

Arkansas Methodist

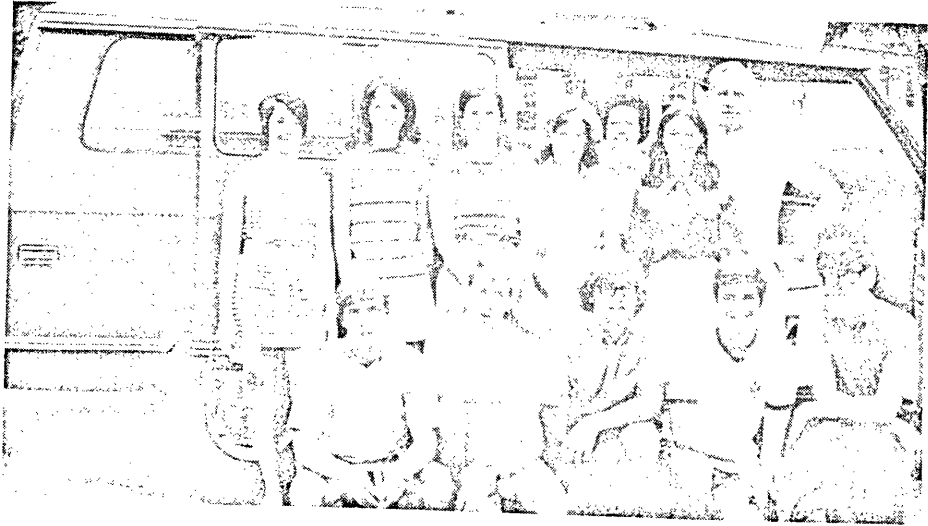
89th YEAR

THURSDAY, AUGUST 20, 1970

NO. 33



The UMYF Council of the Little Rock Annual Conference traveled recently to Nashville, Tenn. as a part of their indoctrination. They are shown above at the TRAFCO office. BELOW: The group, standing beside the Air/Con Van rented for the trip: Front row (l. to r.): Wayne Birts, Texarkana; Jay Holland, Little Rock; Steve Routon, Hope; Jack Roseberry, Malvern; Dennis Chambers, Stuttgart; Back Row: Mary Huey, Warren; Jan Roseberry, Little Rock; Ronda Dugal, Magnolia; Paula White, Gurdon; Mrs. Robert Parker, Carlisle; Judy Parker, Carlisle; and the Rev. Joe Arnold, Little Rock. (Additional pictures on page 2)



United Methodist churches damage comparatively light from "Celia"

CORPUS CHRISTI, Texas (UMI) — Celia, the devastating hurricane which slashed into the Texas Gulf Coast at Corpus Christi August 3, left in her wake nearly \$300 million worth of damage but did remarkably little damage to United Methodist property. According to the latest available reports there was no loss of life among parsonage families. Two churches were destroyed while several other churches and parsonages received extensive wind

and rain damage.

After visiting Corpus Christi Bishop O. Eugene Slater, San Antonio, said it was "miraculous" that more damage was not done to United Methodist property or more lives lost. The damage to the city, he said, was much greater than he had anticipated. "Frequently immediate news accounts of such events are exaggerated but these were certainly not!"

A brick church at Portland, across the bay north of Corpus Christi, was destroyed. The Rev. Jesse A. Adams, Jr. is pastor of the church which has 484 members. A small frame church at Banquetta near Kingsville was also destroyed by the storm.

First United Methodist Church, a multi-million dollar building on the shoreline in Corpus Christi, received wind and water damage but no major structural damage. The church served as a refuge for many during the storm which had winds up to 160 miles per hour.

St. John's United Methodist Church in Corpus Christi received damage estimated at \$75,000 while the Covenant Presbyterian Church across the street was completely leveled. All that remained untouched in the Presbyterian church was an altar table.

According to Bishop Slater no church-wide appeal for assistance is planned. Most of the damage incurred by churches and parsonages will be covered by insurance, he said.

Bishop Dwight E. Loder, Detroit, Mich., chairman of the Council of

Please turn to page 11

United Methodist heads Air Force Chaplains

WASHINGTON, D.C. (UMI) — Chaplain Roy M. Terry became chief of Air Force chaplains here Aug. 1, the second United Methodist to be installed this summer as head of a military chaplaincy.

The son of a minister, Terry has served as both a pastor and an educator along with a quarter century in the chaplaincy. During service that ranged around the world and in numerous capacities, he was in 1957 named "Air Force chaplain of the year" by the Reserve Officers Association.

Wherever Terry has served, his chapel duties have been augmented by activity as coach of youngsters' athletic teams. One boy whom he coached in basketball at Maxwell AFB, is now the star Green Bay Packers quarterback, Bart Starr, a Christian layman who often goes out as a speaker on Air Force lay witness missions.

Chaplain Terry is a graduate of Syracuse University and Yale University Divinity School. He is a member of the New York Conference of the church, as was his father, the late Roy M. Terry Sr. He served as pastor of the Georgetown, Conn., church from 1939 to 1942, when he entered the chaplaincy. That career has been interrupted only in 1946-49, when he was headmaster of Jesse Lee Academy in West Redding, Conn.

In the chaplaincy, Terry has served in Tunisia, Sicily and Italy during World War II and later in the Philippine Islands, Japan and several U. S. locations.

During the past decade his assignments included several positions in the chief of chaplains office, including chief of the professional division, and a period as command and Protestant chaplain at the Air Force Academy.

His awards include the Legion of Merit, Bronze Star, Army and Air Force Commendation Medals and several oak leaf clusters. Atlanta Law School granted him an honorary doctor of laws degree.

PASTORS' SCHOOL

Our attention has been called to the fact that in the story printed last week concerning the Pastors' School, the total cost of the school for those staying on the campus was not listed.

This should be: Registration fee — \$2.50; Room — \$6.00 and Board — \$10.50 for a total cost of \$19.00.

PASTORS' SCHOOL PERSONALITIES — Bishop Earl G. Hunt

Bishop Earl G. Hunt, resident bishop of the Charlotte Area of The United Methodist Church, will be the guest preacher for the Arkansas Area Pastors' School which will be held at Hendrix College, Sept. 14-17.



Bishop Hunt

He received his B.S. degree from East Tennessee State University and

his B.D. degree from Candler School of Theology, Emory University, Ga. Honorary degrees have been conferred on him by Tusculum College, the University of Chattanooga, Emory and Henry, and Duke University.

He was received on trial in the Holston Conference in 1942 and has been a member of that conference throughout his ministry. His pastorates have included Sardis, Ga.; associate pastor, Broad Street Methodist Church, Kingsport, Tenn.; pastor of Wesley Memorial Church, Chattanooga; and pastor of First Methodist Church, Morristown, Tenn.

Bishop Hunt is chairman of the General Committee on Family Life of

The United Methodist Church, and serves as a member of the Quadrennial Emphasis Committee of 50. He serves as chairman of that group's subcommittee on the Bible. He is also a member of the General Board of the Laity and the Commission on Ecumenical Affairs.

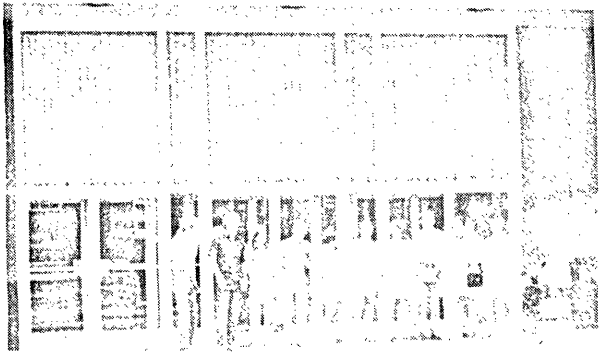
He is a member of the Committee of One Hundred of Emory University, is a member of the Board of Visitors of Duke Divinity School, and served for a year as president of the Church-Related Colleges of the South.

He is a trustee of the following institutions: Emory University, High Point College, Pfeiffer College, Brevard College, Greensboro College and

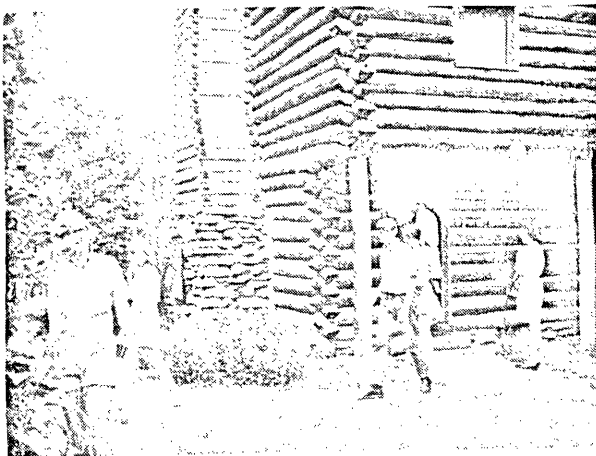
Bennett College; Lake Junaluska Assembly; The Virginia Foundation of Independent Colleges; and served previously on the boards of Emory and Henry College, Hiwassee College and Tennessee Wesleyan College.

He was a delegate to the General Conferences of 1956, 1960 and 1964, and to the Jurisdictional conferences of those years and of 1952.

Bishop Hunt, who was the preacher for the 1969 session of the Little Rock Annual Conference, will preach four times during the Pastors' School.



Little Rock Conference UMYF Council visited the Methodist Publishing house in Nashville.



The group is shown at old Fort Nashborough, site of the first settlement at Nashville.



At the "Old Hermitage Church," built by Andrew Jackson for his wife and neighbors.

Little Rock Police Prayer Breakfast evokes editorial exchange

A news item in the Aug. 7 issue of The Arkansas Gazette reported the appearance of Coach Frank Broyles as a guest speaker at the recently-organized Police Department Prayer Breakfast in Little Rock. However, it touched off a series of exchanges on the editorial page and the "From the People" column.

During the meeting it was announced that the Rev. John Workman, pastor of Markham United Methodist Church, Little Rock, had agreed to accept the invitation to serve as chaplain for the Little Rock police.

The editorial, which appeared on Saturday, Aug. 8, spoke very disparagingly of the idea of police prayer breakfasts in general and the Little Rock one in particular. It also criticized the appearance of E. H. "Tank" Harrison of the Memphis Police Department who has come to be a sought-after speaker by Methodist lay groups all over the South.

The editorial said, in part:

"It was just the wee-est bit unsettling to learn that one of the hymns sung at the most recent 'prayer breakfast' held by members of the Little Rock Police Department was 'Nothing But the Blood.'"

"This is a rousing number, indeed, but one that would have had an unfortunate connotation if any of the police in attendance had forgotten to take off his sidearms before entering the house of worship for this informal affair.

