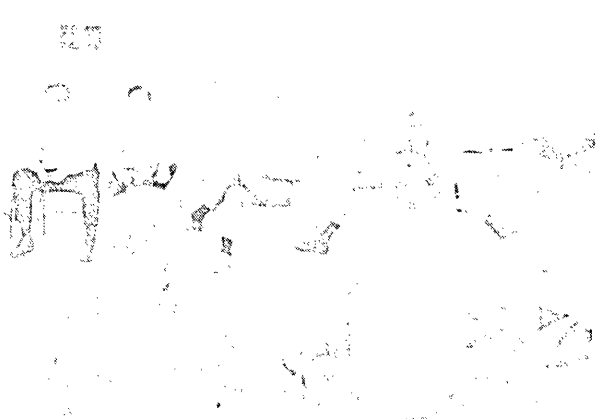


Handling registrations for the Little Rock Conference Laymen's Retreat at Camp Tanako, Sept. 11-13 were (l. to r.) Luther Tull and Frank Mackey of Little Rock; Merle Peterson of Dumas; and N. E. Graham of Stamps.



Shown as they got acquainted were the visiting witnesses at the Little Rock Conference laymen's meeting. Dr. Clark Stancil of Little Rock was the coordinator.



Leadership for the Laymen's Retreat included: B. F. Albright, Little Rock; Dr. Ben Johnson, Atlanta, Ga., and S. H. "Herb" Allman, Hot Springs.

# Arkansas Methodist

89th YEAR

THURSDAY, SEPTEMBER 17, 1970

NO. 37

## Dr. Scroggin joins staff of Philander Smith College

Dr. William O. Scroggin, Jr., has been named the director of public relations for Philander Smith College, Little Rock. The appointment was announced last week by Bishop Paul V. Galloway and Dr. Walter Hazzard, president of the college.

Dr. Scroggin has been executive director of the Methodist Foundation of

Arkansas since its organization and is the president of the National Association of United Methodist Foundation Directors.

In his new position he will direct the campaign for funds for the capital improvements at the college, and will perform other public relations duties

*Please turn to page 2*

## Centennial of White River Conference to be observed

Bishop Paul V. Galloway will be the principal speaker when the Centennial celebration of the former White River Annual Conference is held at First United Methodist Church, Wynne, Sunday, September 20, at 3:00 p.m.

The White River Conference was organized at Mount Zion Church two miles southeast of Vandale in Sep-

tember, 1870. This church had been organized in 1848. Col. David Cross, for whom Cross County was named, gave a 30 acre tract of land for the church. In 1913 the White River Annual Conference became a part of the North Arkansas Conference.

According to an account of the organization of the conference written for *The History of Cross County* by the late Rev. M. A. Graves, "the St. Francis River was too low to allow steamers to come to Wittsburg, the nearest river port, and Bishop Keener and his secretary, James Wickersham had to travel over the public road on horseback from Forrest City, a distance of 25 miles."

*Please turn to page 2*

## Publication will provide pledge cards

As it has for several years The Arkansas Methodist will provide pledge cards for local church Every Member Visitations, provided the congregation will agree to conduct its circulation campaign for the paper at the same time they receive pledges for the new church year.

Dr. Alfred A. Knox, editor, announced that these cards are already being printed and that a number of orders have been received from local pastors.

Two districts have indicated that they will approach the EMV on a district basis and will employ the cards which will allow the local church member to designate \$2.50 of his pledge (or increase his pledge that amount) for a 1971 subscription to the Arkansas Methodist.

Dr. Knox indicated that in a number of churches where these cards have been used the pastors have indicated that two results were seen: the church paper is now going into a larger number of homes, and it makes a solicitation for the paper in January unnecessary.

## Peace Lectures announced at First Church, Magnolia, Oct. 5-8

A prominent Baptist pastor from Massachusetts will deliver the M. E. Peace Lectures at First United Methodist Church, Magnolia, Oct. 5-8, according to the pastor, the Rev. Howard L. Williams.

Dr. Gene E. Bartlett, president of Colgate Rochester Divinity School from 1961 to 1970 and, since June, 1970, pastor of First Baptist Church of Newton, Newton Centre, Mass. will bring the 1970 series in this widely known lectureship.

Dr. Bartlett received his education at Denison University, and Colgate Rochester Divinity School and has received honorary degrees from Colgate University, Denison, Kalamazoo and Kenyon Colleges and from the University of Southern California.

These cards should be ordered in the near future so that a sufficient number will be printed. A letter and card will go out from the office in the near future calling attention to this service and offering an opportunity to order pledge cards.

His pastorates have included First Baptist Church, Los Angeles; Evanston, Ill.; Columbia, Mo.; and Syracuse and Hilton, N.Y. He has been a frequent preacher at the Chicago Sunday Evening Club and Riverside Church, New York.

He delivered the Lyman Beecher Lectures at Yale University in 1961 and has lectured on a number of other outstanding campus series.

The M. E. Peace Lectureship was established in 1954, by Mr. and Mrs. M. E. Peace of First Church, Magnolia for the purpose of bringing to Magnolia outstanding preachers to deepen the spiritual life of the community and its surrounding area.

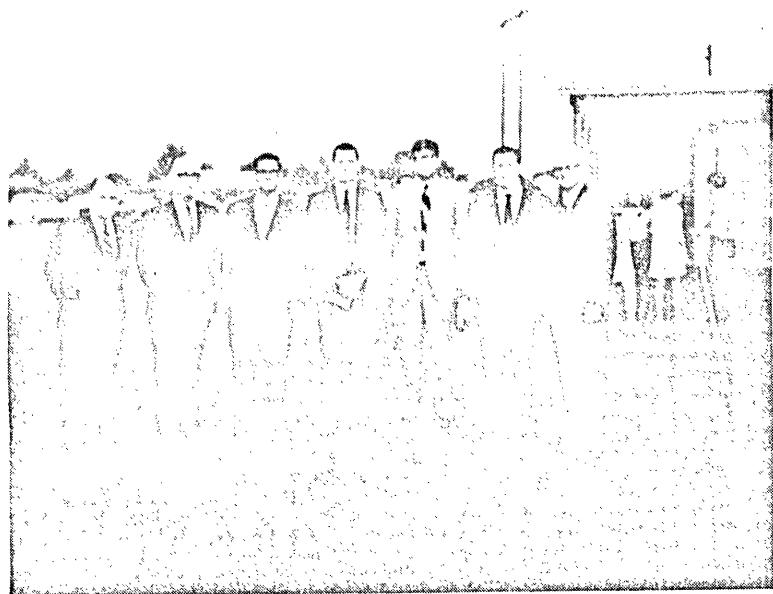
Former speakers on the series have included: Bishop Hazen B. Werner, Dr. Albert P. Shirkey, Bishop Richard C. Raines, Bishop Kenneth Copeland, Dr. Charles L. Allen, Dr. Theodore F. Adams, Dr. William M. Elliott, Dr. J. Chess Lovern, Bishop Arthur J. Moore, Dr. Norman W. Paulin, Dr. J. Wallace Hamilton, Dr. D. Reginald Thomas, Dr. Clarence W. Cranford, Bishop Gerald Kennedy and Dr. J. Er-



Dr. Gene E. Bartlett

nest Somerville.

Announced as the 1971 lecturer is Dr. K. Morgan Edwards, professor of preaching, School of Theology at Claremont, Calif.



Participants in August 23 groundbreaking services at Carr Memorial church of Pine Bluff on site of new education building. Dr. Arthur Terry, Pine Bluff District superintendent, officiated. Others (from left): Emil Mitchell, Board of Trustees chairman; George May, Administrative Board chairman; Dewey Freeman, lay leader; James Gilliland, Work Area of Education chairman; Don Puckett, Building Committee chairman; the Rev. Carl V. Matthew, pastor, and Dr. Terry. (Mrs. John Pirtle, aged 80 years, took part in the turning of soil ceremony)

## Little Rock Conference Youth Council announces tour plans

The Council of the Little Rock Conference United Methodist Youth Fellowship will sponsor a trip to Washington, D.C. and New York from November 21-29, according to the Rev. Joe E. Arnold, associate Program director of the Little Rock Annual Conference.

To qualify for the tour a registrant must be 1) a United Methodist, and 2) in senior high school (tenth, eleventh or twelfth grade). Reservations will be accepted on a "first come, first served" basis. Interested youth should fill in and mail the registration blank which appears on page two.

The cost of the tour will be \$135 per person and will include everything except meals en route and in New York City, and personal expenditures for such items as souvenirs, gifts, film, etcetera (meal at Mamma Leone's included in above cost).

At the request of the Conference Council, the Rev. David Hankins, of Philadelphia, is coordinating and directing the tour. A brief itinerary follows:

November 20, Youth arrive in Little Rock to spend night in Methodist

homes in the city.

November 21, Leave Little Rock 8:00 a.m., arrive Knoxville, Tennessee, for evening meal and spend the night.

November 22, Leave Knoxville 7:00 a.m., arrive Washington in time for evening meal. The next two days to be spent in viewing sites in city (Arlington Cemetery, Mt. Vernon, etc.) and visiting Arkansas Congressmen.

November 24, 6:00 p.m. leave Washington, arrive New York 11:00 p.m.

November 25-26, Tour New York City, see Broadway play, visit United Nations and Church Center at UN and eat at Mamma Leone's.

November 27, Leave New York 8:00 a.m. arrive Natural Bridge, Virginia, for evening meal and to spend the night.

November 28, Leave Natural Bridge arrive Nashville, Tennessee, for evening meal and to spend the night.

November 29, Visit Upper Room, see Parthenon and attend Worship service. Leave Nashville after lunch, arrive in Little Rock around 6:00 p.m.

A more detailed schedule will be available for those who register.

†

### Little Rock Conference UMY Tour REGISTRATION FORM

Name \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_

Church \_\_\_\_\_ Phone \_\_\_\_\_

Present grade in School \_\_\_\_\_ Sex \_\_\_\_\_

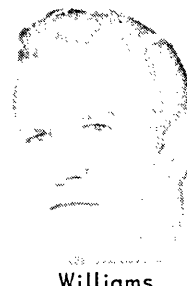
\$35 registration fee enclosed \_\_\_\_\_ final payment of \$100 due by November 1, 1970. Reservation should be made immediately and mailed to: Rev. Joe E. Arnold, Suite 920, Three Hundred Spring Street Building, Little Rock, Arkansas 72201.

## Hendrix Alumni Loyalty Fund names new chairman

Thomas P. Williams, Jr., a Little Rock insurance executive, has been named general chairman of the Hendrix College 1970-71 Alumni Loyalty Fund Campaign, according to Dr. Roy B. Shilling, Jr., president of the college.

Fifty class agents will assist Williams in the campaign. One graduate from each class since 1921 has been selected to serve as class agent from his class. All classes prior to 1921 will be canvassed through the Hendrix Half-Century Club headed by one agent. In the 1969-70 campaign over \$79,000 was given by the alumni and a goal of \$90,000 has been set for the current campaign.

Williams is a 1942 graduate of



Williams

Hendrix College and has served as president of the Hendrix Alumni Association. He has been president of the Little Rock Young Men's Christian Association and serves as the United Fund Drive chairman and chairman of the Budget Committee. He is presently vice-president and chairman of the Admissions Committee for the United Fund.

