

Arkansas Methodist

90th YEAR THURSDAY, SEPTEMBER 30, 1971 NO. 38



Miss Betsy Ewing



Miss Gene Maxwell

Speakers for Little Rock Conference women's meetings announced

Miss Betsy Ewing of New York City will be the guest speaker for Women's Society of Christian Service members of the Little Rock Conference when they hold the annual meeting October 15 in Asbury Church, Little Rock.

Miss Ewing is associate general secretary of the National Division of the United Methodist Board of Missions. She is a native of Louisville, Kentucky, and has degrees from the University of Louisville, Scarritt College and Peabody University. Her majors were in sociology and Christian education.

Before going to the Board of Missions staff, she was on the staff of

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Featured speaker at the annual meeting of the Little Rock Conference Wesleyan Service Guilds next Sunday will be Miss Gene Maxwell of Evanston, Illinois. She is on the staff of the Women's Division of the United Methodist Board of Missions. She will speak on the Guild theme for the day: "Moth or Butterfly?"

Camp Tanako, between Malvern and Hot Springs on Highway 290, will be the setting for the one-day session to be held October 3, from 9:30 a.m. until 3:30 p.m.

Mrs. Gladys Icenhower, conference chairman, will preside, with Mrs. Rubye Lee Jackson presenting the program.

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Mallalieu Center ministers to variety of community needs

Mallalieu Community Center sponsored by Mallalieu United Methodist Church, Fort Smith, is in the process of developing a program of service that will meet a wide variety of needs.

Begun on a small scale with volunteers, the Center will grow as rapidly as support is found for it. The Rev. R. C. Preston is the pastor and Mrs. N. S. Mingo is the general chairman for the project.

The Center is using a two-story brick building across from the Mallalieu Church and the lower auditorium and kitchen of the church.

The committee is seeking to raise \$23,200 yearly for salaries and operational expenses and equipment for the reading room, gymnasium and teaching program. Also needed are a 16 mm. movie projector, an overhead projector, as well as tables, chairs and sewing machines.

The announced purpose of the Mallalieu Community Center includes:

providing remedial services and tutoring for students; offering a program of cultural arts; stimulating senior citizens to the roles they should play in community life; narrowing the community gap between youth and adults; involving youth so that they may become aware of roles they can play in the development of the church and community; establishing a reading room to meet the cultural and religious needs of all age groups; engaging children in practical experiences that will be conducive to character development, homemaking and community pride; and instructing and enlightening all age groups in personal hygiene, cleanliness and all health rules for their protection and others.

Groups scheduled at the present time include audio-visuals, foods, sewing, reading, math, art and sculpture and crafts.

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Council on Ministries team trained

A Little Rock Conference Team on "The Local Church Council on Ministries" was trained during the summer at Mt. Sequoyah. Each member of the team represents an Annual Conference Board, or work area, but each member is also conversant with the "wholistic" approach to the work of the local church through its Council on Ministries, according to the Rev. Alf A. Eason, Conference Program Council director.

The conference team is made up of the following work area membership, with addresses of members listed.

CHURCH ENLISTMENT — the Rev. W. D. Bone, No. 7 Arnold Drive, Texarkana 75501; the Rev. David B. Wilson, P. O. Box 488, DeQueen 71832.

SOCIAL CONCERNS — the Rev. Louis M. Mulkey, 802 S. Grand, Stuttgart 72160; the Rev. R. W. Trieschmann, 309 N. Main, Nashville 71852.

EDUCATION — the Rev. Darrell Smith, P. O. Box 658, Camden 71701.

HEALTH AND WELFARE — the Rev. Cagle E. Fair, 203 E. Walnut, Gurdon 71743; the Rev. Charles O. Walthall, 8204 Dreher Lane, Little Rock 72206.

EVANGELISM — the Rev. John

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Dedication held at St. Luke's in Pine Bluff

The Service of Dedication for the Saint Luke United Methodist Church, Pine Bluff, was conducted by Bishop Paul V. Galloway on Sunday, Sept. 26. He was assisted in the service by Dr. Arthur Terry, Pine Bluff District Superintendent, and the Rev. Therral Wilson, pastor.

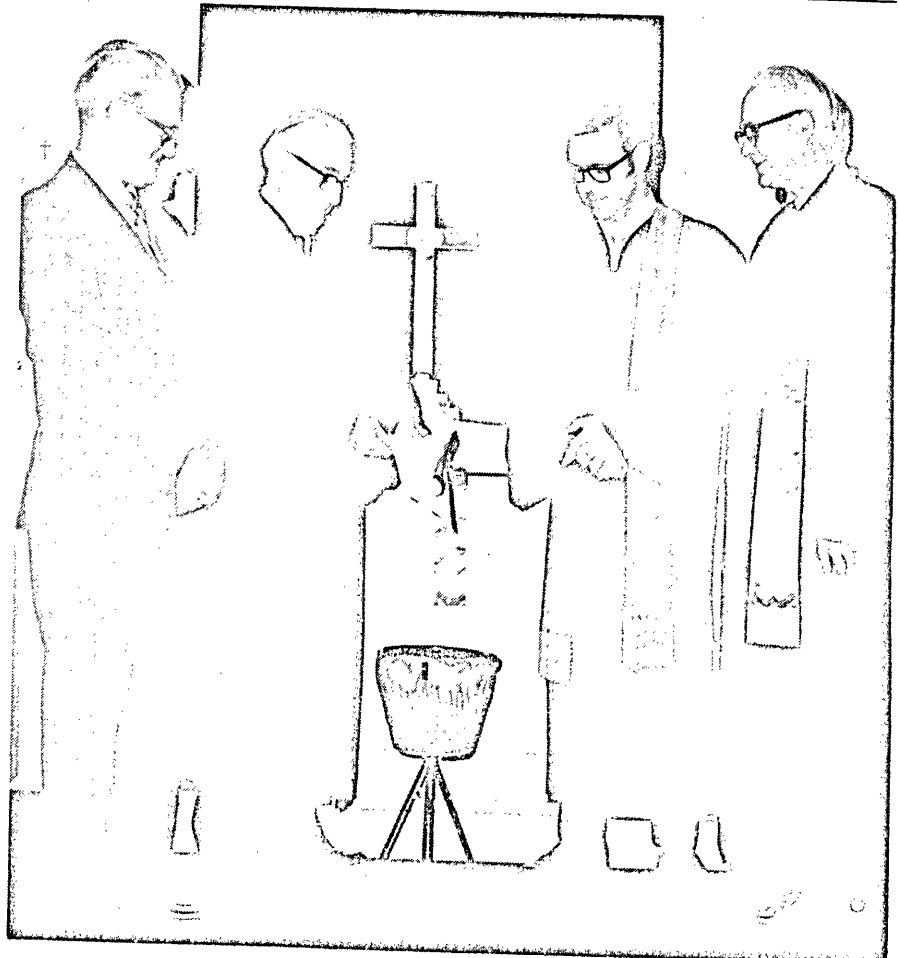
The building was presented for dedication by the Board of Trustees — Loy Aikman, Voy Brown, R. O. McBeth, W. M. McCall, E. E. Thompson and L. L. Thornton.

The church was organized in 1954 with the help of the Fellowship Bible Class of Lakeside Methodist Church, Pine Bluff. Dr. Terry was the Pine Bluff District Superintendent at that time, and the Rev. Harould Scott was the first pastor. Bob Carrington served as the first chairman of the Official Board, and Mrs. H. F. Beverburg as the first president of the Woman's Society of Christian Service.

St. Luke Church met in what is now the church parsonage until the present church building was completed. The first service was held in the building on January 6, 1957.

†

World Service is people serving people.



Bishop Paul V. Galloway, second from left, is shown as he burned the mortgage as a part of the Service of Dedication at St. Luke United Methodist Church, Pine Bluff, Sunday, Sept. 26. With him (from the left) are: W. M. McCall, chairman of the Administrative Board; the Rev. Therral Wilson, pastor; and Dr. Arthur Terry, Pine Bluff District Superintendent.

North Arkansas Conference plans Retired Ministers' Sunday for Nov. 7

Receipts to the Pension Endowment Campaign have passed the half-million dollar mark, according to the Rev. Earl B. Carter, director of the Pension Campaign Office. The remittances from all churches and sources as of Aug. 31 total \$511,487.87.

The report further indicates that 268 churches have now paid their first year Fair Share Goal; 64 have paid their second-year Goal; and, 20 churches have paid their three-year Goal in full. Receipts thus far total 43% of the Fair Share Goal of \$1,200,000.

Inasmuch as Nov. 7 has been approved by the Annual Conference as Retired Ministers' Sunday, the Campaign Office is encouraging ministers and local church finance committees to make creative use of that Sunday. It is anticipated that worship services will be planned as an act of gratitude to God for the service and labor of our retired ministers and as a time of celebration of the Congregation's response to the Endowment Campaign.

The Campaign Office is preparing

a set of worship bulletins and bulletin inserts that will be made available in quantities to the local churches for use on Retired Ministers' Sunday. The office shall also provide offering envelope packets to local churches that wish to use them in 1972.

At a meeting of the Executive Committee of the Board of Pensions in Conway September 13, the campaign was reviewed and evaluated. It was felt that good progress had been made thus far, but we could be doing better, and in the future we must. There are several churches that are behind and a few churches that have contributed nothing to the campaign. We encourage these churches to use Retired Ministers' Sunday as a time for "catching-up", or at least to take a free-will offering.

The Committee expressed great appreciation to the local churches, pastors and all others who have contributed so much for the Campaign.

The summary by Districts is as follows:

DISTRICT	FAIR SHARE GOAL	AMOUNT SUBSCRIBED OR BUDGETED	AMOUNT PAID TO SEPT. 1	% PAID OF 3 YR. GOAL
Batesville	\$ 132,000.00	\$ 137,599.00	\$ 65,790.79	50%
Conway	186,000.00	182,496.35	95,403.39	51%
Fayetteville	180,000.00	190,649.85	88,028.54	49%
Forrest City	186,000.00	199,091.00	68,910.49	37%
Fort Smith	192,000.00	202,505.50	84,837.08	44%
Jonesboro	198,000.00	200,182.80	61,286.14	31%
Paragould	126,000.00	123,987.90	47,231.44	37%
TOTALS	\$1,200,000.00	\$1,236,512.40	\$511,487.87	43%

Hendrix College to show "Civilization" film series

"Civilization," a well-known color film series on the cultural life of Western man, written and narrated by Art Historian Kenneth Clark, will be shown at Hendrix beginning Oct. 10 at 4 p.m. in Reves Recital Hall. A second showing for the Conway community will be held on the same day at 8 p.m.

Hendrix will receive the thirteen fifty-minute "Civilization" films on loan free of charge from the National Gallery of Art in Washington, under a new program offered through the Gallery's Extension Services.

There will be two showings of each, both without charge — one for the college and one for the local community.