"If the prayer breakfast idea helps the attending members to be more charitable and understanding of the people they deal with off and on duty, that would be splendid. If, on the other hand, an innovation that the Little Rock Police Department and many others seem to have done without all these years should instill any sense of being an avenging angel with a terrible swift-sword, huh-uh.

"It is not in the slightest bit encouraging to us that the first speaker imported for the Little Rock prayer breakfast series was a member of the police department of Memphis, Tenn., the recent and continuing focus of a rash of charges from the Negro community that the police were meting out instant street 'justice' pretty much free-hand style, and where the response to those charges by the city's Safety Director—Frank Holloman—was that 'as long as that gun is on the hip of a

policeman—it's there for killing.' Yes."

The "From the People" Column of the Gazette on Aug. 12 was filled with letters expressing disagreements with the editorial position taken by the paper concerning the police prayer breakfast.

The best of these letters was one written by the Rev. John S. Workman, the new chaplain of the Little Rock Police Department. Because many of you may have overlooked this letter we would like to re-print it here in full.

"I can heartily agree that the choice of hymns (including 'Nothing But the Blood . . .') at last Thursday's prayer breakfast, a volunteer project of members of the Little Rock Police Department was really too much temptation for an alert editorial writer to resist. (Your editorial, August 8, 'The Prayer Breakfast'.)"

"By the same token, your dealing with the subject arouses temptations in me that I cannot put down.

"First off, I share your fear that our policemen (or anyone for that matter—editorial writers and preachers especially included) should seek to use religion to justify wrong deeds. I like to think that the purpose of your editorial is to caution against police authority seeking to invoke the name of the Lord in supporting excessive responses to their responsibilities. It is right that we be cautioned against any group entrusted with power and responsibility seeking to get a corner as dispensers of God's wrath, an ominous danger that I sense you somehow associate with the prayer breakfast. Were not the prayer breakfast an unofficial and voluntary project, I would see real reason to be critical of it.

"But on the other hand, let me be bold enough to suggest that one reason policemen need prayer breakfasts is illustrated by your very editorial. It seems to me that it exemplifies one of the real issues and problems in our complex society; that of responsible communication.

"Even though it's always open season on the policeman, and even though it's fun, somewhat to kid the cops, the issue at hand really deserves a more honest response. We simply can't afford, as persons entrusted with overwhelming responsibilities (editorial writers, preachers, policemen, all citizens) to dismiss with sarcasm and humor, nor to distort with irrelevant is-

sues (though legitimate in their own context) the honest efforts of sincere men to become better men. The hymn you mention, remember, begins with the question 'What can wash away my sins . . .'. Surely we can't be critical of our cops for chanting in chorus such a humble and sincere plea! In short, let's not get all afraid when our policemen pray. Let's be scared when they don't.

"This observation: you are correct in cautioning your readers about the danger of the prayed-up policeman becoming an avenging angel with a terrible swift sword. A real danger, to be sure. But I am equally and perhaps more afraid of the editorial writer or preacher who can slay hordes of innocent and un-represented victims and distort issues with his pen and with his words.

"In short, we're all in this together, and it seems to me that a little prayer before and after breakfast—and lunch and supper for that matter—just might

not be such a bad idea after all.

"As a typical citizen who has been ready to be more critical of the policeman than willing to understand the weight of his responsibilities and the temptations of his powers, let me suggest that we commend these men who seek God's guidance in becoming better men and servants of their community.

"I believe that they, more than any of us, are aware of the need to 'be more charitable and understandable of the people they deal with on and off duty,' as your editorial suggests. That's also a goal not unworthy of preachers and editorial writers.

"You hinted at complimenting our force upon its record. Let's do so openly!

John S. Workman, Pastor,
Markham United Methodist Church
and Chaplain, Little Rock Police
Department, Little Rock.

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BOONEVILLE MINISTER ATTENDED DRUG STUDIES

An Arkansas Methodist minister was among the 35 ordained clergymen attending a summer school on alcohol and other drugs in Berkeley, Calif., this month. The Rev. Norman Carter of Booneville was part of a student group representing most major religious faiths and a broad area of social concerns. Included among the student clergy were Black, Spanish-American, and American Indian pastors.

The school, August 3-14, was conducted by a former Army chaplain at the Pacific School of Religion. The Rev. Herman J. Kregel, director of the Berkeley Center for Alcohol Studies, organized the first summer course in 1969. The Center and its educational activities are supported by a grant from the National Institute of Mental Health.

Deviant drinking is America's greatest social problem, according to Chaplain Kregel, damaging at least nine million people and directly affecting the lives of 35 million others. He said that the problem of young people turning to drugs, especially those addicted to heroin and other narcotics, is important but does not outweigh the increasing gravity of alcoholism.

A faculty of 17 national experts on drinking and drug abuse led the stu-

dents and six discussion leaders. A United Methodist minister included in the leadership was the Rev. Thomas E. Price, director of the Department of Alcohol Problems and Drug Abuse, Board of Christian Social Concerns of the United Methodist Church.

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APPOINTMENT

Bishop Paul V. Galloway has announced the transfer from the Texas Annual Conference and the appointment as associate minister at Pulaski Heights United Methodist Church, Little Rock, of the Rev. Howard S. Ritchie, who has been pastor of First United Methodist Church, Murchison, Tex.

Mr. Ritchie is a native of Nashville, Ark. and is a graduate of Hendrix College and Perkins School of Theology.

The appointment is effective September 1.

In this post, Mr. Ritchie will be succeeding the Rev. Larry Maxwell who recently transferred to Louisiana Conference A to become associate minister at Broadmoor United Methodist Church, Baton Rouge. The senior minister of that church is Dr. Barry Bailey.

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Editorial

The Responsibilities of Youth

Recently we have read an impressive statement made on the responsibilities of youth by a young man from the Air Force Academy. We feel that it merits passing on to you in this column. The words were spoken by Cadet Wing Commander Charles R. Reed (now 2nd Lt. in the Air Force) as he addressed the April meeting of the Kansas Press Association in Salina. Lt. Reed is now doing graduate work in international relations at Princeton University. He will later be taking flight training. The material was printed in the July issue of Air Force Magazine.

"I view the responsibility of youth as basically twofold. The first part is questioning. It is the responsibility of youth to question the existing order.

"Socrates once said, 'The belief unquestioned is not worth having.' Begging forgiveness from Socrates, I would like to include in that statement not only beliefs, but also politics, organizations, and actions. In other words, youth must not accept things 'a priori'! They must not categorically accept or reject anything without first questioning it and then deciding, as rationally as possible, to adopt or reject its tenets. Admittedly, this is a difficult task. It is far easier and far less painful to hang out a placard that says I'm a 'liberal,' a 'conservative,' a 'radical,' or a multitude of other groups and 'isms,' and to follow blindly along a path blazed by others.

"If this is such a difficult task, why do I place the onus on youth? Basically, it's because the young are idealistic. They still possess the fervor for changing the world. They still believe in their capabilities to make the world a better place to live. They did not create the existing order, so they have fewer interests in it. This often makes them a little difficult to live with, but it does give them a peculiar ability to ask the unaskable and to doubt the undoubtable.

"A man who I think captured the essence of the value of this was John Stuart Mill. He said that there is a peculiar evil in the

existing generation, of the opportunity for improvement through the clash of opinion. We can and must question the existing order because once we accept as inherent poverty, crime, war, and other chronic ills, we will begin to crumble. I lay the burden of nonacceptance and questioning upon youth because they are particularly capable of doing so.

"The second part of the responsibility of youth is preparation. Youth, as much as they would sometimes like to believe otherwise, do not hold the reins of power in the United States. But youth will hold the power someday, and we must be prepared to accept it and use it wisely. That means that youth must seek the best education and experience they can find in order to develop the knowledge and expertise that will be demanded of them in the future.

"Talking and demonstrating about a problem does not teach one how to solve that problem. It may focus attention on the situation, but it alone will not eliminate the problem. Expertise does not happen by chance. It requires long hours of study and work.

"It does not take a particularly astute individual to realize that we have problems, and the youth of our country are going to be forced to deal with them. We are not going to be allowed to take the seemingly easy way out by 'destroying our corrupt society.' We must accept what we are given and work from there. It is our responsibility to be prepared.

"The key to accepting both of the responsibilities I have mentioned is commitment. I fully believe that the United States today faces a crisis that encompasses all others. This is the crisis of commitment. If we are ever to solve any of our problems, the youth of our country must be willing to pay the price. They must be dedicated to work for the good of our country. The difficulties we face are not going to be solved by working from nine to five. Our problems know neither rest nor vacation, and we must be committed to working incessantly on those terms.

"The youth of our nation must ask questions, but, more than that, we must be committed to the elimination of our ills. We should not condemn the older generation for giving us problems. We should be glad that they have given us the resources and skills to cope with these problems. We must recognize our country for the good nation that it is, but we must never accept it as good enough. We must be committed to making it better."

a.a.k.

the Editor's Corner



YOUR PENNY'S WORTH

In the light of two recent episodes calling our attention to the death of the five-cent candy bar, our memory has flashed back to those days when a penny could buy a treat — a sugar cookie from a bakery wagon that covered the streets of our hometown.

An Associated Press feature last week announced that the five-cent candy bar was pretty much a thing of the past and that made us sad. There was that day when the accumulation of a nickel meant so much — it was that halfway point between having nothing and having enough to go to the movies.

Then a friend in a barbershop told us the sad story of traveling with his little nephew. At a stopover in a bus station he sought to get the boy out from under his feet by giving him a nickel for some candy. A short time later the little fellow was back announcing that all the candy was six cents and that a nickel would not buy anything.

There are many ways of evaluating inflation — we heard a TV panel dealing with this a few nights ago — but none of them quoted the weight of a candy bar. My fondest recollections of depression years are those five-cent candy bars so large you could not eat one at a sitting.

All of this sends us back further into ancient history to those days when a man named Grigsby operated a horse-drawn bakery wagon on the streets of Paragould and sold for one cent the most delicious sugar cookie you ever ate. In those days of earliest childhood, in a period of the dawn of our recollection, we can still remember how exciting it was to clutch a "copper" in a chubby fist and sit for hours on the curb waiting for Mr. Grigsby.

Now, what's a penny good for except to accumulate and eventually have to be gathered up and taken to the bank for legal tender of a little more substantial size. Even our parking meters in Little Rock will not digest pennies anymore.

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news and views

OF THE WORLD OF RELIGION

by doris woolard

The president of the American Baptist Convention has suggested a new style of ministers' conference for the denomination, emphasizing ministerial relationships rather than issues. Dr. Roger Frederickson told the Ministers' Conference board of directors, meeting at the Green Lake, Wis. assembly that there is a deeper dimension than concepts and ideas, "and that is relationship." "You cannot teach about God unless you are related to him." He said by using ministerial relationships rather than issues as the point of emphasis, ministers could come together openly to first ask "What kind of man can I be?" And then, "What can the Church become?"

