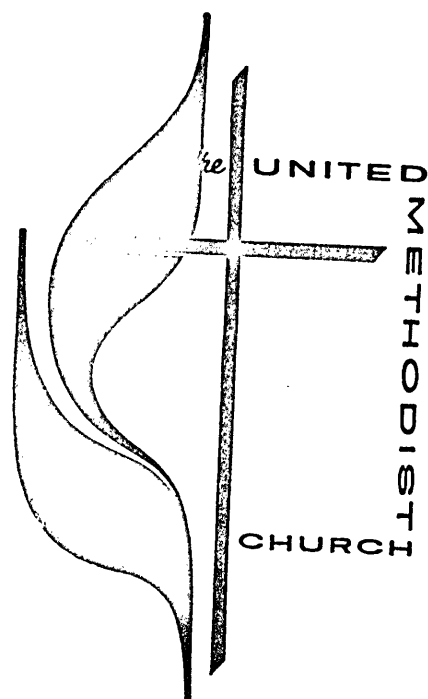
- 8:30 A.M. - Business Session
- 2:00 P.M. - Business Session
- 7:30 P.M. - Ordination Service - message by Dr. Stokes

Thursday, May 28

- 8:30 A.M. - Business Session
- The Reading of the Appointments at the conclusion



ROOM ASSIGNMENTS FOR BOARDS AND AGENCIES		
BOARD OR COMMITTEE	ROOM	BUILDING
Archives and History	Ground Floor, Choir Room	Sanctuary
Christian Social Concerns	Second Floor	New Fellowship Center
Cokesbury Book Store	First Floor	New Fellowship Center
District Conference Journals	In Back of Sanctuary	Sanctuary Building
Courtesies	Third Floor,	
	In Back of Sanctuary,	
	North Side	Sanctuary Building
Ecumenical Affairs	Third Floor,	
	In Back of Sanctuary	
	South Side	Sanctuary Building
Education	Second Floor	New Fellowship Center
Enlistment for Church Occupations	Ground Floor,	
	Adult Fellowship Classroom	Sanctuary Building
Evangelism	Chapel	Educational Building
Group Insurance		Educational Building
Investigations		Educational Building
Health and Welfare Ministries	Second Floor	New Fellowship Center
Laity	Second Floor	New Fellowship Center
Lay Workers		Educational Building
Memoirs		
	Third Floor,	
	In back of Sanctuary	
	North Side	Sanctuary Building
Minimum Salary	Ground Floor,	
	Men's Bible Classroom	Sanctuary Building
Ministry	Second Floor	New Fellowship Center
Missions	Second Floor	New Fellowship Center
Nursery		Educational Bldg.
Pensions		Educational Building
Press Office	Back of Sanctuary	Sanctuary Building
Program Council	Second Floor	New Fellowship Center
Public Relations and Methodist Information		Educational Building
Publishing Interests		Educational Building
Registrations		New Fellowship Center
Rural Advisory Committee	First Floor	
	Third Floor,	
	in back of Sanctuary,	
	South Side	Sanctuary Building
Secretary's Office	In back of Sanctuary	Sanctuary Building
Statistician's Office	In back of Sanctuary	Sanctuary Building
Town and Country Ministries	Ground Floor,	
	Open Door Classroom	Sanctuary Building
Trafco Display	In Back of Sanctuary,	
	Library	
Treasurer's Office	In back of Sanctuary	Sanctuary Building
World Service and Finance	Second Floor	Sanctuary Building
Worship		New Fellowship Center
		Educational Building



The Rev. Ben F. Jordan
Host Pastor



Dr. J. Ralph Clayton
Host D. S.



The Rev. James Meadors
Conference Secretary



The Rev. Norman Carter
Memorial Preacher

Book Reviews

by AAK.

Lloyd E. Williams, *FIRE-SIDE CHATS*, \$5.95, The Naylor Company, 160 pp.

This book is a collection of articles, devotionals and sermonettes by the pastor of Simpson United Methodist Church, Lake Charles, La. They were originally published in a column in weekly newspapers. In the just-under a hundred items which appear in the book Mr. Williams has shown a folksy manner of digging in on many of the contemporary issues and problems of the day.

Bishop Aubrey G. Walton has written the foreword in which he says: "The author of this little volume, *Fire-side Chats*, has made a considerable contribution to persons in need of common sense answers to life's situations. Moreover, these selected essays provide a spiritual undergirding to those in need of challenge and inspiration."

