

New United Methodist Headquarters Building at Seventh and Center Streets in Little Rock, looking south on Center toward First United Methodist Church. Not visible in picture is the section of the new Headquarters building which extends eastward one-half block along Seventh Street. The entire half-block complex was included in First Church's recent construction program. Offices of the Little Rock, North Arkansas and Southwest Annual Conferences are housed in the new facility.

Arkansas Methodist

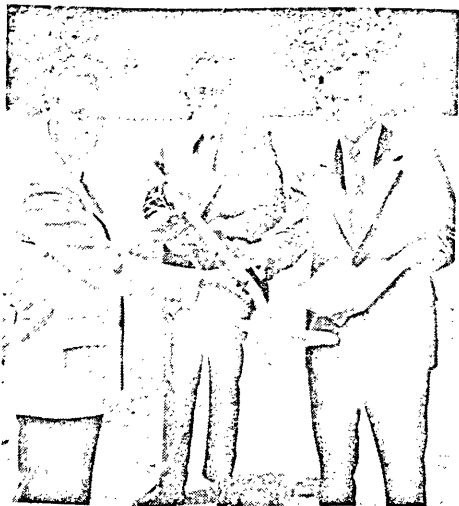
90th YEAR

THURSDAY, JULY 1, 1971

NO. 26



Dr. C. Ray Hozendorf, Little Rock District superintendent breaking ground for new education wing to be erected at St. Andrew's United Methodist Church at 4600 Baseline, Little Rock. The contractor and members of the Administrative Board look on during the Sunday, June 20 ceremony. On the left are the Rev. Charles O. Walthall, pastor and Vernon Jenkins, chairman of the Administrative Board. James Scroggin, contractor and member of the Board stands at right.



The "gold" shovel being presented to Dr. Hozendorf by Bill Hart for use in the ceremony is the same one used in the initial groundbreaking for the first unit of the church erected in 1965. J. F. Hart, Sr., one of those instrumental in the organizing of the St. Andrew Church, kept the shovel on hand for this purpose.

Annual Conference teams to train at Mt. Sequoyah

A Training Enterprise for Annual Conference Teams on Council on Ministries will be held at Mount Sequoyah in two time periods — July 5-9 and July 12-16.

The event has been planned to provide training for teams from each Annual Conference who in turn will provide training for local church Councils on Ministries.

The South Central Jurisdiction, in cooperation with the General Agencies of the United Methodist Church have planned this enterprise to explore the wholistic concept of planning in which the various concerns of the Church intersect with the needs of people in today's world.

Dr. J. Woodrow Hearn will be the dean for the July 5-9 period and the Rev. Bruce Blake will head the staff for the July 12-16 period.

The teams from the Annual Conferences will be composed of persons who have been selected to represent each of the positions of a local Council on Ministries. The Conference Program Directors are coordinating the development of the teams from their Conference.

The brochure describing this enterprise points out that there will be two kinds of resources available for this training event: (1) the collection of printed, audio-visual and electronic materials; and (2) the resource persons

from the Boards and Agencies of the Church who will be available for individual and group use.

Those in charge of the planning said, "Outside of General Conference, and a few other meetings, it is not likely that a collection of resource persons representing all aspects of the life of the Church ever get together in one place as we will have for this training event."

Each day during the event will contain three basic experiences: (1) input of the needs of persons in today's world; (2) Work Area reflection on resources to meet the needs of persons and (3) Workshop experiences for the Conference team on (a) concerns and issues the team has identified in their Annual Conference and (b) designing a strategy model for "how we will do it when we get home."

†

Christie to direct Summer academic affairs at Graz

Dr. M. Francis Christie, Dean of the College at Hendrix College, will leave July 6 for Graz, Austria, where

he will be for the second summer, the Dean of Academic Affairs of the Graz Center. The Graz Center is an accredited institute of international studies held at the University of Graz, Austria. It is sponsored by the Association of Colleges and Universities for International Intercultural Studies, Inc., a consortium of 36 colleges and universities in the United States. Hendrix is a member of this association.

Six Hendrix College students will

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REMINDER

We would remind our readers that, in keeping with a practice of long standing, we will not publish an issue next week — the week in which the Fourth of July occurs. For your convenience we are printing in this issue Daily Bible Readings for two weeks. The Sunday School Lesson for July 18 will be found on page 9 of this issue, in addition to the regular lesson on page 8.



The congregation of the Keiser United Methodist Church in Jonesboro District held their first worship service in "this dream come true" on Sunday, May 30. The new structure was built at a cost of \$42,000, is centrally heated and air-conditioned, and carpeted throughout. The Rev. Arvest Lawson was pastor during the construction period. The Rev. Raymond Dorman was assigned to the Luxora-Keiser Charge at the close of the recent session of the North Arkansas Annual Conference.



Dr. Harry B. Gibson

Philander Smith grad on Board of Missions staff

NEW YORK (UMI) — A high position in the executive staff of the United Methodist Board of Missions, that of "ombudsman" for black and other minority communities, has been filled by the Rev. Dr. Harry B. Gibson, Jr., New York and formerly of Chicago, according to an announcement by Bishop Lloyd C. Wicke, Board President, and the Rev. Dr. Tracey K. Jones, Jr., general secretary.

The ombudsman was one of four staff positions authorized by the Board in 1969 to be filled by black executives. Dr. Gibson came to the Board in July, 1970, to fill one, an assistant general secretary in the Joint Commission on Education and Cultivation. Now he moves up to the ombudsman office, which carries the title of Board assistant general secretary and, under Board action, is one of the highest staff posts. The four positions were created by the Board following proposals from its Black Staff Task Force, which last May had reminded that, while the Board was making efforts toward that end, the ombudsman office was yet to be finally filled. Naming of Dr. Gibson completes a process of filling the post.

Among responsibilities listed in the ombudsman job description are: "Interpret to the Board and to the church the goals and aspirations of blacks and other minorities; have a special relationship to staff members whose responsibilities are predominantly in the area of black and other minority concerns; serve as a member of the Board Cabinet (top staff decision-making group); have liaison with movements related to minority empowerment."

Dr. Gibson came to the Joint Commission from the district superintendency of the Chicago Western United Methodist District, and he continues as a ministerial member of the Northern Illinois United Methodist Conference. He was district superintendent for six years, and for a year was chair-

NOTICE

It has come to our attention that there was one vote recorded against the Plan of Merger in the session of the Southwest Annual Conference. This would mean that the record of the vote on this question should have been reported 48 for and 1 against, instead of a unanimous vote for the plan. AAK

PAGE TWO

Ed Matthews on faculty for Course of Study School

The Rev. Ed Matthews, pastor of Lakeside United Methodist Church, Pine Bluff, will serve on the faculty of the Course of Study Pastors' School at Perkins School of Theology, June 28-July 10.

He will be teaching the course, "Missions and Ecumenics" for the fourth-year class during the first term of the school.

Preaching in the Lakeside pulpit on July 4 in his absence will be Dr. Fred R. Harrison of Malvern.

†

from page one CHRISTIE

be among the approximately 100 American college students participating in the Center's program. They are, Richard King of Conway; Clark Fincher of Waldo; Jack Stearns of Dumas; Marty Rhodes of Lake Village; Ralph Blank and George Wells of Little Rock.

In addition to Dean Christie, one Hendrix College faculty member, Dr. Margaret E. Fitch, Associate Professor of Psychology, will participate in the affiliate program designed for faculty members of the association colleges.

Students and faculty members will live in a dormitory near the University of Graz. Classes are held in University facilities.

Each student is required to take two courses. He may choose the courses from one of four blocks of study — Balkan Area studies, Russian and Soviet studies, East-Central European studies and General or Iterarea studies. There is a ten day study-travel field trip into the areas covered by the subject matter of the blocks.

Dean Christie will direct the work of a group of internationally recognized scholars who will compose the faculty. They come from England, Austria, Hungary, West Germany and the United States.

Dean Christie said that in addition to providing this international faculty of unique academic competence the Center offered an opportunity for students to explore subject matter not ordinarily available to students in their American college. It also provides subject matter that will contribute to international understanding, Dean Christie said.

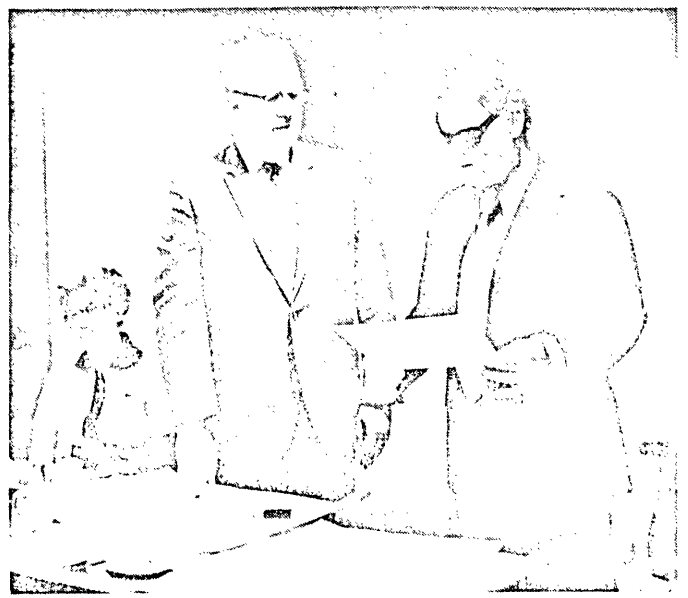
Mrs. Christie and their teenaged children, John and Christine, will accompany Dean Christie. They will return in late August.

†

man of the Northern Illinois Conference Cabinet. Previously he was pastor of Gorham United Methodist Church in Chicago and of churches in Lexington, Ky., and Beloit, Wis. He was a delegate to the 1964, 1968 and 1970 General Conferences, and has been chairman of a conference Board of Missions and a conference missionary secretary.

Dr. Gibson has been on the board of the Chicago Urban League and the board of trustees of Gammon Theolo-

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Dr. Robert S. Laubach, at left, was made an honorary "Arkansas Traveler" by Lt. Governor Bob Riley at a luncheon in Little Rock sponsored by Dr. Erwin L. McDonald, Laubach Literacy chairman for Arkansas and editor of the Arkansas Baptist Newsmagazine. Dr. Laubach is the son of the late Frank Laubach, missionary-educator whose "each one teach one" method of learning brought literacy to millions around the world. His visit to Arkansas, June 21 and 22, was in behalf of NALA (National Association for Literacy Advance) with which the Arkansas Literacy Council is affiliated. He spoke at the luncheon and at an evening program in Asbury United Methodist Church, where Mrs. Sam Pallone and Mrs. Paul V. Galloway, co-chairmen of the Central Arkansas Literacy Council, presided. Mrs. W. O. Tisdale of Fayetteville, regional president of NALA, is seated by Dr. Laubach.

DR. HARRY KING

Dr. Harry King, 84, a retired minister of the North Arkansas Conference who had served as Dean of Galloway College, Searcy, and also as Dean of Arkansas College, Batesville, died on June 22 in Batesville.

Survivors include his wife, Mrs. Helen Martin King of Batesville; two daughters, Mrs. Thomas Butt of Fayetteville, and Mrs. C. P. Reid, Jr. of Memphis; and four grandchildren.

The funeral service was held June 24 at First United Methodist Church,

Batesville, with the Rev. Dois Kennedy and Dr. Edwin B. Dodson officiating. Burial was in Oaklawn Cemetery.

The pallbearers were Ed Lupien, Y. M. Massey, W. D. Murphy, Jr., Johnny Morrow, Fred Schooler and Conway Hall.

The family suggested that memorials be made to the North Arkansas Conference Pension Endowment Campaign or the Arkansas College Library.

†

A Letter From Bishop Walton

June 24, 1971

Dear Friends:

To all of you from Louisiana, Arkansas, and other states who have contacted us during the period of my hospitalization in Shreveport, Mrs. Walton and I want to extend our most sincere appreciation. We have been so grateful for the get-well messages, letters, phone calls, birthday greetings, and all other expressions of your concern and affection. But above anything else, we thank you for your prayers. God has blessed us wonderfully and our gratitude is beyond our ability to express.

