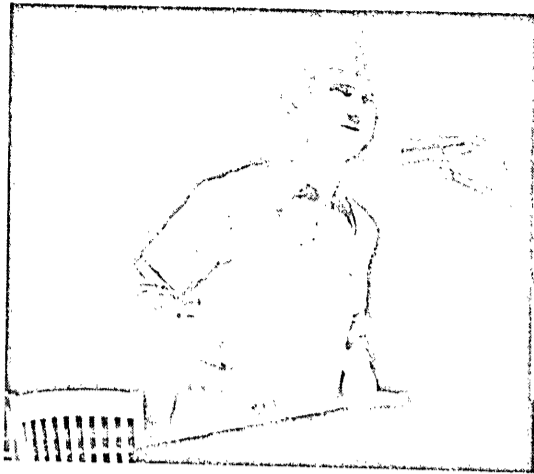




Approximately 1100 young people overflowed Staples Auditorium at Hendrix College Saturday, Mar. 4, for the North Arkansas Conference Youth Rally. Mrs. Saville Henry, second from left, Conference Youth Coordinator, and Allen Kimbrough, second from right, chairman of the Conference Youth Council, are shown with members of "The Light Company," who appeared on the rally program (from left): Dave Trout, Bill Hanlin, and Bob Morley.



Youth Council Chairman Allen Kimbrough of Siloam Springs presided over the Rally.

The Rev. James Ling, right, representative of the Youth Service Fund, right, visiting with conference young people during the noon hour.



Christian Civic Foundation protests change in mixed drink rules

Dr. W. Henry Goodloe, on behalf of the Christian Civic Foundation of Arkansas, has filed a protest concerning an announced change in alcoholic beverage regulations, and is asking others throughout the state to join him in registering their opposition.

The Arkansas Gazette of Feb. 24 printed a legal notice from the Alcoholic Beverage Control Board stating that it intends to amend the regulations governing the operation of on-premise consumption of alcoholic beverages by deleting a provision which prohibits "pool or billiard tables, pin ball machines, shuffleboards or related devices on the licensed premises where mixed drinks are sold."

Dr. Goodloe said in his letter: "The Christian Civic Foundation of Arkansas respectfully protests the deletion of Section 10 in your regulations. We believe this proposed deletion when activated would not only increase the patronage of mixed drink outlets, but would open the door for pool halls, billiard parlors and other recreational facilities to seek permits for dispensing mixed drinks. Since so much stress is currently being placed on the indicated facilities to become family gathering places, we feel that relaxing these restrictions at this time would be detrimental to the health and morals of the youth who frequent these recreation centers and a destructive element to family and community recreation."

Citizens through Arkansas are asked

to join the Civic Foundation in registering their protest with J. B. "Bob" Brumbelow, Administrator, Alcoholic Beverage Control Board, 201 Joel Y. Ledbetter Building, Little Rock, Ark., 72201 prior to March 15.

Hendrix receives \$10,000 grant

Hendrix College has received a \$10,000 grant from the United States Office of Education for the purpose of developing an individualized learning system for freshmen mathematics students. The project will be conducted by Dr. Cecil McDermott, chairman, Department of Mathematics.

The purpose of the project is to compare three different types of individualized programs of instructions in freshman mathematics in an effort to reduce the cost of such instruction by as much as 40% without a reduction in learning. The experiment, if successful, has national implications in that most two year and four year colleges would find the method applicable to their specific situations.

The learning system to be developed will be the first system designed specifically for college mathematics instruction using the particular combination of multi-media instructional de-

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Arkansas Methodist

91st YEAR

THURSDAY, MARCH 9, 1972

NO. 10

Changes in Hendrix College P. E. Department announced

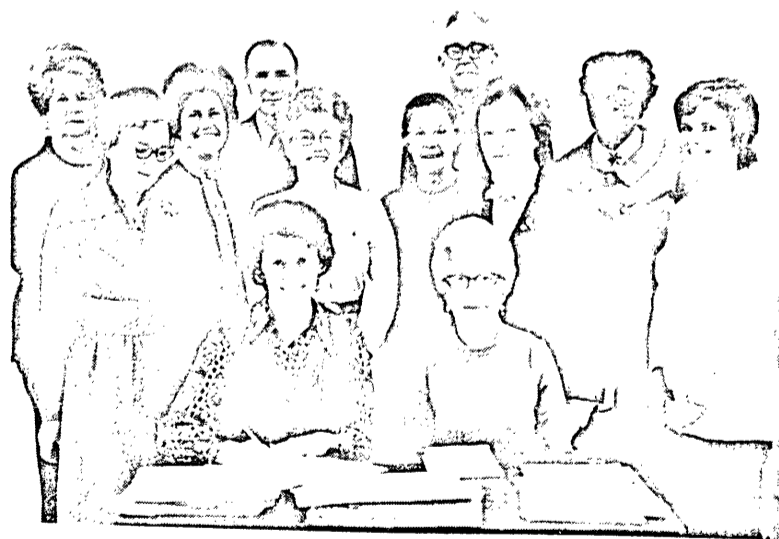
Changes in the department of physical education at Hendrix College have been announced by Dr. Roy B. Shilling, Jr., Hendrix College president. According to Dr. Shilling these changes have come about as a result of the continuing conversations with staff and faculty concerning the role and scope of the department at Hendrix.

Morton Hutto, the Hendrix basketball coach, will become acting director of athletics and acting head of the department of physical education effective next year. Dr. Shilling said that Coach Hutto "has demonstrated in his long tenure at Hendrix a deep devo-

tion to the institution, a warm concern for the welfare of students, high personal and professional standards, and the ability to work with administrative concerns." "We are asking him to serve in this role next year because we believe he can make a distinctive contribution in the work of the department," Dr. Shilling added.

Since Coach Hutto will be assuming heavier responsibilities within the department, including additional teaching and administrative assignments, a new basketball coach will be appointed effective next year. A search for the new

Please turn to page 2



This inter-conference group met in Little Rock last week to work on plans for the Annual School of Christian Mission to be held at Hendrix College in July. Seated are Mrs. Ben Jordan, left, chairman, and Mrs. Harriet Kelley, secretary; standing, from left: Mrs. Joe Crumpler, Mrs. W. D. Murphy, Jr., Miss Kathleen Sharp, the Rev. Earl Carter, Mrs. John Christian, Mrs. E. T. Davenport, the Rev. Arvill Bannon, Mrs. Julia Freeman, Mrs. Alice Preston, and Mrs. Louis Fish.

Program Directors to Local Churches

THE OBSERVANCE OF LENT

Lent is the season when Christians look inward and seek personal renewal and renewed life in the congregation. Lent is also a time for joyfully celebrating the power of the living Christ. Local Church Councils on Ministries will want to utilize the Lenten season for the deepening of the spiritual life and the outreach of the church.

On March 12 the United Methodist Church joins more than 30 other Protestant denominations in observing the **One Great Hour of Sharing**. The offering received on that day will be channeled through the United Methodist Committee for Overseas Relief. Much of it will be used to try and fulfill this year's One Great Hour theme — "Here's Hope." While there have been other appeals for the relief of refugees, there is still much left to be done. The East Pakistan situation has resulted in the largest migration of people in such a short period of time in all of human history.

Passion Sunday, March 19, is the beginning of Passion Week. The emphasis is on the suffering of Jesus Christ. Passion Week was first used by nineteenth-century England to designate the week before Holy Week. The word "passion" originally referred to the suffering of our Lord and the Sunday before Palm Sunday directs our thoughts along this line.

Holy Week begins with Palm Sunday, March 26. The name Palm Sunday is derived from the spreading of palms in Jesus' path as he entered Jerusalem. In Matthew 21:8 we are told: "Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road." Occasionally Palm Sunday has also been called Hosanna

Sunday. The word Hosanna is the first word of the office for the blessing of the palms and was shouted in acclamation by the crowds which welcomed Jesus as he entered Jerusalem. In the fourth century the Jerusalem church began to have Palm Sunday processions in imitation of the triumphal entry of Jesus into Jerusalem.

Maundy Thursday, March 30, commemorates two events in Christ's life: the institution of the Lord's Supper and his washing of the disciples' feet. The name, "Maundy" is a corruption of the Latin word "mandatum" which means "command". It is derived from our Lord's words recorded in John 13:34: "A new commandment I give you; that you love one another; even as I have loved you, that you also love one another."

Good Friday, March 31, is the most solemn of all Christian holidays and recalls the crucifixion of Jesus.

Each of these special days in this special holy season offers opportunities for the spiritual enrichment of United Methodists everywhere.

DATES TO REMEMBER

March 7: Coaching Conference, Little Rock Conference, First Church, Little Rock.

March 10-17: Visit of Miss Jennie Youngblood, General Board of Education, to the districts of the Little Rock Conference.

March 12: One Great Hour of Sharing.

March 19: Passion Sunday.

March 26: Palm Sunday and beginning of Holy Week.

March 30: Maundy Thursday.

March 31: Good Friday.

April 2: Easter Sunday.

from page one

CHANGES

coach will begin immediately.

Coach Bob Courtway will be relieved of his administrative duties (presently director of athletics, head of the department of physical education, and swimming coach) during the next academic year so that he may complete studies for his doctoral program at North Texas State University. He will resume his present position in the 1973-74 academic year. Dr. Shilling said that a temporary appointment as swimming coach would probably be made while Coach Courtway was away.

Coach Ronnie McCaskill, who heads the intramural program will assume additional duties as track and cross country coach next year. This move is necessitated by the appointment of track coach Gerald Cound's appointment as director of student services.

