

Arkansas Methodist

89th YEAR

THURSDAY, DECEMBER 31, 1970

NO. 51



George W. Robertson of Memphis, Tenn., an official of the Humble Oil and Refining Co., presents Dr. Roy B. Shilling, president of Hendrix College, with a check for \$2,500 from the Esso Education Foundation under its Presidential Contingency Program. A pleased observer (center) is C. G. Ogburn of Little Rock, district manager for Humble. Robertson is a 1948 graduate of Hendrix.

Hendrix receives Esso grant

The Esso Education Foundation of New York has given Hendrix College \$2,500 under its Presidential Contingency program, according to an announcement by Dr. Roy B. Shilling, Hendrix president.

Two officials of the Humble Oil and Refining Company presented the gift to Dr. Shilling. They were George W. Robertson, manager of the Memphis, Tennessee District and C. G. Ogburn, manager of the Little Rock District.

The Esso Education Foundation has made grants for the academic year of 1970-71 totaling \$3.1 million, with a record \$1.6 million allocated for support of experiments and innovations in higher education.

Since its establishment in 1955, the Esso Education Foundation has contributed more than \$33 million to institutions of higher learning throughout the United States.

This year's grants are going to some 300 colleges, universities and educational organizations through seven Foundation programs: SPUR (Support for Promoting the Utilization of Resources), Educational Research & Development, Presidential Contingency, Capital, Engineering & Sciences, Special Assistance and Incentive. The grant to Hendrix is a part of the Presidential Contingency program.

The Esso Education Foundation is supported by Standard Oil Company (New Jersey) and Humble Oil & Refining Company, its principal domestic affiliates, together with certain of its other affiliates.

Dr. C. M. Reves dies in Tulsa at age of 85

Dr. Claude M. Reves, a Methodist leader in Arkansas and Oklahoma for many years and a moving force in the development of Hendrix College during the latter part of his active ministry, died Tuesday, December 22, in Tulsa at the age of 85.



The funeral service was held in First United Methodist Church, Conway, on December 23 at 2 p.m. with the Rev. Ben F. Jordan, pastor, and Dr. Marshall T. Steel, former president of Hendrix College, officiating. Burial was in Crestlawn Memorial Park cemetery, Conway.

A native of Snowball in Searcy County, Dr. Reves was the son of William Riley and Martha Jane Reves. He graduated from the University of Arkansas and received his divinity de-

Hendrix one of ten colleges in new cooperative program

Hendrix College has joined a consortium known as The Southern College University Union. This consortium is an organization of ten colleges in six states. In the two years since its inception the organization can point to some solid steps in addition to a general cross-fertilization of ideas.

Planning for combined utilization of science resources, a shared half librarian, and a joint overseas study program are among the results.

Regular quarterly meetings of the presidents and deans are held at Vanderbilt University in Nashville, and "task forces" of board members plus appropriate faculty meet as needed to attack specific ventures. The other member colleges are Fisk University, Nashville; Southwestern at Memphis; Centre College, Danville, Ky.; Centenary College, Shreveport, La.; Millsaps College, Jackson, Miss.; Emory and Henry College, Emory, Va.; Birmingham Southern College; and the University of the South, Sewanee, Tenn.

At the last meeting a sharing of Southwestern's Oxford program was broached. Each summer the Memphis college takes over the buildings of University College, Oxford, England, and sends members of its faculty to join British lecturers in an accredited program of British studies. Shared participation will help Southwestern to

meet its enrollment commitments and strengthen the faculty by drawing on the enlarged group.

A \$14,000 grant from the National Science Foundation enabled members of the SCUU science faculties to come together to plan ways to make use of combined resources. Out of this came a proposal to support various specific projects. One program under discussion is a one-to-one tutorial between mathematicians and natural and physical scientists to familiarize each other with work in the other's field of importance to both.

A number of the colleges contributed to pay half the salary of a librarian at the Joint University Libraries, Nashville, to coordinate library resources and furnish all the faculties what they may need.

Another planning program will begin next summer in the social sciences—environment studies, sociology, anthropology, political science, psychology, and economics.

Under exploration are ways to make collaborative use of Vanderbilt's computer system and press. A teaching internship for the university's Ph.D.'s is another possibility, as well as additional joint overseas study opportunities.

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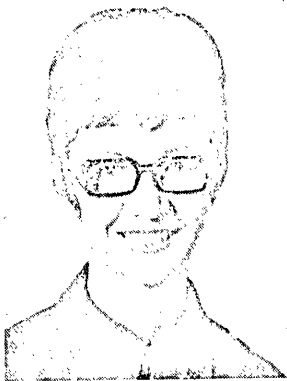
District from 1938 to 1944 and of the Conway District from 1949 to 1952.

He served as pastor of First Methodist Church, Conway, immediately after his return from military service and returned to serve that church a second time in 1945. It was during his second pastorate at Conway that he headed a \$1 million dollar campaign for Hendrix College and dedicated his leadership talents to that institution for most of the remainder of his active ministry.

He served as pastor of Winfield Methodist Church, Little Rock, from 1922 to 1927 and of First Methodist Church, Little Rock, from 1931 to 1936. In the period of 1927 to 1931 he served Boston Avenue Methodist Church, Tulsa.

Dr. Reves was pastor of First Methodist Church, Camden from 1936 to

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MRS. JACK McDUFF ATTENDS N.Y. WORKSHOP

Mrs. Jack McDuff, member of First United Methodist Church in Morrilton, attended a workshop on "MAN, MEDIA, AND MESSAGE" at the Church Center for the United Nations in New York. She was one of twenty-four persons selected throughout the nation among more than one thousand applicants, and the only person selected from Arkansas.

The workshop was sponsored by the Women's Division of the Board of Missions of the United Methodist Church, and was held December 1-4.

The representatives were divided into two groups and asked to work up a "Communications" piece. The main focus was on interviews with people related to the 1971 U.N. International year for combating racism and racial discrimination.

Mrs. McDuff had attended a missions study group in session at Hendrix College, Conway, last summer.

Appointments

Bishop Paul V. Galloway has announced the following appointments in the Little Rock Annual Conference, effective January 1.

Associate Minister and Minister to Youth, First Church, Hope: Jerry Westmoreland.

Prescott Circuit: To Be Supplied Fairview Church (formerly on Prescott Circuit) — to be served with First Church, Prescott, by the Rev. Gerald F. Fincher.

New Salem Church (formerly on Prescott Circuit): Calvin L. Miller.

EXECUTIVE LUNCHEON FOR CONWAY DISTRICT WSCS

The executive luncheon meeting for officers of the Conway District Women's Society of Christian Service was held at Mrs. Carl Lacy's Lakewood home in North Little Rock. The 12 attending included Dr. and Mrs. Ralph Clayton, district superintendent and wife, and Mrs. John Page, conference secretary of program materials.

Mrs. Earl Horton presided. The 1971 district budget was approved. Plans were made for the district Spring Meeting to be held at First Church, Russellville, April 15. The theme will be "Peace Through Christ."

Mrs. Edward Outlaw gave tentative plans for a "Day Apart" in the spring. Other reports were by the chairman of the nominating committee, secretary of program material, chairman of missionary education, treasurer and vice-president.

LEE SCHILLING HEADS STUDENT LOAN GROUP

Lee Schilling, dean of students at Hendrix College, has been elected president of the Student Loan Guarantee Foundation, the foundation which guarantees and insures loans for students in colleges, vocational-technical and other post secondary schools.

The foundation has guaranteed more than 10,000 loans in excess of \$8,000,000 from Arkansas lending institutions. Students who are recipients of the loans are in 38 states and 3 foreign countries.

As dean of students, Schilling is the student financial aid officer for Hendrix College.

LAYMEN PLANNING SPRING CONVOCATION

Plans are being made for an "Arkansas Convocation for Christ," patterned after a meeting held in Dallas, Tex. last August, according to Charles A. Stuck, Little Rock layman, who is heading the committee for the meeting which will be held at Gardner Memorial United Methodist Church, North Little Rock.

Working with him on the planning committee are Frank Warden, Sr., Tom Fulton, Bill Woodsmall, and Raymond Hillis.

The Spring meeting will bring together lay people and ministers interested in making a positive approach to evangelism at all levels of the church in Arkansas, Mr. Stuck said.

ALL LOCAL CHURCH TREASURERS AND MINISTERS:

You are reminded that the 1970 fiscal year officially ends as of Dec. 31, 1970. ALL 1970 FUNDS FROM THE CHURCHES ARE DUE BY THAT DATE.

Grafton Thomas,
Area Treasurer
Box 6009
Little Rock, Ark.

from page one

Dr. Reeves

1938; First Methodist Church, Texarkana, from 1944 to 1945. In 1952 he became vice president of Hendrix College, a position he continued until his retirement in 1959.

Having made a distinguished contribution to the work of Methodism in the conferences where he served and in the church at large, he will be remembered longest for the dedicated leadership he gave to Hendrix. In addition to the \$1 million campaign which he directed successfully in 1945 he was also the guiding force behind a \$600,000 campaign for the college in the early 1950s. The earlier campaign strengthened the endowment and made possible the construction of the chapel-auditorium, the dining hall-student union and the fine arts building.

Dr. Reeves served as a member of the Hendrix College Board of Trustees from 1936 to 1952, being the chairman of the executive committee for a number of years. Upon his retirement from that Board he was elected a lifetime honorary member. He also was a trustee of Philander Smith College in Little Rock and of Galloway College in Searcy.

With his son, Charles B. Reeves of Tulsa, and the younger Reeves' wife he established the Reeves Scholarship Fund at Hendrix in honor of his wife, Mrs. Ethel Beloate Reeves. Additions have been made to this fund since Mrs. Reeves died in 1966. The family requests that memorials be directed to this fund.

Dr. Reeves was a delegate to the Methodist General Conference in 1932 and 1948 and to the South Central Jurisdictional Conference in 1940 and 1948. He was a former member of the Methodist Board of Publications.

In addition to his son, he is survived by two brothers, Will Reeves of Piggott and Charles S. Reeves of Alma, and a sister, Mrs. Maude Bolding of Fort Smith.

THE REV. F. GLADWIN CONNELL, pastor of St. Paul United Methodist Church in El Dorado, has been elected treasurer of the El Dorado Ministerial Alliance for next year. Officers who will serve with the St. Paul pastor are the Rev. Larry Guin, St. Andrew Presbyterian Church, president; the Rev. A. D. Coffee, New Bethel Baptist Church, vice-president; the Rev. Lymell Carter, St. Vestal C.M.E. Church, secretary.