We were glad indeed to have Bishop and Mrs. Paul E. Martin and Bishop and Mrs. Willis J. King with us for the historic service of the merger of our two conferences in Louisiana, but we are deeply indebted to them for their great assistance to us and to the conference when I became ill. Our thanks also to the District Superintendents for their knowledge and effective service in the absence of their resident bishop during the last day and a half of the conference session. We express again our appreciation to Dr. John Allen and the members of his capable staff who did so much for us during the entire conference.

Of course, we can never adequately thank the leadership and the rank and file of the members of the former Conferences A and B for all that they have done across the years in preparation for the merger and for their participation in its consummation. We have a great conference and a great future — and we thank God and take courage.

I was in the care of excellent doctors and everyone at the hospital was most kind to us. We can never thank them enough. Everything possible was done for us and I have improved more rapidly and far better than we had any right to expect.

We arrived home yesterday afternoon to find a group of friends waiting for us at the house. It was a royal welcome — and Mrs. Walton and I love and appreciate all of you.

It is impossible, as you know, to answer your messages personally. I am asking Dr. Alfred Knox to publish this note of thanks in the issues of both **The Louisiana and Arkansas Methodists**.

Thank you again for everything.

Sincerely,

Aubrey G. Walton

JULY 1, 1971

PATRIOTISM — outdated or updated ?

by Paul Simon
Lieutenant Governor of Illinois

Is patriotism outmoded? Or is it merely that a reassessment of the old patriotic values is in order? Is it still possible today to say "I love my country" without being hypocritical or without being maudlin or without being phony? Is loyalty to country dangerous, causing international conflicts?

What is wrong with traditional patriotism?

It is not patriotism—properly understood—that has been tried and failed. It is we who have failed. We are like Pogo in the comic strip when he said, "We have met the enemy and they is us!"

We have failed wherever we have lost sight of our ideals, where we have substituted meaningless phrases for living ideals. It is this failure that our younger fellow citizens question. It is the unfinished business on our nations' agendas of public business that is causing us most of our difficulties.

In mentioning our shortcomings we must be careful not to feel that we are the victims of "bad times." We can take solace from the inscription on the wall of a European church: "This church was built in the worst of times." It can truly be said that mature people are made not only out of good times but also out of bad times.

There are some hopeful signs. There is a deep-seated — and healthy — desire on the part of young people to improve our society. While it sometimes is unfortunately expressed in extreme forms, our youths' interest in correcting the ills which plague us is a major sign of hope for our nations.

This idealistic approach on the part of some of the young leads to a healthy questioning of what our society is and is not doing. Many of us make an error of becoming overly defensive whenever this questioning suggests that mistakes have been made. It is always time for admitting our mistakes. A change in approach is sometimes hard to achieve in government or business or the church, because it implies past mistakes of judgment. The reality is that we should be willing and prepared to reverse or shift gears without implication of dishonor.

"Patriotism" that is simply a defense of the status quo, which is unwilling to see the need for improvement, which does not recognize the possibility of a nation headed by human beings making mistakes, does no service to any nation. The person who says to a citizen of Guatemala, "I am better than you because I am a citizen of the United States" —or Canada—is not a patriot but a fool.

It is not enough to say, "I love my country." We must say instead, "I love my country enough to do what must be done to make it a better place in which to live—not just for myself and my family, but also for my fellow citizens as well." That type of patriotism will always be needed.

Part of the success of our nations has been their ability to accommodate change at the appropriate time. Our countries on the North American continent are still young. We must be cautious about introducing hardening of the arteries into what are otherwise still young bodies. We must not falter in our ability to make improvements. This means we must admit past mistakes. The determination—and the patience—to right a wrong is meaningful and rewarding. Continuous denunciation and vilification of the shortcomings of the system or defense and support of only one way of doing things are a disservice to a nation.

Another disservice is violence. Anger and sadness and grievances must be constructively directed and rationally channeled. Ills in our society are never cured by violence. No lesson could be more clear.

Ralph Nader is usually described as a crusader. I prefer to think of him as a patriot. Someone has said that the job of government officials is to do their tasks well enough so that periodic crusades are unnecessary. I like to think of all citizens meeting our individual responsibilities, so that crusades would become unnecessary. This, it seems to me, is what Ralph Nader in essence is doing. Where he sees a wrong, he points to what he thinks ought to be done to make a right.

Nader is actively seeking to restore quality to life, to make life better for all. Is this not patriotism of the highest order?

There is a tendency to think of patriotism in terms of flying the flag on holidays, or singing the national anthem at public

events. But patriotism is not an occasional thing. Patriotism is an everyday responsibility, to be shared and worked at by citizens 365 days a year. As the late Adlai Stevenson put it, "What do we mean by patriotism in the context of our times? I venture to suggest that what we mean is a sense of national responsibility—to walk in it in serenity and wisdom, with self-respect of all mankind; a patriotism that puts country ahead of self; a patriotism which is not short, frenzied outbursts of emotion, but the tranquil and steady dedication of a lifetime. The dedication of a lifetime—these words are easy to utter, but it is a mighty assignment. For it is often easier to fight for principles than to live up to them."

What is wrong, in fact, with defining patriotism as **the active pursuit by all citizens of the highest ideals for which a nation can strive?** This definition allows us to salute the flag with a greater sense of pride, sing our national anthem with gusto and a real sense of enthusiasm, while at the same time working toward such meaningful goals as better housing, higher incomes, a cleaner environment with a realization that all of our citizens are sharing in the pursuit of a common cause.

Let me add that I am not unmindful of the responsibilities of those of us who serve in public life. It is easy enough to ask the full measure of citizenship and patriotism from every citizen. We as public officials must be willing to exercise restraint where necessary, to speak boldly when called for, and to lead when required.

Those of us in public places must restore public confidence in the honesty and credibility of government officials. In my own case, I have voluntarily disclosed my income in detail for the 16 years I have been in public life as a step in the direction of letting the public know that my motive is not to put a dollar in my pocket. I have tried also to be conscious that the public deserves to know what is going on. There

are no real secrets in public life and there is no reason to pretend so. Public disclosure of income and the disclosure of truth to the public are, it seems to me, two principles which must remain in the forefront for all of us who run for election and seek to serve the public.

We also must strive for the ability to "disagree without being disagreeable." We may not like what someone else thinks or says, but we must relearn tolerance of the views of others. This is an essential element in patriotism. We must adhere to the principle of freedom of expression.

In a similar vein, we must be less suspicious of other people's motives. When others advance programs or philosophies or points of view opposed to ours, we must be able to question their views but not their motives. Disruption of an orderly society comes when we begin to question each other's motives.

It is, finally, this disparity between what we say we believe and what we actually do that causes the major problem. The obvious disparity between rich and poor, white and non-white, privileged and lowly, has become a major concern of many. The poor among us do not understand our massive investment in armaments. They do understand hunger, disease, and the lack of money. Many of our young people do not agree with our commitment in South Vietnam. They do understand that many of their friends have died there. Our senior citizens do not understand what causes inflation. They do understand that their pension checks don't allow them to live in the dignity we say we want them to have. The solution is a true exercise of patriotism—a determination to mesh word and deed together in a bond that proclaims loud and clear for all to hear, "We are a nation whose citizens dream dreams that become reality, hold hopes that become meaningful, and serve their fellow citizens in the pursuit of the common goal of a better life for all."

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by doris woolard

A religious peace conference on the Middle East crisis was advocated by Anglican Archbishop George Appleton of Jerusalem in an address before the annual general meeting of Britain's Council of Christians and Jews. The Archbishop, who has been closely associated with both sides in the Arab-Israeli conflict since his appointment to the Jerusalem See in 1968 suggested that a conference of all three religions (Christianity, Islam and Judaism) should not intrude into the prerogative of the governments concerned, but in the Middle East, the three Abrahamic religions could help create the right atmosphere in which peace negotiations might begin."

A Roman Catholic layman and a Southern Baptist minister will serve as co-chairmen of the Congressional Committee for National Bible Week, Nov. 21-28. As co-chairmen, Sen. John O. Pastore, Catholic from Rhode Island, and Rep. John H. Buchanan Jr., Baptist minister from Alabama, will encourage participation of Congressmen in the 31st annual inter-religious observance of Bible Week. Former Justice Arthur J. Goldberg, national chairman this year, is the first Jew to head the inter-religious observance. This is also the first year a Congressional Committee has been formed.

An "encouraging" and "heartening" increase in the number of men seeking to be ordained Anglican priests was revealed in a statistical report released in London by the Advisory Council for the Church's Ministry (ACCM). Figures show a 6 per cent increase in the number of men recommended for training for the ministry in 1970. "For a number of years until 1970," the report in a quarterly journal pointed out, "there had been a marked decrease in men under 20 recommended for training. In 1970, there was a nearly 100 per cent rise in the 25-29 age group."

At the second of a series of conferences involving Jewish and Southern Baptist scholars, 40 participants adopted resolutions on religious liberty in the Soviet Union and the continuation of meetings between Jews and Baptists. Those attending the conference at Hebrew Union College in Cincinnati declared that Jews and Baptists have a "shared history" that has made them both "victims of a denial of political and religious liberty." A resolution on religious liberty in the USSR recognized that both religious communities are "loyal to a faith built on the freedom of the individual conscience. This belief is based in both communities on a deep reverence for Holy Scripture." The group said that it is "deeply concerned over the denial of fundamental human rights of Baptists, other Christians, and Jewish persons in the Soviet Union."

Delegates to the annual meeting of the United Methodist Conference of Western North Carolina, meeting at Lake Junaluska, adopted a resolution calling on President Nixon to withdraw U.S. troops from Vietnam at "the earliest possible date." They also voted to send cables to North Vietnamese and Vietnamese officials in Paris, requesting that the International Red Cross be allowed to contact persons held as prisoners so their families may be relieved of "mental anguish." North Vietnam and the Vietnamese were asked to "guarantee the immediate release of captives upon cessation of hostilities."

Prof. Yoshiro Ishida of Japan, former Asia secretary of the Lutheran World Federation, contends that the two concerns — personal salvation and social action — ought not to be polarized. "Both those who stress the centrality of the proclamation for individual salvation at the expense of evading, if not negating, social involvement, and those who totally identify the mission of the church in social engagement" do not discern the world properly, the professor said. The theologian described the church as both "the means and the goal" of mission. "What ultimately sustains a church is the celebration of the reality of Christ's life, death, and resurrection through the means of grace," he stated.

Can cadets and midshipmen at the three military academies attend worship services, as regulations require, without worshipping? This is the question three judges of the U.S. Court of Appeals must decide in the Anderson v. Laird case involving compulsory chapel attendance at the service academies, which was upheld by the U.S. District Court in Washington last July. Robert J. Higgins, assistant U.S. attorney representing in effect the academies, has maintained that the primary purpose for requiring future officers in training at the academies to attend chapel services each Sunday is for them to "observe religious practices." This regulation, he continued, aims "to develop in future officers qualities that will allow them to lead in time of crisis."

Warren K. Kaplan, appearing for the plaintiffs (originally one West Point cadet and five Annapolis midshipmen) in the case involving compulsory chapel attendance at the service academies, has contended that "the sanctity of an individual's ability to worship is impossible for the government to determine because that's a matter of conscience."

The Church needs stronger leadership, not greater exertion of authority, according to Father Richard A. McCormick, S.J., president of the Catholic Theological Society of America. He asserted that authority, "the right to command," and leadership, "the ability to influence the behavior of others," are not the same. The basic element of true leadership, he said, is "the release, stimulation, evocation, and maximization of the potential of the individual. True leadership calls forth the best in those led." It follows Christ's example, he continued, and "does not control. It liberates."

The General Synod of the Associate Reformed Presbyterian Church, meeting in its annual session in Flat Rock, N.C., adopted a report requesting local congregations to make their pastors more effective by releasing them from "the bonds of traditionalism." The report asked congregations to "challenge pastors to initiate programs that are more meaningful for our day and age."