†

from page one

GRANT

vices: a discriminate analysis placement process, functional objectives, a five component audio tutorial system with a variable format, and interaction with an instructor. Each component has been studied separately but never as a composite. In a sense, educational technology will be used to maximize student learning and minimize student-teacher time.

This is the seventh grant received by members of the Hendrix College mathematics department since 1969. Each grant has supported research projects designed primarily to improve instruction in mathematics at the undergraduate level.

†

News in Brief

Dr. Philip Wogaman has been named dean of United Methodism's Wesley Theological Seminary in Washington, D. C., succeeding Dr. L. Harold DeWolf who is retiring in June.

†

Mrs. Dorothy Cheyne honored in Fort Smith

Mrs. Dorothy Cheyne of Fort Smith was recently honored as the Salvation Army's Outstanding Citizen of 1971 at the Army's annual dinner meeting.

Chosen as "Arkansas Mother of the Year" in 1970, Mrs. Cheyne has a history of work with United Service Organization, the Salvation Army and other civic activities. During their 17 years of U.S.O. work, Mrs. Cheyne and her late husband were known as "Mom and Pop" to thousands of service personnel.

While living in Fort Smith, Mrs. Cheyne has been a member of the Salvation Army, teaching a class on Sunday morning and being active in the Home League, the Army's organization for women. She was employed for a time as bookkeeper for the Salvation Army.

After retiring from that job, she was employed by Municipal Judge Lawson Cloninger as coordinator of a volunteer probation program. In that capacity, she recruits volunteers to work with boys and girls on probation.

Mrs. Cheyne and her husband had seven children: Donald of Anniston, Ala., Mrs. Dorothy Wilkins of Fayetteville, the late Jim Cheyne of Fort Smith, Bob of Bella Vista, Mrs. Edith Fricken of Fort Morgan, Colo., John of Arkadelphia, and the Rev. Bill Cheyne of San Antonio, Tex. There are 28 grandchildren and one great-grandchild.

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The United Church of Papua, New Guinea and the Solomon Islands has reported growth in the isolated Highlands district of interior New Guinea from 61 members in 1960 to almost 15,000 a decade later.

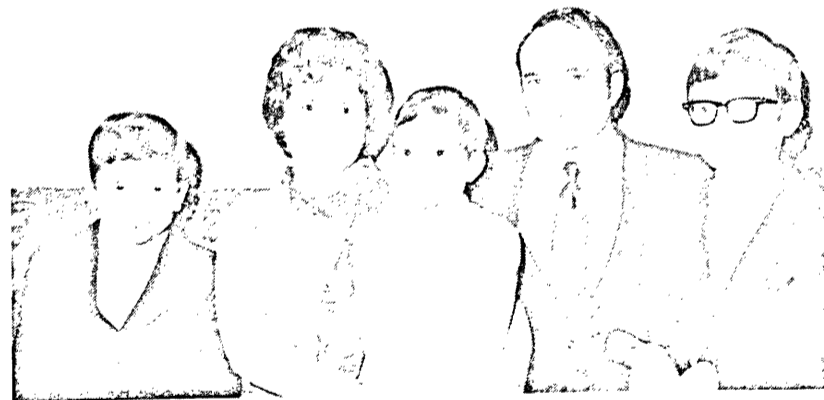
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U.S. churchmen have been urged to read a statement by the Presbyterian Church in Taiwan calling for elections "of all representatives to the highest government bodies to succeed the present representatives who were elected 25 years ago on the mainland."

ARKANSAS METHODIST CIRCULATION CAMPAIGN

Report No. 6

DISTRICT	New	Renew	Not Due	Total	Quota	Per Cent
Monticello	135	961	4	1100	1106	99
Jonesboro	263	1534	5	1802	1865	97
Pine Bluff	238	1273	7	1518	1711	89
Forrest City	209	1220	12	1441	1763	83
Little Rock	255	2508	21	2784	3658	76
Hope	158	914	14	1086	1563	69
Batesville	235	1017	21	1273	1876	68
Paragould	180	762	23	965	1465	65
Camden	219	1077	20	1316	2168	61
Conway	275	1166	31	1472	2521	58
Arkadelphia	167	637	21	884	1515	58
Fayetteville	187	751	26	964	1949	49
Fort Smith	168	902	16	1086	2441	44
Totals	2689	14722	221	17632	25601	69



The Rev. Gerald K. Rainwater, ministerial student at Perkins School of Theology, Dallas, Tex., is shown here with his family (left to right): Danny, age 9; Mrs. Rainwater; John Robert, 6; (Rainwater); and David, 12. He expects to receive the Master of Theology degree in May. Upon graduation, he with his family will return to Arkansas, their native state, where he is a Probationary Member of the North Arkansas Conference. They are now serving the pastorate at the recently organized and constructed William C. Martin United Methodist Church in Bedford, Tex. Rainwater had been in business and was an active layman in the Midland Heights United Methodist Church in Ft. Smith before his entry into the Methodist ministry in 1966. He has served the Lamar and Pea Ridge Charges, and was associate pastor of First United Methodist Church, Springdale, while an undergraduate student at The College of the Ozarks and the University of Arkansas.



The Proposed Board of Discipleship

This week we should like to discuss with you the first of four program boards recommended by the Structure Study Commission—the Board of Discipleship. There would be combined here most of the present functions of the Board of Evangelism, the Board of Laity, the Division of the Local Church of the Board of Education, the Division of Curriculum Resources of the Board of Education, and the Commission on Worship.

The announced purpose of this board would be "assisting annual conferences and local churches in their efforts to win persons as disciples of Jesus Christ and to help these persons to grow in their understanding of God that they may respond in faith and love, to the end that they may know who they are and what this human situation means, increasingly identifying themselves as children of God and members of the Christian Community, to live in the Spirit of God in every relationship and to fulfill their common discipleship in the world."

Within the board, there would be a Division of Evangelism, Worship and Stewardship; a Division of Lay Life and Work, and a Division of Education.

Division of Evangelism, Worship and Stewardship: Here would be combined most of the present functions of the Board of Evangelism and the Commission on Worship, and the stewardship responsibilities of the Board of Laity. A long list of responsibilities are set forth in the plan for this division including that of cooperating with other program areas of the church in supporting and equipping both clergy and laity for involvement in evangelism ministries.

In the area of stewardship, this board would have responsibility for developing materials and a program for a total experience in stewardship, including an emphasis on ecological and environmental responsibilities. Also included is the responsibility for encouraging United Methodists to support all the financial causes of the church through estate plan-

ning, wills, special gifts, and foundations.

In the area of worship, the division would be responsible for developing the fullest possible meaning in worship, supervising future editions of **The Book of Worship** and **The Book of Hymns**. It would also be charged with cooperating with the Board of Education and the Board of Global Ministries in developing architectural standards.

Division of Education: Combined here would be the current responsibilities of the Divisions of the Local Church and Curriculum Resources of the Board of Education. In addition, there would be the responsibility for the "educational emphases and activities of all the general departments and interests of the denomination, such as evangelism, stewardship, missions, Christian social action, and Bible instruction.

Through the Section of Local Church Education there would be developed and promoted a comprehensive and unified educational ministry for the church, including the training of workers and guidance for the designing and equipping of church school buildings and rooms.

Through the Section of Curriculum Resources this board would develop all of the materials needed for Christian education. The assistant general secretary of this section would be the editor of church school publications. His election would follow nomination by a joint committee which would include the chairman and two other members of the Board of Communication and Publication.

Division of Lay Life and Work: The scope of responsibility of this division would include the age-level and family ministries performed throughout the church; the administrative relationship with the United Methodist Council on Youth Ministries; the development of and oversight for the United Methodist Men's organizations; the provision for an adequate participation in the life of the church for women, and for the family life concerns of the total church.

The committee on Family Life and a new committee on the status and role of women within The United Methodist Church would be administratively related to this division. It would also be called on to provide training resources for leaders in the church, "except as specifically delegated to other agencies."

Another challenge of this division would be "to continually research the need for persons not affiliated with formally organized groups within the church to determine whether new organizations and/or other ways are needed to recognize these individuals as persons, minister to their needs, and channel their ministry to others."

a.o.k

†

BOOK REVIEW

Lance Webb, **DISCIPLINES FOR LIFE IN THE AGE OF AQUARIUS**, \$4.95, Word Books, 177 pp.

The resident bishop of the Illinois Area and the author of six previous books, deals in his latest with the challenges of the contemporary age for today's Christian.

Calling attention to the self-obvious fact that a new day is dawning, he raises the question, "Will it bring peace, harmony and understanding, love, brotherhood, and a caring community?"

The water carrier, who symbolizes the coming astrological age, reminds the Christian of Jesus' words about the living water which, says Bishop Webb, is the grace of God.

The book asks the question: Can scientific, secular man adapt to the new age? Will megatechnology provide him with the tools for drawing from the streams of living water? Technology provides man with some of the tools, according to Bishop Webb, but order, joy, and meaning qualify life at its best only through disciplines of prayer and worship. They produce the illumination from which flows acceptance and caring love.

The Christian life implies and demands disciplines, says the writer, an ecumenical authority on the disciplines of worship. "When man accepts these disciplines, he is free to live authentically and abundantly."

This book describes one man's spiritual pilgrimage, relating his successes and failures in attempting to live out his faith in what he calls "the reality of caring, giving love."

Prior to his election to the episcopacy in 1964, Bishop Webb was a pastor in Columbus, O., and before that served several churches in Texas, including University Park Church, Dallas.