The schedule is as follows:

The Frozen World	Oct. 10
The Great Thaw	Oct. 17
Romance and Reality	Oct. 24
Man — The Measure of All Things	Oct. 31
The Hero as Artist	Nov. 7
Protest and Communication	Nov. 14
Grandeur and Obedience	Nov. 21
The Light of Experience	Dec. 5
The Pursuit of Happiness	Jan. 9
The Smile of Reason	Jan. 16
The Worship of Nature	Jan. 23

The Fallacies of Hope Jan. 30
Heroic Materialism Feb. 6

The distribution program has been made possible by matching grants totaling \$181,056 from the National Endowment for the Humanities and from Xerox Corporation. Normal rental fee for this series would be \$2,000 to \$3,000, and purchase price would be \$7,000 a set.

Under the program, which began this fall, the films are being distributed to colleges and universities with fewer than 2,000 undergraduates. Approximately 400 institutions can participate in the program each year, with an estimated 3,000,000 annual audience.

In the series, Kenneth Clark traces, from an avowedly personal point of view, the story of Western civilization through the visual arts, music, literature, and political history, from the fall of the Roman Empire through the 20th century. The films were originally produced for the British Broadcasting Corporation, which sent Lord Clark, two producers, and a three-man camera crew on a two-year mission through eleven countries to film the series. In Lord Clark's words, the aim was "To define civilization in terms of creative power and the enlargement of human faculties."

The film's many subjects include the Gothic cathedrals, the age of chivalry, St. Francis of Assisi, the Renaissance and the Reformation, the baroque and rococo, bourgeois democracy in Holland and the Dutch paint-



Shown with Dr. Lindsey P. Pherigo, professor of New Testament, St. Paul School of Theology, Kansas City, Mo., is Mrs. Carol Henry, chairman of the Board of Managers of the North Little Rock area school which presented Bible Conference last week.

Bible Conferences held in North Arkansas Conference

Dr. Lindsey P. Pherigo, professor of New Testament at St. Paul School of Theology Methodist, in Kansas City, Mo., recently conducted two Bible Conferences sponsored by the North Arkansas Conference Board of Education and the churches of the North Little Rock and Jonesboro areas.

Dr. Pherigo taught a course on the "Gospel of John" at First United Methodist Church in Jonesboro, Sept. 17-19. He led a three-day Bible Conference at First United Methodist Church in North Little Rock from Sept. 20-22. The course on the "Book of Revelation" was attended by more than 100 persons. Morning sessions were also conducted at First United Methodist Church in Jacksonville.

from page one TEAM

F. Walker, 1918 W. 11th, Pine Bluff 71601; the Rev. Howard Williams, 305 West Main, Magnolia 71753.

MISSIONS — the Rev. John Dill, 2223 Durwood Rd., Little Rock 72207 and the Rev. Ferris W. Norton, Jr., P. O. Box 738, Crossett 71635.

CHILDREN'S WORK—Mrs. John Dill, 2223 Durwood Rd., Little Rock 72207.

Some of the ways in which the members of the team may function include: providing leadership for district workshops; training annual conference boards; serving as resource persons for local churches or sub-district groups; providing leadership in training enterprises, and working in local church planning retreats.

Team members may be contacted personally; or the Program Council will be responsible for making the contact with team members.

ers, the Enlightenment in Europe and America, romanticism and revolution in the 19th century, and modern technology and materialism.

Methodist Hospital receives gift from Mosby family

Methodist Hospital has received a \$90,000 cash donation in memory of the late Mr. and Mrs. Earnest Moseby by their three children, M. Lacey Moseby, Mrs. Monty Clayton, and Earnest Brown Moseby. The money will be applied toward the construction of an entire nursing floor in the new Methodist South — John R. Flippin Memorial Hospital now under construction in Whitehaven. The Moseby family have long been instrumental in the growth and development of the Whitehaven community, having resided there for many, many years.

J. D. Brown, assistant administrator, instrumental in working out the details of the donation said, "It is especially fitting that this fine family, who for many years have been interested in the welfare of the Whitehaven area residents, give this generous gift to honor and perpetuate the memory of their beloved parents."

Methodist South — John R. Flippin Memorial Hospital will be a full service hospital and available to all residents of the area. An appropriate plaque will be installed designating the nursing floor so dedicated to the memory of Mr. and Mrs. Moseby.

C. H. Hottum, administrator of Methodist, said: "Methodist Hospital is always grateful for large gifts of this nature, and we are indeed indebted to the generosity of the heirs of the late Earnest and Alice Moseby."

"Unto the Least of These" Oct. 10 Laymen's Day theme

Layman's Day, a traditional event in the life of the United Methodist Church, will be the second Sunday in October this year. On October 10, pulpits across the Arkansas Area will be filled by selected members of the congregations, while the pastor takes a seat in the pews.

This year, the theme is "Unto the Least of These," (Matthew, chapter 25, verse 40). A booklet containing suggestions for the order of worship on this day, along with three special articles on the subject has been sent to all bishops, chaplains, district superintendents, pastors-in-charge, conference, district, and local lay leaders in the United States. Additional copies may be ordered for 15c each from the General Board of the Laity, 1200 Davis Street, Evanston, Illinois 60201.

ADDITIONAL NAME ON PERKINS LIST

Our attention has been called to the fact that the name of Phillip McClarty should have been included in the list of new students from Arkansas enrolled in Perkins School of Theology this year.

Mr. McClarty, a former high school faculty member in Heber Springs, was recommended for license to preach by First United Methodist Church in that city. His parents make their home in Hope.

AT A HUGE COMMUNION TABLE

With ever-increasing innovations in the construction of church buildings we have grown accustomed to seeing many different sizes and shapes of communion furniture. Most of these have added new dimensions to this meaningful service. However, it seems that there is no more dramatic way of renewing our concept of the Lord's Supper than to picture ourselves kneeling at a table that stretches all around the world. This is the picture that comes to our mind as we envision the observance of World Wide Communion Sunday, Oct. 3.

Dr. Hoyt L. Hickman, Central Pennsylvania United Methodist pastor, who serves as executive secretary of the Commission on Worship, said in a recent article in *The Interpreter*: "No act of worship is more crucial to the ongoing life of any congregation than the Lord's Supper. And nowhere is the contrast between our biblical and Wesleyan heritage and our present neglect more evident than in the case of the Lord's Supper." He urges that we all seek to reinterpret the meaning of this worship service and be willing to try some of the new styles of conducting the service.

He also says: "This emphasis on the meaning and value of the Lord's Supper should in no way take away from the other World Communion Sunday emphases."

Dramatically underscored by this observance in our churches are three major causes - Crusade Scholarships, the work of the Commission on Chaplains and Related Ministries, and scholarships for minority group members. Because of our traditional ties with the service of Holy Communion and because of the wide possibilities which open to us through participation in a special offering, World Communion Sunday, 1971, has a powerful appeal.

This sentence from a recent issue of *The Interpreter* seems to express our meaning effectively: "It is not the millions of participants, nor the breadth of the observance, but the very act itself which has the most sense of drama. The idea that man, through this act, can come to God for forgiveness and cleansing, as a sign of faith and renewal, has in itself the highest

of dramatic possibilities. That is part of the meaning behind this year's theme - 'draw near with faith.'"

In the 25 years since it was established in 1945, 1,882 persons from 56 countries have attended school with help from the Crusade Scholarship program. For many of them, this grant offered the only means to obtain the training needed to serve where they are. One has only to travel in the developing countries to discover the vast number of leaders who were prepared for their responsibilities and for Christian stewardship by Crusade scholarships. A shift in emphasis is being made this year as 50% of the money you lay on the altar next Sunday will broaden the opportunities for such training. We can have a share in placing a larger number of scholarships in the hand of students who will be tomorrow's world leaders.

The only financial support received by the Commission on Chaplains and Related Ministries comes from the World Communion offering. One-fourth of the amount received becomes the budget which provides for the operation of this important agency and furnishes it with funds to undergird our Methodist chaplains in the Armed Services, in Veterans Hospitals, as well as providing the staff which directs this important work. One cannot read the stories that are coming out of the chapels around the world and not have a keen appreciation for the involvement of the members of the Armed Services and their families through the challenge of dedicated chaplains. More than 750 United Methodist clergymen are at work as military and civilian chaplains, and they look to you to join

hands with them on World Communion Sunday.

Another 25 per cent of the offering is dedicated, by action of the 1970 General Conference, to scholarship aid to minority students. Dillard University, Philander Smith College, and the other ten colleges serving Negro student bodies are in need of an ever-increasing amount of scholarship assistance. The economic realities of the day make this so. These schools are being helped to provide an exciting academic experience for students who must have a great deal of financial assistance.

One of the directors of the Negro College Advance is Dr. E. Clayton Calhoun, former president of Paine College, Augusta, Ga. He has said of the challenge involved in this portion of the World Communion offering: "It is a question of what is an educational institution; what is a college? This is an exciting educational enterprise and anybody who gets inside one of these colleges will find that the educational process going on is an exceptionally exciting business. The training given in these colleges makes a tremendous difference. It makes a difference in the income potential of the student and in his outlook on the whole of life."

These challenges go with you to the Communion table next Sunday. "Draw near with faith."

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the
**Editor's
Corner**



THE COMPLETION OF MERGER IN LOUISIANA

Mrs. Knox and I spent three days last week in Baton Rouge sharing in the exciting experience of the merger meetings of the Women's Societies of Christian Service and the Wesleyan Service Guilds of former Conferences A and B into the similar units of the new Louisiana Annual Conference.

On Thursday afternoon the Women's Societies met in their separate final sessions in Wesley United Methodist Church and in First United Methodist Church. That evening Dr. Tracey K. Jones, Jr. spoke to a joint session in First Church to an overflow crowd. Mrs. Edward Brandhorst of St. Louis, president of the South Central Jurisdiction Society/Guild, was very much in evidence at the meetings in Baton Rouge. Her messages were most inspiring and she officiated at the installation of the new officers.

On Saturday morning the Wesleyan Service Guilds of former Conferences A and B met for their final sessions before the merger ceremony on Saturday afternoon. I met with the Conference B group at the Capitol House Hotel as they conducted their closing business and paid tribute to those who had been their leaders.

The merger ceremony used by the Women's Society on Friday morning and the Guild on Saturday afternoon emphasized the theme "Teach Us to Build," utilizing the visual technique of moving stones from a wall into a new structure.

The women planned well for these services marking their merger. One thing we observed was the extreme care they used in expressing appreciation to those who have been their leaders in their separate groups. This Christian thoughtfulness will be a great force in implementing the success of the new organization.

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NEWS and views

OF THE WORLD OF RELIGION

by doris woolard

Dr. Alan Walker, president of the New South Wales Methodist Conference, commented upon his return to Australia from the 12th World Methodist Conference in Denver that "we are quite clearly passing out of the spiritual depression of the 60's, and the church rather tired of reacting has decided to act." He said the Jesus Movement among America's youth was "the most startling development overseas on the religious scene."

The Wycliffe Bible Translators broke ground in Duncanville, Tex. for a \$4 million International Linguistic Center. The independent mission organization and its Summer Institute of Linguistics will use the suburban Dallas facility for research and training in techniques of translating oral languages into written form. Wycliffe personnel go to little known tribes throughout the world, develop written language out of oral communication and prepare Bibles in those dialects and tongues.

A new monastery and farm of the Benedictine monks of Subiaco Abbey (in Arkansas) has been established in British Honduras in Central America. "Prayer and work" will be the aim of their project. The three monks who have gone from Subiaco to oversee the farm said they will offer assistance to the local people with their spiritual, educational and agricultural needs. Religious and secular leaders of British Honduras, who have given their approval for the project are said to consider a strong agricultural economy as a stabilizing and necessary element for their country as it moves toward modernization and independence.