Joining Aetna Life Insurance Company in 1946, he served progressively as agent, supervisor and associate general agent, and is now co-owner of the Central Arkansas Agency, Inc.

Williams is a member of the Pulaski Heights United Methodist Church where he is chairman of the finance committee and a member of the Administrative Board.

He is married to the former Betty Jones of Little Rock.

†

from page one

## Dr. Scroggin

for the college.

A graduate of Hendrix College and Perkins School of Theology, he received the honorary degree of Doctor of Divinity from Hendrix College in 1969.

Pastorates in the North Arkansas Conference that have been served by Dr. Scroggin include: Gardner Memorial Church, North Little Rock; Central Church, Rogers; Osceola; Marianna; Piggott; Plainview and the Morrilton Circuit. He organized Lover's Lane Church, Dallas, which has become one of the largest churches in that city.

from page one

## White River

Twenty preachers and delegates were entertained in the home of the Rev. Jacob S. Hare. He also cared for their horses and had their laundry done for them. Most of the preachers and delegates came on horseback.

A gavel made from the wood of the chancel of the old Mt. Zion Church which was presented to Bishop Hendrix at the 1908 conference session will be presented on this occasion to Hendrix College to add to its historical collection.

Interested friends from all over the state are invited to be present for this significant historical observance.

†



Members of the staff and faculty of the Arkansas Pastors' School, photographed following the opening assembly on Monday afternoon were (l. to r.) the Rev. Charles P. McDonald, chairman of the Board of Managers; Dr. Lemuel K. Lord of Worcester, Mass.; Dr. Merrill R. Abbey of Evanston, Ill.; Bishop Earl G. Hunt of Charlotte, N. C.; and the Rev. George W. Martin, dean of the school. Another faculty member, Dr. John H. Leith of Richmond, Va. was not present for the picture.

# Editorial

## GOOD NEWS FOR THE CHURCH IN CRISIS

**W**e have received a number of communications concerning a recent convocation held in Dallas made up of "United Methodists for Evangelical Christianity." Last week we printed an excellent news report by Charles A. Stuck, and this week would like to share with you the editorial evaluation written by the Rev. Spurgeon M. Dunham III, editor of The Texas Methodist. At some points we will be quoting directly from this paraphrase his rather lengthy report from Dallas.

"The first 'Convocation of United Methodists for Evangelical Christianity' was convened by 'Good News' magazine, an unofficial three-year-old publication directed against 'liberal dominance' within Methodism and aimed toward reaffirming the denomination's commitment to 'Jesus Christ as Savior and Lord, to the historic Christian faith, the Wesleyan doctrinal standards and the Holy Scriptures as authoritative for faith and life under the guidance of the Holy Spirit.'

"'Good News' and the convocation grew out of the frustrations of many theologically conservative ministers and laymen with the current directions of the United Methodist Church. The convocation was intended to solidify the position and strengthen the influence of 'evangelicals' within the denomination.

"Rather than creating any new organization, leaders of 'Good News' understand themselves as part of a swelling movement to reform Methodism from within. Representation at the convocation was approximately 58% laymen and 42% ministers.

"Contrary to the expectations of many, including some of its sponsors, the convocation revealed a wide diversity of opinion among those who call themselves 'evangelical Methodists'."

Mr. Dunham, in his report seeks to list the negative and positive emphases made at the Dallas meeting. He says that speakers focused on the following negative points:

—The denomination of liberalism within the denomination, reflecting itself in scripturally unsound church school literature; deemphasis on the importance of prayer and personal conversion, and social activism not rooted in personal commitment to Christ.

—The placing of loyalty to institutional programs and organizations above the loyalty to Scriptural theology and the task of evangelizing the world in the name of Jesus Christ.

—Spiritual deadness and a general state of apathy within the church as to the meaning and responsibilities of church membership. Of particular concern is the failure of evangelical Christians to assert their faith adequately in the decision-making processes of the United Methodist Church.

—The past tendency of evangelicals to concern themselves only with spiritual concerns, while failing to apply their Christian responsibility in the social sphere.

He said that the convocation speakers repeatedly emphasized the following positive points:

—The need for a revived emphasis on repentance, conversion, and personal faith in Christ among existing church members. Said one speaker, "Our greatest mission field is the present membership of the United Methodist Church."

—The restoration of the evangelical zeal which has characterized the Wesleyan tradition: to proclaim the gospel of salvation through Christ and his kingdom for all mankind.

—The need for a restructuring of programs, literature and seminaries to reflect the Lordship of Christ in our secular culture, rather than letting "the world set the agenda for the church."

Dr. Charles Keysor, an Illinois pastor who is also the editor of "Good News" insisted that evangelicals do not intend to be divisive or to leave the church but called on them to "wage war on the unfaithfulness of the church." He rejected the methods of Carl McIntyre and Billy James Hargis on one hand and those of the church renewal movement and the Ecumenical Institute on the other saying, "We must fight God's way. If we fight as God's men, then we are not just doing the fighting ourselves. God is fighting through us."

Dr. Keysor listed a three-point program through which evangelicals may "return the United Methodist Church to the principles of Scriptural Christianity in the Wesleyan heritage from which it has strayed."

—**Church School Literature**—utilizing the freedom granted by the 1968 General Conference, each Methodist congregation should study its purpose and mission, and develop an educational program using the best available materials — Methodist or non-Methodist — to carry out that mission.

—**Money**—in the past Methodist congregations have been lazy in their stewardship, giving to every cause without question. "Let us contend for the faith with our dollars by studying everything which our money is used for, and determining whether or not our money is being spent in conformity with Scripture and the Wesleyan tradition.

—**Church Politics** — Recognizing that politics is neither good nor bad, but the neutral means by which decisions are made, evangelicals have a responsibility to see that their point of view is given adequate representation in all of the decision-making structures of the church, from the annual conference all the way to the General Conference.

Mr. Dunham concludes: "Despite the lack of official pronouncements, two things are clear: the evangelicals are a significant presence with no intention of giving up their membership in the United Methodist Church, and they intend for this presence to be felt at all levels by the church in the future."

*ack*

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## the Editor's Corner



### LABOR DAY RECOLLECTIONS

Labor Day was just that for many members of my family during my childhood in Paragould, Ark. We were in the ice cream business and the big Labor Day picnic involved the packing, delivering, and servicing of the dozens of refreshment stands at that event.

It was a real day of excitement for me from as early as I can remember—long before I was large enough to make any contributions except those of riding along on the truck and getting in the way.

The timetable of delivering the ice cream for the start of the picnic day meant that the creamery was buzzing with activity soon after midnight. It was a great adventure for me to be allowed to venture out into this excitement long before dawn.

In those days the picnic ice cream, which was stockpiled for weeks in advance, was packed in five-gallon containers and stored in huge bins of crushed ice and salt. Then, the day before we started transferring these cans into the wooden barrels—or "tubs" as they were called. Tons of ice had to be brought from the ice plant and crushed and then packed around the frozen delicacy.

In the contract made with the stand operators, we were required to make two return trips during the day with trucks loaded with crushed ice to repack their ice cream so it would stay frozen.

For many years there was also a big parade on Labor Day, and if this was on schedule, we could usually watch it before we had to make the first trip with crushed ice to the picnic grounds.

Then, as the picnic came to an end late at night, our crew had to be on hand to pick up the merchandise which had not been sold, estimate its quantity, and collect from the vendors while they still had the money in their hands. One of the business principles involved was the payment of cash for picnic ice cream before they left the grounds.

The recollection of these unique associations with Labor Day left an impression that still makes the holiday an important one for this writer. It was much later that we learned the true significance of the occasion, and the double-reason motivates a great respect for the day.

†

Editor and Business Manager: ALFRED A. KNOX  
Managing Editor: DORIS WOOLARD  
Woman's Editor: IMOGENE KNOX  
Poetry Editor: BARBARA L. MULKEY  
Editorial Assistant: PEGGY YARBROUGH  
Office Secretary: KATHLEEN STOREY  
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EARL CARTER, W. O. SCROGGIN, JR.,  
LESLIE J. M. TIMMINS and GARLAND C. DEAN.

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# news and views

OF THE WORLD OF RELIGION

by doris woolard

An Episcopal Church layman who was shot down over New Guinea during World War II is returning there to teach mathematics for a year. Fred Hargesheimer, 54, was a P-38 photo reconnaissance pilot when his plane was shot down. Natives found him near death within five miles of a Japanese outpost and cared for him for nine months until he made contact with a U.S. submarine. In gratitude he has already built a school and health center in the village of Nantambu. Explaining his philosophy, Mr. Hargesheimer said, "We all seek a purpose beyond just living comfortably . . . It's funny but that guy who shot me down did me a great favor."

The Kerala state government has removed the last vestiges of discrimination against converts to Christianity in the matter of educational concessions, according to a report from New Delhi, India. A recent state cabinet decision makes converts to Christianity from former "untouchable" communities eligible for all educational concessions enjoyed by their Hindu counterparts. The concessions include annual scholarships, free textbooks and free board for pupils living in hostels.

A Moravian church and a Methodist church were linked as one united congregation at a ceremony in East London which was the first of its kind for both denominations in Britain. The Moravian Church descends from the Czech Reformation movement, one of whose leaders, Jan Hus (John Huss), was burned as a heretic 555 years ago. Its first community was founded at Potstajn (Czechoslovakia) five centuries ago and it now has branches in more than 20 countries.

The Lord's Day Alliance of the U.S., after operating in New York City for nearly 83 years will move to a four-room suite in the Methodist Center in Atlanta, Ga. Oct. 1. The Alliance representing 14 denominations with a combined constituency of 17 million serves as a catalytic agent in maintaining and cultivating Sunday as a day of rest, spiritual renewal, worship and religious education. The Rev. Marian G. Bradwell, Presbyterian executive director, said Atlanta's geographical location and strategic importance as the transportation capital of the Southeast, provides the Alliance greater opportunities. "New times demand new starts," commented Mr. Bradwell.

The President's Commission on Pornography, appointed by former President Johnson, has received widespread criticism as a result of news stories indicating that it has cast doubt on the idea that pornography leads to misconduct or crime. The Baptist Standard, state paper of Texas Southern Baptists, in a recent editorial said that kind of logic would lead to such "other ridiculous observations" as "alcohol is not a factor in alcoholism" or "suppression of riots interferes with the freedom of individuals."

The Church of God (Cleveland, Tenn.) reportedly will become the first Pentecostal denomination to establish a theological seminary—apart from its Bible colleges—to train its ministers. At a biennial General Assembly in St. Louis establishment of a seminary was voted as a "high priority for the 1970s"—the probable location—Atlanta or Indianapolis. Included in the motion for the new seminary was a plan for a mobile Bible Institute to serve ministers who are unable to attend the seminary.

