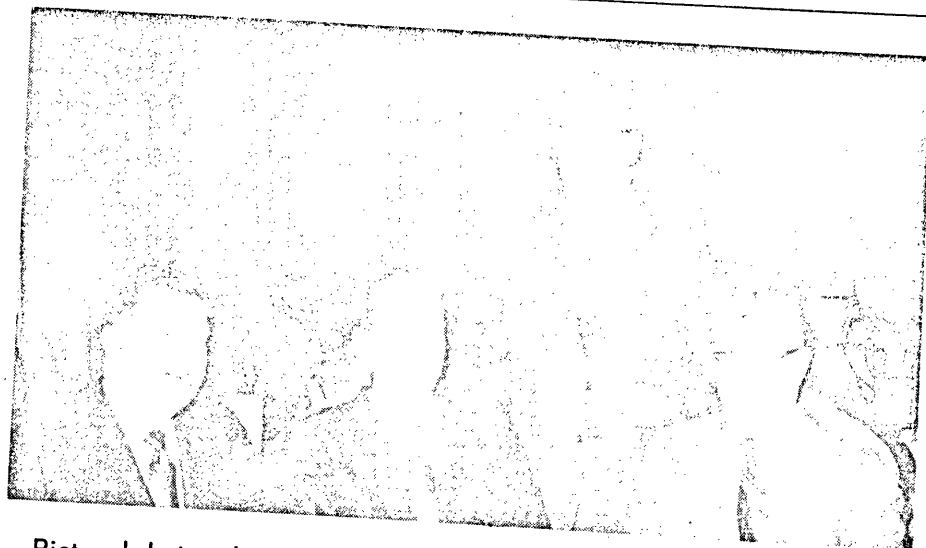


# Arkansas Methodist

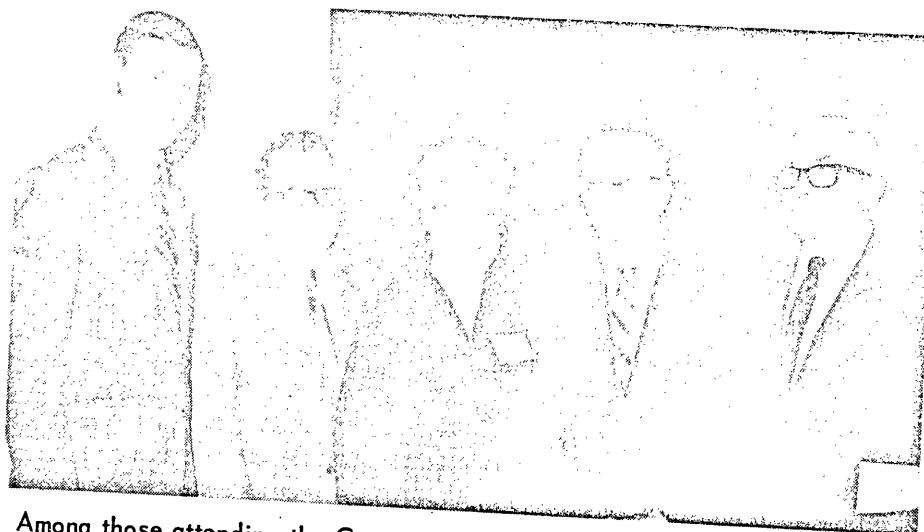
90th YEAR

THURSDAY, JANUARY 14, 1971

NO. 2



Pictured during the meeting of the Congress on Evangelism last week in New Orleans were (from left): the Rev. W. Leonard Byers, Jonesboro; the Rev. Bob Orr, Harrisburg; Dr. Harold O. Eggenberger, North Little Rock; and the Rev. J. William Watson, Jonesboro, members of the delegation from North Arkansas.



Among those attending the Congress from the Little Rock Conference were (from left): the Rev. Ralph Hale, Hot Springs; the Rev. Claude E. Barren, Hot Springs; Mrs. Hazel Dabney, Pine Bluff; Dr. Roy I. Bagley, Camden; and the Rev. James R. Sewell, Little Rock.

## • Congress geared to changing times

### Arkansas well represented at Congress on Evangelism

As one seeks to delineate the mainstream philosophy which guided those who participated in last week's United Methodist Congress on Evangelism in New Orleans it seems that all were committed to the concept that they need to bring their pietism and their activism together in a new understanding of and participation in what it means to be committed to Jesus Christ as Lord and Savior for the last third of the 20th Century. This was not a conference in which the Church was attacked, but one in which there seemed to be a unanimous feeling that the world was more ready to hear the message of Christianity than ever before if that message can be seen to have relevance.

More than 2,300 United Methodist laymen and ministers of every section of the nation, and some from overseas, came in numbers far beyond the anticipated attendance, giving a witness to their great concern about a new emphasis on evangelism in the Church. Street preaching in the French Quarter, a Thursday evening rally in Jackson Square, and a great deal of music in the contemporary idiom were included in the means by which the concerns of evangelism were expressed.

Bishop Aubrey G. Walton of the Louisiana Area brought greetings to the Congress, presenting a concise historical picture of the city of New Orleans and the work of the Church there.

The Congress was challenged to look toward a new spiritual awakening by Dr. Albert C. Outler, professor of church history at Perkins School of Theology, Southern Methodist University, delivering the four Harry Denman Lectures during the meeting.

Speaking on the theme, "Evangelism in the Wesleyan Spirit," Dr. Outler pointed out similarities between the Eighteenth Century and our own time, and told the delegates that he hoped today's United Methodists could grasp the essence of the Wesleyan tradition and update it in the church that honors him.

Dealing with a familiar difference of opinion between so-called "pietists" and "activists," Dr. Outler said that "Wesley had a horror of men who professed themselves Christian but who neither understood nor could communicate their faith through the witness of their words and lives."

Pointing out that later generations have lost sight of an important aspect of Wesley's evangelistic program, he said, "For Wesley, the essence of faith was personal and inward; but the evidence of faith was public and social. Witness in daily living is the necessary confirmation to our witness in inward faith."

Calling for a "third great awakening"

Please turn to page 10

### Parsonage will be dedicated at Clarendon

Bishop Paul V. Galloway will preach at morning worship in First United Methodist Church, Clarendon on Sunday, January 17th, and will dedicate the parsonage. A fellowship dinner for members of the congregation, guests and friends will be served in Wesleyan Hall at noon, and an Open House will be held at the parsonage from 2:00 to 3:30 p.m. The Rev. W. Glenn Bruner is pastor.

### Special musical program at Pulaski Heights Church

The Sanctuary Choir of Pulaski Heights United Methodist Church in Little Rock will present the "Gloria"—a choral work by Antonio Vivaldi—for the Little Rock Musical Coterie on Sunday, January 17 at 3:30 p.m. in the church's sanctuary at Woodlawn and Monroe.

Miss Diane Woolard, organist-choirmaster at Westover Hills Presbyterian Church in Little Rock, will serve as organ accompanist and will also present works by John Cook, J. S. Bach and Jean Langlais.

The program, which is open to the public, is under the direction of Mr. Richard Lines, director of Music at the Pulaski Heights Church.

### Civic Foundation Board to meet

Paul R. Ramsey, staff member of the Christian Civic Foundation of Arkansas, will be the principal speaker for the annual meeting of the Board of Directors of that organization at Second Baptist Church, January 18, at 12:30 o'clock.

Mr. Ramsey, who is the educational assistant on the staff of Dr. W. Henry Goodloe, executive director, will discuss the Alcohol-Narcotics Education Program which is such a vital part of the Foundation's work. He is a native of Beebe and has a background in journalism and a period of service with the Arkansas State Police.

Members of the Board have received notice of the meeting and have been asked to return a card making a reservation for the luncheon. The cost of the meal will be \$1.25.

Dr. Goodloe said, in the letter announcing the meeting, "The 1971 meeting of the Board promises to be one of the most important meetings we have held during the thirteen-year life of the Foundation. Your presence and counsel are very much needed in determining the direction we will move during the coming year."

### News in Brief

United Methodist-related Wesleyan Hospital for Chronic Diseases, in Seward, Alaska, has received a \$600,000 federal grant for a new addition.

## Week of Prayer for Christian

### Unity planned in LR area

The Division for Christian Unity of the Arkansas Council of Churches joins with the Little Rock Deanery Council of Catholic Women in announcing plans for the fifth Annual Vigil for Christian Unity.

Week of Prayer for Christian Unity, January 18-25, also called Days of Prayer for Christian Unity, is sponsored by the World Council of Churches, the World Council of Churches, and the National Conference of Catholic Bishops through the Bishops' Committee for Ecumenical and Interreligious Affairs. The Week of Prayer is no longer a time when churches consider their ecumenical obligations fulfilled for the year. Today it is an intensive period when churches throughout the world take stock of their ecumenical progress and map out joint efforts for the entire year.

The local celebration of the climax of the Week of Prayer for Christian Unity will be observed, Sunday, January 24, at the Roman Catholic Church

of Christ the King, 4000 North Rodney Parham Road, Pleasant Valley, Little Rock. The theme is found in II Corinthians 13:13—"Fellowship of the Holy Spirit."

A get-acquainted hour ("HI" time) beginning at 4:00 p.m. in the Parish Hall south of the Church will afford an opportunity for separated Christians to gather together before the service in order to create and carry into the worship service itself an atmosphere of friendship and community. The worship service will begin with entrance procession at 5:00 p.m. Clergymen and laymen of Protestant and Roman Catholic faiths will preside during the service.

As a community effort of mission, a freewill offering will be received for a fund to alleviate hunger in the community.

The service is open to all pastors and laymen concerned with Christian Unity.

†

### United Methodists Active in Children's Conference

WASHINGTON, D. C. (UMI) — Nearly a score of United Methodist delegates participated in the 1970 White House Conference on Children, here December 13-18.

Reports from the scattered "forum" groups, which never came together for a plenary session despite some unofficial efforts, indicated that United Methodists were particularly active in the forums on "Crisis in Values" and on "Family Planning and Family Economics." The "values" groups was chaired by Bishop Roy C. Nichols of Pittsburgh, Pa., and one of its sub-group leaders was the Rev. Woodrow Kennell of Trinity Church, Huntington, Ind. The Rev. Rodney Shaw, a staff member of the Board of Christian Social Concerns, was a sub-group leader in family planning.

†

Happiness is the sense that one matters. Happiness is an abiding enthusiasm. Happiness is single-mindedness. Happiness is wholeheartedness. Happiness is a by-product. Happiness is faith.—Samuel M. Shoemaker

### The Rev. Alvis R. Brooks

The Rev. Alvis Raymond Brooks, age 71, of Branch, Arkansas, died December 22 at the Booneville City Hospital. He was a retired Methodist minister having served the following appointments in the North Arkansas Conference: Magazine Circuit, Branch Circuit, Kibler Circuit, and the Hartman Circuit. He was a member of the Branch United Methodist Church and was a member of the Belle Point Masonic Lodge #20 of Ft. Smith.

He is survived by his wife, Velma; six sons, Herman and J. R. of Ft. Smith, Eldon of Van Buren, Eugene of Memphis, Tennessee, Joe of Eureka, Calif., and the Rev. Jim Brooks of Calhoun, Ga.; two daughters, Mrs. Velma Shurtle of Texarkana, Ark.; three brothers, 30 grandchildren and 16 great grandchildren.

