



## Jonesboro District plans Missions Workshop

Five sections will be offered in the Jonesboro District Missions Workshop to be held Sept. 27 from 7:00 to 9:30 p.m. at First United Methodist Church, Marked Tree, according to the Rev. Arvill C. Brannon, district missionary secretary.

The sections and their leaders are as follows:

"The New Machines and The New Humanity" — Miss Mildred Osment, Jonesboro.

"The New Generation in Africa" — Mrs. I. N. Barnett, Batesville.

"Matthew" — The Rev. Earl Carter of the staff of the Program Council.

"Children's Class (For leaders in Elementary I-II, III-IV and V-VI) — The Rev. and Mrs. James Barton, Hickory Ridge.

"Youth Class" — (For leaders of youth—corresponding to adult studies but using materials for youth) — The Rev. Jerry Canada, Jonesboro.

Mrs. Ned Darter of Fisher will provide a literature display and provide guidance in purchasing materials. Workers who have textbooks should bring them to the workshop. Reading prior to the workshop is recommended.

## MISSION STUDY CONFERENCE PLANNED FOR FORREST CITY DISTRICT

A district-wide Mission Study Conference for the Forrest City District will be held at First United Methodist Church, Forrest City, Sept. 28, from 7:00 to 9:00 p.m.

The courses to be offered and their leaders are as follows:

"New Machines and New Humanity," Mrs. Hazel Dabney, Pine Bluff.

"The New Generation in Africa," the Rev. Charles Ramsay, Russellville.

"Matthew in Mission," Dr. Harold O. Eggersperger, Program Director.

## MRS. RUFUS SORRELLS

Mrs. Dorothy Elizabeth Tally Sorrells, wife of the Rev. Rufus Sorrells, pastor of First United Methodist Church, Fordyce, died on Tuesday, Aug. 24, in a Little Rock hospital.

The funeral service was conducted on Friday, Aug. 27, at the Fordyce church by Bishop Paul V. Galloway, Dr. Fred R. Harrison and the Rev. Everett Vinson. A graveside service was held on Friday afternoon at Rest Hills Cemetery, North Little Rock.

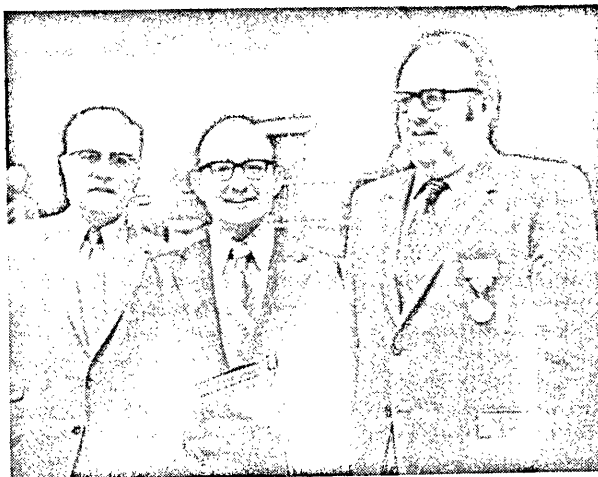
Mrs. Sorrells was the daughter of the late Dr. and Mrs. Charles T. Tally. Her father was a prominent Methodist minister in Texas and Tennessee. She attended college at Southwestern University, Georgetown, Tex. and the University of Chattanooga. She and Mr. Sorrells were married in 1929, and together they served a number of pastoral appointments in the Little Rock and North Arkansas conferences.

She was the author of a book, "The People's House," in which she described her life in Methodist parsonages.

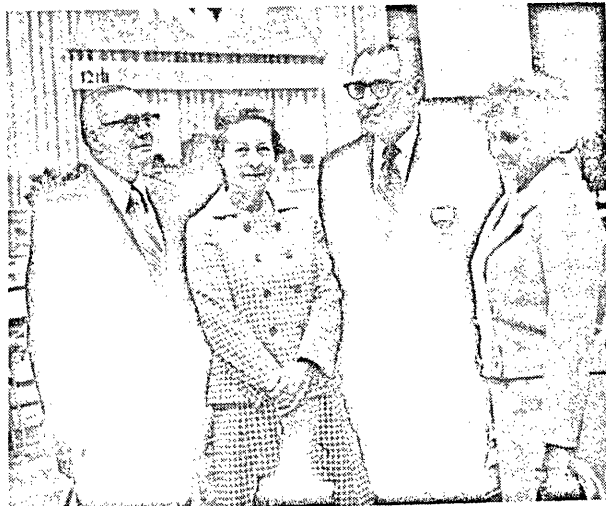
In addition to her husband, she is survived by two daughters, Mrs. James R. Robertson of Hope and Mrs. John H. Shirley of Alabama; a sister, Mrs. J. Edward Dunlap of Little Rock; a brother, Charles T. Tally, Jr. of Louisiana; four grandchildren and a great-grandchild.

PAGE TWO

## at World Methodist Conference



The Rev. J. William Watson, Jonesboro; the Rev. Ben F. Jordan, Conway, and the Rev. Charles P. McDonald, Fort Smith.



Dr. and Mrs. Virgil D. Keeley, Blytheville, and the Rev. and Mrs. Archie N. Boyd, Fort Smith.



Dr. and Mrs. W. D. Lester of Little Rock, and Dr. and Mrs. Ernest T. Dixon, Dayton, Ohio.

## ZACHARIAH MCCAMMON

Zachariah McCammon, 86, father of the Rev. C. Robert McCammon, pastor of First United Methodist Church, Franklin, La., and the Rev. James McCammon, pastor of St. Paul United Methodist Church, Harrison, Ark., died on Aug. 28 in Pine Bluff, Ark.

The funeral service was held Aug. 30 in Pine Bluff.

A native of Zanesville, O., he was a graduate of Ohio Wesleyan University and was a member of First United Methodist Church, Pine Bluff.

Other survivors include his wife, Mrs. Mary Miller McCammon; another son, Frederick V. McCammon of Louisiana; two daughters, Mrs. Fletcher Townsend of Pine Bluff, Ark. and Mrs. Gail L. McCammon of Jacksonville, Ark.; a sister, Mrs. Wash Dodson of Ohio; nine grandchildren and eight great-grandchildren.

## Batesville District Laymen to meet at Kamp Kaetzell

"Unto the Least of These" will be the theme for the Batesville District Laymen's assembly to be held at Kamp Kaetzell near Clinton, Sept. 11-12, according to Marvin Gaither, Batesville District Lay Leader.

Registration will begin at 2:00 p.m. and the opening session will begin at 3:45 p.m. with Howard Johnson of Clinton presiding and Guy Epps of Searcy bringing the opening devotional.

The Rev. Floyd G. Villines, Jr., Batesville District Superintendent, and Mr. Gaither will be the speakers for the Saturday evening session. Mr. Villines will also lead the Sunday morning communion service.

Al H. Byrd of Batesville will teach the Sunday School class and Oscar Patchell, Heber Springs, Associate District Lay Leader, will lead the Sunday morning worship service.

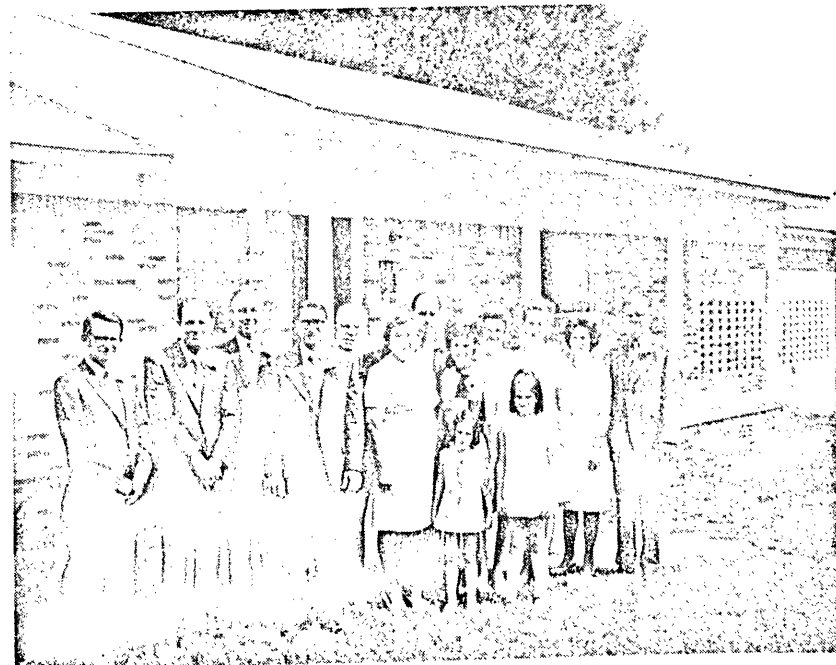
Adjournment will follow lunch on Sunday.

from page one **TANAKO**

to the Milners for the fifteen years of service they have given to the camp, and wishes them well in their new home.

The Board is presently receiving applications for a new Superintendent. If you are interested, or know of someone who is, please contact Reverend Joe E. Arnold, 715 Center St., Little Rock, Arkansas 72201.

BELOW: Parsonage and Building Committee of Keith United Methodist Church, Malvern, photographed at Parsonage Open House, Sunday afternoon, Aug. 15. The group includes the Rev. George Wayne Martin, Arkadelphia District Superintendent and family and the Rev. Charlie Mashburn, pastor, and Mrs. Mashburn. BACK ROW, left to right: M. L. Pete Hooper, the pastor, the District superintendent, Mrs. J. C. Nuesch, Mrs. Carl Griggs, Mrs. M. L. Hooper and Eugene Richardson; FRONT: Robert E. Jones, T. J. Pierce, Joe Faucett, Mrs. Mashburn, Mrs. Martin, and daughters Lori and Bari. The residence was built and furnished during the pastorate of the Rev. G. Coleman Akin.