—o—

Robert Bowen Moore, Jr., *CONGRATULATIONS TO YOU, HIGH SCHOOL SENIORS*, \$2.75, Vantage Press, 89 pp.

In this book, Bob Moore has brought together 24 talks and sermons, many of which are directed to high school graduating classes. Subtitled "Desk Drawer Philosophy," it shows the author's ability to translate religious themes and messages into short homilies that are appropriate to the present-day American middle-class audience.

In stating his purpose for the book, the author says, "In my years of experience as a minister I have found that there is a tremendous void between the church of one's childhood and the church they find as an adult." His purpose is to bridge this gap.

Bob is a fifth-generation Methodist minister and a longtime member of the Little Rock Annual Conference until his transfer last year to the Texas Conference.

—o—

Morris A. Inch, *PSYCHOLOGY IN THE PSALMS*, \$4.95, Word Books, 202 pp.

This author, a man with a varied background of experience and now chairman of the Division of Biblical Education and Philosophy at Wheaton College, gives us here a very interesting study of twelve of the Psalms in each of which he seeks to find parts of the answer to the question "What is man?"

In his own word, the object of his quest is "concerned with psychology not so much as a science but as a picture of man—as humanism."

We believe you would find this book a helpful addition to the section in your library dealing with Psalms.

†

News in Brief

More than 6,000 Virginia Annual Conference youth spent a Saturday in April at a "Share-in" sponsored by the conference Board of Laity. Observers said it combined all the best elements of an old-fashioned camp meeting, a contemporary youth music festival and a spiritual pep-rally.

PAGE FOURTEEN

SMU Board meets; dean of students promoted

A new legislative body, the University Assembly, to be composed of 18 faculty members, 18 students, and five members of the administration was authorized as part of a new plan of governance adopted by the Board of Trustees of Southern Methodist University at its recent meeting.

Also authorized was a president's advisory group to be known as the Planning and Priorities Cabinet which will also involve faculty and student representatives in long-range plans.

Dr. William H. Dickinson, Jr., a member of the trustee committee that recommended the plan, pointed out that the new governance systems builds on the strength of students, faculty and administrators who are willing to participate in the life of the university.

The trustees approved a record operating budget of \$30.5 million at its meeting. This represents an 18 per

cent gain over the current operating budget of \$25.8 million.

Among new faculty appointments approved at the meeting was that of Dr. Alfredo Nanez who is leaving his post as president of Lydia Patterson Institute to become professor of practical theology and lecture in Mexican-American studies in Perkins School of Theology.

Faculty nominations of an industrialist, a painter-author, and a State Department official as recipients of honorary degrees was approved by the board.

The three, who will receive their degrees at the commencement on May 24, are Arthur A. Collins, president and board chairman of Collins Radio Co.; Tom Lea, author and illustrator of seven books; and Charles A. Meyer, assistant secretary of state for inter-American affairs.

The trustees praised the students and faculty for "the manner in which they have chosen to express their distress over the crisis which faces mankind. The resolution, written and read by Board Chairman Eugene McElvaney of Dallas, said, "The peaceful approach which they have taken in expressing their individual commitments reflects honor upon them and upon the university of which we are all a part."

Dr. Joe A. Howell, who has served as dean of students at SMU for the past three years, was promoted to the position of vice-president for student affairs. In recommending this action, President Willis M. Tate praised Dr. Howell for his rapport with students during recent periods of national uncertainty and for his leadership of student services personnel.

†

UM's vote to enter new 'Church of Pakistan'

KARACHI (RNS) — The United Methodist Church of Pakistan, which has 41,000 members, voted here to join Anglicans and Presbyterians in a new "Church of Pakistan."

A two-day extraordinary session of the Church's Central Conference also nominated Bishop Victor John Samuel, first Pakistani to head the Methodists, to be a diocesan bishop in the proposed Church.

The Church of Pakistan, expected to be formally inaugurated in November at Lahore, will be made up of the Darachi, Lahore and Dacca dioceses of the Anglican Church of India, Pakistan, Burma and Ceylon, the Sialkot Church Council of the Scottish Presbyterian Church and the Methodist Church.

Methodists proposed that the name of the new denomination be changed to the "United Church in Pakistan," since the Anglican dioceses are now known as the "Church of Pakistan."