The funeral service was held December 24 at the Branch United Methodist Church with the Rev. Archie N. Boyd, Ft. Smith District superintendent and the Rev. Harvey Hazlewood, pastor, officiating.

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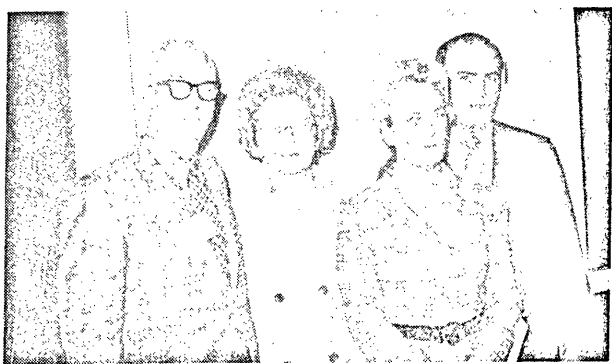
## Editor's Camera at Congress on Evangelism



A part of the group attending the Evangelism Congress from the North Arkansas Conference.



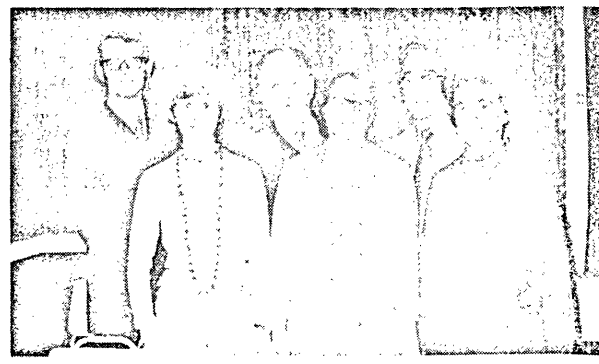
Some of those representing the Little Rock Annual Conference at the New Orleans meeting.



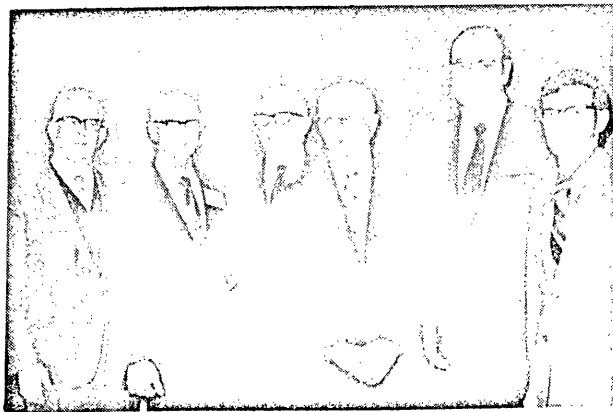
Mr. and Mrs. Fred Patton and Mrs. Cleve Cotner from Fort Smith and the Rev. David B. Wilson from DeQueen.



The Rev. David F. Prothro, Camden; Pratt C. Remmel, Little Rock; and the Rev. Edward Matthews, Fordyce.



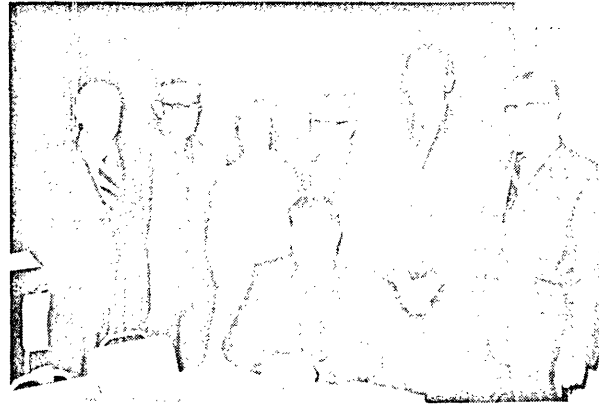
The Rev. and Mrs. Victor of Fayetteville; the Rev. and Mrs. E. J. Hayfield, Batesville; and Dr. and Mrs. Harold C. Eggensperger, North Little Rock.



The Rev. W. W. Barron, Texarkana; the Rev. Osborne White, Mena; the Rev. James R. Sewell, Little Rock; Dr. Roy I. Bagley, Camden; the Rev. Howard Williams, Magnolia; and the Rev. David F. Prothro, Camden.

#### RIGHT:

The Rev. W. D. Golden, Wynne; the Rev. and Mrs. James A. Barton, Searcy; the Rev. W. Leonard Byers, Jonesboro (seated); Dr. Ethan W. Dodgen, Forrest City; the Rev. Bob Orr, Harrisburg; and the Rev. J. William Watson, Jonesboro.



## METHODISM HAS A CONSCIENCE

A question of major importance for all United Methodists concerns the conscience and its relationship to the immortal souls which we nurture in our Christian lives. This becomes a matter of special relevance when we raise a further question concerning the responsibility of the church for making our consciences more sensitive. We are suggesting that it would be appropriate for us to consider these questions today.

In the story of creation as recorded in Genesis man is described as having moved through three stages as he became a living reality. First, the writer tells of God's forming his body using the materials at hand. The important thing here is not how he created but that man's body came into being through the work of a kind Father. After the body had been shaped and called good, God breathed into him the breath of life and he became a living soul. This body was now empowered to move and act.

At this stage the process was still incomplete—man was not man in his largest sense until he had a conscience—an inner guide enabling him to recognize right and wrong and to make decisions in the light of this recognition. Man's conscience was still to come. This was an unfolding developing process which is described throughout the pages of Scripture and the maturation of man.

We would like to suggest that the story of the creation and development of the United Methodist Church have followed the outline of the creation of man, and that as an organic reality it is to be seen as fully developed only when it has a mature conscience.

The church has a body. The organization through which the people known as United Methodists function is a live and active reality. This body has changed many times during its lifetime, and in these changes new strength has come periodically to enable those who make up the church to find more effective means of giving their Christian witness. In the Eighteenth Century God reached down and created a vibrant new church out of the dust of an ecclesiastical organization which had grown cold. He formed the Wesleyan Church in Great Britain and the Methodist Episcopal Church on the North American continent as

spirit-filled groups through which his will could be made known.

This body resembled in many ways the one out of which it had sprung, while moving toward its own individuality. However, there were many points at which it took new directions because of the warm-hearted spirit. God had "breathed into it the breath of life and it had become a living soul."

The body also changed through the years as a result of the inner tensions which divided her, and then, through God's leading, reunited her. Although some few have opposed reunion at each step of the way, we thank God that the great majority of the people called Methodists have given their active support to the building of this body.

Now we are engaged in a great search for a new structure—a new body. Exciting directions are being charted as the Commission on Church Structures named by the General Conference of 1968, moves ahead to give us another new body. We believe that the 1972 General Conference will have no more important business before it than their report, and that its action will be a vital part of the creative process for our church.

However, from the beginning Methodism was distinguished from the church out of which it sprung and from its contemporaries by the warmth of its soul. John Wesley was called "the prophet of the warm heart," and the people who became a part of this movement did so because of the soul within the body. Sometimes it has been this characteristic which has prompted some people to judge that the church was not moving as it should. Yet, when they have looked beneath the surface of the

structure of the church the warmth of the soul has been seen there.

Continuing our parable, let us point out that a man without a conscience is a puppet and not a person. So we can say that a church without a conscience, and without the power to arouse the collective conscience of the community is not a church at all.

So often people whose personal desires or entrenched interests have conflicted with the exercise of the conscience of the church cry out, "Let the church mind her own business!" These people do not see that the church has no more important business than that of furnishing a conscience to the community and doing all it can to keep it sensitized. Any United Methodist who is willing to leave this up to other denominations simply does not know the history of his own group.

From the first days of its being the United Methodist Church has been a leader in the development of improved social and moral conditions in the world. John Wesley was at the heart of every great move for social reform in England during his century. For the sake of all that is high and true, let us never take the stand that the conscience of our church should be silenced. She is not getting away from minding her own business when she speaks out against individual and social unrighteousness.

United Methodism does have a conscience.

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## the Editor's Corner



### RECOLLECTIONS OF A COACHING CAREER

As some of you may know, this writer taught in the public schools of his home town, Paragould, Ark., for three years before he heard the call to preach and went to Candler School of Theology for his seminary work.

What you may not know is that during two of those three years he served as a junior high coach. At the beginning of the second year of teaching we had a change in superintendents which brought Clifford Blackburn to that post after several years as a coach in North Little Rock.

He wanted very much to initiate an athletic program in the junior high school, but came to the first faculty meeting without having a coach approved in the budget. I can still remember that day when he "put the finger" on me and announced that I would be coaching. When I protested that I was totally unprepared for such an assignment, he told me that all I would have to do would be to organize the practices while the technical skill would come from the principal of one of the elementary schools and some of the stars of other days who were available around town.

Well, you can imagine some of the frustrations we ran into in such a program. However, we did field a team for two years and filled a rather ambitious schedule for a day when few schools were playing football at the junior high level. We had practically no money on which to operate, and I can remember that most of the trips away from home were made in a truck provided by the father of one of our players.

I decided at the end of the first year that a little coaching preparation was indicated, and so I attended the summer session at the University of Missouri. During the second season I did feel a little more at home with the coaching responsibility and gained a great deal of enrichment from it.

One thing that we do recall from it all is that memory of a fine group of young men who worked hard and played hard and later made a substantial contribution to the senior high athletic program and found a solid place for themselves in life. These two years of coaching are a priceless memory for me.

†

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Woman's Editor: IMOGENE KNOX  
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# news and views

OF THE WORLD OF RELIGION

by doris woolard

The Emergency Union of Germans, a conservative group within the Evangelical Church in West Germany (EKID), has denounced what it calls "neo-Marxist tendencies" within German Protestantism. The group contends that "if theology is going to be replaced by Marxist ideology, if sermons and pastoral care are to be replaced by political discussions and revolutionary action, our church, as we conceive it, will soon be dead." The EU said that while protests are continuously sounded against shortcomings in Western countries "one no longer dares to call by name the injustices and lack of freedom in the lands under Communist dictatorship."

A group of clergymen has asked the Wisconsin Dept. of Natural Resources to edit its promotional films to eliminate references to the age of the earth which, the ministers say, are "offensive to the beliefs of thousands of Wisconsin citizens." Members of the Eastern Wisconsin Branch of the Bible-Science Assn., organized to combat the theory of evolution, said that the Genesis account of the Creation is accurate and that the earth is between 6,000 and 10,000 years old. A letter signed by the 11 clergymen told the department that the films, which place the age of the earth in millions of years, had perpetuated the doctrine of evolution. "Children and lay people seeing these films assume the state has investigated and concluded evolution is fact," the letter said.

The Church of the Nazarene had a net membership gain of 3.8 percent in 1970, according to recently released statistics. Sunday schools registered an all-time high with more than four million persons involved in the U.S. and abroad. Organized in 1908, the denomination has 6,287 local churches and 6,931 ordained ministers, and maintains 11 institutions of higher education.

Trustees of Carson-Newman College in Jefferson City, Tenn. have unanimously voted to comply with a request from the Tenn. (Southern) Baptist Convention that it rescind permission to hold campus dances. Dancing was first allowed last March. Subsequently, both the executive board and the state convention asked for a reversal. Approximately 100 congregations in the state had decided to withhold all funds from the state convention's program until dancing was again outlawed at Carson-Newman.

Dr. Chester A. Pennington, senior minister of Hennepin Ave. United Methodist Church in Minneapolis, has been elected president of the Greater Minneapolis Council of Churches. He succeeds a lay member of the United Church of Christ who was named treasurer.