SEPTEMBER 2, 1971

# Editorial

## "THE WORLD IS OUR PARISH"

Attendance at a World Methodist Conference is an experience that broadens one's mind as well as his horizons. Although we heard many people raising questions concerning the reasons for the existence of the World Methodist Council and for the world gathering every five years, this writer has decided, after attending three of these meetings, that there are a number of arguments in favor of continuing and strengthening this organization which now includes 55 member bodies.

First and foremost, Methodists of the world discover by this means that they are "one people." Looking down the list of member denominations one sees a wide range of groups around the world that trace their beginnings to the Wesleyan tradition. It seems to us that the arguments against emphasizing our denominational characteristics in an ecumenical age are not nearly so strong as the feeling of identity which enables us to enter into interdenominational dialogue more effectively. There are still some who label all efforts to maintain denominational integrity as "triumphalism," but we feel this is not justified. It is more a matter of emphasizing "who we are," and not a matter of "how big we are."

Secondly, the experience of a World Methodist Conference is one in which we are enabled to gain a new concept of the Wesleyan tradition of "the catholicity of the Spirit." As one participates in Communion Services following the ritual of a number of different Methodist bodies and joins in other worship and business sessions under the leadership of Methodist leaders from the four corners of the earth, one gains a better understanding of the basics of Methodist teachings as they have been conditioned by backgrounds and cultures of all of us who follow our founder.

A third sanction for such an organization is the informal fellowship which it affords. Sometimes there are difficulties of communication when the formal addresses are being delivered, but

these seem insignificant when delegates are visiting with each other in the lobby of the meeting place, on the campus, or in the dormitory dining rooms. Few of us would have ever had an opportunity to make friends with Methodists from Tonga, or Ghana, or Hong Kong if we had not been privileged to be a part of a World Methodist Conference. How does one really determine whether such an expenditure is justifiable? It can never be reduced to a matter of cold mathematics, but must always be cast in the heart-warming light of multiplied person-to-person contacts.

It seems to us as a member of the United Methodist Church from the United States that there is an additional value in such a meeting. Tempted as we are to be overly-proud of our denomination and its leadership, it is helpful to share in a meeting in which so many positive contributions are made by leaders from other Methodist bodies, many of them from the so-called "third World." It makes us aware that no part of the world or the Church has a "corner" on insight or leadership.

The large contribution made to the meeting by representatives of autonomous Methodist churches which were once part of the missionary enterprise of our own denomination made us all aware of the effective foundations that were established through the years by our own workers. This is the goal of the world mission of any Church. Few of us will ever be able to travel to those lands where such great progress is being made, but large numbers of us have the opportunity to

meet and know these people at the World Methodist Conference and the other meetings related to it.

Still another positive contribution is seen in the testimony of the observers from outside the Methodist family who attended the meeting. In a major platform appearance which attracted the largest attendance of any of the sessions, John Cardinal Willebrands, president of the Vatican Secretariat for Christian Unity, testified to the initiative of the World Conference in making possible significant dialogue with the Roman Catholic Church. Seated on the platform with Cardinal Willebrands for the Ecumenical Night at the conference were representatives from other major faiths and church councils which spoke to the world of the outstretched hand of Methodism. In an age like this such dramatic testimony does much for the image of Methodism.

Many things are being accomplished through the conciliar programs at the world and national levels, but it is our studied opinion that the motivation for and the empowerment of these comes from a strong sense of confessional identity.

ack

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## the Editor's Corner



### DOWN FROM THE MOUNTAIN

One of the most frequent comments of Americans relating to their first trip to Denver concerns surprise that when they arrive in the "mile high city" they are still not in the mountains. The mountains do provide a monumental backdrop for the beautiful city which, although it does have an altitude of 5,280 feet, is reasonably flat.

It was just our luck to be in Denver during some of the warmest weather the city has ever known. Although it was reasonable mild for those of us from the deep South, it was uncomfortably warm for many of the overseas delegates, especially those from Great Britain.

Three of our most interesting side-trips took us over a part of Trail Ridge Road in the Rocky Mountain National Park, to Central City, and to Colorado Springs.

Because of a late start and rainy weather we were not able to cover the entire length of Trail Ridge Road, but did get to its highest point from which we could look down on the Continental Divide 1,000 feet below.

The Sunday afternoon drive to Central City was one of the high points of the trip. Once a thriving mining town characterized as "the richest square mile on earth" because of the great amount of gold taken nearby, this is still a great attraction. Featured are "the face of the barroom floor" and the Opera House where Shirley Booth and Gig Young were appearing in "Harvey."

We planned our return trip through Colorado Springs so we could pause for some of its outstanding sights. We visited the Air Force Academy and spent some time in its outstanding chapel. Many of you have seen pictures of the unique building with its separate chapels for Protestant, Roman Catholic and Jewish men. It is far more beautiful than the pictures can communicate.

Then we paused in the Garden of the Gods for a time, and started our descent from the heights. It's always tough to come down from a "mountain top experience," isn't it?

†

Editor and Business Manager: ALFRED A. KNOX  
Managing Editor: DORIS WOOLARD  
Woman's Editor: IMOGENE KNOX  
Poetry Editor: BARBARA L. MULKEY  
Editorial Assistant: PEGGY YARBROUGH  
Office Secretary: KATHLEEN STOREY  
Contributing Editors: CECIL BLAND, J. WOODROW HEARN,  
HOWARD MILO, DON COTTRILL, ALF A. EASON, JOE E. ARNOLD,  
HAROLD EGGENSERGER, EARL CARTER,  
LESLIE J. M. TIMMINS and GARLAND C. DEAN.

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# news and views

OF THE WORLD OF RELIGION

by doris woolard

More than 350 Moravian youths from the U.S. and Canada met in Waukesha, Wis. recently for a convocation on the theme "Sing to the Lord a New Song." The Rev. Donovan Palmquist, a Lutheran Church in America pastor from Milwaukee said, "To know life in the midst of death, this is what the resurrection is all about. . . this is what it means to be a church." The former campus pastor urged youth to sing the "new song" for their Creator in the midst of a "death-oriented" society.

**Protestants and Roman Catholics in Amsterdam are reported to have opened a "solidarity fund" for the victims of the recent outbreak of rioting in Northern Ireland. Collections of funds and clothing will be made among the faithful of various Christian Churches. Sponsors of the drive said they have already been in contact with church authorities in Belfast, who will oversee distribution.**

Dr. Donald Black, a United Presbyterian mission executive, commented during an annual Interdenominational Conference of Furloughed Missionaries meeting in Edwards, Miss., that American missionaries may have to leave some countries for the sake of the identities of Third World people and go back later as "equal workers" when identities are established. According to a Religious News Service report Dr. Black was attempting to mediate a disagreement which arose over the place and role of missionaries in developing nations.

**A conference of theologians and scientists is scheduled to meet in Chicago to consider the theme "Christian Perspective on the Search for Reality in Modern Life." Sponsored by the Institute for Advanced Christian Studies, Oct. 1-2 the event is under the chairmanship of Dr. Carl F. H. Henry, the noted evangelical theologian.**

"The involvement of public figures in the effort to win people to Christ is a legitimate approach," said Dr. T. A. Patterson, executive secretary of the two-million member Baptist General Convention of Texas, "but we need to be on guard at several points." He noted that "the tendency to exclusively use show business or sports personalities could leave the impression on youth that these are the only occupations worthy of their consideration. It would be well to use scientists, housewives, farmers and business executives." Patterson said that popular personalities ought not to be used to draw people to services and convert them to Christianity — "Only the Holy Spirit can do that."

**South Africa church leaders have protested a government official's charge that "overseas forces" and a "small but active" group of churchmen are trying to bring about bloody revolution in South Africa. Among those reacting to the assertions by the South African Minister of the Interior, Theo Gerdener, was Dr. Alex Boraine, president of the Methodist Church of Southern Africa. Dr. Boraine said that as long as the government placed people under house arrest and did not define the charges against them, the church would have to protest. "I do not seek violence, and I am quite sure my Church does not either; but the government's actions against the people within the church make protest almost inevitable," said the former president of the South African Council of Churches.**

Religious teachers of the deaf participated for the first time in a six-weeks graduate session on orientation to deafness at the Gallaudet College Graduate School in Washington, D.C. The program was made available to any clergyman with a bachelor of arts degree, according to the Rev. Daniel Pokorny, Gallaudet Lutheran chaplain, who coordinated the pilot project, in cooperation with the Lutheran Church—Missouri Synod. The session included courses on an introduction to audiology, the education and psychology of the hearing impaired, sign language, and seminars on religious communication with the deaf.

**A majority of a cross section of the Southern Baptist pastors and Sunday School teachers surveyed in a VIEWpoll feel U.S. courts are "not harsh enough" on criminals. The question was "In general, do you think the courts in your area deal too harshly, or not harshly enough with criminals?" Ninety-one per cent of the 300 pastors and 300 teachers responded with more than 80 per cent in each group answering "not harsh enough."**

Official gatherings of both the Federation of Evangelical Churches and the free Churches of the German Democratic Republic (East Germany) are reported by an authoritative source to have taken a positive stand this summer of saying "yes" to the GDR as their acknowledged state. Despite its losses, the Evangelical Church is said still to be the largest mass organization in the GDR, and the only religious body in any satellite country that can still influence national policy. It was the first experience any Communist regime had with a majority Protestant population. Youth activity in the Church is reported to have taken an upward turn, and Christian family life to have deepened.