An "extraordinary change" has come about in religion in the Soviet Union since the mid-1960s according to British Author Sir John Lawrence, an Anglican layman and former press attache for the British Embassy in Moscow. Lawrence noted that "for the first 40 years after the revolution, the only religious people in Russia were uneducated and of simple faith — the educated had turned against the church — but now they're becoming interested again." "Intellectuals in increasing numbers, especially students, are turning to religion," he said.

Dr. Joseph H. Jackson, president of the 6.3-million member National Baptist Convention, U.S.A., Inc., addressing more than 10,000 conventioners in Cleveland, Ohio, issued a warning to Presidential candidates on Vietnam policies. "We must make it known to all future candidates for 1972 that many of us shall question any candidate who runs for the Presidency on a Vietnam program which seems to be pro-Hanoi," he said. "While we want peace and want our soldiers to return home, we do not wish this nation to bow at the shrine of international communism or to grovel in the dust before any totalitarian state," Jackson continued.

Mankind is a "temporary visitor to earth" and the visit may be cut short if people continue to ignore ecological realities, an international authority on nutrition told a United Methodist ecology group meeting in Nashville. Dr. George Borgstom of Michigan State University expressed regret that modern man seems to think civilization is "immortal" and that technology can cure all ills. "We seem to have forgotten that man is a temporary visitor to earth and that we have the duty to guard the riches of the earth," he said.

"Worldwide inflation and the deterioration of American economic power whittle away at the buying power of our mission dollar," said Dr. David M. Stowe, top mission executive of the United Church of Christ, at that denomination's annual missionary conference. "We shall have to rediscover the Christian graces of poverty and sacrifice," he said. He told the missionaries that mission work must press "toward conversion, beginning with our own, toward that proper and Biblical kind of conversion that means the turning around of the self, the returning of allegiance to a covenant of love and justice and brotherhood."

The American Baptist Convention plans to build a \$30 million, 1,000-unit housing complex for families having low or moderate incomes and for the elderly, plus a nursing home on an eight-acre site 19 blocks from the White House. The site for the project on which the former "Henderson Castle" stood from 1888 to 1949 was once the center of Washington's social life. The reported cost of the tract is \$2.7 million, pending federal approval of the Baptist proposal a project of the American Baptist Service Corp. of Valley Forge.

Evangelist Billy Graham will conduct a crusade in Rome next May, according to George M. Wilson, executive vice-president of the Minneapolis based Billy Graham Evangelistic Assn. Italian evangelicals invited the evangelist to Rome to conduct a crusade at a sports arena with a seating capacity of 25,000. The evangelist has also agreed to conduct an Upper Midwest crusade, probably at the Minnesota State fairgrounds, during the Summer of '72.

Sen. Mark O. Hatfield (Ore.), in a press conference called by Word Books of Waco, Tex. publishers of his latest book, "Conflict and Conscience" branded church lobbyists as "rank amateurs" in their efforts to influence public policy. The 49-year-old senator complained that church lobbyists calling on him see him as "an object to be lobbied." A more successful approach, he suggested, would be for church lobbyists to "see the senator or congressman as a human being and working with and through him as an individual rather than as a corporate entity, confronting him with a lobbying approach."

Lineman Norman Evans—offensive player for the Miami Dolphins, founder of the team's chapel group says what the church needs even more than ministers is dedicated laymen. The author of the upcoming book, "On God's Squad" said, "More doors are open to laymen than to ministers." Evans said he considered entering the ministry several years ago, but was led to believe "the Lord has given me the opportunity to share my faith through playing football."

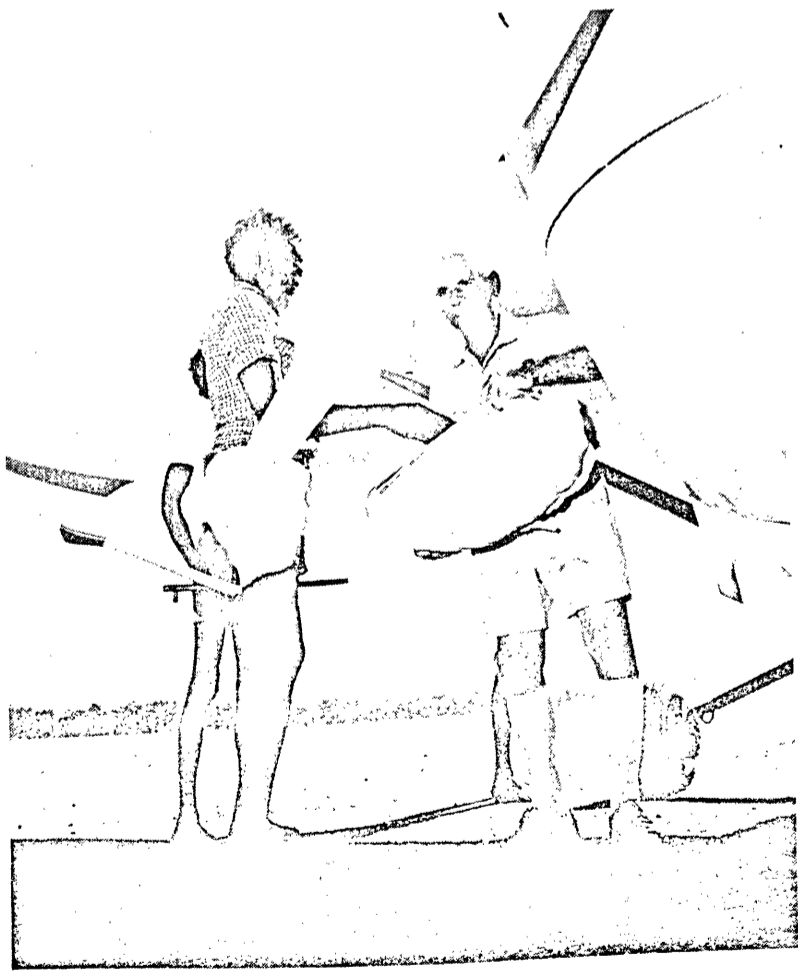
"Christians in an effort to protect and defend the claim that Jesus is God, have so stripped Jesus of his full humanity that most of us actually think that Jesus was without temptation, despair, weariness, sorrow, and frustration," Dr. Ben Haden, told a recent White House worship audience. The Presbyterian clergyman from Chattanooga, Tenn. noted that the New Testament proclaims many incidents from the life of Christ, which point to the fact that He was indeed subject to many of the same problems facing the people of His day and those of the present time.

The pastor of the Japanese Baptist church in Seattle, Wash., has been elected chairman of the newly-formed Asian American Baptist Caucus. Dr. Paul M. Nagano was elected to the post by about 50 delegates of Japanese, Chinese and Korean ancestry. The associate executive secretary of the Home Mission Societies of the American Baptist Convention, Dr. Jitsuo Morikawa, said he believes the function of the Asian American Baptist Caucus is similar to that of any other minority group caucus, namely to allow persecuted, oppressed people a means of expressing how they feel, to help them develop a sense of ethnic pride, and to aid them in determining their own destiny within the denomination.

The Vatican is reported to have rejected a request by a group of lay Roman Catholics and Protestants in Worms, West Germany, to rescind the papal order of excommunication issued against Protestant Reformation leader Martin Luther almost five centuries ago. Leaders of the appeal to Pope Paul are said to have expressed regret that encouragement for their ecumenical work, which they had expected from the Vatican, had not been forthcoming.

ARNHEM LAND, Australia — In Arnhem Land, a 37,000-square-mile special reserve for aborigines in Australia's Northern Territory, there are airstrips that have never appeared on a map and are known only to a few. They were built by the Rev. Harold Shepherdson who has been flying since 1927 in his work as a Methodist missionary among the aborigines of northern Australia. Now 68, the "flying parson" still flies almost daily ferrying supplies to lonely outposts, transporting aborigines and mission workers around a network of Methodist missions and providing an air link with more populated centers. Here, two aborigines from Elcho Island, off the Northern Territory coast, watch as Shepherdson loads his aircraft.

—RNS Photo



To the Methodists of Arkansas and to other friends of the Methodist Children's Home:

Recently, the Methodist Children's Home has been trying to negotiate the sale of part of its property to the University of Arkansas at Little Rock. Differences have been found, but it is hoped that sincere efforts toward a satisfactory settlement will be made.

Because of the public attention that these negotiations have created, we feel that we have a responsibility to make complete facts known concerning this matter to all Arkansans who have supported the Home with their time and money.

When the decision was first reached to sell a portion of the Home's property, the Board of Trustees agreed that two primary objectives must be met for the sale. Those objectives were (1) monies received from the sale of property be placed in a permanent endowment fund to meet the needs of children committed to its care and (2) that the land for sale be used preferably for purposes other than commercial development.

After years of refusing commercial offers, it appeared that this year the Home would be able to make a portion of its land available to an institution of higher learning, namely the University of Arkansas at Little Rock. However, we have found ourselves in the present position of being unable to accept the offered price as it is far below what we believe to be the value of the land.

We believe that we cannot accept such an offer and continue to be good stewards of the property, the Home and the children themselves.

The property was first purchased by leaders of

the Methodist Church in 1945 with the expressed purpose of caring for homeless children. Since that time, the need to care for more children has increased along with the necessity to expand and upgrade our services and facilities.

The fact that the Home could not and should not depend solely on the offerings of the Church for full support became evident. As the Home has no endowment fund to enable it to meet the needs of the children, the decision was made to sell a portion of the land belonging to the Home. The monies received would be used to begin an endowment fund, with only the income to be used for Home operations and expansion.

When this decision became generally known, several offers were made to the Board of Trustees to purchase the property for commercial purposes. The offers included a 50- to 99-year arrangement for the land which would have furnished the Home with a substantial permanent maintenance fund; an offering of a 55-year lease at a yearly rent of \$60,000 plus the construction of a Methodist Headquarters building at no cost to the Church, and other offers which are documents in the minutes of the Board.

Despite our needs for additional funds, we continued to decline such offers in the hope that the land could be used for other than commercial purposes. On November 20, 1967, the Home offered Little Rock University a three-year option to purchase 40 acres. Unfortunately, we were notified that LRU was not able to make this purchase.

Again commercial developers made overtures to the Home as property values continued to rise. On June 17, 1971, the Home was approached by a developer with an option proposal to buy 40 acres of our property at \$37,500 per acre (19 acres of which are in the 40 acres involved in the present negotiations with the University and were listed at \$50,000 per acre.) In addition, the developer offered 25 percent of any profits realized in the land's development.

Prior to serious consideration of this offer, officers of the Home contacted an official of the University of Arkansas Board of Trustees and reiterated the desire of the Home that the University have the property.

On July 13, 1971, the University submitted a proposal to purchase the same 40 acres for \$25,000 per acre—which is several hundred thousand dollars less than any previous offer and under what we feel the current value of the land to be.

Therefore, the Methodist Children's Home made a counter offer to the University to sell them the 40 acres of land at \$37,500 per acre with \$150,000 down and the balance paid in 20 years at 6½ percent interest, with no commission to any real estate firm.