The next fight over state aid to non-public schools, struck down in October by the Louisiana Supreme Court, is scheduled to go before the La. Constitutional Revision Commission which has already begun its task of revising the state constitution. Spokesmen say the revision process is expected to require several years—as much as ten. However, as completion of each article of the constitution is completed it will be submitted to the state legislature and then to the electorate. With the work of the commission as a background, the superintendent of Catholic schools in the Diocese of Baton Rouge held out the strong possibility that a number of parochial schools will not re-open in Sept. for lack of funds.

The Rev. Eugen Stegmann, 42-year-old Lutheran pastor to some of the 12,000 people who travel with Germany's circuses and carnivals, recently spent three months visiting the U. S. under the sponsorship of the Lutheran World Federation. His purpose: to study various "specialized ministries" in this country—how the churches minister to "mobile" populations, campers, theater and show business people, and travelers. In his homeland, Pastor Stegmann lives in a trailer which he pulls behind a Volkswagen sedan, as he ministers to circus and fair personnel—preaching, baptizing, confirming the young people, and "identifying" with the special life style of circus people.

During the 1960's, the United Presbyterian Church had a net gain of 980 ordained ministers, lost 426 local churches and ended the decade with one clergyman for every 299 members, according to a Religious News Service Report. Results of a study by the denomination's Division of Vocation showed that a decrease in the number of clergy candidates took place between 1958 and 1967, when the number leveled off. The Rev. William H. Henderson, division secretary, said the UP Church has received more ministers from other denominations than it has lost to other churches.

Israel's President Zalman Shazar joined 23 leaders of various Orthodox, Catholic and Protestant communions in Jerusalem in a prayer for a "just, permanent peace" in the Middle East. Shazar expressed the hope that "all men of faith and conscience, without distinction of church, community, origin or race, may succeed in spreading among their flocks the feeling of human brotherhood and mutual responsibility."

Some 600 Bible-carrying collegians from all over the northeastern states, members of Campus Crusade for Christ, gathered in Philadelphia for a Christmas week conference. For four days they worked on techniques for winning their contemporaries away from drugs, sex, and confrontation politics. Instead they offered Christianity. The conference was organized by Jesse James, Crusade staff member at the Univ. of Delaware, from Kansas, and the great-great grandson of the famous bandit.

A church made from a single redwood tree will be the home of a museum dedicated to Robert Leroy Ripley, the "Believe It or Not" cartoonist. The Santa Rosa community in Calif., where Ripley was born, plans to fill the 100-year-old church with personal memorabilia of the cartoonist. The church is said to contain 78,000 board feet of lumber.

Another step toward the long-proposed united Church of Lanka, the native name for Ceylon, was taken recently when ministers of the Methodist Church approved the plan of union. The Methodist Conference will vote on the proposed plan, issued nearly 25 years ago, next August. Anglicans, Baptists and Presbyterian groups have previously approved it. Methodists in Ceylon (who follow the British pattern), number about 30,000 and form the second largest Protestant denomination. If negotiations toward the merger are complete by the Fall of 1971, the Ceylonese united Church will be the third major Protestant merger in the Far East within a year. The Church of North India were formed during 1970.

A pilot program in land redistribution in three Ecuadorian provinces will place about 50,000 acres of land belonging to the Catholic Church in the hands of some 12,000 families. Five church properties are involved in the project directed by a non-profit organization. Carlos Vallejo, who heads the Ecuadorian Center for Agricultural Services, noted that the plan moved slowly because of the "negative response" by some Church leaders who, he claimed, refuse to think in modern terms regarding land administration.

Many people of East Pakistan still have "absolutely no food, clothing, or shelter," according to a Hong Kong representative of World Vision International, a missionary and relief organization. WVI provided a team of ten Christian university students with food, water, rice, protein biscuits, water purification tablets, and clothing for a thousand people. The team traveled by boat to the island areas hardest hit by the recent cyclone. From its Monrovia, Calif. headquarters the organization arranged for shipment of more supplies including cholera vaccine, tools, cooking utensils, and building materials.

The 1971 budget of the United Presbyterian Bd. of Christian Education will be \$666,660 below that of 1970, according to the Rev. James R. Gailey, general secretary-elect. Major reductions will include appropriations for board-related colleges, support of educational staff members in synods and presbyteries, resources for church education, and staff salaries. The staff will be reduced by nine executive and seven clerical positions. Major increases include salary raises—most of them on a cost of living basis, projects with special emphasis on leadership development and projects in youth ministry.



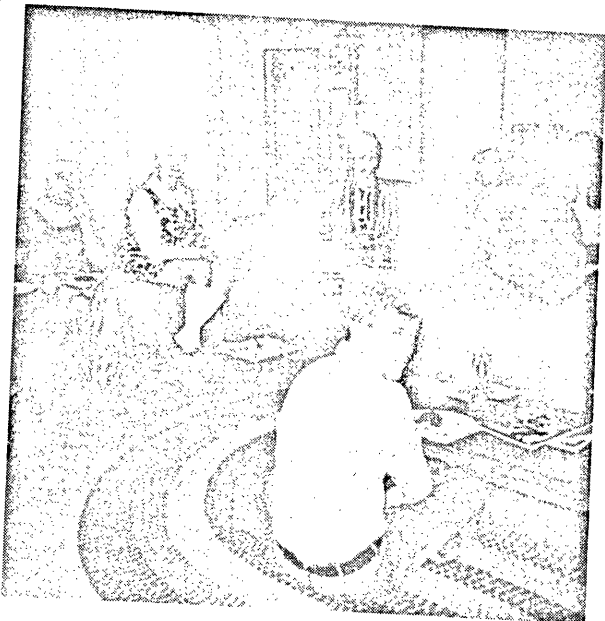
Often the child who for one reason or another, cannot live at home with his or her own family has no alternative but institutional care. The United Methodist Church's Board of Health and Welfare Ministries in seeking an acceptable alternative to this, has encouraged the concept of the "group home." Several annual conferences agencies have acted upon this counsel. These girls living in such a home are exposed to a normal family atmosphere, and they receive the additional benefits of professional guidance and counseling from their specially trained "group parents."

(World Service photo)

# *Wesley Foundation*

## at State College of Arkansas in Conway

Von Dell Mooney, director



Refreshment and fellowship time.

*(The third in a series of articles relating to the work of Wesley Foundations in Arkansas)*



Some of the students responsible for serving refreshments.



A buzz session.

The Campus Ministry is the frontier work for The United Methodist Church. It is that area of the church which must be the most relevant. In the later 1950's and early '60's, the work of the Wesley Foundation was centered largely around the building which was appropriately named the "Methodist Student Center." During those years new Student Center buildings were constructed for the purpose of offering to our Methodist students a church away from home.

All of our programs at that time were planned for the students who came to the building. If something wasn't happening each evening at the building, we felt that the Foundation program was unsuccessful. As the number of students attending these programs began to decline in the middle '60's, various persons who were deeply concerned about the future of the campus ministry began some in-depth evaluating.

From these evaluations, perhaps two general areas of direction have emerged. One area points to the need of working with other denominations on the college campus, and where pos-

sible a merging of denominational ministries. The second area stresses a ministry beyond the walls of the Student Center. At the State College of Arkansas, our Wesley Foundation ministry is pursuing these two directional areas.

We are discovering new life as our programming has reached out to include students of other denominations. We have brought together the Newman Club, the "Echoing Group" (about forty black students who belong to various denominations), and our Wesley Foundation students.

Each group meets separately each week so that denominational and racial identity may presently be respected. The merger of the three groups comes about during special programs. From the three groups a small planning group has been formed. This committee has the job of planning special programs and experimental worship services.

Our Christmas inter-faith worship service was an example of this planned programming. Over a period of four weeks, the three groups were as one, together they planned and prepared the experimental service. When

the worship service was held, the fellowship area of the Foundation was filled. The barriers that separate us were briefly moved aside that evening as Methodist, Baptist, Catholic, Black, and White celebrated in a worship setting.

The planning committee is presently working on programs for the new year; programs that will be centered around the general themes of pollution, drugs, the Indo-China war, and denominational beliefs.

Not all of our time is spent in a merged group. Our Methodist Students have projects of their own. For example, some of the students volunteer their time for work at the Children's Colony one evening a week; some give of their time to teach Sunday School classes at the local Methodist Churches; and others work at the Conway Counseling Center. The students feel that a Christian should actively involve himself in community work that benefits others.

The second area of implementation at the S.C.A. Wesley Foundation is that of getting our ministry out of the building. This means that the Campus Minister

sees his role as being a minister to the whole college community—to faculty, administrators, and students. Being individually present and involved on the campus is the style of life for today's campus minister.

In summary, it is interesting to note that by pursuing the two inter-related goals of ecumenicity and an enlarged campus ministry, we are utilizing our Foundation building perhaps more than it has ever been used. On Sunday evenings the Methodist Students have their own fellowship and discussion time.

The following evening is set aside for the Black Students. Tuesday and Thursday evenings are usually left open for the combined group programs. During the daytime commuting students use our building for various activities such as games, fellowship, and study. Hence, there are very few hours when the building is not being used.

As we at the S.C.A. Wesley Foundation await the future, we do so with expectations of very exciting days in the campus ministry.

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# NEWS and NOTES

ROBERT ELLIS, organ teacher at Henderson State College, Arkadelphia, was honored at a reception in the home of Dr. and Mrs. John P. Miles. Dr. Miles is pastor of the Arkadelphia First United Methodist Church where Mr. Ellis has served as organist for 30 years. The Chancel Choir, of which Eugene Kuyper is director, co-sponsored the event.

HELENA UNITED METHODIST Men elected officers at their December Sunday morning breakfast. Dr. John Matthews will serve as president in 1971, John Pittman as vice president, and John Burney as secretary-treasurer. The Rev. Jim Beal is pastor.

KENNETH PETTIT is teaching the new Men's Class recently started in the United Methodist Church of Corning. The Rev. N. Wayne Clark is the pastor.

CHARLIE SAELIM, a native of Thailand and manager of the Russellville Marina Restaurant, spoke to the Junior High UMY in First Church, Russellville, and compared Christmas in the United States with that of Thailand.

HENRY HEIDELBERGER is the new leader in West Helena of the college age and young marrieds in First United Methodist Church, of which the Rev. William Haltom is pastor.

THE SANCTUARY CHOIR of Pulaski Heights United Methodist Church was honored to receive a "single" Award of Merit from the National Federation of Music Clubs, for the presentation of the Antonio Vivaldi "Gloria," as an observance of National Music Week, 1970. The award was one of 18 presented (of a total of 54 observances) to groups in the state. Mr. Richard Lines is Director of Music at the church.

MR. AND MRS. T. LELAND HUNT of Fort Smith recently observed their Golden Wedding anniversary. Their daughters, Mrs. Sam Hauert of Tucson, Arizona, and Mrs. Byron Cravens of Fort Smith, held open house at the Hunt home on Free Ferry Road, Sunday afternoon, December 27. The Hunts are leaders in church, community and business circles and are members of Goddard Memorial Church.

THE SCOTT MEMORIAL United Methodist Church placed second in the annual Christmas parade in Eudora, December 12. The theme was "In The City of David . . ." and the work was directed by Mr. Hendrix Crabtree. It was decided that the \$35.00 prize should go to the Children's Home Offering. The Rev. Merle Allison Johnson, Jr., is pastor.