Board members of the National Council of Churches, meeting in Atlantic City, N.J., heard an 11-page document describing how the NCC would "evolve" into the National Conference of Churches—which would hopefully include Roman Catholics and Protestant denominations not now members. The Rev. Thomas Liggett of Indianapolis, Ind., chairman of the Committee on Future Ecumenical Structure, emphasized that everything in the report was tentative and that the document has been sent to many individuals, organizations, and churches for "advice and counsel."

The latest Gallup Poll shows that public concern over drug addiction has doubled since March and is now ranked as the No. 3 issue in the U.S. Vietnam remained the top concern and the economy was cited as second by the 1,522 persons over age 18 polled in 300 U.S. communities during June 4-7. Lack of religion and moral decay ranked about 11th in the list of top concerns.

A planned meeting between World Council of Churches representatives and a delegation from the South African member Churches has been "indefinitely postponed" due to "unreasonable" restrictions on the meeting by the South African government, according to an announcement by Dr. Eugene Carson Blake, general secretary of the WCC. South African Churches have vigorously protested the WCC Program to Combat Racism, contending that some of its funds finance terrorist guerrilla movements. The meeting had been planned to discuss the rift between them and the interdenominational body.

A degree-granting program to provide ministers with theological education "in their own back yard" has been launched by San Francisco Theological Seminary, a United Presbyterian school. After several months of successful experimentation in Los Angeles and San Francisco, the new doctor of ministry (D.Min.) degree program for local pastors will be expanded to Portland, Seattle and other cities. The program is designed to help active ministers increase their skills and knowledge without having to leave their parishes. Participants spend several hours a week in group sessions and attend two short seminars in their own religion. They are required to be "on campus" during a six-week Summer term concentrated on biblical and theological study. And they must write a dissertation.

A Christian Church (Disciples of Christ) committee has called for the establishment of 60 new congregations within four years at an estimated cost of \$3,100,000. Forty of the new congregations would be established in the U.S. and Canada and 20 in other countries. Final action on the proposal is expected in the General Assembly's October meeting in Louisville, Ky.

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(RNS Photo)

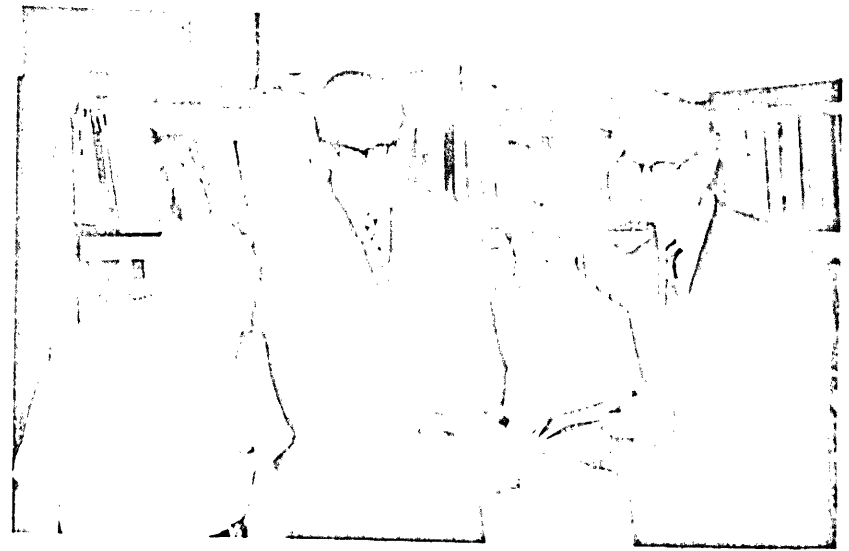


NEW YORK — Pearl S. Buck autographs the first copy of her latest book, The Story Bible, presented to the American Bible Society. Receiving the leather-bound volume of Bible Stories is Dr. Laton E. Holmgren, the Society's general secretary. In her new book, the Nobel Prize-winning author retells 72 Biblical stories, beginning with the Creation and closing with the story of Pentecost. Miss Buck's family is now well represented in the American Bible Society collection, which also contains editions of a New Testament translated from Greek into Chinese by Miss Buck's missionary father more than 50 years ago.

Methodist Personality



D. C. Perry of Waldo, secretary of the Camden District Board of Missions since its inception, also has a record of perfect attendance in Church school since March, 1940—more than 31 years! A member of the Waldo United Methodist Church since 1921, Perry has served as teacher of the Men's Bible Class, choir director, church treasurer, chairman of the official board and as lay speaker on numerous occasions.



The library in St. Andrew's Mission, located in north Jonesboro, was dedicated by Rev. Worth Gibson on Sunday, June 6. St. Andrew's is attached to First United Methodist Church of Jonesboro. The library, a project of the Women's Society of First Church, has approximately 3000 volumes. Mrs. H. Bryant Wall, WSCS president, presented the library to the congregation at St. Andrew's. Mr. Gibson gave the dedicatory address and Bill Lyttle accepted the charge of responsibility for maintenance on behalf of the membership.

HOPE/CAMDEN MIDDLE HIGH CAMP July 12-16

For youth entering 9th and 10th grades of public school this fall. Rev. Carr D. Racop, Box 495, Ashdown, Ark. 71822, Director. Registrations and fees should be sent to him by July 5.

LITTLE ROCK/ ARKADELPHIA MIDDLE HIGH CAMP July 19-23

For youth entering 9th and 10th grades of public school this fall. Rev. Ralph Hemund, Amity, Ark. 71921, Director. Registrations and fees should be sent to him by July 12.

First Church, Conway in Christian education experiment

Something new is being tried in Christian education at First United Methodist Church, Conway, and the reports are that it is working out fine. In March the Administrative Board, through its Work Area on Education, recommended that the Church School classes meet on Wednesday evening instead of Sunday morning during the months of June and July.

The adult classes were given the option of meeting at 9 a.m. on Sunday or on Wednesday evening. Four classes chose to meet on Wednesday and four are meeting on Sunday morning.

The reasoning back of the decision was three-fold: it afforded an opportunity for the Vacation Church School to be a part of the regular Church School program; it provided more

time for the Church School classes to meet; and it afforded an opportunity to expand the activities and programs of the classes to include more varied activities, such as additional fellowship, field trips, and recreation.

During these two months the Sunday morning worship service is being held at 10 a.m.

On the first week of the new schedule total attendance for the Church School was 272 as against 213 on the comparable Sunday a year ago. The attendance of children was 113 as compared with 70 a year ago; the attendance of youth was 39, compared with 34; and the attendance of adults showed an increase from 109 to 120.

Last week, the attendance exceeded 300, or over 100 more than the corresponding week last year.

The Rev. Ben F. Jordan is the pastor, and the Rev. Bill Williams is the associate pastor.

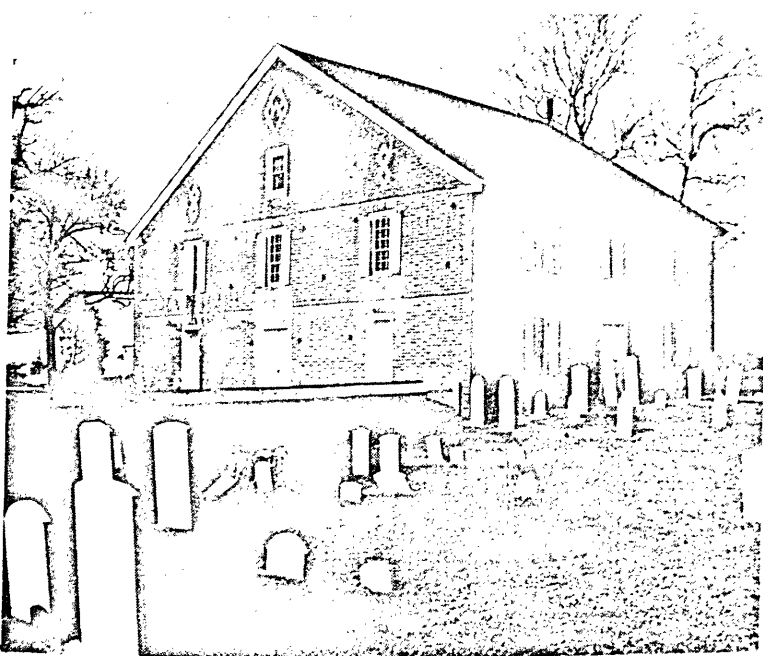
CAMP AT SHOAL CREEK FILLED

The Rev. W. P. Fiser, pastor of Wesley United Methodist Church, Springdale, and director for the Fifth and Sixth Grade Camp scheduled for July 12-16 at Shoal Creek Camp, has asked us to announce that this camp is full.

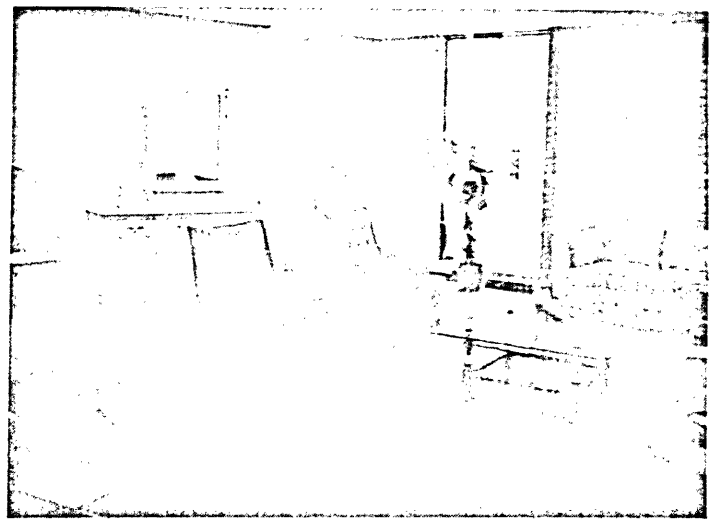
from page two MISSIONS STAFF

gical Seminary, Atlanta, Ga. Born in Wichita, Kan., he was educated at Philander Smith College (B.A.), Little Rock, Ark., and Gammon Theological Seminary (B.D.). He did graduate study at the University of Chicago and holds the honorary D.D. degree from Philander Smith College.

"Cradle of Methodism" in the U.S.



FREDERICA, Delaware—Barratt's Chapel, ten miles south of Dover, at Frederica, Del., still looks much as it did in 1784 when the first sacrament of Holy Communion administered by Methodist clergy in America took place within its walls. Today an official United Methodist shrine, the chapel was built in 1780 on land given by Philip Barratt. Within the building, Dr. Thomas Coke, sent by John Wesley from England to supervise the struggling Methodist societies in America, was greeted by Francis Asbury, then a lay preacher and later the famed frontier bishop. The chapel no longer has an active congregation but is used for weddings and special services. (RNS Photo)



The parlor at St. Paul United Methodist Church, El Dorado shown replete with new furnishings. The Rev. Gladwin Connell is pastor.

NEWS and NOTES

ATTENDING THE INSTITUTE on Higher Education in Nashville, Tennessee, June 13-15, were these faculty and staff members of Hendrix College: Dr. Francis Christie, dean; the Rev. Willis Alderson, administrative assistant to the president; William R. Patterson, director of admissions; and the Rev. Jim Major, vice-president.

THE NETTLETON UNITED Methodist Church, Jonesboro, welcomed their new pastor and his wife, the Rev. and Mrs. J. Anthony Holifield, with a fellowship supper and "pounding" on Wednesday evening, June 16. A worship service in the sanctuary followed, led by Brooks Griffith, church lay leader.

PARK VIEW UNITED Methodist Church, Benton, had a revival the week of June 6 with Dr. John P. Miles of First Church, Arkadelphia, preaching. John Newsam was song leader, with Elizabeth Bunyard and Mrs. Robert Bunyard at the organ and piano. Harold Davis is chairman of evangelism. The same week, Park View had a successful vacation church school under the leadership of Mrs. Don Hall. The Rev. Horace M. Grogan is pastor.