†

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news and views

OF THE WORLD OF RELIGION

by doris woolard

The re-opening of China to U.S. contact is important to the Churches so they can "listen" and not so they can re-establish mission programs there, a United Methodist executive said at Wesley Theological Seminary in Washington, D.C., during the time President Nixon was making his historic trip to Peking. Dr. Edwin O. Fisher, Jr., who oversees denominational mission work for part of Asia, said that listening is not an invitation to become "Marxist-Leninist-Maoist" but to suggest that the Gospel is not "made in the U.S."

The largest and broadest-based religious conference on Soviet Jewry ever held is scheduled to open in Chicago March 19. Religious leaders from all parts of the country plan to meet at the University of Chicago for the Nat'l. Inter-religious Consultation on Soviet Jewry. According to co-chairman Rabbi Marc H. Tanenbaum, interreligious affairs director for the American Jewish Committee, the meeting will be concerned in part with drafting an ecumenical statement on the issue for President Nixon before he visits Moscow.

The only Chinese clergyman in the Minneapolis-St. Paul area says local Chinese residents have mixed feelings about President Nixon's visit to China. But regardless of their views, the Nixon visit is helping overseas Chinese restore pride in their Chinese ancestry, said the Rev. Stephen Tsui, who is regarded as a sort of unofficial chaplain to the Twin Cities' Chinese community.

A solemn agreement in which both Catholics and Lutherans recognize the validity of baptism performed in either Church, was signed and sealed in Manila (in the Philippines) in early February at Trinity Lutheran church. It was the first time that officials of both Churches have acknowledged baptism by either Church in a document mutually signed.

Speaking at the annual academic convocation and dinner of the Jewish Theological Seminary of America in Miami, former Chief Justice of the U.S. Supreme Court Earl Warren said that family life in this country is so "fractured" that it has caused all Americans to have "concern whether their own families have been affected or not." "The approach of youth is radical; ours is reactionary. Is there not a middle ground upon which we can meet if we will learn how to communicate with each other?" the 80-year-old Warren said.

Sixty-five members of First Christian church in Pampa, Tex. are said to be "throwing their weight around for God." Participants in an "Eat and Trim" club are slimming their waists and giving the church one dollar for every pound lost. As of Feb. 18, 1,619 pounds had been lost and \$1,619 gained for the church. The money is used for both local and overseas ministries.

A Salvation Army officer said in Miami that the "person-to-person, eyeball-to-eyeball manner of presenting Jesus Christ is the most effective form of evangelism. "The only thing men are asking is for living proof that Jesus Christ is real in our lives," said Brig. James P. Henry, who for 11 years has been the Salvation Army's evangelist for the southern U.S. He said; "there is a hunger for truth today as never before in history." . . . "If mass evangelism is going to be effective at all today, it has to be closely knit to a prolonged program of personal follow-up."

The Rev. John Beall and the Rev. Olin Tunnell are believed to be the first "worker-ministers" to become unofficially "official" in the United Methodist Church. The denomination has never formally sanctioned the "worker-minister (or priest)" concept, and bishops cannot currently make such assignments. But Mr. Beall and Mr. Tunnell are the clergy staff of Dallas's First Methodist church on the decision of Dr. Robert E. Goodrich, Jr., the pastor. Mr. Beall is an accountant during the week, and Mr. Tunnell is a mutual-fund representative. (The concept of fully ordained persons holding secular jobs is scheduled for consideration during General Conference next month).

A new round of theological discussions between representatives of Lutheran and Reformed Churches, continuing the work begun by a five-year series held in the 1960s, will begin at Princeton (N.J.) Seminary April 14. The series of the '60s resulted in a concluding statement in which participants declared, "We have recognized in each other's teachings a common understanding of the Gospel and have concluded that the issues which divided the two major branches of the Reformation can no longer be regarded as constituting obstacles to mutual understanding and fellowship."

A bill to end tax exemptions on a variety of church and charity-related property classifications, including rectories, parsonages, and non-profit retirement homes, has been reported to the Iowa House of Representatives by a legislative committee. The Iowa Catholic Conference is seeking to coordinate statewide opposition to the proposal. Timothy McCarthy, the Conference's executive director, commented: "The effects of taxation of religious, non-profit retirement homes would be disastrous, as this could make unavailable these homes for many of the aged. . . . Social justice cries out against this proposed change in our tax laws."

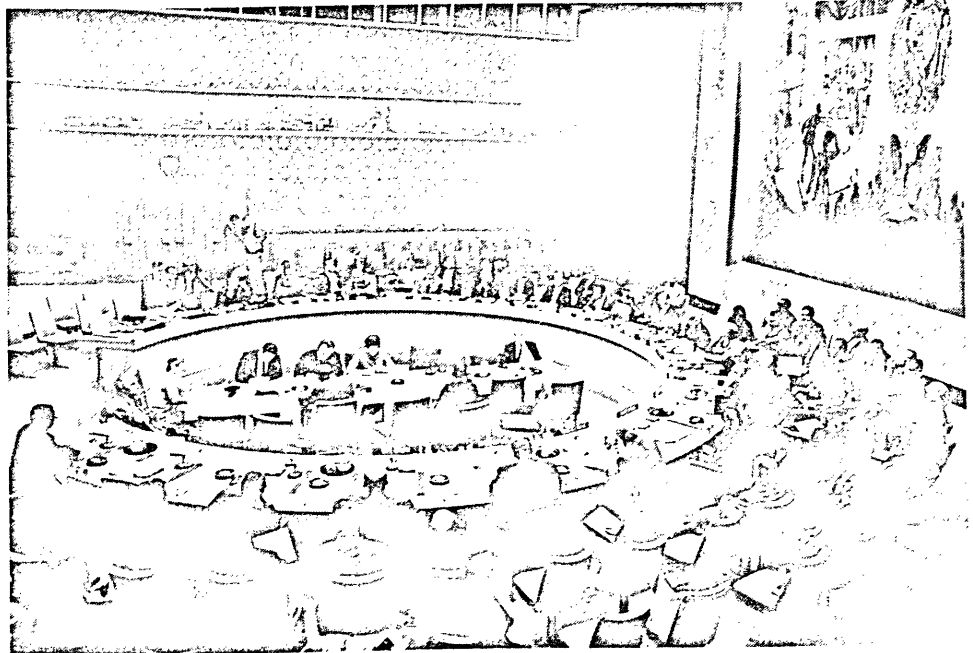
A national Parents Committee to Free Our Children From the Children of God (FREECOG) has been formed in San Diego, Calif. The organization is designed to coordinate activities of parents' groups that have been started in Houston, Seattle, and other cities throughout the nation. Members of FREECOG, mostly parents of members and former members of the controversial youth organization, believe that the Children of God organization is a "satanic" fraud in which the leaders profit by the requirement that the young people turn over all their possessions.

The newly elected president of the Southern Baptist Annuity Board Dr. Darold H. Morgan, said he does not find it "immoral" for churches to invest in firms having defense contracts. He made the statement in response to questions about a report saying that 11 denominations—not including the Southern Baptist Convention—in the Nat'l. Council of Churches were involved in "immoral" activities by owning \$203 million in stock in companies having military contracts. "To be without defense is reckless," Dr. Morgan said, "Talk about something immoral. To be defenseless in a world where there are such tensions as would shred the American republic certainly would be immoral."

A new government report has labeled alcoholism as the nation's greatest drug problem, afflicting some 9.6 million Americans and draining the economy of \$15 billion a year. Dr. Morris Chafetz, director of the Nat'l. Institute on Alcohol Abuse and Alcoholism which prepared the report, said the alcohol-abuse problem dwarfs that of heroin or any other drug but "American society and most of the health professions consciously push alcohol problems under the rug."

The Broadcasting and Film Commission of the Nat'l. Council of Churches has launched a Cable Information Service to offer information and consultation on cable television. An announcement said that if cable TV is to realize its potential in bringing about a new era of diversity and mass participation in media, including means for churches to communicate with communities, informed and active citizens are needed. Under the direction of the Rev. S. Franklin Mack, a monthly digest called "Cable Information" will be issued.

Years of controversy came to an end when the General Synod of the Church of England approved, at its Spring session, a new canon providing for the admission to Holy Communion baptized members of other Churches. The canon has now only to be given the Royal Assent, regarded by observers as a certainty, to become ecclesiastical law. It states that there shall be admitted to the Holy Communion in the Church of England "baptized persons who are communicant members of other Churches which subscribe to the doctrine of the Holy Trinity, and who are in good standing in their own Church; any other baptized persons authorized to be admitted under regulations of the General Synod; and any baptized persons in immediate danger of death."



Though bishop of the United Methodist Church's Rhodesia Area, Abel T. Muzorewa (at left in photo) addressed the United Nations Security Council, Feb. 16 in his capacity as chairman of the African National Council, a grass roots organization formed in December. He said, "Perhaps you and other distinguished members of this Council learned in Sunday school, as I did, that it is not nice to talk about oneself. But I want to share a bit of myself with you. I found myself referred to in the press recently as 'an African nationalist.' If it meant that as a child of God, a person who happens to be the husband of one wife, the father of five children, and one of 5½ million persons who need their liberation—if that is what an African nationalist is, then I am one."

(UMI Photo by Marjorie Hyer)

NEWS and NOTES

THE DeLUCE-Prairie Union Methodist Church is holding the annual revival from March 5 through 10 at 7:30 each night. The Rev. Louis L. Averitt of Rison is the preacher. The Rev. Loyd Perry is pastor.

BILL KENNEDY, song evangelist from England is engaged in the following revival meetings: Feb. 20-26, Grand Prairie Evangelical Methodist Church, Stuttgart; Feb. 27-March 1, First Church, Fordyce; March 5-8, First Church, Camden; March 12-17, First Church, McCrory; March 19-24, First Church, Brinkley; April 9-14, Geyer Springs Church, Little Rock.