We believe that this price is fair and reasonable. The welfare of children who have no one else to care for them is paramount in our thinking. We must make the best possible use of all means to give these children the best of care now and in the future.

The above is a statement of the Executive Committee
in session, September 22, 1971.

NEWS and NOTES

THE AUGUSTA United Methodist Church is making plans to celebrate its centennial on December 19. Mrs. John B. Kittrell, Sr., is in charge of publishing the history of the church. The Rev. Lowell Eaton is the pastor.

JAMES DEAN WALKER, inmate assistant to the chaplain at Tucker Prison, was guest speaker in Jonesboro, September 12, at the Sunday-at-Six service in First United Methodist Church. Two musical groups furnished entertainment: the Biffle Family and the Christian Edition. The Rev. Worth Gibson is pastor.

MRS. HAZEL DABNEY of Pine Bluff is a patient in Jefferson Hospital, room 315 Southeast, Pine Bluff, 71601. She will be incapacitated for some months due to a shattered ankle and complications. Mrs. Dabney is state president of Church Women United and has served as conference and jurisdiction secretary of Wesleyan Service Guilds. Her home address is 2619 Oak.

BILL STEELE, the son of the Rev. and Mrs. Norris Steele of Hope, will serve as part-time youth director in the Huntington Avenue Church at Jonesboro. He is a junior at Arkansas State University and is a licensed minister. He will be working with the Rev. James R. Chandler.

THE HACKETT CHURCH UMYF recently conducted the Sunday night service in its entirety. Debbie Neubauer, leader, was assisted by David Smith, Edwina, Bonnie and Beth Neubauer, Michael and Laura Rathbun, Debbie Lesley and Jeana Dale Spradley. The pastor is the Rev. Roger E. Glover.

JAY LAWHON OF McCORRY, Forrest City District associate lay leader, will be the evangelist for revival services at Southside United Methodist Church. Services will begin Sunday, Oct. 3, and will continue each evening at 7:30 through Saturday night. Special music will be provided by various groups from the Batesville area. The Rev. John W. Lee is pastor of the Southside church.

P.K. KORNER

DR. C. RAY HOZENDORF, Little Rock District superintendent, preached at St. James United Methodist Church, Memphis, on Sunday, September 5 and baptized Jerrod Ray, son of Mr. and Mrs. George R. Hozendorf. Mr. and Mrs. Roger Drum of Stuttgart, maternal grandparents, were also present.

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DAVID GLAZE has been named as organist-choirmaster at First United Methodist Church in Camden. He is a native of Camden and a graduate of Ouachita Baptist University, Arkadelphia, where he received bachelor degrees in piano, music education, and more recently the Master of Music Education degree in Choral Music. He will be working with the Rev. Edwin B. Dodson and the Rev. David Prothro, associate.



MINISTRY SUNDAY at Paragould First Church featured Dennis Spence, son of the Rev. and Mrs. Harold Spence, bringing the sermon. Other youths participating were Kurt Wulfekuhler, Terry Boxx and Dana Thomason.

DEQUEEN YOUNG PEOPLE have named their church headquarters "Cloud Nine" because "It's not on earth exactly. It's on the third floor of the church." The Rev. David Wilson is their pastor.

JUNIOR HIGH UMYFers of Alma United Methodist Church conducted the evening services on September 12. The youth group presented a "living sermon" entitled "The Seekers." They also hosted a fellowship period following the service. Adult leaders of this group are Jerry Roberson, Bill Crotts, and Lois Skelton. The Rev. Jack Skelton is the pastor.

CHARLES STUCK, Methodist layman noted for his work with inmates in State Correctional Institutions, was the speaker for United Methodist Men of Winfield Church, Little Rock, September 22.

THE WINFIELD WSCS will hold a sidewalk sale at the church, 16th and Louisiana, Little Rock, on Friday, October 1 from 9 a.m. to 6 p.m. Funds will go to further the work of the WSCS.

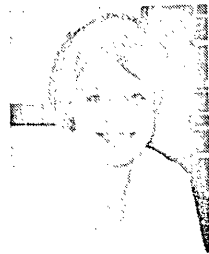
YOUTH DAY AT MONETTE CHURCH

Youth Appreciation Day was held at the Monette United Methodist Church on Sunday, September 19. The youth were in charge of the noon service, under the direction of Mr. and Mrs. Russell Strickland. Guest speakers for the occasion were Clyde Knight, Jr., and Chris Knight, of Jonesboro. Guest soloist was Terry Porter, of Augusta.

Other participants on the program were David Watson, local MYF president, Shelley Kernodle, Rhonda Taylor, Bill Tracer, Debbie Buzick, Cindy Merritt, Melinda Cannon, Pam Eggers, Mike Cranford, and Joe Cullum. Accolytes were Angela Reed and Stephanie Straub.

A pot luck dinner was held after the service. The Rev. DuBois Pettit is pastor of the Monette Church.

KATHY FREEMAN has been added to the staff of Pulaski Heights United Methodist Church in Little Rock as youth director. Kathy is a graduate of Hot Springs High School and received her degree from Hendrix College in June with a major in psychology. For three summers she has served as college counselor at Aldersgate Camp. She will be working with Madge Franklin, director of educational ministries, and Dr. James Argue, senior minister, the Rev. O. D. Peters, and the Rev. Howard Ritchie, associates.



GUEST SPEAKERS in the Rector First Church pulpit recently included the Rev. Y. D. Whitehurst of Rector and the Rev. James T. Randle, Wesley Foundation director at Jonesboro. The Rev. Wayne Jarvis is the Rector pastor.

LEE HERRING, businessman and humorist of Grand Prairie, Texas, was the speaker for the Ladies Night Banquet sponsored by Methodist Men of First Church, El Dorado, September 15.

THE CONCORD UNITED Methodist Church, Little Rock District, held revival services the first week of September with the Rev. M. E. Scott, retired minister of Malvern, bringing the sermons. The Concord pastor is the Rev. T. G. Poss.

A CONGREGATIONAL DINNER in First Church, Lonoke, September 7, had a former pastor as guest speaker. He was Dr. Ed Dunlap, now pastor of Winfield Church in Little Rock. The Rev. Mike Clayton is the present Lonoke minister.

YOUNG PEOPLE from the Pleasant Grove and St. Charles Churches, Pine Bluff District, held a picnic and worship service at Merisack Lake recently. The program by the lakeside and under the trees was entitled "The Inner Self," and was led by Debbie Dupslaff. Officers of the group are Dennis Almond, president; George Prange, vice-president; Diane Almond, secretary and treasurer; and Mrs. Wilma Jean Vansandt, counselor. The Rev. W. A. (Billy) McLean is pastor.

UNITED METHODIST MEN of Washington Avenue Church, North Little Rock, held the season's kickoff meeting and officer installation on Tuesday, September 14. This was also a ladies' night dinner. New officers are Mark Newman, president; Bill Martin, vice-president; Shelby Eagle, secretary-treasurer. Committee chairmen include: Jim Lane, publicity; Frank Warden, Sr., program; Marvin Gilbert, food; Clarence Brown, music. Projects coordinators are Bill Woodsmall, Jr., Harold Davidson and Lee Davidson. The Rev. Kenneth Renfroe is pastor.

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.

Oct. 3—Sunday	...Psalms 88:1-12
Oct. 4Isaiah 58:3-12
Oct. 5Matt. 17:22-27
Oct. 6Mark 7:1-13
Oct. 7John 8:28-32
Oct. 8Acts 22:25-30
Oct. 9Rom. 5:12-15
Oct. 10—SundayRom. 6:11-18

GRAVETTE-SULPHUR SPRINGS REPORT LAY WITNESS EXPERIENCE

Larry Burnham of Cavanaugh United Methodist Church, Fort Smith, was the coordinator for the recent Lay Witness Mission on the Gravette-Sulphur Springs Charge. Approximately 45 lay witnesses from Arkansas and Oklahoma participated in the mission. The pastor, the Rev. Jesse A. Bruner, said, "The Mission was an experience that might be described in the word of the early church as 'inexpressible.' There were families who got a glimpse of what life can be like when they are bound together by this tie of divine love. There were individuals who, led by the tremendous impact of warm fellowship and God's love, made their way to the altar of the church to commit their lives anew and for the first time to Christ."

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SINGING GROUP FROM CHILDREN'S COLONY AT CROSSETT CHURCH

"The Colonettes," a singing group from the Arkansas Children's Colony in Conway, presented the program for the Vesper Service at First United Methodist Church, Crossett, on Sept. 19.

The group under the direction of Don Pool, director of music at the Colony, presented five numbers. One of these featured a solo by Tom Purvis, a resident of the Conway Unit, who recently recorded it for Hope Records.

Betty Blythe of the Developmental Disabilities Service of the Arkansas Children's Colony made a slide presentation about the three Colony Units in Arkansas.

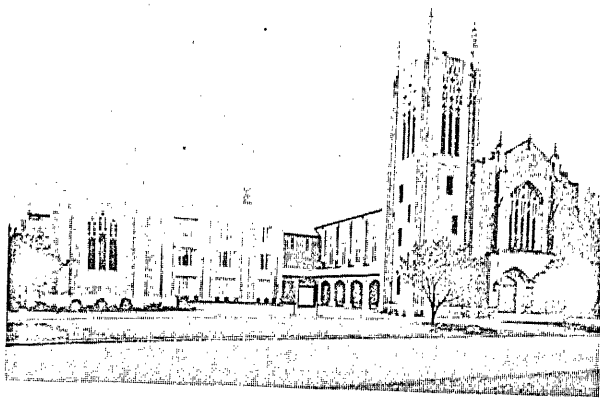
"The Colonettes" group was formed in 1968. It consists of twelve members, most of whom are instrumentalists as well as vocalists.

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THE LYLE ARMSTRONG family of Winfield Church, Little Rock, led the Sunday evening worship in Jacksonville's First Church, September 12, with music, singing, and preaching. The sermon was by Roger Armstrong who serves the Jacksonville Church as director of music and Christian education. The Rev. Bob Edwards is the pastor.

SEPTEMBER 30, 1971

Blytheville prepares to host North Arkansas women's meetings



First United Methodist Church of Blytheville will be host to meetings of the North Arkansas Conference, beginning Saturday, October 2, and continuing through October 6.



Mrs. Johnson

Mrs. Shaneyfelt

Dr. Keeley

Mrs. Elbert Johnson is president of the First Church WSCS at Blytheville, Mrs. William E. Shaneyfelt is president of the Wesleyan Service Guild, and Dr. Virgil D. Keeley is the pastor.

HISTORY

The first church building erected in Blytheville was Blythe Chapel, built in 1875, on the Chickasawba Avenue cemetery property under the guidance and leadership of the Rev. Henry T. Blythe, a local preacher. A post office was established in the community and called Blytheville in 1879, at which time the village had a population totaling 200 people. In 1874, there appears in the Annual Conference minutes the name of Chickasawba Circuit, and it remained thus until 1895 when the name of this charge was changed to Blytheville Circuit.

In December of 1891 Blythe Chapel burned and since the village centered around the Blythe Gin and Store in what is now the eastern part of Blytheville, the Church was moved to what is now the site of Sudbury School on Lake Street. This building was erected in 1892 and served as the home of the Methodists of Blytheville until 1909, when a brick church was erected at Main at Seventh Street, the site of the present church, under the leadership of the Rev. A. M. R. Branson.