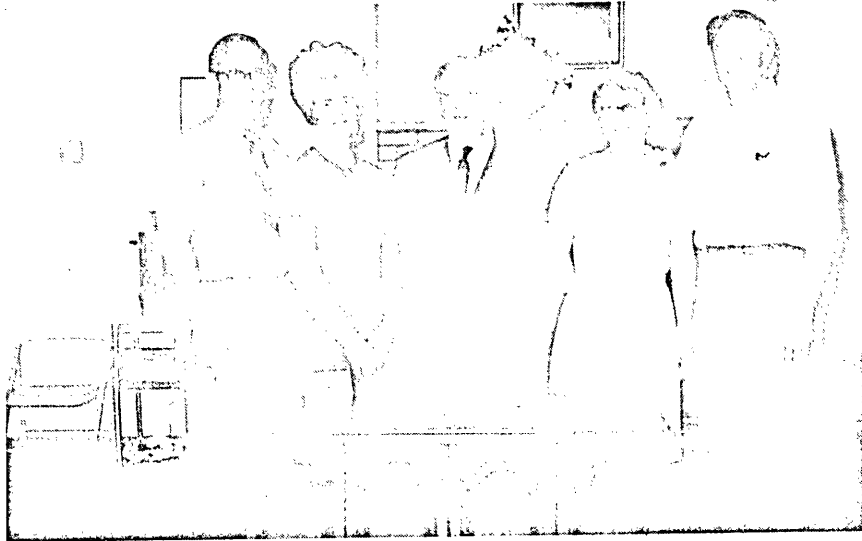
P.K. KORNER

NORMA JEAN CARTER was married to John Vincent Arey, Jr., on June 5 in the Booneville First United Methodist Church. She is the daughter of the Rev. and Mrs. Norman Carter, formerly of Booneville, now of Mountain Home. The couple will be making their home in Concord, North Carolina.

DAVID IVEY and Lou Davis were married in the Markham United Methodist Church, Little Rock, on June 11. David is the son of the Rev. George Ivey, pastor of First United Methodist Church in Hot Springs, and Mrs. Ivey. Lou is from Fort Smith and is summer director of youth activities in Trinity United Methodist Church at Little Rock. David is on the staff of the North Little Rock Times.

THOMAS MICHAEL HILLIS and Carol Ann Hearnberger were married in Pulaski Heights United Methodist Church, Little Rock, on June 26. Mike is the son of the Rev. Ralph T. Hillis, pastor of First United Methodist Church of Texarkana, and Mrs. Hillis. Carol will be a senior at Hendrix College. Mike graduated from Hendrix and will be a second year student in the U. of A. Medical School at Little Rock. Dr. Hillis read the ceremony.

PAGE SIX



The Rev. E. J. Holifield, center, and his wife, Irene (at his left) were honored by ministers' families of the Batesville District preceding their retirement. A "This is your Life" program was presented by the Rev. and Mrs. James A. Barton, Sr., at left. Dr. Earl Hughes, at right, was host to the gathering in Heber Springs. In foreground is the Magnavox color television, one of many gifts presented to the Holifields.

HOLIFIELDS HONORED BY BATESVILLE DISTRICT

Ministers and families of the Batesville District met in Heber Springs in May for a "Retirement Party" for the District Superintendent E. J. Holifield and his wife.

After the meal, Mrs. James Barton, district president of Ministers' Wives, presented the program. The Holifields each were presented Boston rockers, fishing poles and straw hats with which to enjoy their retirement.

The Rev. James A. Barton, then of Grace Church, Searcy, emceed a "This Is Your Life". Surprise guests

included the first couple the Rev. Holifield married, Webb and Frieda Williams from Flint, Michigan. One gift was the money for a trip to Atlanta to visit their son, Brooks, who is a faculty member of Candler School of Theology, Emory University, Atlanta. Brooks and family could not be present for the occasion, but sent a tape which was played.

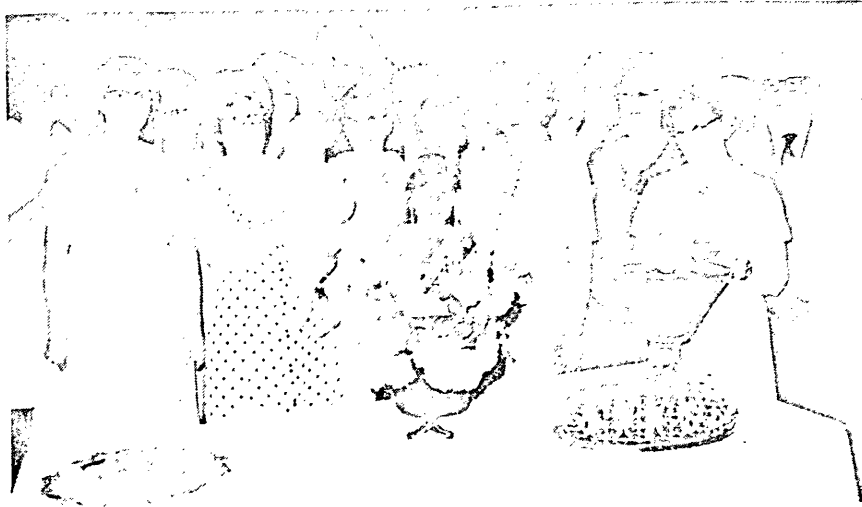
The major gift to the Holifields was a Magnavox color television from all the churches and ministers of the district. Since retiring, the Holifields are living in their Little Rock home, 101 Winnwood, 72207.

PERRIN JONES, president of United Methodist Men of First Church, El Dorado, was the guest speaker at Vantrease Church in El Dorado on Sunday evening, June 20. Walter Stephens, directed the service. The Vantrease pastor is the Rev. Kirvin A. Hale.

THE STONY POINT United Methodist Church had the closing exercise of its vacation church school Sunday night, June 20. The program was followed by fellowship with refreshments in fellowship hall, at which time the pastor and his wife were given a surprise "pounding." The pastor is the Rev. Kelly Jones.

THE REV. AND MRS. T. G. POSS were welcomed back to the Austin Charge for their sixth year by members of the Mt. Tabor Church on Friday, June 11. An evening of fellowship followed a surprise "pounding."

THE LAKE STREET UNITED Methodist Church in Blytheville honored their pastor, and wife, the Rev. and Mrs. D. Kern Johnson, on Sunday evening June 20, with a reception and "pounding" in fellowship hall. The occasion was intended as an expression of appreciation for the Johnson's return for the third year to serve the church.



A part of the congregation of Asbury Church in Batesville at a reception given by the WSCS to honor their new pastor, the Rev. George R. Cleary and his wife, Mildred.

DAILY BIBLE READINGS

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.

July 4—Sunday	Psalms 107:31-43
July 5	Psalms 119:97-104
July 6	Psalms 139:1-6
July 7	Prov. 2:1-8
July 8	Prov. 8:5-14
July 9	Prov. 28:1-5
July 10	Isaiah 6:9-12
July 11—Sunday	Isaiah 28:9-13
July 12	Jer. 9:12-16
July 13	Hosea 14:1-9
July 14	Daniel 12:5-13
July 15	Matt. 15:10-20
July 16	Matt. 24:15-22
July 17	Luke 24:45-53
July 18—Sunday	Acts 8:26-39

A PROGRAM OF CHRISTIAN Music and Worship, featuring choirs, special selections, individual talents and congregational singing was presented in Vantrease Church, El Dorado, June 6, at the 7 p.m. worship service. The topic "He Keeps Me Singing" was under the direction of Mrs. Bynum Blackmon and Miss Jane Neal. The Rev. Kirvin Hale, pastor, and Mrs. Hale were honored upon their return for a second year, at a reception sponsored by WSCS Circle No. 1, Mrs. F. H. Ford, chairman, and Mrs. Paul Novack, WSCS president.

THE FISHER UNITED Methodist Church recently honored the Rev. John W. Lee with a farewell supper. Out of town friends helped present a mini-version of "This Is Your Life." These were Jay Lawhon, Mr. and Mrs. Bill Woodsmall, Mr. and Mrs. Harold Davidson, Mr. and Mrs. Brooks Griffith and Family, and Mrs. Raymond Hawkins, Linda and David. Bill Jones presented the Lees with a gift from the congregation. Mr. Lawhon brought the message for the worship service.

MARMADUKE METHODISTS REPORT VACATION CHURCH SCHOOL

Children of the Marmaduke Church held a Sharing Time on Sunday evening, May 30, to review for adults the exciting events of the previous weeks spent in vacation church school. There was evidence they had enjoyed experiences in Bible study, worship, music, art, crafts, and recreation. Brightly lettered banners provided a colorful backdrop for the presentation of a variety program.

Directors of the school were Mr. and Mrs. Ronnie Guthrie. Teachers included Mrs. Guthrie, Mrs. W. H. Ray, Mrs. Harry Gibson, Mrs. Sanford Rose, Mrs. Lindell Stallings, Mrs. Jerry McIntosh, Mrs. Donnie Reynolds, and Mrs. Gloria Curtis. The Rev. Charles P. Reed is pastor, Ronnie Guthrie is church school superintendent, and Mrs. K. C. Butler is secretary-treasurer.

JULY 1, 1971



At Lakewood Church in North Little Rock, Mrs. W. E. Arnold, Jr. (at left) and Mrs. Don Martin were awarded Special Memberships by the Women's Society of Christian Service.

PROGRAM ON BLACK HISTORY AT FIRST CHURCH, CONWAY

Mrs. Faydore Howard, a member of Union Baptist Church, Conway, presented a program on "In Looking at Negro History" at the meeting of the Myrtle E. Charles Wesleyan Service Guild of First United Methodist Church of that city on June 14.

She outlined the purposes of the program as being to help Christians begin to understand some of the underlying causes of the mood of the black man in America today; to cite events and happenings in the American experience that have contributed to the present mood of the black man; to create a sensitivity to and an appreciation for the determination of black people to share in the total life of America as persons, with full rights and privileges; and to explore some of the implications of the black experience for the church today.

There were 39 persons present, including 10 from Mrs. Howard's church.

Mrs. William C. Brazil reported to the group on a "Country Fair" to be sponsored by the Women's Society of Christian Service of the church as a money raising project on Aug. 28.

Mrs. Paul Faris, who was chairman of the Hostess Committee for the meeting, also made a presentation to Miss Ola Ford of a Special Membership.

A memorial service was held for three members of the Guild who passed away during the past year. Mrs. C. C. Boen gave a tribute to Mrs. Ida Burns, Mrs. Beatrice Thomas memorialized Mrs. Marion Johnson, and Miss Charles gave a presentation on friendship in memory of Mrs. Fletcher Smith.

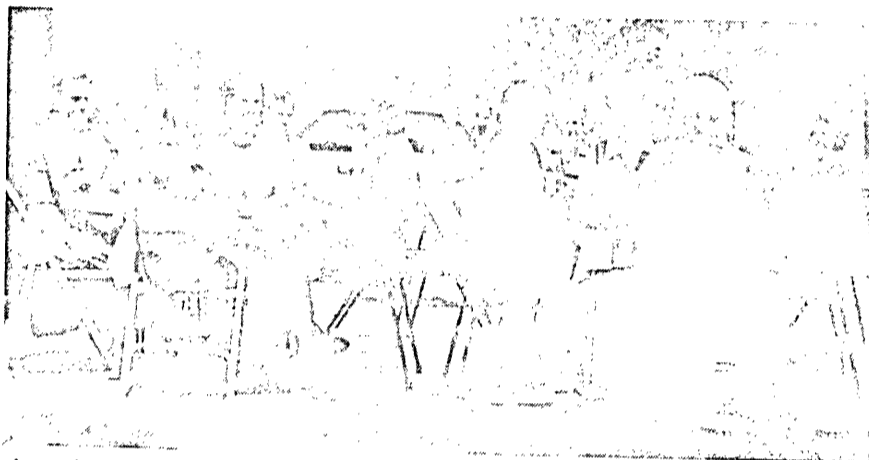
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THE WOMEN'S SOCIETY of Duncan United Methodist Church, Little Rock, recently completed the study of Psalms. Leaders included the Rev. J. H. Thompson, district superintendent Southwest Conference; Mrs. Theresa Aleston from Wesley Church; the Rev. W. M. Robinson, pastor of St. Mark's Chapel, Maumelle. Mrs. James Porter was coordinator for the study. Mrs. Ida B. Mitchell is president of the Duncan Society. The Rev. J. H. Oliver is pastor.