Methodist Hospital Pathology Laboratory recredited

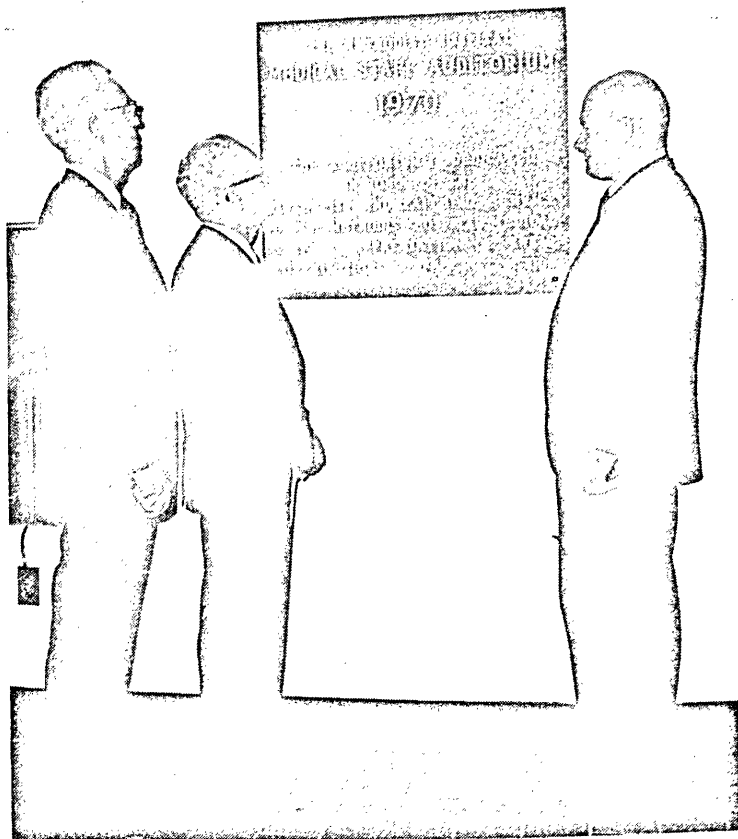
The Methodist Hospital Pathology Laboratory, under the direction of John K. Duckworth, M.D. was awarded a certificate of reaccreditation this week by the College of American Pathologists, a medical speciality organization of more than 5,000 pathologists.

President C. A. McWhorter, M.D., of the College, said that the laboratory received its second one-year certification by the College's Commission on Inspection and Accreditation in lieu of federal licensure for interstate receipt of specimens. Under federal law and regulations, the college accreditation program is recognized as equivalent to federal inspection and licensure. The laboratory successfully met the College's standards of laboratory performance and the criteria of an intensive on-site inspection by an examiner of the College.

"This accreditation," emphasized Doctor McWhorter, "reflects credit to the institution and means assurance to patients and physicians of the accuracy and precision of the laboratory's services."

Indeed, I tremble for my country when I reflect that God is just.— Thomas Jefferson

The more accurately we search into the human mind, the stronger traces we everywhere find of the wisdom of Him who made it. — Edmund Burke



Leslie M. Stratton, III (right), president of Methodist Hospital's (Memphis) Board of Trustees, with Dr. N. W. Kuykendall (left), president of the Medical Staff, and Dr. Battle Malone, chief of Staff, admires plaque near entrance of the Auditorium dedicated in honor of the Medical Staff. The 300-seat theatre-type auditorium is located in the new 4.5 million dollar School of Nursing adjacent to the hospital complex. The Medical Staff Auditorium is utilized not only by the School of Nursing but by the Hospital Auxiliary for monthly meetings and other organizations related to the hospital.

THE CHALLENGE OF THE FUTURE

As we face another new year together we should see how it is increasingly important that we live in the future rather than in the past. When this is the perspective from which we view the dawn of another year we can see it as a great challenge and take our places beside those who are working to shape the future. Agencies inside and outside the church seem to appreciate the importance of long-range planning today as a vital part of their stewardship. It seems to us that it is especially important for the church which is concerned about relevancy to be so occupied. Changes are taking place so rapidly that many are reluctant to look at them squarely and thus they become victims of what one recent author has called "future shock." It would be well for all of us to pause at the beginning of another year and consider whether the major orientation of our lives is in the past or the future.

As we visit local congregations and have the privilege of being a part of a number of general church meetings we hear discussions of the work that is going on in long-range planning. Everywhere people seem to be determined to help shape the future rather than be overwhelmed by events as they transpire. Although some may feel that such planning is not a part of the mission of the church, we believe that most are aware of their Christian obligations in this area. If cities and other units of our society are anxious about long-range planning because they want to hold to a minimum developments which they have not anticipated, so the church will be able to be better stewards when they have spent as much time and energy as possible in such activities.

We were reminded of this challenge of the future for churchmen as we read a book published recently by Abingdon. Dr. Lyle E. Schaller of Evangelical Theological Seminary, who is one of United Methodism's leaders in the field of research and planning, said in **The Impact of the Future**: "Traditionally man has not displayed a strong interest in the future. He has shown a greater interest in the past than in the future. In the United States there are literally scores of associations, societies and clubs concerned with the past. Many of these have been in existence for several decades.

By contrast, the World Future Society, the only professional organization in the country specifically formed around an orientation to the future, first came into existence in 1966."

This excellent book is a guidebook and a tool for those who see the importance of this emphasis in their own individual life and in their local church. We recommend that it be widely read and studied by all those who are willing to move into 1971 with a conviction that they can do something about the future.

Recently as we attended the meeting of the Board of Missions of the United Methodist Church we heard the report of that group's long-range planning task force. Within the organization of the Board of Education efforts are being made to project the total program of Christian education into the future of foundations of clearly defined trends. The whole matter of how new churches are to be organized and located is another of the significant fields of church endeavor in which a realistic effort is being made to discover where population concentrations will be in the future.

Recently a group of three dozen participants from all parts of the United Methodist Church participated in a Bishops' Consultation on the Parish, part of an extensive study for the Council of Bishops. Bishop Edwin R. Garrison, who is conducting this study, said that this consultation was keyed to the bishops' "responsibility to effectively further the mission of the church, learn the means by which we may establish a viable parish, and how we may better deploy our pastoral leadership." This group, meeting at the Center for Renewal at St. Paul School of The-

ology in Kansas City, seemed to agree that the future of the parish, as well as other levels of the denomination, would involve the following guidelines:

—Retooling was probably the most frequently heard word, referring to continuing education as well as new types of training.

—Greater use of planning and evaluation techniques.

—More emphasis on communication, especially in listening by leaders.

—The use of persons with expertise in various fields as continuing counsel and aids to leadership.

—The use of the system to improve it, rather than searching merely for a new structure. "Many who want change have not explored enough to find out how simple it is."

—Liberation, not just for minorities, but also for the laymen, for the district superintendent to use his role as enabler, for women to contribute more than dollars, for youth to share in action, for local churches to experiment, for use of resources across denominational lines.

—More concern for people and less for institutions.

We have reflected the specifics of this consultation because it is the most current example we know of people within United Methodism accepting the challenge of the future. If we follow the work of such groups within our church we can go a long way in determining that our own orientation will be more in the future than in the past.

This is a good way to face the New Year.

ack

the
Editor's
Corner



"WHAT WILL FILL THE VACUUM?"

As cigarette commercials leave television on the day following the 1971 football bowl games, a number of people are wondering what will take their place as a major part of television advertising. We admit we are not sure, but perhaps the direction may be indicated by a communication that has been mailed out by Ethel Dacarredo of Berwyn, Ill.

She raises the question, "Will commercials for hard liquor take over the spots vacated by cigarette advertising?" Considering the possibility that she may be right, we would like to dedicate this column to passing along her concerns.

"On January 2, 1971, all cigarette advertising on television ceases. (The January 2 date, rather than January 1, was picked to allow cigarette commercials to be telecast on the New Year's bowl games.) Loss of the cigarette revenue—about \$200 million a year—will leave a great vacuum in broadcasting economy.

"There are quiet rumors that hard liquor is waiting — with commercials already filmed — to move in.

"Traditionally TV advertising of anything other than beer or wine has been taboo on the air. Most stations, not wanting the disapproval of the broadcasting industry and of many viewers, have refused to take liquor ads.

"Here's how the breakthrough will come. Some small station somewhere will telecast a liquor commercial — than sit back and wait to see what happens. If there is no public outcry, that station will accept more similar commercials. Soon, larger stations will begin accepting them, and, suddenly viewers will realize that liquor advertising on TV is an accomplished fact. "Some people will see no harm in it; others will be disturbed.

"What fills that vacuum is up to you.

"Your influence counts. Use it. Help keep the enticing advertisements of the hard liquor industry from entering your living room and influencing your children. Write your disapproval to the Networks and the National Association of Broadcasters. Prevent commercials for hard liquor from taking over the spots vacated by cigarette advertising."

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news and views

OF THE WORLD OF RELIGION

by doris woolard

A study by a Johns Hopkins University medical researcher indicated that the risk of fatal heart disease for men who attended church infrequently was almost twice as high as for those who attended once a week or more. Persons who live the "clean life" and attend church regularly just might have a ticket for a longer life, according to Dr. George W. Comstock of the Dept. of Epidemiology at Johns Hopkins School of Hygiene and Public Health in Baltimore. The researcher observed that whatever the explanation, "going to church is a very favorable input."

Dr. Carl Bates, president of the 11-million member Southern Baptist Convention, is reported to have said that it is time for the denomination to "stand on its feet and get into the arena of life." The Charlotte, N.C. pastor maintained that the Christian message is both personal and social. He disputed the idea that "changed people" will automatically change society. "I know a lot of concerned people who are not doing anything to change anything in society," he said.

The executive director of Americans United for Separation of Church and State, Glenn Archer, believes that the tide is definitely turning in favor of strict separation of church and state. However, he warned that the crisis is not past. Citing four cases this year dealing with "the constitutionality of government grants to sectarian schools," which have resulted in decisions against use of public funds (in Montana, Rhode Island, Connecticut and Louisiana) Archer said the people "stand firmly as they have since the days of Jefferson and Madison for a country where all religions shall have free exercise, but no man shall be taxed for their support."

The first interreligious and interracial clergy retreat ever held in Mississippi was sponsored by the new Miss. Religious Leadership Conference Dec. 28-30. Speakers for the 3-day event in Jackson included Dr. Duke K. McCall, president of Southern Baptist Seminary; Rabbi Henry Siegmans, executive vice-president of the Synagogue Council of America; Father F. Stransky, head of the Paulist Fathers, and Dr. Ernest Smith of the Bd. of Social Concerns of the United Methodist Church.

The communications revolution may be the "surprise factor by which God intends to confront the whole world with the messages of his redemptive love," the general secretary of the American Bible Society said in a keynote speech before the 52nd Advisory Council meeting of that body. Dr. Laton E. Holmgren declared that low-cost, widespread use of satellite communications has "staggering implications" for Scripture distribution.

A recent survey of college freshmen taken by the American Council of Education for the American Jewish Committee indicates that men and women entering college today tend to reject the achievement values held by their parents' generation. It was discovered that many similarities exist between Jewish and Christian college freshmen. Objectives named most often included "developing a meaningful philosophy of life," "raising a family," "having friends with different backgrounds and interests," and "helping others who are in difficulty." Life goals least mentioned included "contributing to scientific theory;" "being an expert in finance" or "becoming a community leader."