## Student Recognition Day observed

JOHN RICHARD JOHNSON, Hendrix College Junior, was the student speaker in Pulaski Heights Church, Little Rock, December 27. He received a license to preach in 1969 upon recommendation of the Pulaski Heights Board. Assisting him in the service were Diana Harshfield, John Reap, Rick Sellers, Carol St. John, Bill Wells and Laura Atwood.

THE REV. JOHN GUTHRIE, minister to students at Hendrix College, was the speaker in First Church, Little Rock. Students assisting in the service were Julia Smith of Hendrix, Kathy Webb of Randolph Macon College, Lynchburg, Virginia, Jay Gould of Centenary College, Shreveport, and Lyn Jones of Elkins Institute of Broadcasting, Dallas.

CARR MEMORIAL STUDENT speakers at Pine Bluff included Teresa Matthew, Linda Wooley, Susan Brookshire and Eddie Freeman.

THREE MINISTERIAL students, all members of Winfield Church, Little Rock, led Student Recognition services in Winfield, where Dr. Edward Dunlap is pastor. The message was by Sam Albright, Perkins School of Theology, SMU, Dallas. Joe McCoy and Steve Averitt, both of the U. of Arkansas at Little Rock, assisted in the worship service. Two other Winfield members are ministers in training: Roger and Robert Armstrong, both in Hendrix.

MISS RHONDA CROW of Jacksonville, ministerial student at State College of Arkansas, Conway, was in charge of the early worship service in the Jacksonville First U.M. Church. Charles Armour, also a ministerial student at SCA and member of the Jacksonville Church, led the 10:50 service.

THE YOUTH OF ROSE BUD United Methodist Church presented the Christmas program to the church on Sunday evening, Dec. 20. The women of the church served refreshments. An offering taken for the Children's Home was \$272. The pastor is the Rev. Kelly Jones.

"SIGNS OF FAITH on the College Campus" was the subject of the following speakers in First Church, North Little Rock: Mary Hibbard, Cynthia Shaddid, Tommy Carpenter, Mary Williams, Pam Williams and Jan Fikes. Guests at the morning service, December 27, were young ladies who were participants in the Arkansas Junior Miss Contest. Kathy White, a local member, was the winner of the state contest and will represent Arkansas in the national pageant at Mobile, Alabama, in May. She had invited the 60 participants and 20 chaperones to be guests in "her church."

FOREIGN STUDENTS at the University of Arkansas were honored at a reception held at Central United Methodist Church of Fayetteville, during the holidays. Mrs. Connell Brown and Mrs. Joe Slaven planned the event. Of the 137 foreign students at the university, approximately 65 remained in Fayetteville during the holidays.

H.M. AND BETTY LEWIS, son and daughter of the Rev. and Mrs. Horace Lewis of Morrilton, presented instrumental duets during Student Recognition services in First Church, Morrilton, where the Rev. Harold H. Spence serves as pastor. Betty is a music major at Northwestern University, Evanston, Illinois. Other students in the service included Debbie Simms, Kay Morgan, Denis Spence and Eddie Burns.

EL DORADO FIRST CHURCH had as guest student speaker, Dennis Rainey of Ozark, Missouri. He will graduate from the University of Arkansas at mid-term and is preparing to enter a ministry to youth with the Campus Crusade for Christ. Other students in the service were Lynn Calcote, Sam Murray, Lee Griffin and Scott Mouton.

GARY DOUGLAS, Hendrix student, brought the message in Asbury Church, Little Rock, on Student Recognition Sunday. Other participants were Elizabeth Harris, Judith McLarty, Richard Storker, Jim Wilson, Pearl Pollard and Carlos Rowden, representing Hendrix, Henderson State, Georgia Tech, Tulane, Louisiana Tech and the U. of Arkansas, respectively. A reception for college students followed in Bale Parlor.

"CHRIST AND THE CHURCH on Campus" was revealed in Goddard Memorial Church, Fort Smith, by Peggy O'Neal, representing S.M.U., Karen Kimbrough of Hendrix, and John Chamberlin of M.I.T.

YOUTH SPEAKER in Blytheville's First U. M. Church, December 27, included Bill Trotter, Ellen White and Marvin Smith, Jr. The 73 college students who are members of the Blytheville Church were recognized during the service.

HARRISBURG UNITED Methodists honored college students at morning and evening services, December 27. James Brown, graduate student at the University of Arkansas, was the speaker for the morning service, and Roger McGee, senior at Harrisburg High, spoke at the evening service.

TOM BARNETT, student at St. Paul School of Theology, Methodist, Kansas City, brought the student day message in Gardner Memorial Church of North Little Rock.

### 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. 17—Sunday	Philip. 2:12-16
Jan. 18	Col. 3:12-17
Jan. 19	I Thessa. 1:1-10
Jan. 20	I Thessa. 4:13-18
Jan. 21	Heb. 2:1-4
Jan. 22	Heb. 4:1-13
Jan. 23	Heb. 6:1-12
Jan. 24—Sunday	James 1:21-27

### CABOT STUDENTS PERFORM ALL CHURCH FUNCTIONS

Those who usually carry out teaching and preaching duties during Sunday school and morning worship, "got the morning off" at Cabot on Sunday, December 27.

It was Student Recognition Sunday and students took it upon themselves to handle the duties of teaching, record keeping and preaching and "regulars" took a back seat to observe in the Cabot United Methodist Church. The Rev. Baska Savage, pastor, had a front seat as the students conducted the morning worship hour.

Michael Buckingham presided, while Lewis See, Jr. led the affirmation of faith and spoke the morning prayer. Brent Dodson was director of the choir, composed of high school and college students and Elizabeth See was the soloist. The sermon was delivered by William Feland and Jackie Odum. Ushers were Tom Pickard, John See, Steve Burks and Jerry Whitley. Candlelighters were Jena Edmondson and Sharon Smith.

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AT HOT SPRINGS, FIRST U.M. Church, the College Class, taught by Rep. Ray S. Smith, Jr., planned the Recognition Service. College youth serving on a panel were Nita Lynn Terrell, U. of South Colorado, Kitty Sanders, U. of Arkansas, Randy Smith, Tulane U., and Clay Mitchell, S.M.U.

DAVID DRIVER, Hendrix graduate and Second Year student at Candler School of Theology, Atlanta, was the speaker in Central United Methodist Church of Rogers, December 27. Kenneth Reynolds presided.

STUDENTS IN HIGHER Education from the First United Methodist Church of Stamps were in charge of morning worship at Stamps, December 27. David Waters, Southern State College, was worship service leader. The general theme was "The Church and College Campus." Alan Dale Baker, Henderson State, told about "The Local Church in a College Town"; Keith Johnson, U. of A., "Campus Minister-Counselor"; Pam Howell, Southern State, "What is Worship."

JANUARY 14, 1971



## LAKESIDE WSCS INSTALLS

Mrs. Ralph Wooley was installed as president of the Women's Society of Christian Service of Lakeside United Methodist Church at the regular monthly meeting on Monday afternoon, January 4.

Dr. Arthur Terry, superintendent of the Pine Bluff District, installed Mrs. Wooley and the other officers and committee chairmen. They are Mrs. Guy Kirkley, vice president; Mrs. Jacob Graham, secretary; Mrs. J. P. Atkinson, treasurer; Mrs. Robert Dunn, missionary education; Mrs. Alben Shepherd, Christian social relations; Mrs. Murphy Jones, spiritual growth; Mrs. Glenn Babb, membership; Mrs. Paul Sundin, local church; Mrs. B. C. Graves, Guild co-ordinator; cards and flowers, Mrs. C. L. Ross; Mrs. Richard Reed, telephone, and Mrs. John R. Ray, publicity; Mrs. Kenneth Theis, nominations.

Along with the installation of the officers of the Society, Dr. Terry, also, installed the nine Circle leaders: Mrs. Joe Bogy, Mrs. O. C. Landers, Mrs. Don Reed, Mrs. Leslie Helvie, Mrs. Harrell Dunn, Mrs. W. J. Thomasson, Mrs. Bill Owen, Mrs. John Good, and Mrs. Kenneth Kesterson.

Mrs. J. P. Atkinson conducted the pledge service. The attendance award was given to Mrs. Bill Owen. Mrs. Guy Kirkley was in charge of the program and gave the devotional.

## CENTENNIALS OBSERVED IN INDIA

(Constance Myer)

NEW YORK (UMI) — A group of 24 United Methodists from the U.S. participated in centenary celebrations December 10-13 for three of Methodism's pioneer institutions in India.

Observing their 100th birthdays were Isabella Thoburn College, First Christian college for women in India; Clara Swain Hospital, first hospital for women in Asia, and Lal Bagh Higher Secondary School, which has nursery-kindergarten through junior college classes. The college and school are in Lucknow; the hospital in Bareilly.

The three institutions were founded by the first appointees of the former Methodist Woman's Foreign Missionary Society, Miss Isabella Thoburn and Dr. Clara A. Swain, for whom the college and hospital are named. They arrived together in Bombay in 1870, and moved to the north where they began educational and medical work.

A special India Centennial Tour, sponsored by the United Methodist Board of Missions, left New York November 28 and was scheduled to return December 19. In the group were Mrs. Wayne W. Harrington, Omaha, Nebr., president of the Women's Division of the Board of Missions and national president of the United Methodist Church's women's organizations, the Women's Society of Christian Service and Wesleyan Service Guild which have a combined membership of 1,800,000 in 36,500 local units.

Society and Guild members are spiritual and organizational heirs of the WFMS and other former Methodist and former Evangelical United

## LITTLE ROCK DISTRICT WIVES PLAN WORKSHOP

Little Rock District ministers and wives held separate sessions at Asbury Church, Little Rock on Thursday morning, December 10, and then were guests of District Superintendent Ray Hozendorf and wife for the turkey dinner served by Asbury women.

The business and program session for wives was held in the spacious Asbury parlor which comfortably held the 55 wives and widows. Sympathy was extended to a member of the group, Mrs. Cecil Culver, whose mother was being buried the day of the meeting.

Mrs. Don Nolley presided during the exchange of Christmas ideas, and then presented Mrs. Alfred Knox as a stand-in for Mrs. Paul Galloway. Mrs. Knox presented the project being promoted by Mrs. Galloway in Arkansas—that of Methodist ministers' wives getting involved in helping solve the illiteracy problem in the state. Mrs. Nolley appointed a committee to work with Mrs. Galloway in setting up a "demonstration workshop" for the area in the very near future.

Brethren women's groups. Mrs. Harrington, who is representing both the Women's Division and the Board's World Division at the India celebrations, said during the WFMS centennial observance in 1969 that in its 70-year history (1869-1939) members "laid almost \$70,000,000 on God's altar and sent out 1,500 missionaries to 19 countries."

Leader of the tour, which includes sightseeing and visits to other United Methodist work in India, is the Rev. Dr. Harold D. Neel, assistant general secretary, Section of Education, Board of Missions. Mrs. F. E. Kennon of Minden, Louisiana, president of the Women's Society of First Church, Minden, was among those of the tour-party.

Today, Isabella Thoburn College has an enrollment of about 400 young Indian women; Clara Swain Hospital, has 260 beds and a nursing school, and annually treats about 3,000 patients; and Lal Bagh School has an enrollment of more than 1,600.

