

# Arkansas Methodist

89th YEAR

THURSDAY, OCTOBER 22, 1970

NO. 42

- Former Arkansan to speak at Convocation

## Two to receive honorary degrees at Hendrix

Hendrix College will confer the honorary degree of Doctor of Divinity on the Rev. Clint Burleson, of West Memphis, and the Rev. Edwin B. Dodson, of Camden, in a special convocation in Staples Auditorium on October 29 at 10:00 a.m.

The speaker for the occasion will be Dr. William A. Holmes, pastor of the University Methodist Church in Austin, Texas. Dr. Holmes, a graduate of Hendrix College, received his Bachelor of Divinity degree from Perkins School of Theology and has done graduate work at Union Theological Seminary. This year Southwestern University in Georgetown, Texas con-



Dr. William A. Holmes

ferred upon him the Doctor of Divinity degree.

Dr. Holmes is the author of numerous articles and a book entitled "Tomorrow's Church: A Cosmopoli-

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The new building of Cherokee Village United Methodist Church, consecrated on Oct. 4, stands on one of the highest hills in this rapidly-growing community.

## Cherokee Village Church consecrated

On Sunday, October 4, Bishop Paul V. Galloway conducted the Service of Consecration for the new building of the Cherokee Village United Methodist Church. He was assisted in the service by Dr. S. B. Wilford, Paragould District Superintendent, and the Rev. Lawrence Dodgen, the pastor.

The new facility of 12,980 square feet includes a sanctuary seating 350, a large fellowship hall and kitchen, office space, and a Church School wing. The large narthex features a rock garden highlighted by an overhead skylight. Native rock and wood were used throughout the structure to make the building blend with the landscape.

The Cherokee Village United Methodist Church had its beginning in April of 1964 when a group of interested "villagers" met with the Rev. Lloyd

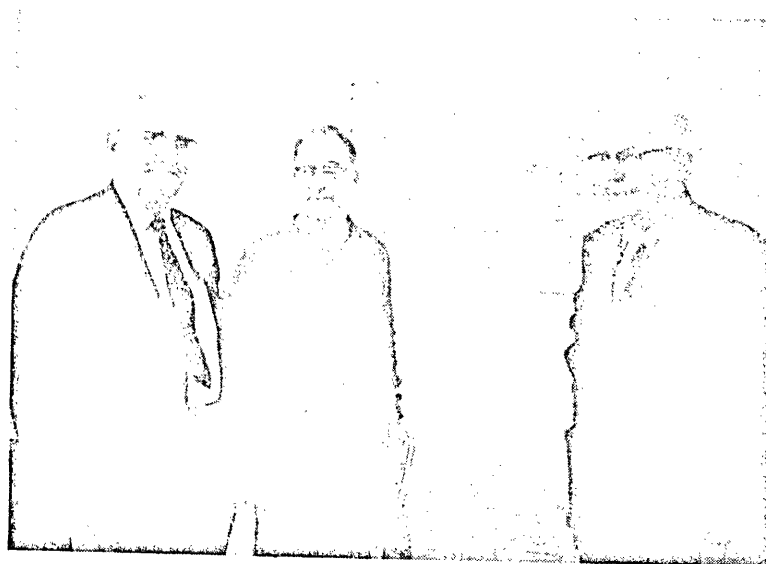
Conyers, Paragould District Superintendent. A survey was made of the rapidly-growing community and it was determined that there was sufficient population and interest to warrant the formation of a new church.

In that same year Mr. Dodgen was appointed as pastor and the congregation began to meet in the Council Lodge with 78 persons present for the first service. The group has met in the lodge for six years until they recently occupied the new building.

The present membership is 265 with an average attendance of 318 in morning worship. This results from the large number of visitors each week at Cherokee Village.

The Building Committee which supervised the construction is composed

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Bishop Paul V. Galloway, left, discusses with Dr. Harold O. Eggersperger, center, and Dr. Robert Clemmons, right, the priorities for program-planning considered at the retreat of the Program Council of the North Arkansas Conference at Cherokee Village, Oct. 13-15.

## N. Arkansas Program Council holds Retreat

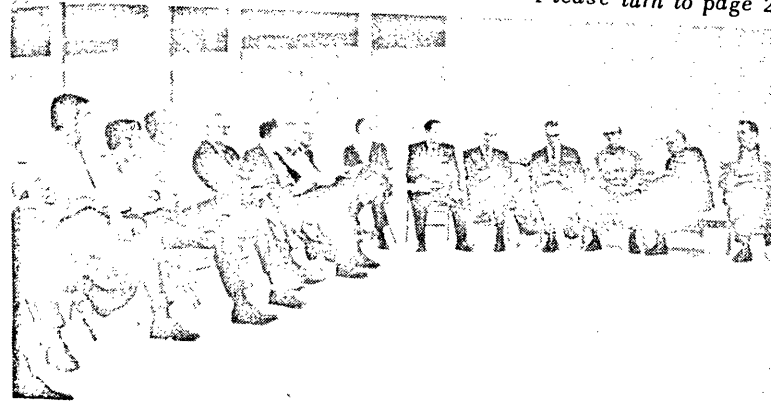
Members of the Program Council of the North Arkansas Annual Conference gave their attention to priorities for future program-planning during their retreat, Oct. 13-15, at Cherokee Village.

Leaders for the retreat included Bishop Paul V. Galloway and three resource persons from general agencies of the United Methodist Church—Dr. Robert Clemmons and Dr. T. Poe Williams of the Division of the Local Church of the Board of Education and Dr. Alex Porteus of the Di-

vision of Interpretation of the General Program Council.

The "feed-in" for the considerations came from two separate "in-depth" studies which have recently been made. Dr. Harold O. Eggersperger, conference program director, and the Rev. Earl Carter, associate, reported on the results of the study made in the conference, and Dr. Clemmons shared the findings of a recent survey of the denomination which will serve as a

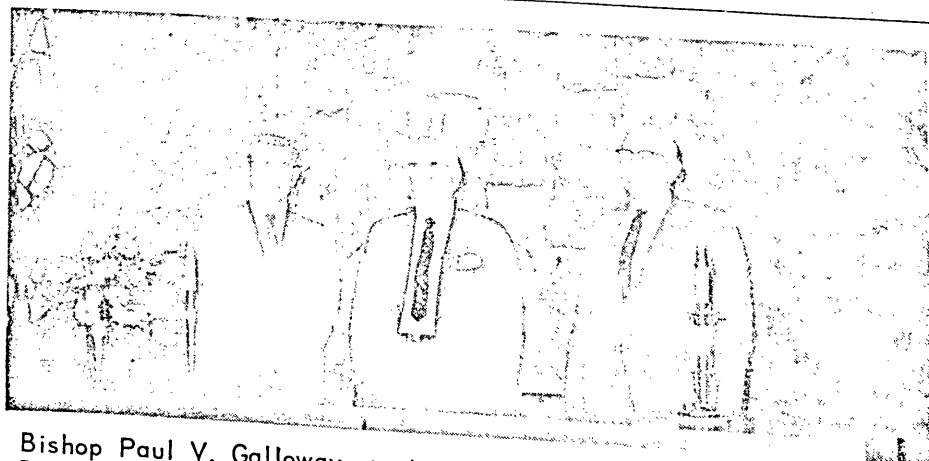
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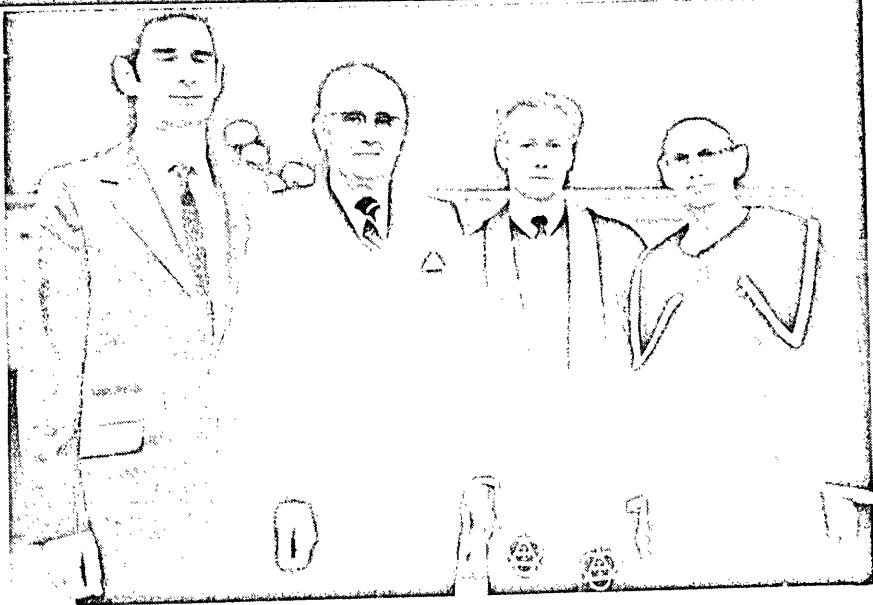
ABOVE: Part of group attending the North Arkansas Conference Program-Planning Retreat. They met in the Fellowship Hall of the new Cherokee Village United Methodist Church.

### ANNOUNCEMENT

Bishop Paul V. Galloway will be the guest preacher on next Sunday, October 25, at First United Methodist Church, Pasadena, Calif.



Bishop Paul V. Galloway, center, is shown with the Rev. Lawrence Dodgen, pastor, left, and Dr. S. B. Wilford, Paragould District Superintendent at the altar of the new sanctuary of Cherokee Village United Methodist Church, consecrated by Bishop Galloway on Oct. 4.



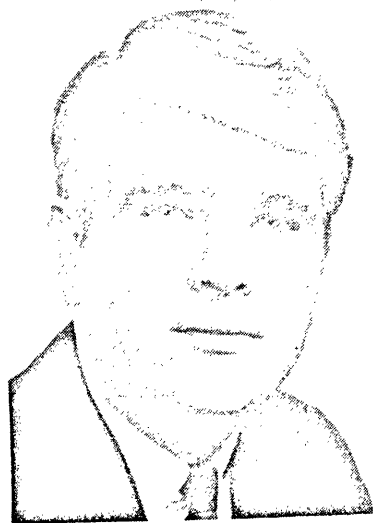
Bill Elder, Arkansas missionary serving in Japan and Okinawa, was in the state this week, speaking in the churches which support his work, St. Paul and Pulaski Heights, both in Little Rock, and First Church, DeWitt. He is shown at left, after he spoke at St. Paul. With him are Bishop Paul V. Galloway, the Rev. J. Robert Scott, host pastor, and Mrs. Josie Elder, Bill's mother, who is a member of St. Paul. Mr. Elder and family are spending this year in the States where they are in school in Naperville, Illinois.

#### from page one DOCTORATES

tan Community." His sermon on the death of John F. Kennedy was cited extensively by national television and press in 1963. He has also been widely sought as a lecturer in seminaries and pastors' schools.

Mr. Burleson has been the Superintendent of the Forrest City and Paragould Districts and has served churches in Pine Bluff, Little Rock and Arkadelphia. He is a graduate of Hendrix College and Perkins School of Theology, at Southern Methodist University. He is presently a member of the Hendrix College Board of Trustees.

Mr. Dodson has pastored churches in Benton, Batesville, Siloam Springs, and Pocahontas. He also is a graduate of Hendrix College and Perkins School of Theology. He has served on various boards and committees of the North Arkansas Conference and is presently a member of the Commission on World Service and Finance of the Little Rock Conference. Throughout his ministry he has been active in civic and community organizations and is currently president of the Camden Ministerial Alliance.



The Rev. Robert Louis (Bob) Moore, member of the Little Rock Conference, has been appointed to South Shore UM Church, Chicago. Moore, son of Mr. and Mrs. Golden F. Moore, Lonoke, is currently doing graduate study toward his doctorate in religion and psychology at the U. of Chicago.

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#### from page one PROGRAM COUNCIL

valuable resource in the future planning of all the general agencies.