The Executive Council of the Episcopal Church has voted to reduce the denomination's national staff by 50 percent. News of the reduction, the most drastic to date among denominations faced with dwindling income, sent waves of shock through the Episcopal Church Center and other Protestant offices in New York, according to a Religious News Service Report.

Dr. James Z. Nettinga executive secretary for national distribution of the American Bible Society, said the Society has "declared a first-stage Scripture alert". "The same blight that blots out the sun of man, blocks out the Son of God," he said, "It is the blight of indifference, greed and inhumanity—only a strong, fresh Bible breeze can blow it away." The Society is, he explained "inaugurating a vast recycling program . . . designed to recycle God's word through the lives and hearts of men." Tiny seismic Scripture selections designed to "shake up, wake up the people of each state in the U.S. to the promise and responsibility of mankind to what God has created," are being made available.

Young people are turning from alcohol because of the havoc they have seen in alcohol-oriented family problems, according to the president of the Nat'l Woman's Christian Temperance Union, Mrs. Fred J. Tooze. She suggested that the economy "could be greatly strengthened were the money spent for alcoholic beverages and liquor advertising directed into positive channels."

Actress Helen Hayes was awarded the 1970 Citation of Merit by the Salvation Army Assn. of N.Y. for her "contributions as an artist," and "her services to people with a heart that has been touched by the love of God." Commissioner Paul J. Carlson made the presentation before 2,500 members and guests at the Association's 23rd annual luncheon meeting.

The Interreligious Foundation for Community Organization (IFCO) is reported to be facing a bleak financial 1971. According to figures released by the organization the agency has funds for administration but no appreciable amount to make grants to community groups that empower minorities. IFCO is three years old. It was set up as a coalition of religious groups to promote self-development projects among minorities.

Evangelists of the Sudan Interior Mission (SIM) say that the number of converts to Christianity in the former war zone of eastern Nigeria (Biafra) is so great that pastors are caring for three or more congregations there. Two tribal chiefs are said to have publicly burned their idols. A SIM hospital in southern Ethiopia has reported a thousand confirmed cases of cholera in recent weeks. SIM missionaries have been recalled from furlough to help fight the epidemic.

A new dimension for church lay organizations in the 1970's, combining missionary work with tourism, was forecast by Dr. Thomas Patrick Melady, U.S. Ambassador to Burundi in East Africa. The style of tomorrow's missionary, he said, calls for a middle-aged American couple to spend four weeks each year on a work-and-play trip to one of the emerging nations. Dr. Melady pointed out that the "new missionaries from middle America" will not replace traditional mission workers but will work closely with resident missionaries. They will bring back more important things than souvenirs and color slides, he predicted. Personal knowledge of the culture and lifestyles of people in new nations will orient Americans to living in this new world where geographic distance no longer exists.

N. Car. United Methodists have mapped plans to oppose legalization of "liquor-by-the-drink" by the 1971 legislature and any moves "that would enhance the availability of liquor." This decision was reached after a consultation of church leaders "to clarify the official stand of United Methodism in the state in the matter of liquor-by-the-drink." "Liquor-by-the-drink" was endorsed by voters in Texas in November. The referendum provides local option, however.

During his recent visit to Europe, Evangelist Billy Graham preached to an international, inter-denominational congregation in Paris at the American Pro-Cathedral Church of the Holy Trinity. A Theological Education Sunday offering for the Episcopal Theological School, Cambridge, Mass., was received at the service. "I think it is probably a first for Billy Graham to have occupied the pulpit on behalf of an Episcopal Theological School on an occasion such as this," wrote Dean Harvey H. Guthrie after receiving the offering.



BLUE LAKE, N. M. — After 65 years of controversy, the Blue Lake area of northern New Mexico is being returned to the Taos Pueblo Indians. The U.S. Senate voted 70 to 12 to give the Indians title to 48,000 acres in Carson National Forest and President Nixon has approved the action. The tract has played an important part in the religious life of the Taos people for more than 700 years. Although some members of the tribe are Christians, the Taos retain strong ties with the ancestral religion, including the belief that their forefathers arose from Blue Lake (located in the left foreground). (RNS Photo)

Student Leadership Is Keynote of U of A Wesley Foundation Program

PRESIDENT HAROLD BIAZO HOPES STATE'S LARGEST CENTER APPEALS TO "ALL MEN"

On the Fayetteville Campus of the University of Arkansas, the United Methodist Church is represented by the largest of Arkansas' eight Wesley Foundations.

The programs of this center are very much under the leadership and direction of the students themselves. Such a student is Foundation president Harold Biazo from Springdale.

According to Harold, "the center sees its purpose in the integration of the students into the total life of the University by promoting dialogue between the students, members of the faculty, and the surrounding community."

"In our programs, I feel that we have a responsibility to a wide variety of people. Therefore, in the words of the letter to the Corinthians, we must try to become 'all things to all men' and cover a wide variety of interests in our programs."

WESLEY FOUNDATION PERSONNEL FILL SEVERAL PULPITS

Sunday mornings find Wesley Foundation personnel involved in a number of places around the Fayetteville District.

President Harold Biazo serves the Winslow United Methodist Church as lay pastor.

Wesley Foundation Director Lewis Chesser is currently serving the St. James United Methodist Church in the Southwest Annual Conference.

Former president Phil Hathcock is serving the United Methodist Church at Goshen, Arkansas. He also conducts the morning worship services at the Wesley Foundation Chapel of the Cross.

Assisting him in the chapel services are liturgist John McFarland and organist Walter Ahart.

The Rev. Lewis V. Chesser,
Director of U. of A. Wesley Foundation



University of Arkansas Wesley Foundation officers for 1970-71. FROM LEFT: Lynn Featherston, secretary; Monte Fout, treasurer; Jerry Biazo, vice-president, and Harold Biazo, president.

Small Groups and Involvement Are Important to Center's Program

A great deal of emphasis in the U of A Wesley Foundation's program has been placed on small groups, and a number of these groups are currently meeting.

A group of young married couples meets each Sunday evening. Other weekly groups include an experimental worship and proclamation group and an evening fellowship for single students.

Throughout the Advent Season, a student-led group is meeting on a daily basis for devotions and fellowship. This group of 8-10 students meets four days each week.

Such student-led groups are devel-

oped through the student Program Council.

The Foundation's spirit of student initiative and involvement carry over outside the Center itself.

Each week, a group of Foundation students works with the people of the St. James United Methodist Church as they convert their parsonage into a coffee house and gathering place for the young people of the neighborhood.

Several Wesley Foundation students work, too, with the Halfway House. Here they aid in the rehabilitation of students who have had drug problems.

Former Wesley Foundation President Discusses "Public Relations" Need

Over the past three years, one of the U. of A. Wesley Foundation's programs has been to inform the people of Arkansas about the work of the Church on the Campus.

Phil Hathcock, who served in this area spoke of these programs.

"Over two summers, we travelled several thousand miles—all within Arkansas — talking to people about the campus situation and the Wesley Foundations."

"People hear a lot about the campus these days, and a lot of it isn't good. A lot of it is disturbing, and some of it is frightening. Naturally, people living outside the Campus community want to know just what is going on."

"And that's what we've tried to do. To let the Methodists of Arkansas know why the church is on the campus and what it is trying to do."

"I believe that in a time when there is so much crisis in our colleges, the work of the Foundations is more important than ever before."

NEW CONSTITUTION STRESSES IMPORTANCE OF STUDENT'S ROLE

Students at the University's Wesley Foundation are working under a new constitution this year, largely through the efforts of president Harold Biazo.

Under the new document, student officers are responsible for the administration of the Center's programs. A student Council has the responsibility of evaluating the over-all program of the Foundation, determining areas of need, and instituting specific programs.

According to Mr. Biazo, "These students believe that they will one day be the leaders of the Church. With this in mind, the constitution which governs them states, 'the members of the Wesley Foundation . . . take responsibility for their programs.'"

Student leadership did not originate with the new constitution, however. Under the directorship of the Rev. Lewis V. Chesser, the University's Foundation has encouraged student initiative by making the students' responsibilities real.

In the context of this initiative, the Student Fund, which is collected by the students and is under the administration of the student officers, has made significant contributions both within the Center (providing new hymnals for the Chapel of the Cross and a new stereo for the Foundation) and outside (including providing two scholarships for Philander Smith students).

STUDENTS PLAN FOR ST. LOUIS

On December 18, a group of fourteen students from the U of A Foundation will leave for St. Louis, Mo. where they will work in a ghetto Catholic Church.

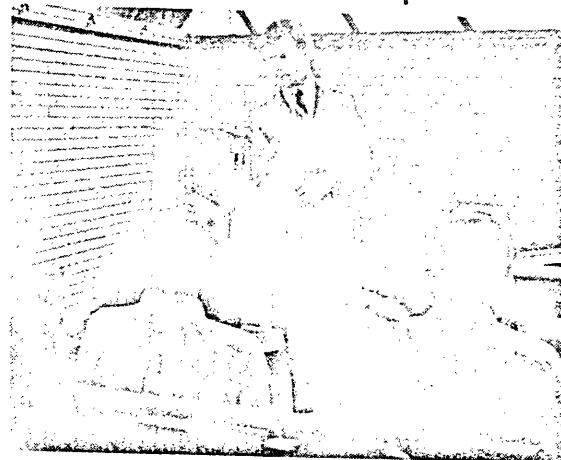
This is the second year for such a trip. Last year, a dozen students made this trip and helped the church minister to its neighborhood. Students aided in the distribution of toys and food.

"Those of us who went," said former president Phil Hathcock, "came home with a new perspective." "Christmas just wasn't the same."

This year's group will stay in St. Louis for three days, allowing the students to return to their families for Christmas day.



Shown reviewing the final draft of the new Wesley Foundation Constitution are (from left): Phil Hathcock, Harold Biazo and the Rev. Lewis V. Chesser Jr., director of the Center.



Worship services are held Sunday mornings at 11:00 in the Foundation's Chapel of the Cross. Phil Hathcock leads these services.



Helena Senior High UMYF wrote an original drama and also used the traditional Christmas story as shown above. Mary is Kathleen Hickey and Joseph is Murray Akers.



Part of the crowd at Helena First Church is shown at the fellowship time following the pageant. Fellowship was sponsored by the Junior Highs. The Rev. Jim Beal is pastor.