The present 33-acre campus of the college, occupied since 1923, is about two miles from the original site. A new Student Center, gift of United Methodists in the U.S., was dedicated during the celebration as the Centenary Building. The United Presbyterian Church in the USA cooperates in support of the college.

A unique part of the centenary celebrations was a procession with elephants and floats through the city of Lucknow December 13. This was followed by a joint thanksgiving service in a public park to mark the anniversary of all three institutions.

On a record about the college, produced by the Board of Missions, Victor Koilpillai, editor of the *Indian Witness*, Methodist newspaper, says the college has an important role to play in transforming society and is helping to work a revolution in Indian attitudes. Further information about Isabella Thoburn College is found in the Board's new filmstrip, "Saris in the 70s," which honors Miss Thoburn and Miss Swain, and the achievements of Indian women who are continuing and advancing their work today.



Wesleyan Service Guilds of the Little Rock Conference recently made two formal recognitions. ABOVE, at left, Mrs. Hazel Dabney presented a Special Membership to Mrs. B. B. Gist of Pine Bluff, who finished a term as conference chairman of the nominating committee. AT RIGHT: Mrs. Rubye Lee Jackson recognized Mrs. Alvona Bates of Redfield, president of the most recently organized Guild in the conference. Mrs. Dabney and Mrs. Jackson are former conference chairmen of Guilds. Mrs. Coy Icenhower is the current chairman.

## Pearle McCain writes from Japan

Christian Education Seiwa College  
1 Okadayama  
Nishinomiya-shi, Japan

Dear Friends:

October the 25th was a big day for us, as we celebrated the ninetieth anniversary of the founding of this school. Several hundred people came to enjoy the occasion with us and to express appreciation for what the school has accomplished through the years and their good wishes for the future. Our program began with a worship service of praise and thanksgiving. Then our president, Dr. Michiko Yamakawa, talked about the history of the school. She has been connected with it, in one way or another, since she was a student. The chairman of the Board of Trustees expressed appreciation of the services of faculty and staff and presented those who have been in the college ten years or more with mementoes and certificates of appreciation. Dr. Masako Shoji lectured on Early Childhood Education Tomorrow. She is a specialist in this field and is well known in educational circles in Europe and the United States as well as in Japan. Of course we had lovely music, too. After the program there was a fellowship hour in the dormitory dining hall where friends could talk with each other while enjoying tea. The parents' organization will plant quite a few trees on the campus as an anniversary gift to the college.

On August 19 the alumnae celebrated the anniversary, since many of them are teaching in kindergartens and could not come to a meeting in the fall. At their meeting graduates, young and old and in between, came from all parts of Japan. I was especially happy to see the ones who had been students during my time here, but also happy to meet graduates of former days and to hear about some of their experiences and ideas. Many of them stayed several days, having happy reunions with classmates and other friends, some of whom they had not seen for many years. On the evening of the 19th graduates of the Christian Education Department, where I do most of my work, had a dinner party. That was a happy time for I had taught all of them so knew them quite well. It was good to hear about their present situations, their plans and hopes. As we fellowshiped together many precious memories were revived, horizons broadened and purposes strengthened.

Our college is a union institution. Seiwa can be translated Holy Union or Sacred Peace. In 1941 Kobe Woman's Bible School, founded in 1880 by the Congregational Church, and Lambuth Training School, founded in 1921 by the Methodist Church, united to form Seiwa Training School. Lambuth was the product of an earlier union of Lambuth Bible School for Women, in Kobe, and the Kindergarten Teacher Education Department of Hiroshima Girls' School, founded in 1895. The educational status has risen in a series of steps and in April, 1965 Seiwa became a senior college.

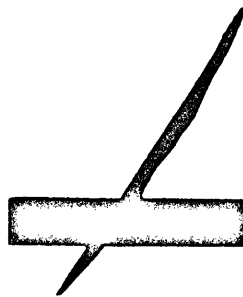
Seiwa College has two departments: Christian Education and Kindergarten Teacher Education. Since its beginning this institution has been a pioneer and leader in its field. Most of the graduates of the Kindergarten Department teach in week-day kindergartens in churches and, of course, help in the church schools on Sunday. A few teach in private or government kindergartens. We are glad for their opportunities for Christian witness in such schools. The graduates of the Christian Education Department serve as directors of education in local churches, as workers in rural and industrial evangelism and in social service institutions, and as teachers and dormitory matrons in church-related junior and senior high schools. Many of the graduates of both departments serve as wives of pastors. It is a privilege and challenge to be in such an institution as Seiwa College.

Seiwa has a long and honorable history and has been a channel of blessing to countless people. We believe that she will continue to serve with vision and devotion. We pray for God's guidance and strength to do His will in His spirit and in His power. Won't you join us in this prayer?

Sincerely,  
Pearle McCain

# The Sunday School Lesson

By: Alfred A. Knox



## LESSON FOR JANUARY 24: God's Seeking Love

### BACKGROUND SCRIPTURE: Luke 15

**MEMORY SELECTION:** The Son of man came to seek and to save the lost. (Luke 19:10)

**AIM OF THE LESSON:** To help us understand that it is the nature of God to be concerned about all of his children no matter how far they may seem to be removed from him; to give us insight into the current emphasis on reconciliation with its challenge to Christians to be actively involved in seeking the alienated and disenchanted.

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In this time of reevaluation of issues to which the Christian church should be speaking most plainly there is an increasing number of challenges that call us beyond the traditional in church programming. As each one of these new forms of ministry is planned some among us raise questions about it. Within the United Methodist Church the major emphasis of the current quadrennium is on reconciliation, and yet some of us do not see our part in this ministry.

As we read Luke 15 we find three parables of "the lost," told by Jesus after criticism had been directed at him for "eating with publicans and sinners." It was the leadership within his own faith that found fault with him for this offense. The "publicans" were the Jewish people who had turned against their own to collect taxes for the Roman government while "sinners" were those who were beyond the social acceptance of their neighbors of their moral acts. To associate with such people was bad enough; to eat with them was worse. Against such a background Jesus spoke with gentle logic as he answered his critics: "What man of you losing even a single sheep would not seek it? Or what woman losing a coin would not seek it in every corner of the house? Or what father with a son lost in a far country would not keep him always in his thoughts, ready to enclose him in his arms on the day of his return?" Jesus was saying in these parables that this was why he was sent from the Father.

Most of us are willing to believe that God is prepared to welcome the sinner when he returns in penitence to the church. We are even willing to go out and talk to him about this decision. However, if we see that God is really filled with love for all his children we must understand that there are many forms of lostness in our time. Wherever there is a child dying from starvation, or a young person being destroyed by the drug habit, or a part of our society being deprived of their rights — here is a place where the followers of Jesus can be expected to be at work in his name.

Someone has suggested it might be better to give new titles to these three stories. The story of the lost sheep is really about the good shepherd; the main idea in the parable of the lost coin is the persistence of the woman who searched for it; and the principal character in the story of the prodigal son is the anxious father.

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### "GIVE ME WHAT IS MINE"

The parable of the prodigal son begins with the crisis which arose when a wealthy man was confronted by the younger of his two sons asking that he be given his share of the father's resources. This was not an unusual request in some of the countries of the East, but it was unusual in a Jewish family. Normally a younger brother would receive half as much as the elder brother. Although the claim seems to have been legitimate, the thing we regret about it is that it symbolized the cutting of his ties with the home.

In our present world we are seeing an increasing

number of young people who want to go their own ways. Back of such a desire is the idea that the young person does not need any parental guidance in the determination of the course of his life. As we think of the father in this story we see the young man's desire to be independent of God and to become a god to himself. This is the sin of pride, which is at the heart of all other sins.

Certainly we must recognize that there is a yearning in every heart for independence. As we seek to understand some of the issues inherent in the "generation gap" of our time, we need to be tolerant of the prodigal spirit which dwelt in the breast of this young man. What approach would you take with your own son if he came to you with such a request? The hardest thing for parents to decide is just how much freedom to give their children, and at what age. We can well imagine that what the father in this story did was the hardest decision he ever made. It would have been easier to have said, "No, son, I know what is best for you. What you are proposing is foolish and will not work."

We cannot ignore the freedom that God gives to man — the gift of choice. Dr. James Reapstone says in *Rozell's Complete Lessons*, "When a man decides that he wants to go off on his own and be independent of God, promising himself something better that way, God allows him to make the trial. God allows him to discover, by painful proof if necessary, that true freedom and satisfaction are found only in the freedom we have in the Lord Jesus Christ."

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### FINDING HIMSELF IN THE FAR COUNTRY

After the young man had exchanged his inheritance for cash he took his journey "into a far country, and there he squandered his property in loose living." For a while he must have known a kind of happiness as he was able to attract friends with the money he had at his disposal. But then the day arrived when he had spent everything, and we read in Luke 15:14, "a great famine arose in that country, and he began to be in want."

This young man was probably not wicked at first, but was resolved to live his own life. He gave no thought to the life of his father, or of his elder brother. He was thinking only of himself. Many a young man had walked this path before him, and many would walk it after him. Like so many he must have thought a way would be opened to him that others had not been able to find.

When his money ran out, and the friends were not around when he needed them, our young man was faced with the necessity of finding a way to survive. The depth of his despair is described by Jesus when he says that "he went and joined himself to one of the citizens of that country, who sent him into the fields to feed swine." This was an unthinkable task for a Jewish boy, but there was no alternative. He tried to feed on the same husks which he was feeding the hogs. However, he discovered that such food is not for men, and it did not take care of his needs.

The story reaches its climax in verse 17, where we read that "he came to himself." Dr. Paul M. Pettit says in *Adult Bible Studies*, "It is always reassuring to believe that our real selves are not these sordid, grasping, cowardly selves that the world so often sees. Underneath there is a core of respect, kindness, generosity, and love. If only it can be released!"

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### THE RETURN AND THE ACCEPTANCE

Artists of the world have found the return of the prodigal a subject to challenge their greatest skill. Not only had the father waited for the return of his son; but we can be sure that he anticipated the great event by often walking down the road.

Luke tells us in verse 20 that "while he was yet at a distance, his father saw him and had compassion." This tells us a great deal about the nature of our Heavenly Father, and indicates the attitude he takes about our wanderings from his will.

We can be certain that God still recognizes us as his children no matter how much we may have wandered in far countries. The scars of the life of depravity did not conceal the kinship to the father. Love is never blind to the possibilities that remain in the person loved. You will remember how Jesus demonstrated the ability to see beyond the limitations of some of his own disciples. He knew Simon's headstrongness and other weaknesses of personality and character. Yet he indicated his trust in him as a leader, and brought him along to strength. As Dr. Buttrick puts it: "He said that while man is yet a great way off from God, with hardly more than one swift thought of home to his credit, God sees him, recognizes him for his own child, and runs down the road to meet him."

Perhaps we need to see more of the father's attitude in our own homes. What do we do when our children flout our example and our teaching, make the wrong decisions, and even wind up in deep trouble? One of the speakers at the World Methodist Family Life Conference in 1966 told the story of a father who refused to receive his daughter back into the home after she had spent a period of time in a correctional institution. Can you imagine that kind of reaction on the part of a parent?

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### THE JOY OF THE CELEBRATION

Although the son had been prepared to enter the employ of his father's household as a servant, he was pleasantly surprised to discover that he was received fully as a son. There are several tokens of welcome mentioned in vv. 20, 22 and 23, each of which is rich in meaning. The father embraced him and kissed him; he called for the best robe; for new shoes for his feet; a ring for his finger; and a fatted calf for feasting. Jesus was going to great length to assure us that God's welcome to the penitent was unreserved.