Before 1968, Methodist bishops in Pakistan were appointed from the U.S. The right to elect leaders and to make decisions on ecumenical mergers came as part of a Methodist move toward greater autonomy for Churches in Asia, Africa and Latin America.

†

Board of Missions executive groups meet, reestablish priorities

At recent meetings of the executive committees of the National Division and World Division of the Board of Missions members were challenged to give more serious consideration to inhabitants of the Third World and to reestablish priorities in some of their projects.

The World Division heard the Rev. Jose Da Veiga Coutinho, a native of Goa and a staff member of the Center for the Study of Development and Social Change, Cambridge, Mass., describe the "Third World" as not a geographic reality but a "form of consciousness" of people who know they have been powerless and used as objects.

The National Division heard requests that new priority be given two major segments of its programs — 1) the Rio Grande United Methodist Conference which serves Hispanic Americans in Texas and New Mexico; and 2) the division's 79 community centers throughout the nation.

Representatives of the Rio Grande Conference asked for a total of \$548,000 in new funds over a three-year period to support a variety of programs and ministries and additional

funds to raise the minimum salary of a fully-ordained minister to \$5,700 per year by 1972.

The division allocated \$8,000 immediately to create a conference task force to design local church "enabling ministries" in social crises, and to help the conference plan and project five-year goals. The other requests will be considered at the annual meeting of the board in October.

A renewed commitment to the 79 community centers of the National Division was urged in a presentation by representatives from the centers. The executive committee expressed appreciation for the presentation and voted to receive the report and refer it to the proper units for study, recommendation and possible implementation.

The executive committee of the Board of Missions, meeting the day after President Nixon announced he was sending U.S. combat forces into Cambodia, called on Congress "to take immediate and energetic action to halt extension of this war and to exert every effort to hasten the withdrawal of U.S. troops from Southeast Asia."

†

Evangelism Congress to include 16 coordinated conferences

NEW ORLEANS, La. (UMI)—Sixteen conferences rolled into one will be the style of a United Methodist Congress on Evangelism to be held in New Orleans, La., January 4-8, 1971.

Sponsor of the event will be the Council on Evangelism, an auxiliary of the United Methodist Board of Evangelism. The Rev. Ira Gallaway, superintendent of the Fort Worth, (Tex.) East District and president of the Council, said the congress will provide information, materials, skills, innovations, and strategy for evangelism. Sessions will be held at the Hotel Roosevelt.

"Our supply of motivation is running dangerously thin," Dr. Gallaway declared. "We have a mission from God for this crucial hour and we have

structure and program, but that which sends us confidently to our task seems to be missing."

Dr. Gallaway said he believes the priority issue before the church today is "meaninglessness and alienation."

"I am convinced that meaning and reconciliation for man and society is possible for our day through Jesus Christ who still reconciles men to Himself and to each other."

He said the congress will attempt to provide an opportunity "where the spirit of God can challenge and empower evangelistic mission in the 1970s."

The Rev. Charles Whittle, Nashville, Tenn., staff member of the United Methodist Board of Evangelism and

coordinator of the congress said the 16 conferences to be held during the congress will be: The Association of Full Time Conference Directors of Evangelism, the Association of Conference Evangelists, a Spiritual Life Conference for Young Ministers and Wives, Conferences for a Christian Witness in Today's World, Military Chaplains, and New Life Missioners, and Conferences on Devotional Literature, Local Church Evangelism, Evangelism for Conference and District Leaders, Evangelism for Lay Pastors, Evangelism for Downtown Pastors, Ecumenical Evangelism, Witnessing to Emerging Youth Cultures, Town and Country Evangelism, Leisure Time and Public Evangelism, and Communicating the Gospel through Media.

MAY 21, 1970



by Charles Bickford, photographer, Springdale, Ark. NEWS

Up, up, up . . . goes scaffolding for workmen repairing fire-damaged Central United Methodist Church in Fayetteville, Arkansas. Early-morning blaze on December 14, 1969 did extensive damage to roof and balcony in altar area of massive church as well as damaging valuable handmade organ. As is apparent, workmen still have a long way to go before the church will be ready for use again. Dr. Joel A. Cooper is pastor of the church.