A team of eight women from the three largest Lutheran denominations in the U.S. have been named for person-to-person visits with Japanese women in the Fall of 1971. The selections were made by the Lutheran Women's Cooperating Committee. The team will visit four areas of Japan during the five-week visit, sharing daily life experiences with Japanese women in homes, factories, school and other activities.

Antonio Cardinal Caggiano, Archbishop of Buenos Aires, condemned what he termed the "violence" advocated by the Third World Movement. He told a packed congregation at the metropolitan cathedral that such violence was "contrary to Christianity," and added, "The use of violence to obtain social changes is unjustified." Cardinal Caggiano stressed that the answer to oppression is not oppression "in order to combat injustices in the country." Violence and hatred, he said, lead only to further injustices.

Mormon missionaries are taught to drive like "good neighbors and good citizens." The policy is also good business because in 1969 the Church of Jesus Christ of Latter-day Saints received a cash refund of 45 per cent on its insurance payments. A massive insurance policy covers more than 5,000 missionary drivers who use 2,250 vehicles to drive 45 million miles a year. Missionaries are required to wear safety belts and do not drive after 10:30 p.m.

The Rev. Worth C. Grant, who will return from 20 years of Baptist missionary work in Japan in August, predicted that Japan may be one of the countries in which the "day of the missionary is past." The veteran missionary said, "I'm not saying we should stop trying to send the Gospel, but we should examine the means." He suggested using "more mass media techniques like radio, television and literature" pointing out that the Japanese people are the "reading-est" in the world.

The Roman Catholic, Methodist, Presbyterian and Anglican Churches of Ireland have formed an ecumenical committee aimed at launching new "social initiatives." The committee made up of 30 experts, is supposed to develop concrete proposals to overcome what it termed "the situation of social inequality" that has developed in the last 50 years.

Protestant agencies in West Germany have appointed a committee which will study the feasibility of organizing a "Conference of Churches in Germany" which would include the Roman Catholic Church. Appointment of the study group was announced by the Working Committee of Christian Churches in Germany, a consolidation of various Protestant bodies.

James J. Fahey of Waltham, Mass., 1964's "Garbage Man of the Year," was married recently in the very church he had helped to build in Mettupatty, South India. Mr. Fahey, 51, World War II Navy veteran, is the author of "Pacific War Diary," which sold more than a million copies. Royalties from the book helped to build the new \$65,000 Church of Our Lady of the Seven Dolors and a dispensary well-stocked with medicines. It all began when Mr. Fahey was driving his garbage truck and one of his "clients" told him about the needs of Father K. S. Michael, an Indian pastor in Mettupatty.

The Appeal of Conscience Foundation (inter-faith group from the U.S.) in a London press conference expressed the conviction that civil war rising out of the "passion and violence" in North Ireland is "not a present possibility." It also maintains that "forces of conciliation" on both sides of the dispute "are asserting themselves." The group noted determined efforts at conciliation on the part of leaders among Irish trade unionists, the business and financial community, and educators in both Protestant and Catholic school systems."

Dr. Mikko Juva of Finland speaking in the final hour of the Lutheran World Federation's Fifth Assembly said "Christians must be in possession of the relevant facts and the viewpoints of all concerned if particulars are to be addressed." Information which the LWF channels, he continued, must dare to be controversial and should not be only about internal affairs of Churches.

A four-way merger to form a new nationwide denomination of Friends was proposed at a meeting of spokesmen from 18 states and three foreign countries in Wichita, Kansas. A committee was named to draw up plans for the merger which would initially include members from Oregon, Kansas, Ohio and Rocky Mountain Friends. Together they now have about 22,000 members in 213 churches.

Large-loss church fires, those involving damage of at least \$250,000 resulted in losses totalling \$5,783,000 during 1969 according to the annual report of the Nat'l Fire Protection Assn. The 10 largest fires caused damage that exceeded by \$2,130,000 the previous year's total. United Methodist Churches listed in the category included: Central Church, Fayetteville, Ark., \$300,000; Christ Church, Charleston, W. Va., \$1,200,000 and Rockford Church, Rockford, Ill., \$1,000,000.

The pontifical commission at the Vatican working toward revision of Canon law has dispatched a document designed to spur "free comments and observations" to all of the world's Roman Catholic bishops. It was announced that the comments of the hierarchy are sought before any publication is made of the document entitled "Schema Legis Fundamentalibus Ecclesiae" (Proposal for a Fundamental Law of the Church).

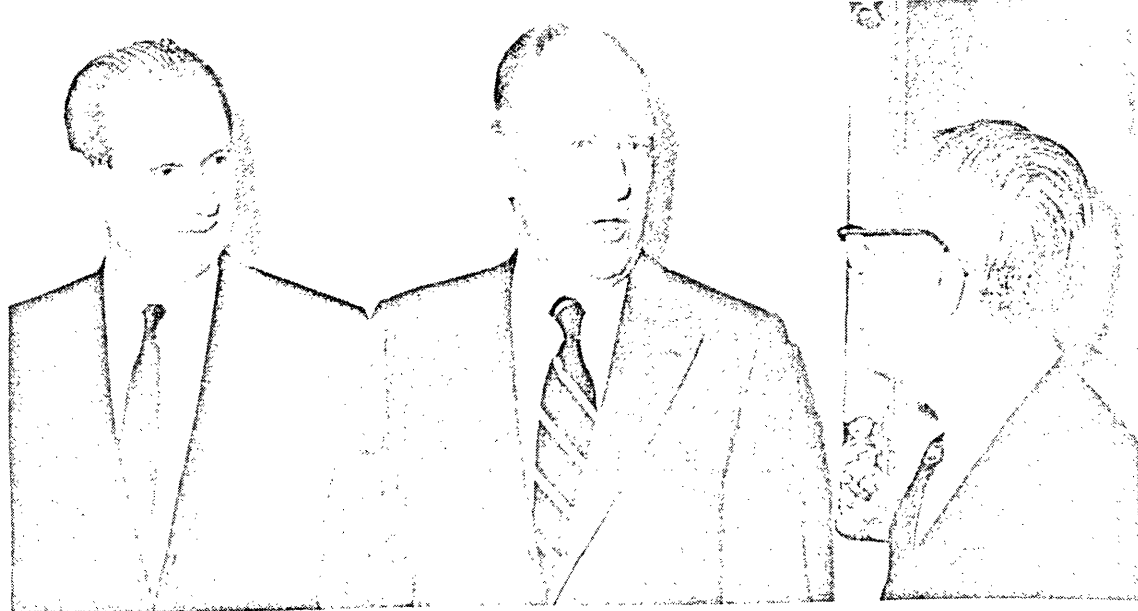
A new journal—Higher Education a Christian Perspective—will begin publishing in the Fall "to provide a forum for questions basic to Christian higher education." Dr. Earl V. Pullias, professor of higher education at the University of Southern California, Los Angeles, will serve as editorial consultant. Craig E. Seaton, dean of students at Biola College will edit the journal—intended to promote research in Christian higher education and encourage interaction and cooperation among Christian educators.

The Southern Baptist Convention is experimenting with the use of a type of "pidgen" English in its missionary training program, describing it as a "disposable" tool that will help missionaries to learn a second language. Donald N. Larson and William A. Smalley, co-authors of Becoming Bilingual, noted "pidgen" functioning in New Guinea as simplified verbal communication between people with different languages, and developed the theory of using it as a tool for "learning to learn" another language.

Dr. Oswald Hoffman, long-time "Lutheran Hour" speaker told 7,000 youth and adults during a Lutheran Hour Rally in San Francisco, it is the bad news so prevalent today which makes the "Good News of Jesus Christ so great." Dr. Hoofmann is president of the Lutheran Council of the U.S.A. and was chairman of the Congress of Evangelism attended by more than 5,000 churchmen last Sept. in Minnesota.

United Methodist Bishop James Armstrong of the Dakotas has praised President Nixon for his message to Congress pledging that the government will abide by "Indian acts and Indian decisions" in determining the future of America's original inhabitants. "You have turned away from the self-righteous paternalism of the past," he said. The bishop—youngest in the 11-million denomination—has long championed the "empowerment" of Indians both on and off reservations.

RNS Photo



UNITED NATIONS — Ambassador Gunnar V. Jarring of Sweden (left), special U.N. peace envoy to the Middle East, U.S. Secretary of State William P. Rogers (center) and U.N. Secretary General U Thant meet at United Nations' headquarters to discuss peace moves in the Middle East. Stressing the need for quiet diplomacy in bringing about peace, the diplomats reviewed the situation in light of the American proposal which has brought positive replies from Egypt, Jordan and Israel. The U.S. plan calls for a ceasefire and some withdrawal of Israeli troops from areas captured in June, 1967.

Camp
for
"Socially
Deprived"
at
Tanako

by the Rev. Ed Matthews



Ed and Pat Matthews of Fordyce were the directors for the first "experimental camp" set up and administered by the Tanako Camp Board for the purpose of providing camping experiences for "socially deprived" Junior Hi's, aged 12-15, recruited from across the state. The camp was sponsored jointly by Camp Tanako and the Arkansas Council of Churches.

In setting up the camp the directors determined policy, procedure and recruitment. It was decided that 40 campers would be sought for this first year. The number was purposely kept low so that there would be enough counselors to have at least 1-to-4 camper-counselor ratio.

Certain pastors were contacted to select children, with the help of social workers and public school teachers, who would profit from a camp experience that had its basic goal to help youth learn to relate to one another, coming to a greater sense of self-re-

spect, trust of others, and seeking to enjoy success experiences in crafts, recreation and person-to-person relations.

Thirty-five campers reported. Many churches, church school classes, circles, and individuals responded to the appeal for funds to provide the necessary camperships, canteen treats, craft materials and bed linens and necessary clothing.

The campers were assigned to "interest groups" where they were given the opportunity and guidance to create with their hands. The boys had a chance to make a birdfeeder, and there were sessions in sand-casting. Sewing was taught and opportunities were available for making articles by weaving and needle work. Lace work was taught in plastic crafts.

Each day there were trail hikes for different groups, studying nature and collecting items for a "nature exhibition."

Swimming lessons were provided for those who did not know how to swim. The most thrilling time was "open swimming," as many do not have such an opportunity at home.

Softball games were very popular, although there were many arguments because so many did not know there were rules to the game.

In the evenings there was group entertainment. "John, Ginger and John," a group from Little Rock, came one evening. The "Share Singers" from Malvern came another time. Films were shown and there were "creativity evenings" when opportunities were given to make something from nothing and exhibit it.