The buried remains of Sarepta, a Phoenician city well known in Biblical times, was uncovered in an open field overlooking the Mediterranean by a team of archaeologists led by Dr. James Bennett Pritchard of Pennsylvania. Discovery of this Iron Age city (1200 to 600 B.C.) will give archaeologists the first large body of evidence needed to piece together the origins of Phoenician culture. The alphabet is believed to be perhaps only one of many major Phoenician contributions to the West. The Old Testament Book of Kings refers to Sarepta as the city where Elijah was sent to stay with a poor widow during a famine. It was here the prophet is recorded as having miraculously increased the supply of oil and flour to feed the family, and as having restored the life of a widow's dead son.

Pope Paul VI is scheduled to address a pan-Asian Bishops' Conference when he visits the Philippines in November. The conference, first of its kind in that part of the world, will bring together some 200 bishops from the Philippines, Pakistan, India, Ceylon, Cambodia, Laos, Thailand, South Vietnam, South Korea, Indochina, Taiwan, Singapore, Malaysia and Japan.

Dr. Robert H. Pierson, president of the Adventist General Conference, said marriage between "perverts" would be sacrilegious—thus, "clergymen in good conscience could not conduct such a ceremony." Strongly scoring the suggestion of Mrs. Rita R. Hauser, U.S. representative to the UN Human Rights Commission that homosexual marriages should be permitted, the Adventist leader noted, "What she overlooks is the fact that marriage was designed to protect the home and its offspring, not to sanctify biological desires."

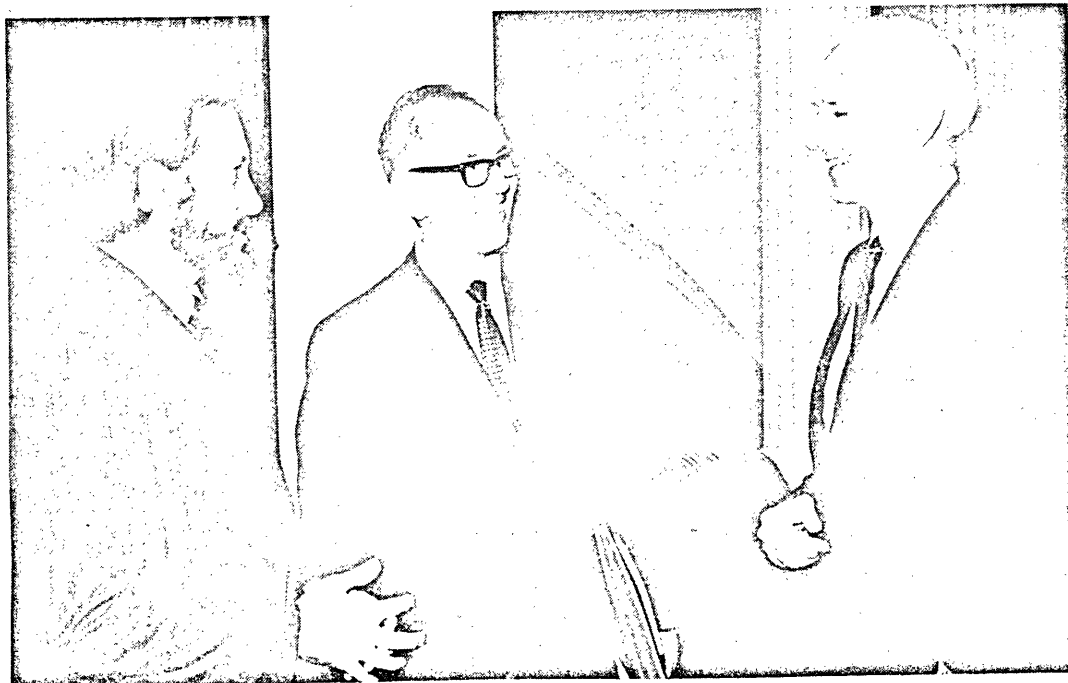
Preaching to the already converted is one of the major weaknesses of evangelical Christianity, Dr. Carl F. H. Henry, editor-at-large of Christianity Today Magazine, stated at the final session of the First Canadian Congress on Evangelism on Ottawa. Dr. Henry told 600 delegates representing 34 Protestant denominations and 12 religious societies that man's spiritual crisis is also an intellectual one and that evangelism has the job of not only preaching the Gospel but of teaching the validity of that Gospel. "The task of evangelism is to assert itself and its beliefs in God-Power and conduct a frontier dialogue with non-evangelicals."

The president of the Nat'l. Woman's Christian Temperance Union called for a "total war" against the pollutions which are destroying the "mainstream of our national life"—liquor, narcotics, and tobacco. Mrs. Fred J. Tooze, appealing to 1,000 delegates attending the 96th annual convention in Los Angeles, said "We are appalled by the revelation and emphasis upon the fact that America's streams, rivers, and lakes are being marred and destroyed by unwise disposal of waste. Let us however, consider in a larger sense, the pollution which alcohol brings to the mainstream of our national life. Alcohol's use pollutes and destroys body, mind, and soul on both the individual and collective levels." "We need a reconsideration of our national morality, that our polluted land and lives might be brought back to acknowledgement of God and that individually and collectively our moral standards might be raised and returned to a high level."

A Presbyterian Assn. of Musicians was inaugurated at the 1970 Montreat Church Music Conference, attended by more than 1,000 persons involved in church music leadership. The musicians group will be in full cooperation with the General Assemblies of the United Presbyterian Church and the Presbyterian Church in the U.S. (Southern). Its administrative office will be located at Philadelphia headquarters.

Amish workers at a building products plant in Sugar Creek, Ohio will not lose their jobs because they refuse to pay union dues, according to a three-party agreement. The employees will contribute funds to a recognized charity that is equal to dues assessed by United Steelworkers local. Amish men refuse union participation because they see organized labor as advocating boycotts through strikes and consider this resistance. Non-resistance is a fundamental tenet of their religion.

William Loeb, publisher of the Manchester Union Leader and the New Hampshire Sunday News, said he will cooperate with the Cavendish (Vt.) School Board in defending the board's right to reinstate voluntary prayers in Proctorville Elementary School. In an editorial, the publisher wrote "This newspaper believes not only in God, but in the right of every American student and every other American to pray freely where they want to pray."



CONFERENCE ON AGING PLANNED — United Methodists have been among churchmen discussing with the White House the role of religious organizations in the 1971 Conference on Aging. Shown above with John B. Martin, right, director of the White House Conference and U.S. Commissioner on Aging, are the Rev. John A. Murdock, senior consultant in the field of aging of the United Methodist General Board of Health and Welfare Ministries, left, and Willard S. Farrow, Charlotte, N. C., president of the denomination's National Association of Health and Welfare Ministries. (Methodist Information Photo)



## New faculty members announced by Hendrix College

Five new faculty members will join the Hendrix College staff this fall, according to an announcement by Academic Dean Francis Christy.

Marion W. Teague, an undergraduate of Ouachita Baptist University and graduate student of Purdue University, will be associate professor of Chemistry at Hendrix. For the past two years, he has worked with the military as a research chemist at the Aberdeen Research and Development Center in Aberdeen, Maryland. Born in 1941 in Arkadelphia, Teague plans to obtain his Ph.D. from Purdue this fall.

Dr. Edward B. Downie III, a native of Little Rock, will hold the position of associate professor of Psychology. Downie received his B. A. and M. A. degrees from the University of Arkansas and was awarded his Ph.D. from Emory University in 1968. Prior to his

new appointment, he taught at Georgia Southern College and at the University of Houston. He is married and the father of two children.

Mr. Temple H. Fay will be assistant professor of mathematics at Hendrix. Born in Washington, D.C., Fay completed his undergraduate studies at Guilford College in North Carolina. He received his Masters Degree from Wake Forest University and plans to obtain his Ph.D. from the University of Florida next year.

Mr. Garrett L. McAinsh, also a native of Washington, D.C., is at present working on his doctorate at Emory University where he was awarded a teaching fellowship, 1968-69. A graduate student of the University of Nebraska, McAinsh will be an assistant professor of history at Hendrix.

A 1970 honor graduate of Hendrix, Mrs. Suzanne Goodwin Manis will return to become an instructor in French. Born in Eldorado, Arkansas in 1948, Mrs. Manis is the wife of Robert J. Manis, also a graduate of Hendrix.

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## Former Douglasville Church property is sold by Western Hills Church

Western Hills United Methodist Church in a Called Church and Charge Conference on August 23, 1970, has agreed to the sale of Western Hills Nursery and Kindergarten to Educare Centers, Inc.

Educare Centers Corporation has been established to operate a unique combination of educational and day care programs for the pre-school child.

The program offers reading readiness, new math, physical fitness, music, art and science under the direction of a certified teacher. It utilizes the "Team Teaching" concept to provide expert teachers and specialized rooms for teaching the individual subjects.

"We are pleased that our church could play a part in bringing this much needed facility to the Southwest Area of Little Rock," stated Robert W.

Robertson, Western Hills Pastor.

Included in the agreement is the property at 7501 Asher Avenue which formerly housed the church, a modern educational building and a residence located on the property.

Educare will immediately begin construction on new rest rooms, kitchen and cafeteria facilities. These are scheduled to be completed in time for the beginning of the fall semester, September 8.

These new facilities will double the capacity of the school and make it possible to offer additional programs for both full-day and half-day students.

The school has been operated at capacity since its beginning a year ago. Most of the present staff will be retained and additional qualified personnel will be added for the fall semester.

## North Arkansas training enterprises

The Fayetteville District, under the leadership of its District Superintendent, Dr. Myers B. Curtis, is using the last two weeks of September in an enrichment and training program involving two district missionary workshops and two area-wide training schools.

On Monday, September 21, from 7:00 until 9:00 o'clock p.m., a missionary workshop will be held for the West side of the District at First United Methodist Church in Springdale. The following missions studies will be presented:

"The Bible Study—Psalms"

"How the Word Gets Around"

"The Americas"

The mission studies will be presented on the children, youth and adult levels. Mrs. Maurice Lanier, District Missionary Secretary, will be in charge of resource personnel, curriculum resources, and other matters relative to the workshop. All workers or potential workers are encouraged to attend.

Then, on Tuesday, Wednesday, and Thursday, September 22-24, an area training school for the West side of the District will be hosted by First United Methodist Church, Springdale. Sessions will be held from 7:00 until 9:00 o'clock each evening. The training school is for workers in the Church School. The following courses will be offered:

For childrens workers: "Curriculum Resources and Their Uses" — Leader: Mrs. J. Ralph Clayton of Conway.

"Helping Children Grow in the Christian Faith" — Miss Lula Doyle Baird of Morrilton.

"Youth-Person to Person" — Mrs. Virginia Lindley of Jonesboro.

"Adults Learning in a Changing World" — The Rev. H. L. Robinson of Clarendon.

The Rev. Clint Atchley, pastor of the host church, will serve as dean of the school. The Rev. Vernon Paysinger, the Rev. Charles McDonald, the Rev. Maurice Lanier, the Rev. Raymond Fisher, Mrs. Charles Johnson, and the Rev. John E. Reed are serving with Mr. Atchley on the Board of Managers.

A similar format will be used for a District Missionary Workshop and Area Training School for the East Side of the Fayetteville District on September 28-October 1 at St. Paul Methodist Church in Harrison. The District Missionary Workshop will be held

### DONALD LAU RECEIVES DOCTOR'S DEGREE

The Rev. Donald A. Lau, member of the Little Rock Annual Conference who is a member of the faculty at Southern State College, Magnolia, received the degree of Doctor of Education from Syracuse University this summer.