After hearing the results of the conference study, the persons attending the retreat selected the following items to receive priority in planning for the year 1972: aids to growth in personal religious experience and commitment; a deepened sense of the church's mission in the community and the world; steps in planning for a local church oriented program of Christian education; ways of strengthening the ministry; the development of youth ministries; planning a ministry of personal care; and a program of stewardship education.

Dr. Clemmons indicated that the church-wide study revealed the following five "priorities for programming": rethinking the meaning of commitment in such a way that beliefs and behavior will be more closely related; a concern for persons in the face of forces that are dehumanizing people; the seeking of justice and community development involving not just the poor but all persons; a consideration of survival issues like war and peace, pollution, and population problems; and help in adjusting to all the changing values and the "cultural shock" of our time.

Dr. Eggenberger and Mr. Carter indicated that they felt the retreat would have a positive influence on the course of future planning for the conference.

Lodging for those attending the retreat was provided by the John A. Cooper Co., and the Rev. Lawrence Dodgen, pastor of Cherokee Village United Methodist Church was a most gracious host. About 30 members of the Program Council attended and several of them accepted the invitation to bring their wives.

#### from page one CONSECRATION

of: Joe N. Basore, chairman; Col. Claude Shaver, Mrs. John A. Cooper, L. W. Gregg, financial secretary, Newman White, L. R. Snelson and Mrs. E. Hayes Selby.

The Board of Trustees is composed of: Joe N. Basore, George Eustace, John A. Cooper, Col. Claude Shaver, L. W. Gregg, L. R. Snelson, John A. Cooper, Jr., Fred Switzer, and Irvin A. Noblett.

## New Associate Area Treasurer named

By joint action of the World Service and Finance Commissions of the Little Rock and North Arkansas Annual Conferences, Mrs. Hazel Alexander has been named associate area treasurer for the Arkansas Area, effective October 16.

She will serve in the place of Mrs. Thelma Averitt who is retiring from that position on account of illness.

Although retiring from her responsibility in the Treasurer's office, Mrs. Averitt will continue to serve the Insurance Committee of the Little Rock Conference and will receive claims at the same address now printed on the forms.

Mrs. Alexander has been church secretary at Highland United Methodist Church, Little Rock, for a number of years and before that served as secretary to the late Dr. Cecil Culver in his position as executive secretary of the Area Council.

## DR. HILLIS IN WASHINGTON AVENUE REVIVAL

Dr. Ralph J. Hillis, pastor of First United Methodist Church, Texarkana, Ark., will be the preacher for revival services at Washington Avenue United Methodist Church, North Little Rock, Oct. 25-29, according to the pastor, the Rev. Roy Poyner.

The first service of the revival will be at 6:00 p.m. on Sunday, Oct. 25, with services on Monday through Thursday at 10:00 a.m. and 7:00 p.m.

Dr. Hillis, a former district superintendent of the Conway and Monticello Districts, is chairman of the Little Rock Conference Board of the Ministry and heads the Joint Commission for the Arkansas/Louisiana Methodist.

## LR District Training Enterprise for Local church officers

On Monday evening, October 26, from 7-9 p.m., at the Pulaski Heights United Methodist Church in Little Rock, there will be a District-wide training session for local church officers and leaders according to Dr. C. Ray Hozendorf, Little Rock District superintendent.

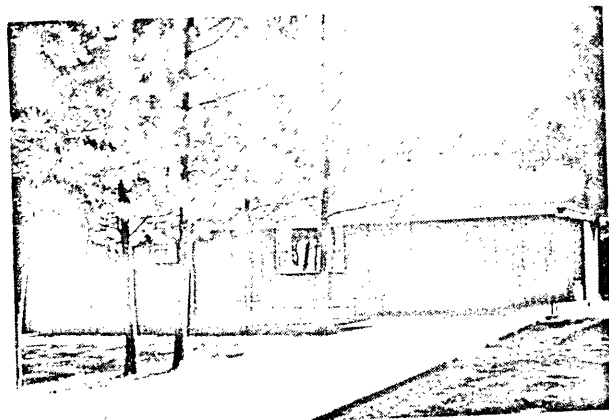
Those who should attend are: the pastor, the chairmen of the Council on Ministries, the Work Area chairmen (Evangelism, Ecumenical Affairs, Missions, Social Concerns, Education, Stewardship, Worship), and the Age-Level Coordinators (Children, Youth, Adults, Family Life).

The goal of this enterprise is to help the above-listed offices reach a better understanding and performance of the responsibilities which they have accepted in the local church. There will be a class for each of them, with one exception—pastors and Council on Ministries chairmen are urged to meet together, although this is not a hard and fast rule. Pastors may attend the Work Area or Age-Level sessions if they so desire.

Outstanding leadership has been provided for the occasion, and it is hoped that all United Methodist Churches of the Little Rock District will have the complement of their staff in attendance for it.

## APPOINTMENTS

Bishop Paul V. Galloway has announced the appointment of the Rev. Allen Bonsall as associate minister of First United Methodist Church, Magnolia, for youth and student work. Mr. Bonsall, who has been director of the Wesley Foundation at Southern State College, will continue to have responsibilities at the Foundation in addition to other youth ministries at First Church.



Receiving line at Open House held at Saint Charles-Pleasant Grove parsonage on October 4. FROM LEFT: Mrs. W. H. Vansandt, Jr.; Malcolm Browning, superintendent of construction and building committee chairman; Dr. Arthur Terry, Pine Bluff District superintendent; Mrs. Irvin and Pastor Robert Irvin. BELOW: The three-bedroom, brick veneer, Gold Medallion residence was erected on two lots donated by Mrs. G. B. Deane of Saint Charles, at a cost of about \$19,500.

OCTOBER 22, 1970

## PROGRESS ALONG THE STRUCTURAL CHANGE ROUTE

In a recent report the agency created by the 1968 General Conference for the purpose of studying the structure of the denomination indicated that directions are emerging concerning the recommendations they will make to the 1972 General Conference. Although their report will be marked "tentative" until the very eve of the next General Conference, trends are already visible from this study group whose recommendations could well constitute a major portion of the 1972 agenda.

May we venture to underscore these directions as we see them in a recent news release? First, we would say that the present structure of boards and agencies will be radically changed. Although it is too early to predict what labels will be attached to the new bodies, it is obvious that familiar names like evangelism, missions, education, etc. will not be around if this report is adopted. The group said in their September meeting that it was trying to design structures reflecting the priorities listed by members of the last General Conference and that service to the local church was receiving first attention. They also indicated that other prime considerations were efficiency and economy, theological validity and coordination and accountability.

We have talked to as many staff members and board members of general agencies as we have had opportunity since the structure committee meeting and have found most of them of the attitude that they could adjust to the categories of functional units that are being discussed. The ones we have questioned believe that the functional approach is more realistic than the geographical outline of agencies recently going the rounds at the suggestion of the Board of Evangelism. In case you missed it, that latter pattern would have an agency responsible for all activities at the local church level, one that would plan for all national programs and institutions, and a third for overseas activities of the United Methodist Church. We are inclined to believe that such a pattern was not realistic.

Most people we have talked to believe that two decisions have been rather definitely made by the study group. The first concerns a General Council with the

power to speak and act for the General Conference between sessions. There also seems to be a consensus for the establishment of an overall communications agency which would be responsible for everything United Methodists do in publications and all other mass media.

The General Council, as currently conceived, would be composed of the Council of Bishops, the Council of Secretaries and representatives of every annual conference in the United States. The recent report said, "Membership would be drawn so as to stress representation from the laity, as well as from various minority groups within the church." There has long been a feeling across the church that somebody ought to be empowered to speak for Methodism in the interim between General Conferences. It has been rather unrealistic to have to say in our rapidly changing world that there was no official word except that of the last General Conference.

However, it is rather hard for us to believe that the General Conference will grant such a proposed Council all of the powers suggested in the recent news release. According to that word the requested powers would include that "to create, change, and suspend agencies, program units, and task forces; determine missional priorities for the church and assign them for implementation; assign missional functions to the agencies, program units and task forces; insure that the program of the church in all respects is comprehensive and complementary and conforms to decisions of the General Conference; shift missional funds to support priorities; do research and planning to keep the

church flexible, and elect the chief executives of each unit." If all those powers should be granted to such an agency we would really have a "power structure" the like of which we have never known. And certainly, it would seem to us that the reorganized boards and agencies should have the right to elect their own executives.

The proposed functional boards and agencies now being discussed are:—Missions: the church at all levels related to the world and other churches;

—Ministries: the empowerment of the personnel of the church, lay and ministerial;

—Resources and Service: providing the skills and services needed by the personnel for mission;

—Institutions: the mission provided through such facilities as schools, colleges, hospitals, homes, etc.;

—Finance and Property: concerned with fiscal support for the other four.

As now conceived the Council on World Service and Finance would not be continued, but budgets would be approved by the General Conference on recommendation of the General Council and would be based on priorities set by the church. It is not perfectly clear how the church would set such priorities.

This is one report we will continue to watch and seek to interpret for our readers. We would be interested in your reactions to this sort of reorganization of the United Methodist Church.

*ask*

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## the Editor's Corner



### NATIONAL FAMILY LIFE CONFERENCE

About 1700 persons registered for the National United Methodist Family Life Conference at the Conrad Hilton Hotel in Chicago, Oct. 8-11. This was compared with 3000 who attended the conference in 1966.

One of the big questions asked around the conference was why the drop in attendance. Many felt there is a growing conviction across the church concerning national meetings of this kind. In the same vein, some suggested that future training for any of the responsibilities of the church needs to be within or closer to the local church.

This was the sixth Family Life Conference and here and there one could find "old timers" who had attended them all. This writer was in four of them and had some sense of seniority.

It was good to see Bishop Hazen G. Werner taking such an active part in the meeting. Chairman of the committee which planned and directed the first four conferences, he is now retired but was very much a part of the spirit of the meeting. His new book **Look at the Family Now** was a "best-seller" at the conference, and he was busy autographing them.

Bishop Earl G. Hunt of North Carolina was leading his second Family Life Conference and indicated a real concern for the problems in this area of the church's concern.

For some time we have been interested in better understanding contemporary motion pictures as they are interpreted by Dr. James M. Wall, editor of the Christian Advocate, so we chose his work group for the conference. He is a skilled journalist and theologian and is developing into quite a critic of current films. Perhaps we will do a column later concerning Dr. Wall and his concept of the motion picture as an art form.

The opening worship service was in our opinion the best of the platform periods as it graphically called our attention to the issues to which the modern family must "face up." The platform speakers were not quite as "big league" as those we heard at previous family life conferences.

We trust there will be that "carry-over" in interest in the annual conference and local church which is the real test of such a meeting.

Editor and Business Manager: ALFRED A. KNOX  
Managing Editor: DORIS WOOLARD  
Woman's Editor: IMOGENE KNOX  
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LESLIE J. M. TIMMINS and GARLAND C. DEAN.

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# news and views

OF THE WORLD OF RELIGION

by doris woolard

The steering committee for the Presbyterian Congress on Evangelism, scheduled to be held in Cincinnati in Sept. of 1971, has decided to make the meeting a Celebration of Evangelism. "The name change should explain the widened scope and attempt to put our work into the contemporary idiom," said Dr. Howard C. Blake, executive secretary of the group. "We want to reach the whole church, and we feared our first name would discourage those outside 'our house.'" The 50-member committee includes Evangelist Billy Graham's wife, a member of the Presbyterian Church, U.S.