LAKE CITY UNITED METHODIST Men met at the church for breakfast Monday, Feb. 13 and elected the following officers: Dan Ladd, president; J. N. Davis, vice-president; and W. R. Willis, secretary-treasurer. The Rev. Bill Kirkland is pastor.

MANSFIELD-HUNTINGTON United Methodist Churches held a Lay Witness Mission in February with 200 persons in attendance. Mrs. Marion Boyd was chairman of local arrangements. Murry Simpson of Fort Smith served as coordinator and Bruce Vick served as youth coordinator. Joe McCain led the evaluation session. The Rev. Bob Tackitt is pastor.

IN PINE BLUFF, a joint mission study was held by the Wesley and Lakeside United Methodist Churches. Sessions were held in Wesley Church the four Sunday evenings of February under the leadership of the Rev. and Mrs. Ed Matthews of Lakeside Church. The Rev. Bob Regnier was host pastor.

MISSION PROJECTS will benefit from the Flea Market to be held in Richards' Hall at St. Paul Methodist, 2223 Durwood Rd., Little Rock, on Thursday, March 23, from 10 a.m. until 5 p.m. Mrs. Gene Swepston, project chairman, states that a variety of bargains will be offered, including household articles, decorator items, plants, handcraft, picture frames, toys, and clothing (stylish, cleaned and sized). Mrs. L. L. Wells, Jr. is WSCS president.



The Rison Church is holding a six-week study on "New Machines and the New Humanity." The group above are shown at one of the sessions, which conclude Palm Sunday. The Rev. Louis "Biff" Averitt is pastor.

FOREMAN CHURCH SCHEDULES LAY WITNESS MISSION

Lay witnesses from Louisiana and Arkansas are expected to attend the Lay Witness Mission to be held in the Foreman United Methodist Church the weekend of March 17, 18 and 19. Hollis Simpson is general chairman of local arrangements. Special services preceding the weekend include two Sunday evening services, March 5 and 12, and a Prayer Vigil, March 16 and 17. The Rev. Richard Poss is pastor.

THE HUGHES United Methodist Church held a churchwide study, "The Christian Mission in a Technological Age", February 27-29, under the leadership of Miss Mildred Osment of Jonesboro. The Rev. D. Kern Johnson is the pastor at Hughes.

THE CONCLUDING SESSION of the churchwide study in First Church, Camden, Feb. 20, featured a panel of ministers moderated by the Rev. David Prothro, associate minister. Panelists were the Rev. Jim Stovall of First Christian Church, the Rev. Darrell Smith of St. Mark United Methodist, and the Rev. John Martin, executive secretary of the Ouachita Presbytery. The Rev. Ed Dodson was host pastor.

ST. ANDREW CHURCH, Little Rock, held the last of five sessions concerning "Technethics" on Sunday evening, March 5. Bill Davidson, Winfield layman, introduced the study. Succeeding classes had the one-act play "The Second Coming of Mrs. C" presented by members; a physician speaking on the ethical and religious issues of the biological revolution; and Lay Leader Bob McCormack reviewing the book "Learning to be Human in a Push Button World." Jean Elrod is missions chairman; the Rev. Charles Walthall is pastor.

FAST GROWING SOCIETY AT CHEROKEE VILLAGE

Four new circles were organized in January in the Women's Society of Christian Service of Cherokee Village United Methodist Church. This brings the total of circles to ten, with each averaging 15 or 16 members. Two of the circles meet at 9:30 a.m. and the remaining eight circles meet at 1:30 p.m. on the third Tuesday of each month. Mrs. E. Hayes Selby is president of the groups. The Rev. Roy E. Poyner is pastor.

NEW LIFE MISSION AT HIGHLAND, LITTLE ROCK

Highland United Methodist Church, Little Rock, is engaged in a new Life Mission, which will reach its climax the week of April 9 when the guest minister will be the Rev. Jim Gatlin, pastor of Wesley United Methodist Church, Greenville, Tex.

Weekly training seminars began March 8 and will continue until the week of special services.

The general coordinator for this program is Ben Miller and the pastor is the Rev. Byran Stephens.

FIRST CHURCH, NORTH LITTLE ROCK, IN COURSE ON METHODISM

The Rev. Lloyd M. Conyers, pastor of the First United Methodist Church of North Little Rock, will be presenting a course on Methodism at the seven o'clock hour each Sunday evening during March. The course will deal with the basic doctrines of the Methodist Church and give emphasis to the place of Methodism in the Protestant movement and the on-going movement of Christian life and thought.

Rev. Conyers is certified to teach the course on "The Meaning of Methodism" by the General Board of Education in Nashville, Tennessee, and has offered the course in a number of area training schools and leading churches in Arkansas.

The sessions will be held at First Methodist Church at 22nd and Poplar Streets in North Little Rock at 7 o'clock each Sunday evening of March, and the public is cordially invited to attend.

PAM ALAGOOD PRESENTS SENIOR RECITAL

Pamela Alagood of Little Rock, a senior at Hendrix College, presented her senior organ recital Thursday night, March 2 at 8:00 in the First United Methodist Church in Conway.

Selections in the program included "Fanfare for Organ" by John Cook, "Prelude and Fugue in A Minor" by Johann Sebastian Bach, "Four Sketches" by Robert Schumann, and "Cortege et Litanie" by Marcel Dupre.

Miss Alagood has been a student of Mr. Robert McGill during her four years at Hendrix. She is the daughter of Senator and Mrs. Oscar Alagood of Little Rock.

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.

March 12—Sun.	Luke 4:16-22
March 13	Luke 13:23-30
March 14	Luke 19:1-10
March 15	John 4:15-26
March 16	John 10:7-16
March 17	John 12:44-50
March 18	John 16:9-15
March 19—Sunday	Luke 4:16-22

SOUTHWEST CONFERENCE WIVES MET IN CONWAY

Ministers' Wives of the Little Rock District, Southwest Conference, met February 25 in the home of Mrs. Ellen Thompson of Conway with 24 members and guests present. The hostess gave an inspiring meditation on "Just for Today".

Greetings were expressed by the president, Mrs. Ruth Johnson. "Thank You" letters from Mrs. H. A. Davis and Mrs. Willie Love Pointer were shared with the group.

The program chairman, Mrs. Hattie Smith, presented the Rev. J. H. Thompson, district superintendent, who led the thinking in "Christian Growth". A fellowship meal was enjoyed by all.



Mrs. Audra Basham, at right, was honored at a Valentine Tea by the Women's Society of First Church, Morrilton, for her many years of service as local church activities chairman. Enjoying refreshments with her is Mrs. Millage Morgan, WSCS president. The Rev. Clyde Parsons is pastor.



Youth and adult leaders (shown above) of Springdale's First United Methodist Church met on several Sunday evenings to prepare for the Discipline and Discovery program held in the church the weekend of February 25-27. Oscar Kimbrough was coordinator and Frank O'Donnel was team trainer. The Rev. Clinton Atchley is pastor.

North Arkansas Conference

Camps
Conferences
Assemblies

Summer 1972

for:

Junior High
Middle High
Senior High
Families

Conference Camp Director: The Rev. William Wilder

District Directors:

Batesville - Mr. Bob Ames
Conway - Rev. Herschel McClurkin, Jr.
Fayetteville - Rev. Allan Hilliard
Forrest City - Rev. Lowell Eaton
Fort Smith - Rev. William Hightower
Jonesboro - Rev. Joseph Wilkerson
Paragould - Rev. Wayne Clark

CAMP SITES

MYERS RANCH CAMP is the recently purchased 1,000 acre camp located in North Central Arkansas. It is 5 miles from Shirley on Highway 110 or 11 miles from Botkinburg on Highway 110. A marker is located on the highway indicating the direction of the camp site. It is about 2 miles off Highway 110.

SHOAL CREEK CAMP is located 18 miles east of Paris and one mile south of Highway 22. The cabins and dining hall provide for 75 campers. There is opportunity for various outdoor activities including swimming, trail hiking, tennis, soft ball, volley ball, and other outdoor activities. Mailing address is New Blaine, Arkansas.

CAMP BEAR CREEK is located about 7 miles southeast of Marianna in the St. Francis National Forest just off State Highway 44. The camp is composed of 40 acres on Bear Creek Lake. Facilities include a dining hall and kitchen, cabins for campers, a bait dock, wooded areas, a pavilion and a hard-surfaced recreation area.

WAYLAND SPRINGS CAMP is located 2 miles south of Imboden on Highway 115. The camp covers 60 acres of wooded area including beautiful Wayland Spring. Facilities include dining hall, cabins for 70 campers, an open air tabernacle, prayer walk, swimming pool, paved basketball court, canteen, and ball field.

KAMP KAETZELL is located just south of Clinton, Arkansas, off Highway 65. It has facilities for a variety of outdoor activities including volley ball, swimming, and hiking. It has a dining hall, boys cabin area, girls cabin area, first aid room, and chapel.