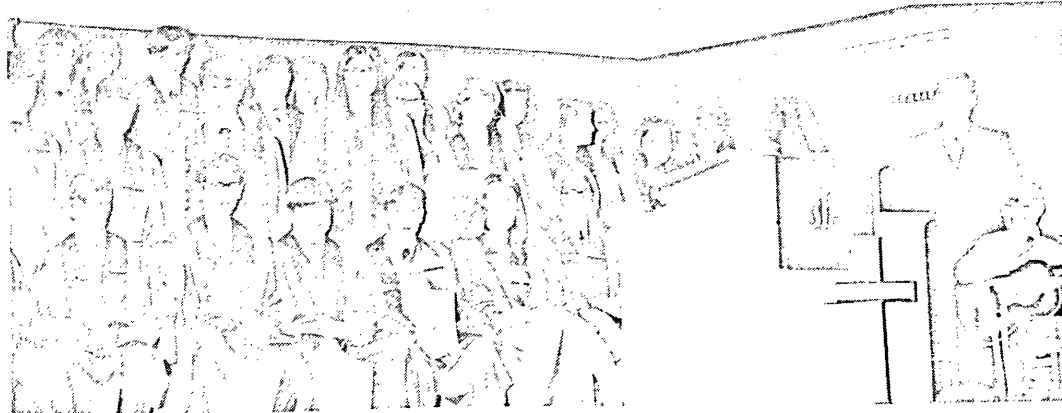


AT LEFT:

Mr. and Mrs. J. Randolph Zook and their son, Charles Scarbrough Zook, portrayed the Holy Family this year in First Church, Little Rock, at the 23rd presentation of the Pageant of the Holy Nativity.

AT RIGHT:

Dr. Arthur Terry, Pine Bluff district superintendent, holds Darrick Edward Wilson, son of the Rev. and Mrs. Therral Wilson of Pine Bluff, while visiting in their home. Earlier, Dr. Terry delivered the sermon at St. Luke United Methodist Church and administered the Sacrament of Infant Baptism.



Picture by MODERN NEWS, Harrisburg

Harrisburg United Methodist Church was host to the Youth Choir from Union Avenue Baptist Church of Memphis, Dec. 6. Directed by Leroy Summers, shown above at right, the group of 35 voices presented "Shepherds, Rejoice", a folk cantata oriented toward youth. A handbell choir played several selections. Bob Orr is the Harrisburg pastor.

SENIOR CITIZENS ENTERTAINED AT FORREST CITY

Dr. and Mrs. Ethan Dodgen entertained Forrest City's Senior Citizens' Club at the district parsonage on Tuesday, December 15. Forty-five members and guests attended.

Following the buffet luncheon, the Rev. H. L. Robinson, pastor of Forrest Hills United Methodist Church, gave a devotional and Dr. Dodgen installed new officers who will serve next year. They are President, Mrs. Bessie Fletcher, Vice President, Mrs. Hammond Dooley and Secretary-Treasurer, Mrs. Manual Drexler.

The remainder of the program consisted of Mrs. Jake Taylor's reading a Christmas story, which included the singing of Christmas Carols.

A short business session was conducted, during which time it was voted to give \$25 toward a fund to purchase a piano for the local Nursing Home, \$10 to help foster parents through the Welfare Program, and \$10 to the Boys' Club Program of Forrest City.

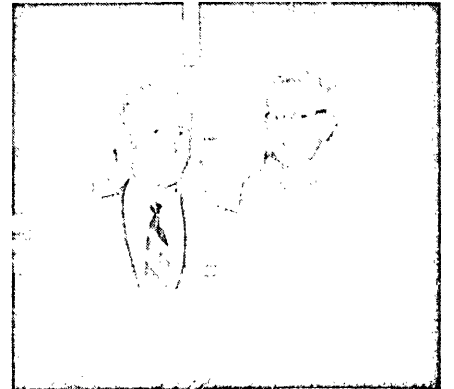
The Senior Citizens' Club of Forrest City is sponsored by the Methodist Church, the Rev. Byron McSpadden, pastor, and meets monthly at noon in the church parlor following a covered dish luncheon. It has a membership of approximately 50.

Mrs. Fletcher, long-time church leader, has served as president this past year and the committee in charge of preparation of tables and drinks are by Mrs. Lyda Heustess, Mrs. Lorene Merrick, Mrs. Katie May, and Mrs. Frankie Bryan.

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.

Jan. 3—Sunday	Luke 19:1-10
Jan. 4	Luke 1:68-79
Jan. 5	Romans 12:1-8
Jan. 6	Matt. 2:1-12
Jan. 7	II Cor. 5:17-21
Jan. 8	Luke 4:16-20
Jan. 9	Psalms 65:9-13
Jan. 10—Sunday	Mark 4:26-29



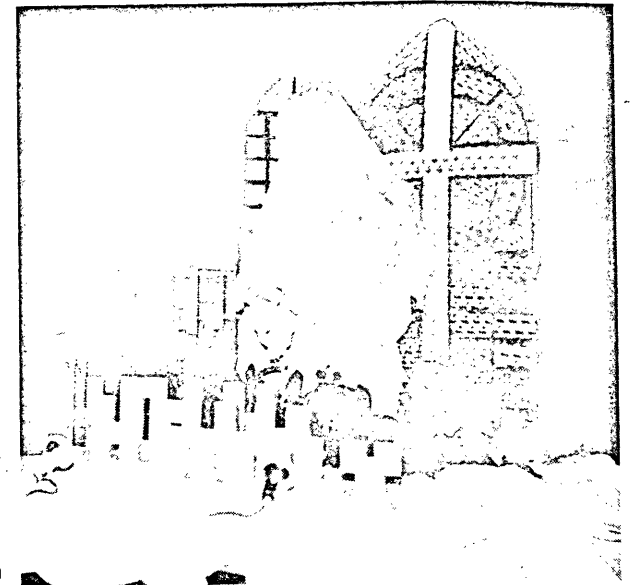
The Rev. Leslie V. Beck and his wife, Frankye, are shown at St. Joe United Methodist Church on a recent Sunday when the members honored them at a "Pastor Appreciation Day." Paul Wilson, lay speaker from Harrison, brought the morning message. After the worship service, an appreciation dinner was held in Beck Fellowship Hall. Bro. Beck is pastor of the St. Joe and Everton Churches, Fayetteville District.

NORFOLK YOUTH FLOAT WINS SECOND PLACE

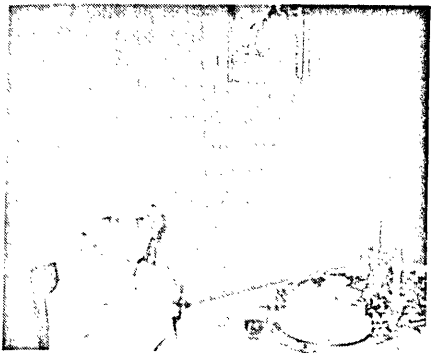
The youth of Norfolk United Methodist Church sponsored a float in the Mountain Home annual Christmas parade, held on Saturday, Dec. 5.

The float theme was "Let's Put Christ back in Christmas." Two scenes depicted Santa Claus with trees, gifts and small children, and an empty manger with Mary, Joseph and wise men. The float, which was a second place winner, suggested that man has taken Christ out of Christmas and substituted Santa Claus.

Sponsors of the young people's group are: Mrs. Sammy Beck, Mrs. Albert Wallace and Mrs. Virginia Hester. The Rev. Eugene Davis is their pastor.



A Christmas float constructed by the youth of First United Methodist Church, Wynne, featured "The Madonna", a huge gold papier-mache figure kneeling before a stained glass window made of plywood and embossed foil paper. It was part of the Community Christmas parade in Wynne Dec. 4. Bob Kittrell assisted the youth. The Rev. Warren Golden is their pastor.



Mrs. Minnie Myers of Little Rock on her 100th birthday.

MRS. MYERS CELEBRATES 100th BIRTHDAY

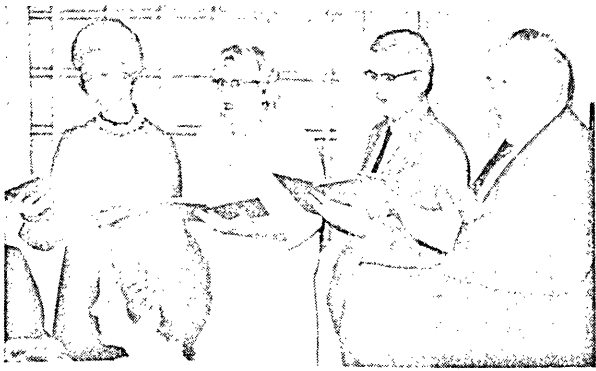
Mrs. Minnie Arter Myers of Little Rock celebrated her 100th birthday the 9th of December. She received greetings from President and Mrs. Richard Nixon, Governor and Mrs. Winthrop Rockefeller, and from friends and relatives across the country. Flowers arrived from Ohio, Oregon and Arkansas.

She is a charter member of Geyer Springs United Methodist Church (organized in 1922) and the members of the Women's Society of that church showered her with gifts, flowers and a cake at a party in her home. Daily papers interviewed and photographed her and one TV station featured her on its noon program.

Mrs. Myers was born in Paulding County, Ohio, and came to Little Rock in 1891. She married the late C. G. Myers and they made their home at 22nd and Battery. In 1905 they bought a farm in the Geyer Springs area where she has lived ever since. Mr. Myers died in 1921. They had two sons, now deceased, and one daughter, Miss Effie Myers with whom she makes her home. She also has five-grandchildren, 11 great-grandchildren and two great-great-grandchildren.



P.K.'s (Preachers' kids) of the Jonesboro District are shown at the annual district Christmas party.



The Jonesboro District Quartet, above, entertains at the district party for ministers' families held at First Church, Marked Tree, Friday night, Dec. 11.



Happy Hour Club members of Griffin Memorial Church, Paragould, are shown on the first anniversary of their organization. From left, standing: Mrs. Rudi, Mrs. Henson, Mrs. Hurt, Mr. Hurt, Owen Winemiller, Dora Carmack, the Rev. Ray McLester, Roy Henson, the Rev. J. Albert Gatlin, Mrs. Gatlin, Mr. Marshall, Roy Forrester, Med Donaldson, the Rev. Marvin Ahlf, Mrs. Roy Forrester, Nellie Almon, Mrs. M. Donaldson. Seated: Mrs. Myrtle Miles, Mrs. C. M. Ferguson, Mrs. T. A. Morgan, Mrs. Nettie Golden, Mrs. Jessie Miles, Mrs. Vivian Ellington, Mrs. Marshall, Mrs. Alton Phillips, Mrs. Nellie Cole, Mrs. Cooley, Mrs. Diggs, and Mrs. Marvin Ahlf.

BUSINESS WOMEN'S CHURCH WOMEN UNITED DINNER MEETING, JAN. 8

The Annual business meeting of Church Women United of Central Arkansas, Business Women's Group, will be held on Friday, January 8, in Trinity Episcopal Cathedral, 310 West 17th, Little Rock. The dinner meeting will begin at 6:30 p.m., with registration at 6:00 p.m. Reservations should be made through denominational representatives by Wednesday, January 6. The Methodist representative is Mrs. Vira Smith, telephone 663-3283. Mary Florence Scobey and Barbara Pertrucelli have charge of the program. Mrs. Frances Bing will preside over business, which will include election and installation of officers.

dren and two great-great-grandchildren.



Head table at Fort Smith District party for ministers' families included this group: the Rev. Norman Carter, Dr. John A. Bayliss, Mrs. Bayliss, president of District Ministers' Wives, the Rev. Archie N. Boyd, district superintendent, Mrs. Boyd, the Rev. Roger Glover, Mrs. Glover, secretary-treasurer of the wives, and little Gillian Glover.