During his student days at Syracuse he was awarded the three-year Bishop W. Earl Ledden Fellowship and served one year as a student assistant at that university.

The commencement at which Dr. Lau received his degree was the Centennial Commencement of the institution, and the speaker was Julian Bond, Georgia state legislator who was awarded an honorary degree along with United Nations Secretary General U Thant.

Monday, September 28, 7:00 o'clock—9:00 o'clock p.m. with identical mission studies as offered in the missionary workshop at Springdale. The area-wide training school for the East side of the District will be held Tuesday, Wednesday, and Thursday, September 29-October 1, 7:00 o'clock—9:00 o'clock p.m. with the same courses and instructors as scheduled in the Springdale school.

The Rev. William P. Connell, pastor of the host church, will serve as dean of the school. Serving with him on the Board of Managers are: the Rev. D. Max Whitfield, the Rev. Denzel Stokes, the Rev. Roy Moyer, and the Rev. D. James McCammon.

Other training events in the North Arkansas Conference during the month of September include:

A training school at First United Methodist Church in Batesville led by the Rev. James M. Meadors, Jr. September 20-21.

A Bible Conference in the Jonesboro Area, September 25-27, led by Dr. Lindsey Pherigo of the St. Paul School of Theology, using the course, "The Sermon on the Mount."

A course at the First United Methodist Church, Mountain Home, on "Teaching Children" with Mrs. W. F. Bates of Quitman as the leader. A course on "The Acts of the Apostles" will be taught at the Salem United Methodist Church September 13-October 18 by the pastor, Dr. Ira A. Brumley.

A Lab School has been planned at the First United Methodist Church in Jacksonville for September 27-29; October 5-6 with an Elementary III-IV Section led by the pastor, the Rev.

Please turn to page 11

## Dr. Pherigo in Bible Conference

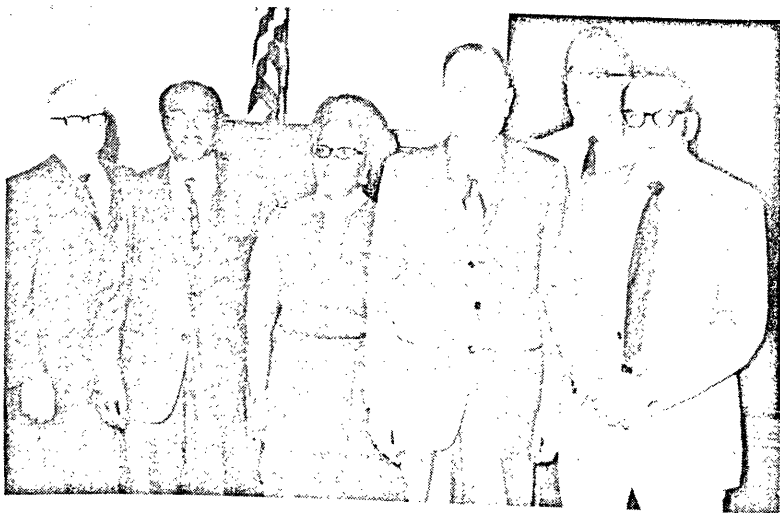
Dr. Lindsay Pherigo, professor of New Testament at St. Paul School of Theology (Methodist), Kansas City, will conduct a Weekend Bible Conference on "The Sermon on the Mount" at First Church, Jonesboro, Sept. 25-27, according to the pastor, the Rev. Worth W. Gibson.

He will open the conference with a Friday evening session for Junior High and Senior High Youth only, discussing with them "Jesus and Our Values System."

On Saturday and Sunday the sessions will be for adults and youth. In the morning session the theme will be "The Beatitudes," starting at 10 a.m. In the afternoon session, from 2 to 4 p.m., Dr. Pherigo will discuss "The Nature of the Sermon on the Mount" and "Jesus and the Law." The theme for the Saturday evening session, beginning at 7:30 p.m. will be "Jesus and Piety."

On Sunday, Dr. Pherigo will lead a discussion on "Jesus and the Ordinary Life" from 2 to 4 p.m., and will discuss in an evening session from 6 to 8 p.m. "Jesus and Salvation."

Dr. Pherigo, a native of Florida, was for some time professor and dean at Scarritt College, Nashville, Tenn. He also taught Bible and religion at Syracuse University.



Present for the Batesville District Steward's meeting held at First Church, Batesville, Sept. 10 with District Superintendent, E. J. Holifield. FROM LEFT: Eugene Dodson, chairman of District Children's Home Commission; Dr. Walter V. Hazzard, president of Philander Smith College, and Mrs. Hazzard; the Rev. Earl Carter, associate director of the North Arkansas Program Council; Dr. Harold Eggersperger, executive director of the Program Council; Mr. William Patterson, representing Hendrix College. Apportionments recommended by the Annual Conference were accepted and enthusiastic approval of the District's part in the \$2,000,000 Hendrix College financial campaign was given.

# NEWS and NOTES

**THE TEMPERANCE HILL** United Methodist Church, located six miles west of Fordyce, held the annual homecoming on Sunday, September 13. A former pastor, the Rev. Elam Turner, preached at the morning service. A picnic lunch was shared at noon. The Rev. Ed Matthews serves as pastor of the church as well as the Fordyce United Methodist Church.

**WAYLAND SPRINGS CAMP** was the setting for morning worship for members of the Corning United Methodist Church and the New Home Church last Sunday, September 13. There were no Sunday school classes that day, and a pot-luck dinner followed the 10:30 a.m. service. The Rev. Wayne Clark is pastor of both churches.

**VANTREASE CHURCH UMY** of El Dorado elected junior high officers at a recent hamburger supper. Alan Avery is president; Ricky Meeks, vice-president; Debbie Rogers, secretary; and Karen Mitchell, treasurer. The counselors are Mrs. John Neal and Mrs. Gene Baggett. The Rev. Kirvin A. Hale is pastor at Vantrease.

**JIM WISEMAN** of Searcy was the speaker for the recent meeting of Methodist Men of First Church, Searcy. Club officers this year are Guy Epps, president, Herman Van Patten, vice-president, and Carl Lindsey, Jr., secretary-treasurer. Dr. Mouzon Mann is pastor.

**THE REV. ROBERT VAN HOOK**, pastor of the Bryant First United Methodist Church, was guest speaker in the St. Matthew's Episcopal Church at Malvern on Sunday, August 30, at 10 a.m., preceding the services in his own church.

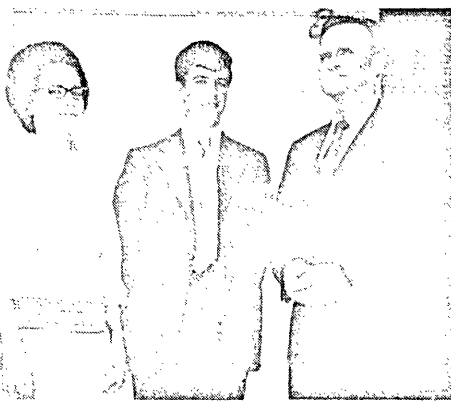
**AT THE CARR MEMORIAL** Teacher Appreciation banquet, Mrs. Fred J. Hilton was presented an award and gift for her outstanding leadership in the church kindergarten program. The Work Area of Education sponsored the event, and Chairman James Gilliland was master of ceremonies. The Rev. Carl V. Matthew is pastor.

**BONDA SUE DEERE** has been added to the staff of First United Methodist Church of Camden as educational assistant. Miss Deere is a graduate of Hendrix College with a major in religious education. She has worked for three summers as a youth director and for the past year has been serving as educational assistant in First Church of Magnolia. Her home is in Sparkman. She will be working with the Rev. Edwin B. Dodson, senior minister, and the Rev. David F. Prothro, associate.

Shown at the door of the Fellowship Hall of the Sheridan United Methodist Church are Scott Lewis, chairman of Youth Council, and his parents, Mr. and Mrs. Stoney Lewis. Wanda Dortch (left), chairman of arrangements, invited them to the Youth and Adult Night.

## YOUTH-ADULT NIGHT AT SHERIDAN

The Junior and Senior High UMY groups of the First United Methodist Church, Sheridan, sponsored a Youth-Adult Night on Friday, August 28, in the Youth Center of the Church. The purpose of the evening was for the youth to say "Thank You" to the adults of the church for their support of a recent fund raising drive by the youth. The money raised will be



used by the group for a tour of North Arkansas.

The guest speaker for the evening, the Rev. Wayne Edwards of the Leola Charge, was introduced by Wanda Dortch. Mr. Edwards discussed the generation gap and what parents and youth are trying to say to each other. Following the discussion, the youth served refreshments and Mr. Edwards and Mrs. Homer Phillips entertained by singing a number of songs including country-western and gospel favorites.

**THE SALINE COUNTY** Ministerial Alliance elected officers for the 1970-1971 year at its recent meeting. The Rev. Robert M. VanHook II, pastor of the Bryant United Methodist Church, was elected president. The Rev. Pat Tittsworth, Baptist, and the Rev. Karl Leeman, Lutheran, both of Benton, were elected vice-president and secretary-treasurer, respectively.

**THE Y-TEENS** of Texarkana brought a program on "Friendship" at the UMY meeting in First United Methodist Church, Texarkana, September 6. On the program were Rosanna Allen, Debbie Kelly, Mary Pirkey and Vicki Love. Wayne Birts is the Senior High UMY president; Linda McGee is Junior High president. Dr. Ralph Hillis is pastor.

**COACH FRANK BROYLES** was the speaker at the Methodist Men's dinner held Wednesday, September 9, at Central United Methodist Church, Fayetteville. E. H. "Al" Donaubauer is the president. Dr. Joel A. Cooper is pastor.

**THE MARVELL UNITED** Methodist Church has organized a United Methodist Youth fellowship made up of junior high students. The following were elected into office by the students present at the meeting. They are as follows: Micky Young, president; James Early, vice-president; Terri Young, secretary; Beth Campbell, treasurer; Frank Wallace, reporter; Mrs. Robert Campbell and the Rev. Lowell Eaton, counselors. The first program leader is Billy Washburn. A snack supper will be served every Sunday.



Approximately 25 Osceola youth spent a day at the Methodist Children's Home August 8 working on the grounds and cleaning up the campus. The youngsters were served lunch and given a tour of the Campus. They were part of an activity filled ten-week summer youth program, sponsored by the Episcopal, First Christian, Presbyterian and United Methodist Churches of Osceola. The rewarding program, directed by University of Arkansas students Becca Jackson and Rod Graham, ended with a two-day retreat in Little Rock. It was during this time that the youth donated their energy and lent the Home a helping hand.