**Conservative members of the Presbyterian Church, U.S. (Southern) have announced plans to form a new denomination "loyal to the Scripture and to the Reformed faith." The Rev. Donald B. Patterson, chairman of the independent evangelical group, said the new venture is being undertaken by four groups — Presbyterian Churchmen United, the board of directors of the Presbyterian Journal (an unofficial weekly), the Presbyterian Evangelistic Fellowship and Concerned Presbyterians.**

**A prominent United Church of Christ minister says he believes the Pentecostal movement may help U.S. churches fight rationalism which he contends is killing Protestantism in Europe. Dr. Harold King, minister of the suburban Wayzata Community church in Minneapolis, expressed this view after a seven-week tour of Europe. He believes that emphasis on the Holy Spirit, or "divine creative force" can bring "spontaneity and freshness" into what has been overly "scholarly or intellectual," Dr. King said both coasts of the U.S. suffer from "religious malnutrition" and people need more singing shouting, touching, and uninhibited expression of gladness and joy.**

Night clubs which stay open past midnight in violation of Sunday closing laws dating from 1895 drew strong criticism in Capetown, Africa from the Moderator of the Nederduitse Gereformeerde Kerk (Dutch Reformed Church). Dr. J. D. Vorster said that "our Church's views on matters of this sort are well known. We believe that the laws for the Sabbath, like any other laws, must be rigidly enforced." "The clubs must be made to close, because the Sabbath must be observed," said Dr. Vorster, a brother of the South African Prime minister.

**More than 50,000 Jehovah's Witnesses, from more than 20 countries and 400 congregations in southern England, packed the Twickenham rugby stadium in London for the Witnesses' biggest convention on record in Britain. Jehovah's Witnesses and Mormons are often described as Britain's most rapidly growing religious groups.**

Leading bishops of the Russian Orthodox Church Outside Russia have called on "all Christians in the free world" to espouse the cause of their co-religionists who are being "persecuted by the Soviet government." The churchmen charged that "Soviet Communist rulers were sending witnesses to their faith, and other citizens who insist on their right to think differently from Communist Party instructions, to so-called psychiatric sanatoria." The bishops said, Christians were treated with "preparations" that turned them into "feeble-minded persons capable neither of resistance, nor of defense of their faith."



DALLAS — Dr. W. A. Criswell (left), pastor of the First Baptist Church, Dallas, and former president of the Southern Baptist Convention, greets Roman Catholic Bishop Thomas Tschoepe (center) of Dallas and Father Michael Sheehan at his home in Dallas. The Roman Catholic prelate was among the first to visit Dr. Criswell after the latter's return from a tour of the Holy Land and an audience with Pope Paul VI in the Vatican. It was the first official meeting of the two church leaders. Father Sheehan, newly appointed assistant general secretary of the United States Catholic Conference, arranged the meeting. He was in Rome when the Criswell party met with the Pope.

# North Arkansas Conference on Youth Ministry

More than thirty adult leaders of youth and young people of the North Arkansas Conference met August 20-22 at the Lakewood United Methodist Church in North Little Rock for a Workshop on Youth Ministry.

Miss Aileen Sanborn, director of Laboratory Enterprises of the General Board of Education, provided leadership for the event. Chris Meyer of Russellville was the director and was assisted by a team including Dr. Charles Casteel, Mrs. Saville Henry, the Rev. Mackey Yokum, and the Rev. Earl B. Carter. Joining the team in preliminary planning were Miss Pam Braddy, Warren Casteel and the Rev. Tom Weir.

The purpose of the Workshop was to train District teams composed of two adults and two youths to hold workshops on youth ministry and provide guidance in the use of youth curriculum resources in the churches of their respective Districts.

Goals for the week-end workshop were:

1. Each district team to write a tentative statement on the concept of youth ministry.
2. Each district team to create a plan for three sub-district workshops.
3. Each member of the district team to plan and help teach a session using Methodist curriculum resources for youth.
4. For each team to become familiar with settings and with the resources appropriate to the settings.

The District Teams planned three youth ministry workshops for each of the seven Districts of the Conference. These plans will be presented at meetings of District Program Councils that will be held this fall.

In addition, these teams will be available to come to local churches which are experiencing difficulty with youth ministry or youth curriculum resources. Pastors, Education Work Area chairmen and youth workers who wish more information should contact their respective District Coordinators on Youth Ministries or the North Arkansas Conference Program Council Office.

The Workshop concluded with a Service of Celebration at 4 P.M. Sunday. The Rev. John B. Hays is pastor of the host church.

—Earl Carter,  
Associate Director,  
North Arkansas  
Program Council  
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## "QUOTE"

"I simply argue that the cross be raised again at the center of the marketplace as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves; on the town garbage heap; at a crossroad so cosmopolitan that they had to write his title in Hebrew and in Latin and in Greek . . . at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where he died. And that is what he died about. And that is where churchmen ought to be, and what churchmen should be about."—George MacLeod

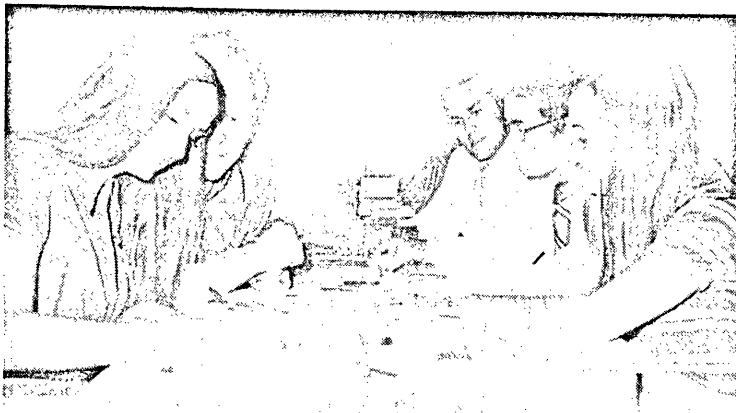
SEPTEMBER 2, 1971



BATESVILLE DISTRICT team hard at work during one of the sessions at the Youth Ministry Workshop at Lakewood Church in North Little Rock. FROM LEFT: Sue Ann Casteel, Batesville, Jan Eoff, Clinton, Dr. Charles Casteel and Marvin Gaither, Batesville. In the background several montages made by the group depict the theme of "Youth in Ministry."



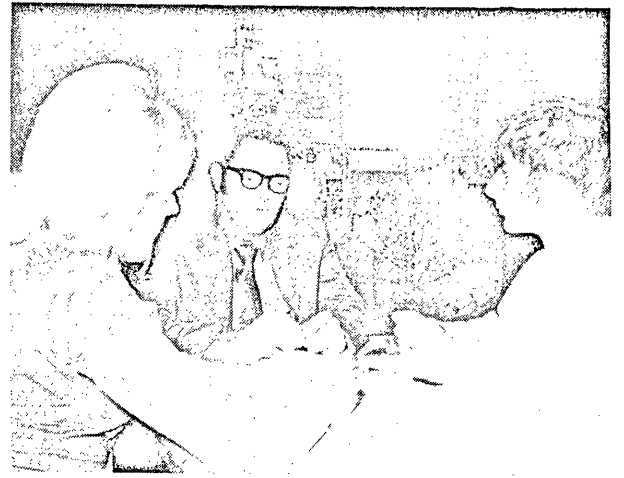
JONESBORO DISTRICT team, from left, the Rev. Jerry Canada, DeLane Long and Kim Fortner, all of Jonesboro.



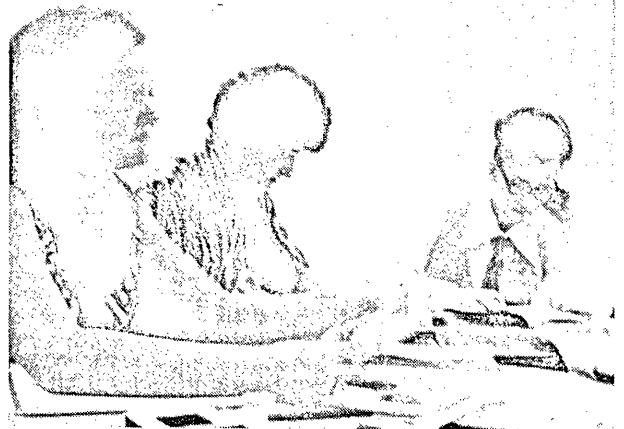
CONWAY DISTRICT team, left to right, Janet James, North Little Rock, Chris Meyer, Russellville, the Rev. Bill Williams, Conway, the Rev. Mackey Yokum, North Little Rock, and Brenda Moore of Russellville.



Looking over a piece of new literature are (left to right), the Rev. Bill Williams, associate minister at Conway First Church; Chris Meyer, Russellville, director of the Workshop, and the Rev. Mackey Yokum, associate minister at the host church.



FORREST CITY DISTRICT team, left to right, Carol Ann Kittrell, the Rev. Lowell Eaton, and Sam Beard of Augusta.



FAYETTEVILLE DISTRICT team, left to right, Dana Fisher, Elm Springs, Allen Kimbrough, Siloam Springs, and Debby Jo Gaskill, Fayetteville.

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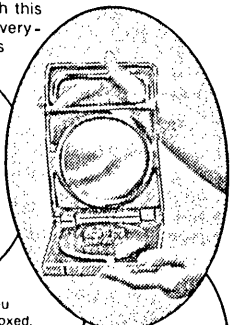
The United Methodist Church in Liberia is engaged in a home mission endeavor to reach the rural inland and the Kru Coast of Liberia with the gospel. These areas are inaccessible to the urban region around the capital city of Freetown, and are cut off from economic, educational, and medical advances won by Liberia in recent years.

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# NEWS and NOTES

MARY ANN CLARK of St. Andrews Church in Little Rock and a senior at Scarritt College in Nashville, Tenn. is the author of the meditation for Monday, Oct. 18 in The Upper Room (daily devotional guide). Miss Clark, the daughter of Mr. and Mrs. Clarence Clark, studied at Hendrix College and the University of Arkansas at Little Rock before entering Scarritt College. Upon graduation in December she expects to engage in Christian Education and/or youth work.

FORTY-NINE boys and girls and 14 adult workers participated in the recent vacation church school held at Greenbrier United Methodist Church. The Rev. James Wingo is pastor.