**The Rev. Dale Cowling, pastor of Second Baptist church, Little Rock, is reported to have received a black teen-age girl into the membership by vote of the church members. In the church's news bulletin, Mr. Cowling told members: "The people who make up Second Baptist Church have always done the big, the statesmanlike, the Christian thing . . . You have followed the Christian principle in the matter of race, culminating with the baptism of a Negro girl into the membership of our church . . . It is agonizing to be torn between one's personal desires and the plain teaching of God's word. We always grow when we are able to be true to Christian principle."**

Religion in American Life (RIAL)—for the second consecutive year—has named Huntingburg, Ind., a semi-rural community of 5,000 as the "Community of the Year" for its outstanding Faith-in-Action Program. Joint services by United Church of Christ, United Methodist and Roman Catholic parishes—representing 80 percent of the population—were held during Lent and on Thanksgiving last year. One feature of RIAL's current "lovescape" project includes roadside posters with the slogan "Break the hate habit—love your neighbor." Transit posters will parallel the familiar lines from advertising—"and now a word from our sponsor." The RIAL version will be "And now a word from our Creator."

Educators attending the Sangamon County Educational Service Region Workshop in the Illinois State Armory are said to have responded to an address by Leighton Ford (of the Billy Graham organization) with resounding applause and a standing ovation. Evangelist Ford made four proposals to more fully bridge the generation gap. He admonished adults to listen, not only to the words of youth but also to the feelings behind the words; love members of the younger generation even while not agreeing with their methods; lean on them with discipline when necessary; and lead them to a genuine personal faith in God.

"Most of the challenges facing the Church are the same as those it faced in the 1870s" Archbishop Michael Ramsey of Canterbury, Anglican Primate of All England said at a Festival of Preaching in York, Eng. "The big difference is that people are now questioning the very structure of civilization. That is why young people for example, are wearing outrageous clothes and making organized protests," he continued. The Church must preach "to the whole man and not just to a religious abstraction," he added.

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The Vatican City daily, L'Osservatore Romano, attacked the divorce bill passed by the Italian Senate (Oct. 9), charging that the measure is "contrary to the law of God." "Divorce," it stated, "does not support but weakens and breaks up the family."

President Nixon has urged all Americans to participate in the 30th Annual National Bible Week scheduled for the Thanksgiving period, Nov. 22-29. "In this decade," the Chief Executive declared, "when we are more than ever called upon to turn our hands and hearts to assisting those in our country for whom our general prosperity is still a distant dream, it is well that we refresh our spirits and fortify our resolves by reading the Holy Scripture."

**A sharp increase in parish incomes and a slight upswing in Anglican Church of Canada membership in 1969 was revealed in a preliminary compilation by that body's Division of Administration and Finance. An 8,400 increase in membership reversed the trend of the last few years and brought total membership to 1,181,948.**

A recent survey by a Detroit newspaper indicated that no matter how "relevant" a Sunday School may become the accent on relevance may have no effect whatever on its enrollment. Said the Rev. John Pipe, local American Baptist Christian Education director, "Jesus used very few stories from the Bible himself. He used stories about plowing and other things people could relate to." The major change in curriculum, many educators agree, is that the church is now dealing with specifics, such as war, sex and race, whereas before it dealt with generalities. The Rev. Joseph Watson, director of religious education for the Southern Baptist State Convention said, "It's person to person contact that seems to be lacking in this world we live in. You can have all the curriculum you want—but that doesn't bring people."

**Harold B. Lee, first counselor to the Mormon president, Joseph Fielding Smith, called on Mormons to unify behind Church principles and the U. S. Constitution. Mr. Lee observed that "the Kingdom of God must be in continuing revolution against the norms of society which fall below the standards as set forth in the gospel of Jesus Christ."**

Southern Baptist state convention officials have called for a "bold, aggressive and daring breakthrough" in the Church's Cooperative Program giving. In reaching for a "break-through," approaches must "not be content with simply keeping up with inflation" but call for a "commitment that is bigger than circumstances," a study committee stated.

**"Remarkably heartening" reports on Bible Society work in Communist East Europe were cited in a statement issued in London by the British and Foreign Bible Society. "Indeed, so great is the volume of work in this part of the world that the Bible Society Conference had to face up to the need for \$240,000 for Eastern Europe over and above the amounts already budgeted for 1971, if the opportunities in the area are to be taken."**

The U.S. was urged not to evade "the obligations of being the guardian of freedom and human dignity everywhere" in a Rosh Hashanah message before the Central Conference of American Rabbis meeting in N.Y. While this country "cannot play the role of a global policeman," said Rabbi Joseph Harasic, the U.S. must not "betray the trust placed in it by free man and free nations."

**A committee of the Canon Law Society of America, reporting at a workshop program during the society's annual meeting in New Orleans held that there is no major problem, from a theoretical point of view, to the involving of more people in the selection of bishops for the Roman Catholic Church. As a part of a two-part study, a group of canonists, historians and theologians had examined the theoretical questions surrounding the involvement of more clergy and laity in the selection of bishops.**

Eight Christian Churches in Tasmania are working toward a common syllabus program for religious instruction in government maintained schools. The Catholic Church, which has traditionally insisted on religious information in schools on a denominational basis, is said to have accepted the agreed syllabus because of the impossibility of implementing denominational instruction. An effective supplementary program on a parish level is expected to be made available to Catholics.



MIAMI — Father Larry Stockman wrestles with a heifer as he prepares to ship a herd of cattle by plane to Peru. The cattle have become an ecumenical project. Half of the money to buy them was donated by a Baptist and the rest of the funds came from people of other denominations. Father Stockman, a Catholic priest, trucked the 40 heifers from Monroe City, Mo., to Miami where they were loaded on a Peruvian Plane and flown to Quechua Indian-owned farm land near Lake Titicaca. (RNS Photo)



# REGIONAL FAMILY LIFE CONFERENCES MAY REPLACE NATIONAL MEET

CHICAGO, Ill. (UMI) — The family as the basic unit of our society is sick but not beyond recovery.

That seemed to be the recognition and the affirmation expressed here October 8-11 by more than 1700 participants at the sixth national United Methodist Family Life Conference.

Bishop Earl G. Hunt, Jr., Charlotte, N.C., chairman of the denomination's General Family Life Committee which sponsored the conference, opened the meeting by declaring, "In our land of the much-married, the family has fallen on evil days."

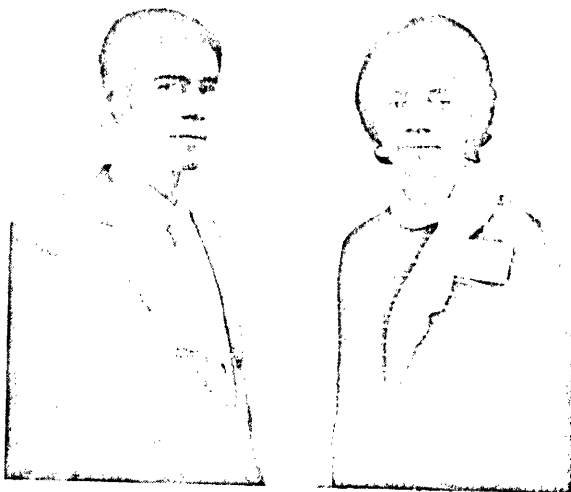
Despite the problems facing families today he said matters can be helped. "In a day of sexual experimenta-

## Arkansans

at

## Family Life Conference in Chicago

—as seen from the editor's camera—

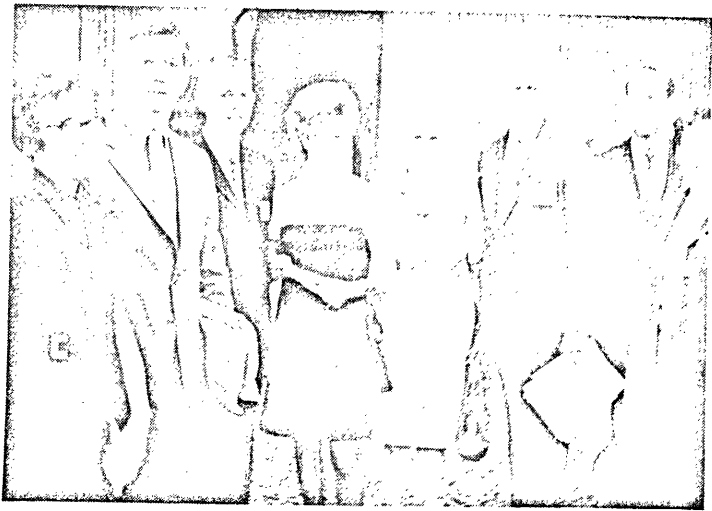


The Rev. and Mrs. Richard Preston of Mallalieu United Methodist Church, Fort Smith

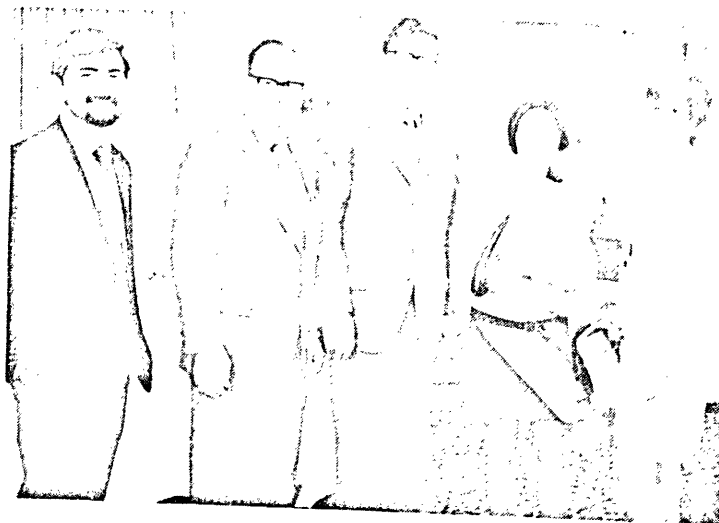
tion, the collapse of taboos, narcotic fantasy, new life styles, feminism, the eclipse of organized religion's influence in certain quarters, the generation gap, ethical confusion, we are here to wrest from the secular world its initiative in shaping human response to the moral revolution . . . We are here to recover the Biblical doctrine of family relations from the distortion of confused and confusing theology."

The 1970 national Family Life Conference may be the last, according to several members of the General Committee who explained that lack of wide geographical representation and expense are two major factors. The last conference held in 1966 had 3,000 participants. Several regional family life conferences are being considered as alternatives to the quadrennial national meeting.

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Mr. and Mrs. Sam Sowell, Little Rock, the Rev. and Mrs. Darrel Bone, Little Rock, the Rev. and Mrs. Rufus Sorrells, Osceola, and Mr. and Mrs. Thomas Lynn, Little Rock



Nelson Barnett, Jr., Batesville, Dr. Charles Casteel, Batesville, the Rev. Dewey Dark, Fayetteville, Mrs. Nelson Barnett, Mrs. Dewey Dark



The Rev. William D. Elliott, First Church, Monticello, Mrs. Bill Elmore, Winfield Church, Little Rock, Mrs. Elliott, and Mr. and Mrs. James Rice of First Church, Little Rock



Mr. and Mrs. Henry Heidelberg, left, of West Helena, and Mr. and Mrs. Rod Hocott of First Church, Fort Smith

# NEWS and NOTES

**THE REV. AND MRS. WILLIAM HALTOM** of the West Helena First United Methodist Church, participated in the eleven-voice choir of Temple Bethel for High Holy Day Services, September 30 and October 10. The choir sings primarily in Hebrew.

**THE CAMDEN FIRST CHURCH** bus was loaded with adults for a tour of northwest Arkansas, attending the War Eagle Festival and spending the night at Mt. Sequoyah Methodist Assembly Grounds, Friday, October 16.

**VANTREASE CHURCH** youth of El Dorado sponsored an ice cream supper on October 11. No charge was made but donations were accepted. The groups cleared \$104.90, which will be put in the UMYF Fund. Counselors are Mr. and Mrs. Benny Thomason for senior highs, and Mrs. John Neal and Mrs. E. E. Baggett, junior highs. Both groups plan a garage sale and chili supper soon, the funds to be used for a trip next summer. The Rev. Kirvin A. Hale is their pastor.