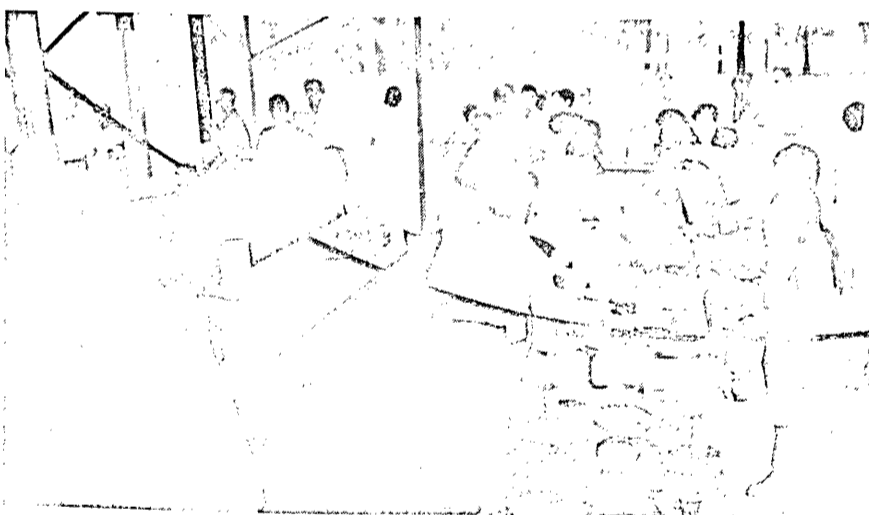
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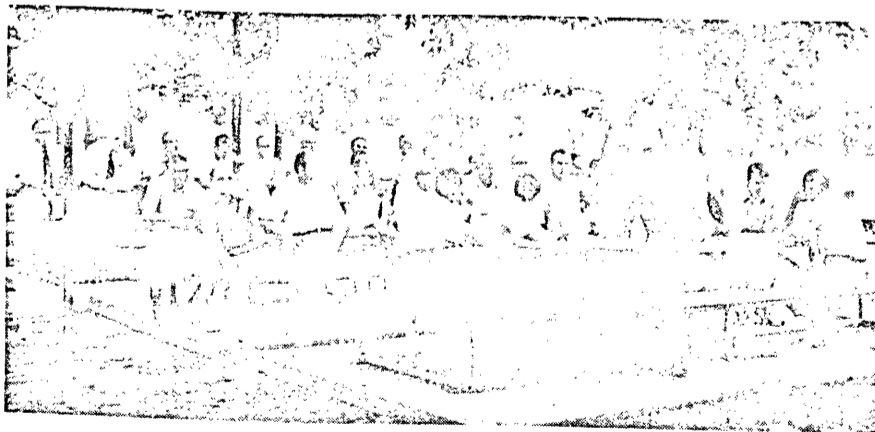
Church Women United of Central Arkansas, Business Women's Group, awarded two college scholarships to girls selected by a committee. At a recent tea held in Second Presbyterian Church, Little Rock, the two were introduced. From left: Mrs. Frances Bing, president of Business Women's CWU; Valoise Hinton, graduate of Northeast High, North Little Rock; Helen Littleton, McClellan High graduate, Little Rock; and Mrs. Kathryn Wilkinson, scholarship committee chairman. Both girls plan to attend State College of Arkansas at Conway.



Jonesboro District Parsonettes had picnic lunch on the lawn of the Rev. and Mrs. George McGhehey near Jonesboro. Mrs. John Lee presided at business session. Officers elected are: Mrs. Charles Thompson, president; Mrs. E. H. Hall, vice-president.



ABOVE: Tables got a work-out when Camden District ministers' families picnicked at Monsanto Park, El Dorado, June 11. BELOW: Ministers got a work-out as they planned Camden District activities for the year with Dr. Roy I. Bagley, district superintendent.



THE THIRD COOPERATIVE INTER-CONFERENCE SCHOOL OF CHRISTIAN MISSION FOR ARKANSAS

Hendrix College — Conway

TENTATIVE SCHEDULE

The effectiveness of each School depends on full participation, therefore, we discourage attendance for only one day.

Three Day School

Wednesday, July 14, 1971

9:00 — Registration
11:00 — Orientation
12:00 Noon — Lunch
2:00 - 4:20 — Study Class
6:30 - 8:30 — Bible Lecture and Discussion

Thursday, July 15, 1971

8:30 - 10:10 — Songs of Worship, Bible Lecture and Discussion
10:25 - 11:45 — Study Class
1:30 - 4:30 — Options - Individual Interests
6:30 - 8:00 — Study Class
8:15 - 9:15 — Bible Lecture and Panel

Friday, July 16, 1971

8:45 - 10:30 — Study Class
10:45 - 11:45 — Bible Lecture and Final Worship
12:00 — Lunch

Weekend School

Friday, July 16, 1971

3:00 — Registration
5:00 — Dinner
6:30 - 9:15 — Songs of Worship, Orientation, Bible Lecture and Discussion

Saturday, July 17, 1971

8:00 — Late Registration
8:45 - 11:45 — Study Class
1:00 - 2:50 — Options - Individual Interests
3:00 - 4:30 — Bible Lecture and Discussion
6:30 - 8:00 — Study Class
8:15 - 9:15 — Bible Lecture and Panel

Sunday, July 18, 1971

8:45 - 10:30 — Study Class
10:45 - 11:45 — Bible Lecture and Closing Worship
12:00 Noon — Dinner

METHODIST WOMAN QUOTED IN McCALL'S MAGAZINE

(Marjorie Hyer)

NEW YORK (UMI) — Miss Theresa Hoover is one of seven women religious leaders featured in an article, "Unequal in the Sight of God," in the June issue of nationally circulated McCall's magazine. Along with other Protestant, Catholic and Jewish women, her views are quoted in a series of interviews by writer Gary MacEoin.

The chief executive of the Women's Division, United Methodist Board of Missions, says in the article that the church should not only be involved in the Women's Liberation movement but should be in the forefront. "Too often the church just tags along, when it should be on the frontier," she asserts.

Miss Hoover compares the position of blacks in the church to that of women in the church, but asserts the two are "not fully parallel. What holds back change is the passivity of so many women, but I see change coming. Churchwomen of all ages have a latent dissatisfaction with the roles assigned them."

BACKGROUND SCRIPTURE: Deuteronomy 17:14-20; Judges 9:8-15; Mark 12:13-17; Romans 13:1-7; I Timothy 2:1-6

MEMORY SELECTION: Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. (Romans 13:1)

AIM OF THE LESSON: To gain a better understanding of how the Christian should view his government in the light of his commitment to Christ; to point out areas in which Christians have responsibilities as citizens.

* * *

A number of issues in recent years have brought the traditional American concept of separation of church and state into sharp focus among us. The question of prayers in the public schools as well as the increasing concern among Christian groups relative to the war in Indochina have produced widely divided opinions about the interrelatedness of a Christian and his government. We will not all be of one mind about the application of our scriptural material to the critical issues of citizenship in our time.

Because this is such a vital issue our curriculum planners have given to us two lessons on this subject. Today we will take a look at the material which traces the attitudes which religious people had about formal governments over a wide span of time. These range from the position of Gideon who refused to be made king because he thought no man should assume such authority to the interpretation of Paul who taught that any man who heads a government must be seen as an agent of God and is therefore entitled to unqualified support.

There are many questions that we will want to face in these two lessons. Does Paul mean that complete submission to the state is the proper attitude of the Christian? Would he have made the same statement just a short time later when Nero was the Roman emperor and was persecuting Christians?

There are a number of Bible passages in this week's background material. We will be seeking guidance from each of them as we try to establish what the relationship should be between God, the Christian and his government. For a long time people divided all of life into the realms of the sacred and the secular and thought that politics belonged to the latter. It was easy under such a dichotomy to affirm that "Religion and politics do not mix." Many do not accept such a division anymore, believing that God has something to say to us about all of life. If we accept the proposition that God rules in the affairs of men, we need to have some idea of how he speaks to us in the matters of citizenship.

Dr. John C. Irwin points out in *Adult Bible Studies* that the world and its government has always constituted a problem for the church. Today as we see widely divided opinion concerning uncontrolled freedom to dissent and hard-line repression by government, we wonder if we are having problems that are unique. This lesson today should help remind us that the people of the Bible wrestled with similar questions. Maybe we can find help there.

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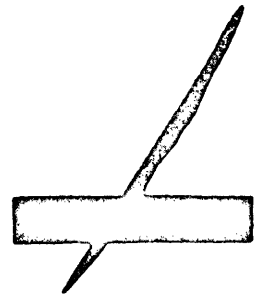
WHAT A KING WAS SUPPOSED TO DO

In Deuteronomy 17:14-20 the nature of the kingly office is described from the viewpoint of religion. There is apparently nothing concerning such a subject anywhere earlier in the Bible. There seems to be no question that the writer believed that God was the prime mover in all the affairs of men. He had given them their land, he would select the one to be their king, and he would give the laws under which the king was to operate.

Dr. Henry H. Shires writes in the *Interpreter's Bible*: "This ideal of kingship is almost unique in canonical literature. It offers a good pattern for anyone holding an office of public trust. Owing his duty to the people he governs, a ruler's first obligation is to God whose authority in the last analysis he represents. When human authority rests in

The Sunday School Lesson

By: Alfred A. Knox



LESSON FOR JULY 11: God, the Christian, and Government

the divine, it can the more readily elicit response from the people."

The big problem with which we have been dealing as Christians is what happens when duty to government seems to conflict with one's obligation to God. We all have to arrive at our own personal convictions concerning the whole matter of conscientious objection to war, for example. Our church has definitely spoken in this field and promised to undergird those who feel they must take this position.

* * *

THE RELUCTANCE TO BE A KING

The little parable found in Judges 9:8-15 was given to make the point that sometimes a poor king is worse than no king at all. It was spoken by Jotham to the men of Shechem who had helped Abimelech make himself king after Gideon had refused the honor. Jotham, having been informed of the coronation ceremonies, climbed to a commanding position on Mount Gerizim and addressed the assembled crowd with a fable.

It is the parable of the trees assembled to choose a king and indicated that Jotham had true prophetic insight. In the story the olive, the fig, and the vine all turned down the invitation to be king because they felt that their present work in life was more important. The worthless bramble bush accepted the offer and then commanded the others to rest in his shade — an impossibility — and if they refused, he threatened to consume them with fire.

The point of the story was stronger because it was not so obvious. If Jotham had stood up and declared that Abimelech was a worthless good-for-nothing who was unworthy to be king, he would have been destroyed. This narrative of the trees clustered together to choose a king, and finding none save the bramble who would accept the offer, persuaded Jotham's hearers of the stupidity which had been demonstrated when the citizens of Shechem made Abimelech king.

An important point to be noted is the insignificance of the monarchy in the thinking of the Hebrew people at the time. Almost anything else was more important. Later, they changed their minds about the status of the monarch.

The story also warned the people that a poor king could not give them protection and, indeed, might be the cause of their destruction.

* * *

"RENDER TO CAESAR THE THINGS THAT ARE CAESAR'S"

In our passage from Mark 12:13-17 we have the story from Jesus' last week which reveals his insight into the responsibilities of citizenship. His enemies set a trap for him by asking the question, "Is it lawful to pay taxes to Caesar, or not?" Dr. Halford E. Luccock points out in *Interpreter's Bible* that "the question was so maliciously framed that by inducing him to answer either 'Yes' or 'No' they could go far toward destroying his influence."

But Jesus made no effort to evade the question. He answered it clearly and positively, yet was not trapped by his answer. In stating that men should "render unto Caesar the things that are Caesar's," he was calling attention to the fact that governments provide essential services that individuals cannot provide for themselves. Increasingly churches are having to face the question of their access to such services as police and fire protection. Some are already making voluntary payments to municipal and state governments in lieu of taxes in recognition of these services.