DR. ROY BAGLEY, superintendent of the Camden District was the visiting evangelist for revival services conducted at Lisbon United Methodist Church, Aug. 22-26. The beginning of the special services was preceded on Sunday with a basket dinner and a song fest featuring several singing groups well known to the South Arkansas area. The Rev. Veo Green is pastor.

THE REV. AND MRS. J. T. HOLLAND of the Bradford United Methodist Church pastorate in Batesville District were feted by their congregation with a potluck supper and an old-fashioned pounding on August 20.

## P.K. KORNER

JOHN PAUL ELLIOTT was born on Sunday, August 8, to the Rev. and Mrs. William D. Elliott of Monticello. He is the third son of the Elliots, and the first baby in the Monticello parsonage since 1932 when a son was born to the Rev. and Mrs. Marshall Steel.

RICKY RUTH, son of the Rev. and Mrs. Bennie Ruth, and Eliece Knupp, daughter of Mr. and Mrs. Thomas Knupp, all of Des Arc, were married on July 2 in the Morris Chapel Baptist Church. They are making their home in Des Arc where both are employed and Eliece will complete her senior year at the Des Arc High School.

BRYAN RAY DIFFEE was born on August 6 to the Rev. and Mrs. Dale Diffie of Taylor, Arkansas. He is the grandson of the Rev. and Mrs. Rayford Diffie of Geyer Springs Church, Little Rock.

CHRISTOPHER ANDREW PACKER was born August 11 to Capt. and Mrs. Clyde E. Packer of Enterprise, Ala. Mrs. Packer is the former Vicki Lynn Bonsall, daughter of the Rev. and Mrs. Allen Bonsall of Magnolia.

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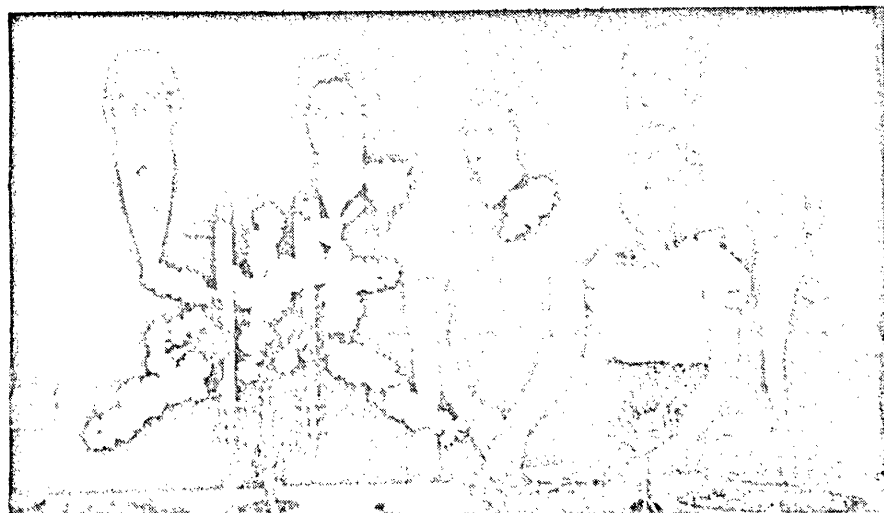
Rocky Hill United Methodist Church, Prescott Circuit, has as regular attendants, four generations of the family shown above. From left, are Kathie Johnson, Mrs. Bernell Johnson, Ronnie Johnson, Donna Johnson, Mrs. R. E. Knight and Mrs. J. T. Kirk. Their ages range from 7 to 87. They were photographed during the revival, held August 15-20, at which time the pastor, the Rev. Guy D. Downing, was the evangelist.

THE MONETTE-MACEY vacation church school, under the direction of Mrs. Lela Lou Gipson and 10 assistants, enrolled more than 30 boys and girls. The Rev. Dubois Pettit is pastor.

ST. PAUL CHURCH members of Fort Smith held a "Day at Shoal Creek Camp" outing, on Saturday, Aug. 28. The event was planned by the Council on Ministries as an occasion for fun, fellowship and worship, and plans were implemented by Friendship Sunday School Class. The Rev. W. L. Douglas is pastor.

A REVIVAL AT PRUETT'S Chapel, Paragould District, was held by the pastor, the Rev. Felix Holland, August 8-15.

JUDGE FRANKLIN WILDER of Fort Smith, author of "Immortal Mother" and "Father of the Wesleys," was the final speaker on the summer series of speakers in First Church of West Memphis, August 29. His topic was "Samuel Wesley: The Forgotten Man of Methodism." Dr. Clint Burleson is pastor.



Dr. Clint Burleson and family were recently honored by the Administrative Board and members of First United Methodist Church, West Memphis. The occasion noted his 20th anniversary in the ministry, and sixth appointment as pastor of the church. Dr. and Mrs. Burleson are shown above with their children, Katie, Lucy and David, and with Raymond Hinkley, at left, chairman of the Board.

## 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.

Sept. 5—Sun.	I Thessa. 5:14-23
Sept. 6	II Thessa. 3:1-6
Sept. 7	I Tim. 3:1-7
Sept. 8	I Tim. 6:6-11
Sept. 9	James 5:7-11
Sept. 10	Rev. 2:1-10
Sept. 11	Rev. 3:8-12
Sept. 12—Sunday	Matt. 18:23-35

MT. CARMEL CHURCH, Camden District, followed Homecoming Sunday, August 8, with revival services the following week. The Rev. Allen Bonsall, director of Wesley Foundation at Southern State College, Magnolia, was the preacher. The Rev. Ellis E. Warren is pastor.

SHOREWOOD HILLS CHURCH, near Hot Springs, had the Rev. Ralph E. Hale, pastor of Grand Avenue Church in Hot Springs, as guest preacher during the August revival. Dr. Fred R. Harrison is serving the Shorewood Hills Church.

CAMPSED UNITED METHODIST Church of Gillett had a period of spiritual enrichment, August 15-19, with the Rev. Joe McLain, pastor of First United Methodist Church of Amite, Louisiana, as speaker. The Rev. J. F. Richardson was host pastor.

THE REV. OLIVER LOGAN, pastor of the Hunter Church, Forrest City District, preached during the revival held at Hunter, August 22-27. Billy Tarpley of Cotton Plant was in charge of the singing. Mrs. Donnie Weatherford was pianist.

ROCK SPRINGS United Methodist Church held a revival, August 15-21, with the Rev. Felix Holland, pastor of Shiloh and Pruett's Chapel Charge, as evangelist. Special music on Friday was by the George Rooft Quartet. A fellowship supper was held Saturday on the church lawn. The Rev. Chester Penny was host pastor.

RECENTLY ELECTED officers of Senior High UMY at Vantrease United Methodist Church, El Dorado, are: president—Ronnie Atkinson; vice president—Alan Avery; secretary—Charnell Pittman; treasurer—Becky Teague; and reporter—Karen Mitchell. Mrs. Walter Stephens is coordinator of youth work, with Mrs. John Neal and John Smith, counselors. The Rev. Kirvin A. Hale is minister.

THE SEDGWICK United Methodist Church, Paragould District, will have the Rev. G. A. McKelvey of Pocahontas as evangelist during the revival scheduled for September 12-17. Services will be at 7:30 each evening. The Rev. Elbert Bruner is the Sedgwick pastor.

SEPTEMBER 2, 1971



## Church Women United in Arkansas

### FALL WORKSHOP

September 15 and 16  
at St. John's Catholic Center  
2500 North Tyler  
Little Rock

Advance reservations are necessary and should be mailed to Mrs. L. D. Crenshaw, 83 Lakeshore Drive, Little Rock, 72204, with check. Registration fee is \$1.00. Room, four meals, and registration are \$10.00.

DUNCAN CHAPEL United Methodist Church of Little Rock held the August Fourth Sunday Night Program with Mrs. Josie Hampton in charge. Worship was led by Mrs. Virginia Burks and Mrs. Louise Waits. Mrs. E. B. Tollette, a member of Bullock C.M.E. Church, spoke on "Mission Possible." Mrs. W. M. Price, a member of Mt. Calvary Baptist Church, was soloist. The Rev. R. B. Brown, pastor, made the closing remarks. Mrs. C. Mitchell is president of the Duncan Women's Society.

### GODDARD W.S.C.S. EXTENDS INVITATION TO REVIEW OF KEITH MILLER BOOKS

The Women's Society of Christian Service, Goddard United Methodist Church, Fort Smith, Arkansas, will present Mrs. Earl Hughes in two book reviews on Tuesday, September 14th, in the Church Sanctuary. Two books by Keith Miller, "The Taste of New Wine," and "Habitation of Dragons" will be reviewed, beginning at 10:30 a.m. There will be a covered dish luncheon at noon, followed by the second review at 1:00 p.m.

Mrs. Hughes, the wife of Dr. Earl Hughes, pastor of the First United Methodist Church, Forrest City, is North Arkansas Conference Chairman of Spiritual Growth.

The Society, Mrs. J. R. McConnell, president, and Mrs. Virgil Powell, Program chairman, extend a cordial invitation to all women of the area to attend either or both of these reviews.

DENVER — Elected as officers of the World Federation of Methodist Women during their meeting in Denver were, from left to right: Mrs. Ann Marie Collin, a Vastervas, Sweden, teacher, treasurer; Mrs. Alvin B. Pfeiffer, Aurora, Ill., president; Dr. Faith Rolston, principal of Lal Bagh Intermediate College, Lucknow, India, vice-president; and Miss Jean Skuse, Sydney, Australia, a staff member of the Australian Council of Churches, secretary.

—Photos by Fujihiro



## World Federation of Methodist Women affirms rights and responsibilities

By Betty Thompson

DENVER, Colo., (UMI) — Meeting in mid-August at a Roman Catholic college high in the hills of Denver, Methodist women from 52 nations charted a course for the next five years which emphasizes both the rights and responsibilities of Christian women.