**MISS MILDRED OSMENT**, Jonesboro, will teach the training course entitled, "How the Word Gets Around" at Gentry United Methodist Church. Interested persons in the West Benton County Area are invited to attend. Sessions will be conducted Oct. 25-5:00-7:00 p.m.; Oct. 26 and 27-7:30-9:30 p.m. The Rev. Herschel H. McClurkin, Jr., is pastor at Gentry.

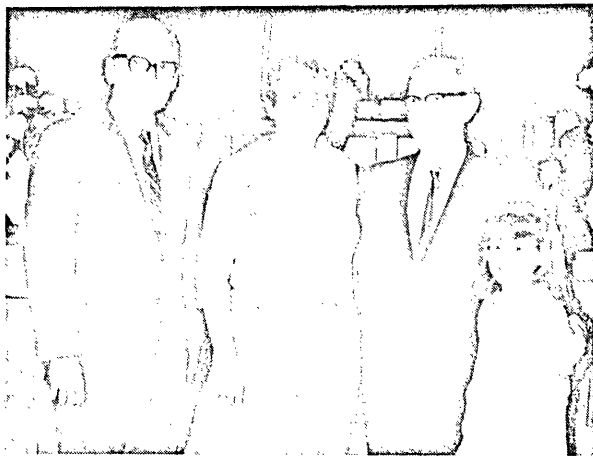
## P. K. KORNER

**BETTY SUE AVERITT** and Larry Joe Kirby were united in marriage at Winfield Church, Little Rock, October 3. She is the daughter of Mrs. Louis W. Averitt, with the Little Rock Conference treasurer's office, and the late Rev. Averitt. He is the son of Mr. and Mrs. Leo F. Kirby of Peoria, Illinois. The Rev. Louis L. Averitt, of Rison, brother of the bride, performed the ceremony. The couple will live in Ventura, California.

**ALICE HAYS McCLURKIN** was born on October 8 to the Rev. and Mrs. Herschel McClurkin, Jr. of the Gentry Methodist Parish. Dr. John I. Moose, cousin of the father, was the attending physician in Siloam Springs Memorial Hospital.

**BEST WISHES** to newly-wed Marc Cooper and Sally Chandler. He is the son of Dr. and Mrs. Joel Cooper of Fayetteville and she is the daughter of Mrs. David Chandler and the late Mr. Chandler of North Little Rock. Dr. Cooper is pastor of Central United Methodist Church in Fayetteville.

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FROM LEFT: The Rev. Floyd G. Villines, Jr., pastor at Gardner Memorial Church; Mrs. Robert Goss, chairman of the Education Work Area; Mr. Percy Avant, a pupil 35 years ago; Niki Pittmann, present day church school class member.

## PERCY AVANT HONORED AT GARDNER MEMORIAL

Percy Avant, who has been teaching the Fourth Grade Sunday School Class for 42 years in Gardner Memorial United Methodist Church, North Little Rock, was given special recognition by the congregation on Sunday night, October 4. Mr. Avant has been teaching in the Gardner Sunday School for 49 years.

Mrs. Robert Goss, chairman of the Education Work Area, gave a brief history of his career as a teacher.

Present members of his class, former members, as well as parents and

grand-parents of members, were invited to come and stand with Mr. Avant. Most of the congregation came forward. Mrs. Goss stated, "We cannot begin to estimate the influence of this man in the lives of others."

Mrs. Oscar Goss was also recognized for her 49 years of service to the Church School in several capacities.

Teachers and officers were consecrated at the close of the worship service by the Rev. Floyd G. Villines, Jr., pastor.

†

## LAYMEN'S DAY PROGRAMS

**THE HORATIO UNITED** Methodist Church observed Laymen's Sunday with guest speaker Kenneth Irvan, basic math instructor for under-privileged school children of Texarkana. Worship was conducted by Earl Young, church lay leader. The pulpit area was also occupied by the Administrative Board chairman. Choir responsibilities were accepted by the Men's Bible Class. Mrs. Earl Edmonson played the organ. The Rev. John L. Prothro, Sr., is pastor of the Horatio Charge.

**THE COTTON PLANT** United Methodist Church observed Laymen's Day with Lay Leader Jim Myover in charge. The message was brought by Gilbert Gingerich, with Jack Caperton III, James Trice and Billy Tarpley assisting. Men filled the choir and served as ushers. The Rev. Oliver Logan is pastor.

**IDENTICAL TWINS** dominated the pulpit area in First Church, Blytheville, on Laymen's Sunday. L. D. "Buck" Harris presided. His twin, R. E. "Bill" Harris of St. Louis, was the speaker. Marion Gatlin, church lay leader, arranged the services. Dr. Virgil D. Keeley is the pastor.

**BAPTIST LAYMAN** John Wilson was the speaker in Hendricks Hills United Methodist Church at Fort Smith on Laymen's Day. He is a member of the Methodist men's Friday breakfast share-group. The Rev. C. Waymon Hollis is pastor.

**HERBERT E. HOXIE**, special agent for the F.B.I. in the State of Arkansas, was lay speaker in First Church, Little Rock, in services held on October 18. Dale Booth, charge lay leader, sponsored the program. Dr. R. E. L. Bearden is pastor.

**I. N. BARNETT** led lay services in First Church, Batesville. Virgil Butler, Sr., spoke concerning the proposed State Constitution. The Rev. Arvill Brannon is pastor.

**GEYER SPRINGS** Church of Little Rock had Raymond Hillis, Malvern businessman and prominent Methodist layman, as guest speaker, October 11. The Rev. Rayford L. Diffie is pastor.

**HOLIDAY HILLS UNITED** Methodist Church at Higden had Guy Epps, Searcy layman, as guest speaker on October 11. The Rev. Cleve Yarbrough of Tyronza and family were guests at Holiday Hills Church the previous Sunday. The Rev. Tom J. Cowan is the pastor.

**UNDER THE LEADERSHIP** of Mr. and Mrs. Gary Albright and Mr. and Mrs. Terry Bailey, the Senior High Youth of College Hill United Methodist Church, Texarkana, entered their fall program with enthusiasm. Officers installed during the morning worship services on October 18 are: president—Mike Tullos; vice-president—Dale Cornett; secretary—Kaye Douglass; treasurer—Susan Hill; program chairman—Susan Lingo; activities co-chairmen—Penny Steward and Chrys Culberston. The Rev. Carl E. Beard is pastor.

**KENDALL HUNTER**, Arkadelphia layman, was the speaker in three churches of the Okolona Charge Sunday morning, October 11. The Rev. David Hankins is pastor of the Okolona, Trinity and Center Grove Churches.

**THE HICKORY RIDGE** and Tilton Churches had McCrory layman Jay Lawhon speaking in both churches Sunday morning, October 11. The Rev. Raymond Dorman is pastor.

## DAILY BIBLE READING

Below is a schedule for the Daily Bible Reading, which the Board of Evangelism invites you to use as a regular guide for use in your homes.

Oct. 25—Sunday	Matt. 18:15-20
Oct. 26	Acts 2:42-47
Oct. 27	Acts 4:32-37
Oct. 28	I Thessa. 1:1-10
Oct. 29	I Cor. 12:4-13
Oct. 30	Col. 1:1-29
Oct. 31	Rev. 1:10-20
Nov. 1—Sunday	II Kings 6:8-17

## DES ARC METHODIST HIRES YOUTH DIRECTOR

The Des Arc United Methodist Church has hired Mr. Henry Hill, choir director of Des Arc High School, as Youth Director. Mr. Hill will meet with the young people each Sunday evening for one and one-half hours.

The Des Arc UMYF visited the Methodist Children's Home in Little Rock on the third Sunday in September.

The Youth Fellowship will sponsor a fall revival beginning October 25, with The Rev. M. E. Scott as evangelist. Mr. Scott is a retired minister of the Little Rock Conference and now resides in Malvern.

Mr. and Mrs. Bill Hayley and Mr. and Mrs. R. L. Morton are counselors and are assisted by Mr. and Mrs. Alta Holloway and Mr. and Mrs. Gerald Bone. Ricky Ruth is the UMYF president. The Rev. Bennie G. Ruth is pastor.

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**DARDANELLE UNITED** Methodists heard a retired Navy officer speak on Laymen's day. He is Thomas E. Anderson, who recently moved to Dardanelle from Norfolk, Virginia. Gene Lowrey, charge lay leader, presided. The Rev. Clyde Crozier is pastor.

**DR. JACK BARNWELL** of Cabot brought the lay message in Levy United Methodist Church, October 11. Roy Cullum, lay leader, was in charge of the service. The Rev. Gerald Hammett is pastor at Levy.

**HAROLD RIGGS**, lay leader in First Church, Paragould, presided during lay services in that church, October 11. Marlin Jackson was the speaker at the morning service, and George Lockwood brought the evening message. The Rev. Marshall Bridwell is pastor.

**FAIRVIEW UNITED** Methodist at Camden had Boyd Johnson bringing the message on Lay Sunday. Don Ghent, Lay leader, presided. Participants included Mr. and Mrs. Robert Campbell, Hugh Wayne Jeffus and Carl Barnes. The Rev. Tom Abney is pastor.

**DINNER ON THE GROUND** followed lay services in Carr Memorial Church at Pine Bluff. Joe H. Sweatt, director of Jenkins Memorial Children's Center, was the lay speaker. Dewey Freeman is the Carr lay leader; the Rev. Carl V. Matthew is the pastor.

OCTOBER 22, 1970



Minnie Hook

Fayetteville, Arkansas

Early in life, Minnie Webb was known as Minnie the Giver—at home, at school, and at play. When quite young she became a Methodist deaconess and for twenty-five years served in many capacities. She was Superintendent of Rural Workers in Magnolia, Arkansas. Rarely has she let anything interfere with her duties; even when she had tuberculosis, she refused to give in.

She identified so closely with the people she served that Mexican-Americans thought she was a Mexican and a black child told his moth-

Mrs. Elmer Hook of Fayetteville was featured in a recent issue of *THE CHURCH WOMAN*, national magazine for Church Women United. She had been nominated as a "Woman of Courage," by the Fayetteville chapter of Church Women United. Of the 134 nominations, hers was one of the 18 stories printed. Mrs. Hook's mailing address is: Geriatrics Center, Fayetteville, Ark. 72701. We are reprinting the story as given in *THE CHURCH WOMAN*.

er: "There's a new lady at the Center, but I don't know if she's black or white!" She has been widowed twice; both times she had married Methodist ministers. After the death of her second husband, the Rev. Elmer Hook, Mrs. Hook became Dean of Women and Assistant to the President of the Lydia Patterson Institute in El Paso, Texas. While there, she suffered a massive stroke to which an ordinary woman would have succumbed. But Mrs. Hook not only taught herself to talk again, but to use her hands and arms and to walk.

CWU in Fayetteville writes: "This great woman, with her unfailing sense of humor, her dedication to others, with true beauty of spirit, has inspired and blessed all who knew her."