We need just such reassurance, because it is difficult for us to believe. When alienation occurs in our experience, we find it so difficult to come back together in a relationship that approximates the one we previously knew. And because we find it hard to forgive, we make God in our own image and think the same must be true of him. This does not mean that God's pardon is easy or superficial. It means rather that his love goes so much beyond our love. As he rejoiced at the son's return, there was no word of sharp reproof, no making sure of a sufficient sense of guilt, no requirement of probation, no sentence to quarantine until the disease of sin should be cured. There was only the fullness of a father's love, and the joy of celebration that accompanied it.

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### THE ELDER BROTHER'S REACTION

It would make a more pleasant story if it could have ended with the words, "And they began to make merry." However, it takes the discord of the elder brother to make it seem true to life. These stories were inspired by the critical reaction of the Pharisees to Jesus' concern for sinners. The elder brother in this parable serves as a mirror in which those critics might see themselves in their relationship to God. When he discovered that his father was celebrating the return of his prodigal brother, he became indignant and protested that there had never been a party for him. The elder brother has many descendants among us. He may be an active member of the church who does not feel that we should go out beyond the walls of the church to seek the lost or communicate with the alienated. When a minister was once asked his opinion of the identity of the elder brother, he replied, "I only learned it yesterday . . . it is myself."

Many a prodigal has been driven back to the far country by the lack of love in an elder brother. Some are saying that the church is not concerned about their wants and needs, and many of them are right. Exciting things are taking place in the church today, and we can be a part of the joy and celebration concerning them if we are not possessed of the spirit of the elder brother.



## A PLAN FOR CHURCH UNION

### 7. THIS PEOPLE AT WORSHIP

Our next emphasis in the Plan is on worship and the forms it will take in the united church. Chapter 6 is a carefully prepared treatise on the foundations of worship in the participating churches, and establishes the position that in the new church opportunities will be given for the use of worship and service books which have been generally accepted. However, the united church will encourage in every parish the experimental use and interpretations of the liturgies of all things uniting churches and traditions. Implicit in this development will be a steady movement toward the creation of new forms of worship expressive of that faith of the united church.

Worship, both private and public, are seen as the natural outgrowth of the Christian's baptism into the Body of Christ. "In the corporate worship of the church, he celebrates with his neighbors the goodness of God, asks forgiveness for his sins and those of his society, experiences the grace of God and matures in the multi-racial fellowship of God's people, and prepares to go forth into the world as an ambassador of Christ to all men."

The united church will be asked to encourage all its people to become familiar with the hymns and music of the entire church, including older forms of music as well as emerging new forms. The important emphasis is on room for wide variety, with each parish being free to work out its forms of worship.

**The Scriptures:** The reading and hearing of the Scriptures and the proclamation of the Word are indispensable, and, although new forms of proclamation will be emerging, the needs for remembrance and reformation will continue to be essential through the readings from the Scriptures.

The united church will work ecumenically toward the observance of a common Christian year, with the use of lectionaries through which the rich treasures of the Bible will be made available for the inspiration of the preacher and the edification of the people.

**Preaching:** Preaching is lifted up as the prophetic gift of the Holy Spirit, and is seen as central to public worship. The Plan says, "The preaching and the hearing of the Word of God have a sacramental character."

**The Sacraments: Baptism-Confirmation:** Through the act of baptism, seen as a whole, the confessing believer is cleansed and incorporated into Christ by death, burial and resurrection with him. It is planned for both infant baptism and the baptism of consenting believers to be maintained in the united church. Following appropriate instruction and preparation, baptism shall be administered with water (by immersion, affusion, sprinkling or pouring) in the name of the Father, the Son and the Holy Spirit.

**The Lord's Supper:** The united church must say as much as it can about the Lord's Supper, as Christians in every age have struggled to do, yet it should recognize that words can never fully express but only point toward redemptive mystery. The emphasis in this section is on the sharing of the act rather than on any effort to make all the members think alike concerning it.

"The Lord's Supper shall be celebrated in such manner as to include the use of Christ's words of institution and of the two elements ordained by him. The form shall include the visible acts of taking of the bread and the cup, the giving thanks or 'blessing' over them for the gifts of God in creation and redemption, the breaking of the bread, and the partaking of the elements by the congregation in communion."

In addition to the sacraments of baptism and the Holy Communion, the united church recognizes the sacramental character of other acts from the record of the Gospel and from the Tradition of the church, including "the Word of God heard, preached, or expressed in the visual arts, marriage, ordination, declaration of the forgiveness of sin, anointing of the sick, foot washing, feeding of the hungry, the giving of drink to the thirsty, the welcoming of the stranger, the clothing of the naked, the visiting of the sick and the imprisoned. All of life has been invested with a sacramental character by the activity of the creative and redemptive Word incarnated in Jesus Christ in the power of the Holy Spirit."

### Week of Prayer for Christian Unity

NEW YORK—United Methodist participation in the annual Week of Prayer for Christian Unity became "dramatically apparent" in 1966-67, and has continued vigorous since, says Dr. Robert W. Huston. More and more, adds the general secretary of the denomination's General Commission on Ecumenical Affairs, those who participate in "this significant season see it not as 'our week to be ecumenical' but as the impetus to stronger, deeper, more extended ventures in ecumenism."

In 1971 the Week of Prayer for Christian Unity will be January 18-25.

Begun more than 60 years ago to bring "separated" Christians together, it is now widely observed by Protestant, Roman Catholic and Orthodox Christians. In addition to its original purpose, the Week has also become an occasion for prayer and work for reconciliation among those Christians who may be separated by race, age, political views or economic class. Sponsors are the National Council of Churches' Commission on Faith and Order, in collaboration with the Catholic Graymoor Ecumenical Institute and the World Council of Churches' Commission on Faith and Order.

### METHODIST AND UNITED CHURCHES DROP PRIMARY SCHOOL PROGRAMS IN RHODESIA

NEW YORK (RNS)—Two American Protestant Churches are getting out of primary education in Rhodesia, partially as a result of restrictions placed upon the schools by the Rhodesian government and the apartheid style Land Tenure Act.

Spokesmen for the United Church of Christ and the United Methodist Church said that the Rhodesian government's decision to reduce its salary grants to teachers was a crucial factor in their decision.

In African countries it is not unusual for the government to subsidize mission-run schools since the church institutions often provide most of the education available. Church-state relations in Rhodesia have been sticky since the passage in 1969 of the Land Tenure Act, a plan which divides the country into two areas of about equal size—one of the nation's 250,000 whites, and one for the nearly 5 million Africans.

Clergymen were afraid that the act would infringe upon religious liberties and force the Churches to cooperate in legislated racial segregation.

The United Methodist Church said that it wouldn't accept the government reduction in subsidy to its schools, and that it did not intend to "serve as a government agency." While the Methodists in Rhodesia still maintain upper primary and secondary schools, lower primary schools have been completely turned over to the government.

Juel Nordby, executive secretary for the Board of World Missions of the United Methodist Church, said that the denomination's move was "part of its stand against apartheid-type policies of the Rhodesian government."

About 45,000 pupils were enrolled in schools maintained by the Methodists, Mr. Nordby said.

### N.Y. MINISTER HEADS MEN'S GROUP AIDING UNIVERSITY IN JAPAN

NEW YORK (RNS) — Dr. David H. C. Read, minister of Madison Avenue Presbyterian church here, is the new chairman of the Men's Committee of the Japan International Christian University Foundation.

Dr. Read succeeds the late Dr. Ralph W. Sockman, founder of the group of 500 men in the U.S. who work on behalf of International Christian University in Tokyo.

The new chairman was born and educated in Scotland, and was chaplain at the University of Edinburgh before coming to the United States in 1956.

He is preacher of the National Radio Pulpit on NBC Radio and is host of a television series, "From Now On."

Materials for the Week of Prayer for Christian Unity including posters, leaflets and suggested prayers are prepared by the Graymoor Ecumenical Institute (Graymoor, Garrison, New York 10524). 1971 materials are commended by Dr. Huston as being more adaptable for local use than some past materials and as having a strong youth emphasis.



### Bishop Palmer dies

PALM SPRINGS, Calif. (UMI)—Bishop Everett W. Palmer, resident leader of the United Methodist Church's Portland (Ore.) Area, died while on vacation here January 5 after suffering a heart attack. He was 64.

A native of Wisconsin, he was a hard-rock gold miner and contractor in the Black Hills of South Dakota when he was married to Miss Florence Wales of Dallas, S.D., and through her encouragement, and a football scholarship, he entered Dakota Wesleyan College to become an athletic coach. A month after entering college, he decided to enter the ministry and was named student pastor of a church described as "19 years dying and one year dead."

After finishing at Dakota Wesleyan, Bishop Palmer received his theological education at Drew Theological Seminary and served pastorates in New Jersey from 1933 until appointed to First Methodist Church in Glendale, Calif., in 1951. He served there until elected to the episcopacy by the Western Jurisdictional Conference in 1960.

After eight years in the Seattle (Wash.) Area, Bishop Palmer was assigned to the Portland Area in 1968.

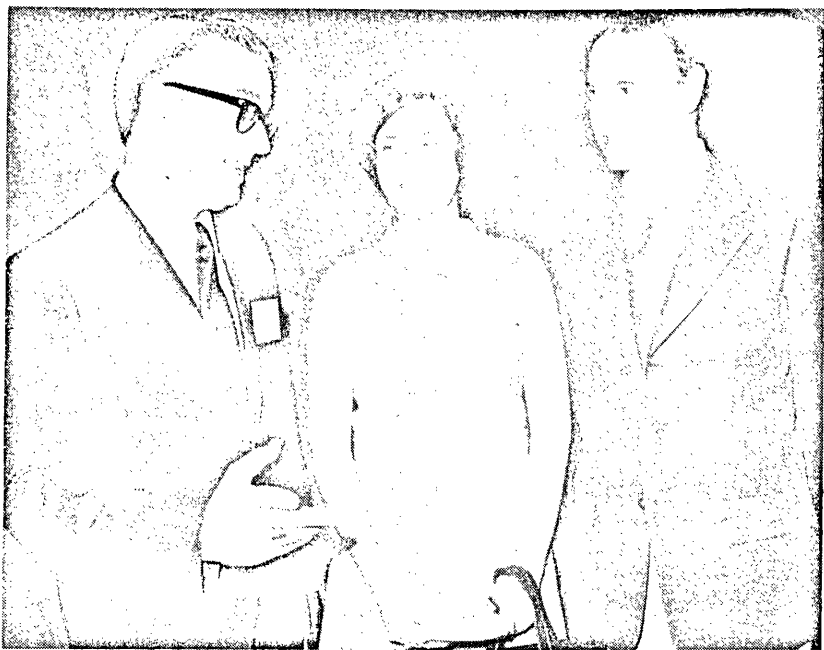
At the time of his death, the bishop was chairman of the Board of Education's Department of Ministerial Education, vice-chairman of the Commission on Ecumenical Affairs and the Commission on the Structure of the United Methodist Church Outside the U.S.A., a member of the Board of Missions, and president of the board of trustees of Alaska Methodist University.

During his pastorates, he was known for his work in both evangelism and social concerns, and during his appointment in Glendale a new \$1,300,000 sanctuary was erected. In 1968, Bishop Palmer received the Liberian Star of Africa: Grand Band, the highest decoration given a non-Liberian.