## 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.

Sept. 20—Sunday	Joshua 23:1-11
Sept. 21	I Sam. 12:13-25
Sept. 22	Matt. 6:19-24
Sept. 23	Luke 14:15-24
Sept. 24	John 6:53-69
Sept. 25	Philippians 3:1-16
Sept. 26	II Cor. 6:14-7:1
Sept. 27—Sunday	Gen. 28:10-22

## WIGGINS CHURCH TO HOST AFTER SCHOOL PROGRAM

Wiggins United Methodist Church of Fayetteville will be host to the After School Program for boys and girls from the Jefferson School who would otherwise go home to vacant houses because parents are away working. It will be held each school day from 2:45 to 5:15 to give the students help in creative arts and reading and to develop them socially and physically.

Mrs. Betty Battenfield is chairman of the Board of Directors for the program. It has been named "The White Block House," following the names of the two After School Programs already in Fayetteville known as the "Red Brick House" at Immanuel Baptist, with cooperation of Central United Methodist, and "Yellow Brick House" at First Baptist with the cooperation of First Presbyterian.

"The White Block House" already has the backing of Central Assembly of God, Church of the Nazarene, First Christian, St. James Baptist and St. James United Methodist.

The Wiggins minister is the Rev. Allan E. Hilliard.

**THE REV. ROY POYNOR**, pastor of Washington Avenue Church, North Little Rock, was the evangelist for the revival held at the Charleston United Methodist Church in August. The Rev. Harvey E. Hazelwood is the Charleston minister.

**UNITED METHODISTS** of Sheridan heard Dr. Alfred A. Knox, editor of the ARKANSAS METHODIST, speak at the morning service, August 23. Lay Leader Van Reid presided in the absence of the Rev. Jack A. Wilson. The Rev. M. E. Scott of Malvern was the guest speaker on August 30.

**TRUMAN HYDE** is the new Scoutmaster for Troop 122 in Central United Methodist Church of Rogers. Assistants will be Loy Brewer, Frank Gilbert and Dr. Bob Matlock. Willing Workers Class sponsors the troop. The Rev. Charles McDonald is pastor.



European students touring America visited Little Rock two days this month. The 56 students traveling in eight station wagons arrived at Pulaski Heights United Methodist Church, Sept. 3, and were distributed to Methodist homes of the area. A representative group is shown above. All had spent the summer in youth camps, serving as resource people and counselors. They will return to European colleges this month. The Little Rock Chamber of Commerce hosted their tour of the city.



1920 was revisited in Fort Smith, Sept. 6, when two couples observed their 50th wedding anniversaries by being remarried in the same style in which they were married, — seated in a Model-T Ford. The Rev. Jason W. Moore performed the first ceremony. This one was read by the Rev. Larry Powell, pastor of the Cavanaugh U.M. Church. He is shown standing with the couples, Roy and Blanch Rice at left, and Wallace and Nona Rainwater at right.



### DUST AND ASHES DRAW RECORD CROWD AT MONTICELLO RALLY

Dust and Ashes, professional folk singers, performed before a packed house at the Monticello District Youth Rally, Sunday afternoon, August 30. Nearly 300 youth and sponsors attended the annual back-to-school outing, held at Wolf Creek Youth Camp, between Monticello and Dermott.

Newly elected district youth leaders were installed at the rally by the district co-ordinator, the Rev. Sam Jones, pastor at Star City, and the out-going district youth president, Bill Spivey of Hamburg. After installation the new president, Robin Wynne, a senior from Fordyce, presided over the rally and presented a plaque of recognition from the district youth council to the retiring president.

Wynne announced the following dates and activities now being planned by the district council on youth ministry: December 6, Sunday afternoon, a winter rally at Monticello, considering "New Forms of Worship;" December 28-30, the Conference mid-winter institute at Magnolia, which will be a "Communications Workshop" led by Mel West; and March 5-6, an overnight district retreat, which will be a "Lay Witness Mission for Youth."

Wynne also announced that last year's district goal of \$1,650 for the Youth Service Fund had been met, and that the new district goal for this year is \$1,700. By sub-districts, the goal is: Keener, \$625; Delta, \$350; Monticello, \$400; and Warren-Fordyce, \$425.

Other district officers and council members installed at the rally include David Dingler from Lake Village (vice-president), Mary Catherine Huey from Warren (secretary), Marcia Nichols from Monticello (treasurer), Sue Akers from Hamburg (publicity chairman), Wesley Norton from Crossett (alternate), Celia Robinson from Dumas, Deb Leek from Dumas, Mindy Shook from McGehee, Celia Jones from Eudora, Mike Scott from Monticello, and Randy Swaim from Hampton.

Adults on the council include Mrs. Fred Arnold from Dumas, Mr. and Mrs. Cris Jones from Hamburg, Mr. Harvey Thomasson from Monticello,

and Mrs. Nelle Thomason from Hampton.

The Rev. Sam Jones, district co-ordinator of youth ministry, outlined briefly to the group youth ministry emphases for the year. They include calling youth to a personal commitment to Christ, fellowship, and youth's fulfilling their part of the church's mission. Jones called on youth not to settle for "cookies and car-washes," but to settle for nothing less than an exciting faith.

Three hundred and thirty pounds of chicken were barbecued by Mr. Julian Deal, a layman from Eudora for the supper which was served to the entire group for a nominal fee. Trimmings for the meal were prepared by Mrs. Nelle Thomason of Hampton, with volunteer help and donations from other churches in the district.

Dust and Ashes performed before and after the meal. They have been labeled as "evangelists of the now generation" and are employed by the General Board of Evangelism of the United Methodist Church. Apparently moved by the original folk-music representing the cries of ghetto and slum along with the Biblical cry for "justice," the youth gave a standing ovation to the folk-singers at the conclusion.

### ARCHIVES COMMISSION SOLICITS CHURCH HISTORIES

The Archives and History Commission wishes to report that it has received an excellent history of the First United Methodist Church in Mulberry. H. Doyle Millard has written a most interesting, and well-researched, account of the beginnings of Methodism in his area, and of the church at Mulberry.

H. Mitchell Sanford has also sent a rough draft of the first chapter of a history of the Jonesboro District. We look with interest toward the future printing of this document.

The Archives and History Commission, of which the Rev. William M. Wilder of Marked Tree is chairman, hopes that more churches will begin to write down the details of their history, and that ministers will also sit down and write autobiographical accounts of their work.

### 75-YEAR MEMBER IN DECATUR CHURCH

Decatur United Methodist Church, Fayetteville District, recently took note of the fact that Lillie Irben Edmiston Peek has been a member of that church for 75 years. She was born in 1883 and joined the church at the age of 12.

She started teaching primary class at the age of 15, and has taught every age group until she has a total of 32 years teaching in Sunday school.

She taught school three years before marrying Mac Peek in 1904 and moving to a farm where she reared three girls and one boy.

She has been choir leader, secretary, organist, and filled in for anyone absent. She is a charter member of the Women's Society and has held each office of that group.

In the late 1940s she helped to organize a Young Marrieds Class and attended for many years, acting as mediator, leader and baby sitter. A young 87 years of age, her pew is seldom vacant.

The present pastor at Decatur is the Rev. Ray Burrow.

### WORKSHOP HELD AT DUNCAN MEMORIAL

Duncan United Methodist Church of Little Rock was in a workshop on the 27 and 28 of August under the leadership of the Rev. E. M. Johnson, program council executive director of the Southwest Conference.

Resource persons leading the workshop included: the Rev. R. B. Brown, pastor of Haven United Methodist Church of Hot Springs, who worked with the Work Area chairmen of Evangelism; and the Rev. Gary Goldman, associate pastor of St. Paul United Methodist Church in Little Rock, who worked with the pastor-parish relations chairmen.

The Rev. J. H. Oliver is pastor of the Duncan Church.

### CALENDAR FOR WOMEN

SEPTEMBER 17 & 18: Conway District Women's Society Retreat Camp Aldersgate.

SEPTEMBER 29: Arkadelphia District Women's Society Retreat, Camp Tanako.

OCTOBER 3 & 4: North Arkansas Wesleyan Service Guild Retreat Camp Aldersgate.

OCTOBER 4: Little Rock Conference Wesleyan Service Guild Annual Meeting, Camp Tanako.

OCTOBER 7: Little Rock Conference Women's Society Annual Meeting, Pulaski Heights Church, Little Rock.

### District Guilds meet

#### ARKADELPHIA DISTRICT

Eloise Levins, Arkadelphia District chairman of the Wesleyan Service Guild, announces the fall meeting of the Arkadelphia District will be at the First United Methodist Church in Arkadelphia, at 2:30 p.m. on September 20. This meeting will honor Rubye Lee Jackson, the Conference Chairman, who is completing her fourth year.

Reports will be heard from the nine guild presidents in the district. The newly organized guild in Hot Springs the "HELEN WILSON GUILD", will be welcomed to the fellowship.

Pauline Jones of Malvern will bring the highlight of the Houston Assembly. A LOVE offering will be received.

#### LITTLE ROCK DISTRICT

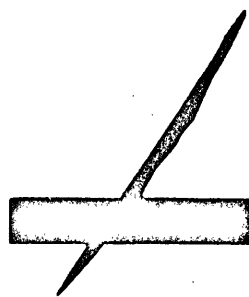
Capitol View Church, 1221 West Third Street, Little Rock, will be host to the Wesleyan Service Guilds of Little Rock District in their fall coaching conference, Sunday afternoon at 2:30 o'clock, September 20. Mrs. Louise Pate, district chairman of Guilds, has announced that all guild members are encouraged to attend.

MRS. WALTER GENE PREWETT presided when the Women's Society of Forrest City held the annual Harvest Day program and luncheon, August 25.



# The Sunday School Lesson

By: Alfred A. Knox



## LESSON FOR SEPTEMBER 27: What Love Will Do

**BACKGROUND SCRIPTURE:** Genesis 37 and 38; 44; John 15:12-14

**MEMORY SELECTION:** Greater love has no man than this, that a man lay down his life for his friends. (John 15:13)

**AIM OF THE LESSON:** To help members gain a clearer understanding of the biblical concept of love as it applies to human relationships.

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This is our last lesson in the series on Genesis, and in it we are considering the story of Joseph and his brethren—the patriarchs for whom the tribes of Israel were named. The key word in the lesson is “love,” and we see this most dramatically visualized in the confrontation between Judah and Joseph when the latter insists that the younger brother Benjamin remain with him in Egypt.

As we study the story of Joseph and his reconciliation with his brothers who sold him into slavery, we cannot fail to see a parallel between this Old Testament incident and the message of reconciliation of man to God which lies at the heart of the New Testament revelation.

Dr. Hugh R. Peterson says in **Broadman Comments**: “The way to the reconciliation of the sons of Joseph included conviction of sin, a willingness to repent of their sin, and the establishment of a new and lasting relationship with their brother, which was made possible by the sacrificial love of Judah. The breach between the sons of Jacob and their brother was healed when Judah offered to lay down his life for his brethren. In this respect he was the prototype of Jesus Christ ‘who gave himself a ransom for all’ (I Tim. 2:6).”

Dr. Donald R. App says in **International Lesson Annual**: “This lesson, a study of the life of Joseph, should help us discover how love is developed in relationship. Jesus said, ‘Love your neighbor as yourself.’ He revealed an important truth about human relations. We can express love for others only when we love ourselves.”