The World Federation of Methodist Women in its quinquennial meeting at Loretto Heights College urged women to be aware of their own rights and to fight for the rights of the oppressed everywhere. They reaffirmed their historic emphasis on evangelism, reflecting their motto "To Know Christ and To Make Him Known." And they made it clear that they were for Christian unity and believe that "we have no reason to be separated from other Christians."

A North American woman who has been prominent in the activities of the World organization for the past decade and who has just completed a term as world treasurer was elected

president. She is Mrs. Alvin B. Pfeiffer, Aurora, Ill., a former vice-president of the Woman's Division of the Board of Missions of the United Methodist Church.

Dr. Faith Rolston, principal of Lal Bagh Girls Intermediate College, at Lucknow, India, was elected vice-president. An official of The Australian Council of Churches and one of the Federation's former UN seminar trainees, Miss Jean Skuse of Sydney, was named secretary. Elected as treasurer was Mrs. Ann Marie Collin, Vastervas, Sweden, a teacher and wife of a Methodist minister.

From the colorful opening service featuring national dress and handsome banners made by the units from all continents to the solemn installation service which closed the assembly, the nearly 100 official delegates and some 200 visitors, mostly from the United States, focused their attention on "Women in a Changing World."

The 1966-71 president, Dr. Patrocinio Ocampo of Manila, Philippines, said in her opening address that women must stop being regarded as "a parasite, a slave, an object" and become actively involved in shaping a better world.

Two women prominent in the World Council of Churches spoke on main concerns of the assembly. Miss Pauline Webb, London, England, vice-chairman of the Central Committee of the World Council of Churches and head of lay training for the British Methodist Conference, discussed the role of women in Christian unity. Miss Brigalia H. Bam, a South African on the Geneva staff of the World Council of Churches, in an address on "Women as Persons," said the future and hope for preserving the dignity of mankind lies in the release of "the untapped reservoir" of talent held by women.

Both Miss Webb and Miss Bam stressed cooperation with men in the work of both church and society. And

neither was utopian about women. For, as Miss Bam reminded them, in both the United States and her native South Africa women "like their husbands have preached the Gospel of the inferiority of the black to their children and have benefited from it materially and socially."

And both ecumenical leaders felt that liberation of women would entail liberation of others as well. Miss Webb made a plea for a distinctive feminine contribution to theology.

Stressing that she was not one who believes that men and women have the same contributions to make, Miss Webb said that almost all theology had originated in the male experience. Hence the emphasis on sin as pride and assertiveness.

"Women, on the other hand, might be said to be too easily content just to be women, to live their lives through other people, to underestimate or even conceal their abilities, to be content with trivial pursuits," she warned.

The keynote speaker on evangelism, Mrs. Elisa R. Odera, Manila, told the delegates that the tasks of Christians is not to indoctrinate or to live according to some stereotype of a Christian. She stressed that early Christians won adherents through their vital Christian presence characterized by worship and obedience. The evangelistic and revival era with its stress on mass crusades overshadowed this emphasis of the early church, she said.

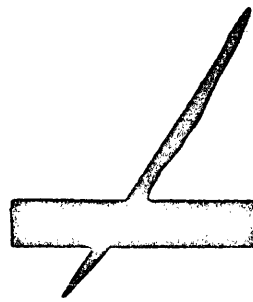
Following addresses on the women as persons, the ecumenical movement, and evangelism and a searing film presentation on the problems of racial and sexual discrimination, poverty, and the youth revolution, the women worked in Bible study groups and in commissions to address themselves as Christians to the issues. Bible study introduced by Dr. Katharine B. Hockin, dean of studies at Toronto's Ecumenical Institute, was the foundation of the conference deliberations.



Dr. Patrocinio Ocampo of Manila, Philippines, presided as the World Federation of Methodist Women opened the quinquennial assembly of 300 women from nearly 60 nations. A colorful opening ceremony featured national dress and banners designed by the women of the nations represented.

# The Sunday School Lesson

By: Alfred A. Knox



## LESSON FOR SEPTEMBER 12: God Transcends Our Understanding

**BACKGROUND SCRIPTURE:** Exodus 33:12-23; Job 11:7-9; 37:23-24; Isaiah 40:18-26; Romans 11:33-36

**MEMORY SELECTION:** O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

**AIM OF THE LESSON:** To show that God transcends human understanding; to stress how much more important it is to know God than it is to just know about him.

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It may seem illogical to affirm this early in our series about God, that it is impossible to know God. Yet we cannot be prepared for moving ahead together unless we affirm that by his very nature God is beyond our knowing.

We need to think about God, to learn all we can about him. But if through our thinking and our learning we fail to claim him as our God then all of our intellectual exercise will have been in vain. Someone has put it this way: "To know about God may satisfy our curiosity; to know God satisfies the deepest hunger of the soul. To know about God may fill us with wonder and awe; to know him is to love, to fill life with peace and joy. To walk with God in fellowship gives life its true significance and its greatest fulfillment now and for eternity."

The question is, how much can we know about God? The Bible, which tells us so much about him, teaches that there are limits both to God's self-revelation and to our ability to comprehend him. This should not surprise us because finite man cannot know all the answers about an infinite God. It is basic to our humanity that there must always be a mystery surrounding the person and the work of the Almighty. Yet, we must believe that an increasing knowledge of God is the reward of those who walk with him in faith and obedience. Let us say then that through this lesson we want to help persons accept the unknown and unknowable about God and at the same time seek a closer fellowship with him that will lead to deepening understanding.

There are two terms concerning God that we need to get clearly in our thinking at this point. One of these is "transcendence" and the other is "immanence." The first word refers to his otherness—how far above and beyond his world he is—while the second refers to the expressions of his presence in the world. What we have to come to see is that God is at the same time beyond his creation and in his creation. Transcendence is the doctrine that God is over, out, above and beyond the world—completely removed from it. We can know that God is but not what he is. Immanence is the doctrine that God works in and through the world. He is the God of history. Our challenge is to understand that for God to be real to us, he must be immanent as well as transcendent. As one has put it, if he were totally transcendent we could have no knowledge of him or relationship with him. If he were totally immanent he would be no different from us and thus unable to influence our lives or save our world.

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### "SHOW ME THY GLORY!"

Short passages from Exodus, Isaiah and Romans form the basis for our study in this lesson. The two verses from Exodus contain God's reply to Moses' request, "I beseech thee, show me thy glory." They

communicate God's promise that he will reveal himself in part to Moses.

While Moses was on Mount Sinai receiving the law, the Israelites had prevailed upon Aaron to make a golden calf for them to worship. It seemed for a time that this would be the end of the exodus, but then God promised to spare Israel for the time being, renewing his promise to lead them into the promised land. However, the graciousness of God had a negative effect on Moses, and he asked God to reveal his glory. We might say that for a time Moses was so overcome by the immanence of God that he needed to be reassured of his transcendence.

God answered him saying that not even Moses could endure such a sight, for no man could look upon the face of God and live. We are told that Moses was to stand in a cleft in a rock which God would cover with his hand, and that as God passed by Moses could look out to see the back of God as he moved away. This is of course symbolic language making the point that not even Moses could violate God's transcendence to see him as he really is.

Another term comes in here concerning the interpretation of the nature of God. It is "anthropomorphism," which means the portrayal of God in human terms. This portrayal of God in human terms was often used in the Old Testament so that the sublime and supernatural might be brought within the intellectual grasp of man.

Dr. Charles M. Laymon reaches this conclusion in International Lesson Annual: "An unplumbed mystery exists in relation to God's nature where man's knowledge of him is concerned. Like Moses standing in the cleft of the rock, we see the glory of God but not the full depth of his person. For this reason we may call God, "Father," "Friend," and "Lord." God is like these representations but always more than them. These make up his glory but not his being."

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### TO WHAT CAN WE COMPARE GOD?

In Isaiah 40:18 we read, "To whom then shall we liken God, or what likeness compares with him?" The writer seems to be saying that God is so great that our ordinary vocabularies and figures of speech are inadequate for communicating his nature. When men have given up in their efforts to describe God, there is no reflection on the nature of God. This just reveals the finiteness of man.

A second verse follows pointing out the futility of turning to idols. One of the great passages of the Old Testament is Isaiah 40:21-22, beginning with the words: "Have you not known? Have you not heard?"

By creation man is both physical and spiritual. In one sense he is of the earth; in another he stands in the image and likeness of God, capable of fellowship with God. Man is endowed with five senses, and much of his existence brings him images through these channels. But man is more than this. Again and again he has tried to formulate a physical image of God only to realize what a frustrating process that is. A wise man has said, "With the physical senses man may ascertain something of the glory of God, but with these alone he cannot comprehend God."

Isaiah writes of the God "who hath measured the waters in the hollow of his hand, and meted out heaven with the span." He is mightier than the greatest on earth, and yet we will be struggling in this series of lessons to break through our earth-bound limitation and gain a clearer understanding of God.

There is a sense in which God must remain forever a mystery. His greatness cannot be grasped by our finiteness anymore than a teaspoon can contain an ocean. Nevertheless, one of the grandest pursuits of mankind is the search for him, and we will have an exciting time together as we see that the limitations do not keep us from moving in his direction.

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### ARE OUR IMAGES OF GOD TOO SMALL?

J. S. Phillips has published a book entitled *Your God is Too Small*. This criticism must be seen as valid in many instances because we have thought of him in human and material terms. God is so much greater than anything we can know or imagine that he is utterly incomparable.

There is a story told of the days of World War II when London and most of southern England were being subjected to unmerciful buzz-bombings from across the English Channel. One night there was a strange quiet and people were enjoying the fresh air as they walked on the streets. Suddenly there was a clap of thunder, and a woman, conditioned by the unrelenting bombings, almost went into hysterics. A Cockney newsboy saw her fright and said to her, "There now lady, don't you worry. That ain't Hitler, it's just God."