HISTORICAL ESSAYS RATE PRIZES FOR THREE

LAKE JUNALUSKA, N. C. (UMI) — Three awards for historical essays have been announced by the Rev. John H. Ness, Jr., executive secretary of the Commission on Archives and History of the United Methodist Church.

Dr. Ness said that the first prize of \$200 had been awarded to Mrs. Linda M. Durbin of Monticello, Fla., a Duke University divinity student, for an essay on "The Nature of Ordination in Wesley's View of the Ministry." Second prize of \$100 went to James L. Lubach of Sparrowbush, N. Y., a Drew University seminary student. J. Carleton Hayden, St. Chad's, Regina, Saskatchewan, won a \$100 award in an essay program among colleges in a study of black church history. He is a student at Howard University, Washington, D. C.

SCHISLER GRADUATE AWARDS ANNOUNCED

NASHVILLE, Tenn. (UMI) — Five annual John Q. Schisler Graduate Awards to persons preparing for leadership in the field of Christian education have been granted by the United Methodist Board of Education's Division of Higher Education.

The \$1,000 scholarships are being granted for study during the 1970-71 school year. Chosen to receive the awards were: Miss Frances Adams, Canton, Ga.; Miss Elizabeth Campbell, West Point, Miss.; Ronald L. Hines, Dayton, Ohio; Miss Sarah M. Laymon, Lakeland, Fla.; and Miss Carmen S. Ratcliff, Ft. Walton Beach, Fla.

The scholarships, given to persons on the basis of academic standing, leadership ability, promise of usefulness, churchmanship, character, personality, and need, are financed from the United Methodist Student Day receipts.

Dr. Potts resigns from Junaluska post; successor named

LAKE JUNALUSKA, N. C. — Dr. J. Manning Potts is leaving the Lake Junaluska Assembly after serving the past 3½ years as its executive director. The Assembly is a world religious center operated by the Southeastern Jurisdiction of the United Methodist Church.

Some months ago Dr. Potts tendered his resignation to the Board of Trustees, with the understanding that it would become effective when his successor was found. A nominating committee was then appointed to begin the search for Dr. Potts' successor, and this committee will make its report to the Trustees in a called meeting in the near future.

Dr. Potts, 74, came to Lake Junaluska following his retirement as head of THE UPPER ROOM, the world's most widely read devotional guide, where he served as world editor with its 45 additions. Having traveled extensively during his work with THE UPPER ROOM which, for instance, took him around the world 14 times, Dr. Potts brought to Junaluska a new worldwide vision. Through his efforts the Assembly has come to be recognized as a truly international, interracial, and interdenominational conference center.

Many things have been accomplished at Lake Junaluska during Dr. Potts' administration. There have been vast improvements in all of the Assembly's lodging establishments and other physical facilities. What were formerly only summertime operations have now been made available for year-round use by the installation of heat.

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JUSTICE BLACKMUN A METHODIST LAYMAN

WASHINGTON, D.C. (UMI) — Judge Harry A. Blackmun, a United Methodist layman from Rochester, Minn., was confirmed by the Senate May 12 as an associate justice of the U.S. Supreme Court.

Justice Blackmun has been a member of the denomination's Board of Publication since 1960 and is a member of its executive committee. He is on the board of trustees for both Hamline University and Rochester Methodist Hospital.

Since 1953 he has been a member and regular attendant of Christ Church in Rochester and was praised by the pastor, the Rev. Winfield Haycock, for his several years' service as chairman of the board of trustees. He also has served on several committees of the congregation.

The pastor said Blackmun "is really a superb Christian layman in terms of thoughtfulness and in terms of his desire to be an ethical person in all his relationships, community, family, church and country."

The new justice is the first Methodist to serve on the Supreme Court since the retirement of Charles E. Whittaker in 1962. He was confirmed 94-0, nearly one year after the court seat was vacated and after two earlier nominations had been rejected by the Senate.

LAKE JUNALUSKA, N.C. — Dr. Edgar H. Nease Jr., who once pastored Methodist churches in Rutherfordton, Valdese, and Asheville, will succeed Dr. J. Manning Potts as executive director of Lake Junaluska Assembly. The announcement was made by Hugh Massie of Waynesville, Chairman of the Assembly Board of Trustees.

Dr. Nease is expected to assume his new duties following the meeting of the Western North Carolina Annual Conference, June 10-June 14, at Lake Junaluska.