SCHEDULE

GRADE	DATES	DIRECTOR	REGISTRAR	ASSOCIATE
5-6	June 12-15	BEAR CREEK Charles Nance	William Haltom	
7-8	June 19-23	Lon Brewer	John Chapman	
5-6	June 26-29	Jerry Nichols	Leonard Byers	
7-8	July 10-14	Earl Hughes	Roy Moyers	
CAMP KAETZELL				
5-6	June 19-23	Bob Edwards	Bernice Rogers	George Cleary
7-8	June 26-30	Earl Carter	Roger Hook	Dois Kennedy
9-10	July 10-14	Charles Casteel	John Copher	Harould Scott
SHOAL CREEK				
7-8	June 5-9	Herschel McClurkin	Jesse Bruner	Arvest Lawson
9-10	June 12-16	Jerry Pulliam	Byron McSpadden	Raymond Fisher
7-8	June 19-23	Von Dell Mooney	Tom Atkinson	Jim McKay
11-12	June 26-30	Chris Meyer	Waymon Hollis	Merle Johnson
Family	July 5-9	Dewey Dark		
5-6	July 11-15	Hillman Byrum	Denzel Stokes	Victor Green
7-8	July 17-21	Max Whitfield	Pryor Cruce	Kenneth Renfroe
5-6	July 25-29	Vernon Paysinger	Charles McDonald	Jim Keith
5-6	July 31-Aug 4	Tom Weir	Charles Ramsey	Ray Burrows
WAYLAND SPRINGS				
7-8	June 12-16	Worth Gibson	Jim West	Wayne Clark
5-6	June 19-23	Sherman Waters	Jim Barton	
9-10	June 26-30	Joe Linam	Cleve Yarbrough	Joe Wilkerson
5-6	July 10-14	Jerry Canada	Tony Holifield	Robert English
7-8	July 17-21	Andy Hall	Roy Poyner	J. B. Harris
9-10	July 24-28	Wayne Jarvis	Harold Spence	Arvil Brannon
5-6	July 31-Aug 4	Carl Strayhorn	Leon Gilliam	
Family	Sept. 2-4	Leonard Byers		
OTHER CAMPS AND CONFERENCES				
LOST VALLEY STATE PARK				
Family	June 19-24	Jim Beal	Jon Guthrie	Sam Teague
HENDRIX COLLEGE				
Conference	July 30-Aug 4	Saville Henry	Earl B. Carter	
Youth Assembly				
CHRISTIAN VOCATION TOUR				
*Sr. High & College	June 5-9	Jim Randle, Jr.	*Limited to 32 persons. Will leave Little Rock June 5. Registrations must be in by May 5.	
MYERS RANCH				
Trail Hike	June 19-24	Lowell Eaton	Eldon Douglas	Bill Williams
Family	May 5-7	Bill Wilder	Sam Teague	Wiley Frost
Frontier	June 26-June 30	Larry Dodgen	Allan Hilliard	

GENERAL INFORMATION

- Camping group determined on basis of grade in school for fall of 1972.
- Campers responsible for providing their own transportation to and from camp.
- Persons registering must remain in the camp for entire period; no part-time registrations permitted.
- Visitors not encouraged.
- Campers insured against illness or accident from time of departure from home until return home.
- Contact camp director concerning what to bring to camp.

REGISTRATION PROCEDURE

Campers must fill out completely the form which appears below, and present to pastor along with fee. The cost is \$17 for 5-day camp; \$14 for 4-day camp; and \$5 for family camp. The \$5 registration fee must accompany form with the balance due on arrival at camp. Registration fee is not refundable but is transferrable.

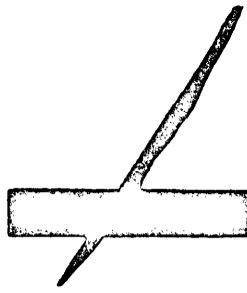
REGISTRATION FORM

Name _____ Camp Site _____
Address _____
Date of Camp _____ Phone _____ Group _____
Sex _____ Grade, Fall 1972 _____ Methodist Church I attend _____
Parents' Signature _____ Pastors' Signature _____

Give this to your pastor who will send it to the Camp Registrar

The Sunday School Lesson

By: Alfred A. Knox



LESSON FOR MARCH 19: The Redemptive Fellowship

BACKGROUND SCRIPTURE: Acts 4:32-37; Romans 15

MEMORY SELECTION: Welcome one another, therefore, as Christ has welcomed you, for the glory of God. (Romans 15:7)

AIM OF LESSON: To gain a better understanding of the purpose of the church as a fellowship which possesses a healing and redeeming power, available to all persons within and without the group.

Today we begin a unit of four lessons which are planned to give us a better understanding of "The Nature of the Church." Many of the misunderstandings, many of the examples of an inadequate witness result from our concept of just what the church is.

The problems faced by the early church were overpowering. All around were forces which were determined to destroy the fellowship. However, they did not succeed because of many characteristics of that church. At the very center of an explanation of its strength is the realization that they did not go on the defensive, determined to protect themselves. Instead they quickly gained the sense of responsibility for redeeming the world. If we read the Book of Acts carefully we will see that "the redemptive fellowship" accepted its task to reach out and deal with the problems of the day without regard for how much it might cost the members.

We can find something of this definition of the nature of the church in the Greek word which is translated "fellowship." It was "koinonia" from the word "koinos," which means common or shared. This Greek word has been taken over by a number of movements and groups applying this concept of sharing and making a real witness in our world. The qualities which these small groups see in themselves should be the basic characteristic of the church as a whole.

Today we hope to find in the 4th chapter of Acts and the 15th chapter of Romans the direction the church should be taking and, in many instances is already taking, in its determination to be relevant to our day. Some are insisting that the church, in order to be renewed, may have to go underground. This is not necessarily so. You and I know many groups that are rediscovering the power of the redemptive fellowship and we thank God for them. This lesson, if prayerfully approached, can be the beginning of a new understanding for your class and for your church.

THE CARING COMMUNITY

In Acts 4:32 we read, "Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common." The quality of fellowship expressed itself in complete sharing, because this was a group of people who cared. This story has been sidetracked too often by people who can only see in it implications of modern Communism. We will never understand the true meaning of the church as a redemptive fellowship unless we can see a deeper and more spiritual meaning here.

When these early Christians saw that there were needs that were being unmet among their neighbors they voluntarily shared their possessions, especially food and money. This voluntary sharing was an expression of their mutual love, growing out of their experience with the Holy Spirit, and accompanied by an effective witness to their faith in the Lord Jesus Christ.

The unique nature of this sharing experience was found in the motivation. A new power was at work in people causing them to become more than they naturally could be. They felt a compulsion to reach out, not only to heal the sick but to transform self-centered individuals into self-sacrificing members of society.

In every church there exists the possibility of becoming such a channel of God's power. When the group begins to feel the broadening of their horizons, they come to know and feel the needs of other people. As Dr. Theodore Ferris says: "They share what they have with those who have less or nothing at all. Their own burdens are eased as the shoulders of their fellow men assume part of the weight. As a result, their own lives begin to throb with a new life beside which their old life seems a narrow and useless existence."

BARNABAS AS AN EXAMPLE

The outstanding member of this first Christian "sharing group" was a man named Barnabas. Luke singled this man out as an example of complete dedication to the Christian group. It may be that he was singled out because of the role he was to play later as a Bible teacher and companion of the Apostle Paul.

His name meant "son of encouragement," which was fitting, because this is what Luke records him as doing. Later he is to be a great source of encouragement for Paul and for the Christians at Antioch. Barnabas was a Hellenistic Jew whose family had migrated to the Island of Cyprus. We do not know how he first heard of Christ, but we do know that he was one of the first to share his wealth for the sake of these Christians in need.

One of the writers has suggested that the story of Barnabas was told at this point as a background for the unfaithfulness revealed in the story of Ananias and Sapphira which follows. No member of the Jerusalem Christian community was required to sell his property. Barnabas, however, seeing the need around him and overflowing with Christ's love, voluntarily disposed of his land and brought the proceeds to the apostles. If we are anxious to learn the secret of the redemptive fellowship we would do well to consider what our class is not doing that it might do to become involved in the outreach to the unredeemed in our community.

THE NEGATIVE EXAMPLE IN THE GROUP

Not all of the members of the group were like Barnabas. There were also Ananias and Sapphira. We are told that the former sold some property with his wife's knowledge and held back some of the proceeds from the common treasury. Peter pointed a strong accusing finger at them—there was such force in the accusation that Ananias and Sapphira both died as a result of the confrontation.

We do not know exactly what it was that caused this couple to meet their death. Whatever it was, they had already violated their own relationship with the group. If they had continued to live, it would have been as members alienated from the group, until the fellowship learned the necessity of redeeming people just like Ananias and Sapphira.

The church has always been embarrassed by the black sheep within its fellowship. What should be done with them? Should their sin be overlooked and they be kept within the fold, or should they be cast out? To some the church was seen as a congregation of saints, with no room for sinners. When Matthew wrote his gospel he was aware of the problem that existed within the fellowship. This is why he emphasized the parable of the wheat and the tares. Jesus said that in a fellowship in which there

are both saints and sinners, let the sinners be assured of the consideration of the rest of the fellowship. This has never meant that the church must compromise its moral standards. Definitely not. Before God all members recognize their mistakes, but at the same time see that all are to be seen as children of God. It is the fellowship that strengthens us as we understand each other better, and as we go out to find the black sheep as Jesus went out after the one that was lost.

DEALING WITH DISHARMONY

In the second part of our background scripture passages we have a lesson from Romans 15. Here Paul speaks of the obligation the church has to strengthen those who are weak. It is especially pertinent as it speaks of dealing with disharmony within the fellowship.

Paul puts before his reader the choice of being selfish or selfless. He said: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." He had written in the 14th chapter of the kinds of differences that pull a church apart. We know that in every century there have been things to disturb Christian fellowship and so mar the church's witness.

Paul was saying that the Christian who can't put up with the failures of a fellow Christian is just pleasing himself. That means he is not pleasing Christ, who gladly accepted all kinds of failures and misfits and brought them into his fellowship.