The Rev. Ross Lilly speaks of the heart of this lesson in **Adult Bible Studies**: “When the brothers came to Egypt for food, Joseph immediately recognized them, but they did not know him. He arranged events so that they would be faced with the temptation to sacrifice Benjamin, the youngest of the brothers in order to gain their own freedom. Once again the older brothers would have to decide what was to be done with their father’s favorite son.”

This lesson does give us an excellent opportunity to summarize the entire quarter’s study of Genesis, the book of beginnings, and to look ahead to the New Testament ideal of love and brotherhood. The purpose of the series has been to build a bridge to the New Testament, and we trust this purpose has been fulfilled in your study.

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### THE SALE OF JOSEPH BY HIS BRETHREN

The first chapter in the Joseph story concerned a spoiled, self-centered younger brother who was his father’s favorite. He frequently carried tales to his father and told of dreams in which it was indicated that he would have future superiority over the other members of the family.

One day when he went to the field wearing the “coat of many colors” which came to be a symbol of

his alienation from his brothers, they decided to kill him and tell their father that he had been eaten by a wild beast. It was Judah, the hero of our lesson today, who plotted to see that his life was spared and sold him as a slave to travelers on their way to Egypt.

He prospered greatly as the slave of an Egyptian nobleman named Potiphar, when he remained steadfast to convictions of purity in the presence of the temptations of Potiphar’s wife, she lied about him and had him thrown into prison. During the stay in prison he interpreted the dreams of a butler and baker of Pharaoh’s household, so that later when Pharaoh was troubled by dreams, the butler recommended that Joseph be brought from prison to interpret them.

Because his dream interpretations concerned an expected period of famine in Egypt, and because Joseph showed great leadership potential, Pharaoh immediately placed him in charge of the administration of the emergency food program. In this position he eventually confronted his brothers who came from Canaan to buy food.

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### EVENTS LEADING TO THE MIGRATION OF ISRAEL TO EGYPT

As we note the large portion of Genesis devoted to the Joseph story, we recognize its historic importance because of its background for the exodus years later.

When Joseph’s brethren arrived in Egypt he recognized them, but did not let them know that he did. Instead, he played little games with them—putting their money back in the grain sacks and accusing them of being spies. All of these were planned as means of eventually getting his father Jacob to come to Egypt.

The brothers were released to return to Canaan, but Joseph told them that if they ever returned they were to bring their brother Benjamin back with them. In due course, the food supply in Canaan again gave out; and, after much discussion, Jacob agreed to permit his sons to return to Egypt taking Benjamin with them. Again they received a supply of grain and started home. However, before they left, Joseph gave instructions that a valuable silver cup be placed in Benjamin’s bag. Egyptian soldiers pursued them and, of course, found the cup in Benjamin’s possession. He was arrested and carried back and his brothers went with him.

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### LOVE FOR A YOUNGER BROTHER AND AN ELDERLY FATHER

In making his plea before Joseph, Judah is expressing compassion not so much for Benjamin as for his aged father back home. He said in Genesis 44:20: “We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.”

Judah reminded Joseph of a previous conversation in which he said that he dare not bring Benjamin to Egypt, lest something happen to him and it be the cause of his father’s death. Then he made the proposal that he be allowed to serve as a substitute prisoner for Benjamin, in order that the certain death of Jacob not be brought about. We read (44:33): “Now therefore, I pray thee, let thy servant abide instead of the lad a bondsman to my Lord; and let the lad go with his brethren.”

Mr. Lilly says: “Judah was transformed. Once he had participated in selling his brother into slavery (indeed he had suggested it), but later he asked to be

made a slave himself so that his younger brother might go free.” To Judah’s additional credit we should be reminded that he had suggested selling Joseph because he was reluctant to participate in his murder. Now he is refusing to sell a second brother for his own convenience and safety.”

Having a long-range purpose in mind, Joseph was putting his brothers to a test. He wanted to discover if they were still the ruthless men who had sold him because of their jealousy. In Judah’s speech he discovered the answer to his question. They were changed men. The writer is implying that God was using Joseph to test the brothers as a prelude to their responsibility as patriarchs of the twelve tribes.

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### THE POWER OF LOVE

As Judah stood and argued with this mighty Egyptian officer he was fully aware of the power the man wielded. Not knowing that this was his brother, he said, “Let not your anger burn against your servant; for you are like Pharaoh himself.” (Gen. 44:18) At this moment, he did not know that Joseph was motivated by a still greater power—the power of love.

Dr. Charles M. Laymon says in **International Lesson Annual**: “Had Judah only known the love Joseph felt toward his father, himself, and his brothers, his plea would have been easier. There is a freedom in love that leads to open-hearted communication. Love understands, woos, and wins on its own terms.”

Judah gave a simple explanation of the power of love within his being as he explained the reason for his willingness to sacrifice his own freedom and his place in the family circle as he asked: “How can I go back to my father if the lad is not with me?” (44:34)

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### A STORY OF RECONCILIATION

One of the interpreters of this lesson calls our attention to the fact that Genesis begins with stories of alienation and closes with this powerful story of reconciliation. This should have something special to say to us who are especially concerned with means by which we might move from alienation to reconciliation in our time.

Cain killed Abel; Jacob defrauded Esau; brothers sold their brother into slavery. Yet we come to the closing words of Genesis with a story that is saturated with brotherly love and mutual forgiveness.

Joseph had changed from a spoiled favorite son to a mature leader who could demonstrate forgiveness and concern for his brothers. They, in turn, had moved from resentment and hatred to remorse and repentance. So Genesis ends in a spirit of hope for the future. Reconciliation had not fully come, but the anticipations of its blessings motivated the writers of the Joseph story.

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### RECONCILIATION IN GOD’S SON

Certainly the reconciliation that we see demonstrated through the voluntary act of Judah, Jacob’s son, causes us to think ahead to the full realization of such love as we see in Christ.

Judah was willing to give up his own freedom, even his own life, that his brothers might be free. In this he was motivated for the great love he felt for his father. It is our Christian conviction that all the writings of the Old Testament point in one way or another to the fulfillment of love in the Gospels.

The heart of the gospel message is that Christ died for our sins to the end that all who believe in him might stand justified before God. However, as Christians we are convinced that we cannot base our faith on the Old Testament alone. It is not enough for a man to sacrifice himself for his brother; he must be committed to Christ, who died for the sake of his enemies, who sacrificed himself to reconcile estranged brothers, separated sons and fathers, all of a divided humanity.

May we close with these words from Mr. Lilly: “The eternal Christ is a cosmic, universal sacrifice that reaches into the circumstances of every man of every age who has resented one of his brothers.”



## Book Reviews

by AAK.

Keith Miller, *HABITATION OF DRAGONS*, \$4.95, Word Books, 188 pp.

Mr. Miller who is rapidly becoming one of the most widely read authors in Protestantism gives us a new format in this book, but the message he communicates is the same he has written of so well in his earlier two books.

The sub-title is "A book of hope about living as a Christian," and the style is a series of 42 brief discussions, most of them from his own life, of the problems and shortcomings experienced by Christians.

Speaking of the sharing technique which he has fostered so effectively, Mr. Miller says, "The release I experienced in finding a fellow struggler was tremendous. To know that I am not alone with the shameful dragons I fight in my inner life is very encouraging."

The style of each of the brief segments is a two or three page descrip-

tion of a real-life situation, followed by a pertinent quotation from writers like Dietrich Bonhoeffer, Paul Tournier, Martin Buber and William Barclay. Then there is a brief, effective prayer and a Scripture passage that speaks to the situation.

This book is highly recommended.

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Elsie Gibson, *WHEN THE MINISTER IS A WOMAN*, \$4.95, Holt, Rinehart and Winston, 173 pp.

After a review of the history of Christian attitudes toward women in religious service, Mrs. Gibson examines the experiences of 270 women ministers in the United States and Canada.

The author is no women's liberationist, but she does present a strong case for the increased participation of women in Christian ministry and probes its implications for traditional forms of clerical service.

This book considers the problems involved when the minister is also a wife and mother; when the minister is a single woman considering marriage; when her husband is not a minister, and when he is.

†

## Poetry Panorama

by Barbara L. Mulkey

"A good thing to remember, and a better thing to do . . . To work with the construction gang, and not with the wrecking crew." (Author Unknown)

### MEN TO SHUN

Shun  
Men whose  
Tongues are moved  
By quick anger;  
Who fashion untruths,  
Jump to wrong conclusions,  
Reveal things best left untold,  
Or twist facts to false impressions  
Serving personal ends, but be sure  
You speak truth with wisdom, tact, and kindness.

— by Roberta Ethridge Allen

### TO LIVE IS

To be ready to make amends,  
To begin over,  
To admit error,  
To be unselfish,  
And go the second mile —  
  
To be willing to take advice,  
To be charitable,  
To handle success,  
To keep plodding on,  
Though the road be long and hard —  
  
To sidestep mistakes,  
To forgive and forget,  
To make the best of things,  
To shoulder blame that you should,  
To give praise to another —  
  
To accept the bad with the good,  
To keep a song in your heart,  
To trust in Him, unafraid,  
To love all mankind,  
And your neighbor as yourself.

— by Etta Caldwell Harris

## Christians around the world to join in Oct. 4 Holy Communion observance

Supposedly modern man has a hard time with the mystical aspects of his faith.

We have been told that large areas of Christian belief are no longer acceptable to men reared in an atmosphere of science, reason and skeptics. Even the "Death of God" theory was brought forward by theologians from within the church.

The paradox is that, at the same time, scientists are seeing the frontiers of their learning and they call for faith. Young people—children of an age of scientism—seek out gurus to restore a mystical element they have missed.

All the while we have had within our own practice of religion the ability to combine the mystical and the practical. Both are real and both are valid. At no time is this union of the mystical and the practical better expressed than on World Communion Sunday.

The date this year is Oct. 4.

On that Sunday most United Methodist churches will join in the observance of Holy Communion. In doing this, they will combine forces with all churches that observe World Communion Sunday as well as those that offer

Communion regularly every Sunday or on the first Sunday in the month or quarter. On Oct. 4, Christians around the world, Roman Catholics, Eastern Orthodox, and members of most Protestant denominations, will join in the celebration of Holy Communion.

Thus World Communion Sunday becomes a symbol of Christian unity, along with the rich meaning of the sacrament. As they eat and drink together, Christians feel the reality of forgiveness and redemption. They are mindful of Christ's suffering and what this means for them and for the world.

At the same time, the Christian will be mindful of others. Many of these "others" are persons with very practical human needs. The World Communion service offers the United Methodist a chance to express this concern. As he finds spiritual blessings for himself at the Lord's Table, he can share with his fellow man in need.

The World Communion in the United Methodist Church this year is for the Fellowship of Suffering and Service. By giving to this special offering on Oct. 4, the members of this denomination will help suffering men, women and children overseas. One-half of the offering goes to the United Methodist Committee for Overseas Relief for its work of compassion. This year the stress is on helping Peruvians rebuild their lives after the catastrophe of earthquake, but UMCOR has continuing programs of relief and rehabilitation in Vietnam, Nigeria and the Middle East. Other needs are met as they arise.