I'm sure that each camp counselor would agree that it was a very tiring week. These young people in their needs were reaching out to you 24 hours a day, and you had to be giving, sharing, listening and learning all the time. There were those tense mo-

ments when it was hard to keep the necessary perspective. But to read again the "case history" provided by the sponsor on each camper would put the situation in perspective when he realized the background out of which the children came. This would help us understand the why of their behavior in this particular situation and cause us in turn to deal with them more responsibly.

Though often very tired and very frustrated, each counselor would also have to agree that the rewards were great with many expressions like "thanks for being kind to me," "thanks for the good food," "thanks for the good beds," "thanks for teaching me to swim," and "thanks for the items you let me make that I can take home."

However the statements heard most often were "can't we stay longer," "can we come back next year," or "can't I go home with you?"

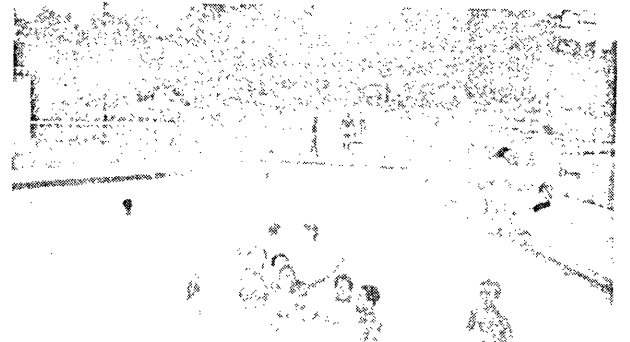
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Sandcasting was one of the popular crafts.



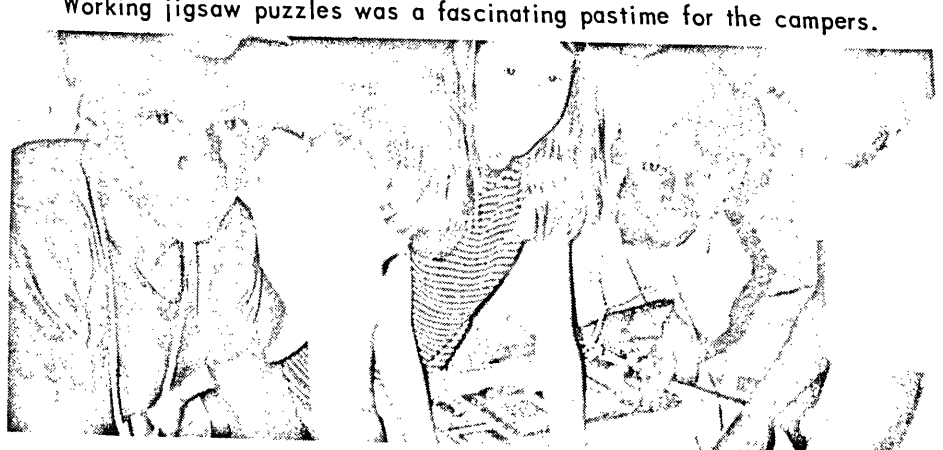
Birdfeeders were made and carried home by a number of the campers.



As in most camps, the swimming period was the most popular time of the day.



Campers at mealtime were happy campers.



Working jigsaw puzzles was a fascinating pastime for the campers.

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NEWS and NOTES

WYNNE WILL BE HOST to the Forrest City District meeting of United Methodist Men on Thursday, August 20. Ed McAteer, Methodist layman of Memphis, will be guest speaker. Earl Wilson of West Helena is district president of men.

THE BRINKLEY UMYF took a camping trip to Sugar Loaf Retreat at Greers Ferry, on Wednesday and Thursday, August 5 and 6. Fourteen young people were included. Mr. and Mrs. Bob Neal, counselors, were accompanied by Mr. and Mrs. Larry Gwen of Forrest City. The Rev. B. W. Stallcup is pastor.

MARIANNA METHODISTS are planning a Lay Witness Mission to be held the weekend of August 21-23. Bob McGinnis is the local coordinator for the program. Other chairmen include: Mrs. Lon Mann, housing; Mrs. George McGinnis, food; Mrs. Wilson Kell, youth; and Mrs. Bob McGinnis and Mrs. Hugh Mixon, Jr. for follow-up. The Rev. Clyde T. Parsons is pastor.

MEMBERS OF HUNTER Memorial Church, Little Rock, had as guests a missionary couple assigned to Alaska by the Southern Baptist Home Mission Board. The Rev. and Mrs. Donald E. Wright of Petersburg, Alaska, spoke at Hunter on Sunday morning, August 2. The Rev. George G. Kerr was host pastor.

DEQUEEN METHODISTS honored newcomers to the town when the summer quarter's Family Night was held, Sunday, August 9. Nine families were so honored. Mr. and Mrs. Earl Hayes and Mr. and Mrs. Forgy Norwood were in charge of the planning. The Rev. David B. Wilson is pastor.

MRS. LOUIS (THELMA) AVERITT is under intensive care in St. Vincent's Infirmary, Little Rock, following a heart attack Monday morning, August 17. She is associate treasurer for the Arkansas conferences.

Little Rock District Pastors Retreat scheduled

The Little Rock District Pastors' Retreat will be held at Camp Tanako on August 27-28, 1970. The following Committee has made plans for the Retreat: James B. Argue, Gary Goldman, Shelton Kilgore, Donald Nolley, T. G. Poss, William Stewart, Maurice Webb, Don Williams and C. Ray Hozendorf.

Major emphasis will be given to the Relationship of Small and Large Membership Churches. A second emphasis will be given to Youth and their relationship to the Church.

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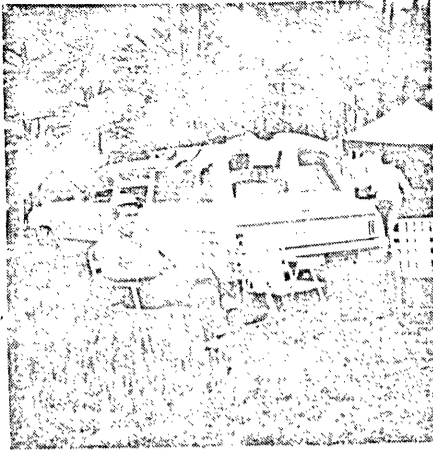


As a portion of Youth Activities Week, members of the Marked Tree UMYF met youth from Trinity United Methodist of Fayetteville for a retreat at Myers Ranch, August 6-8. Marked Tree youth were accompanied by Youth Director Richard Lancaster, Mr. and Mrs. Wiley Frost, and the Rev. and Mrs. William M. Wilder. Trinity youth were accompanied by Mrs. Peggy Thompson. ABOVE, LEFT: Cindy Bailey, Andrea Thompson, Don Dabney, Annabeth Greene and Ronda Ritter. ABOVE, RIGHT: Wiley Frost gets much needed rest.

YOUTH ACTIVITIES WEEK AT MARKED TREE

The Marked Tree UMYF had its Youth Activities Week, beginning August 3. Discussion and worship were led by the Rev. Cleve Yarbrough of Tyronza on Monday night, and by the Rev. Gail Anderson of Parkin on Tuesday night.

A family potluck supper Wednesday night was followed by a discussion among parents and youth on problems and concerns of families. Thursday through Saturday the group traveled to Myers Ranch



for a retreat.

The week was climaxed on Sunday, August 9, with a Celebration Service at the 11:00 o'clock hour. This service was arranged, planned, and executed by the young people. Principal speakers were Don Dabney, Ronda Ritter, Mary Wilder, and Cindy Dabney. Special music was by the Youth Choir.

Sunday night, the UMYF presented the play "DANGERFIELD NEWBY COMES TO TOWN," and an offering was taken for the Youth Service Fund.

LABORATORY SCHOOL AT WEST HELENA

A Youth Laboratory School is scheduled to be held at First United Methodist Church, West Helena, on Friday and Saturday, August 21 and 22. First Church of Helena will be joining in the 16 hours of teaching and learning procedures. The lab will be directed by Mrs. Vicky Allen, minister of education at First United Methodist Church in Little Rock. Twin city ministers are the Rev. William C. Haltom, West Helena, and the Rev. Jim Beal, Helena.

NAVY CHAPLAIN B. Vernon Dennis was the guest speaker at the Lexa United Methodist Church, Forrest City District, on Sunday evening, August 9. Chaplain Dennis, a member of the North Arkansas Conference, and family were visiting his mother, Mrs. T. H. White of Lexa. The Dennis family will be residing in the Millington area near Memphis while Chaplain Dennis is on an overseas tour of duty.

THE LEXA UNITED Methodist Church will begin a revival Sunday night, August 23 and continue through Friday, August 28. The Rev. William Halton, pastor of the West Helena United Methodist Church will be guest evangelist. The Rev. Charles E. Reed is pastor of the Aubrey, LaGrange and Lexa Charge.

CENTRAL AVENUE United Methodist Church, Batesville, is holding a revival this week, August 16-20. The guest evangelist is the Rev. Lowell Eaton, pastor of the Marvell United Methodist Church and former pastor at Cushman. Services will be at 7 a.m. and 7:30 p.m. Dr. Charles Castee is pastor.

THE MALVERN SUB-DISTRICT United Methodist Youth council sponsored Youth Emphasis Week from August 3 through 6 at First Church, Malvern. Inspirational talks were by area ministers: the Rev. Charles Ashcraft, host pastor, on Monday; the Rev. Travis Langley of Shorewood Hills Parish on Tuesday; the Rev. Coleman Akin of Keith Memorial, Malvern on Wednesday; and the Rev. Tom Nation of St. Paul's Parish on Thursday. Dan Ratcliff was chairman of the discussion leaders committee. Jane Keith and Tom McCarver are serving as co-chairmen of the Council.

UNITY METHODIST CHURCH just out of Magnolia on Highway 132, near the Bussey and the Sharmon communities, is having the complete church facilities air-conditioned. The pastor, the Rev. Billy W. A. McLean, inspired and led the congregation in this project. The members enjoyed having a week of revival with the pastor preaching and ministering in song each evening July 19-24.

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.

August 23—Sun	Job 19:13-27
August 24	John 11:20-27
August 25	II Cor. 5:1-10
August 26	I Thessa. 4:13-18
August 27	Rev. 7:9-17
August 28	Rev. 21:1-8
August 29	Rev. 22:1-7, 17
August 30—Sun	Neh. 8:1-12

MT. TABOR AND CONCORD Churches are holding revivals in August. The Rev. Arnold Simpson of Dumas was evangelist for the Mt. Tabor meeting held August 9-14. Dr. Joe R. Phillips of St. James Church, Little Rock, is preaching at Concord Church this week, August 16-20. The Rev. T. G. Poss is pastor of both churches.

UMY WEEK AT BETHEL Church, Conway-Jacksonville Road, had four guest speakers last week. The speakers, all from Little Rock, were Charles Stuck and Paul Griffin, prominent laymen, on Sunday and Monday; the Rev. Gary Goldman, St. Paul associate pastor, Tuesday; and Dr. Alfred Knox, Arkansas Methodist editor, on Wednesday evening. The Rev. Irl Bridenthal is pastor.