In dealing with so many superlatives regarding physical power in our time, there is a temptation to think less of the power of God and more of the power of man. This stands in the way of our having a proper understanding of God.

Just think for a little while about the many things which you deal with in life that are beyond your comprehension. It might be a good idea to just stop and make a list of them. A military chaplain stopped by a religious discussion in an officer's club one night. "No one has ever proved to me scientifically that God exists," an officer exclaimed. When he saw the chaplain he began to apologize, but the chaplain interrupted him saying, "I have a similar problem. No one has ever proved to me theologically that the atom exists."

Because man has had this difficulty comprehending God he has made many idols. This did not end in the ancient past. We still dishonor ourselves and our God by worshipping the creations of our own hands.

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### GOD IS BOTH REVEALED AND HIDDEN

What we are beginning to discover is that although God does disclose himself, that revelation is something like the experience Moses had on the mountain. Because we are creatures we can never comprehend God in his fullness.

Dr. Lawrence C. Hay points out in Adult Bible Studies that "our understanding is further limited by the fact that we are sinful and imperfect. We are limited in our understanding and in our knowledge of all things. But we are particularly limited in our knowledge and understanding of God. There is always more to God's self-disclosure than we comprehend."

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### GOD CANNOT BE KNOWN, BUT HE CAN BE EXPERIENCED

The quest for knowledge about God has driven many to despair, because they have lost sight of the fact that although God cannot be understood he can be experienced. The road to such an increasing knowledge of God is the road of faith and obedience. I do not have to know all about God to feel the impact of his presence. By faith I can at least touch the hem of his garment and become the beneficiary of his grace.

Faith is not contrary to knowledge, but goes beyond knowledge. Faith is not "believe what we know isn't so." It is discovering a little bit about the love and grace of God—a small portion but enough to challenge us to trust in him. When Martin Luther, and John Wesley, and other heroes of the Christian faith discovered that they were not going to learn everything about the nature of God, they could then trust him enough to experience him. This is our route to him.



## the British scene



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

One of the important themes at Denver as the World Methodist Conference is in session is education. To both the Western world with all the problems of the education explosion, and the underdeveloped world, with its special openings fraught with difficulty, this is a major question in Christian minds.

A session led by Mr. Stuart Maclure, the Editor of the *Times Educational Supplement*, major educational weekly in Britain was therefore of particular international interest. A Methodist layman, Mr. Maclure brought his specialised knowledge to bear on the subject when he dealt with "New Issues in Education."

He did not think it was enough to suggest that the issues of today are only the old ones in modern dress. New pressures are being brought to bear on those who take the educational future seriously, he said because of the twin triggers of what he called the "economic Armageddon" and the "cultural crunch." The older and more simple concepts of education—that it could either make men good, or rich, or even equal—were being replaced by the intense pressure of economics and the change in cultural attitudes.

In the Western world the cost of education is escalating at a dizzy

speed, and in the developing countries, as people more readily see the need for further education, the economic problem, though different, is no less acute. In both "worlds" the cultural question is also raised. A new role of critical quality is being seen by educationalists, and Mr. Maclure looked at both reformers and revolutionaries in his address.

He offered some approaches to Christian attitudes to all this. He did not suggest that he had answers, but he wanted to emphasise that in any Christian philosophy of education there

was one paramount consideration. It was that the child was to come first. Not as a pawn in a political game, but for his own sake.

He believed that a child had a right to expect certain things from his education, and this meant that all education must be child-centered. It also meant that in its special role the church could take advantage of its detachment from the state in which education took place. In a time when some suggestions were being made that the State should be the final arbiter in education as in so many other areas of life this was especially important.

Along with this was a need for a new openness in education. For the first time in Britain this is a recognition which needs to be made. We are becoming a multi-racial society, and many of the presuppositions which informed what used to be called "religious instruction" in Britain no longer apply to the field of what is now becoming known as "religious education." Mr. Maclure ended on a note of optimism—he believed that the measure of adjustment may well be the measure of the wrong choice of language up to the present time, but if that adjustment could be made, then the new latitude of thought might bear fruit.

With its long history—not always an advantage—of educational work in its missionary outreach, the Church is in a special position to stand for new approaches and hopes in the world educational field today. But it is increasingly clear that the educational openings must not be used for proselytising. Nor must that great opportunity be used in such a way that people will come to distrust another generation of churchmen. New trust, new ways forward must—and can — be found, given the right will and the right openness. One of the most obvious needs is the need for young people who are committed Christians to see that one of the highest vocations which are open today is that of teaching.

The need is clear not only on the mission field but at home—either in British or America, and it is a sobering thought that the mores of tomorrow's society are being formed as children learn. Can they learn in the atmosphere of Christian truth, and from those whose faith informs all their work? To answer that question might be to provide the beginnings of an answer to some of the difficult and even dangerous questions which education faces today.

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## DIGEST

science, his supreme authority is Christ."

Dr. Greet let every Christian know that in the last resort his decisions are his own on an individual basis. "Yet," he said, "even the whole notion of human infallibility is a delusion." Saying that all of us must seek guidance in the past, he said, "We may walk with some assurance where the Saints have trod, but new occasions teach new duties and even ancient good can become uncouth. We cannot do without the past, but neither can we rely on it alone for help."

### WORLD METHODIST HISTORICAL SOCIETY OFFICERS ELECTED

DENVER, Colo. (UMI) — Bishop Carlos T. Gattinoni of Buenos Aires, Argentina, has been elected to a five-year term as president of the World Methodist Historical Society.

The election came during the society's session here August 17.

Other officers chosen are: Vice-presidents — Bishop Ernst C. Sommer, Frankfurt, Germany, and Bishop Frederick D. Jordan, Los Angeles, Calif., (vice-presidents will be named later to represent Africa, Oceania and Asia); executive secretary, Dr. Frederick E. Maser, Philadelphia, Pa.; secretary, Dr. Thomas Shaw, Cornwall, England; and treasurer, Dr. John H. Ness, Jr., Dayton, Ohio. Members-at-large on the executive committee are Dr. David H. Bradley, Bedford, Pa., Dr. Frank Baker, Durham, N.C., Dr. John Vickers, Sussex, England, Bishop Ole E. Borgen, Stockholm, Sweden, and Bishop O. Eugene Slater, San Antonio, Texas.

### Stuart Maclure

Stuart Maclure, editor of The *Times Educational Supplement* in London, spoke to the conference on "New Issues in Education." He pointed out that "education has been assumed to be the key to development, and development the chief aim of the developing country." He noted that some countries have brought themselves to the verge of bankruptcy and that even in the developed countries there are mixed motives for education. He said, "There is no prospect of meeting the educational needs of many people in the world if we destroy the schools we have already; but equally there is no prospect of meeting educational needs if we rely only on the schools."

Mr. Maclure concluded by saying "The educational issues of the coming decade should reach home to individual Christians. For some this will be in political terms as part of a rhetoric of evolution; for others it will be in the meeting of individual need; for some liberation will be conceived in terms of nation states and economic systems; for others, it will mean the achievement of individual autonomy as an educated person; for some it will be dramatic and noisy; for others, silent and as a matter of course."

### Dramatic Presentations

On Thursday, Friday and Saturday evenings the delegates moved away from the heavy diet of speeches and reactions to speeches which had filled the first two days of the conference and participated in multi-media presentations which many felt were more effective in blending them into a world family of Methodists than the formal addresses had done.

Thursday evening's "Person to Person" presentation, consisting of a number of short dramatizations and a rather long sermon, was spotted in its pre-

sentation, but came through largely as a challenge to involvement at the local church and world levels of Methodism.

The Friday evening program featured a very polished presentation of "Beyond the Dream" by students and faculty of Greensboro (N.C.) College. This program moved on and off the stage and gave the delegates a real sense of being involved in the future challenge confronting the world.

On Saturday evening the Lake Junaluska Singers under the direction of Glenn Draper demonstrated their versatility as they presented a fast-moving program of music that was primarily entertaining. This group of excellent musicians, who serve on the summer staff of the Methodist institution at Lake Junaluska, served as the official choir of the Conference.

### Emilio Castro

The Rev. Emilio Castro, president of the Methodist Church of Uruguay, speaking on "Peace and Justice," affirmed that "peace and justice kiss each other, and there can be no peace without justice."

He said, "Christians must relate the Biblically interlocking concepts of peace and justice to the most anguishing problem of the contemporary world—the growing abyss between have and have-not people."

He continued, "Either we perform here, in a coordinated attack on a world scale and certified by our sacrificial militance in each of our countries, or all our pretended Christian affirmation is nothing more than an exterior adornment; betrayal of the Gospel."

Mr. Castro said, "If the Methodist community wants to be an instrument of the genuine peace of God for our world, it has no struggle in all the sectors of the world with sacrificial actions, perhaps symbolically, that bring on it suffering that the innocent

suffers and in this way its preaching can be not only believable, but an effective instrument of liberation."

### Robert E. Goodrich

Dr. Robert E. Goodrich, pastor of First United Methodist Church, Dallas, Tex., addressing the conference on "The Local Church in Mission," stated that the local pastor and his parish are on the front line in revolutionary times saying that nothing really takes place in the church unless it takes place at the local level.

He said, "A local church is always in danger of becoming infatuated with itself, directing its efforts chiefly through its own program and structures."

Dr. Goodrich affirmed that the local church must see its mission in four dimensions: it must have its eyes on Jesus, it must see itself as a "colony of heaven," it must reach out beyond itself, and it must see itself as an agency of reconciliation.