The other half of the offering serves in a way that is very different, but also ministers to the real needs of people. It goes to the Commission on Chaplains and Related Ministries to strengthen and enrich the work of chaplains in the armed forces of the United States. At the same time it assists the work of United Methodist clergymen who are chaplains in prisons, hospitals and other institutions. Another portion of the offering helps churches near military installations as they open their doors to the wives and families of servicemen.

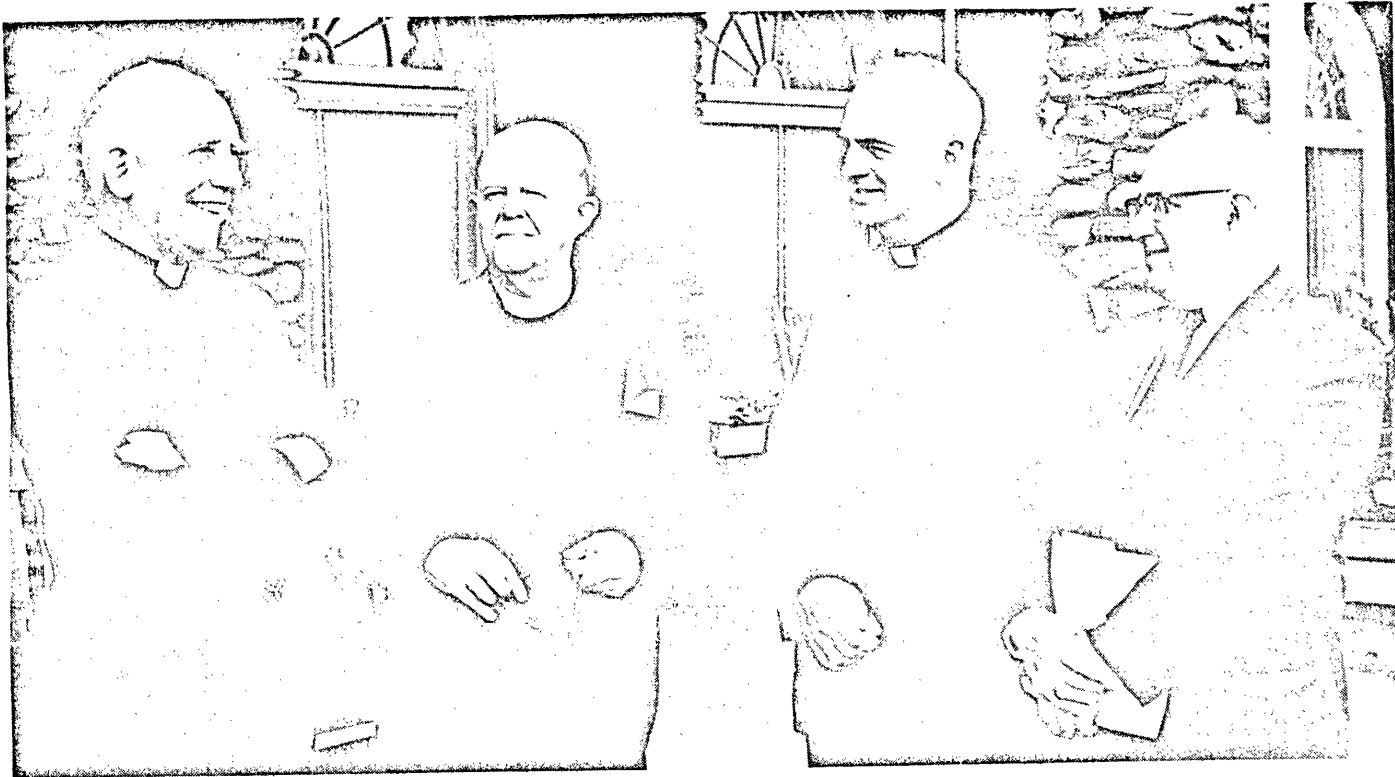
The Fellowship of Suffering and Service is the channel for our compassion as United Methodists gather on Oct. 4 under the theme, "Eat, drink and be mindful. . ."

†



WORLD COMMUNION  
SUNDAY  
OCTOBER 4

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## Catholic-World Methodist talks held

LAKE JUNALUSKA, N. C. (UMI) — Consideration of authority in the church, Christian spirituality, the Eucharist, and the Christian home and family comprised the agenda for the fourth in a series of conversations between representatives of the Roman Catholic Church and the World Methodist Council here August 24-28.

Background papers on the four topics reviewed the theological perspectives of the two churches and discussed contributions to the Christian movement, but they also showed elements of shared heritage that, in the judgment of participants, are more numerous and basic than either side had realized, particularly in the areas of

spiritual life and the Christian home and family. Differences seemed most pronounced in questions of the Eucharist and especially, authority in the church.

The talks were the fourth in a series growing out of statements on Christian unity adopted by the Second Vatican Council. Bishop F. Gerald Ensley of Columbus, Ohio, is chairman of the World Methodist Council delegation and the Most Rev. John Murphy, Archbishop of Cardiff, Wales, heads the Catholic group.

Other Catholic participants included the Most Rev. Joseph B. Brunini, Jackson, Miss.; the Most Rev. James W. Malone, Youngstown, Ohio; Sister Ag-

nes Cunningham, Batavia, Ill.; the Rev. Michael Hurley, Dublin; the Rev. Robert Murray, London; Msgr. H. Francis Davis, Birmingham, England; Msgr. Bernard F. Law, Washington, D. C.; and Dr. Edward J. Popham Blackburn, England.

Chairman of the World Methodist Council delegation is Bishop F. Gerald Ensley of Columbus, Ohio. Other participants included Bishop William R. Canon, Raleigh, N.C.; retired Bishop Fred P. Corson, Philadelphia, Pa; Dr. Eric W. Baker, London; Dr. Harold Roberts, Cambridge, England; Dr. Albert Outler, Dallas, Texas; Dr. Lee F. Tuttle, Lake Junaluska; and Dr. Mack Stokes, Atlanta, Ga.

## United Methodists urged to study and react to proposed social principles

WASHINGTON, D.C. (UMI)—Old and new issues, old and new approaches are linked together in four proposals for a new "statement of social principles," designed for United Methodists' study and reaction during the next few months.

The four drafts, plus a scathing criticism of the church's present statement, have been combined for study by congregations, groups and individuals especially during the remainder of 1970. The Social Principles Study Commission hopes to have considerable feed-back from the study by January, so it can commission the writing of a single draft to propose to the 1972 General Conference, according to Bishop James S. Thomas of Des Moines, Iowa, chairman.

The materials comprise the entire Sept. 1 issue of *engage*, the denominational social action magazine, published here. Copies for study are available, without charge, from the Study Commission at 1019 Chestnut St., Des Moines, Iowa 50209.

The proposals include:

—A creedal-type statement of 2,000 words by the Rev. Roger L. Shinn, professor at Union Theological Seminary, New York, which alternates ex-

pressions of "we believe" in certain basics and "we will" act in certain ways to express those beliefs.

—A 2,500-word statement by Bishop James Armstrong of Aberdeen, S. D., of beliefs on which the Church can act "as a social institution, . . . called to change and redeem (its) surroundings, . . . called to move beyond its structures and creeds and to offer itself in faithful obedience." This draft stresses the theme of community, noting that "the love with which God binds us to himself is the basis of true community."

—A 3,700-word series of assertions of "we believe" related to the nature of the Church and its actions, by Miss Thelma Stevens, Leonia, N.J., retired social relations executive of the Women's Division.

—Different from any of the others, a 10,000-word, hour-long "liturgy for social witness," by the Rev. Richard Tholin, professor at Evangelical Theological Seminary, Naperville, Ill. This is seen as useful for a yearly covenant service in the congregation, to join Biblical perspectives with shared concerns and definite commitments. As against rigidity it suggests that the liturgy be used as a "framework for de-

cision" with current and local perspectives being substituted for those now given.

The fifth paper in the series is a criticism of the church's present social statements (some 3,000 words from the former Methodist Church and some 2,500 from the former Evangelical United Brethren Church) by Julius Lester, New York, author and social commentator. Lester declares that "the Social Principles reflect the newspaper headlines of the day" but that the central factors must not be the issues but "the concepts and attitudes with which the Church approaches these issues."

"If the Church allows itself to become overly concerned with issues," Lester warns, "it will never be a significant force in their resolution." For the church to be relevant to the social issues, he holds, "it must become a spiritual force, a force in society which speaks to the fact that the life of the spirit determines the life of the body. The Church is the only institution in society than can present a forceful challenge to man's concept of himself and his capabilities."

Lester uses specifics from the present statements when he categorizes them as "empty platitudes," as contradictory, as containing "blatant racism," as "inadequate," as sinful, rationalizing and compromising. Many of the positions, he says, are based upon "unquestioned assumptions" which really need questioning.

LAKE JUNALUSKA, N. C. — Leaders of the conversations between the Roman Catholic Church and the World Methodist Council held at Lake Junaluska, N.C., included, from left: Archbishop John Murphy of Cardiff, Wales, chairman of the Catholic delegation; Dr. Eric W. Baker, London, a representative of the British Methodist Church; Father Jerome Hamer, O.P., secretary of the Vatican Secretariat for Promoting Christian Unity; and United Methodist Bishop F. Gerald Ensley of Columbus, Ohio, chairman of the World Methodist Council delegation. Consideration of authority in the church, Christian spirituality, the Eucharist and the Christian home and family comprised the agenda for the sessions, part of a series the Catholic Church is holding with various Protestant denominations and world confessional groupings. (RNS Photo)

## AMERICAN UNIVERSITY OFFERS CHURCH ADMINISTRATION COURSES

WASHINGTON, D.C. (RNS) — The Center for Church Management at the American University here has announced Fall courses in church program development, church family financial planning, and church office services.

The Methodist-related institution offers the courses to both full-time and part-time students not enrolled in a degree program.

A course in church program development is designed for both ministers and laymen, and deals with the application of basic management principles to churches and related organizations.

Church Family Financial Planning is described as a course to assist "religious leaders in planning their own family financial affairs and in qualifying to teach and counsel others."

In the church office services course, students are taught a "functional approach to office planning and staffing, housing and equipping, communicating and scheduling, recording and reporting."

The Center also offers a church management internship in which students carry out scheduled field work assignments and participate in seminar sessions. It is designed to provide training for "religious career service as directors and ministers of management."

## VISIT THE CHURCH CENTER FOR THE UNITED NATIONS

When you are in New York for any reason, especially when you are visiting the United Nations, go to the Church Center for the UN (opposite the UN at the corner of UN Plaza and 44th Street) for one-hour programs for United Methodists at 10:00 a.m., 1:00 p.m., and 3:00 p.m.

These programs will include an informative talk on the Church Center and its relation to the UN, a film on a UN program, literature on important issues before the UN, and a visit to some United Methodist areas in the building. By this visit to the Church Center you will help to celebrate the 25th anniversary of the United Nations.

## gleanings

(NOTE: We are beginning here a new department in which we will share with you some of the good things we read in the many fine local church bulletins and parish papers we receive. We invite your comments and your contributions. AAK)

### ON CHURCH GOING

From **The Tower** of Pulaski Heights United Methodist Church, Little Rock:

A character in a recent British novel made this ironical observation: "Really some of the people who go to church are just as good as those who stay away."