The church today is facing a great challenge as it seeks to discover more effective ways of becoming involved with the weak. When one stumbles, has difficulties, or commits sin, we must not turn our backs on him, but support him, forgive him, and encourage him to go on in faith. Some are finding that their redemptive challenge is working with alcoholics or drug addicts. Others are reaching out their hands to strengthen those who are seeking to find their way back into society from a time in prison. Others are devoting themselves to teaching others how to read.

The Christian who is loving and outgoing will find many opportunities to "edify" his neighbor. Rather than putting ourselves first, our wants and pleasures first, we will be alert to ways to be available for service to others. This fellowship to which we belong thus becomes redemptive, not only to ourselves, but to others.

INTERPERSONAL RELATIONSHIPS

As we read Romans 15 we have become aware of just how contemporary it is. Everywhere we read of special efforts to make persons aware of their relationships to others. In the church and in the world around us groups are being organized every day to stress the fact that we are dependent on those around us to become all that we were intended to be.

As Dr. William J. Carter has said in Adult Bible Studies: "The greatest hope of today's church is that it, too, may participate in the redemptive fellowship experienced by the early disciples. Yet we know that the church today is failing in some ways to be a redemptive factor in the lives of its members and a redeeming voice in society."

We like to feel that the church is truly coming alive in our time. Never before have we seen such compassion and understanding for the alienated and maladjusted. Some do not believe this and point to persons they know who are drawing within themselves. But we insist that there is an increasing number of persons in every Christian fellowship we know who are moving out beyond themselves to make a redemptive witness.

In addition to what is happening in the nurturing of more meaningful interpersonal relationships, we would like to indicate that there is also encouragement in the innovations that are taking place in Christian worship. As Dr. Charles M. Laymon says in International Lesson Annual: "We may forget that worship is an important form of Christian activity. It is not a substitute for service but provides power for action. Most of all, worship is an expression of love. How better can we show our devotion to God than by praising him? In one sense as we worship we are returning God's love to him."

the British scene



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

Startling headlines have been the order of the day. A paralyzing strike by Mine workers has ended in a virtual victory for them with a very serious setback for Mr. Edward Heath the Prime Minister.

Not least of the problems associated with this strike which has blacked-out homes, offices, and factories, has been

the problem set the Prime Minister.

It has become sadly clear that the Mine workers would have accepted less than the final award if it had been offered to them immediately before the strike.

Thus the Government, effectively, has had to settle for more, rather than less, chiefly because of bad handling.

I R A

A tragic and dreadful bombing incident at the famous Aldershot Army Centre in which six civilians and a Roman Catholic Padre were killed has horrified a nation only too familiar with tragedy in Northern Ireland.

The Independent Republican Army has perpetrated this ghastly deed as reprisal for shootings in Northern Ireland.

The really sorry aspect of the affair is underlined by the attitude of so many vocal minorities who appear to regard the death of soldiers and their associates as perfectly admissible yet at the

same time, when an I R A sniper is shot he immediately becomes a victim of the brutal soldiery.

To most people who see the need for the establishment of law and order this is sheer nonsense and Aldershot can only strengthen the intention of the Government to outlaw and end I R A activities.

COSMOPOLITAN

A new magazine appears this week on the British news-stands. It is **Cosmopolitan**—aim, so they say at the under twenty-five — feminine market. The British Associate Editor is on record in saying that if you are over twenty-five that's alright so long as you are young in heart.

Its apparent pre-occupation with sex as a game may mean an immediate sale—but with women's magazines under pressure it is not so much whether it ought to last as whether it will.

†

Increased medical benefits for persons 65 or over

EVANSTON, Ill. (UMI)—A continuance of current premium rates for another year for most annual conferences and other groups taking part in the United Methodist Board of Pensions Hospitalization and Medical Expense Program, and increased benefits for persons 65 and over, have been announced by the board here.

The Rev. Claire C. Hoyt, general secretary, said that favorable average claim experience and administrative economies will make possible the continuance of current rates through June 30, 1973, for groups which have participated in the program two years or more.

Increased benefits for persons 65 and over comes through a reduction from \$100 to \$50 per year in the deductible for private duty nursing and prescription drug expenses of covered persons. There will be no increase in premiums for these persons and the change is retroactive to January 1 of this year.

Earlier the board had announced that the current Medicare hospital deductible of \$68, the \$17 per day hospital room charge for the 61st through the 90th day, and the \$8.50 per day extended care facility cost for the 21st through 100th day not paid by Medicare are paid in full by the board's plan for such expenses incurred after Jan. 1, 1972.

There are 41 annual conferences and other groups participating in the plan.

†

Girl Scouts— ahead of the times

It began with a gathering of a small group of girls at the home of a dynamic, forward-thinking woman who had as she said, "... something for the girls of Savannah, and all America, and all the world and we're going to start it tonight."

The date was March 12, 1912; the place was Savannah, Georgia; the woman was Juliette Gordon Low; the "something for the girls" was Girl Scouting.

This was the genesis of an idea which grew to become a spur to action for nearly 32 million girls, men, and women who at one time or another have been members of Girl Scouts of the U. S. A. In the best American tradition, it is a success story; a youth movement "dedicated to the purpose of inspiring girls with the highest ideals of character, conduct, patriotism, and service that they may become happy and resourceful citizens."

Girl Scouts of the U. S. A. this year is celebrating its 60th Anniversary.

Because its informal education program has remained flexible through the years and because its membership reflects all racial, economic, and cultural backgrounds, Girl Scouts of the U. S. A. has always been ahead of its time. For that first troop of 18 girls, 60 years ago, to today's nearly four million girls, men, and women Girl Scouts, the byword has been action—social action, interaction, ecological action, and community service action—all stemming from the inner awareness and growth of the individual members.

As we mark Girl Scouts' 60th birthday this year, it our pleasure to extend congratulations and thanks to a youth organization that is a positive force for good and an important part of the American scene.

†

News in Brief

Miss C. Marie Jensen, 92, one of the early Methodist missionaries to Zaïre (Congo), died January 12 in her native Denmark.

MARCH 9, 1972

Musicians to meet in Lakeland

DAYTON, O. (UMI)—The biennial convocation of the Fellowship of United Methodist Musicians will be held on the campus of Florida Southern College, Lakeland, Fla., August 5-12, 1973.

Site for the convocation was approved by the Fellowship's executive council in a recent meeting here.

Program chairman for the convocation will be Robert Scoggin, Rochester, Minn. W. Howard Coble, High Point, N.C., is president of the Fellowship which has a membership of

1,444. The Rev. Glenn S. Gothard, Nashville, Tenn., is the United Methodist Board of Education's staff executive related to the Fellowship.

In other action the Council filled two vacancies caused by resignations. Marjorie Hershey, Cocoa Beach, Fla., was named to succeed Mary Lib Lowery, Tampa, Fla., as secretary of the Fellowship, and Philip Baker, Dallas, Tex., was named to succeed K. Norwood Hawkins, Oklahoma City, as South Central Jurisdiction representative on the Council.

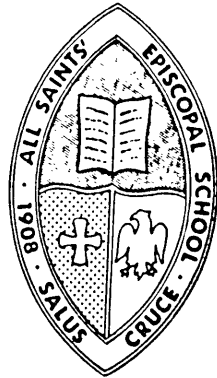
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A new statement on United Methodism's doctrinal standards

NEW YORK (UMI)—A new statement on doctrinal standards for the United Methodist Church will be presented to the denomination's quadrennial General Conference, meeting in Atlanta April 16-30. Copies of the comprehensive formulation, the work of a 30-member Theological Study Commission on Doctrine and Doctrinal Standards, have been mailed to General Conference delegates.

The Rev. Dr. Albert Outler, professor of theology at Perkins School of Theology in Dallas, Tex., and chairman of the commission, stressed that the newly developed doctrinal statement is intended as "a framework of constructive guidelines" rather than a set creed to which the denomination's 10.6 million members would be expected to subscribe. Nevertheless, General Conference will be asked to adopt the statement into the **Book of Discipline**, which contains the church's doctrinal statements, organizational outline and laws. The Commission was created by the 1968 General Conference.

The chief function of the new guidelines on doctrine is described as helping church members view their faith in the context of the kind of a world in which they find themselves today. It does not replace any existing formulation of Christian beliefs; rather it seeks to point the way for applying those beliefs in the present-day world.

The statement endorses "theological pluralism" — the option for varying theological interpretations within the framework of basic Christian doctrine.

Stressed repeatedly throughout the doctrinal statement is the traditional United Methodist linking of faith and work, the conviction that "personal salvation leads always into involvement in Christian mission in the world."

Such "involvement" is spelled out to include evangelistic work and traditional concepts of missionary work as well as "Christian social action," including some activities that have been considered controversial in recent years. The statement declares that "Christian experience" carries with it the imperative to engage in ministries of liberation and healing in the world." It states that recent theological emphases "focusing on the great struggles for human liberation and fulfillment" must be judged to be "of crucial current importance."

Black theology, the theology of women's liberation, "third world theology" and "theologies of human rights" are among those listed as reflecting "the consequences of tragic victimization and deep natural yearnings for human fulfillment. More positively, they agree in their demands for human dignity, true liberty, and genuine community. Since these aspirations are inherent elements in God's original design for his highest creation, we cannot resent or deny the positive objectives these theologies espouse nor withhold support from their practical implementation. Indeed, the United Methodist Church encourages such developments so long as they are congruent with the gospel and its contemporary application."

Demonstrating sensitivity to the consensus of women's liberation, the commission drafting the document em-

ployed such usages as "all people," "lay men and women" and "persons" instead of such exclusively masculine references as "all mankind" or "laymen," when referring to the total laity of the church.