For the past year, Dr. Nease has been superintendent of the High Point District of The United Methodist Church. For four years prior to that, he was pastor of First United Methodist Church, High Point.

From 1961 to 1965, he was pastor of First United Methodist Church in Rutherfordton, and from 1957 to 1961 was pastor of First United Methodist Church, Valdese.

He also served Abernathy United Methodist Church in Asheville and pastored Methodist churches in Asheville and Kannapolis.

Dr. Nease is the son of Dr. Edgar H. Nease, who for many years was an outstanding minister in the Western North Carolina Conference. He and Mrs. Nease, the former Marianna Caldwell of Charlotte, have two children.

He served in 1968-69 as chairman of the WNC Conference Coordinating Committee, and formerly served six years as chairman of the conference Board of Hospitals and Homes. He is past president of the Southeastern Jurisdictional Pastors' Conference.

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Don't ignore social justice for technology churchmen told

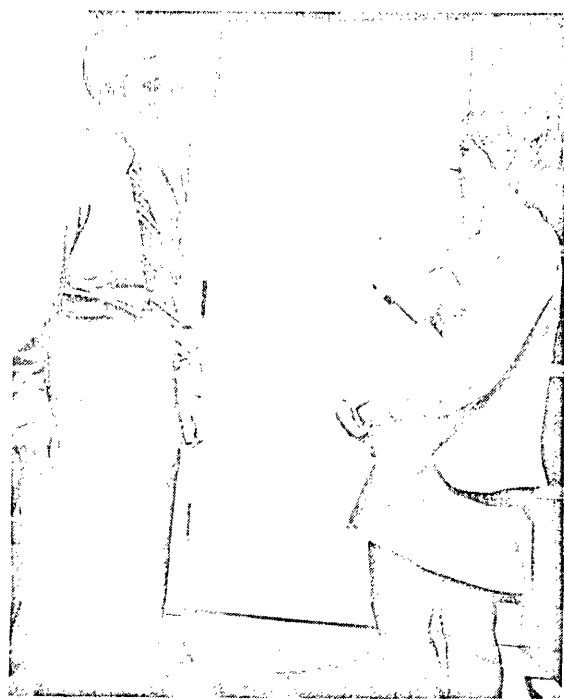
BUCK HILL FALLS, Pa. (UMI) — Churches must resist the "dangerous tendency to climb aboard the technology bandwagon as a means of escaping from the ongoing battle for social justice . . ." the U.S. Conference for the World Council of Churches was told here April 30.

The Rev. David M. Gill, associate secretary of the World Council Church and Society Department in Geneva, Switzerland, said that these two concerns belong together. "If we talk of justice without taking account of the changes technology is bringing to the world, then our action programs are likely to be unrealistic," he said, and "if we talk of technology without setting it squarely in the context of the struggle for human dignity, then our action programs will be profoundly irresponsible."

In other addresses, Dr. Leighton Ford, an evangelist with the Billy Graham organization, and Dr. Walter Hollenweger, World Council secretary for evangelism, agreed that word and deed—proclamation and action—are inseparable as the church does its work in the world.



Springtime brings Campus-Clean-Up as these two boys at Methodist Children's Home in Little Rock are finding out. Every youngster at MCH is assigned certain duties that must be carried out whether it is inside or outside their cottage.



Community Class Organization, an undergraduate class of Social workers from University of Arkansas at Little Rock, are frequent visitors at the Methodist Children's Home. The class is taught by Mrs. Carol Smelley. Shown here is Mr. Leon Sanders, Campus Activities director at MCH, visiting with one of the students from the class.

NEW WORKERS ASSIGNED TO BLACK COMMUNITY DEVELOPERS PROGRAM

NEW YORK (UMI)—A new field representative, the Rev. John Wesley Coleman, and placement of 13 new black community developers have been announced by Dr. Negail R. Riley, coordinator for the Black Community Developers Program of the United Methodist Church's 1968-72 Quadrennial Emphasis.

Dr. Riley, who is executive secretary of the Urban Ministries Department of the National Division, United Methodist Board of Missions, said the program is moving forward under the guidance of its Policy Committee. The Black Community Developers Program operates under a grant of \$1,000,000 from United Methodism's Fund for Reconciliation. The program is lodged for administration in the Urban Ministries Department, and the Policy Committee includes representatives of the National Division, the Board of Christian Social Concerns and the Commission on Religion and Race.