In our time criticism of the Church has become almost a minor industry. There is extensive exposure of the Church's faults and failures and inadequacies by outspoken critics, both within and without the Church. Much of this criticism is valid and justified, but much of it has degenerated into a petty negativism, a superficiality that never really gets beneath the surface, and a high degree of pomposity and pretentiousness.

The charges made against us church people are often quite accurate. Many of us are not quite what we profess to be. We often make a show of piety on Sunday that is not adequately reflected in our actions the other six days of the week. We readily slip into little hypocrisies and evasions. Yes, much of the criticism of the Church and her people is justified.

But are not the critics, in a back-handed way, paying the Church a compliment? They seem to assume that somewhere the Church there is a fundamental excellence, even though so many of its members fail to live up to it. But, on the other hand, implicit in his line of thought there is a serious misunderstanding of the nature of the Church.

In the New Testament the Church is never thought of as a wheatfield which must be kept free of all weeds. (See Jesus' parable about this: Matthew 13:24-30.) In the New Testament, and in the mainstream of Christian thought through the centuries, the Church is never idealized as a society of the spiritually immaculate and the morally impeccable. The New Testament understanding of the Church, the community of faith, is that it is a group of sinners who confess they are sinners and who strive, by the grace of God in Jesus Christ, to turn from self and sin to God and his purposes for man.

In the New Testament usage, the terms "sinner" and "saint" are not opposites: they overlap almost completely. A "sinner" is not a person irredeemably alienated from God. A "saint" is not a person of almost superhuman purity and excellence. In biblical thought we are all sinners: that is, each of us is afflicted with a tendency to put self at the center of things and to push God and other persons to the edges of life. And in biblical thought a saint is a sinner, an ordinary sinner, who by his commitment to God is trying to do something about his sin, striving to overcome his self-centeredness.

There are, indeed, some people who go to church today to have their self-esteem coddled and to reassure themselves that they are among God's chosen few. They seem to think that by the accumulation of virtue-points they are enabled to matriculate in the Kingdom of God. And they tend to be terribly judgmental of others, both their fellow church-members who do not measure up to their high standards of piety and propriety and those terrible sinners who never come to church.

The cause of Jesus Christ is seriously hampered by such sour saints in the Church. But the strength and the hope of that cause is in the presence in the Church of large numbers of New Testament saints, sinners who admit they are sinners and struggle valiantly against their sin to serve God's purposes.

See you in church Sunday!

—James B. Argue

### CHURCH GOING GIVES US A LIFE!

From **The Oak Forester** of Oak Forest United Methodist Church, Little Rock:

The basic reason for attending Church on Sunday is that life has a tendency to run down. If we are not to become progressively worse spiritually, we must pursue just as persistently an upbuilding tendency.

Many years ago Richard Cabot wrote a book, "What Men Live By", in which he said that four things are necessary for living: "Work, play, love, and worship. We can get by without working as long as we have a benevolent government. But if we don't have any work we miss something. We can get along without play, but the time will come when we will pay for it. So it is with love and worship. We need both to live wisely and well."

How does church-going accomplish this? It gives us bearings. It reminds us at least once a week of our real aim. In church we are reminded of who we are. How much of our trouble in homes, in organizations, among nations, arises from the fact that some people are unwilling to be humble! Go to church to worship God — other things will then fall into place."

—Wm. A. Stewart, Jr.

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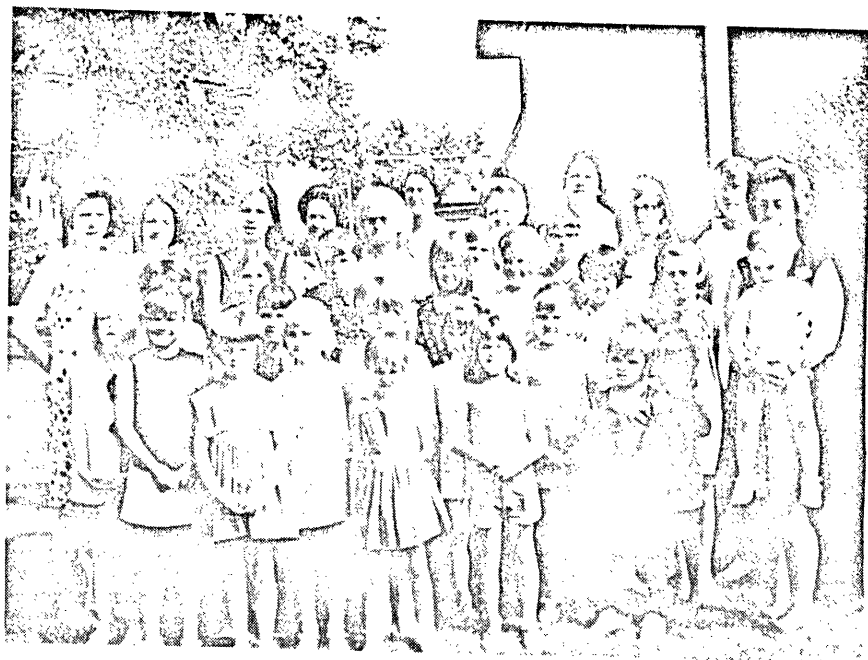
N. Ark. training

Bob Edwards; and a section for middle high youth workers, led by Mrs. Harold Allen.

The Salem Church in the Conway District has completed the course on the Book of Daniel, led by the pastor, Dr. Ira A. Brumley; and, a lab school for middle high youth workers has been completed at the First United Methodist Church in West Helena with Mrs. Harold Allen providing leadership.

The Program Council Office will make a report each month to the readers of the **Arkansas Methodist** concerning training events that are being carried on throughout the Conference.

—From the Program Council Office  
Earl B. Carter



Vacation church schoolers at Dardanelle First Church. Mrs. Linda Vernon directed the school with assistance from 14 helpers. The Rev. Clyde Crozier is pastor.

### BRAD B. JORDAN

Brad B. Jordan of Helena, Arkansas, age 66, died early Tuesday morning, September 1, at his home in Helena.

Mr. Jordan was a resident of Helena for 30 years. He came to Helena from Parkin, Arkansas, and had lived previously in Morrilton. He was born in Blossom, Texas, the son of the Rev. John R. Jordan and Susan Edwards Jordan. He was married in 1930 to Thetus Farrish of Morrilton.

His entire professional life was spent in business, first as a manager of Sterling Stores, and for 30 years he was in the automobile business. Mr. Jordan was a member of the First United Methodist Church in Helena, Arkansas. The Pastor, the Rev. Jim Beal, officiated at the funeral service which was held Thursday morning, September 3, at Citizens' Funeral Home in West Helena.

Brad Jordan is survived by his wife, a son, Brad B. Jordan, Jr., of Brinkley, Arkansas, four grandchildren, three brothers, the Rev. Ben F. Jordan of Conway, Jimmy Jordan of Rayville, Louisiana, John Jordan of Fort Lauderdale, Florida, and two sisters, Mrs. Lona Ferguson and Mrs. Dean Hendricks, both of Lake Wales, Florida.

### 86-YEAR RECORD SET BY MRS. PARK AT CAMP MEETING

Mrs. Ethel Park, 92-year old native of Clark County, has attended the annual Davidson Camp Meeting without a miss for 86 years, according to an Arkadelphia news release.

Davidson camp grounds are near Hollywood, which is 12 miles west of Arkadelphia. Mrs. Park is the historian of this famous Methodist evangelistic institution, and states that the site was chosen because there is a natural spring there which never stops flowing even in the longest droughts.

She recalls when travel was by horse drawn vehicles, people brought cows and hens so the families could have fresh milk and eggs, lighting was by burning pine knots on three tall scaffolds, and many families stayed in tents.

### Former mission education specialist dies in Louisiana

NEW YORK (UMI) — Miss Elizabeth Stinson, 72, a former executive of the United Methodist Board of Missions in New York and a specialist in the field of mission education, died August 25 in Jonesboro, La., after a long illness.

Miss Stinson retired in 1963 as secretary of missionary education in the Woman's Division of Christian Service of the Board of Missions, a post she had held for 15 years. During that time, she had coordinated annual arrangements for about 100 annual schools of Christian mission for Woman's Societies of Christian Service and Wesleyan Service Guilds throughout the nation.

During her career, Miss Stinson had been assistant professor of religion at McMurry College, Abilene, Texas; a Young Woman's Christian Association (YWCA) secretary in Rock Hill, S.C.; director of religious activities at Wesleyan College, Macon, Ga., and dean of women at Blackstone College, Blackstone, Va. She served on the board of the Commission on Missionary Education of the National Council of Churches, and on various boards and committees of the Board of Missions and the Methodist Board of Education. She was the author of magazine articles and mission study books.

Once to every man and nation comes the moment to decide in the strife of Truth with Falsehood, for the good or evil side. — James Russell Long

WANTED: Lady who can drive (does not need to have own car) to "live in" and care for two children during the periods of Nov. 8-16 and Jan. 16-20. If interested, call Mrs. Cliff Peck at 562-5020, Little Rock. (Call 664-1775 in the late afternoon and evening).



## United Methodist World Service

### Mission Briefs

The United Methodist Church Board of Missions has about 1,300 missionaries at work in Asia, Africa, Europe and North and South America. There are more than 2,000 deaconesses and other home mission workers in the 50 states, Puerto Rico and the Virgin Islands.

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The Board of Missions is the largest agency of the 10,800,000-member United Methodist Church.

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The National Division of the Board of Missions has an Indian Advisory Committee comprised of eight Indian members and two board staff members.

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The Oklahoma Indian Mission Conference has about 11,500 members, 113 churches and 72 ministers, all of them Indians. It is one of the strongest Indian church organizations in the nation.

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The Board of Missions supports 78 community centers all over the country for work with black, white, Hispanic American, Oriental, Indian and integrated groups.

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The United Nations Development Program is supporting the efforts of over 120 low income countries to solve the food-population problem.

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United Methodists through United Methodist Committee on Overseas Relief help resettle refugees from all over the world who are registered by the World Council of Churches.

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A supply of 50 tons of high protein soy products have been purchased and shipped by Church World Service to earthquake victims. Funds were provided by a special disaster account and by CROP, the Community Hunger Appeal of Church World Service.

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Dr. Charles P. Kellogg, assistant general secretary for the General Board of the Laity's Division of Lay Life and Work, will spend an autumn sabbatical working with the Methodists of Jamaica.

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World Service means many different kinds of service to people in many places around the world. One significant field is medical missions. This child is being examined at the Water of Life Clinic in Taipei, Taiwan. (Toge Fujihira)



Teaching people to read is a significant part of the world mission program of our church. World Service giving helps to make possible events like the one pictured, when the renowned literacy teacher, Mrs. Luisa Gonzalez, taught reading and writing to farm women in Chile as part of a demonstration school to train more teachers. (E. H. Maynard)

The needs of senior citizens are served through programs usually supported by annual conferences and local communities, but the church encourages action and shows the way through its Board of Health and Welfare Ministries, supported by World Service. The creative crafts pictured here are a part of the program of Otterbein Home, Lebanon, Ohio. (Otterbein Home)



SEPTEMBER 17, 1970