God, however, is still referred to as "He."

The doctrinal statement gives church members no single creed or confession to which they must subscribe. Rather they are offered a fourfold guide for their beliefs: scripture, tradition, experience and reason. "These four are interdependent; none can be defined unambiguously," the statement says.

Scripture is seen as "the primary source" of doctrine for the church, but the statement warns that Scripture is "rightly read and understood with the believing community and its interpretation informed by the traditions of that community." The statement adds: "Scripture texts are rightly interpreted in the light of their place in the Bible as a whole, as this is illumined by scholarly inquiry and by personal insight. The meaning of each text is best understood when its original intention and significance is grasped. From this careful handling of Scripture, under the guidance of the Holy Spirit, the reader may appropriately apply the truth to the circumstances of his own time and place."

Tradition is defined in the guidelines as "the residue of corporate experience of earlier Christian communities." Both the early experiences of the Christian church and the history and practices of the early forebears of the United Methodist Church are included here.

While noting that Christian doctrines emerge from scripture, tradition, and "the personal experience of God's pardoning and healing love," the guidelines insist such experiences must also be submitted to "critical analysis so that they may commend themselves to thoughtful persons as valid." But the statement does recognize that "revelation and experience may transcend the scope of reason."

The statement repeatedly reflects United Methodist commitment to ecumenism, both within the Christian community and for mankind as a whole, stating: "One of our avowed ecumenical commitments is that our own distinctive emphases may not simply disappear but be gathered into the larger Christian unity, there to be made meaningful in a richer whole."

Ecumenical dialogue and negotiations looking toward Christian unity are viewed in the doctrinal statement as an essential element in the life of the church today. While United Methodist participants in such negotiations are admonished to be "knowledgeable and faithful in their representations of our heritage and its meeting points with other Christian traditions," they are also warned that "any objection to possible agreement must root in a clear conviction that something truly essential is in jeopardy."

The doctrinal statement recognizes that "the ecumenical process has expanded across the boundaries of Christian unity, to include serious interfaith encounters and explorations between Christianity and other living religions of the world—including modern secular religions of humanism, com-

munist, and utopian democracy. While we are increasingly aware of the large whole of the Christian movement, without which we would never have had any meaningful existence, we must also be conscious that God has been and is now working among all people. There is a new sense in which we now must realize that we are given to each other on this fragile small planet, to work out with God the salvation, health, healing and peace he intends for all his people . . . our aims are not to reduce doctrinal differences to some lowest common denominator of religious agreement, but to raise all such relationships to the highest possible level of human fellowship and understanding."

The doctrinal statement observes that United Methodists "share a common heritage with all other Christians everywhere and in all ages." It affirms that United Methodists hold, with other Christians a common belief in the Trinity — Father, Son and Holy Spirit—and a common faith "in the mystery of salvation in and through Jesus Christ. We proclaim together that in our wilful alienation, God judges us, seeks us, pardons and receives us, only because He truly loves us. We therefore believe that the Holy Spirit prompts us to respond in faith and enables us to accept God's gift of reconciliation and justification."

Baptism and Holy Communion are listed as the two sacraments recognized by the United Methodist Church. Confirmation is interpreted as an integral part of baptism, the process by which persons are "initiated and incorporated" into the Christian community. Christian life is said to involve individuals in "the life of prayer and inward searching, but it also involves them in the communal life of the church, in its corporate worship, service and mission."

Doctrines of the primacy of grace, conversion and sanctification are discussed as "distinctive emphases of United Methodists." Grace is described as "God's loving action in human existence through the ever present agency of the Holy Spirit . . . But grace signifies also God's acceptance and pardoning love; the active cause of our justification, by which we are made new creatures in Christ. Even the wonder of God's acceptance and pardon does not end the working of God's grace. He continues to nurture the believers as they 'grow in grace' and in Christian understanding. Finally, grace in its fullness crowns the Christian life with the perfection of love (sanctification)."

On conversion, the statement declares that "whatever our language or labels for it, we hold that a decisive change in the human heart can and does occur under the promptings of grace and the guidance of the Holy Spirit.

"Such change may be sudden, dramatic, gradual, cumulative. Always it is a new beginning in a process. Christian experience as personal expresses itself in many different thought forms and life-styles."

Another "distinctive" emphasis of the United Methodist Church, the statement says, is the belief in "God's endowment of each person with dignity and moral responsibility. We do

not over-value human nature in and of itself but, with Christian humanists in all ages, we view humanity and its destiny as chief among God's purposes in earthly history. More than that, we see the splendor of full and true humanity in Jesus Christ as God's personal revelation."

The document suggests that "the most widely cherished doctrinal emphasis among United Methodists is that faith and good works belong together. . . . Thus we assert, at least in principle and hopefully in deed, that personal religion and Christian social action are reciprocal and mutually reinforcing."

The Theological Study Commission was created by the same General Conference which consummated union between the Evangelical United Brethren Church and the Methodist Church to form the United Methodist Church in 1968. The EUB Church brought into the union a Confession of Faith which it had updated and adopted eight years earlier. Unlike many other communions the Methodist Church has not had a formal credal statement, but has found its theological roots in John Wesley's understanding of the Christian faith as set forth in his Sermons, his Explanatory Notes Upon the New Testament and the Articles of Religion, which Wesley abridged from the Book of Common Prayer. If approved by General Conference, the new statement is intended to be placed in the section of the **Book of Discipline** with the articles of religion and other doctrinal formulations.

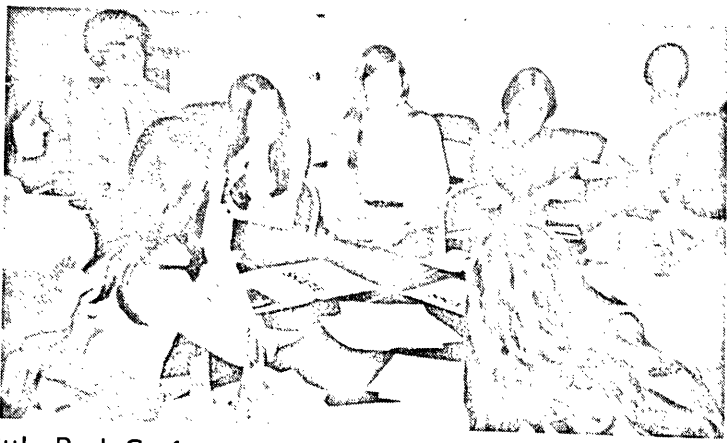
Dr. Outler stressed that the commission, in drafting new doctrinal standards for the church "quite deliberately set about not to displace the old standards with a single new official creed or confession." Instead, he said, "we have tried to put our doctrinal heritage into an intelligible historical perspective on the one hand, and on the other, to offer the church a framework of constructive guidelines for contemporary theologizing."

Though the commission has among its members eminent theologians identified with several schools of contemporary theological thought, the resulting statement "does not proscribe or prescribe any single school," Dr. Outler said. "Instead of presuming to tell United Methodists what to think, doctrinally, we have tried to offer guidance as to how to think, doctrinally, within our United Methodist traditions."

The doctrinal statement itself endorses "theological pluralism" as a guiding principle, and rejects as potentially divisive any effort to try to enforce doctrinal standards "as legal or juridical instruments" within a church.

"The effort to substitute new creeds for old has a long history of partisanship and schism," the statement declares. But while upholding theological pluralism, it rejects "theological indifferentism."

In addition to theologians, pastors and two bishops, commission membership includes several lay men and women, youth and four representatives from Methodist churches overseas. Final work on the documents was completed at a recent meeting of the Commission in Kansas City.



Little Rock Conference Council on Youth Ministry in Feb. 25-26 planning meeting. Planning included scheduling of events for the June 19-23 Conference Camp at Tanako; working out of details for the Council's trip to General Conference at Atlanta, Ga., April 18-24; discussion of proposals concerning youth ministry, and the decision to send a team to the Jurisdictional Youth Caucus in Oklahoma City, Mar. 3-5. Attending the caucus were Judy Parker, Dianne Yokem, James Boswell, Dennis Chambers and the Rev. Joe E. Arnold.



FROM LEFT: Ellen Jo Hillis, Council secretary, the Rev. Joe E. Arnold, Little Rock Conference coordinator of Youth Work, and James Spivey, Youth Council president.



Some of the adult district coordinators of youth work present for the Council meeting included, left to right, Allen Bonsall, Jack Wilson, Virgil Bell and Vicky Allen.