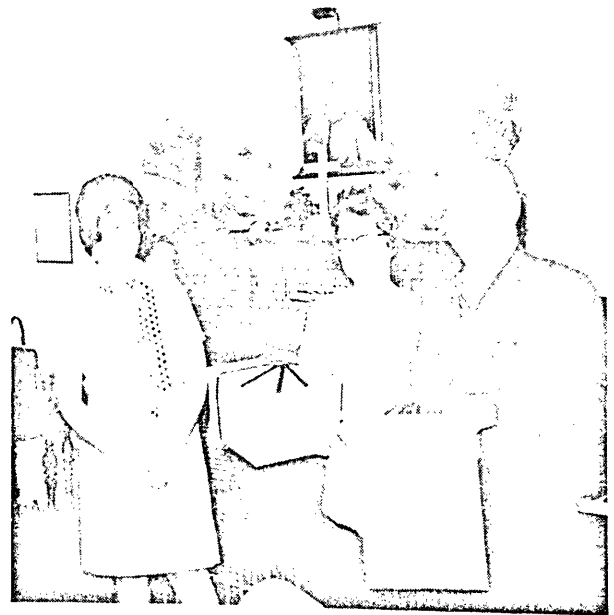


Some of the more than 100 in attendance at the Ft. Smith District party are shown at Midland Heights Church. The Rejoice Singers of First Church, Ft. Smith, under the direction of Rod Hocott, performed the folk musical "It's the Lord's Thing". The Rev. Norman Carter, on behalf of the district, presented gifts to District Superintendent Archie N. Boyd and family.

Batesville District Minister-Families held their Christmas party at Heber Springs. Dr. and Mrs. Earl Hughes were hosts. Approximately 100 persons were present for the noon meal. Afterwards, the P.K.'s of the district entertained with various talents. A tribute to the Rev. Elmer Holifield, district superintendent, was given by the Rev. Willis LeGrand. Gifts were presented to the Holifields by Mrs. James Barton (shown below).

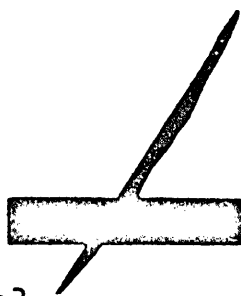


Christmas gifts from Jonesboro District ministers' families are being presented to District Superintendent J. William Watson and Mrs. Watson. From left: Mrs. John Lee, Mrs. Watson, the Rev. Watson, and the Rev. Charles Thompson.



The Sunday School Lesson

By: Alfred A. Knox



LESSON FOR JANUARY 10: What Is the Kingdom Like?

BACKGROUND SCRIPTURE: Matthew 9:14-17; 13:31-33, 51-52; Mark 4:26-29

MEMORY SELECTION: Fear not little flock, for it is your Father's good pleasure to give you the kingdom. (Luke 12:32)

AIM OF THE LESSON: To gain a better understanding of Jesus' teaching about the kingdom of God; to seek ways by which we may communicate to our contemporary age the promises Jesus made about how things will be when God truly rules in the affairs of men.

* * *

The central theme in the teachings of Jesus was the proclamation of the kingdom of God. Mark says that he began his ministry with the affirmation, "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel." Although the figure of the "kingdom" leaves many questions in some of our minds, because kings have grown rather out-of-date, it was an idea with which the Master's hearers were familiar.

In today's lesson we are dealing with four of the parables which, when fitted together, give us a better understanding of the kingdom Jesus proclaimed. Someone has described them as fitting together in a kind of collage which makes this great religious reality more easily visualized. We indicated in last week's lesson that this was the reason Jesus taught in parables. The pictures of the kingdom help draw back the veil which might have seemed to cloud that concept.

We should point out that the expressions "kingdom of God" and "kingdom of heaven" are not different in their meaning. Matthew seemed to have preferred the latter perhaps because he knew his Jewish readers had an aversion to the use of the divine name.

The Old Testament contains a great deal of teaching about the kingdom of God, although one does not find the exact phrase there. When we see that the emphasis in the idea of the kingdom is the sovereignty of God throughout the whole of creation, we can recognize that many of the Old Testament writers looked forward to that perfect rule of God on earth. It was first seen when Israel had its first king, chosen and anointed by God. The dream of the future consummation of the reign of God was closely related to the "Messianic hope," which became such a strong motivating force in Jewish life in the latter part of the Old Testament period.

So we see that this was in no sense a new theme for any group of first-century Jews. Nowhere in the Gospels does Jesus define the phrase. He simply drew one word picture after another, confident that each made his listeners more knowledgeable. We read in *International Lesson Annual*: "Jesus did not define the kingdom because he knew his hearers were familiar with the Old Testament emphasis on the sovereignty of the one true God of the universe. They would understand that the kingdom of God means the kingly rule or reign of God. The emphasis is upon the rule of God and not upon the place where that rule is exercised. God governs the universe; God reigns over his creation."

* * *

THE OLD AND THE NEW

The first of the parables on which we will focus in this lesson concerns the relationship between the old and the new. Matthew 9:16-17 speaks of the patch of unshrunk cloth on an old garment and of new wine in old wineskins. Jesus knew that one of the major problems he faced was the accent on the traditional, and that many would be willing to accept what he said if he would allow them to fit

it in somewhere in the container of their ancient beliefs.

The parables are introduced by a discussion among the disciples concerning the practice of fasting, a traditional religious act which Jesus very clearly did not emphasize. Those close to him and those who were his critics found this equally hard to understand. Well aware of the age old conflict between the old and the new, he told these simple stories about what happens when new cloth is used to patch an old garment and new wine is put in old and stiff wineskins. Jesus came with many fresh, new ideas, but he ran headlong into the opposition of people who did not believe there was anything new under the sun. How can we read parables like these and fail to see that Jesus knew something about the "generation gap"?

Today many exciting changes are taking place in orthodox ways of religion. The ferment that is sweeping across the Christian church must be felt by all of us. Just the week before the date of this to patch an old garment and new wine is put in lesson a great Congress on Evangelism will have announcements about that meeting enable us to say with certainty that the Christian witness will be presented in many novel ways there. Groups within your own local church have probably implemented some new styles of worship and witness that put a strain on the traditionalist. Where do you stand when such new ways are tried in your church? Can you let these parables speak to you at this point?

Sometimes we receive letters from readers who are disturbed by these new ways and speak of a longing to return to "old fashioned Methodism." Let us not forget that our founder, John Wesley, preached on street corners and in the open fields, and the masses heard the Word although the traditionalists closed their pulpits to him.

* * *

GREAT THINGS FROM SMALL BEGINNINGS

The second picture of the kingdom tells of great results in the kingdom which begin with things almost too small to see—the mustard seed and the leaven. Of the former Jesus said: "it is the smallest of all seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches." (Matt. 13:31)

Here Jesus is emphasizing the vitality of the kingdom—the promise that no matter how small a group of believers he might leave they could rest assured that the movement would grow. Jesus seems to be saying that traditional forms represented by the scribes and Pharisees were sterile, dead and external. Faith represented by the idea of the "kingdom" was on the other hand vital, alive, and working internally.

Dr. George Buttrick says of the parable of the mustard seed (*Parables of Jesus*): "The kingdom is a vital force. It thrives not primarily by human aid, but by inherent power. A man may dissect the roots of a flower, and analyze the soil, but the secret of growth will still elude him. 'God giveth the increase.'"

Surely we can agree that from small beginnings in the fellowship of Jesus and his disciples the kingdom developed into amazing proportions. God can always be trusted to bring about growth. For obvious reasons these two parables are sometimes called "the parables of encouragement." They contain reassurance and promise and abounding hope.

Dr. Buttrick says in *The Interpreter's Bible*: "There has indeed been great growth. The faint and far beginning in Galilee has become our planet's finest architecture and art and music. Paganism is not yet subdued, but Christ has won a world-wide homage. The soil, seemingly alien and certainly vast has provided homage for the seed. There has been

mysterious adaption of soil and seed, and a vitalism in the seed, which no merely human theory can explain."

* * *

BLENDING TREASURES THAT ARE OLD AND NEW

Our image of the kingdom would be one-sided if we did not point out what Jesus said about the necessity of blending the old and the new. He speaks in Matthew 13:51 and 52 of scribes who have been "trained for the kingdom" and compares them to "a householder who brings out of his treasure what is new and what is old." In the beginning of this lesson we placed emphasis on the new, but it would be unfortunate if such an accent led any person, young or old, to believe that there was no place in the kingdom for the old and the tried. Jesus never turned his back on his traditional Hebrew religion. He insisted that the law and the prophets were to be fulfilled. By this he did not mean they were to be supplanted, but were to be "filled full" with new and more vital truth.

One of the hardest things for any new generation to realize is that all recently acquired truth came by the route of older truth. It is hard for some who are dedicated to the complete restructuring of the church to believe that anything from the past is worth preserving. We must be grateful for the present and anticipate the future, but we must always have a healthy respect for the past.

We see struggles everywhere between the young and the old. The young think the old are fossilized, and the old think the young are brash and reckless. The kingdom-scribe of whom Jesus speaks in this parable is the one who has the ability to build a bridge that will close all these gaps. How much we need such a bridge! Dr. Buttrick says of him: "He is not ashamed of old truth anymore than a farmer is ashamed of seed from last year's harvest. But he is not afraid of new truth, anymore than a farmer should be afraid to cast the seed into land newly plowed. He is not a brash revolutionary, neither is he a hidebound conservative."

* * *

GROWTH UNTIL HARVEST

The fourth of our word-pictures of the kingdom speaks again of growth, but it speaks of growth moving toward a time of harvest. Mark 4:26-29 tells of the farmer who scatters the seed upon the ground, and sleeps and rises day after day, until that time when the growth process is ended—the time of harvest. "But when the grain is ripe, at once he puts in the sickle, because the harvest has come." (v. 29)

What was Jesus trying to say about the kingdom in this parable? It is that despite the human tasks of planting, cultivating, and irrigating the final outcome is in the hands of God. The slothful farmer soon discovers that God will not take care of his crop if he does not tend it. However, he knows that the ultimate outcome of it all is in God's hands. Man is powerless to reproduce the crop or to keep it growing past that day when it is ripe for harvest.

In the kingdom there is truly a time of harvest. Men are judged, society is judged, nations are judged. They are accountable to God all along the way and at the very end. Our Lord was telling us that the undefeatable forces of God are on the side of his kingdom.

* * *

WHAT DO THESE PARABLES SAY TO US?

We shall be trying in the study of each of these parables to make some very concrete applications to our concept of the kingdom in our own time. These selections from Matthew and Mark have emphasized certain basic facts; the radically new and revolutionary nature of the kingdom; its foundation in the old; the outward and inner growth; and the fruitfulness according to the power of God. Surely we should have been challenged to believe that no church can afford to yield to the temptation to coast along with the mere observance of outward religious activities. Perhaps we cannot always see the dramatic results we look for, but we can be confident of the inner workings of God's power until the harvest.