### Philip Potter

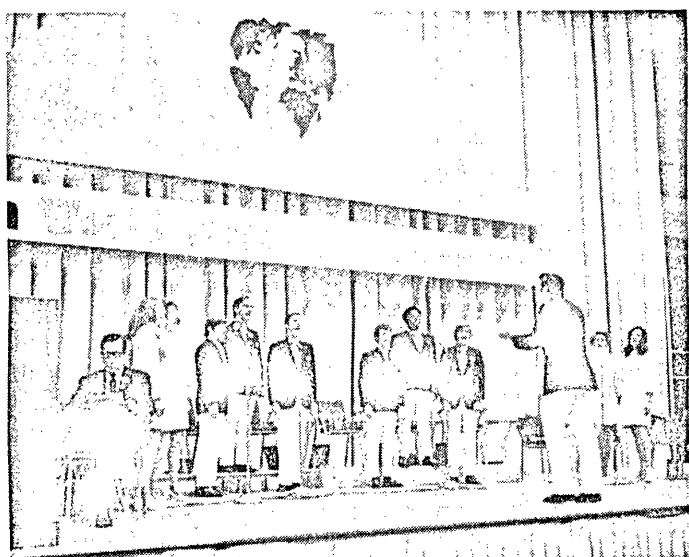
Dr. Philip Potter, a Jamaican minister who serves as director of the Division of World Mission and Evangelism, speaking on "Evangelism" said that the content of evangelism must be seen in terms of the major issues confronting mankind and the Church today.

He minimized the value of a world campaign of evangelism such as that which the Denver meeting of the World Methodist Council had already approved, saying "our task is to be engaged in the work of evangelism wherever men are . . . we cannot be sectarian or denominational in our attitude and approach."

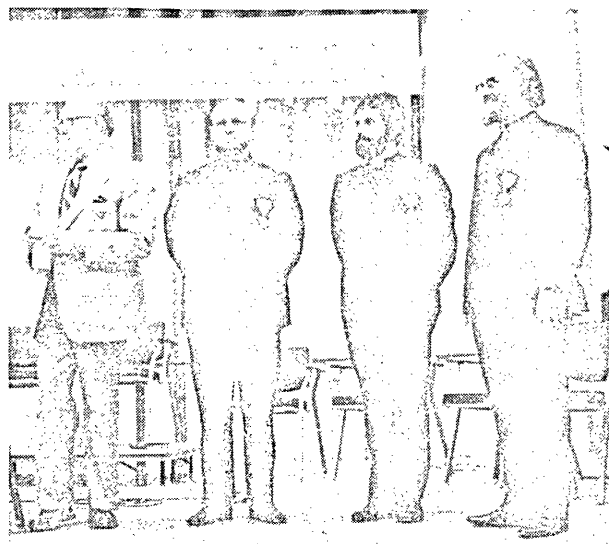
Dr. Potter said that the issue of the credibility of the Gospel is an urgent one today. He said, "Methodists in

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# World Methodist Conference



The Lake Junaluska Singers, under the direction of Glenn Draper, furnished special music throughout the World Methodist Conference.



Dr. Lee F. Tuttle, World Methodist Council general secretary, introduced Archpriest Mathew Stadniouk of New York, Bishop John of Theron, Houston, Tex. and Bishop Makary of New York. Bishop Makary and Archpriest Stadniouk were official observers from the Russian Orthodox Church, and Bishop John attended in the same capacity from the Greek Orthodox Church.

## Evangelism emphasis at Denver

by Leonard Perryman

DENVER, Colo. (UMI) — A global, four-year emphasis on evangelism to culminate in 1975 was adopted here Friday by the World Methodist Council and referred to the council's 55 member churches for ratification and implementation.

Approved by an overwhelming show-of-hands vote after two hours of debate and presentation, the program of "intensified mission to the world" is to: "Emphasize the reality of and necessity for the inward personal experience of God in Christ through the Holy Spirit and the necessity to fashion a just social order in which all people, especially those who hitherto have been deprived, may live a truly human existence."

The program was presented by the council's Committee on Evangelism, chaired by Bishop F. Gerald Ensley, Columbus, Ohio. He and evangelism leaders from Britain, Australia and the U.S., proposed as a timetable: 1971-73 — period of decision by council member churches to participate in the world program (the decision to be made by the churches' highest legislative bodies) and of preparation: 1974—a world Methodist congress on evangelism; 1975—launching of the major evangelistic effort and ongoing program.

Bishop Ensley and other presenters sought to emphasize that where possible the evangelistic efforts would be within an ecumenical context, as in the U.S. where it is proposed to be included as part of the interdenominational Key '73 evangelism campaign. They also said the worldwide Methodist effort would not "set personal salvation over against social salvation."

Referring to the ecumenical context, the program specifies that "every effort shall be made to work in concert and in cooperation with other communions and churches." However, it adds, "the human need is so urgent and the divine compulsion so great that Methodism must respond immediately."

The program, Bishop Ensley said, envisions an international steering committee of 15 to 25, who would be

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particular developed a fierce ethic about personal behavior, but were often ambivalent about the behavior of many in business and politics."

He said, "Evangelism is the act by which we make known the universal

responsible to the council's Executive Committee. It is to be financed probably through contributions by interested laymen and funds of Methodist evangelistic agencies (such as the United Methodist Church's Board of Evangelism).

Called for in the program is consideration of the theological content of the "message to be proclaimed," that the mission "be expressed through flexible forms as may suit each community or country" use of language "that will be readily understood by those to whom we speak" and maximum use of mass media.

Despite the wording in the proposal and statements of the presenters, debate and discussion tended to focus on ecumenical and social action dimensions, as well as on proposals by Asian churchmen that there be included the concepts of dialogue with men of other faiths and of working with men of all faiths and ideologies for solution to world problems.



Miss Theresa Hoover, associate general secretary, Women's Division Board of Missions, presented one of the worship services. To her left is Dr. Eric Baker of England who presided for the session.

Gospel of the Kingdom of God and of his righteousness to all men and to the whole of life. As such it is a continuous act, because it claims no less than the total surrender of life to God and his purpose, which is to share his character of love and justice and to share it with all his creatures."

### John Cardinal Willebrands

The principal speaker for the Ecumenical Service on Aug. 24 was John Cardinal Willebrands, president of the Secretariat for Promoting Christian Unity at the Vatican. He paid tribute to the warm, deep and confident spirit in which Roman Catholics and Methodists have been engaged in dialogue since the World Methodist Council of 1966. Representatives of many other religious groups and councils shared the platform with Cardinal Willebrands, including official representatives of the Russian Orthodox and Greek Orthodox churches and The Anglican Church.

Cardinal Willebrand's address leaned heavily on quotations from the writings of John Wesley and the hymns of Charles Wesley as he dealt with what he called "shared treasures" of the two traditions. "Among these," he said, "is the close integration, which neither Methodists nor Catholics have ever lost sight of, of the ideal of Christian fellowship, communion, with the ideal of self-perfecting, or growth in holi-

ness, which means becoming more like Christ." He said, "Our common conviction about the importance of holiness may well prove to be a stronger factor for bringing us together than we are able to foresee or to measure."

He challenged Methodists and Roman Catholics to continue to reach out together to all human beings in need. He said, "The world is as full as it was in Christ's day, or Ignatius' day, or the Wesleys' day, of those unfortunates who can slip through the grid of fashionable social concern — not merely because they are those whom society prefers to forget, but because society is often deaf and blind to the deepest needs of man."

The Cardinal urged the Methodists to continue to join with Catholics in a search for those areas in which they can most strongly witness together, saying "we cannot neglect to do so without inviting the reproach of history."

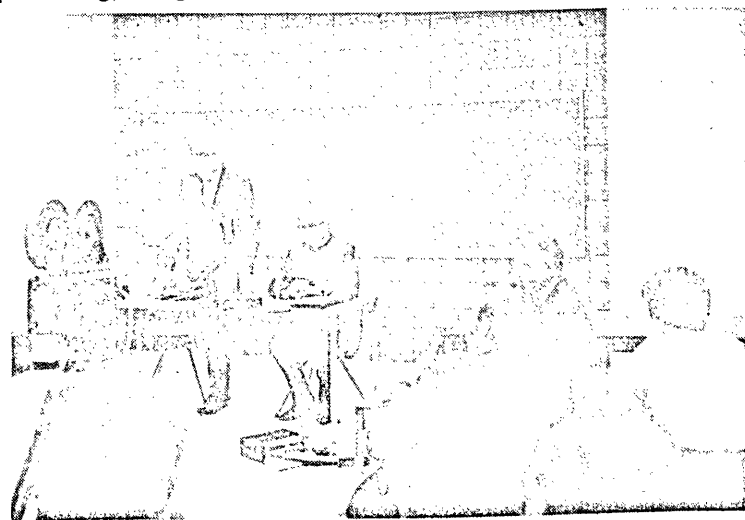
### Alan Walker

In his Tuesday afternoon address on "The Ministry," Dr. Alan Walker of Sydney, Australia, president of the Methodist Conference of New South Wales, said that the Church has been introverted, and, because of a lack of passion for people, has become limited in its ability to communicate the message. He said, "The most serious and deepest issue facing the Church today is whether it is to be Humanist or God-centered."

He said that the laity and the ministry both exist for mission. He said, "I am convinced there is no way to fulfill the mission of the Church amid a worldwide population explosion alone through the ordained ministry. Only by the enlistment of the laity in direct witness and evangelism can the Gospel be adequately proclaimed."

Dr. Walker suggested that greater flexibility should be allowed in requirements for the ministry. He said, "There are many levels of opportunity in the life of a Church in mission and to oblige all theological students to be university trained is to have the Church with a dearth of men who are able to move into industrial, factory areas of society or into some types of rural communities."

He continued, "I would claim a minister equipped for mission must be prepared in four major areas — know the Gospel, understand something of the psychology of the people into whose lives the Gospel must penetrate, be aware of the social and environmental pressures which condition the lives of people and be concerned with learning the art of communication."



Dr. Arthur West of Methodist Information introduced John Cardinal Willebrands, president, Secretariat for Promoting Christian Unity, The Vatican, to a press conference.