However, Jesus also reminded his listeners that "rendering unto Caesar" did not free them of the

responsibility to "render unto God the things that are God's." As Dr. Luccock also points out, "The great danger in life, individual and collective, has been the danger of giving to Caesar the things that are God's. Caesar has had the lion's share; God has had the remainder, the trivia that Caesar did not need." Here again we must decide whether our consciences belong to Caesar or to God.

* * *

PAUL'S TEACHING ABOUT ROMAN AUTHORITY

Now let us take a look at Romans 13:1-7 in which Paul becomes so enthusiastic in speaking of the Christian's duty to his state. As we seek to interpret this famous passage we must remember that to this time Paul had been favored by his status as a Roman citizen. His experiences had led him to believe that government existed to support the good and restrain the evil.

Paul seemed to be speaking of the institution of the state in its ideal function of ordering the life of its citizens so that they might know a richer, fuller existence. As Dr. Charles M. Laymon says in *International Lesson Annual*: "Then respect for the state is due only when the state is fulfilling its true function. Who can decide this point — the individual? society? the church?"

We can safely assume that Paul would have said other things about Rome if he had been writing later in the century. As the state became the major antagonist of the church, other writers predicted its fall and destruction with great satisfaction. We must recognize from these observations that the state has never been entitled to blind loyalty from the church, but has had the opportunity to be strengthened by her guiding principles.

* * *

THE HUMAN ELEMENT IN GOVERNMENT

The passages which we have been discussing have said a great deal about the divine purposes in government. We are so often made too aware of the human weaknesses in public life, because we have to depend on human beings to fill the offices of responsibility.

One of the big problems we have always faced in civic life is the difficulty of getting the best people to offer themselves for public office. There are a great many problems that still exist, but we do give thanks to God when outstanding Christians offer themselves for office and are elected.

A big problem for which the solution has not yet been found is the cost of running for public office today. The cost of printed advertising, television time, billboard advertising and the rest keeps many from becoming candidates. What do you think can be done to change this situation so that more people of average means might stand a chance of being elected?

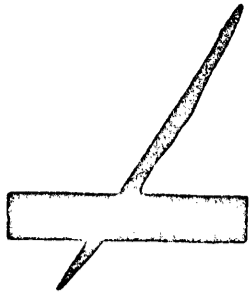
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OUR CHRISTIAN RESPONSIBILITY

We do have a real Christian responsibility for becoming involved with the selection of the right people to run for public office and support for them after they have been elected.

Dwight L. Moody, the great evangelist, during a presidential election asked a fellow evangelist, "What do you think of the political outlook?" His friend replied, "I don't know anything about the political outlook because my citizenship is in heaven." "Better get it down to earth for the next few days," Moody replied.

Partisan politics do not belong in the church, but Christian citizenship certainly does. Paul made it very clear that a Christian should be a responsible citizen.



The Sunday School Lesson

By: Alfred A. Knox

LESSON FOR JULY 18: God, the Christian and Civil Law

BACKGROUND SCRIPTURE: Deuteronomy 16:18-20; 17:8-11; Daniel 6; Acts 4:13-20; I Peter 2:13-17

MEMORY SELECTION: We must obey God rather than men. (Acts 5:29)

AIM OF THE LESSON: To explore the Biblical backgrounds of man's dependence on civil law and of his evaluation of such laws in the light of his understandings of God's will for his life; to seek to understand some of the motives which have prompted some persons in our time to feel that they must participate in civil disobedience.

* * *

Following last week's discussion of the obligations of Christian citizenship on a rather broad base, we move now into a more sensitive area of Christian concern — the Christian and his attitude toward civil law. At the outset let us try to be objective in all that we say and do — looking first at the contributions that have been made to society by civil law. Let us take a careful look at each of the Biblical passages and see how they help us to be prepared for a careful evaluation of some of the things which are taking place today.

We may differ in our interpretations of some of today's lesson material. However, let us in true Christian love consider the thinking of those persons who feel they must at times speak out against laws which they consider to be unjust. The Christian citizen has often been faced with the challenges of conflicting loyalties. As we react against demonstrations of civil disobedience in our time, it is easy to forget that our own nation came into being because some of our ancestors felt there were certain laws that could not be tolerated. They organized a "Boston tea party" believing that they were being unjustly taxed without representation.

However, let us not begin this lesson on a negative note. Remind your class of the tremendous debt we owe to civil law. Although we are all restrained somewhat by law, we are at the same time protected from the intrusion of others. As Christian citizens, we are bound to ask what the Bible has to say about life under law.

* * *

MOSES THE LAW-GIVER

This kind of lesson must begin with a consideration of Moses and the foundation of law which he established for the Hebrew people and for all the rest of us, too. In the long period of preparation — the forty years of wandering in the Sinai wilderness — no event stands out with such dramatic significance as the giving of the law. We do not know all that took place between Moses and his Lord on Mount Sinai, but we do know that from that time forward these people held the Law to be of supreme importance.

In the passage from Deuteronomy 16, Moses reviewed the laws which God had already given, and added some new instructions related to the way of life which they would be experiencing in Canaan. In Deuteronomy 16:18-20, he ordered the appointment of judges and court officers for every community. He established the following rule for the administration of justice: "You shall not pervert justice; you shall not show partiality; and you shall not take a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous."

The lawgiver is saying that those who administer justice in Israel must have the highest standards since justice is from God. We see that the desires for liberty and justice are established at this early date as two basic drives of mankind, and that they

have their roots in the relationship which the people have with God. Our Bible clearly establishes the fact that the concern for justice is a long-standing one based on God's earliest words to men.

* * *

THE CIVIL DISOBEDIENCE OF DANIEL

Another of our background scriptures is a passage from the Book of Daniel during the period he was a prisoner in Babylon. He refused to eat the food assigned to him from the king's table because he would not break the dietary laws of his own people. He was not penalized for this, but was promoted to a position of great importance in the government.

Later under King Darius a more serious circumstance arose for Daniel. As a test of loyalty, the people were required for a limited time to offer petitions to nobody but the king. It was Daniel's custom to pray regularly to God, and he defied the decree of the king by continuing his prayers and making no secret about what he was doing.

He played into the hands of his enemies who reported his conduct to Darius. You will remember the story of his deliverance from the den of lions and his subsequent restoration to favor in the court. This heroic story tells us of an early defiance of law for the sake of conscience.

* * *

THE BOLDNESS OF PETER AND JOHN

Against the background of these stories from the Old Testament we will now consider an account of courage found in Acts 4:13-20. Here we read that Peter and John have been arrested. They had been preaching and healing near the Temple and had stirred up a great deal of commotion there. They had a great new idea to share — their conviction that Jesus was the Messiah. They were willing to speak about it everywhere despite the personal risk it involved. They were so successful in their presentation and there was such a widespread response to it that they were arrested for disturbing the peace.

We are told that the authorities were "amazed at the boldness of Peter and John." Dr. Theodore P. Ferris points out in *The Interpreter's Bible* that there were two things the authorities could not get away from. First, there was the undeniable influence of Christ in the lives of these men. "They were men of no extraordinary powers, little education, and no prestige. Yet they were bold to speak, as they spoke it became clear that their power came from Jesus." Also, they could not deny the evidence of the man who had been healed by Peter and John. We read "They were not dealing with a theory which could be abstractly denied, nor with a proposition or claim that could be conquered by a battle of wits. They were dealing with a deed, something that had been done."

The leaders were not sure how to deal with the two apostles. They could not deny that they had demonstrated the sincere commitment which was behind their actions. The solution proposed was neither honest nor effective. The authorities asked them to quit witnessing in the name of Jesus. This they refused to do, saying, "We cannot but speak of what we have seen and heard." This has been the reply of all men who have been with Jesus and have heard a mandate for their lives. Always the question of personal safety and the public image have taken second place to what are felt to be the directives of Jesus.

* * *

"DO NOT USE FREEDOM AS A PRETEXT FOR EVIL"

Our last passage for study today is I Peter 2:13-17. These are words which sound very much like the passage from Romans which we considered last

week. The writer says, "Be subject for the Lord's sake to every institution . . . Live as free men, yet without using your freedom as a pretext for evil." The passage closes with the words, "Honor the emperor."

It seems at first that this passage contradicts what the others have been saying. Dr. John C. Irwin points out in *Adult Bible Studies* that this passage, like the one from Romans, states that the function of law is to uphold the right and restrain the wrong. It does not really dig in on the question of what to do when the state attempts to forbid the exercise of one's faith.

Because it was written in a time of fierce persecution, one might expect First Peter to concentrate on ways to escape or resist ill treatment. Instead, he urged threatened Christians to be obedient and loyal members of the empire. The writer seemed to be saying that this was the way for Christians to silence unfair criticisms and discredit the false propaganda that was being spread about them.

Later the church had to decide what it would do about laws in the Roman empire demanding that they worship the emperor. Unfortunately we have very little material from that period in which history tells us that Christians engaged in massive demonstrations of their faith against such laws — going to the death of martyrdom rather than compromising their faith.

* * *

WORKING FOR THE CHANGE OF UNJUST LAWS

Surely we cannot quarrel with the position that a Christian is required to put God first in a conflict between just and unjust laws. We are like Peter and John in affirming "we cannot but speak of what we have seen and heard."

There are processes by which we may work for the changing of unjust laws. Our form of government offers the opportunity to work for new laws and new lawmakers. Unfortunately America has one of the poorest records of any of the democracies in the number of qualified voters who exercise their right of franchise. Year after year we have only about 60% of our people prizing this right enough to register and vote. It does sometimes seem that the democratic processes are very slow, and we become impatient. Nevertheless we should move right ahead with our determination to become informed and discerning as voters. It is our observation that an increasing number of Christians are devoting themselves to the challenges of citizenship and are working for the enactment of legislation which is needed to bring justice and opportunity to all men.

* * *

THE FACT OF CIVIL DISOBEDIENCE

Having said all these things about working for the enactment of desirable laws, we must face a fact of our time — the widespread use of civil disobedience as a means of social change. The last three General Conferences of our denomination have spent long hours on resolutions related to this question. Because there is such a wide difference of opinion among our membership on the position we should take on this matter, these actions have been widely misunderstood.

This writer is not temperamentally adapted to be a part of the varieties of civil disobedience we have in our land. However, in the interest of fairness, he would like to point out several realities concerning the position of United Methodism in this area. First, we note that there are individual's whose consciences compel them to follow such action. We are not being fair when we fail to recognize this. Secondly, all of the statements by the General Conference in this area have affirmed two things: (1) that every avenue of effort to change legislation should be followed, and (2) those who engage in civil disobedience should be prepared to accept the consequences of their clash with the law. Finally, somewhere in between the extremes of violence and of indifference there still remains a great challenge to all Christians to become involved in the process by which civil law can become a more effective vehicle by which all persons may become a part of the richness of the human family as envisioned by our Heavenly Father.

the British scene



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

The British Methodist Conference — now with voting representatives from American Methodism — meets in Harrogate in Yorkshire. A number of the Conference venues (for it goes to a different Conference Centre each year) are in the great industrial cities of the land. But this year we meet in a Spa — a place where Christianity was first introduced in about the year 625 A.D. at the time of the marriage of Edwin, King of Northumbria, to Ethelburga of Kent.

Harrogate, in Yorkshire, has become the country's leading Conference Centre because about four hundred years ago a traveller took a drink from a spring of water which yielded an offensive combination of taste and smell of bad eggs and sulphur. Hence the name "Spa" — like Bath, a place where people have gone "to take the waters" which are reputed to have a medicinal effect. Not far from the Pennines, the range of mountains which forms the backbone of northern England, it is yet easily available by most forms of transport, and it will be a rare treat for those Conference members who may have a little time on their hands to taste the flavour not only of the waters, but the flavour of this lovely part of Yorkshire.

Time, however, is not one of the things representatives are likely to have. 660 members of Conference have an Agenda which has almost as many pages as there are members of Conference, and there is a wealth of detail and a mass of business to get through.