P. K. KORNER

MR. AND MRS. ROBERT SELLIN of Goiania, Goias, Brazil, are the parents of a baby girl born August 9. Mrs. Sellin is the former Kay Hooker, daughter of the Rev. Vann Hooker of Huntsville and the late Mrs. Hooker.

DR. DON FRANKS has assumed the position of associate professor and coordinator of the Biokinetics Research Laboratory in the Temple University Department of Health, Physical Education and Recreation in Philadelphia. For the past three years he has been in the physical education department of the University of Illinois at Champaign. He is the son of Dr. Raymond Franks, superintendent of the Monticello District, and Mrs. Franks.

MARY KAREN LINDSAY and Jeff David Knight, Jr. were married at First United Methodist Church, Pine Bluff, August 8. The bride's father, Dr. John W. Lindsay, pastor, performed the ceremony, and John Mark Lindsay gave his sister in marriage. The couple will live in Arlington, Texas, where Mr. Knight is employed by Hunt Oil Co. and attends the University of Texas at Arlington and Mrs. Knight teaches school.

A SON WAS BORN to the Rev. and Mrs. Therral Wilson on July 26. Mr. Wilson is pastor of the St. Luke and Center Grove United Methodist Churches, Pine Bluff District.

AUGUST 20, 1970

Sewing Kits help world's children

By Jean Gilmore

Luiz lives with his parents and seven brothers and sisters in a hut, a special kind of hut. It's built on stilts and perches over an insect-infested, smelly swamp. There are two other families who share this three-room home in the favelas (slums) of Belem, Brazil.

Neither of Luiz' parents is lazy. They both work as "domestics"—when work is available—the mother as a cook, the father as a gardner. Yet, they never have enough money to feed their family well. They have no money to buy clothing, and they dress in ragged castoff clothes.

Recently, Luiz ran all the way home from school with some exciting news. He had just heard that good clothing was to be given to those in need. The clothing had come from the United States. Many outfits had been especially made for Latin American girls and boys. His news shattered the hum-drum of their lives. The whole family left for the school where this clothing was being distributed.

Sometime later they came home, weary, but very happy, with each child clutching a brand new outfit. The children's eyes shone with excitement, and Luiz looked forward to going to school the next day. For the first time in his nine years, he would be wearing a new outfit, one that had never belonged to anyone else. Perhaps someday after he had learned to read and to write, he would be able to buy his own new clothes. But, this day would never be forgotten.

Church World Service, realizing that there are different clothing requirements in the different areas of the world that it serves, offers church groups a simple, inexpensive solution. "Cut garment" sets have been designed for children living in those areas of the world where clothing needs are greatest. These pre-cut sets are patterned after the styles worn in the areas involved (living in cultural harmony with their peers is important to children everywhere). Fabrics selected for the sets are of durable cotton suitable for the warmer countries where CWS works.

The cut garment sets, each of which contains a complete outfit for a boy and a girl, are easily sewn by following the instructions which are enclosed with each set and by adding a few basic notions. Individual touches of trim may be added as personal expression of love.

Because layettes and all children's clothing have top priority in the Church World Service Clothing Appeal, the cut garment sets serve a significant purpose. At present, CWS offers a layette set and sets for the children of Vietnam, Southeast Asia, the Middle East, and Africa and Latin America.

The sets may be purchased by sending \$3 per set to your nearest CWS Clothing Center. The Centers are located at P. O. Box 188, New Windsor, Maryland, 21776; 201 S. Main St., Nappanee, Indiana 46550; 919 N. Emerald Ave., Modesto, California 95351; Box 14089, Houston, Texas, 77021; or Box 1071, Kaneohe, Hawaii 96744.

Upon completion, the garments may be taken to the local CWS Clothing Depot or the finished garments should

A cut-garment dress, designed for Africa and Latin America, which has just been completed for Church World Service, is displayed.

(Photo courtesy Presbyterian Life)



be sent prepaid back to the CWS Clothing Center.

There are examples of need for clothing in every corner of the world. In India, which houses one-sixth of the human race, Sharda's birth has gone virtually unnoticed. But, in the confines of Vellore Mission Hospital, where she was born, Sharda is more than a number. Her tiny heart beats steadily and her cry is strong. Although her parents are among the 200,000,000 chronically poor in India, Sharda is wearing a lovely baby gown. Her dark features contrast beautifully with the soft, mint green, flannel fabric. Seeing her baby dressed so well brings a smile to the careworn face of Sharda's mother. The scene would please the American woman who had taken time to complete this CWS cut-garment layette set. Layettes are the most needed item in the CWS Clothing Appeal.

If there are women who lack either the time or the talent to sew, they can send \$3 per set to the nearest CWS Clothing Center and specify on their order, "for sewing by others." Which-ever course is followed, the outcome is the same, because a new garment, designed just for him or her, can bring a touch of happiness to the drab world of a child born to poverty.

There were 16,000 completed cut garment sets shipped to areas of need in 1969.

There are many times 16,000 children who need clothes just among the world's 17 million refugees. Won't you lend a helping hand and show a ragged child that you really care?

FORREST CITY DISTRICT MINISTERS' WIVES

The Ministers' Wives of the Forrest City District have had several opportunities to be together this summer. The first meeting was a pot-luck dinner welcoming Dr. and Mrs. Dodgen back to the district. The second meeting was in June when the ministers met. The wives met to get acquainted with the new ones in the district and to work on the year books. The third meeting was the annual picnic at Stuart Springs Park in Forrest City, where the families enjoyed a good meal, games, and a good time.

The Executive Committee, Mrs. William Haltom, president; Mrs. Lowell Eaton, vice-president; Mrs. Charles Nance, secretary-treasurer; and Mrs. Jerry Nichols, adventure chairman, met with Mrs. Ethan Dodgen at the district parsonage to make plans for the year's programs. The next get-together will be the last of September.

FIRST OF THREE AREA TRAINING SESSIONS HELD

The first of a series of three area officer training sessions was held August 11 at 10:00 o'clock at the First United Methodist Church in Pine Bluff. A coffee hour preceded the meeting, which was opened with prayer by Mrs. Hazel Dabney. Mrs. H. L. Kennedy, district president, welcomed

everyone and introduced the nine district officers present. There were representatives from 11 churches taking part.

Mrs. Kennedy led a depth study of the "Purpose" of the Women's Society of Christian Service. Mrs. Robert Bormann, vice-president, presented new materials for programs and studies. Mrs. Dabney spoke on the duties of the Guild-Coordinator and of the relationship between the W.S.C.S. and the W.S.G. Mrs. R. A. Patton chairman of the Christian social relations, reminded all that this is the 25th anniversary year of the United Nations, and she suggested that this could be used as program material. All officers made brief statements concerning their work. This was followed by a question and answer period.

The meeting was closed with a responsive reading entitled "This is The Day." Other area meetings will be held in Sheridan, August 19, and Stuttgart Grand avenue, September 1.

1970 CHRISTMAS MEMO FROM HELEN B. WILSON

Knowing how my writing at Christmas can run several months behind, I make the above statement so that you won't confuse this with 1969!

I'm starting early this year because of my change of furlough pace on September 1. The first part of my furlough after a five-year term has enriched my life and widened my perspective through the many opportunities of being in churches in different states for the interpretation of our worldwide mission, based on the work of The Evangelical Methodist Church in Bolivia and my experiences there.

I've participated in stimulating, inspiring meetings such as: '70 Assembly - Women's Society of Christian Service - Wesleyan Service Guild - a non-legislative meeting where several thousand women gathered in Houston to participate in a "Celebration of Life" with the theme "Choose Life" from Deut. 30:19. We heard "sounds of the earth" confronting us with issues of social needs, justice, minority groups, U.S.A. political and military involvement, etc.. Through different worship methods we celebrated the joy of being in community and experienced the hope spelled out by words of the Christ and Christian leaders, walking among us in the form of giant puppets. Traditional and contemporary music and words were used effectively. I took part in the graphic "Life Stations" depicting our mission in 54 countries and America where we full time workers and world visitors talked informally. After a meaningful communion service we scattered to try to live more abundantly the God-given life we have chosen.

Arkansas Annual Conferences - highlight for Bolivia was the acceptance through Advance Special giving to help build and equip the Pediatric Wing at Pfeiffer Memorial Hospital, La Paz.

Camp Farthest Out, Petit Jean Mt. Arkansas - interfaith group of all ages where faith was strengthened, love and joy abounded.

Conference of United Methodist Missionaries, Greencastle, Ind. - those on furlough, retiring, and in preparation, in fellowship, working to suggest policies of mutual concern through speaking and listening in love, re-examining our calling in light of Bible study and today's scene. Again the climax was the closing communion service, and I felt committed anew to communicate the "Good News."

That's the very reason for this "memo" - to rejoice with you the Lord has come! That's good NEWS!! - to realize more completely He loves you and me! That's GOOD news!! - to sense His forgiveness when we have failed to act or acted unwisely and His guidance for greater service! THAT'S good news!! "Thanks be to God for his gift beyond words!! II Cor. 9:15 New English Bible.

The first of September I have been invited and felt guided to accept a temporary assignment in the Long Range Planning Office of the World Division of the United Methodist Board of Missions. This will be a new phase of missionary work and I look forward to the challenge.

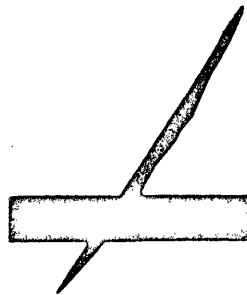
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The Sunday School Lesson

By: Alfred A. Knox



LESSON FOR AUGUST 30: Compromising With Evil

BACKGROUND SCRIPTURE: Genesis 13:8-13; 18 and 19; 2 Peter 2:6-9

MEMORY SELECTION: Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect. (Romans 12:2)

AIM OF THE LESSON: To help adults arrive at some guidelines for judging evil and for dealing with it in our kind of world; to recognize compromise in its early stages so that we may be aware of the price one has to pay for compromising with evil.

In our lesson today we are taking a look at Abraham and Lot and the decisions made by the latter which are associated with the destruction of the cities of Sodom and Gomorrah. We can only assume from the story that Lot's involvement in the destruction of the twin cities of evil resulted from his earlier choice to take the choice land when he and his uncle came to a parting of the ways.

In the Genesis narrative our lesson comes immediately after a period in which Abraham had moved with his family to Egypt in order to find food in a time of famine. This bears some resemblance to a later story in which Joseph and his brethren became residents of Egypt for the same reason. Apparently Abraham and his kinsmen prospered in Egypt, because when they returned it was necessary for Lot and Abraham to separate since congestion was leading to family troubles.