1971 Chaplains' Retreat to feature team leadership

WASHINGTON, D.C. (UMI) — Teams of leaders will feature the 1971 series of retreats for United Methodist chaplains, according to a schedule announced here.

First retreat of the year will be Jan. 11-14 at Mo-Ranch, Hunt, Tex. Both this one and one Feb. 15-18 at Asilomar Conference Grounds, Pacific Grove, Calif., will be led by Dr. Richard Beauchamp and Dr. James D. Zehluff from the staff of Interpreter's House, Lake Junaluska, N.C. They also were on the program for the most recent retreat at Lake Junaluska, where some 75 chaplains and wives participated. The team's theme is "New Meanings for New Beings."

The Rev. A. Purnell Bailey, executive secretary of the sponsoring Commission on Chaplains and Related Ministries, said that the Feb. 1-4 retreat at Buck Hill Falls, Pa., will be led by the Rev. Wilson Weldon, Nashville, Tenn., editor of the **Upper Room** and the Rev. James C. Logan, Washington, D.C., professor of systematic theology at Wesley Theological Seminary.

The year's overseas retreats will be March 15-19 at Tokyo, Japan, and Oct. 18-22 at Berchtesgaden, Germany.

†

quote and unquote

Dr. Tracey K. Jones, Jr., general secretary of the United Methodist Board of Missions speaking at the United Methodist Missionary Conference at Otterbein College, Westerville, Ohio, predicted "the time may be ripe for some kind of breakthrough in the activist-pietist syndrome that has torn us apart and crippled the mission of the Christian community."

The Rev. Denis W. Read, professor of moral theology at Catholic University in Washington, told the 25th anniversary program of the U. S. Veterans Administration Chaplain Service that "ministers and doctors are united by human care and cure, as well as by the mysteries of both their professions."

The Rev. Donald G. Shockley, chaplain at Birmingham Southern College, writing for the next issue of **The Christian Advocate**: "Devotees of various secular interpretations of the gospel find it difficult to believe that there are yet tens of thousands of people capable of responding to the message of sins forgiven on the basis of the atoning significance of Christ's death and resurrection. Many people these days understand themselves to have found 'assurance' in these terms."

We cannot ignore the phenomenon and continue to be honest."

Dr. Paul Lehmann, Union Theological Seminary professor recently told a colloquium on Karl Barth in New York that "Two years after his death, his time has finally come in America. Theologians in the United States were wrong in dismissing Barth as neo-orthodox, in flight from the tensions of post-World War I Germany and attempting an impossible return to the past. In our time of revolutionary trouble, we must abandon our dismissal of Barth as a theologian of despair, and start to think up to him."

Dr. Sterling W. Brown, president of the National Conference of Christians and Jews, speaking at that group's annual Charles Evans Hughes Award dinner, called for firm opposition to the use of violence in struggles for social change. He said: "Our nation is in the grip of an escalating madness wherein violence is condoned because it is allegedly necessary or helpful in achieving beneficent goals. Some organizations must take a firm, unequivocal stand against this monstrous error."

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Christian Youth Publications name Board chairman

NASHVILLE, Tenn. (UMI)—The Rev. Charles Courtoy has been named chairman of the executive board for Christian Youth Publications, publisher of **Power**, interdenominational daily devotional magazine for youth.

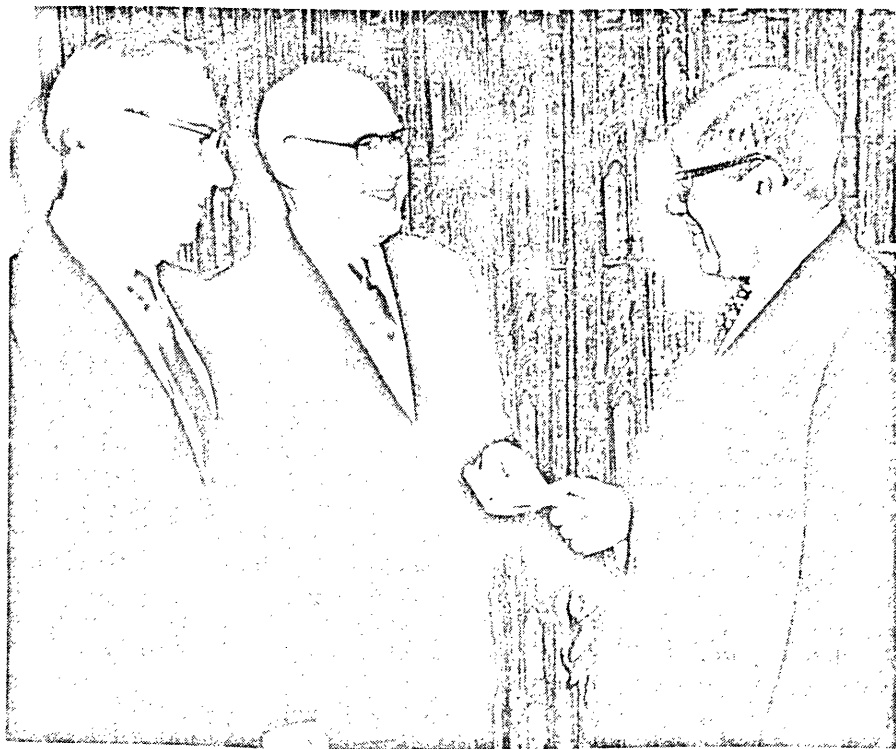
Mr. Courtoy is director of senior high ministries for the United Methodist Board of Education's Division of the Local Church. His election came at the annual meeting of the Christian Youth Publications board late in November.

Named treasurer of the board was the Rev. James E. Alexander, executive director of communication processes and learning resources of the Division of the Local Church. Mr. Alexander also serves as manager of United Methodist circulation of **Power**.

The daily devotional publication began in 1941 under the sponsorship of the National Conference of the Methodist Youth Fellowship. In 1960 it became an ecumenical publication when Christian Youth Publications was formed from members of the youth departments of six participating denominations. Seven churches are now members of Christian Youth Publications. They are: American Baptist Convention, Christian Church (Disciples of Christ), Christian Methodist Episcopal, The Episcopal Church, Reformed Church in America, United Church of Christ, and the United Methodist Church.

There are approximately 90,000 United Methodist subscribers to **Power**.

†



One of the first gifts to the new United Methodist Negro Colleges Advance—a check from the Sixth National Family Life Conference—is presented to co-directors of the Advance by Dr. Edward D. Staples, coordinator of the Family Life Conference. A total of \$827 was received from a special offering at the conference held in October. Co-directors of the Negro Colleges Advance which will be officially launched on Race Relations Sunday, February 14, are Dr. E. Clayton Calhoun (left) of Nashville, Tenn., and Dr. Dennis R. Fletcher (right) of New York City. Following 1970 General Conference directives, the Advance hopes to raise \$4 million during each of the years 1971 and 1972 for the operational expenses of the 12 Negro colleges historically related to the United Methodist Church.

You cannot kill time without injuring eternity.—Thoreau

Praying is dangerous business. Results do come.—G. Christie Swain

DECEMBER 31, 1970

TOGETHER urges environmental concern

PARK RIDGE, (UMI) — Concern for the environment instead of individual convenience is urged by **Together**, the United Methodist Church's official general magazine, in its January, 1971, issue devoted almost entirely to environmental subjects.

"When a person begins to think about what he can do to combat pollution, he might well begin with himself," says an editorial statement in the issue released here December 15. "Each of us need(s) to think in terms not of what is most convenient but what is best for environment."

Included in the issue is a novelette dealing with the life of a man and his son some time in the future, a prayer for the earth, a photographic feature on "Children of the World," an interview with former Sen. Joseph D. Tydings of Maryland on over-pollution, a feature on local church actions against pollution, a 1971 calendar emphasizing the beauty of nature and man's responsibility for the world in which he lives, and a section of books and other resources bearing on the environmental situation.

"Our philosophy in developing this issue has been that the public already is exposed—in fact saturated—with pictures of polluted streams and dirty skies," says the Rev. Curtis A. Chambers, editor of **Together**.

"Therefore, we are attempting in the articles not to dwell too long on the problem without offering our readers 'handles' by which they may attempt to do something to correct the situation."

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PAGE NINE

A PLAN FOR CHURCH UNION

5. TO BE MEMBERS IN THIS COMMUNITY

In Chapter IV of the Plan of Union we deal with the meaning of church membership. It affirms that membership will be open to all and that all who are members of the uniting churches at the time of union will be the initial members of the new church.

Introduced for the first time in this chapter is the concept of membership in the parish as the "community of worship, loving service, and reconciliation." In a later chapter there will be a more complete treatment of this concept. At this point the statement is that "all members including lay persons, presbyters, bishops and deacons shall be members in the parish where they worship, study, and serve and to which they give their support." (The word "presbyter" throughout the plan will mean the same as "elder" in the vocabulary of the United Methodist Church, and "deacon" will mean approximately the same as "lay pastor.")

In matters of discipline, lay members, presbyters, and deacons will be accountable to the "district," which is the unit which corresponds to our Annual Conference. Bishops will be accountable to the region or national body.

Outward and visible marks of membership which will be accepted by the united church include the following:

a. Response by personal decision to the call and invitation of God through repentance, love and obedience to him as he is known through Jesus Christ.

b. Public confession of faith in Jesus Christ as Lord and Savior in the presence of a congregation.

c. Deep and persistent commitment within the covenant of faith to learn the way of Christ while striving to walk within it.

d. Faithful participation in the life of the church through worship both private and public and through generous support of its life and mission by gifts, skills, and active devotion.

e. Faithful participation in the life of the world by responsible living in the areas of family, work, education, leisure, politics, art and community.

The Plan emphasizes the need for Christian nurture both before and after entrance into church membership. It says, "Before a person is received into the responsibilities and privileges of full membership in the church, he shall receive instruction in the meaning of Christian discipleship." Referring to the responsibility following membership, we are assured that "The church will not abandon its unfaithful or errant members. It bears responsibility for the discipline of all its members."

The Plan also contains a provision for "the call of some of its members to associate together in a common life under a rule for growth in the ways of prayer, and in order to serve God and men." AAK

COCU study plans examined

PRINCETON, N.J. (UMI)—About 600 regional executives of nine church denominations took part in 13 conferences concluded around the nation in November in which the Consultation on Church Union (COCU) sought to initiate broad study of a plan for uniting the nine in one church.

The bringing together of bishops and other key juridical officials represented the widest involvement ever of regional level decision-makers in the ten-year-old COCU effort, according to the Rev. W. Clyde Williams, associate general secretary of COCU. Mr. Williams said most of the conferences resulted in church leaders dividing up their regions into states or districts and naming individuals to assume responsibility for seeing that the union plan is studied widely at regional and local levels.

Mrs. Edward D. Staples, wife of the Director of Ministries to Parents for the United Methodist Board of Education's Division of the Local Church, died November 25 in Nashville, Tenn., after a long illness. Dr. Staples is widely-known for his work with the church's Family Life Conferences and he and Mrs. Staples were honored at this autumn's conference.