The church which was built in 1909 was dedicated on July 22, 1917, during the pastorate of the Rev. R. E. L. Bearden, Sr. In 1926 this building burned, and in 1927 the present educational building on Main street was erected under the pastorate of the Rev. Jefferson Sherman. The present sanctuary was completed in the early summer of 1952 and was dedicated May 2, 1954, during the pastorate of the Rev. Roy I. Bagley.

In 1961 a new educational building and fellowship hall were completed.

In 1970 under the leadership of the Rev. Virgil D. Keeley, a three-story wing was completed and the 1927 section of the educational building was remodeled. The new memorial chapel seats 120. At the same time, the arcade along the east side of the sanctuary was added.



Blytheville WSCS hostesses will be led by these committee chairmen: Seated, left, Mrs. Alfred Williams, Mrs. Elbert Johnson, Mrs. Marcus Gaines and Mrs. J. W. Adams. Back row, Mrs. G. A. Cunningham, Mrs. W. L. Whittaker, Mrs. F. E. Scott, Mrs. W. L. Horner and Mrs. Hildred Bunch.

Programs

WOMEN'S SOCIETY OF CHRISTIAN SERVICE

Monday, October 4

3:00 p.m. - Executive Committee
6:30 p.m. - Executive Dinner with guests
7:30 p.m. - Executive Meeting

Tuesday, October 5

8:00 a.m. - Executive Committee, Breakfast, Fellowship Hall
10:00 a.m. - Registration, Education Bldg., 7th St. entrance
1:00 p.m. - Organ Meditation
1:15 p.m. - Convening of Meeting - Mrs. Howard Johnson
Worship in Words and Movement "Peace" and Welcome - 7 district presidents
President's Message
Greetings
Roll Call, Literature, Program, In Honor and In Memory
Missionary Education, In Remembrance
Guest Speaker - Mrs. Fred Pfisterer
Election and Installation of Officers
6:00 p.m. - Dinner
7:30 p.m. - Evening Worship
Guest Speaker - Bishop Paul V. Galloway

Wednesday, October 6

8:45 a.m. - Worship
Business - Reports - Communion

WESLEYAN SERVICE GUILD

Saturday, October 2

12:00 Noon - Executive Luncheon
1:00 p.m. - Registration, First Church, 707 Main, Blytheville, Chapel entrance
2:30 p.m. - Opening Prayer
Greetings
Presentations
Business - Mrs. Truman Stephens
In Memoriam
Pledge Service
Gleanings from Dallas Seminar
Special Music
Conference Chairman's Message
Invitation for 1972 Meeting
Benediction
6:15 p.m. - Banquet - Holiday Inn
Speaker - Dr. Willis Alderson

Sunday, October 3

7:30 a.m. - Morning Refreshments - Fellowship Hall, First Church
8:30 a.m. - Sanctuary, First Church
Speaker - Mrs. Fred Pfisterer

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from page one

Guild

A contemporary worship service will be led by Mrs. Zetha Bone, Mrs. Marie Thomas, Mrs. Rose Berry and Miss Maxwell.

The program will also present reports by all district chairmen of Guilds; installation of officers by Mrs. E. T. Davenport, a memorial service by Mrs. Verna Thomas and Mrs. Fred Arnold,

Committee chairmen for the Guild weekend meeting are shown at right,



Little Rock Conference women's meetings

and a report from a task-group on "Women in the Church and Community."

Miss Gene Maxwell, guest speaker at the Tanako meeting of Little Rock Conference Wesleyan Service Guilds, grew up in Williamsport, Pennsylvania, and graduated from Mansfield State College in that state with majors in Home Economics and English. She has a master's degree in Christian Education from Scarritt College in Nashville, Tennessee. She is a deaconess and a certified director of Christian Education.

She joined the staff of the Woman's Division in 1960 as Secretary of Children's Work. Presently, she serves as the Women's Division Staff Regional Worker in the Evanston Region.

Miss Maxwell is a veteran teacher-leader in the regional and conference

schools of Christian mission, with special interest in the new forms of worship and expression in music, art and dance. She prepared the 1971 Call to Prayer and Self Denial Service of Celebration and Dedication: "Yes, Lord? Yes, Lord!"

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from page one

Women's Society

Scarritt College. During World War II she was a non-commissioned officer in the WAVES.

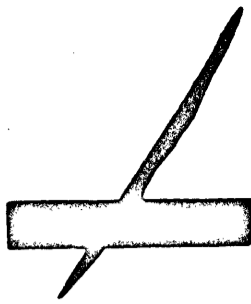
She was commissioned a deaconess in 1954, and has served as executive secretary of the Committee on Deaconess Service.

Additional details of the one-day meeting will be given in the next issue.

Southwest Conference
Women's Society Annual Meeting
October 15 and 16
Wesley United Methodist Church
Tulsa, Oklahoma

The Sunday School Lesson

By: Alfred A. Knox



LESSON FOR OCTOBER 10: God Creates a Community

BACKGROUND SCRIPTURE: Exodus 19: 1 Peter 2:1-10

MEMORY SELECTION: You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. (1 Peter 2:9)

AIM OF THE LESSON: To understand how God called Israel to be a community of faith and to emphasize the covenant relationship which made them a community; to see how the church is the community of the faithful and all this means in obedience and faithfulness.

One of the "establishments" which is coming under severe attack in our time is the church — the community of the faithful. If the church is to be understood and renewed in our time we must have an appreciation of the reasons that prompted God to call such a community into existence. Thus we will come to see what is required of the church in our time.

This is a remarkable story which we are studying today. It tells us how a nation of slaves could wander in the wilderness for 40 years and then emerge as the people bearing the mark of God's favor. As one has said: "They came from nothing to everything. When God created a community of his own people, he did not choose the smartest, most prosperous, most cultured people he could find. Rather he chose those who had nothing to offer: no land of their own, no culture, no education, no rich heritage of national power and prestige."

The Hebrew people were to be more than just another cultural strain living in the same geographical area. As Dr. Charles Laymon says in *International Lesson Annual*: "They were to be God's 'own possession among all peoples.' They were to share a common purpose: 'You shall be to me a kingdom of priests and a holy nation.' (Exodus 19:5-6) This was the source from which was to flow the stream of the Judeo-Christian faith."

The importance of community cannot be overstated. The need to experience a sense of belonging is a universal human characteristic. We are social creatures. Something about us cries out against separateness and isolation. The fellowship within the community is undergirding and reinforcing.

Exodus 19 describes for us the dramatic time of the creation of the Hebrew community. Abraham, Isaac and Jacob may be referred to as the fathers of the Hebrew nation, but we see in this lesson the real birth of the community from which emerged so much of our spiritual heritage.

A brief passage from the New Testament — 1 Peter 2:9-10 — is included to help us take a look at the Christian church as the "new Israel" — the continuation of that community which God created to be his agent in making his will known. We will be trying to help each other understand God's purpose for Israel and for the church and to see if we can meet the conditions for being included among the people of God.

THE DELIVERANCE OF ISRAEL

Moses, following his call about which we studied last week, went back to Egypt to inform the Israelites of God's concern for them and his commission to lead them out of their bondage. It was not an easy task Moses undertook. Aaron had been assigned to make the public utterances for him — they had met in the wilderness east of the Red Sea to plan their strategy.

Together they stood courageously before Pharaoh

and delivered their ultimatum: "Thus says the Lord, the God of Israel, 'Let my people go, that they may hold a feast to me in the wilderness.'" (Exod. 5:1) Pharaoh let them know quickly that he had never heard of their god, and that, if he existed at all, he could not be regarded as very important.

An awesome series of confrontations followed between Jehovah and Pharaoh. Ten terrible plagues were visited upon the land of Egypt, after which Pharaoh decided to let the Israelites go. However, following his agreement and the hasty departure of the Hebrews, the Egyptian ruler changed his mind and sent an army in pursuit to recover this valuable group of laborers. This army was destroyed in a dramatic fashion after the Israelites marched across the dry bed of the Red Sea. For a brief time they sang victoriously of their deliverance, but before long they were complaining of the hardships of the desert. Many of them wondered if it would not be better to be back as slaves in Egypt where they were fed and sheltered than to be free with an uncertain future before them in the wilderness.

God again showed his presence and his concern by providing them with food and water and leading them victoriously against the Amalekites at Rephidim. With many evidences of his providential purpose for them, the people of Israel came at last to their period of sojourn in Sinai. They came out of Egypt a disorganized group with very little in common; during their stay there God made a community of them.

THE COVENANT WHICH MADE THE COMMUNITY

In Exodus 19:5 we read the conditions under which their unique relationship as a "chosen people" came into being. Moses left the people in the valley about Sinai and went up into the mountain where he heard the voice of God again saying, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine."

We should note that the basis for asking Israel to enter into this covenant relationship was what God had already done. A little bit later during the Sinai interlude, as Moses was about to receive the Ten Commandments, the Lord told him to remind the people that "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Throughout all of this, God speaks of his divine judgment against his enemies in sharp contrast with his grace toward those who were objects of his love. We read in *Broadman Comments*: "He had humiliated the Egyptians, but, as an eagle carries and protects his young, so the Lord has cared for Israel. Note that his purpose was to bring them to himself in intimate relationship and for glorious purpose."

Not only did God dwell on what he had done for Israel in the past, but he gave further inducement for faithfulness in the promise of a wonderful relationship to come. He said they would become "an holy nation," suggesting both separation from other nations and separation to God in service. This is what it meant to become the people of God, and this is what it has always meant. For us in the Christian community there are the same challenges and the same demands. His grace is still offered freely to those who are willing to meet the demands of the covenant.

GOD'S COMMUNITY — ISRAEL

From this time — approximately 1300 years before the birth of Christ — the Jewish community has maintained its sense of identity and community.

The only possible explanation for their survival is in the fact that they understand themselves to be a people called by God. Although they were under the domination of foreign governments far more than they were free, their particular beliefs and practices set them apart from the rest of the world. Scattered about the face of the earth, they separated themselves from those about them and guarded the uniqueness of their conduct, beliefs and worship.

It was the Law of Moses, received at Sinai, that became the central force around which the community revolved. It was far more than the Ten Commandments. The "Law" meant all that God had revealed about himself. It became the adhesive element which bound this community together against all kinds of adversity. For a brief period in their history, the Temple became the symbol of their membership within the community of God. But after the destruction of the Temple the community survived, because it understood that in a special way God had revealed himself to them.

Dr. Lawrence C. Hay says in *Adult Bible Studies*: "The Jewish community was sustained also by the hope that at some time in the future God would vindicate his people. Like most people of their age, they came to believe that the world was ruled by demonic powers who could be defeated only by God himself. They looked forward to the coming of an ideal ruler, descended from David, who would reign over the entire world in peace and righteousness. How eagerly they longed for his coming!"

THE NEW COMMUNITY OF GOD

We have seen how God brought a community, a people bound together under covenant with him, into existence through Moses. It was composed of one people. But God was yet to create a new community to be known as the church, composed of many peoples.