Although there is a reference to Lot in 2 Peter where he was called "a good man, who was troubled by the immoral conduct of lawless men," Dr. Hugh R. Peterson says in Broadman Comments: "Lot had one great weakness. He did not put first things first. When he faced what was to be the most important decision of his life, he put material values above spiritual values and followed his own selfish desire to find a place under the sun for himself rather than seek the will of God."

Since Lot is regarded by some historians as the forerunner of the Moabites and the Ammonites, who lived in the lower Jordan Valley and east of the Dead Sea, this story may have been written to give an explanation of how they came to be separated from the descendants of Abraham. Dr. Rhoda C. Edmeston says in International Lesson Annual: "All three, the Moabites, Ammonites, and Hebrews probably originally belonged to one group. These stories purport to tell how they became separated. They also give the traditional explanation for certain physical phenomena such as the catastrophe of a city's burning, that happened in a neighboring area, and the existence of a salt rock formation resembling a human being in form."

ABRAHAM AND LOT COME TO A PARTING OF THE WAYS

The episode of the separation of Abraham and Lot is introduced by Genesis 13:7 which says: "And there was strife between the herdsmen for Abram's cattle and the herdsmen of Lot's cattle." This is the same story that has been repeated so many times on the earth as men have prospered and become the victims of their own successes. Abraham told Lot, "Let there be no strife between you and me, and between your herdsmen and my herdsmen . . . Is not the whole land before you?"

Dr. Walter Russell Bowie speaks in Interpreter's Bible of the personality traits of Lot which dictated his decision. He says: "The man who had the es-

sential meanness that made him interested only in himself had therefore a moral nearsightedness that kept him from intelligently estimating his own interest. He looked about the land and chose what pleased the eye. All the country in the valley of the Jordan was green and well watered; it was inviting as a garden but in its human aspect it was no garden. It was the territory adjacent to the city of Sodom, and "the men of Sodom were wicked and sinners before the Lord exceedingly." Then Dr. Bowie concludes: "A fine country to make fat sheep, but a poor place for a man to risk his fate."

There are two basic human characteristics placed in sharp contrast in this story. First there is the unselfishness of Abraham which led him to offer his nephew the first choice — he knew enough about him to know what choice he would make. Then, there is the selfcenteredness of Lot which went far beyond the choice of the most fertile land and paved the way for his involvement in the life of the evil cities.

THE HEAVENLY VISITORS

We have no reason to believe that the sins of Sodom and Gomorrah stirred any righteous response from Lot, but the writer does tell us of the reaction in the heart of God. Keep in mind that this is a very manlike God of whom the Genesis author writes. We have seen him previously as he walked in the Garden, as he asked Cain where his brother was, and as he visited with Noah.

Now we read in Genesis 18:20 and 21: "And the Lord said, Because the cry of Sodom and Gomorrah is great and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it." And so while Abraham sat in front of his tent in the Plains of Mamre, sometime after the division of the land with Lot, he had a visit from three heavenly messengers. To Abraham, one of these men seemed to be the Lord in human form.

At least, these three men were messengers from God and they brought two words to Abraham. The first was the happy message that Abraham and Sarah were to have a son even at their advanced years. The second message was one of impending doom for the cities of Sodom and Gomorrah.

In the passage which begins with 18:23 Abraham offered his intercession for the cities in which his nephew and his family lived. He first asked God if he would spare the cities for 50 righteous persons who might live there. God said that he would. Finally Abraham was asking if the city could be spared for ten righteous ones. Evidently he believed that Lot and his family could provide that many good people. He was still concerned for his nephew in spite of all that he had done. It is tragic that his concern was never able to implement a change in the life of Lot or any of his family.

THE DESTRUCTION OF THE CITIES

This story of the destruction of Sodom and Gomorrah is mentioned several times by later prophets. Isaiah said that the destruction came because of prevalent injustices; Ezekiel said that pride and gluttony were the major vices; while Jeremiah said the end came because of adultery and unwillingness to repent. They must have had access to sources we do not have, because we read very little in Genesis about the details of the sins of these cities. We do read in Genesis 13:13 that "the men of Sodom were wicked, great sinners against the Lord."

It is believed that the destruction of Sodom began with an earthquake which opened up the ground for large deposits of asphalt and petroleum and possibly sulphur to flow forth. These ignited, and we

are told that the smoke of the great fire could be seen clearly by Abraham in Hebron. Archaeologists have never been able to locate the site of Sodom although some do advance the theory that it lies under the waters of the south end of the Dead Sea.

There are several rock formations in the regions around the Dead Sea which guides will point out as Lot's wife who "became a pillar of salt when she looked back to view the burning city."

DEFINING EVIL

As we dig in on this lesson and seek to find its enduring meaning for our time, we discover that it is trying to tell us something about evil and the cost of compromise. Dr. L. Paul Neuffer speaks of this problem in Adult Leader. He says: "How can one identify evil? Evil as an individual problem is the moral wickedness of the human heart every man must confront; evil as a social problem is man's mistreatment of his fellows. Whatever separates a man from God — whether it is his own self-centeredness of blind dedication to an unrecognized idol, such as success — and whatever separates him from his fellow man — such as prejudice, envy or greed — is potentially evil. This makes the absolute identification of evil difficult."

However, the author of Genesis was wiser than some who write today. He saw a direct connection between that moment when Lot stood on the mountainside and chose the fertile valley because of his selfishness and another moment when he stood on another high point a little farther to the south and watched all that he had worked for go up in smoke. Wherever men are confronted with choices and deliberately choose the low way instead of the high because of the comfort and security they think it will bring them we find disciples of Lot who are compromising with what they know is the best. No one wants to be consumed by the devastating force of evil, but so many are attracted by its fertile greenness and its glittering lights. We remember that one of our seminary professors said, "You can't pick up one end of a stick without picking up the other end also." This is what Lot and millions since his time discovered.

DEALING WITH EVIL

One of the most difficult questions confronting the temporary church is "How shall we deal with evil?" We are hearing many strange suggestions in our time about identifying with evil and thereby making our Christian witness. Certainly no one wants to be consumed by evil, but so many discover too late that constant association with evil so often results in the destruction of the person rather than the overthrow of the evil.

When Lot made his choice to take his family into the valley toward Sodom, he completely overlooked the real purpose for which God had chosen the family of Abraham. The new nation which God was establishing was supposed to be a "peculiar" people who would stand out from all other nations as God's chosen people. There is deep meaning in what Dr. Peterson says: "Even as God had limits for his chosen people of Abraham's day, there are limits today for the Christian if he is to bear a consistent witness. There are some places to which a Christian should not go, some things he ought not to do that he might bear a consistent Christian witness."

CHRISTIANITY AS A LIFE STYLE

Dr. Neuffer says: "Christianity presents a life style to deal with evil and to save a person from evil." For a long time a great number of people sought to deal with evil by withdrawing from it entirely. The early church did this when it set up monasteries and made the model of Christian living a life withdrawn from the "world" and everyday relationships.

Now more people are seeing the importance of becoming involved in the world. Some forms of Protestantism have had a mild form of withdrawal from the harsh realities; associating only with those of their own Christian community having nothing to do with others than "their kind." Now there is a dramatic movement to move out from the separated group and speak for Christ in the midst of the world. This is perhaps the most exciting thing that has happened to the church in our century.

Methodist News in Brief

Preston Nolan, 29-year-old resident of Roard, Ky., was convicted July 24 in a Leslie County, Kentucky, court of involuntary manslaughter in the fatal shooting June 27 of the Rev. Walter Keith Myers, pastor of the Jack's Creek United Methodist Church and a home missionary of the National Division at the Red Bird Mission. Mr. Nolan was sentenced to 15 years without parole in state prison.

Four United Methodist-related universities have received grants from the National Science Foundation to support graduate students during the 1970-71 academic year who are studying for advanced degrees in science, mathematics, and engineering. Included are Boston, Syracuse, Duke, and Southern Methodist Universities.

The Rev. Bernard T. Lomas, pastor of Epworth-Euclid United Methodist Church in Cleveland, Ohio, has been named president of Albion (Mich.) College succeeding Dr. Louis W. Norris who is retiring.

Wesley Homes, Inc., an agency related to the North Georgia Annual Conference, will begin construction this

month of a \$3,900,000 high-rise apartment building.

St. Mark's United Methodist Church in suburban St. Louis, Mo., is among participants in a block partnership program which creates groups across racial, cultural and economic lines to work for improved conditions in city and county poverty areas.

The Rev. Dr. Emerito Nacpil, United Methodist theologian and professor at Union Theological Seminary in the Philippines, served as chairman of a Consultation on Judgment and Hope in the Gospel this summer in Singapore sponsored by a committee of the East Asia Christian Conference of which Dr. Nacpil is chairman.

Mrs. Caradine R. Hooton, widow of the late United Methodist social concerns leader, died July 24 while on a tour in Germany.

The Rev. J. Richard Sneed, widely-known retired United Methodist clergyman from Los Angeles, Calif., has been named minister-at-large for the United Church of Religious Science.

ISRAELIS PRAY AT WAILING WALL ON THE 1,900th ANNIVERSARY

JERUSALEM (RNS) — Tens of thousands of Israeli Jews flocked to the Wailing Wall in the Old City of Jerusalem to mark the 1,900th anniversary of the destruction of the Temple, the most revered shrine of the Jewish people.

The Western, or Wailing Wall was the only part of the so-called Second Temple left standing after the structure was razed by the Roman general, Titus, in the course of crushing the Jewish revolt of 70 A.D.

Annually, on the occasion of the anniversary, devout Jews throughout the world observe a day of mourning, by keeping a 24-hour fast and by reciting the chapters of Lamentations from the Old Testament.

At the Wailing Wall, many of the people held copies of the book of Lamentations and, rocking incessantly from the waist, chanted the text; some

in groups; some alone; some to themselves; some aloud.

Most of the throng remained for hours at their reading and chanting. Some spent the entire night.

The ceremony is especially noteworthy from the fact that the same observance has been performed annually at the same shrine over the past 1,900 years. The sequence was interrupted from 1948 to 1966, when the Wailing Wall was in Jordanian hands and inaccessible to Jews.

SEMINARIANS PARTICIPATE IN TRAVEL SEMINAR

NASHVILLE, Tenn. (UMI) — Two students from each of the 14 United Methodist theological schools in the United States will participate in a travel seminar September 7-16 to become better acquainted with the personnel and work of the United Methodist boards and agencies.

with young people in helping to create a culture in which people can be real to each other.

Snyder first presents basic premises for his ideas and then details six areas of functioning which must be present in any lived youth culture, areas such as celebration and inter-personnel. Finally, he offers specific suggestions for helping to intentionally call a creative youth culture into being.

Young People and Their Culture is very helpful in understanding the needs of young people and in suggestions for ministering to those needs.