## Financial Statement

NORTH ARKANSAS CONFERENCE  
WOMEN'S SOCIETY OF CHRISTIAN SERVICE  
January 1 - September 30, 1970

RECEIPTS	W.S.C.S.	W.S.G.	TOTAL
Pledge to Missions	\$48,001.39	11,666.22	
Memberships	2,400.00	980.00	
In Remembrance	528.03	88.00	
Result of Study	10.00		
World Bank & Thank Offering	951.32	418.41	
TOTAL RECEIVED ON PLEDGE	\$51,890.74	13,152.63	\$65,043.37
Supplemental	133.75	89.68	
Call to Prayer	2,955.18	1,141.23	
School of Christian Mission	548.00	308.00	
Christian Civic Foundation	360.30	84.90	
District Cultivation	37.11		
Magazine & Picture Fund		64.00	
1970 Assembly Fund	425.65	64.75	
Interest from Savings	310.80		
Annual Meeting Offerings	366.02	263.00	
Misc.	43.50		
TOTAL OTHER RECEIPTS	5,180.31	2,015.56	7,195.87
TOTAL RECEIPTS			\$72,239.24
Balance January 1, 1970			5,328.42
Savings Certificate			6,000.00
TOTAL TO BE ACCOUNTED FOR			\$83,567.66
DISBURSEMENTS			
Pledge to Missions	36,396.05	8,855.46	
Memberships	2,500.00	980.00	
In Remembrance	518.03	88.00	
World Bank & Thank Offering	545.39	406.66	
TOTAL PAID ON PLEDGE	\$39,959.47	10,330.12	\$50,289.59
Supplemental	133.75	89.68	
Call to Prayer	2,725.49	1,071.33	
Christian Civic Foundation	232.50	69.70	
Conference Cultivation	3,637.48	1,162.67	
District Cultivation	1,995.00	630.00	
Magazine & Picture Fund		53.00	
Printing	807.98	39.98	
Insurance for Rural Worker	78.90		
Annual Meeting Speakers	303.70	100.00	
Assembly Offering	425.65	64.75	
Misc.	32.50	81.50	
TOTAL	\$10,372.95	3,362.61	13,735.56
TOTAL DISBURSEMENTS			\$64,025.15
Savings Certificates			6,000.00
Balance September 30, 1970			13,542.51
TOTAL ACCOUNTED FOR			\$83,567.66

Mrs. James E. Nix  
Conference Treasurer

## FORREST CITY DISTRICT RETREAT

Ministers' Wives of the Forrest City District met September 25th-26th at the District Parsonage in Forrest City for an over-night Christian Adventure. The theme of the adventure was "Rock the Boat for Jesus." There were three visitors present, Miss Mildred Osment, Miss Leton Adams, and Miss Vahntee Adams of Jonesboro.

Mrs. Nancy Nichols was chairman of the adventure, which began Friday afternoon with Mrs. Mauzel Beal sharing with the group, "Is it really necessary for ME to rock the boat for Jesus?" Later in the evening Miss Osment led a discussion on "Rock the Boat for Jesus."

Saturday morning the group enjoyed a "quiet time", which was very meaningful. After breakfast the group participated in a sharing time, led by Mrs. Grace Dodgen.

Miss Osment was in charge of the final discussion. This was concluded with a Sacrificial Lunch. After the lunch the group was led by Mrs. Barbara Haltom in the singing of the "Lord's Prayer." The meeting adjourned with the group singing the Doxology.

## LEADERSHIP ENTERPRISE FOR SOUTHWEST CONFERENCE

Miss Maryruth Nickels of Dallas, Texas, a staff member of the Women's Division of the United Methodist Church and regional secretary for this area, was on the Little Rock District, Southwest Conference, for two days recently. This was the Leadership Enterprise for presidents, vice-presidents, and Cluster Enablers.

One meeting was held Saturday, October 10, at Livingston United Methodist Church in Marianna. Sixteen ladies were present.

St. James United Methodist Church of Pine Bluff was host to the other meeting on October 11. Nineteen ladies were engaged in search groups, conversation groups and listening groups. A depth study was made of the purpose of the Women's Society. Mrs. Marie Watkins is district president.

## POCAHONTAS HOST TO MISSION STUDY CONFERENCE

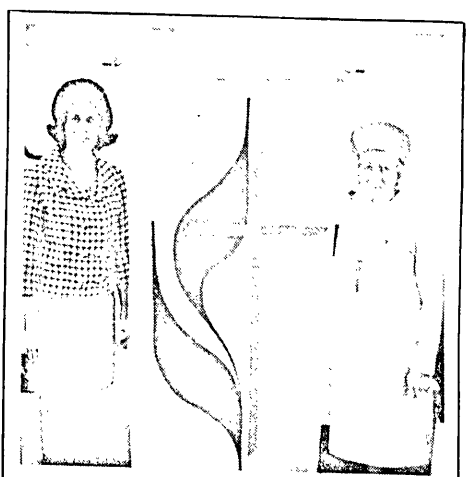
The Paragould District Fall Mission Study Conference was held in First United Methodist Church at Poncahontas on Sunday afternoon, September 20.

The Bible study of The Psalms was presented to the entire group from 2:30 until 3 o'clock. Leaders were Mrs. Tyler Williams, Mrs. Paul J. Logan, Miss Kathleen Sharp, Mrs. Marvin Greer, Mrs. James Weatherford.

"The Americas" followed, presented by Mrs. Hardy Sims, Mrs. James R. Chandler, Mrs. Harry Hurt and Miss Sharp.

"How the Word Gets Around" was by Mrs. Rudy Stark, Mrs. Earl Gramling, Mrs. Carl Pickett, Mrs. Fred Heard and Mrs. Edwin Grissom.

The closing worship was by the Rev. James Chandler, Paragould District Missions secretary.



The Women's Society emblem, shown above, was given to First United Methodist Church of Fort Smith in honor of Mrs. James T. Willcoxon, Sr., standing at right, minister's widow who lives in Fort Smith. Mrs. Douglas Parker, at left, is president of the Women's Society of First Church. The banner was made by Mrs. James T. Willcoxon, Jr., of Fayetteville.

## FT. SMITH DISTRICT WSCS MEETS AT WALDRON

The Waldron United Methodist Church was host to the Fall Meeting of the Fort Smith District Women's Society of Christian Service on Wednesday, October 7.

Miss Mildred Osment of Jonesboro, former conference president, was the guest speaker. Theme for the day was "The Church and the Word".

District officers for the current year are: Mrs. Hugh Hardin, president; Mrs. Joe Coker, vice-president; Mrs. Donald Poe, secretary; Mrs. Jim Lloyd, treasurer. Chairmen of program areas are: Mrs. J. O. Floyd, Christian social relations, Miss Marcelle Phillips, missionary education; Mrs. Clarence Wilcox, spiritual growth; Mrs. Charles Richards, program materials; and Mrs. Harold White, chairman of the nominating committee.

## "DAY APART" AT WAYLAND SPRINGS

The Women's Society of Christian Service, Paragould District, held its third "Day Apart" at Wayland Springs, September 30.

The main speakers were: Mrs. Earle Hughes, Conference Spiritual Growth Chairman, from Heber Springs, and Mrs. James Chandler of Pocahontas.

A pot luck luncheon was enjoyed by the 75 present, who represented thirteen organized societies and two groups not yet organized.

Mrs. Tyler Williams of Beech Grove, president of Paragould District conducted the business and Mrs. Earle Gramling, Stanford, district chairman of Spiritual Growth was the leader for the day.

The theme was: "Soul of Man."

## BATESVILLE DISTRICT

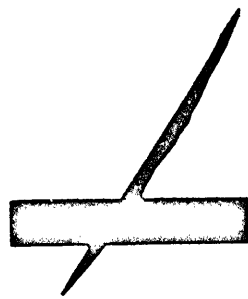
Ministers' Wives of the Batesville District met at the district parsonage in Batesville with Mrs. Elmer Holifield.

Mrs. Paul V. Galloway, bishop's wife, was a guest and spoke to the wives about the illiteracy rate in Arkansas, suggesting that each recruit volunteers to help with teaching the Laubach Method (each one teach one).

After lunch, plans were made for a Ministers' Wives' Retreat to be held at Bald Knob, November 3 and 4.

# The Sunday School Lesson

By: Alfred A. Knox



## LESSON FOR NOVEMBER 1: Living in Christian Fellowship

**BACKGROUND SCRIPTURE:** Acts 2:44-47; Galatians 6:1-10; Ephesians 2:19-22; Colossians 3:12-17; 1 John 1

**MEMORY SELECTION:** You are no longer strangers and sojourners, but you are fellow-citizens with the saints and members of the household of God. (Ephesians 2:19)

**AIM OF THE LESSON:** To help Christians appreciate the nature of the fellowship of which they are a part and to expand the scope of their mutual considerateness and sharing; to help non-Christians to desire to become part of such a fellowship.

There are many definitions of the church, but it is hard to describe the function of God's people on the earth without using the word fellowship. John Wesley once said, "There are no solitary Christians," and we will be trying to understand through this lesson what he meant.

Almost every church has a room that it has designated Fellowship Hall. The reason for this name is two-fold: it emphasizes the fact that from the earliest days of Christianity, fellowship has been stressed in the relationship of believers. We read in Acts 2:42, "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers." The other reason for the name is the present reality that in this space dedicated to fellowship many activities occur that bind Christians together. As the church becomes aware of the need for relevance it will place an increasing emphasis on a planned use of this space.

We are talking in this series about Christian growth and this cannot take place without fellowship. Dr. Howard P. Colson says: "This is one of the chief helps to a maturing faith. Every believer needs to have a close relationship to other believers who worthily exemplify the faith. There is always the need of encouragement, consolation, counsel, opportunity for unburdening the heart, for sharing, for learning, and for service. In what better place can one find these things than in fellowship with other Christians."

Dr. Charles M. Laymon (International Lesson Annual): "Among the Jews the congregation in worship was central. The New Testament Christian community worshiped too, but there was more to the intimacy and closeness of its members than just worshipping together. Care for others, concern for their welfare, and sharing in sympathy resulted in a unique fellowship."

Some critics of the church today insist that in its present parish structures it can no longer function in the contemporary world. Certainly the particular structures the church uses in any generation must be revised and sometimes abolished. But the Christian life is a life in the church, a life in the community of believers, a life in the shared fellowship of concern. In the final chapter of Paul's Letter to the Galatians he indicates something of the quality and dimension of the fellowship that is truly the Christian community.

### RESTORING ONE OVERTAKEN IN A FAULT

Paul begins the 6th chapter of Galatians with words which the Christian fellowship has not always been willing to implement: "Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness." Paul's

letters were usually written to deal with specific issues, so there must have been some questions concerning those in the fellowship who had yielded to temptation. Paul begins by calling his readers "brethren," reminding them of their relationship to him and to the offending brother. He says the one in question is a brother overtaken, a man who has been overwhelmed by a temptation that caught him when he was weak.

This passage points out that one of the chief functions of the fellowship of the church is healing—the restoration of those who have fallen. Dr. Oscar F. Blackwelder says in *The Interpreter's Bible*, "The obligation to heal those who fall is not alone the work of the ordained minister; he is only the servant of the fellowship which is God's instrument of healing." How we wish this were always true! Unfortunately the members of the church often "gang up" on the one who has fallen and contribute to his further deterioration rather than his healing. Can you recall occasions when this has happened in your own church?

Dr. Blackwelder also points out the importance of the key word "brethren" in this passage. He tells us that we should all feel on a level with the man who has fallen. We are to regard ourselves as fellow sinners. Too often it is the "holier than thou" attitude of church members that drive a fallen Christian to despair.

### REASONS FOR BECOMING PART OF THE FELLOWSHIP

Dr. Charles M. Laymon (*International Lesson Annual*) calls our attention to the fact that people unite in fellowship for numerous reasons. We have societies of birdwatchers, glass collectors and lovers of gourmet foods. Christians, too, have their reasons for coming together. He says: "That the Christians had discovered the living Christ and his teachings is crystal clear in the New Testament portrayal of their fellowship. He was the center of their life; they were a community in Christ. His uniqueness and love that had touched their lives brought them together. They were Jesus' men and women."

Galatians stresses the "law of Christ" as the impelling motive for fellowship in bearing one another's burdens. This seems to imply that there is a New Testament equivalent of the law of Moses. This, of course, is not true. He gave himself and his spirit, and his selflessness impels Christians to help one another.

Unfortunately there are some who become a part of the Christian fellowship for unworthy reasons and when this happens they do not ever know the full power of the Christian family and they become a drag on its forward movement.

Abraham Lincoln, though by nature religious and godly, was not a church member. When he was chided one day for not belonging to a church, he said: "If any church will write on its altar as the sole condition for membership the words of Jesus, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself' that church will I join." He must have known some members who became a part of the fellowship for the wrong reasons. Of course we must recognize that the church has never consisted of perfect Christians. A popular evangelist used to counter the complaint, "I do not unite with the church because there are too many sinners in it" by saying, "Come on in. There's always room for one more."