The domestic business of the church is a major concern this time, as the final arrangements are made to get the new structures of Methodism into shape. Instead of the present Departments, there are to be Divisions of Ministries, under which major re-formations are to be made. This is very much like changing the structure of a

large business concern, and the careful attention to detail which will be needed will stretch the sharpest mind.

There is also a recognition of the disturbing shrinkage of the membership of the church, and its almost overpowering financial problems which mean that just at the time when the church is very much alive to its task of witness, its resources are stretched almost to breaking-point.

In spite of this, the ONE PER CENT APPEAL which is being made throughout Methodism forms a brave and realistic image of a church which is not merely concerned with domestic matters, but tries to help world development.

Another facet of the business of Conference is to look again at revisions in the Unity scheme which is being studied by the Anglican Church in its General Synod which meets in York later, in July. If the principles of a new presentation to the Anglicans are adopted, then the north of England will have had a large part in the future structure of church organisation in Britain for the future.

One of the personal matters which is featured in this Conference is that the present Secretary of Conference, Dr. Eric W. Baker retires. Well-known not only throughout British Methodism, Dr. Baker has endeared himself to Methodists, and, indeed, Christians of every denomination in a long and very distinguished service in this capacity. So distinguished, in fact, that for one year the British Conference elected him as its President, and promptly brought him back as Secretary afterwards.

His successor, the Rev. Dr. Kenneth Greet, will fill the office with equal, and typically different distinction. Members of the World Methodist Council will hear him as a lecturer soon after his accession to the most responsible and onerous office Methodism in this country has to offer. In Denver his quality will be seen by our American friends, and those from other countries. He is courteous, firm, a man with a pastoral mind, yet one who can cut through the complications of difficult debate with clarity and kindness.

Many of the issues of the British Conference, which is by no means meeting in an island sense, are of the kind that affect World Methodism, and indeed world Christian concern. It will be a microcosm of what the Christian world is thinking.

U.M. Indian Day held in Oklahoma

PRESTON, Okla. (UMI) — Approximately 2800 American Indians met here June 5 for the first United Methodist Indian Day held in conjunction with the annual meeting of the Oklahoma Indian Mission Conference.

The Conference, largest religious gathering of Indians in the United States, met June 3-6 and extended an invitation for other United Methodist Indians across the country to join them on Saturday, June 5.

Attending the special activities as guests were approximately 30 members of the Cherokee Tribe, Cherokee, N.C.; 50 members of the Lumbee Tribe, Robeson County, N.C.; several persons from the Menominee Tribe in

Wisconsin; and one representative of a tribe in Michigan.

Speaking during the day were Hershel Sahmount, a native Oklahoman who works with the Bureau of Indian Affairs in Washington, D.C.; Overton James, Oklahoma City, governor of the Chickasaw Tribe; the Rev. Raymond G. Baines, Phoenix, Ariz., a member of the Alaskan Tlingit Tribe who was recently named "ombudsman" by the American Indian Caucus of the United Methodist Church; and the Rev. Homer Noley, a native Oklahoman who recently joined the staff of the United Methodist Board of Mission's National Division.

Other activities included an exhibit

Overseas missionaries meet at Scarritt

NASHVILLE, Tenn. (UMI)—During a recent six-day conference at Scarritt College, about 200 overseas missionaries of the United Methodist Church studied such issues as Indochina, colonialism and racism, autonomy, development and women's liberation. The theme of their conference was "Mission and Liberation."

The group approved resolutions calling for the Senate and the House to approve legislation to withdraw American forces from Vietnam by the end of this year, and also urging the United Methodist Board of Missions to create a Task Force on Southern Africa.

The missionaries also voted to continue pledging a portion of their salaries to a Fund for Social Justice, created by a similar missionary meeting a year ago.

The Rev. Arthur Brandenburg, pastor of First United Methodist Church, Germantown, Pa., led the group in a "journey of celebration" around the college campus on the concluding evening of the meeting.

Fifteen retiring missionaries were honored at the celebration: They are:

The Rev. and Mrs. Ralph Dodge, who served in Angola, Rhodesia and Zambia. From 1956 to 1964 he was bishop of Rhodesia; Dr. Pearl McCain, a former China missionary who has served since 1951 in Japan; Miss Josephine Laskey, who served in Argentina;

The Rev. and Mrs. Charles Clay, Brazil; the Rev. and Mrs. Conrad Heins, India; the Rev. and Mrs. James McEldowney, India and with the World Association of Christian Communicators in London; Mr. and Mrs. Lee Scheurman, Pakistan; Miss Marguerite Twinem, China and Taiwan; Miss Marion Walker, Philippines; and Mrs. Bernice Post, Rhodesia.

Parish plan is key COCU issue

PRINCETON, N.J. (UMI) — The idea of the local parish in the plan of the Consultation on Church Union (COCU) for uniting nine American church bodies emerges as the key issue in a preliminary analysis of more than 300 responses from church groups and individuals who have studied the plan.

The parish issue far outweighs those of bishops, infant baptism, and others among the concerns of those responding. The parish envisioned in the proposed "Church of Christ Uniting" would comprise more than one congregation across socio-economic lines and possibly some task groups in a single local unit.

Denominational and interdenominational groups all over the country are studying the plan of union and have until mid-1972 to respond to COCU before any redrafting of a final plan begins.

of Indian art and handicrafts. The special Indian Day continued the "self-determination" theme of the total Conference.

"Quote and Unquote"

Prof. Yoshiro Ishida of Japan, speaking before the Executive Committee of the Lutheran World Federation, emphasized the Church's three-fold mission in proclamation, fellowship and service. He said, "The challenges of the world may from time to time occasion an exclusive emphasis on a certain dimension against the others. However, it is being proven that such a one-sided apprehension only defeats its purpose."

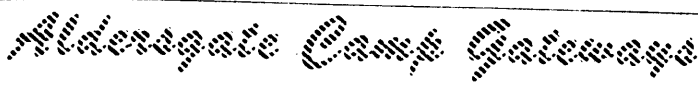
Rabbi Samuel Sandmel told a Jewish-Southern Baptist conference at Hebrew Union College, Cincinnati, that "The figure of Jesus . . . has not been the major substance of the ongoing differences between Christians and Jews. The essential difference would appear to be in attitudes toward the Law of Moses."

Father Agnellus Andrew, director of the National Centre for Radio and Television in London, recently told the National Institute for Religious Communication in New Orleans, "The Church should see her role as sitting with communicators rather than just sitting out and making legislation." He said, "The fact is now realized that communication is a step toward communion and the Christian community should be modeled on Christ who was the perfect communicator and whose community was by love."

Mrs. Gene Barnard, recently named chairman of the Board of Women's Work of the Presbyterian Church, U. S., told that denomination's General Assembly, "The Church is one of the worst offenders in male dominance." Speaking of "Women's Lib," she said, "The Christian woman has the responsibility to say this isn't only a woman's thing. The entire movement means the liberation of both men and women who are caught in a cultural cocoon."

Pope Paul, speaking at a recent general audience, said: The confusions and revolutions which our modern life is suffering derive principally from the lack of solid and fruitful principles. Unfortunately our age has become resigned to a skepticism of morality. We do not know how to affirm objective and stable truths, theories and opinions."

Archbishop E. W. Scott, new primate of the Anglican Church of Canada, recently called for more open discussion in the church. He said, "An all too common stance in the church in the midst of frustration is to try and ease our own situation by judging and blaming others instead of accepting, analyzing and developing common actions to solve the problems."



Mailing address: 2000 Aldersgate Road, Little Rock, Ark. 72205. Telephone: 225-1444.

RAY TRIBBLE TO HEAD ARKANSAS SOCIAL WORKERS

Ray Tribble, executive director of Aldersgate United Methodist Camp, Little Rock, was recently elected chairman of the Arkansas Chapter of the National Association of Social Workers. Mr. Tribble is also serving as president of the Tri-State Camping Association.

In addition to his work at Aldersgate, for two years he headed a project concerning "Mental Health: the Family and the Community" for the Arkansas State Hospital. He holds a master's degree from the University of Tennessee School of Social Work in Nashville, and has served in community centers in Nashville, Des Moines, Iowa, and Omaha, Nebraska.



WHO WILL HELP ENTERTAIN?

Local individuals and groups are needed to help entertain counselors and workcamp visitors. Five international students (from Sweden, India, England, Yugoslavia and Italy) and 15 counselors from 12 states will have no opportunity to see the area outside of the campgrounds unless someone invites them. Also seven different workcamp groups will have their evenings free and would appreciate a chance to sight-see, or visit with other youths of the area. The first group will arrive Monday, July 5, from Lake Charles, Louisiana.

RUSH D. HOLT, program director at Aldersgate since last September, was married on May 8 to Susan Fraker of New Martinsville, West Virginia. Both are graduates of Carleton College, Northfield, Minnesota. They have an apartment in the director's former residence on the Aldersgate grounds.

BY PRODUCT: A romance which started when both were counselors at Aldersgate last summer, culminated in the marriage in June of Norma Jean Carter, Booneville, and John V. Arey of Concord, N.C.

THE FLEA MARKET Pavilion, held at Aldersgate May 21, netted the camp over \$500, according to Mrs. E. D. Galloway, chairman. Plans are for another this fall.

missionary doctor to have surgery

The letter below from Dr. Wilma Perrill, medical missionary to India, was written to Dr. John Bayliss and members of First Church, Fort Smith. It is of first interest, and we print it that others may add their prayers and show their concern for Dr. Perrill's recovery.

June 14, 1971

Dear John:

Thank you for your letter of April 16 with your words of encouragement. We had a fairly comfortable flight home and broke the journey in Frankfurt to give me 48 hours to rest between the two long flights. Last week we were in the Cleveland Clinic where exhausture and exhausting studies were done in the Coronary Unit including Angiography with high speed movies. These showed major blockage in three different places and the only hope they could give me was to have the by-pass operations on all

three. The schedule for surgery is booked solid through September, but because they considered my case urgent as I am now living a rather precarious existence they are admitting me July 4, and will work me in some time that week. Everyone was very kind and helpful and while I am not exactly looking forward to the procedure I know it is the only thing to do unless I want to spend the rest of my life in a wheel chair —which I certainly don't.

I know you will understand why we can't come to Fort Smith now but we will look forward to visiting when I am able. At present we will be staying with my brother near Kalamazoo, Michigan. Following surgery we will settle in Lakeside, Ohio, for a while as the doctor thought it would be two years before we should think of returning to the Mission field.

I have received several lovely cards from different groups in the Fort Smith Church. I must be in bed most of the time and find letter writing tiring so can't answer them at the time. I would appreciate it if you could give them all my thanks. I very much appreciate the loving concern and prayers of all of you. With Gods help I hope the operation will restore me to usefulness. If He feels my work on earth is done, then I am content to accept His Will.

Sincerely yours,
Wilma Perrill

P.S. This operation is described in May 12 issue of Time Magazine.

CHURCH PEWS FOR SALE

Excellent condition. White oak natural finish. Have 23 14 ft. long, three 12 ft. Available at bargain price immediately at Trinity United Methodist Church, Little Rock, 666-2813.



(RNS Photo)

FIGUEIRA DA FOZ, Portugal — More than 1,500 persons gathered at the Reconciliation Ecumenical Center in Figueira da Foz for the inauguration of the Portuguese Council of Christian Churches. The Council, open to all Christian Churches, became a reality through the ecumenical efforts and collaboration of its three founding members, the Evangelical Presbyterian Church of Portugal, the Portuguese Methodist Church and the Lusitanian (Episcopal) Church of Portugal. Dr. Heinrich Puffert, European secretary of the World Council of Churches' Division of Inter-Church Aid, Refugee and World Service, joins Portuguese churchmen during the inauguration. From left are Dr. Puffert; the Rev. Albert Aspey, superintendent of the Portuguese Methodist Church; Bishop Luis Pereira of the Lusitanian Church; Pastor Jose Salvador, stated clerk of the Evangelical Presbyterian Church of Portugal; and the Rev. Ireneu Cunha, general secretary.