PAGE TEN

BISHOP J. RALPH MAGEE DIES

EVANSTON, Ill. (UMI)—Retired United Methodist Bishop J. Ralph Magee died December 19 in a convalescent home in Morton Grove, Ill. He was 90.

After his ordination in 1904, he served pastorates in Iowa and Massachusetts, from 1921 until 1929 was pastor of First Methodist Church in Seattle, and from 1929 until 1932 was superintendent of the Seattle District.

A native of Maquoketa, Iowa, Bishop Magee was elected to the episcopacy of the Methodist Episcopal Church in 1932 and assigned to the St. Paul Area. In 1939 he was assigned to the Des Moines Area, and in 1944 to the Chicago Area where he served until he retired in 1952.

Bishop Magee was widely known for his directorship of the Methodist Crusade for Christ from 1944 until 1948. In his capacity as president of the denomination's Council of Bishops, he signed on behalf of Methodists the documents constituting the National Council of Churches.

You have the Gospel because missionaries came your way. — Anonymous

The reason some folks don't believe in missions is that the brand of religion they have isn't worth propagating. — Anonymous

Accreditation for Alaska Methodist U. reaffirmed

The commission on higher education of the Northwest Association of Secondary and Higher Schools voted Monday at its annual meeting in Portland to "reaffirm accreditation" for Alaska Methodist University.

AMU initially received accreditation from the Northwest Association in 1964 after the first visit to the university by an evaluation team from the Association. A team visited the campus this fall for a routine reevaluation. Its report and a self-study report published for the commission by the university resulted in the commission's vote to again accredit the university.

In line with new policies of the Association, accreditation was granted for an unlimited term. It is generally understood, however, that teams from the Association will review each member institution's status at about ten year intervals. Formerly reevaluations were made each two to five years.

AMU President Fred P. McGinnis, and Dr. O. W. Frost, dean of AMU's College of Liberal Arts, were present at the meeting to review with the commission recommendations made by the evaluation team.

POSSIBLE END TO 'ACTION-SPIRIT' DEBATE SEEN

WESTERVILLE, Ohio (UMI)—A United Methodist leader has forecast here that an end may possibly be in sight to the sharp, sometimes bitter debate between "social action" and "spiritual" factions in the churches.

The Rev. Tracey K. Jones, Jr., general secretary of the Board of Missions, ventured that one favorable sign is that "conservatives" and "liberals" in the church seem to be saying many of the same things. "No one can predict the outcome," he said, "but the time may be ripe for some kind of breakthrough in the activist-

Six denominations merge as Church of North India

NAGPUR, India (RNS) — Strides toward closing the gaps that separate Christians in India were made here when the Church of North India was born. The new body encompasses six Protestant denominations with more than 500,000 members. Convened on the grounds of All Saints Cathedral, Nagpur, some 3,000 worshipers participated in a festive service of inauguration, communion and unification.

Simultaneously, across the 16 dioceses of North India spread from Kashmir to Andhra Pradesh and from Assam to Gujarat, congregations participated in special orders of service in at least 12 languages.

Forming the new Church were the Council of the Baptist Churches in Northern India, the Church of the Brethren, the Disciples of Christ, the Church of India, the Methodist Church under the British and Australasian conferences, and the United Church of Northern India (Congregational and Presbyterian). Some of the constituent Churches had been engaged in merger talks for 40 years.

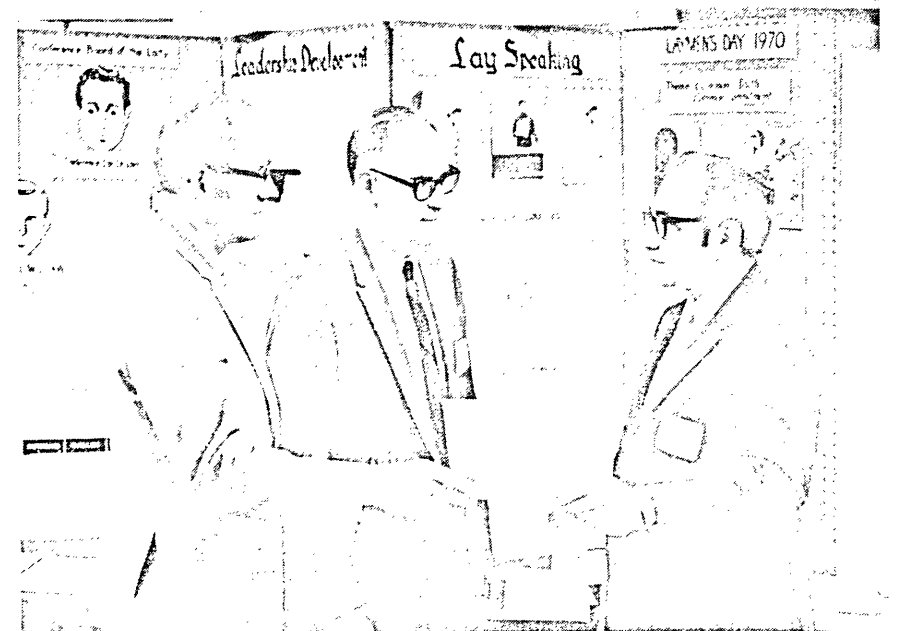
A seventh body, the Methodist Church, U.S.A., had through regional units approved the plan of union, but a special conference later reversed the decision. An appeal pressed by a layman in Gujarat State is now before the Judicial Council of the United Methodist Church seeking to test the legality of the special conference vote.

The Central Conference would bring an additional 600,000 members into the new Church.

pietist syndrome that has torn us apart and crippled the mission of the Christian community."

Dr. Jones' guarded prediction came at a session of the United Methodist Missionary Conference at Otterbein College. Attending are about 100 missionaries and mission executives from around the world.

LAY MINISTRIES



The Board of the Laity helps prepare laymen for the vital roles of service which they hold in the church today. Men from many annual conferences learn some of the principles of effective leadership and speaking at a workshop held by the General Board of the Laity. (Robert Lear).

Recently I was privileged to participate with 31 other Methodist ministers in a "Mission to Great Britain." The Mission was under the auspices of the General Board of Evangelism, and was directed by Dr. David Randolph. The cost was \$450 which covered travel, and other costs, from New York to London and back. I was very fortunate that the Booneville congregation not only paid the \$450 but it also gave me enough money to buy a round trip ticket from Little Rock to New York, with some left over for entertainment.

The group met at Kennedy Airport on Oct. 15 at 5:00 p.m. for orientation. Dr. Randolph spoke to us and asked that we express some of our expectations for the next 3 weeks. The salient attitude expressed was "I am going to learn and to be used by God in any way He sees fit."

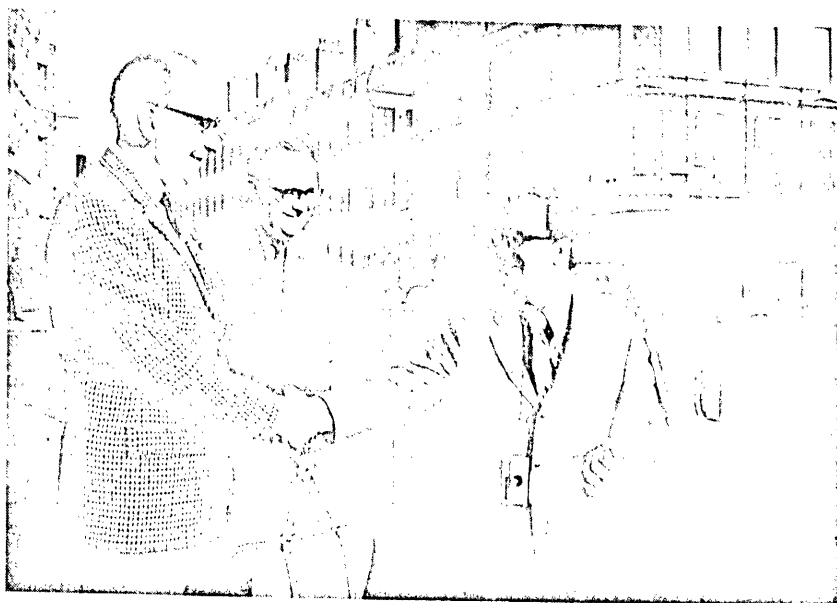
We flew over in a 747. The flight took 6½ hours. Dr. Sinclair Walker, secretary of the British Home Missions Board met us at the airport with a chartered bus. We visited several places of historic significance before going to the hotel where we spent the night.

Two places we visited were Westminster Central Hall and Wesley's Chapel. I would like to tell you something about these two places. Westminster Central Hall is one of 37 Halls in British Methodism. The Halls are part of a Mission Circuit, and they are independent of the circuit systems that include the churches of Methodism in that country. The Central Halls are not built like churches; they look like a business establishment, but they do have large auditoriums for worship. The primary purpose of the Central Hall is to be a center of mission to the community. Each hall varies in its emphasis of mission. Some do more for the elderly, others stress youth work, and others may reach out to the alcoholic or drug addict.

Westminster is in the heart of London. Dr. W. E. Sangster was its pastor for a number of years, and at one time there were as many as 2,000 present on a Sunday evening, but the attendance is well below that now.

Next we went to Wesley's Chapel. There I stood in the pulpit from which John Wesley preached. We were taken to the Prayer Room where we sang "O For a Thousand Tongues" which one of the men played the very organ that Charles Wesley used while living. John's living quarters are contiguous with the sanctuary and we found them to be interesting. One chair, in particular, fascinated me: It was structured so that one could sit in it in a conventional way, or one could turn around and straddle it. While straddling the chair, there was a place at the back for laying a book for reading. It was a most functional piece of furniture.

On Saturday we left for our various appointments. I was in the London Northeast District. There are 34 Districts in England. A district is more like our geographical conference than our districts. Each district has a number of circuits. The minister is appointed to a circuit, not a church. But he is, however, given a primary responsibility (church) in the circuit.



The Rev. Norman Carter (right) is greeted in front of Ivanhoe Hotel by Dr. Sinclair Walker (left), secretary of British Home Missions Board and the Rev. Ivor Calvert, host pastor during the first week of his stay in Great Britain.

"Mission to Great Britain"

by the Rev. Norman Carter

My first week was in the Goodmayes-Ilford District. The Rev. Ivor Calvert was my host for that week. Rev. Calvert spent a year in New York in 1968.

While in the Goodmayes-Ilford Circuit, I preached three times the first Sunday, spoke to a group of school children, visited a town hall session, preached to two different "sisterhoods," and two youth groups. One day was spent visiting in a mental hospital.

The second week I went to Colchester. Colchester is about 50 miles from London—but still in the London Northeast District. From a historic standpoint, Colchester is most interesting. It is the oldest town in England, having been established by the Romans before the time of Christ. The Romans came up a tidal canal and built a great city. Artifacts are still being found from that era. A Tudor castle was built in the 16th century from the stones that the Romans had used in the pagan temple. John Wesley remarked in his journal that the castle was probably the oldest building in England.