### THE LAW OF BURDEN BEARING

The second great emphasis of the passage from Galatians might be called "the law of burden bearing." It seems at first a contradictory teaching, but then we realize that Paul is using a popular form of teaching when he says: "Bear one another's burdens, and so fulfill the law of Christ. . . . Each man will have to bear his own load." (Gal. 6:2 and 5)

As we have already seen the theme is that of helping fellow Christians who have stumbled. This is clearly a call for the strong to help the weak. In a hard world that has accepted the old doctrine of "survival of the fittest," the fellowship of Christ has dedicated itself to the "survival of the weakest." Here they have always received the assurance that there is no burden that they and the church together cannot bear. How much heartbreak there is in our world because so many individuals are trying to fight their battles—bear their burdens—without calling for help from the one group that came into being for that sole purpose!

One evidence that the church is on its way to renewal in our time is the coming into existence of small "sharing groups" that are opening channels that never existed before. Dr. Brooks Ramsey says in *Rozell's Complete Lessons*: "God has not made us strong in order that we might boast of our strength. We have been given strength to help others. Was there ever a more revolutionary principle announced?"

### DO NOT THINK YOU ARE SOMETHING WHEN YOU ARE NOT

In Galatians 6:3 we read: "For if anyone thinks he is something when he is nothing, he deceives himself." Here we are being told of the tendency toward self-centeredness and conceit which has the potential of shattering the entire fellowship.

Dr. Harry B. Adams says in *International Lesson Annual*: "The righteous have their own peculiar temptations, and Paul here warns about them. They are tempted to respond to one who has failed not by seeking to help him but by exalting themselves. Paul warns against the deception involved when a man thinks he is better than he is. Each man is to test his own life and not compare himself with his brother. For the Christian, Christ is the standard against which he measures himself."

In the novel *Blind Man's House* by Hugh Walpole there is a blind hero who almost wrecks the happiness of his home because of his pride and aloofness, but finally sees how wrong he is, and says: "I have learned this lesson of our interdependence, the lesson all mankind must learn. No one of us can move any more, or sigh, or sneeze, or cough or whisper without disturbing the rest of us. Until we learn this fellowship, generous and understanding, of all living men upon the earth, there will be no peace."

### THE CHURCH AS A "NUCLEUS OF BROTHERHOOD"

Dr. Harold Bosley in his book *The Church Militant* gives a three-fold definition of the church. First, he says, it is a sanctuary—a place and a people who consciously and deliberately cultivate the practice of the worship of God. Secondly, he says the church is a school for young and old alike "dedicated to the task of helping us become alert, literate, convinced citizens of the entire religious heritage of mankind."

Finally, he says the church is the "nucleus of brotherhood." He says, "Historically, the church began in the homes of the faithful. Too few to need and too poor to build a separate building for worship, they gathered in the largest of their homes at the close of day for an evening meal and a service of worship." Pointing out the way in which the church has provided brotherhood and a sense of community through its history, Dr. Bosley underscores this fundamental truth which we must come to realize in every congregation: "The church, to be true to her vision, must extend the mantle of brotherhood to all men evenly. A class church, or a race church, or a national church are contradictions in terms, since they attempt to include some and exclude others of the human family from the fellowship."



- Curriculum editor explains policies, promises some changes

## Methodist literature defended

(Reprinted from recent issue of TEXAS METHODIST)

Dr. Henry M. Bullock, general editor of all United Methodist Church School Curriculum, recently spoke at the Virginia Annual Conference. Several of the questions put to Dr. Bullock there are ones which Methodists across the country have been asking about the new curriculum. The following interview is reprinted in abbreviated form from our sister publication, "The Virginia Advocate."

**Interviewer:** Dr. Bullock, first of all, there is a widespread complaint that our Methodist materials seem designed for a level of training and sophistication that many of our teachers just don't have. Couldn't the material be made simpler and easier to use?



Dr. Bullock

**Dr. Bullock:** Some of the study units have been too difficult for the students. We find also that part of the problems lies with our adult leaders who have difficulty handling things that the youth can take in stride. A year ago we began a process—and it takes a while, because writers work from a year to a year and a half ahead of time—of making four improvements:

1. Reducing the difficulty of some of the materials that have over shot the age levels for which they are prepared;
2. Insisting that writers discuss the Bible, making the biblical material in the courses more prominent and visible, and giving more definite directions for its use;
3. Affirming the Christian faith in the light of our Wesleyan heritage, while recognizing more deliberately the variety of doctrinal positions held by members of our denomination. We intend to avoid raising many more problems in a study unit than that unit can reasonably give help in resolving;
4. Making the leaders' guides more specific and more clearly outlined for the many teachers who need that type of help.

**Why is it that all of our materials seem to have an urban orientation?**

Many of us have some nostalgia about life as it used to be. We have not waked up to the fact that whether we live in Rural Retreat, Virginia or Pelahatchie, Mississippi, adults, youth, and children are living in an urbanized society even though parents and grandparents may still live somewhat unaware of the urban realities. Now this is true because of consolidated schools, it is because of television, it is because of automobiles. We are trying to be relevant to the kind of world that children and youth are living in now and that all of us are living in.

**I wish the material would teach the Bible; there doesn't seem to be enough Bible in our church school material. What do you have to say to that?**

Many times I have been in a class where the teacher gave an adult class an arrangement of his thoughts without ever reading the Bible passages in the lesson that he was supposed to be teaching.

Friends, we have the greatest difficulty in getting teachers to use the Bible adequately. We know that we could print some verses from the Bible in the student's book and the teacher's book, but by doing this we contribute to proof-texting, to taking things out of context, to depriving people of the use of the Bible itself. People who say they want more Bible but will not bring their Bibles to church school have a strange attitude. But I am committed, and the Board of Education is committed, to the valid use of the Bible. There is more biblical material directed to be used in every age level than we can ever get the teachers to use.

The next time a teacher of children says there isn't enough Bible, ask him whether he had the children memorize the "verse to be remembered" last Sunday. Every session for children has a verse to be remembered. Ask any teacher of any of our resources if he read the portions of the Bible cited in the teacher's book and used the Bible selections in class as directed. You will find, I'm sorry to tell you, that many, even those crying for "more Bible," simply do not use the biblical material that we ask them to. Possibly they want a book with some Bible verses and stories that can be taught without using the Bible itself.

**What is the theological perspective of our curriculum?**

The perspective of the curriculum is the Wesleyan understanding of the Christian faith. This perspective is set forth in a policy document called FOUNDATIONS OF CHRISTIAN TEACHING IN UNITED METHODIST CHURCHES.

But we United Methodists must remember that in our tradition diversity has always been a characteristic. John Wesley and George Whitefield argued a lifetime over predestination, but their doctrinal differences did not keep them from working together to spread scriptural holiness over the land. We must learn to live in a church that has always had room for differences of theological position.

Let me say that we in the Division of Curriculum Resources and the Program-Curriculum Committee are trying to keep open to and hear, not just with our ears but really listen to, various points of view about the Christian faith. At our initiative and invitation a prominent conservative, Dr. Frank B. Stranger, spent a day with the adult editors during this summer. The Program-Curriculum Committee has voted to invite a conservative theologian to be the principal resource person at the meeting May, 1971.

**Why is there so much emphasis in the materials on social issues?**

Why are our newspapers so full of these questions? Why are our relationships with people so filled with them? Why do you and I have so much trouble in our relationships with one another? and with the structures of society? As long as we undertake to practice the Christian faith in the world, living with other people and in organized society, we will have to deal with social questions.

Let me make one brief demurer, however, and say that I for one must admit that too many of us United Methodists—and I will not confine it to the church school curriculum, I will

Since I last wrote in this space there has been a change of Government, and we are currently in the middle of the Party Political annual conferences. These re-appraisals happen each year, and they indicate which way the wind is blowing in the grass-roots areas.

The Liberal Party which lost out heavily had a rather depressing backward look at the way it failed to get as many as usual into the House of Commons—its representation is now a mere half-dozen or so, and a lot of sympathy for Jeremy Thorpe is being expressed. He leads a party which has made little political impact in recent years and his personal life was shadowed by the car-accident death of his wife. The Labour Party, defeated in the recent election, went through the usual inquest, yet Harold Wilson, now no longer Prime Minister emerged with his usual aplomb. The Government Party under Edward Heath meets next week (as I write).

But behind all the politics one thing is emerging and that is, so far as home politics is concerned, we are in danger because of the threatened clash between labour unions and the management sections of industry. Huge wage claims are now being made, and they are being backed by a technique of strike actions which are used almost before negotiations are undertaken. Mr. Heath's tough line, which is, simply, that he will not be intimidated by strike action is under test. At present the most vulnerable part of the community life is under attack.

Three-quarters of a million local authority workers are pressing for a pay rise. They include dustmen (people who collect garbage) sewage workers and cleaners. A "guerilla" form of strike is gradually paralysing the cleansing services of the country.

Schools are closing because of health threats, and the danger to public health is obvious. This weekend troops have been told they cannot have leave in case they are needed to provide emergency services.

It is clear that some plan of action will have to be agreed upon—because there is bound to be a considerable effort to force the situation into a position where the Government is helpless.

At the moment the Government is being very quiet about its plans, but there must soon be a real showdown here.

spread it to include the pulpits—are so preoccupied with the complexities of the social crisis that some of us sound as though personal, individual faith in Jesus Christ and personal prayer life is not an integral part of the Gospel. But, dear friends, it is. All of us need to struggle continually to avoid the heresy that the gospel is nothing but a social gospel or the heresy that the gospel is nothing but a privatistic piety. Let us not cut the Gospel down to fit EITHER the tiny mold of a private piety or the equally tiny and inadequate mold of salvation by legislation or resolution.

**New approaches in our curriculum raise the need for better leadership**

Please see next page

## the British scene



by the Rev. Leslie J. M. Timmins  
Director of the  
Churches' Television Centre,  
British Isles

### MIXED UP

All this does not only pose a problem for the Government and the Trade Unions. As one commentator wryly remarked it makes everything mixed up. The advertising men are in a muddle and so are the pollsters. There has been an "A, B, C, D." method of dividing people up into income and status groups. But now a manual labourer working on a motorway can afford a Rolls Royce—and even buy those status-aware after-dinner mints, while his middle-class manager might be struggling near an over-draft at the bank!

And behind this is the deep concern which Christians feel is the core of the problem. It is the question of true, not phoney status. What is a man's work worth? What is a man worth? Can you compute his value purely in pounds or dollars or francs?

We believe that you cannot, yet there must be some yardstick by which value is set. This is the continuing problem of the affluent West. One of the prime difficulties is to lift a man's eyes from the contemplation of his bank account to the real world in which he lives, and further still to the ideals of the Kingdom of God. And that real world contains the desperation of the Arab who has no home, the refugee who has no promise of life, the genuinely starving people of the helpless East, and the striving communities of the new Asia and Africa.

Politicians of the West need people—people who will endorse a financial policy which takes into account the whole of the human race, not just the top level of the comfortable ones.