Survivors include his wife and three daughters—Mrs. Clifford C. Cate, La Canado, Calif., Mrs. A. Ross Cash, Long Beach, Calif., and Mrs. John A. McKean, Honolulu, Hawaii.

A private family service was held January 8 in Hollywood Hills, Calif., and a memorial service was conducted on January 10 in Glendale First Church. A memorial service in the Portland Area will be held in about ten days.

Bishop Palmer's predecessor in Portland, Bishop A. Raymond Grant, died in office in 1967. Earlier, Bishop Bruce R. Baxter died in 1947 while presiding over the annual conference session.



Miss Linda Gaines, center, a student at Asbury College, Wilmore, Ky., presented the voice of youth at the recent Congress on Evangelism in New Orleans. Shown with her at the meeting are Dr. Ira Gallaway of Ft. Worth, Tex., president of the Council on Evangelism, left, and Dr. Emerson Colaw, pastor of Hyde Park Community United Methodist Church, Cincinnati.

from page one

## Evangelism Congress

ing," Dr. Outler told the Congress that "without some type of evangelical revival the future of the church and of the world is bleak indeed." Indicating how the first and second "great awakenings" in the American continent saved the people from dangers of their times, the Congress was challenged to see that, even though these are different times, there is no less need for an awakening. He said, "If there is to be a new awakening, it must be ecumenical, social-action oriented, and be an outpouring of the Holy Spirit."

In his keynote address to the Congress, Dr. Joseph H. Yeakel, general secretary of the United Methodist Board of Evangelism, indicated a number of currents which indicate that the Church is recovering a new sense of evangelistic concern. Some of these are: a major concern of all the agencies engaged in planning which "expresses a universal agreement that the number one priority is for a new understanding of and participation in what it means to be committed to Jesus Christ as Savior and Lord; the interest shown in the attendance at the Congress; the refreshing challenges of the lay ministry movement; the discoveries that the ecological crisis is to be solved only in the human dimension; and the enthusiasm which has been generated for "Key '73," interdenominational program which promises to involve churches of widely-differing backgrounds in a united front for Christian witness."

Calls from two sides of the world for the Christian community to be obedient to and involved in issues now, rather than apathetic and future-oriented only, featured the session on Tuesday morning when Dr. Samuel Kamalson, a minister from Madras, India, said that "Good intentions are not enough, and it is impossible to be a Christian in isolation. Christians are called into visible community in order to carry out God's will in the world."

Sharing the platform with Dr. Kamalson was John H. Staggers, Jr., former sociology professor and community organizer in Washington, who said he is not worried about extreme elements in American life, but by the "marginal man—the bulk of the popu-

lation — apathetic, fence-straddling, good persons, but not involved with issues." Out of these convictions and his own relationship to the prayer breakfast movement, he said, came his belief that "the challenge today is for that marginal man to fulfill his Christian responsibility," and that the key is "how people trust one another."

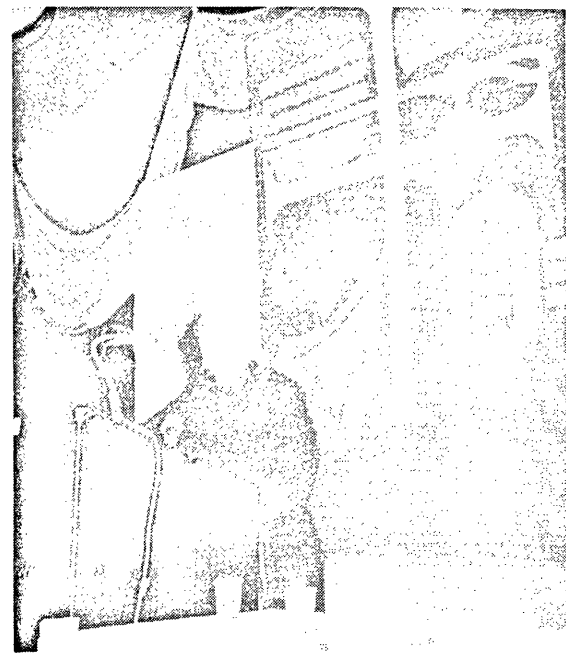
Lord Donald Soper outstanding British preacher who has an effective record of confronting the people through open-air services over a period of more than 40 years, told the meeting that "it is stupid and futile to feel that persons are incompetent to deal with the problems of the world." He stressed the need for preaching to be "relevant where people are; in an age that is characterized by doubting and secularity." He said the preacher must "locate the Kingdom of God not beyond the stars, but where Jesus put it—in the present tense."

The Rev. Bruce Larson, New York Presbyterian minister who heads Faith at Work, Inc., said that affirmation and vulnerability are two of the most hopeful signs of the "emerging church." He said that the Church must move from a John the Baptist approach of proclaiming doom and affirm the worthwhile and wonderful in people." He continued, "Affirmation, rather than criticism, and vulnerability whereby persons admit their human imperfections, are signs of new ways of dealing with things in the church."

On Thursday morning, Bishop Earl G. Hunt, Jr. of the Charlotte Area spoke to the Congress on "The Why of Evangelism," and Mrs. Virginia Law, director of the Family Worship Department of the Board of Evangelism, spoke on "Christian Affirmations for Today's World—Christian Relationships."

In the closing session of the Congress, Dr. Oral Roberts, United Methodist evangelist and educator based in Tulsa, said that if Christ is not in the now world, he's never been. He said, "If he's not here he's not anywhere. If he doesn't care for you he's never cared for anyone, if he cannot help you through one of his followers today he's never helped anyone through any of his followers through history."

Lord Donald Soper, one of the leading voices of British Methodism, is shown as he dealt with questions from the audience at one of the "coffee house" experiences at the Congress on Evangelism.



Emphasizing the healing ministry, Dr. Roberts spoke of the central place held by healing in the ministry of Jesus, pointing out that the word 'salvation' originally meant wholeness so that Jesus came with a Gospel to make men whole."

In speaking of the United Methodist Church which he officially joined in 1968, he said, "I believe that Methodism is one of the two or three groups in the world that has the possibility of complete spiritual renewal, of an outpouring of the Holy Ghost, of repeating the acts of Jesus in all their charismatic power, of being fully unashamed to stand on a street or in a pulpit to go where the needs are. We're not bound by man-made laws, theological cliches, we're mostly unstructured, we have a free pulpit . . . it's exciting."

Making reference to the theological controversy between "liberals" and "evangelicals," he called it "a paradox." He said, "How difficult it is for the evangelicals to consider social action as a part of the gospel and how difficult it is for the social action people to consider the miraculous power of Jesus Christ. It seems to me it is not either or but if we accept

the social needs of people we are going to have more than humanism."

†

## PARISH CONCEPTS REVIEWED

KANSAS CITY, Mo. (UMI) — If there is "a new church for a new world," as goes this quadrennium's United Methodist slogan, it isn't entirely evident yet in the parishes.

And while three dozen participants in a recent consultation here still consider the parish concept valid and viable, they would agree that the parish — however you define it — is in trouble. Stressing flexibility, the impossibility of using any single pattern, these people stressed and reiterated the need for planning, training and cooperation.

They learned that forward steps have been taken in some places, but aren't widely known. They found that some good changes have been made for the wrong reasons. They saw that the problem is not exclusively United Methodist, but were told that the denomination's view of connectionism as the "best system" may be insulating it against both some problems and some solutions.

†

## Asbury bicentennial observance to follow World Methodist Conference

LAKE JUNALUSKA, N. C. (UMI) — Plans for a three-day celebration of the 200th anniversary of Francis Asbury's arrival in the colonies have been announced by the Rev. William K. Quick of Durham, N. C., committee chairman.

The special Labor Day week-end program will be held at Lake Junaluska Sept. 3-5, 1971, and is expected to draw 1,000 persons, including a number of visitors from overseas who will have been attending the World Methodist Conference in Denver during the latter part of August.

While the celebration is sponsored by the Southeastern Jurisdictional Commission on Archives and History, it is wider in scope and will be the primary national observance of Asbury's coming to America, Mr. Quick said.

Bishop Paul Hardin, Jr., of Columbia, S. C., president-designate of the Council of Bishops, will be the keynote speaker on Friday evening.

Addresses will be presented during the weekend observance, by the following roster of speakers: Dr. Frank Baker, church historian and professor at Duke University Divinity School; Bishop William R. Cannon of Raleigh, N. Car.; Dr. John H. Ness, Jr., executive secretary of the General Commission on Archives and History, of Dayton, O.; and Bishop Gerald Kennedy of Los Angeles. A special feature will be a dialog between a black Chicago pastor, the Rev. Herbert Martin, and Dr. Gordon Melton, founder of the Institute of American Religions, Evanston, Ill. Theme of the discussion will be "Asbury and Richard Allen" (Allen was founder and first bishop of the A.M.E. Church).

In connection with the Asbury bicentennial, a commemorative medalion will be issued as well as a souvenir plate and a porcelain bust of Asbury. A 200-member commission is at work promoting the event.



Jan Roseberry (second from left), Little Rock Conference Youth president, in conversation with other youth who participated in Mid-Winter Institute at Magnolia.

#### LITTLE ROCK CONFERENCE YOUTH PRESIDENT REPORTS ON MID-WINTER INSTITUTE

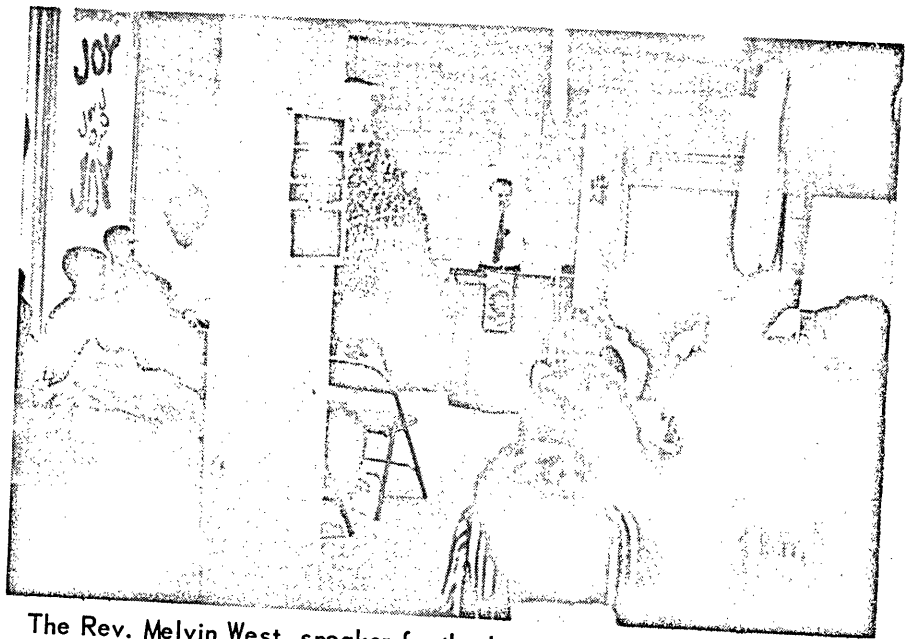
The Mid-Winter Institute, sponsored by the Little Rock Conference Youth Council, was held December 28-30 at the First United Methodist Church in Magnolia. It was attended by 57 youth and seven (7) adults.