WORLD SERVICE BULLETIN

REPORT FOR MAY, 1971

BENEVOLENCE FUNDS

	May 1970	May 1971	Fiscal Year Thru May 1970	Fiscal Year Thru May 1971	Percent Increase (Decrease)
World Service	1,891,492.02	1,775,641.95	6,938,477.76	6,242,259.11	(10.03)
General Advance Specials					
World Missions	579,810.21	445,004.80	3,071,045.25	2,934,686.56	(4.44)
National Missions	143,677.06	142,637.17	823,641.02	843,889.75	2.50
Overseas Relief	58,993.85	75,305.50	504,708.34	651,426.80	29.07
One Great Hour of Sharing	162,038.12	311,608.41	505,765.40	641,717.17	26.88
World Communion	20,487.77	19,025.16	97,462.45	78,561.10	(19.39)
World Service Specials	23,653.45	3,569.84	126,416.61	31,879.50	(74.78)
Temporary General Aid	69,756.67	71,774.18	247,705.39	246,796.62	(0.37)
Fund For Reconciliation	172,034.56	103,575.16	838,612.29	399,867.43	(52.32)
Ministerial Education	331,298.75	327,093.65	899,803.16	1,326,290.16	47.40
Race Relations	91,365.14	116,223.90	431,895.41	508,761.46	17.80
United Methodist Student Day	8,400.11	8,286.94	38,713.24	37,615.88	(2.83)
Youth Service Fund		17,386.64		63,725.85	

ADMINISTRATIVE FUNDS

Episcopal Fund Receipts	242,512.17	255,510.24	890,332.81	956,678.81	7.45
General Administration Fund Receipts	105,378.10	145,546.16	409,287.83	486,211.25	18.79
Interdenominational Cooperation Fund	50,210.56	51,574.02	184,224.04	193,297.93	4.93

With this report, I hope to make a special appeal on behalf of all the general agencies of the Church that are funded from World Service. At the end of May we are 10% behind for the same period of time in 1970. Translated into dollars, this means that your general agencies have received almost \$700,000 less this year than had been received in the same period last year. When we take into consideration that the General Conference in St. Louis reduced the budgets of all the general agencies (except Religion and Race) by at least 6% and that giving in 1970 was down approximately 10%, this means that the general agencies have taken a minimum reduction in available funds of at least 16%. If we continue at the present level (10% behind 1970), this will mean that the agencies, since the quadrennium began, will have received at least a 25% reduction in available funds to support budgets.

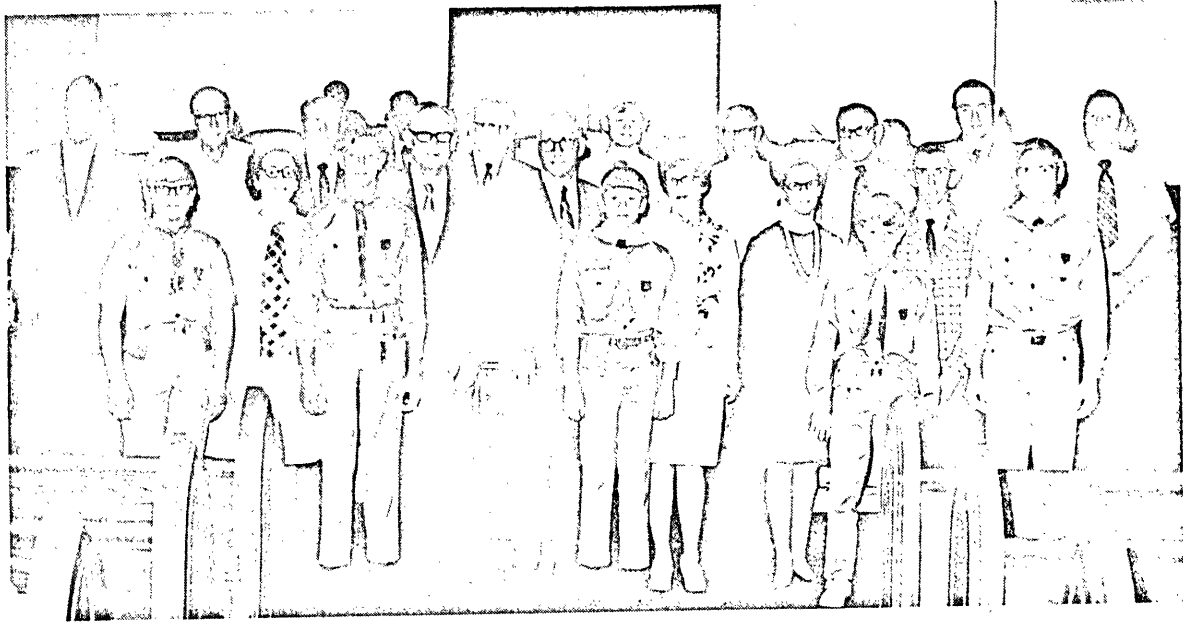
If World Service is really the life blood of the Church, we need now to take the situation with greater concern and make extra efforts to see that World Service apportionments are paid. Your attention to this matter will be deeply appreciated by every general agency of the Church. Thank you for every effort made on behalf of World Service.

DARDANELLE LAKE was the setting for a picnic, June 19, when young people of St. Paul Church, Fort Smith, joined those of the Dardanelle Church.

FIBERGLASS SPIRES

Large variety of sizes and prices of spires and crosses. Easily installed. Light weight. Maintenance free. Also, gas and electric hot water heaters and fiberglass baptistries.

LITTLE GIANT MANUFACTURING CO.



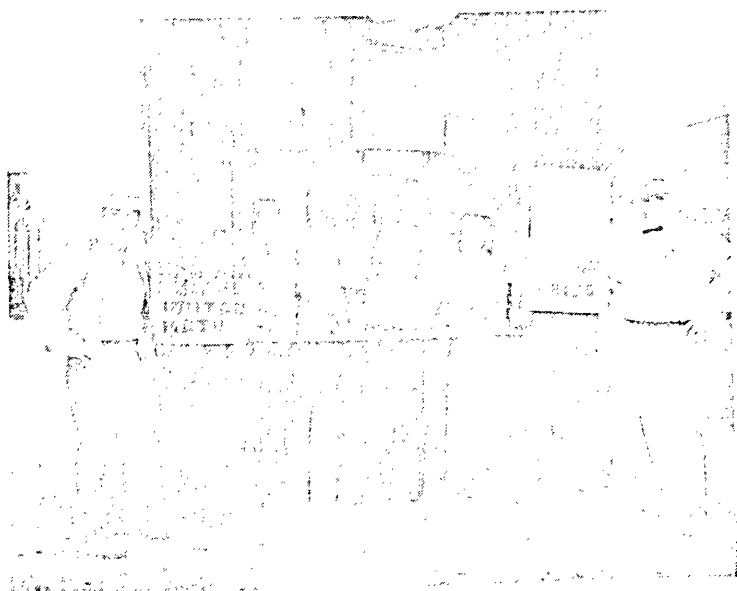
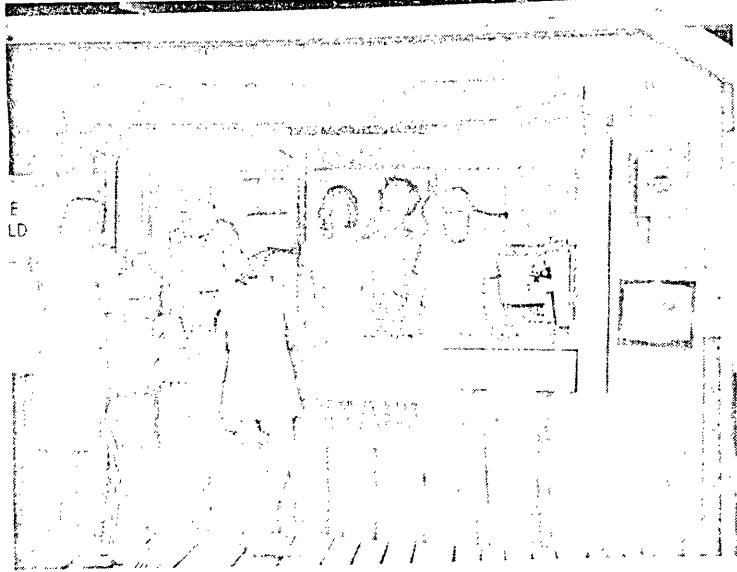
The Boy Scouts shown here with parents and leaders at Griffin Memorial United Methodist Church, Paragould, have recently received the God and Country awards. Photographed at recent presentation ceremonies, the group includes: Jim Johnson, (third from left, back row), the Rev. J. Albert Gatlin (fourth from left, back row); FRONT ROW: (l. to r.) Terry Grooms, the Rev. and Mrs. Charles Southard and son Billy, Mr. and Mrs. Chester Jenkins and son Alan, Mr. and Mrs. Les Shewmaker and son Tommy, and Alan Campbell.

NEWS
IN
BRIEF

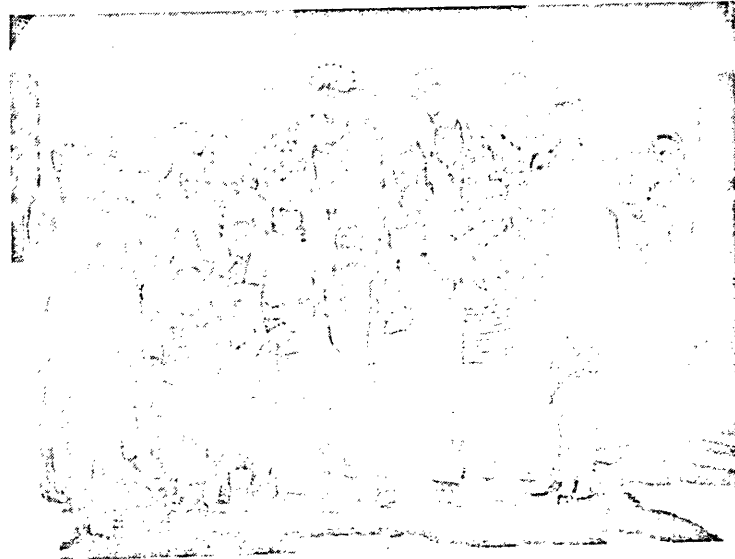
The Rev. Eugene L. Stockwell, assistant general secretary in the United Methodist Board of Missions' World Division, has been elected a vice-president of the United Board for Christian Higher Education in Asia.

Copeland Oaks, a United Methodist home for the aged in Sebring, Ohio, has received a national award for design from *Institutions Magazine*.

The Rev. Lawson Lee, United Methodist pastor from Lawton, Okla., has been named Church World Service representative in Peru, effective July 1.



Shown in the two photographs above are persons from St. Paul United Methodist Church in El Dorado at booths sponsored by that church during the recent Semi-Centennial Oil Celebration in that city. The Rev. Gladwin Connell is minister at St. Paul's church.



Twenty-five children with ten adult workers were enrolled for the recent vacation church school at Congo United Methodist Church near Benton, with 99 per cent perfect attendance registered. The school, directed by Mrs. Alvin Raney, concluded with a pot-luck lunch. The Rev. Don R. Williams is pastor.

Shown here are the participants in the Greer's Chapel vacation Bible School (near Magnolia), who though small in number, register in their countenances the satisfactions which come from a qualitative group experience. The Rev. Jess W. Taylor is pastor.



Poetry Panorama

Barbara L. Mulkey

"Day is dying in the west; Heaven is touching earth with rest; Wait and worship while the night sets her evening lamps alight through all the sky." (Mary Lathbury)

Healing Stillness Of Night

The world grows quiet at eveningtime,
Veiled by clouds in silver grey,
That smooth out the edges of sorrow
And soften the wrongs of the day.

Whatever storms may batter our doors,
Subside in the stillness of night,
And scarlet roses still bravely bloom
Against old walls that once were white.

-by Etta Caldwell Harris

TONIGHT

Tonight peace is in
the black skyscape, silvered
with moon and stardust.

Tonight peace is in
the lake on which moonbeams dance
along a moon path.

Tonight peace is in
my faith, hanging on a star
sparkling with God's love.

-by Anna Nash Yarbrough