### 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.

## Great Day of Methodist Singing November 1

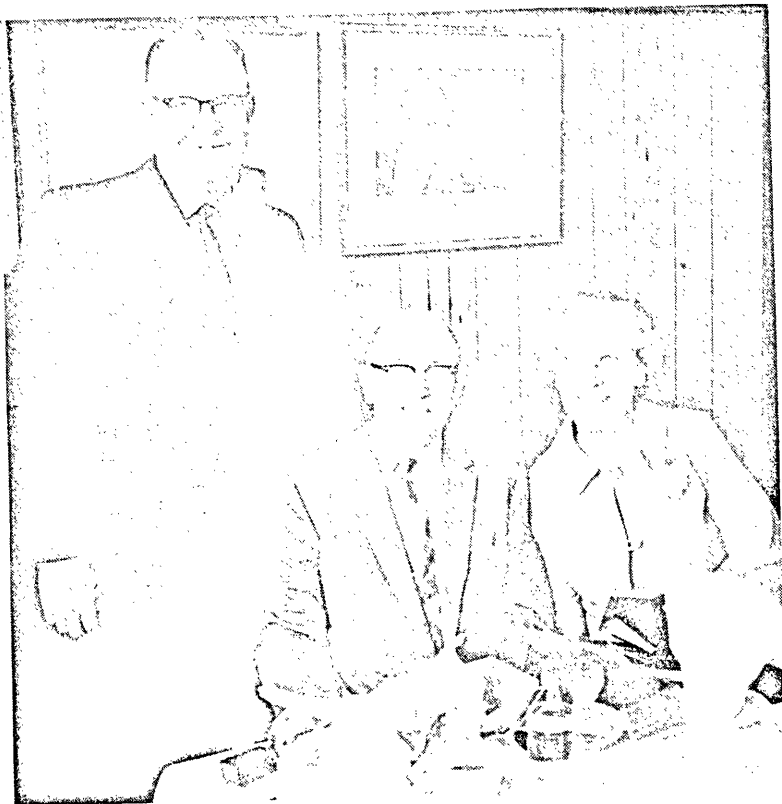
NASHVILLE, Tenn. (UMI) — A Great Day of United Methodist Singing observed in the past throughout the denomination on the third Sunday in October, will be observed this year on November 1.

The observance is a project of the Fellowship of United Methodist Musicians.

Using the theme, "The Historic Jesus Who Calls Us to Contemporary Service", there will be three suggested programs available for this year's observance: a traditional hymn service, a service utilizing choral and organ resources, and a multi-media presentation.

The purpose of the special day of singing, according to Dr. Cecil E. Lapo, executive secretary of the Fellowship of United Methodist Musicians, is "Regardless of the date . . . to involve our congregations in an understanding of our musical heritage and the communication of our faith through music and other media."

†



Dr. Alfred A. Knox, editor of the Arkansas/Louisiana Methodist and president of the United Methodist Press Association, is shown with Mr. and Mrs. Charles Munson of Park Ridge, Ill. Mr. Munson, who is the staff member of TOGETHER Magazine in charge of Area News Editions, was honored by the TANE editors at a recent luncheon at the Press Club in Chicago. The TANE service is being discontinued with the December editions.

## CEFs to hold conference in San Francisco

NOV. 4-7

Minimum structure and maximum freedom will be the style of a four-day "living-learning experience" for Christian educators in San Francisco, Calif., November 4-7. As many as 800 persons related to the United Methodist educational ministry are expected to attend the conference sponsored by the church's Christian Educators Fellowship. Several other Protestant groups will join in the conference, as well as Jewish and Roman Catholic groups.

CEF includes 750 members who have responsibility for local church educational ministries. Beginning in 1972, full membership will be limited to ministers, directors and associates in education who have gained professional certification by the church. Chairman of the CEF is the Rev. Kendall W. Cowing, minister of education at First United Methodist Church, Ann Arbor, Mich.

†

## from page nine — literature

training. Can you give us some idea of directions here?

I received a letter the other day that said, "Now that leadership education courses are out the window, what do we do?"

Well, the answer is that a) leadership education courses are not out the window, b) replacements for them have not yet been adequately tested, and c) laboratory courses, the most effective means of teachers training, should be more widely offered. If I were back in the pastorate today I would stimulate every church I served—and it can be done on four-point circuits or in high-steeple establishments—to provide leadership education courses, lab courses, and workers conferences in every local church to train its own teachers to teach its own people. We have too long expected teachers to fulfill a difficult task without giving them enough help on how to do it! Every local church ought to have as part of its regular church school operation leadership and lab courses to teach people how to teach. Then teachers could use the curriculum; then teachers would use the Bible; then they would do all the things that would help make the church school vital.

Here's a question that I think will strike a responsive spark in the breast of every Methodist. Many churches are now finding the materials too costly. Is there any way we can economize on the cost of the material?

When I was in seminary I bought a second-hand Model-T Ford for \$350. It had a crank to start it; it had side curtains so that when it rained some of the rain didn't get on you. Today you can get a Ford car, without a front crank but with a self-starter, without side curtains but with air conditioning, and you can pay more than ten times \$350 for it. There

PAGE TEN

was a time when you could buy a quarterly for ten or fifteen cents. It was printed in black, on dull grey paper, and the type was very small.

If we are going to teach children who study public school books printed in color with visible type on good paper, we must provide church school resources well printed and large enough to provide the choices needed for the individual classes and students. This does cost money. We are looking for ways to avoid any higher price increases than are absolutely necessary in an inflating economy.

But I do have one more suggestion. When you go back home and figure your bill for church school resources, do this: Add up the total cost of the students' books, the teachers' books and the teachers' packets, then multiply the number of church school members by 13—the number of Sundays in a quarter—and divide that total into the total cost, and you will find that it is less than the cost of one bottle of pop a week. Now if Christian education isn't worth the price of one soda pop a week, this is a sad commentary on the scale of values of Christians in an economy that provides color television and automobiles—not to mention soda pop.

What is being done for the specialized needs in our day and time of families and of young adults?

For one thing, I report that the new marriage manuals are off the press. I hope you know that The Methodist Church was the first denomination in America to have such official manuals for pastors to use with couples about to be married.

THE CHRISTIAN HOME is designed to meet the needs of parents with children from birth to adolescence.

There is a new series for parents, the first book of which is off the press. It is called HUMAN GROWTH AND THE FAMILY.

In regard to the whole matter of sex education, you have heard in the public press the controversy over sex education. If the church proposes to maintain any standards of sexual morality, the church had better stop keeping quiet on the subject. We are not keeping quiet. We have had the textbook, SEX AND THE WHOLE PERSON, that has been in print eight or ten years, and additional units are now being prepared.

A question was also asked about single young adults. Let me say that we do publish a magazine specifically for young adults, and it is called CHRISTIAN ACTION, an effective and attractive piece. Most of the Foundation Studies for adults, beginning with MAN'S SEARCH FOR A MEANINGFUL FAITH, by Leslie, are especially useful with young adults; and the new Christian Faith in Life series is unusually effective with young adults. We have adequate resources for young adults. What we need is young adults to use the resources.

We are all concerned about the decline in church school attendance. This concern runs through all of the other questions. Do you have suggestions for what we can do?

I asked for this question to be placed last.

The decline is not alone a United Methodist problem, caused by United Methodist organization, or methods, or literature. The decline in church school enrollment and attendance is nationwide, including Roman Catholic and almost all Protestant groups, even, I am very sorry to say, the Southern Baptists.

Part of the cause of it is the high mobility of the American people. Part of the cause is that people have boats and cars and places they want to go on week-ends. Part of the cause is that lots of people want to sleep on Sundays instead of going to church.

There are some fairly clear reasons why church school enrollment declines—things like mobility and the circles we draw, and people who will have more interesting things to do if nothing significant is going to happen at church school. If we want the church school to fulfill its potential, it must be something important enough to come to.

And this means that the chairman of the administrative board of the church will be there come Sunday morning as regularly as he would be at his place of business. Otherwise we need not expect the church school to be high in the priority of the members of that church—and that would apply to the treasurer of the Woman's Society and the treasurer of the church. In other words, when the opinion makers, the leaders of the church, want the church's ministry of Christian teaching to be effective and when they participate seriously themselves, something will happen!

Too many adults think they do not need to learn anything more about the Gospel. Some of them remind me of those two women that were reported to have been out on the golf course. One of them was receiving a lesson in how to play golf. Her friend was standing by watching. And the pro turned to her and said, "Wouldn't you like to take a lesson?" And she said, "Oh, no, I learned how yesterday." There are too many of our people who do not think they need to learn anything more about the infinitely important and thrilling gospel of Jesus Christ in our day.

We need more classes and churches that are concerned about evangelistic outreach, more (and, in many cases, smaller) classes in every church, a deep conviction that the church school is an instrument in the hand of God for doing his work on earth, and leaders and members whose lives are witnesses to the saving power of Jesus Christ.

OCTOBER 22, 1970

## Therefore Choose Life

(These excerpts are from the message given by Mrs. Edward Brandhorst at the Little Rock Conference Women's Society Annual Meeting, October 7. Mrs. Brandhorst is the South Central Jurisdiction WSCS president.)

"There is something grand about living, and majestic: the sweat and blood and the tears, the joy and the tragedy — this incredible parade with God in front of it! It's a thrilling thing when you see it whole and see yourself as a part of it —"

This quotation, to me, is descriptive of my personal experience during the Assembly. At the opening we were faced with the challenge "Why are we here?" The response was "To Choose Life!"

To choose life is to choose to be in the world as a part of every moment, every experience, every hurt, triumph and dilemma. To be in the making of things, not just spectators, or worse yet, escapist. To choose life is to live, to come alive to be aware, to feel, to care, to dare.

To dare to be in life, to be "shapers of the scene" when exposure to the scene overwhelms, distracts, divides and defeats us — the changes of the staging, the plots and counterplots, the noisy insistence of everyone demanding notice and the leading role; the colored lights streak and focus, come up and go down; strange and threatening characters with disturbing rationales keep coming on; voices of protest and counter-protest come from all sides and a constant clamor of music and beat punctuated with explosion and gunfire is in the background.

The changes are technological, new forms of communication and transportation, new machines, new gadgets, space exploration. They are also cultural-changes in manners and morals, in family and community life, in the attitudes of the younger generation which trouble and puzzle us.

Just how do we as Christian women look at this scene — this life — this now? It is both frightening and thrilling to think that we are expected to do something. Our grandmothers valiantly served in their day. They were not generally highly educated, but they were skilled in homemaking and they used their talents of cooking and sewing to provide the means of support to missions and missionaries, schools and churches. Human needs then were personal and fairly obvious. Illness, tragedy, poverty might befall an individual or a family and the church was quick to respond. Food, money and care was provided to members or neighbors. This was typical and right for that day and time.

As communities grew and social needs multiplied, concerned persons in the churches launched voluntary institutions to meet human needs — orphanages, hospitals, old folks homes and social welfare agencies. These too were right for that time.

As the scene moved on a growing awareness developed over the need to attack the root cause of social problems. Public health care and preventive medicine, education, job opportunities, decent housing began to seem more important than just a patching up job after want and illness had taken their toll. The government was looked upon as the responsible agent for human welfare.

As technology advanced, urbanization and the racial crisis have compounded vast new problems. Many of the traditional structures of common, neighborly life and accustomed patterns of thought and behavior have become obsolete. (The small farm, family business, one-room school, family doctor) Modern transportation and communication has shrunk the world and overwhelmed us with painful awareness of problems the world over.

Dr. Robert Theobald in an article "Inventing a Better Human Future" leads us further into some depth views of our present situation. He submits that the 20th century has seen dramatic achievements in the condition of mankind. Throughout Western man's history, he has been striving to develop the power to do what seemed good to him. Now, suddenly in the last two generations, he has essentially achieved this power. He has created more energy, and the potential for increasing nuclear capacity is enormous. However, energy alone could not provide man with the power he possesses. He is learning to manipulate nature and to invent new materials and new products with specially desired characteristics.

Finally, he says, "man has gained the time to free a large, and growing, proportion of the population to think about the potentials opened up by energy, alchemy, and the computer. Man has achieved, in large part, the goal he set for himself centuries ago: provision of a decent standard of liv-



Mrs. E. A. Brandhorst

cation and transportation so that it might be possible for all to enjoy a better quality of life? Could this bring us into closer community and lead us to discovery that we are the children of one Father? Can you believe that God's intention never has been that one race, one class or sex should control the rest of His world?

We are beginning to realize that the one constant in this fast moving world is change. To remain susceptible to change, reform and grow in spirit and in deed. One of the demands of life is to be able to cope with change and the resultant turmoil.

To work seriously, sensitively and charitably at relationships, yours and God's, yours and family, yours and the church, society and the world — to share the fellowship potential of the New Testament — to see all of life in this context — to see your part in it — to put the Kingdom first — to take hold of life to enrich it, to redeem and reconcile it — this is the hope — the Good News.