R. Lofton Hudson, **HELPING EACH OTHER BE HUMAN**, \$4.95, Word Books, 189 pp.

Book Reviews

by AAK.

Ross Synder, **YOUNG PEOPLE AND THEIR CULTURE**, \$4.50, Abingdon, (Reviewed by Alice Flint of the Louisiana Conference A Program Council office)

In the creative tradition of **On Becoming Human** and **Inescape**, Ross Snyder now challenges people again to be, and to help others break out into being. **Young People and Their Culture** offers people in all fields of youth activities the opportunity to participate

poetry panorama

by Barbara L. Mulkey

The prophet, now as then . . . His cry has always been, "Before it is too late, awake, oh yet, awake!"

Prison

A plodding line of sullen, beaten men
Drag cheerless feet along the painful path,
Nor look to right nor left, but straight ahead,
And fear the fury of the trusty's wrath.

By day they ply their task while hours stand still;
By night they dream of love, hot cheeks, repose,
Or curse the day that waits, their calloused hands,
To seize and wield the blade in torrid rows.

The doby wagon mules go shuffling by,
Obedient to the driver's rough commands;
A rifled guard, perched in his lofty nest
Surveys his bailiwick, gun in his hands.

The outside world knows little nor does care
How fare their brothers in this rude estate,
And knowing not that they are captive too,
Held fast by thongs of selfishness and hate.

—by Charles A. Stuck

Cain Updated

"The voice of your brother's blood is crying from the ground . . ."

In the primal stillness, Cain did not deny he heard it.
When murder occurs now, we miss the message it may utter,
For traffic drowns the sound of blood dripping in the gutter.

—by N. Lee Cate

The author who is the founder-director of the Midwest Christian Counseling Center in Kansas City, suggests here that one of the prime missions of individuals is to help each other be human. This little book does not undertake answers to all the problems of the world. However, it does have a great deal to say about the process of working them out — that process we call relationships.

How can we be human beings in the fullest sense, reach our greatest potential and help each other in the process? Dr. Hudson advises us, not in outmoded theological terms but in today's language.

Here is a pertinent quotation for sampling the book: "In a world where we so easily become 'itified' (an 'it' instead of a person) or 'thingified,' where we are depersonalized, and are even referred to by numbers instead of names, Christianity should do everything it can to help individuals feel valued, respected, and appreciated."

—O—

A Dudley Dennison, M.D., **SHOCK IT TO ME, DOCTOR**, \$3.95, Zondervan, 152 pp.

This author, although an M.D. and an outstanding cardiologist was recently Dean of the Chapel at Milligan College, Johnson City, Tenn. Dr. Billy Graham writes an introduction in which he says, "Dr. Dennison is as skilled with words as he is with the scalpel. With penetrating illustration, convincing argument and medical analogies, he weaves a web that traps the imagination and holds the attention of his

METHODISTS NAMED TO NUTRITION COMMITTEE

WASHINGTON, D.C. (UMI)—Two United Methodists have been appointed to a new committee on nutrition here, and one of them was named the same day to a trusteeship on a ballet organization.

Members of a District of Columbia committee to survey the total range of federal and local food and nutrition programs here include the Rev. A. Dudley Ward, general secretary of the church's Board of Christian Social Concerns, and Mrs. Darrell (Mildred) Randall, member of Metropolitan Church and assistant professor of nutrition in the School of Nursing at American University.

This is reported to be the first such panel established in a major U.S. city. Dr. Ward was nominated by the Council of Churches of Greater Washington, one of several civic groups represented, and Mrs. Randall represents one of several professional groupings.

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readers."

This book is a skillful, honest and humorous dissection of the ills of our society by this able physician and campus counselor.

With analytical precision this cardiologist objectively diagnoses the heart disease of today's spiritual scene. He skillfully dissects the body of modern society in search of the malignancy causing our devastating moral illness and possible social death.

The Bible on Broadway

NEW YORK — The Bible and Broadway — although they may seem to be the unlikeliest of partners — have been teamed to bring about one of the longest-running productions in show business.

Now in its ninth consecutive season, "The Bible on Broadway" is a monthly series of talks and discussions on how the events, personalities and values in Scripture are related to current offerings on the Broadway stage and on the screen.

Led by Rabbi Arthur T. Buch and held in his Manhattan synagogue, the sessions are attended by stars, writers, producers and directors of all faiths, who come to discuss their productions before interfaith audiences in one of the synagogue's assembly rooms.

"Many plays have exactly the same idea as does a specific Bible story," says Rabbi Buch (his name rhymes with "duke"). "After all, the number of plots is limited. You can trace the basis of almost every original plot to the Bible."

He believes that even though playwrights and screenwriters may not deliberately set out to dramatize Biblical truths, the Jewish-Christian tradition is so imbedded in Western culture that Biblical themes cannot help but be reflected on the stage and screen. "It would be surprising if they were not," Rabbi Buch states.

To illustrate that "Bible on Broadway" does not limit itself to obviously religious plays and films, Rabbi Buch likes to cite from a few seasons back "Never Too Late," a frothy Broadway comedy (also made into a film) about a married couple who are well along in age but who learn they are going to have a baby. The husband and his grown children are aghast, certain that their friends and neighbors will laugh and make wisecracks.

"But," says Rabbi Buch, "this is the same as the story of Sarah and Abraham — how, in their old age, they discover Sarah is to give birth. Sarah, too, fears people will laugh and, indeed, names her son 'Isaac' — which means 'laughter.'"

Rabbi Buch's seminars, which have attracted such personalities as actress Agnes Moorehead, producer Dore Schary, and author Joseph Heller ("Catch-22" and "We Bombed in New

Haven"), have shown that the themes of many plays and films can be summarized with a Biblical quote.

For the famous "Who's Afraid of Virginia Woolf?" there was Isaiah's "They shall not give birth in terror, nor conceive in vain," meant as a blessing for people living a good life but a curse for those living a bad life. In the play and film, George and Martha's "son" proves to be an imaginary one following a night of hate-filled accusations and character-assassination.

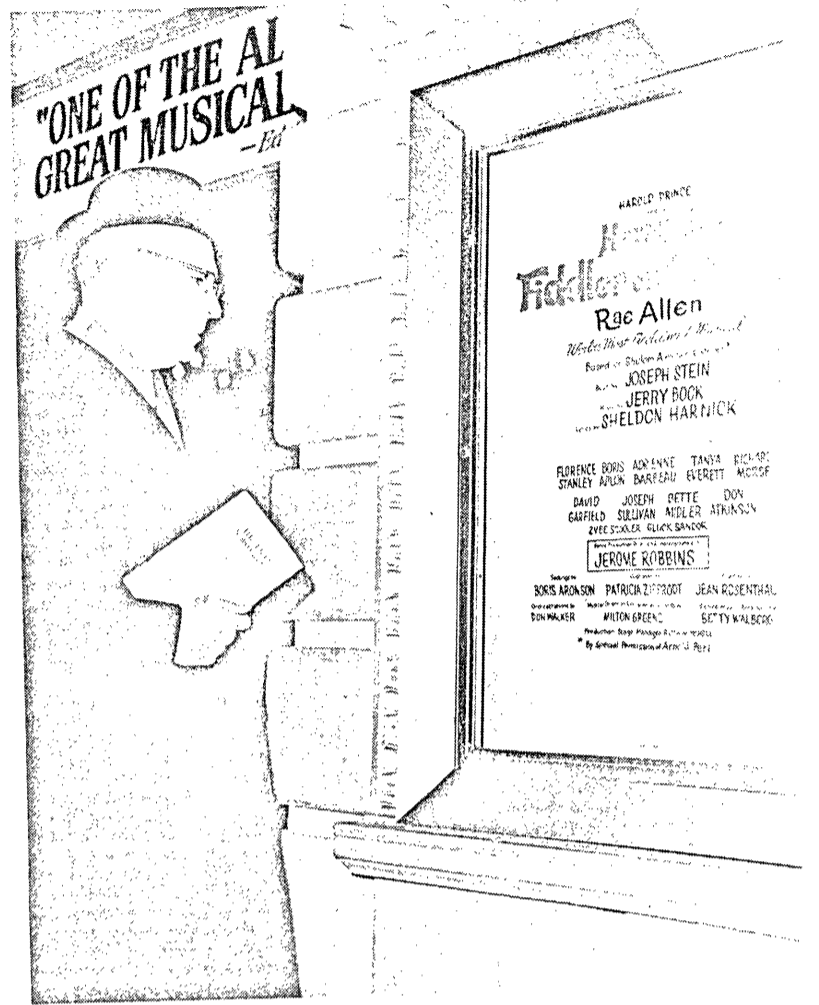
In the current film, "Charly" (which won an Academy Award nomination for Cliff Robertson), a mentally retarded man is the butt of practical jokes, and in "Secret Ceremony" a naive young girl (Mia Farrow) is taken advantage of by a lecherous step-father. Both films suggested to the "Bible on Broadway" seminars the line from Leviticus: "You shall not place a stumbling block before the blind, or curse the deaf."

Discussing "The Prime of Miss Jean Brodie," a play and now a film starring Maggie Smith, Rabbi Buch noted that The Torah means "the teaching," and that all good teaching should give life to the students. "When Jean Brodie's education became propaganda for the wrong purposes, teaching led to death, not life," Rabbi Buch commented, referring to the Brodie student who is influenced to go off to the Spanish Civil War, and is killed.

"My Fair Lady" contained "the Biblical idea that education is God's great gift to mankind to be utilized for its improvement," Rabbi Buch claims, and "thus we see a classic musical comedy format presenting a classic Biblical idea with the obvious result — an alltime smash hit."

However, Rabbi Buch's favorite, and the only Broadway production to receive a "Bible on Broadway" award is the still-running "Fiddler on the Roof." He favors it, he said, because it demonstrates to both Jewish and Christian audiences the value of religious tradition in holding people together, particularly in times of oppression.

"Fiddler is the very story of religious tradition," Rabbi Buch said, "showing it to be a thing in some ways as precarious as a fiddler on the roof, yet still the thing which keeps tune all over the world."



Rabbi Arthur T. Buch, armed with his "Bible on Broadway" commentaries on the religious significance of plays and films, prepares to take in another performance of "Fiddler on the Roof."

Rabbi Buch, who has put more than 130 such analyses of plays and films into a book called "The Bible on Broadway," began the monthly seminars shortly after the TV quiz scandals of the early 1960's, "when there was a prevalent feeling in America that we were a corrupt country, that our entertainment business as a whole was corrupt. My motivation in starting 'Bible on Broadway' was to prove that we have plays and movies with positive values."

He also believes that "by viewing plays from the standpoint of their con-

nection with the Bible, both the Bible and the plays themselves gain more significance, more effectiveness," and religion becomes more relevant for the viewer.