Just as the privileges of membership in the Hebrew community had carried great responsibilities, so it became apparent that membership in the "new Israel," the Christian church, involved an agreement to keep a covenant. Life always must be lived within a circle of ordered conditions — this is especially true of life under God.

The First Epistle of Peter was addressed to a group of Christian people who were told: "You are a chosen race, a royal priesthood, a holy nation, God's own people." (2:9) These sound like the words that were spoken to Israel in the days of Moses, but here they are directed to the Christian church. The writer of this New Testament letter was referring to those Christians who were willing to become wholly God's by entering into a covenant relationship similar to that which had been put before Israel.

HOW DOES THE NEW COMMUNITY RESEMBLE THE OLD?

In some respects the new community resembles the old. The old community was made up of those who were delivered from bondage to the Egyptians; the new is composed of those who have been delivered from bondage to sin. Each member of the old community pledged obedience to God's law; each member of the new pledges faith in Christ and faithfulness to his will.

God called Israel into being; he also called the church into being. In an earlier lesson we have spoken of the way in which God called people into his service. We know he did not determine to make any his children against their will, but he did determine that those who would accept the gift of his Son should be his children and belong to his family.

This community we call the church maintains that the life, death and resurrection of Jesus fulfilled Old Testament promises and that the covenant promise passed from Israel to the Christian community. This community further maintains that the revelation of God through Jesus Christ continues through the witness of the Holy Spirit.

This we know — as we work together within the church, we grow both as individuals and as a community. Each contributes to the upbuilding of all the rest, and we become far more than we ever could alone.

Council on Youth Ministry plans regional emphasis for LAP

WASHINGTON, D. C.—(UMI)—The emphasis will switch to a regional program in the United Methodist youth Legislative Action Project (LAP) this year, according to new plans by the Council on Youth Ministry.

Still hampered by reduced resources from the Youth Service Fund, LAP

NEW UNITED METHODIST ASIAN-AMERICAN MINISTRIES PROGRAM BEGUN

NEW YORK (UMI) — A minister of the United Church of Christ of Japan (Kyodan) will be the first Asian pastor to come to the U. S. to serve under a new United Methodist Asian-American ministries program, principally in his own language, among recent immigrants and other Japanese-speaking people.

The Rev. Akio Tsukamoto is expected to arrive in the U. S. this fall to begin service on the staff of Simpson United Methodist Church, Arvada, Colo. He will minister primarily in the Japanese language to church and community. Simpson pastor is the Rev. Paul Hagiya, a member of the United Methodist Advisory Committee on Asian-American Ministries. Bishop R. Marvin Stuart of United Methodism's Denver Area has appointed Mr. Tsukamoto to Simpson church.

He is the first of what Asian-American United Methodist leaders expect will be several Asian ministers, Chinese, Filipino, Korean, perhaps others, as well as Japanese, who will be brought to America to minister in their native tongue to a growing number of new immigrants and other people speaking Asian languages. The plan for bringing Asian ministers to the U. S. was developed at a Convocation on Asian-American Ministries last March; it is being implemented by the Advisory Committee, the World Division of the United Methodist Board of Missions (which pays transportation costs for the ministers and their families), and the U. S. areas and conferences involved.

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is starting the new year with one coordinator rather than last year's three. But the one will be a veteran rather than new on the job, for Larry Ekin was one of the past year's coordinators. He is from Galesburg, Ill.

Ekin said the project will move largely from being an information clearing house on national legislation of interest to church youth to an emphasis on programs of action at the annual conference level. This will include regional seminars and expanded interest in local and regional efforts.

The project went on a reduced basis last January, when contributions to the youth funds showed a decline. The three coordinators continued then on a no-salary basis. Now, one of the trio, Martha Crawford, of Dallas, Texas, has moved to a research assignment here with the Women's Division of the Board of Missions, and the other, Lee Ferguson, of Boylman, Mont., has returned to studies at University of Montana.

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RELIGIOUS PROGRAMMING ON TELEVISION IN OCTOBER

The television networks regularly schedule special programs of a religious nature, usually on Sunday. The following programs are listed on two of the networks for the month of October:

CBS — "LOOK UP AND LIVE" — 9:30-10 a.m., Sundays.

Oct. 3—Images of man.

Oct. 10—A presence in the Delta (the Delta Ministry).

Oct. 17—Program on Stewardship (a church in Minnesota).

Oct. 24—Program on Stewardship (another local church situation).

ABC — "DIRECTIONS" — 12 Noon-12:30 p.m., Sundays.

Oct. 3—Christ and the Contemporary Music Scene.

Oct. 10—Women in the Church.

Be sure to check with your local television station as to time of broadcast, since these programs may be scheduled at a different time.

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At the end of the summer, I cannot resist writing a word about that typically English game of cricket. We have come to the end of the cricket season. And for those of you who possibly have not the faintest idea of what I am talking about, to whom cricket is as strange as baseball is to the average Englishman, perhaps I had better explain a little.

There is a story of an African chief who was taken to Lord's cricket ground in London, the very cathedral of cricket. When he got home he told his people he had seen the greatest piece of magic ever.

On the green grass, he said, there were erected six pieces of wood — three at each end of a twenty-two yard stretch in the middle of the area. Then two men in white coats walked solemnly out, and placed four small pieces of wood on top of them—two at each end. Then eleven men with a red ball ran out, all dressed in white, and began to throw the ball to one another. Finally two more men, attired in white this time with pads on their legs, and with cudgels in their hands walked out . . . and it began to rain.

"And," said the chief "if we could find rainmakers like that we should have the finest crops in the world." Well, it's a story we like to tell because the ritual of cricket is something which many people even in this country find hard to take. The county game, lasting no less than three days seems to belong to another age. But recently we have introduced a new style of cricket—the one-day game for a cup award. The Gilette Cup competition has been won by one of the most famous countysides—Lancashire —this year to accompaniment of crowd scenes more representative of football than the gentle art of cricket.

Many critics have suggested that this one-day game with its forced fast pace might ruin the game. It was, they said, something to spoil the very image of the game. But crowds have appeared like nothing that has been seen for many years. And now it looks as though cricket will have a new image in spite of the English weather next year.

the British scene



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

JESUS PEOPLE

The latest invasion from your side of the Atlantic is that of the Jesus people. The Rev. Arthur Blessitt and his family have arrived to bring the hippie message of the Jesus people to Britain. Where once the comparatively sober Salvation Army were seen in the street, Mr. Blessitt intends us to nail together a piece or two of wood for a cross, go out in the streets, and start a pop-revival for Jesus.

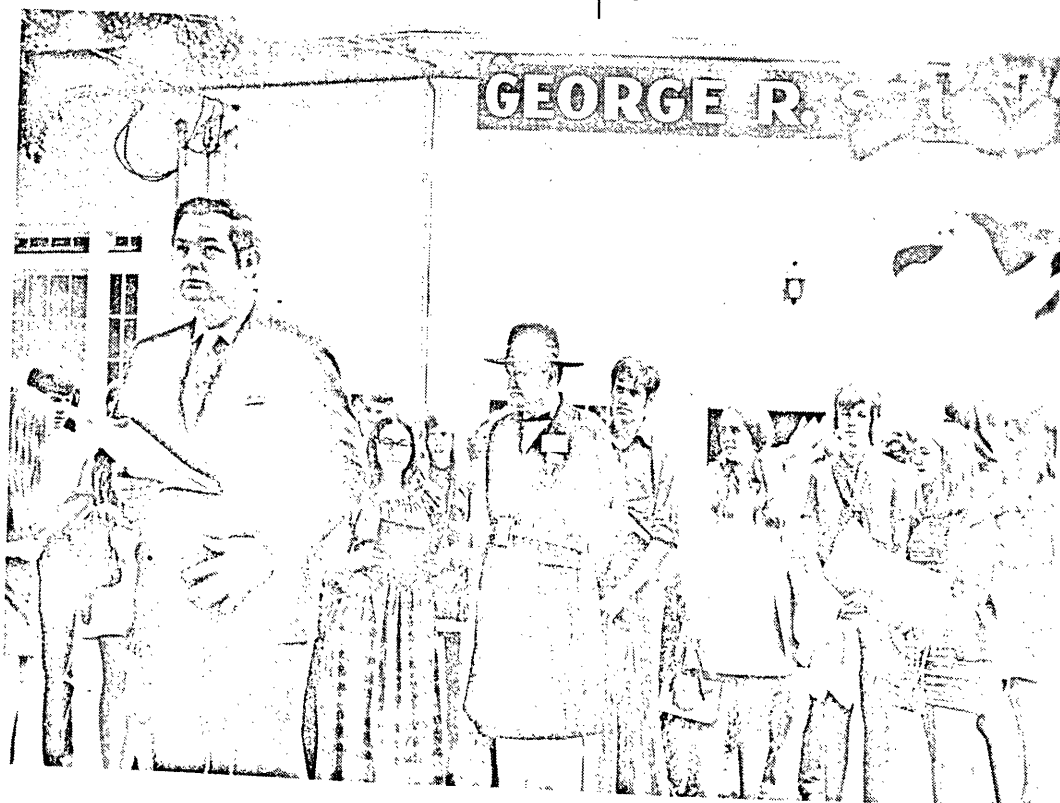
Whether he will have any success here it is hard to say. At least one quite violent reaction came from the *London Evening Standard* writer, Janet Street Porter, who says: "I was in the Young Conservative West London quiz team at 11, reading avant-garde poetry with the Young Socialists at 14, squatting with CND at 16, and supporting the Yellow Star movement shortly afterwards. So I'm ripe to be converted to something. But just don't tell me that the prototype love-ins started on the Mount of Olives, and Jesus was the first Man to wear a kaftan. That sounds like a very lukewarm gospel to me."

The point about this pop-opera-using movement is that apparently it has made an appeal to young people in America—I have met Ralph Wilkerson of Melodyland in Los Angeles who works with the Jesus people—and they think that some of the "turned-on" generation may be caught up with this movement in this country.

It may be so, but one of the facts with which we have to come to terms is that whatever the package, the gospel is the same—it means finally the true joy which comes not from freak-outs but from sacrifice and meaningful stewardship of time, money, and talents. If this is not so, then however superficially attractive, the message is not the gospel. It may be a good thing, to be, so to speak "on the side of the angels" but it may not be the gospel.

One of the difficulties is that the world is now being divided into those who accept spiritual values and those who do not. While we need to watch that we do not sit in judgement upon people who claim spiritual values, we also need to know whether what we say when we use the word "Christian" means what other people say when they claim to be of this faith.

PAGE NINE



(UMI Photo)

LAKE JUNALUSKA, N.C. (UMI) — The emphasis on both history and the future that was built into the Asbury Bicentennial observance here Sept. 3-5 is depicted by this "circuit rider" and some of the many youth participants. At left is the Rev. William Quick of Durham, N.C., bicentennial chairman. Dressed as a pioneer preacher is the Rev. Marvin L. Napier of Salem, Tenn. Behind them are members of the folk choir from the Watkins Memorial United Methodist Church in Louisville, Ky., who brightened several phases of the week-end program.

SEPTEMBER 30, 1971

UMCOR designates funds for emergency needs

SEATTLE (UMI)—Grants totaling \$531,766 for emergency needs in more than 15 countries were voted by the United Methodist Committee for Overseas Relief (UMCOR) at its meeting here Sept. 13-14.