I spent the day with the town historian, Mr. Dansie, who had a tribute coin from the time of Christ. While holding the coin, he remarked that it could have been the actual coin that Jesus held when he made the famous statement, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." Of course that is a most remote possibility, but the very thought of it made my knees go weak.

John Wesley preached in Colchester over 30 times, and Francis Asbury had his first, and only, appointment there before coming to America. Colchester is also the place where Charles Spurgeon lived when he was converted. He went into a primitive Methodist church to get out of the weather. A layman was preaching; Charles fell under conviction and gave his life to Christ that night.

St. Helena (the mother of Constantine the Great) made a legendary visit

from Colchester to Jerusalem and found the cross that Jesus was supposed to have died on.

I visited Essex University and found the students quite anxious to talk about the Christian faith.

Colchester is a city of about 70,000 people and six Methodist churches.

Mr. and Mrs. Jim Beddo were my hosts. Mr. Beddo is an official with the Post Office Department, and Mrs. Beddo does volunteer work as a marriage counselor. The Beddos were an extremely warm and intelligent couple.

The third week I went back to London to the Hackney Central Hall. The Rev. Walter Newby is the pastor there. He is also superintendent of the Hackney Circuit. Rev. Newby is an energetic man with a lovely wife and family. They showed me great consideration and hospitality.

One afternoon Mrs. Newby took me to "Speaker's Corner" in Hyde Park where, among many other speakers, I heard Lord Soper. Rev. Soper is the only Free Church minister in the British Empire ever to be made Lord.

I preached several times in the Hackney Circuit, but I think the most inspiring moment of the week came when I was administering the Lord's Supper to the predominantly black congregation of West Indies people. Never in my ministry have I ever felt at one with my fellow man and God as in that service.

We met back at the Ivanhoe Hotel on the 5th of November and flew back on the 6th. Everyone was relieved that our plane was a 707 instead of a 747 since several minor accidents had been reported in the paper, relative to the 747, while we were there.

I have given you some of the highlights of my activities. Now, I would like to relate some of my observations and impressions of the people, the country, and the church.

First, I found the people to be very warm and friendly. I had the mistaken impression that the English people were aloof and distant, but never in my life have I encountered such hospitality as in Great Britain.

Secondly, I was impressed with the great care the people take to preserve their homes. Some of the dwellings built in the 16th century look as if they were built only last year. I don't know how they do it, but they do.

Next, the British seem to enjoy the little things of life. Tea time, for instance, is a big thing. Regular tea time is around 2:30 or 3:00 p.m., but if no evening meal is to be served, "high tea" will be later in the afternoon. At "high tea," there will be such things as sandwiches and biscuits (cookies).

Also, I was pleased to find that there is very little racial prejudice in England. I think this can be attributed to the more Christian attitude that the whites have towards the blacks. Consequently, the black people have not been embittered like they have in this country.

I found the churches in difficult circumstances. They have big, old church buildings and small congregations. But, they are not a discouraged people. During my visit, I kept inquiring about how the pastors and the people maintained such a radiant spirit in light of the fact that the churches were losing ground. The reply was, "We live in hope." Several times I was reminded of what God did through John Wesley. And, they would say, "It could happen again."

The Methodist people of England are the "singiest" people I have ever heard. A congregation of 60 there sings better than a congregation of 200 here. And a congregation of 150 to 200 can send chill bumps up and down one's back.

The church is now studying how to restructure itself. And I think this needs to be done. Too much responsibility lies with the pastor. He is ex-officio chairman of practically every group in his charge, including women and youth organizations. The pastor, therefore is, in some kind of meeting almost every night of the week.

Their salaries are standardized. The average preacher's salary is only about 1,000 lbs. per year (\$2,400). But they seem to get by alright, and because of the standardized salary, jealousy and competition are almost nonexistent. The spirit of brotherhood is quite evident, and it was really heartwarming.

Finally, the people there asked me a lot of questions about this country: the churches, American football, our food, and various other things. But I think the thing asked me most often was what I thought of the Kennedys. They dearly loved John F. Kennedy, and they are interested in Edward Kennedy's political future.

It was a great trip, but as the old saying goes, "There's no place like home."

†

For
GOLDS
take 666

Fayetteville church conducts Experiment in Discipline and Discovery

"The five weeks that were," "the week-end that was," "the 30 days that are to be" are the descriptions of an Experiment in Discipline and Discovery for the members of Wiggins Church (in Fayetteville) who participated and plan to continue the Experiment.

An Experiment in Discipline and Discovery is the next step after a church has had a Lay Witness Mission. Whereas the Lay Witness Mission brought in lay persons from many states and local churches to share their Christian witness in order to get others more committed to Christ, the Discipline and Discovery is to help the local members to discover the great Christian Disciplines which help make the previous commitments stronger, deeper and more meaningful.

The total leadership for the Discipline and Discovery was from the Wiggins Church. Committees were set up to prepare the structure for the Discipline and Discovery Week-End Experience. Also, another group took the five weeks training in the five disciplines of prayer, obedience, fellowship, witness and giving. As these persons shared with each other what each discipline had come to mean to them, then these would share with the other members of the Wiggins Church at the Discipline and Discovery Week-End.

To launch this special Week-End on a spiritual note, a 24-hour prayer chain was organized by the Prayer Committee. The idea was to have two or more persons praying each 30 min-

utes of the 24 hours before the week-end started. They were to have their prayer session wherever they were and when they agreed to. This way the shut-ins and sick could be included in the activities. Over 100 persons were involved in the prayer chain.

At the Morning Worship Service, November 22, climaxing the Experiment in Discipline and Discovery, fifty persons signed the commitment to do most or all of the following:

Pray and read God's word each day; Tithe income; Meet with a group each week for sharing; Share with others what God does in my life; Do one kind, unexpected act without hope of reward each day.

A booklet was offered these who so committed themselves and five share groups are being organized. Others are being encouraged to also join this experiment with the share groups.

The Discipline and Discovery Week-End was concluded with a "catacomb worship service and communion" during the evening worship hour. Trying to recapture the experience of the early Christians, the church was illuminated only with two altar candles and entrance lights. An explanation was given as to what the Christians must have experienced in their worship services in the catacombs of Rome.

Then all the worshipers there were asked to share their witness, to lead out in a special song, to quote scripture verses or to pray as they felt led to do so. After this the Communion was served around the altar where

each took the elements and passed them to the person on his right with a blessing or the traditional communion phrases.

This Experiment in Discipline and Discovery, a program developed by The Institute of Church Renewal, Atlanta, Georgia, has been and still is a challenging and inspirational experience for many members of the Wiggins Church. We highly recommend it to all churches as the next step after a Lay Witness Mission.

Dr. and Mrs. Doug Manning, trainers Mr. and Mrs. Bob Hanna, general chairmen

Allan E. Hilliard, pastor

If martyrdom is now on the decline, it is not because martyrs are less zealous, but because martyr-mongers are more wise. — Colton

"News in Brief"

"A Hammer for a House," a film issued in 1969 by the Board of Missions dealing with issues raised by the Black Manifesto, has received a Golden Eagle award from the Council on International Nontheatrical Events. The film will now represent the U.S. in international film and TV events abroad. Executive producer of the film was the Rev. David W. Briddell of the Board of Missions staff.

The queen of the 1971 Tournament of Roses in Pasadena, Calif., 19-year-old Kathleen Arnett, is a member of St. Luke's United Methodist Church of Los Angeles.

Methodism is on the decline in Ceylon and has been for 15 years, according to the president of the church, the Rev. G. Denzil de Silva. Mr. de Silva recently was named to succeed the late Rev. D. T. Niles as leader of 25,000 Methodists in the country, a predominately Buddhist country.

Poetry Panorama

by Barbara Mulkey

The mountains have always provided inspiration and insight. The Psalmist wrote (Ps. 125:2) . . . "As the mountains are round about Jerusalem, so the Lord is round about his people, from this time forth and for evermore."

THE MOUNTAINS

O quiet hills, who from the past
Have seen the ages come and go,
Who brave the Winter's deathly blast,
And hold the mantle of the snow;

Whose topmost peaks appear sublime
When first they catch the morning sun,
And latest give it back to God
When shadows warn that day is done;

Who watch the pageantry of man,
His nervous progress ebb and flow,
And note with patience all his joys,
As silently now share his woe;

O brooding sentinels, who view
A greater portion of His plan,
Endue our hearts with deeper faith
In God's design He holds for man.

—by Charles A. Stuck

MOUNTAIN PEAKS

Cathedral spires against the skies
Transcending the changing winds of Time.
That we may lift our anguished eyes
To share their strength and peace, sublime —
The relentless clamor of the world recedes
All sorrow, torment, and care —
For one still moment, we are along in Space —
And God is there . . .

Carved by His Hand, eons ago,
They are, have been, ever will be —
Illumed in pure incandescent Light,
Steadfast in remote serenity —
That our Earthbound souls may take flight.
And soar to heights in Infinity.

—by Dorothy Price Scheckenbach


ALL ABOUT ARKANSAS

THE BATTLE OF PEAR RIDGE

1862

WAS A KEY CIVIL WAR BATTLE FOUGHT IN NORTHWEST ARKANSAS. IT WAS A FEDERAL VICTORY THAT SAVED MISSOURI FOR THE UNION.

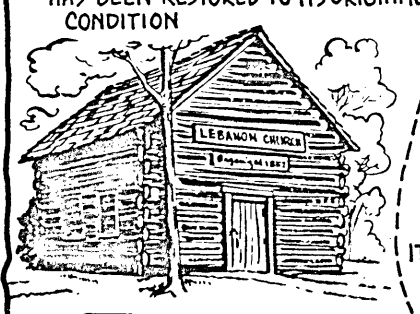
THE SCENE IS NOW A NATIONAL MILITARY PARK

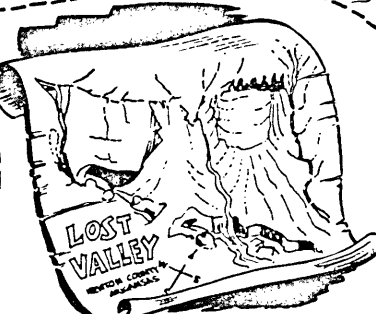


THE OLD LEBANON CHURCH

NEAR LYNN (LAWRENCE COUNTY)

WAS ORGANIZED IN 1852 AND HAS BEEN RESTORED TO ITS ORIGINAL CONDITION





LOST VALLEY

IN NEWTON COUNTY.

NO MAP, PICTURE OR NARRATIVE CAN DESCRIBE IT PROVIDES AN UNBELIEVABLY HAUNTING EXPERIENCE FOR ITS VISITORS

FOR MORE INFORMATION ABOUT ARKANSAS, WRITE ARKANSAS STATE PARKS / RECREATION & TRAVEL COMMISSION - STATE CAPITOL, LITTLE ROCK 72201 12/70