"Therefore Choose Life!" Turn on and get with it! Bring to it all the positives you can muster!

**Bring urgency —** Because it is now — our time and we must have a share and a responsibility in shaping it. Because we belong to a humanity that cries passionately and articulately for a fully human life.

**Bring hope —** Because there are vehicles through which we can engage in the quest to bring about new understandings, new attitudes and constructive change. Because of the rising expectations of people and their increasing desire for self determination. Because people are talking and listening across barriers and are learning how things really are and they are serious about wanting to invent a better future.

**Bring joy —** Because we are discovering that we can join in the dynamic adventure to bring about better community wherever we are. Because we believe in the triumph of the human spirit. We can be bridge builders, interpreters, reconcilers, supporters, encouragers — even decision makers.

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ing for all as well as the potential to pursue happiness. The achievement of a goal is never final. It always opens up new issues, potentials, and problems. Now that we have a wider range of freedoms, we need to discover how to use them."

Cynthia Wedel in addressing the Assembly said "My idea of theology is to ask yourself these three basic questions: What do you think about God? What do you think about human life? What do you think about the church?"

If we take the Bible seriously, we know that God is alive and creative. He came through Jesus Christ to live among us and to reveal to us the way of abundant life. He will never forsake his people — he is inside, outside and among us, out ahead leading toward the fulfillment of his will and purpose.

Could it be that what is happening in the world is the work of His Spirit? Could it be that He has allowed man to discover the tremendous resources and power, better means of communi-

**Bring love —** Because we really do care. We really are concerned with more than social justice. We are concerned with the restoration of man to mankind. We are concerned with love as a law of life that at last understands the brotherhood of God. We seek a love that is durable, tough and patient, that can transcend differences, that can be servant and sacrificing.

**Bring God —** Because this is his world and he orders it and lives and moves in it. Because we dare not take hold of life except to lay it first in His hands — then and only then can we be his extensions, trustees of his Kingdom. He is a God of new beginnings, of forgiveness, of continuing spirit. He is a God of witness and warmth. He is the basis of our faith. He will not be mocked. He is God of all life and he calls us to be creators with him in a world that is never finished—Therefore let us Choose Life!"

## ARKANSAS METHODIST CHILDREN'S HOME

(Memorials continued from last week)

ROBERT WEDDLE, JR.  
by Mrs. E. M. Murphy  
MRS. OCTAVIA WHITE  
by Mrs. Electa Smith & Family  
DONNELL WEBB  
by Mrs. Eric Caviness  
JOHN MURPHY WILLIAMS  
by Cynthia Wilks  
by Peggy and Jom Breazeale

### IN HONOR OF:

Reverend Harold Sadler  
by United Methodist Youth, England  
The Cheyne Family  
by John and Mary Ann Jacobs  
Deane G. Carter  
by Men's Wesley Bible Class, Central  
United Methodist Church,  
Fayetteville

### MISCELLANEOUS ITEMS

Mrs. Merle Wilson  
Southwest Little Rock Jaycettes  
Mrs. Betty Drake  
Mrs. Carolyn Waddington  
Mrs. Thomas Bonds  
Mrs. Oris C. Powell  
Mr. Clark Manney  
Barbara Pharis  
Mr. & Mrs. Ken Jones  
Mr. & Mrs. Tom Gentry  
Mr. & Mrs. George Hall  
Wiley Barron  
Betty Roach

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## Poetry Panorama

by Barbara Mulkey

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God." (Psalm 90:1-2)

### A WALK WITH GOD

I took a walk one autumn day,  
To talk with One who's far away.

This wonderful person is my God,  
He's always by my side;  
I wanted to get away from it all,  
And let my fears subside.

My black dog panting by me,  
She'd rather run than walk,  
I'm enjoying the scenery,  
I'd rather listen than talk.

I listen to the last cricket's chirp,  
I hear and see the birds fly south,  
The rustling leaves around me  
scutter,  
A prayer emerges from my mouth.

To thank the Lord for this beautiful day,  
Of the bright blue sky overhead,  
He could have made us another  
Mars,  
He made us a gorgeous earth instead.

We walk upon a quaint old road,  
Unused and aged by time,  
I call it my Road to God,  
And pray you'll use it sometime.

For here it is I find relief,  
From this mad stricken world,  
In this place of peacefulness,  
God's banners are unfurled.

And these banners are the leaves,  
All with autumn aglow,  
I want someone to thank for this,  
That's why to Him I go.

The whiteoaks are bright red,  
The sweetgums, sort of pink,  
The postoaks now are turning  
brown,  
It's a pretty world I think.

I've got my own special rock,  
Where I can stop and rest,  
To think this pleasant thought:  
How, by far, God is the best!

To get a point across,  
He made that dogwood over there,  
He gives us things to enjoy,  
To show that He really does care.

We should all be thankful,  
And humbly kneel to Him,  
Whose many little voices  
Fly from limb to limb.

These are my own thoughts,  
Expressed through God by me;  
This ought to prove how rewarding  
A walk with God can be.

—by W. Paul Hollenbeck  
(8th grade)

†

### METHODIST AGENCY WON'T JOIN IN TEST OF COMPULSORY CHAPEL

WASHINGTON, D. C. (RNS) — United Methodists will not join United Presbyterians, the United Church of Christ, the American Baptists and other bodies in filing a court brief seeking to end compulsory chapel service attendance at U. S. military academies.

This decision was reached by the United Methodist Commission on Chaplains and Related Ministries at its Fall meeting. The role of the church in chaplaincies, the nature of worship and the understanding of "compulsory" was discussed extensively.

In other matters, the United Methodist Commission on Chaplains adopted a budget for 1971 of \$340,000, down from the current \$374,000 due largely to lower receipts in worldwide communion offerings, spokesmen said, at churches near military installations. Major budget items cover retreats for and visitation of chaplains in many parts of the world.

†

In some developing countries, over 50% of the teachers have had no professional training. UNICEF helps them with teacher training grants.

PAGE TWELVE

UNICEF has provided for the training of more than 430,000 pediatricians, nurses, midwives, child-care workers, community leaders, nutritionists, sanitation workers, school teachers and other personnel serving children.

—O—

## Successor to Bishop Odd Hagen chosen

NEW YORK (UMI) — United Methodists in Northern Europe have a new bishop. He is Dr. Ole Borgen, 44, who was chosen as episcopal leader of the United Methodist Church's Stockholm Area September 25 in Copenhagen, Denmark.

Bishop Borgen was elected on the second ballot at a special session of United Methodism's Northern Europe Central Conference September 24-27. The Central Conference includes about 43,000 United Methodists in Denmark, Norway, Sweden, Finland and Estonia (Russia). Delegates from all five countries attended the Central Conference session.

The new episcopal leader, a native of Norway and formerly a pastor in the U.S., had been secretary of the Geneva, Switzerland, office of the World Methodist Council since November 1, 1969. He was the first person to serve full-time in that executive post. (The World Methodist Council has headquarters at Lake Junaluska, N.C., where the Rev. Dr. Lee F. Tuttle, Council general secretary, has his office.)

### Guide to COCU Study Released

NASHVILLE, Tenn. (UMI) — A Presbyterian layman has written a guide for the study of a proposed union of nine church denominations in which he visualizes the effort as planning a new neighborhood.

The guide is called "What Does God Require of Us Now?" and is written by Vic Jameson of Princeton, N. J., associate director of the United Presbyterian Office of Information and a ruling elder in the First Presbyterian Church of Princeton. The 43-page book, published by Abingdon Press on behalf of the Consultation on Church Union, is to be used in connection with the recently-released Plan of Union of COCU.

†

Over 400 million persons suffer from trachoma. For 5¢ the United Nations Children's Fund can provide antibiotic ointment to save one of them from blindness.

—O—

The new bishop succeeds the late Bishop Odd Hagen, who died last January after 17 years as episcopal leader of the Stockholm Area. Reporting on the Central Conference Session from Copenhagen, special United Methodist Information correspondent Dr. Arne-Jacob Kristoffersen wrote that Bishop Borgen was elected for life rather than for a six-year term.

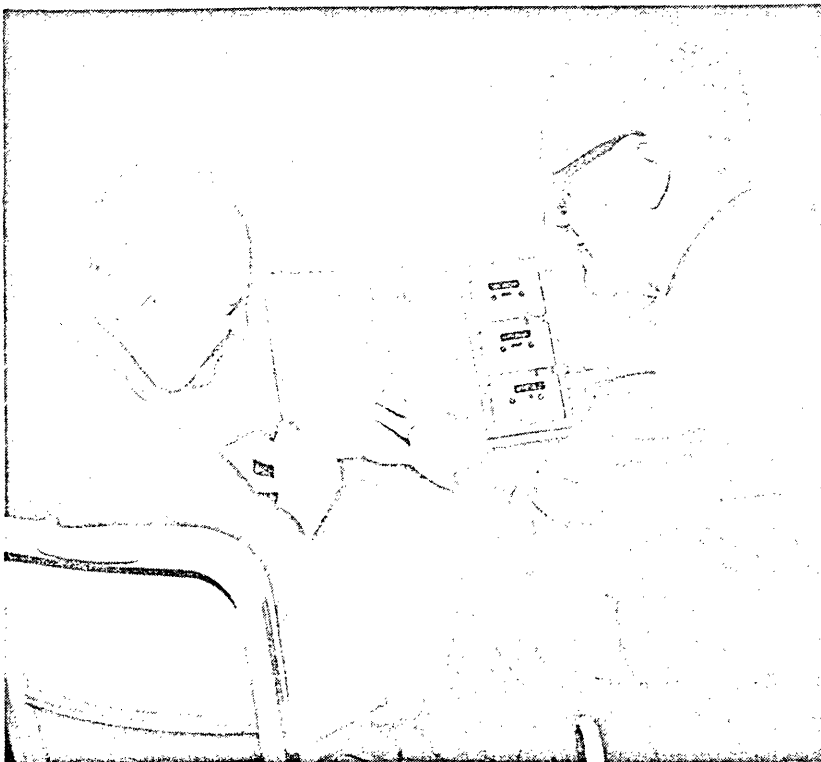
Bishop Borgen was born in Lillestrom, Norway, and was educated in Norway. He came to the U.S. for higher education and received degrees from Greensboro College, Greensboro, N.C., Duke University Divinity School, Durham, N.C., and Drew University, Madison, N.J. While in America, he served as minister of music and assistant minister at Edgemont Baptist Church in Durham, and as pastor of the West Side Avenue Methodist Church in Jersey City, N.J.

From 1966 until assuming his post in Geneva in 1969, he was administrative assistant to the late Bishop Hagen in Stockholm. He is a ministerial member of the Norway Conference, and was ordained elder in 1963. He was a delegate to the World Methodist Conference in Oslo, Norway, in 1961, and has lectured and taught special courses throughout Scandinavia.

Though the episcopal election was the reason for, and the main event at, the special Central Conference session, delegates and visitors also took part in varied events. Representatives from Finland, Denmark, Sweden and Norway formed a panel on "The Cooperation of the Methodist Churches in Northern Europe." There was an "evangelical evening" September 25, with statements of spiritual witness and a message by Bishop Schaefer.

Bishop Kennedy preached Sunday, September 27; a Danish Lutheran theologian lectured on "Salvation Today," and there was a panel on "Spiritual Renewal." A memorial service honored Bishop Hagen and his predecessor in the Stockholm Area, the late Bishop Raymond J. Wade from America.

†



The first Scripture recorded on cassette tapes, the entire New Testament in Today's English Version, popularly known as "Good News for Modern Man," is examined by blind readers at the Library of Congress's Division for the Blind and Physically Handicapped, Washington, D.C. Carl Allensworth, 73 (left), is a regular visitor to the Division's Reading Room. With him on right is Dr. Dale C. Recker, Secretary for Blind Work of the American Bible Society, who presented the album to the Library. (American Bible Society Photo)

OCTOBER 22, 1970