Included in the special grants was \$100,000 for East Pakistani refugees and \$50,000 for earthquake rehabilitation work in Peru. As a member agency of Church World Service, UMCOR had already sent substantial gifts previously to each of these causes. The recent allocation authorized by the 25-member national committee cover a four-month period from September through December.

The committee voted to phase out small emergency grants to Hungary and Yugoslavia, countries UMCOR has aided for 25 years, because such assistance is no longer needed. UMCOR took action for the first time to assist in an anti-poverty program on the island of Mauritius, where approximately 80 per cent of the work force is unemployed.

Bishop Ralph T. Alton of Madison, Wisconsin, UMCOR chairman, pointed

out that, for the first time, the entire One Great Hour of Sharing fund has gone for world relief. As of July 31, \$813,286 had been received and leaders expect that, by the end of the fiscal year 1971, the total will approximate a million dollars.

While rejoicing over increased receipts through One Great Hour of Sharing, leaders pointed out that UMCOR no longer shares in the income from World Communion Sunday—a fact that apparently is not yet fully understood across the church.

The Rev. J. Harry Haines, committee executive secretary, said that UMCOR encounters "the constant drumfire of emergency appeals averaging one every 11 or 12 days." He said many of these relatively small appeals can be answered quickly, but the real problem arises "when a small brush fire emerging turns into a wide conflagration and necessitates greater resources than we have in hand."

Referring to the East Pakistan refugee situation, Dr. Haines told the committee: "The world has developed an immunity against statistics. No one

knows what eight million refugees look like. UMCOR's job is to sensitize our constituency because the nature of the gospel compels action in compassionate response."

In partial response to some of the world's vast needs, UMCOR voted \$294,900 in special grants ranging all the way from aid in such major catastrophic situations as Peru and East Pakistan to the Vietnam Christian Service project and supplemental food and nutrition aid in Ghana.

The committee heard full and comprehensive reports from its treasurer, Gerhard Hennes, and upon his recommendation voted to allocate \$214,966 for relief purposes through interdenominational agencies and \$21,900 through United Methodist channels in addition to \$294,900 voted in special grants to some 15 countries.

Next meeting will be held in Tyler, Texas, Jan. 17-18, and the May 15-16 session is set for Milwaukee, Wisconsin. The group meets three times a year.

Pension participants to receive increased benefits

CHICAGO, Ill. (UMI) — Increased distributions from earnings and realized appreciation to participants in United Methodist pension programs was voted here September 15 by the denomination's General Board of Pensions.

For the past several years, a total of 6 per cent has been credited to the accounts of individuals, conferences, boards and agencies. By this latest action, the distribution will now be increased to 6½ per cent.

The increase will mean distribution of a total of about \$13,000,000 to the accounts in 1971.

"These distributions in one way or another either increase pensions, reduce costs, or reduce the unfunded liability of the participating individuals, conferences, boards and agencies," said the Rev. Claire C. Hoyt, general secretary of the Board of Pensions. Dr. Hoyt said the increased distribution was made possible by a favorable investment and earnings record.

Donald R. McKee, treasurer of the board, reported that as of June 30, market value of all assets managed by the board totaled \$337,900,000, and that about \$2,000,000 per month is paid to pensioners.

Revised, enlarged voluntary service program recommended

NEW YORK (UMI) — By the end of 1972, it is likely that 1,000 persons will have served in United Methodist Voluntary Service (UMVS), a thrust of the United Methodist Church's 1968-72 Quadrennial Emphasis, "A New Church for a New World."

That figure is an estimate by UMVS leaders and is in the September "Lend a Hand," occasional progress report issued in New York. UMVS is a major project supported through the Quadrennial Emphasis \$20 million Fund for Reconciliation.

Lodged for administration in the National Division of the United Methodist Board of Missions, New York, UMVS has finished its third year with 775 persons either having completed a term of service (usually at least 12 months) or presently serving, "Lend a Hand" reports. It points up the program's emphasis on use of indigenous community people, especially those of ethnic and language minorities, as volunteers. Of past or present volunteers, 364, or 46 per cent, are from ethnic minority groups, the progress report says, adding:

"Looking ahead into the fourth year of UMVS, there are plans for relating to at least another 200 persons. It is likely that 1,000 persons will have been in the program during the quadrennium. The innovative approach of UMVS has made this number possible. The traditional concept of voluntary service would have meant the UMVS budget could provide for no more than 100 volunteers per year, or 400 volunteers for the quadrennium. Traditional voluntary service programs also have small percentages of ethnic minority peoples involved."

This recommendation of the Quadrennial Emphasis Committee is reported: "Inasmuch as United Methodist Voluntary Service has demonstrated its value and usefulness for ministry and reconciliation during this Quad-

rennial Emphasis and inasmuch as voluntarism is an increasingly important issue for the nation in the future, we recommend that a voluntary service program built upon the experience of UMVS . . . be planned for the United Methodist Church beginning with the new quadrennium, to be funded at least at the rate of one million dollars per year."

The Rev. Randle B. Dew, UMVS executive secretary, said: "We are not

requesting that the present UMVS program be continued, but that a new and enlarged program based upon the UMVS experience become a part of the ministry of our church. Our experience of the past three years reinforces our convictions that a creative relationship with young persons in innovative work initiated by the young is a key to national and world reconciliation."

1972 General Conference seating of delegates determined

EVANSTON, Ill. (UMI) — Delegates from eight states and three countries outside the United States will be on the front row of voting members when the 1972 United Methodist General Conference opens April 16 in Atlanta, Ga.

Seating for the even 1,000 delegates was determined here September 15 in a drawing conducted by Dr. J. Wesley Hole of Los Angeles, Calif., secretary of the denomination's top lawmaking body.

First drawn of the 114 conferences to be seated in the assembly was the Mindanao Conference of the Baguio Area in the Philippines Central Conference. Next in order drawn were the South Dakota and Oklahoma conferences.

It was also determined that in 1972 the first two rows in the Atlanta Civic Center will be reserved for members of the Council of Secretaries, representatives of the affiliated autonomous churches and the provisional annual conferences outside the United States, and jurisdictional conference secretaries.

Voting delegates from Mindanao, South Dakota, New Hampshire, Northern New Jersey, Denmark, Oklahoma,

West Michigan, Southern Illinois, Wyoming, Georgia and North Georgia and Czechoslovakia conferences will occupy the third row. Fanning out behind them will be the remainder of the delegates.

For the delegates elected by the Georgia and West Michigan conferences, the favored position will be a repeat of their location in the 1970 General Conference session in St. Louis.

Less fortunate in the draw this year were New York, Minnesota and Louisville conference delegates. Among those on the front row in 1970, they will join delegates from Iowa and Detroit conferences and four from the British Methodist Church at the rear of the Atlanta auditorium.

Presence of the four delegates from Britain will mark a first in the General Conference. Under legislation initiated in 1968, the United Methodist and British Methodist churches now exchange voting members in their top legislative bodies.

The addition of the four Britons brings to exactly 1,000 the number of delegates, the maximum permitted by church law, Dr. Hole said.

RETIREMENT OF FOUR UNITED METHODIST AGENCY EXECUTIVES ANNOUNCED

EVANSTON, Ill. (UMI) — Retirement plans for four executives of United Methodist general agencies here have been announced.

William B. McPherson, assistant general secretary of the Board of the Laity for the Section on Lay Ministries, retired in early September. A school administrator for many years, Mr. McPherson joined the board staff in 1962.

Retiring within the next few months will be three staff members of the General Board of Pensions, the Revs. Versile D. Bentley, Edge W. Gamble and W. Henry Shillington.

Mr. Bentley, a native of Michigan, has been with the pensions staff since 1961. He will retire December 1, but continue in board employment until after the 1972 annual conferences.

Mr. Gamble's retirement is effective November 1, but he also will continue to do some work for the board. He came to the pensions staff in 1956 from the Louisville (Ky.) Conference.

Mr. Shillington will retire early in 1972 and become business manager of the Evanston Ecumenical Action Council. A native of Massachusetts, he came to the Board of Pensions in 1959 after pastorates in New England and councils of churches executive posts in Ohio and Chicago, Ill.

The action of the World Methodist Council condemning anti-Semitism and supporting the moral and human rights of 3,000,000 Jews in the Soviet Union has been "welcomed with appreciation" by the American Jewish Committee.

Are You In A Position To Be Trusted?

(EDITOR'S NOTE: This sermon was delivered in Lakeside United Methodist Church, Pine Bluff, Sept. 19—"Ministry Sunday"—by Bill Briant, a June '71 graduate of Hendrix College who is teaching science in Southeast Junior High School, Pine Bluff. His parents are Mr. and Mrs. W. S. Briant, long-time leaders in Lakeside. AAK)

Attica Prison—it hit me very hard. Not only because 39 men died. Not because of the fact that a prison is a symbol of the rejection of a man's worth by a society. No, it was because my heart screamed, "Where had the people of Christ been? Where was the Church?" You see, I wondered why the people of Christ had not been around when those prisoners had begun to look toward crime. I wondered what could have been different about the situation if each convict had once had a Christian friend who was close enough to him to sense his drift toward crime, and had then acted to turn him around. I wondered why some of us had not been ready to be our brother's keeper.

I had somewhat similar thoughts this summer when I was a missionary in an Oregon migrant farm camp. I had sweated eight to ten hours a day for about 40c an hour. The work was hard. The life was rough. But when those migrants considered their work and life, most felt it to be a good life.

However I would get depressed when I realized that, due to mechanization of crop harvesting that was inevitable, the migrant worker was destined for extinction. The signs are already there. In Marion County, location of the world's largest bean cannery, the total of migrant camps has dropped in the last year from 67 to 37. If each camp had 20 families of three (a very conservative estimate), that means 2400 are not working in this county that worked there last year. And the crop this year was the best in many years.

The same feeling of Attica hit me when I asked the people of Christ there in Oregon if they were aware of the number of unemployed migrants that there would be in three or four years. They answered yes. The distressing part of it was that no one saw their responsibility to help the migrants make the transition to another job. Though the migrant workers lived all around them, they were still not close enough to these people to realize that they would soon need a great amount of help.

To me, these people of Christ would be an excellent avenue through which the migrants could find temporary stability while they were changing lifestyles. But the Church seemed to be saying, whether it was intentional or not, that when the migrant can't find a place in society, he should be forgotten and discarded.

When people are forgotten and discarded, they later turn up as the misfits and problems of society, like the group at Attica. My concern about

Attica is not one for society. I'm not asking "How can we keep this type of man from wrecking society." What I am asking is, "How did this man become the type that would want to wreck society?"

The prisoner at Attica, or any other penal institution, has gone through a life, which though it may be irreversible now, was reversible at one time. We are all part of the fold at one time. The strays were once in the main flock of society. What I wondered was where were that brother's keepers when he began to turn to crime? If only one of us had been aware of what was happening, if one of us had been close enough to him to see him changing, maybe we could have said "Hey friend, wait a minute. Are you sure that's what you want to do?" Perhaps then he would have turned and returned to the flock.