Rabbi Buch's "Bible on Broadway" project has had more influence than he realized was possible. One actress who came to a seminar told him afterward that until she heard how the play she was appearing in was connected with the Bible, "I never really understood it."

(Religious News-Features)

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Latin-American General Conferences held

BRAZILIAN GENERAL CONFERENCE

NEW YORK (UMI) — Like the 1970 General Conference of the United Methodist Church in St. Louis last April, the quinquennial General Conference of the Methodist Church of Brazil ended before it was supposed to in July.

Unlike the St. Louis meeting, which adjourned abruptly for lack of a quorum, the Brazil Conference intentionally adjourned four days early—on July 21 instead of July 25. But the delegates agreed to meet in special session next February (1971) to consider legislation related to a new constitution for the Church, which is to be drafted and voted upon in the Church's six annual

conferences over the next seven months. The General Conference, at Belo Horizonte in southern Brazil July 15-21, rejected one proposal for constitutional reform as being not strong enough. Delegates, especially laymen, voiced a desire for what was described as "more radical reform," changes that would make the constitution more flexible and "better adapted to the needs of Methodism in Brazilian society," as one observer put it.

At the Conference two of the Church's six bishops retired and one resigned. They were not replaced, and the three remaining bishops are to administer the six annual conferences until the February General Conference. Also at the Belo Horizonte conference,

the ministerial and lay delegates authorized a new educational-evangelistic-social action thrust into poverty-stricken northeastern Brazil, voted changes in theological education, and accepted wider response for evangelism outside Brazil.

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MEXICAN GENERAL CONFERENCE

NEW YORK (UMI) — The Methodist Church of Mexico, meeting for its quadrennial General Conference in Mexico City July 19-26, re-elected its bishop, gave youth a greater voice and set in motion plans for the church's centennial in 1973, including develop-

ment of new forms of rural and urban mission. The Conference also took actions aimed at reuniting groups in the Wesleyan tradition, approved new standards for evaluating church-related institutions and authorized a study on use of personnel and funds from outside Mexico.

Bishop Alejandro Ruiz, 48, was re-elected on the second ballot to his third consecutive four-year term as episcopal leader of the Mexican church, an unprecedented action in its 40-year history. A former Christian education executive of Mexican Methodism, Bishop Ruiz is considered a principal spokesman for Latin American Methodism and is regarded as a leader in the ecumenical movement in Mexico.

Western Hills youth involved in summer activities

Youth activities at Western Hills United Methodist Church, Little Rock, began with a planning session May 3. At this time the junior high and senior high groups met together with as few as two and as many as 14, plus two counselors, attending.

As the "back to school" season approaches, the council on youth ministry feels the satisfaction of having involved as many as 70, and as few as 40, in the summer program.

Under the leadership of Blake Robertson, Hendrix College junior (and son of Pastor Robert Robertson), the Youth Division was divided into three groups: Junior High, 7-8 grades; Mid-High, 9-10; Senior High, 11-12 grades and college; with double couple counselors for each level.

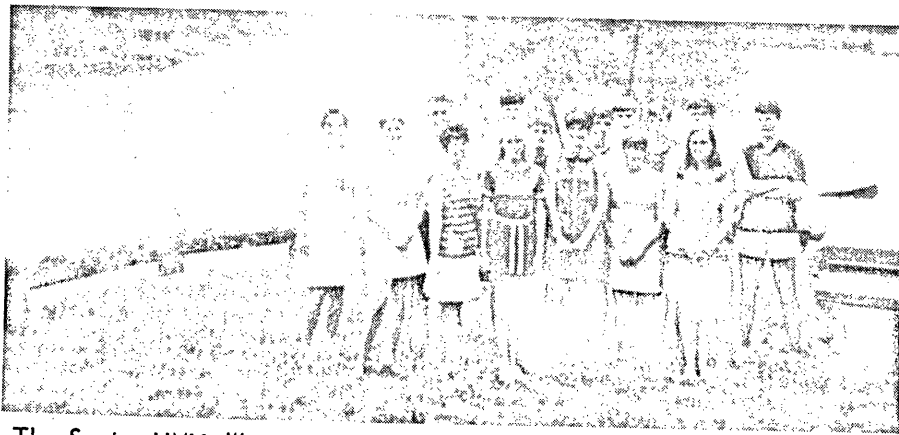
Summer activities have included worship, study, guest speakers, retreats, exchanges with youths of other churches, special efforts to include non-church youth, money raising projects, presentation of Women's Society program by youth choir, and many forms of recreation.

The opportunity for youth work at Western Hills presented a unique challenge because of recreational facilities inherited when the church moved from the Douglassville facility on Asher Avenue to the present property, formerly the old Westridge Country Club. This included a swimming pool, tennis court, and a large screened-in side porch. These facilities have been shared with other area churches, including St. Luke, Oak Forest and Geyer Springs United Methodist Churches.

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Some of the youth choir members of Western Hills Church are shown with the auto-harp purchased by vacation church school classes. Youth Director Blake Robertson, at left, is also choir director.



The Senior UMY, Western Hills, held a retreat at Paul Rawlings cabin on Lake Norell.

Youth activities at Western Hills Church, Little Rock, focus around the swimming pool, acquired a few years ago when the church relocated.

AT LEFT: The tennis courts are also in frequent use.



Helping hands at the Mid High retreat



Discussion starter at Mid High retreat

Preparations underway for the Junior High cookout. Notice church swimming pool in background.



STAMPS METHODIST HOST TO MASTER'S MARIACHIS

On Thursday night, August 6, the Stamps United Methodist Church was host to The Master's Mariachis of Mexico City. This Mexican playing and singing group of six men and boys use Mexican music with English words. All are Christian witnesses for Christ. They represent the Central English Language Church in Mexico City. The Rev. Harold Brown, an associate minister and missionary from Indiana, was one of the group and delivered a message as part of the eighty-minute service. A free will offering was received and given to them for traveling expense. The Rev. Robert W. Johnson is pastor.

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"Celia"

from page one

Bishops 1969 Hurricane Camille appeal, has stated that emergency needs arising from Hurricane Celia can be met from a balance in the Camille fund.

Individuals and churches of the area have been encouraged to contribute to Red Cross and Salvation Army.

Even though Celia was certainly no lady, she proved to be considerably less damaging to United Methodist property than Hurricane Camille which battered the Mississippi coast last August.

Following Hurricane Camille United Methodists across the country raised nearly \$2 million in response to a special Bishops' Appeal. The denomination also raised more than a half million dollars following Hurricane Buelah which hit Texas in 1967.

A southwest Texas Conference official was optimistic that most Celia damage would be covered by insurance. This was not true in the case of Camille which was accompanied by rising tide-driven water, a non-insurable item.

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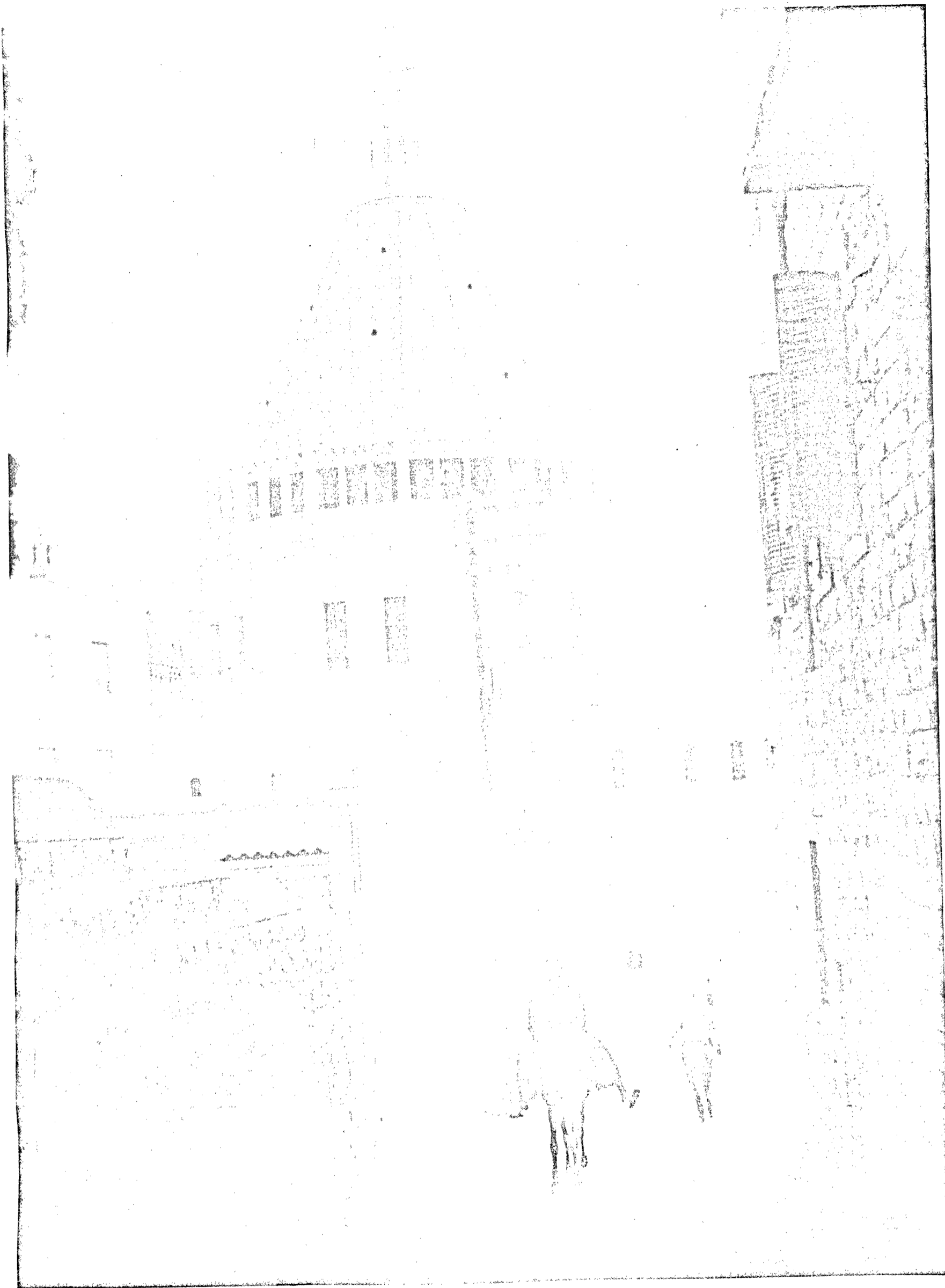
MELVIN CHAMBERS, MAGNOLIA attorney, was guest speaker in College Hill United Methodist Church, Sunday morning, August 9. The Rev. Carl E. Beard is the college Hill pastor.

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The Church of the Anunciation, Nazareth—most recently—complete Roman Catholic Church in Israel. (Photo by the editor)