# Is Methodism Going Out Of Business?

By STANLEY BAUGH

According to the 1971 Annual Conference Journal there were 193 Churches reporting no accessions on Profession of Faith during the Conference year closing May 27, 1971.

The same Journal reports we have 366 Churches in the Conference. This means over half of the Churches in the Conference received no one on Profession of Faith last year. To be exact this is 52.73% of the Churches in the Annual Conference reporting no accessions on Profession of Faith last year.

This is tragic! It is doubly tragic!

Broken down to Districts this is the report:

Arkadelphia District	34 Churches
Camden District	48 Churches
Hope District	45 Churches
Little Rock District	15 Churches
Monticello District	27 Churches
Pine Bluff District	24 Churches
Total	193 Churches

There were 2 Churches with over 300 members each reporting no one received on Profession of Faith. Think of a pastor and 300 members going through an entire year and reporting no accession on Profession of Faith. Nine Churches with over 200 members reported no one received on Profession of Faith, and 28 other Churches with over 100 members each receiving no one on Profession of Faith.

Don't these figures indicate the Methodist Church in the Little Rock Conference is going out of business? It makes me sick at heart to even think of this record. But there it is; no way to change it; no way to dodge it. It stands forth in all its ugliness, representing 193 Churches marking time, making no progress in saving the world

After conferring with a number of friends, all of whom insist that this report be given to the Arkansas Methodist for publication, to notify the Methodist people of the Little Rock Conference of this deplorable situation, and to challenge the leadership of the Conference to set a goal for this current Conference year of: **One or more accessions on Profession of Faith in every Methodist Church in the Little Rock Conference.**

For 1969 there were 166 Churches, reporting no accessions on Profession of Faith. This year it is 193 Churches. If this trend continues, next year it will likely be over 200.

We can reach this goal if we set our hearts to the task and work as if it was a life and death struggle. Pray the Holy Spirit to set us on fire for reaching lost men and women for Christ and Church membership.

Tell me how it is that in this room there are three candles and but one light, and I will explain to you the mode of the divine existence.—John Wesley

## BRYANT CHURCH INITIATES DIFFERENT SUMMER PROGRAM

In place of the traditional daily vacation church school, Bryant United Methodist Church conducted a weekly Wednesday school from June 16 through August 18 for its children. The ten-week program was under the direction of Mrs. Arthur Paulus. In addition to the program for elementary children, a kindergarten program and a nursery were provided.

A typical Wednesday schedule included a 9:30 a.m. choir rehearsal; 10 a.m., study sessions; 11:30, lunch and unstructured play; 12:30, arts and crafts and field trips, with dismissal at 2 p.m.

Rock craft, paper craft, drawing, painting, decoupage, wood and glass crafts were some of the art forms studied. Trips included a tour of the Museum of Natural History at MacArthur Park, a visit to the Zoo, and a trip to the Arkansas Art Center—all in Little Rock. A church-wide ice cream social in conjunction with a Children's Hobby Fair on Wednesday evening, July 14, elicited much interest and participation on the part of the entire church membership.

"Church-wide involvement was the telling factor in measuring the success of the Wednesday School," according to the Rev. Robert M. VanHook II, the pastor. Fifty-seven children were enrolled in the school with an average attendance of 32. Both figures are larger than the Church School figures for the same age group, and 36 persons helped in the program as teachers, craft leaders and in other assistance positions.

This program allowed for a full-ten-day vacation church school, yet without a staffing problem. And, it gave the children of the church a re-

warding and constructive summer-long church activity. Evaluating the total experience, Pastor VanHook said "Most people in the Church feel that Wednesday School was one of the best things that has ever happened in Christian Education at the Bryant Church."

## V-VI. Class at Wednesday School Doing Crafts



Cartoon created by one of the crafts instructors during a Wednesday vacation church school class at Bryant First Church.



Real, live boys and girls in the Elementary I and II group at Bryant Wednesday school.

## WASHINGTON AVENUE YOUTH VISIT INDIAN MISSION CHURCH

The youth of Washington Avenue United Methodist Church, North Little Rock, went on a camping retreat at the Cherokee Indian United Methodist Church in Stillwell, Okla., Aug. 12-15, where the Rev. Scott Broad is the pastor.

Eleven young people from the North Little Rock Church were joined by 14 Indian youth for the retreat at Cherokee Landing on the Illinois River. They attended the "Trail of Tears" drama and watched the first election by ballot of the chief of the Cherokee Tribe.

The North Little Rock group has invited the Indian youth to come to their church in October. They also plan a car-wash project in the near future, the proceeds from which will be sent to the Indian Mission church to help buy needed shoes and clothes for school children this fall.

The Rev. Kenneth Renfroe is the pastor, and Mrs. Velma Warner and Mrs. Emogene Miller were the sponsors for the trip.

Churches really on the road to somewhere are using laymen for more than paying the tolls.

## JAMES CLINT CLAWSON

James Clint Clawson, 80, of Route Four, Rogers, died Aug. 8 at the Rogers Memorial Hospital. He was born July 18, 1891, at Avoca, Ark. and had been a lifelong resident of the Brightwater Community.

A retired farmer and merchant, Clawson had been a member of the Brightwater Methodist Church for 67 years, and a member of the Administrative Board for many years. He had served his church in numerous other capacities.


A funeral service was conducted from the Brightwater Church with the Rev. James Welch and the Rev. C. L. Martin officiating. Burial was at Tuck's Chapel.

Survivors include his wife, Lilian Barnwell Clawson, Rogers; two daughters, Mrs. Ruth Harpool and Mrs. Wanda Bennett, both of Rogers; a brother, Pearl W. Clawson of Santa Monica, Calif.; two grandchildren and one great-grandchild.

Stewardship is the acceptance from God of personal responsibility for all of life and life's affairs.—Roswell C. Long

A Christian is the keyhole through which other folk see God.—Robert E. Gibson

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Ken Moyer, of Levy Church in North Little Rock, is shown presenting a bronze "Little Rock-150" medallion to Tank Harrison of Memphis, during recent Youth Lay Witness Mission coordinated by the latter at the Levy church. Because of his interest in the capital city's 150th anniversary program, 14-year-old Ken was named by Little Rock's Mayor George Wimberly as an "Official Goodwill Ambassador" to nine state capitals. He presented medallions to mayors or representatives from cities including Topeka, Kans., Lincoln, Neb., Cheyenne, Wy., Salt Lake City, Ut., Santa Fe, N. Mex., Oklahoma City and Denver, Col. He met with now retired Major Gen. Hugh B. Mott, U.S. Army, a famed World War II Commander of Allied Forces. Ken was the recipient of interesting mementoes from each of the officials visited.

## Poetry Panorama

Barbara L. Mulkey

*"It fortifies my soul to know that, though I perish, truth is so: That, howsoever I stray and range; Whate'er I do, Thou dost not change. I steadier step when I recall . . . That, if I slip, Thou dost not fall."* (Arthur Hugh Clough)

### SOLACE

Through trouble and heartache  
He holds my hand —  
Though worry surrounds me  
He'll understand.  
My fears will be conquered  
My guilt He will share —  
For ours is to question and  
His is to care.  
No burden too heavy —  
No road overlong  
And many a heartache  
Has ended in song.  
For faith is our armor  
As we love and we share,  
And in moments of weakness  
We can lean on His care.

—by Betty Heidelberger

### PLEASE, LORD

My God, in tender mercy hear me!  
This valley is dark and deep;  
The winds blow cold across my heart,  
And the mountains before me are steep.

Please, Lord, reach down Your guiding hand,  
And help me along the way;  
Give me the strength and courage  
That I need from day to day.

Give me Your love to sustain me  
In bearing my heavy load;  
Mark the dangers before me  
Along this shadowed road.

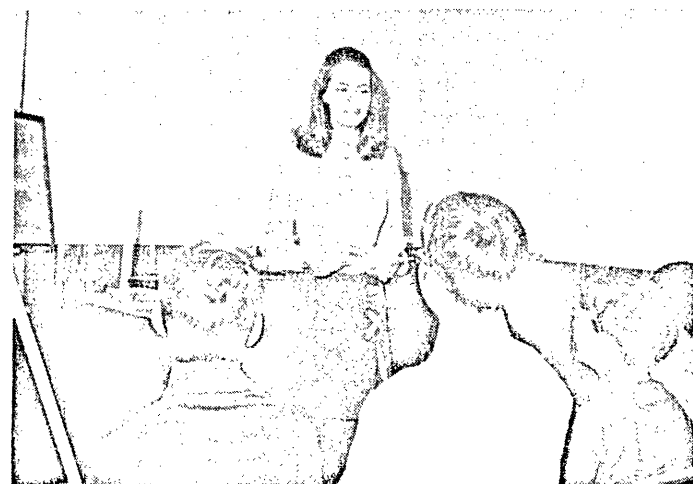
My path will be much straighter  
If You will walk with me;  
Oh, hear my plea, and light my way  
Throughout eternity!

—by Deener W. Wardlow



—Photo by Horace Crofoot

This group of Junior high young folk at Trinity United Methodist Church, Little Rock, under the direction of Mrs. David (Lou) Ivey, summer youth director (second from left, front row) and Organist-Choirmaster Harry Scher (at left, back row) conducted the early Service of Worship recently. Scripture readings from various versions of the Bible were interspersed with contemporary religious music, which concluded with the number, "They Will Know We Are Christians." Dr. Joe Taylor is pastor at Trinity.



Miss Marilyn Morgan—who more recently earned the MISS ARKANSAS title—is an active member of First Church in Clarksville. Here she is shown teaching in the Junior High department of her church. She, along with two other college students, took this as a summer project. The Rev. Clarence Wilcox is pastor.



Vacation church school group at Grace Church in Searcy. There was an average attendance of 20 pupils and six teachers. The school, under the direction of Mrs. Carlton Womack collected \$6.50 which they have designated for use by The Children's Fund for Christian Missions. The Rev. Lewis Ernest is pastor.