What I am saying is that a man breaks off from society when its members show no interest in him. He will continue to be separated, unless someone is close enough to him to have some knowledge of what is happening. Everytime you see a convicted criminal, you may be seeing a man that could have made it with the help of a brother. Perhaps those migrants will make it, if the brothers in Oregon realize those workers will soon need help in making a transition to a new job.

I have often wondered what would happen to our world if each professing Christian were to again realize he is on mission to the world. Each of us is commanded to be our brother's keeper. To be our brother's keeper, we have to be in a position ready to be that. We have to be in a position to be trusted.

I will not make a plea for mass social activism this morning. In fact I will make no plea. I simply want to remind us all, that we are called to be our brother's keeper. To be that, we have to work at obtaining the trust of our brother.

Let's look at some of the situations each of us are in daily and find out if we are in a position to be our brother's keeper. Are we in a position to be trusted?

In church do you know the people on your pew? How about the couple in front of you? Have you gone past the "How are you?—Fine, you?—ok—I guess stage?" Do you know their hobbies? What are their children's names? Do they have a dog? If they were having a problem with a child and drugs, would you have shown enough interest and have established enough trust for him to talk to you about his kid? Are you ready to be your brother's keeper? Are you in the position to be trusted?

At work do you know your fellow employees? Does your young secretary read mystery stories? Does your boss like to grow a garden? Does the craftsman next to you enjoy water skiing? Does the receptionist collect matchbooks? How many have children? How are those children doing in school? If Tom, with whom you have worked for 10 years, and his wife were having marriage problems, would you have

shown enough interest, would you have established enough trust for him to talk to you about it? Are you ready to be your brother's keeper? Are you in a position to be trusted?

Think of the families that live around you. Do Mrs. Smith and her roses interest you? Do Ed and Carol like to get up for the sunrise? Does Bill's three-year old already know how to add? Why does Margaret love golf? Did Dick once play for the Cardinals? If the 11-year-old Mary next door was having trouble living with her regularly intoxicated parents, would you have shown enough interest and established enough trust for her to talk to you about it? Are you ready to be your brother's keeper? Are you in a position to be trusted?

Think of your own family. Does Sis still believe in your ideals now that she has been at college for a month? How is she changing? Dad, now that your seasonal peak has been passed in your business, do you still remember how your wife feels about food prices? Has she changed? Why is your husband leaving golf behind and becoming a tennis fanatic? Does your husband still think that those Saturday night bridge parties are really worth it? Has Linda fallen in love again?

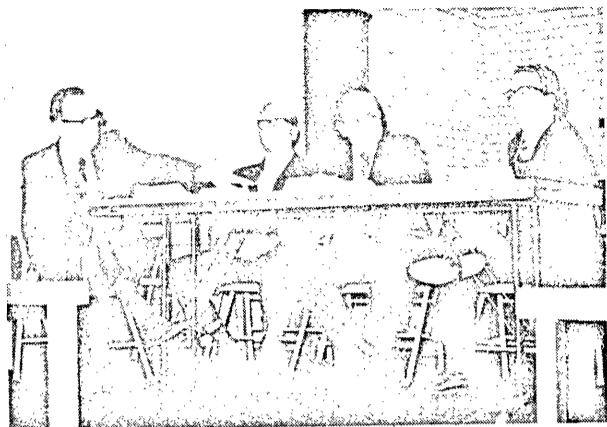
Why is Danny trying again to make the football team? If your son Charlie had gotten into some illegal financial activities related to his business, would you have shown enough interest and established enough trust to be in a position to help? Even if it is in the family situation, are you ready to be your brother's keeper?

If you could not answer some of these questions, then act. Force yourself to talk at the office. Invite some neighbors over for dinner. Have a family picnic. **Have some interaction and begin to establish a foundation for trust. Show that you are interested.**

Perhaps if someone had shown some interest in Larry's knowledge of guns, he would have become a gunsmith instead of a convicted murderer in Attica. Perhaps if there had been someone to trust in, Ray would have been able to kick the heroin habit, and would never have entered Attica. Perhaps Attica will always be with us. We must not spend our time in thought about what the outcome of that will be. Our time must be spent in service to our Lord and His Commandments. We must seek the trust of our neighbor. We must be ready to be our brother's keeper.

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I certify that the statements made by me above are correct and complete.		
PS Form 3526 July 1971		Editor

Camden District lay meeting



Demonstrating and leading in panel discussion on Small Groups for Sharing at Sept. 21st Camden District meeting of laymen held at Timothy United Methodist Church in Camden. FROM LEFT: W. A. Giddie, John Curtis, Bill Artt, and Bob Weaver.



Panel leading discussion on Small Groups for Prayer. Left to right, Denny Smith, Ken Williams, Thornton Stewart, Roy Weable, Jim Fisher and William Shepherd of Mabelvale, resource person who spoke concerning the organization, purpose and conducting of small groups.



Thornton Stewart, Camden District lay leader introduces program which emphasized small groups. Dr. Roy Bagley is superintendent of the Camden District.

KENSETT McRAE YOUTHS HOLD LABOR DAY WEEKEND RETREAT

Forty-four youths and 17 adult workers on the Kensett-McRae Charge in the Batesville District participated in a Labor Day Weekend Retreat at Kamp Kaetzell from Friday through Monday.

Many of the young folk had never been privileged to attend a regular youth camp, and many were from families who have no church affiliation, according to the Rev. Omma L. Daniel, pastor.

Businesses and friends of the church helped to make the experience possible by supplementary gifts of food and money.

News in Brief

The Central Texas Methodist Conference Foundation has announced a \$25,000 grant to the Ft. Worth Metropolitan Board of Missions to meet 11 specific needs in the black community there. It was the first time that foundation funds had been granted for such needs.

WORLD SERVICE BULLETIN

COUNCIL ON WORLD SERVICE AND FINANCE OF THE UNITED METHODIST CHURCH
R. BRYAN BRAWNER Treasurer 1200 Davis Street, Evanston, Illinois

BENEVOLENCE FUNDS	MONTH			FISCAL YEAR		
	August 1970	August 1971	Percent Increase (Decrease)	Thru August 1970	Thru August 1971	Percent Increase (Decrease)
World Service	1,082,141.13	1,048,696.05	(3.09)	11,195,593.57	10,386,170.05	(7.23)
General Advance Specials						
World Missions	444,889.53	331,847.95	(25.41)	4,651,197.32	4,379,152.68	(5.85)
National Missions	75,175.54	103,165.03	37.23	1,139,696.25	1,212,368.28	6.38
Overseas Relief	162,425.11	74,007.65	(54.44)	860,466.12	851,766.33	(1.01)
One Great Hour of Sharing	13,013.62	20,112.31	54.55	618,383.44	833,397.93	34.77
World Communion	7,226.39	7,700.28	6.56	131,252.09	116,176.22	(11.49)
World Service Specials	6,548.08	3,624.30	(44.65)	151,539.52	47,095.16	(68.92)
Temporary General Aid	37,164.59	36,684.63	(1.29)	394,826.07	391,366.88	(0.88)
Fund For Reconciliation	79,907.75	58,926.25	(26.26)	1,147,051.82	717,602.47	(37.44)
Ministerial Education	140,240.42	207,499.90	47.96	1,571,357.93	2,211,638.51	40.75
Race Relations	25,381.52	16,477.42	(35.08)	539,505.16	685,680.49	27.09
U. M. Student Day	43,674.02	40,394.05	(7.51)	122,088.18	125,742.24	2.99
Youth Service Fund	11,963.29	9,501.70	(20.58)	99,213.17	124,884.14	25.87
ADMINISTRATIVE FUNDS						
Episcopal Fund Receipts	135,394.03	154,718.20	14.27	1,469,903.36	1,560,394.44	6.16
General Administration Fund Receipts	65,960.05	65,987.09	0.04	688,133.83	761,030.92	10.59
Interdenominational Cooperation Fund	26,778.07	23,680.20	(11.57)	305,176.27	305,915.22	0.24

During the first nine months of the year we received 41.26% of our World Service apportionments. To say it another way we must receive 58.74% of the World Service apportionment during the last one-third of the year to be paid in full for 1971. Last year we received approximately 30% of the total for 1970 in December, which suggests what a special effort will do when it is made—even though quite late in the year. The Division of Interpretation in the October issue of *The Interpreter*—out about September 15th—has an excellent section on the General Benevolences. Reprints are available together with other materials—printed, films, tapes, etc. Use these helps now. Don't wait for December, please. You will be glad you did and we will certainly be grateful for your help.

Poetry Panorama

Barbara L. Mulkey

"Anything that God makes is worth looking at. We live in no chance world. It has been all thought out. Everywhere work has been spent on it lavishly—thought and work—loving thought and exquisite work. All its parts together, and every part separately, are stamped with skill, beauty, and purpose."
(Henry Drummond)

DAWN

The dawn is not
A rosy-fingered maiden's hand
That stretches 'cross the new-lit land,
And searches shy
The heart-beat of awakened man,
And bid him rise.

The dawn is bright
With symphonies of red and gold,
That tell their joys to mountains old.
Her hymns of light
Are sung with colors rich and bold,
That bid men rise, and seize, and hold
The new-born day.

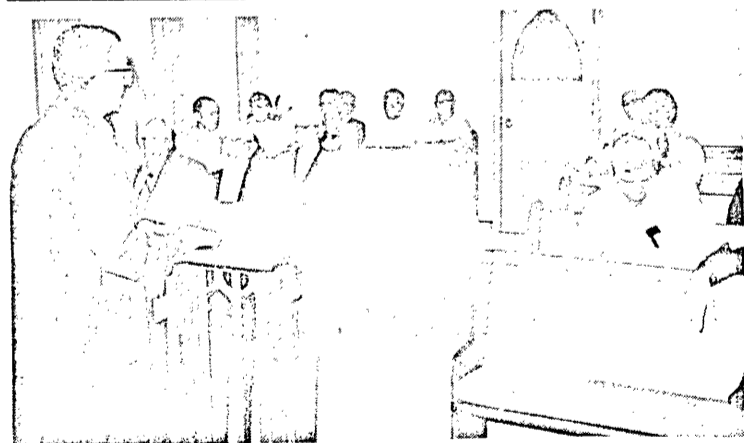
—by Charles A. Stuck

EVENING

The sun creeps down the tractless sky,
And meets the level of the eye.
But now it cannot linger long,
For it's begun the even song.
The shining orb glows fresh, anew,
And leaves the earth a golden hue.
No gold in any mortal mint,
Can match the warm and yellow tint,
That bathes each needle of the pine,
And warms the soul and melts the time,
Till one must see the great sun die,
And passing, leave the painted sky.

No artist in an inspired dream,
Could hope to match the pastel scene,
Framed by the purple mountainside,
Of once plain sky's now glowing tide.
The sky now claims a golden glow,
And is afire, and indigo
Blends in with rose and orange shade,
But finally this last glow fades.
And then all color one can see
Is azure from a darkening sea.
Now day must end its heedless flight,
And dies . . . and is reborn as night.

—by Michael Hughes



J. T. Warren, president of the Methodist Men's Prayer Breakfast group at First Church, Camden, since its inception during the Lenten season of 1960. Dr. Roy Bagley, at that time pastor—now Camden District superintendent—was the organizer of the group which meets weekly with an average attendance of 25 men representing several denominations. The group has helped with many community and congregational needs.