The Rev. Melvin West, who is involved with the unique Lake of the Ozarks Summer Ministry in Missouri, led the Institute. The theme, "The Celebration of Feelings," was centered around New Forms of Worship and Ministry. He also gave background information on the history of worship along with some very interesting exam-

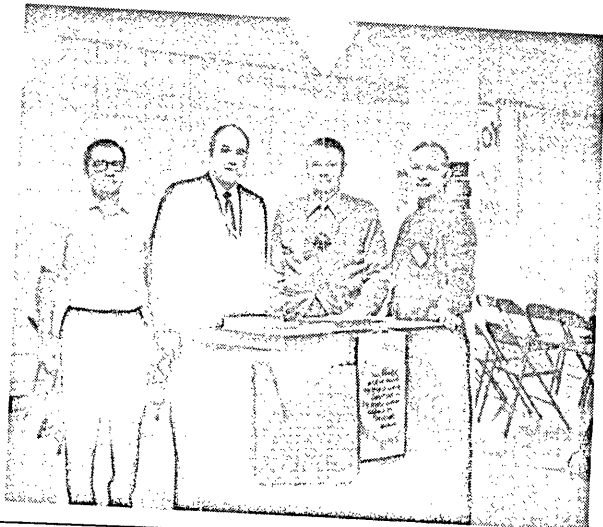
ples of innovative worship services. During the two-day institute, four films dealing with a Christian's attitude toward war — concern and apathy — were shown and a discussion followed each. Small groups then planned the closing worship service, which included the use of banners, posters, music, and a message presented in the form of a skit.

The youth were housed in Methodist homes in the Magnolia area. A dance and an Open House at the Southern State Wesley Foundation provided fellowship and relaxation for the youth attending.

—Jan Roseberry  
President, Conference Youth



The Rev. Melvin West, speaker for the Institute, during lecture period.



FROM LEFT: the Rev. Allen Bonsall, associate pastor, First Church, Magnolia; the Rev. Howard Williams, host pastor; the Rev. Melvin West, Columbia, Mo.; the Rev. Joe E. Arnold, associate director of the Little Rock Conference Program Council and Conference coordinator of Youth.

#### LAY WITNESS MISSION AT FORREST CITY THIS WEEKEND

Ward Ramsey of Russellville will be the coordinator of the Lay Witness Mission to be held in First United Methodist Church of Forrest City this weekend, January 9, 10 and 11. Approximately 40 visiting witnesses from the tri-state area are expected to participate. The Rev. Byron McSpadden is the host pastor.

#### DRUG EDUCATION PACKETS AVAILABLE

United Methodist Women's Societies, who were not represented at the recent program meeting on Drug Education of Church Women United, may secure packets prepared for them by calling Mrs. Earl Cotton at 375-1188 or at her office, 504 Exchange Building, Little Rock. The packets contain information on Drug Education for use in local churches.

#### COMMERCIAL MOVIE SHORT PRODUCED

NASHVILLE, Tenn. (UMI)—Gold Is The Way I Feel, the second short-subject film for commercial movie houses produced by the United Methodist Television Radio and Film Communication Division (TRAFCO) in cooperation with Columbia Pictures, has premiered in Los Angeles, Calif., and Boston, Mass., and will soon be shown in cities across the United States and Canada.

The eight-minute motion picture of art and comments by 33 teenagers from Omaha, Nebr., will be shown with the full length movie I Never Sang For My Father and other theatrical films. In the short subject film, teenagers share in drawings and comments, how it feels to grow up in today's world; how they see their parents; how they see themselves; what their hopes and fears are; how they feel about money, war, work, and life in general.

North Carolina United Methodists are mapping plans to oppose legalization of "liquor-by-the-drink" by the 1971 state legislature, and any moves "that would enhance the availability of liquor."

Meanings and motives related to stewardship education comprised the agenda for 60 annual conference directors of stewardship at a December session in Atlanta, Ga. The meeting was sponsored by the General Board of the Laity's Division of Stewardship and Finance.

Some are atheists only in fair weather.—Thomas Fuller

#### M. E. CHURCH, SOUTH, CONFERENCE JOURNALS FOR SALE

North Arkansas Conference of the M.E. Church, South: 1927 (Searcy); 1926 (Paragould); 1924 (El Dorado). Little Rock Annual Conference of M. E. Church, South: 1925 (Arkadelphia); 1926 (Warren); 1927 (Camden). \$1.50 each.

—J. Drew Avance,  
200 Cherokee Circle,  
Little Rock, Ark. 72205.

A revised, updated MINISTER'S INCOME TAX GUIDE is available from the Program Council, 920 Rec-tor Building, Little Rock 72201. This guide includes revised forms (with filled-in examples) and information on all tax law changes needed to complete the 1970 return. Send in your request and FIFTY CENTS early. Supply limited.

For  
**GOLDS**  
take **666**



Five college students who participated in Dec. 26 morning worship at Manila UM Church in observance of Student Recognition Day. FROM LEFT: Bruce Hornberger, Nelson McCullough, Eddie Mobley, Jackie White, Roy Lee Ashabranner, and Pastor Wendell Dorman. (Photo by Jack Tipton)



## gleanings

From "The Tower," weekly news bulletin for Pulaski Heights United Methodist Church in Little Rock:

by The Rev. O. D. Peters,  
Associate Minister

There perhaps has never been a time in history like that of our present time when so much has been written and said about the mission and structure of the Christian Church.

There have been those voices from the extreme right who have said that God is dead, that the church in its present structure has failed and that we must throw everything over board and start all over again.

Then there have been those who have advocated bringing the good old days up to the present time. There is much of the good old days that we want to preserve and re-evaluate in such a manner that it will relate to our present time. But there is much that we will have to leave to those days.

History clearly points out that the Church has gone through many transition periods to meet the needs of the particular age. It is quite true that the Church has helped to shape history, and it must also be said that history has had a great influence upon the church in giving its challenge to the Church, causing the church to respond to the prevailing needs of the times seeking to bring salvation and offering the more abundant life which Christ our Lord came to give to the world.

Rev. William A. Holmes (Bill Holmes who came from this church), has recently written a book, *Tomor-*

row's Church — with this further descriptive title: "A Cosmopolitan Community — A Radical Experiment in Church Renewal"—in which he briefly outlines the transition periods of the Church. There was the period when the early church waited in the catacombs during the Roman persecutions, waiting for the end of time. Then came the period of the monastic church with its corporate life of discipline and prayer, and finally came the Reformation church giving to us our many denominations following the Protestant Reformation. In all of these transition periods the church has been constantly changing its image.

Following this brief outline of the transition periods of Christian Church Rev. Holmes presents a discussion of three church images which are manifest in America today and asks the crucial question: "Are these working models still viable and relevant to the church's mission in the closing decades of this century?"

The first model or image of the church has been that of the "Church as the village center," when much of the life, interests and activities of the community centered about the life of the village church. The village church was often used as the only school-building for the community. Town meetings were held there, and votes were cast there. Those were the days of church picnics, and various opportunities for recreation and fellowship were open to those who attended with much warmth and enthusiasm.

The second image of the church which has been manifest in America is that of the "Church as missionary to the heathen." Those were the days when white missionaries went to dark Africa to save the heathen, with the slogan "Win the world for Christ in one generation." Mr. Holmes is care-

## Poetry Panorama

by Barbara L. Mulkey

*"To every man there openeth A Way, and Ways, and a Way. And the High Soul climbs the High Way, And the Low Soul gropes the Low; And in between, on the misty flats, The rest drift to and fro. But to every man there openeth A High Way, and a Low. And every man decideth The Way his soul shall go." (John Oxenham)*

### MY PRAYER

I want no bed of roses, Lord,  
No cushion for my head.  
But send me inner peace and love  
And other things instead.  
I want no golden harp to play,  
No street all paved in gold.  
But give me courage now, dear Lord,  
To bring others to thy fold.  
My benediction ever, Lord,  
Will be to seek thy way,  
And live my life like it's meant  
to be lived,  
Not tomorrow, but today.

—by Betty Heidelberger

### LIGHT MY LAMP

Light my lamp, Lord; the saddened world  
Cries out for light that's bright and clear,  
That it may see the narrow path  
His blood-stained feet have made so dear.

Light my lamp, Lord, for youthful hands  
Stretch earnestly toward worthy goals.  
Let them not seize unhealthy gains  
That sear their lives and mar their souls.

Light my lamp, Lord, that all may see  
The paths that all the saints have trod;  
That in its shining, my poor lamp  
May give more glory to my God.

—by Charles A. Stuck

## ALL ABOUT ARKANSAS

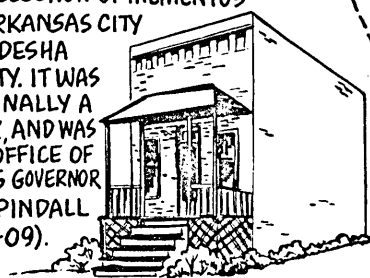
**JAMES BLACK, A BLACKSMITH  
OF WASHINGTON, ARKANSAS  
WAS THE MAKER OF THE ORIGINAL  
BOWIE KNIFE**

A RECONSTRUCTION OF BLACK'S  
ORIGINAL SHOP IS OPEN TO THE  
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A COLLECTION OF MEMENTOS  
OF ARKANSAS CITY  
AND DESHA  
COUNTY. IT WAS  
ORIGINALLY A  
BANK, AND WAS  
THE OFFICE OF  
ACTING GOVERNOR  
X.O. PINDALL  
(1907-09).



**BLANCHARD  
CAVERNS**

IN STONE  
COUNTY  
IS CURRENTLY  
BEING DEVELOPED  
BY THE NATIONAL  
FORESTRY SERVICE,  
AND WILL SOON  
BECOME ONE OF  
MID-AMERICA'S  
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12/70

ful to recognize with deep appreciation the successful and untiring efforts of the missionaries who won many converts to Christianity. But Africa is no longer one, deep dense jungle. Modern cities have risen up and a new industrial life prevails over much of Africa. This image of the church has also been in transition.

"A third and final image of the church's mission which dominates the thinking of many people today is the church as social servant through church-related institutions." This was the period of the founding of hospitals, orphanages, colleges, universities, social centers, homes for unwed mothers, and other programs that have sought to care for the needy.

But Mr. Holmes contends that they are no longer the institution which in most cases feeds the hungry, clothes the naked, and takes the stranger in. We will have to agree with him that the Salvation Army is one of the few church institutions patterned on that particular image.

In his recent book, *Christian Manifesto*, Ernest T. Campbell states, "For better or for worse we live in the midst of revolution. It is not our option to stop it, but it is our privilege to participate in it, to help shape and direct it. The question then is whether we

are going to retreat into the church to enjoy the comfort of our fellowship and the strength of our creed, or whether we will venture out into the world in and for the very earth that Jesus came to save?"

I have faith in the men and women of our day whom I believe are being led by the Holy Spirit to re-shape the structure of the church until she will be able to help change those conditions which cause persons to be hungry, naked, homeless and destitute. Jesus wants to save our world from all this misery.

The structure of our denomination has undergone re-shaping and is still undergoing the possibility of structural changes. I am not greatly worried or concerned about what the final structure of the church will become. If it fails to serve its present age, it will soon have to change in order to let our Lord have his way in bringing salvation in every form to his world.

†

An Indian, having heard from a white man some strictures on zeal, replied: "I don't know about having too much zeal; but I think it is better the pot should boil over than not boil at all."—Anonymous