The Black Community Developers Program calls for recruitment of up to 50 black leaders to work in as many black communities throughout the U. S. Each developer is to be associated with the pastor of a black church and

Benevolence Interpretation Planned

EVANSTON, Ill. (UMI)—A new interpretative service to local church newsletters will begin in mid-May under sponsorship of the United Methodist Program Council's Division of Interpretation.

The service will provide a subscribing local church with a full page of information every other week stressing work accomplished by benevolences of the denomination, especially World Service, according to the Rev. Howard Greenwalt, associate general secretary of the Program Council for the Division of Interpretation. Subscription information is available from the division at 1200 Davis St. here.

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assigned to work in such areas as social, economic, welfare and educational concerns.

Dr. Riley said that recruitment of 13 new developers in February and March brings to 22 the number of persons now serving in the Black Community Developers Program. He said other projects are being completed and it is hoped that most of the 50 authorized posts may be filled within the next six months.

Poetry Panorama

by Barbara L. Mulkey

Two lines from a poem by Thomas Moore summarize the spring time of the year . . . "Where'er we turn, Thy glories shine, And all things fair and bright are Thine."

SPRING

The wind blows softly from the south,
The twig is in the sparrow's mouth,
Spring is here.

The jonquils nod their yellow heads,
And lilies waken from their beds;
Spring is here.

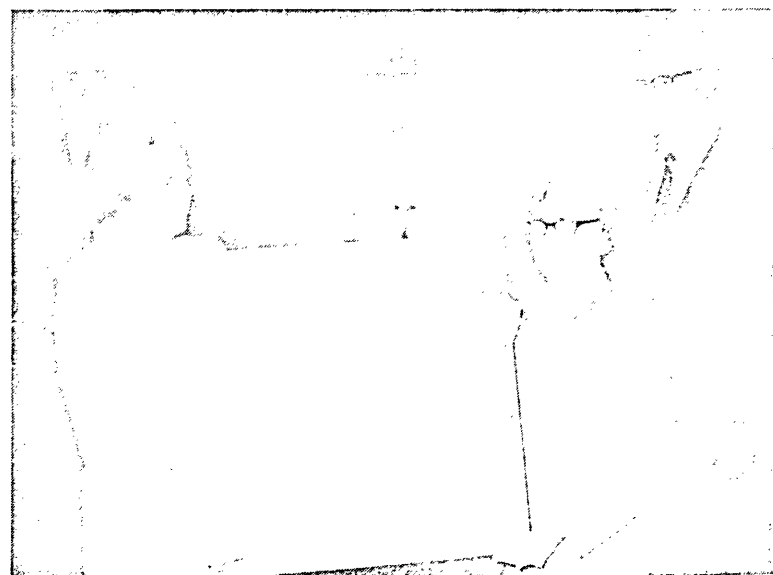
I hear the lyric of the wren,
And watch God's tireless plan again
Unfold itself to mortal men:
Spring is here.

—by Charles A. Stuck

BLOSSOMS AND BUTTERFLIES

The monarch butterflies know just the day
And arrive around the middle of May,
Blending their colors a brief span of time—
Lovely as poetry's rhythm and rhyme.
With poise and grace as in ballet
From leaf to leaf they swing, or stay.
My serene garden would be a myth
Without the monarchs to share it with.

—by Etheree Armstrong



Mr. and Mrs. Howard Ford (left) present the Rev. and Mrs. Bennie G. Ruth, pastor and wife, an oil painting of the "Des Arc Swinging Bridge." The historic bridge overpassed the White River at Des Arc until its removal last month. Mrs. Ford is recognized throughout the area for her oil paintings. Mr. Ford furnished the material and frame for the painting.

News in Brief

Faculty members at five United Methodist-related campuses have received grants from the National Science Foundation for initiation of engineering research projects. The schools are University of Denver, Northwestern University, Syracuse University, Duke University and Southern Methodist University. Northwestern has received an additional grant for establishment of an Urban Systems Engineering Center.

Agencies Help Persons

Health and Welfare agencies related to the United Methodist Church gave more than \$28,400,000 worth of free services to some 2,877,000 persons during 1969.

The figures were released in a new directory of facilities.

The directory lists 83 hospitals, 169 homes and services, 66 services to children and youth, and 18 residences for working women. The agencies employ 54,887 full-time professionals.