Arkansas Methodist Children's Home (Memorials list continued)

- MR. & MRS. F. S. ELDER
by Mr. & Mrs. Geo. Parker
by Mr. & Mrs. Carl D. Harris
- MRS. H. D. ELLIOTT, SR.
by Mrs. W. B. Perry
JOHN FARMER
by Dr. & Mrs. Clyde Flanigan
- MRS. E. E. ERWIN
by Mr. & Mrs. C. C. Byrd
R. A. FARROR
by Mr. & Mrs. Mercil Bankston
- ETHER FRANCES FINLEY
by Ether Sanders
by Mr. & Mrs. Adrian F. Finley
- MRS. SHARON EDWARDS GILBERT
by Mr. & Mrs. Bob King
- MRS. MARY ELIZABETH GILCHRIST
by Mr. & Mrs. B. T. Foaks
- MRS. W. T. GILCHRIST
by Mr. & Mrs. Edwin Horton
- MRS. MARY E. GILCHRIST
by Mr. & Mrs. Reed Gammill
- LOUIS H. GRAHAM
by Mr. & Mrs. John Lee
- MRS. CARRIE GORDON
by M. P. Morton, Sr.
- HENRY HARRISON GOOD
by Dr. & Mrs. B. Travis Tunnell, Jr.
- MRS. JAMES L. GUARD
by Mr. & Mrs. Joe Norton
- MRS. W. T. GILCHRIST
by Misses Emma & Kate Lide
- REVEREND W. D. GOLDEN
by Mrs. Lula Justiss
- by Dr. & Mrs. Lee Parker, Jr.
by Rev. & Mrs. Wm. E. Brown
by Rev. & Mrs. W. W. Barron
by The We Will S.S. Class-Stuttgart
- REVEREND CHARLES GEISSON
by Rev. & Mrs. Wm. E. Brown
- O. J. HOGUE
by Dr. & Mrs. C. H. Brayman
- MRS. FRANCES HARRIS
by Mr. & Mrs. Charles D. Russell
- JIM FRED HUNTER
by Mr. & Mrs. Claude Rogers
- MRS. MAE MORROW HARRIS
by Mrs. H. A. Northcutt
- OLIN HOGUE
by Dr. & Mrs. B. J. Jordan
- BYRON W. HOUSE, SR.
by Mr. & Mrs. John A. Williams
by Mr. & Mrs. Vernon Forbes
by Margaret A. Skiles
by Mr. & Mrs. W. O. Vowell, Jr.
by Kruger Travel Bureau, Inc.
by Mrs. Curtis L. Finch
by Thelma Cruse, Loelean Liner
by Pearl Kissinger, Retta Leggett
by Billie Priola, Delton Jones
by Mr. & Mrs. Charles T. Davis
by Lawrence Mobley & Officers
and Directors of Worthen Bank
by Henry R. Kastman
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by Mrs. Jack Carnes
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- HAROLD HOLMES
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- MRS. J. H. JACKSON
by Mr. & Mrs. Emory McCleary
- MRS. ALLEEN JONES
by Mrs. Ira E. Lea
- H. W. JEFFERIES
by Mary Frances Bott
- MRS. RUBY KELLY
by Mr. & Mrs. Davis Biggs
- MISS BOBBY KILLIAM
by Mr. & Mrs. J. W. Meyer
- MRS. JANE KENNEY
by Mrs. David Hodges
- J. HERCHEL LEWIS
by Amine G. Deal
- CHLOE LYBRAND
by Mr. & Mrs. Garvis Pollard
- MRS. CHARLES LASTER
by Mr. & Mrs. Garvis Pollard
- PAMELA LANGSTON
by Mr. & Mrs. Lester C. Zimmerman
- JEWELL LONG
by Mrs. Marcus Justiss
- CHLOE LYBRAND
by Mable B. Hale
by Mrs. Nancy Clary
by Mrs. E. L. Bowe, Jr.
by Edith P. Myar
by Mr. & Mrs. Jimmie Neal
by Mr. & Mrs. T. C. Blakerly
- JEWELL LONG
by Mr. & Mrs. W. R. Hambricht
- DR. WAYNE LAZENBY
by Wesley WSCS-McGehee
by Dr. & Mrs. Lee Parker
- MRS. W. C. LEWIS
by Mr. & Mrs. Tom Hasty
- MRS. RALPH LEWIS
by Mr. & Mrs. Kenneth Bradley
- DR. WAYNE LAZENBY
by Mrs. Paul Teeter
- HARLEY N. LYON
by Mr. & Mrs. Jimmie Neal
- H. N. LYON
by Mrs. E. L. Bowe, Jr.
- MRS. L. E. MCGRAW
by Mr. & Mrs. Louis Burgess
- V. P. MCKEAWN
by Jewell Fitzhugh
- DAVE MCKAY
by Mr. & Mrs. Bob King
- MRS. CORA WELLS MCLINTOCK
by Mrs. Mable Harris
- FRED MCCAIN
by Bert & Mildred Englerth

- MRS. OTTO MILLER
by Mr. & Mrs. Charles B. Wilkin
- MOODY MOORE
by Rowan Prewitt
- MRS. LILLIAN MONTGOMERY
by Letha & Betty Lois Coker
- GAYLON L. MILLER
by Holiday Isle Friends
by Holiday Isle Sunshine Club
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by Mr. & Mrs. Alvin Tanner
- MRS. GUSSIE PETERS
by Mr. & Mrs. J. G. Jones
- MRS. DELORIS BRIDENTHAL
PRESTRIDGE
by The Rev. & Mrs. Irl Bridenthal
- MRS. MARY PATTERSON
by Mrs. Margie Coker
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by Edward C. Coates
- W. A. PHILLIPS
by Mrs. A. C. Erwin
by Mr. & Mrs. G. W. Utter
by Willie Spivey Class-Crossett
by Mr. & Mrs. J. Stewart Erwin
- MRS. LELAND QUINN
by Mr. & Mrs. Fred Lawrence
by Mrs. Lottie Goodrum
- MRS. C. J. RAY
by Mary Grace Knight
by Mrs. Eva Cummings
- MR. & MRS. HUGH REAVES
by Katherine Koonce
- MRS. VAN REEP
by Mr. & Mrs. Lloyd Ward
- DR. M. H. RUSSELL
by Dr. & Mrs. C. H. Brayman
- DALLAS P. RANEY
by The Commercial National Bank
by Wm. H. McLean
- MRS. DOT RAMSEY
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- MRS. R. PAINE RAMSEY
by Mr. & Mrs. Dale E. Bell
- MRS. CHARLES C. REED, JR.
by Mr. & Mrs. Robert F. Farrell
- REV. T. P. ROYER
by Merle M. Bonham
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by Mr. & Mrs. Roy Rollans
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- MRS. CYRUS WATKINS
by Mrs. Harry Erber
- DANA SHERI WILSON
by Judy Wilson
- HARLEY WILLIAMS
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- MRS. C. J. WALKER
by Mr. & Mrs. John E. Brazil
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United Methodist Church, Stuttgart
- Mrs. Troy Pfeiffer
by The Friendship Class, First
United Methodist Church, Stuttgart
- Lisa Faye Holland
Kerry Lynn Holland
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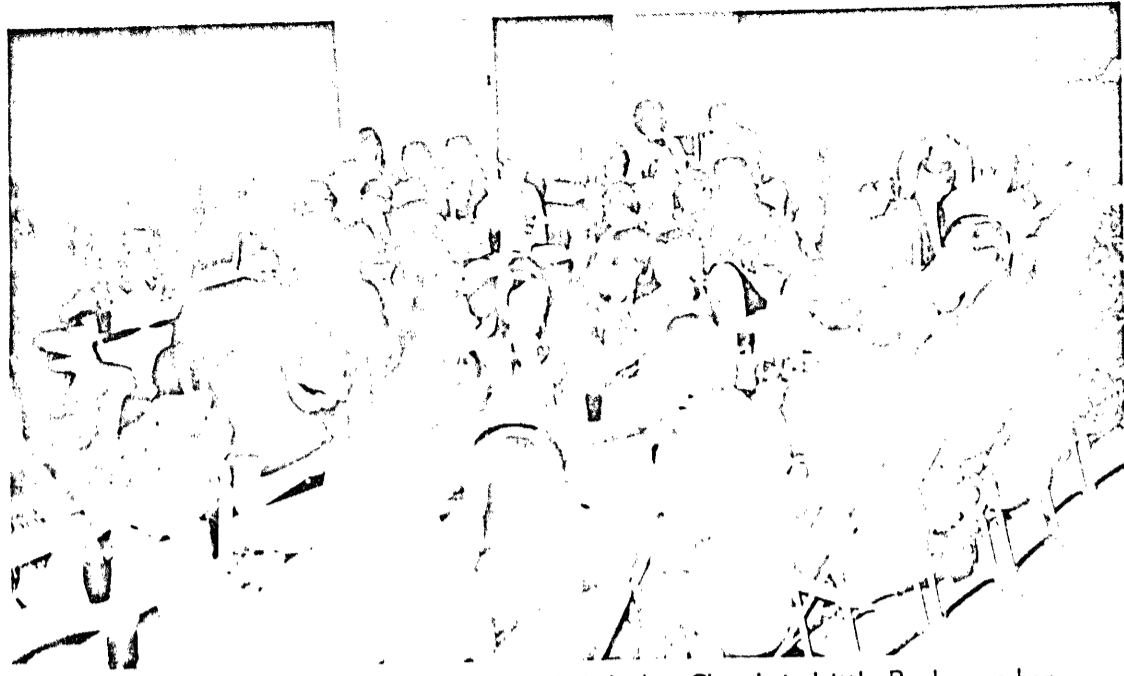
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More than 75 youth at St. Andrew's United Methodist Church in Little Rock were honored recently by parents and friends with a Valentine Banquet. Randy Ericson and Mary Jo Landcaster were crowned King and Queen respectively. The Rev. Joe Arnold, Little Rock Conference Youth coordinator, served as master of ceremonies; Ken Stevens, State College of Arkansas coach, was guest speaker. The Rev. Charles Walthall, pastor, welcomed guests.

Texas has most United Methodists

EVANSTON, Ill. (UMI) — Texas has the most United Methodists of any state and West Virginia the most members per capita, according to the official volume of statistics for 1971 published here by the denomination's Council on World Service and Finance.

Texas has 800,108 members of local churches, putting it ahead of Ohio's 735,069. Next in order come Pennsylvania with 734,362, Illinois with 498,808, and North Carolina with 494,323.

On a per capita basis, West Virginia's 13.02 per cent United Methodists puts it ahead of Kansas with 11.53 per cent; Iowa, 11.07 per cent; Oklahoma, 10.92 per cent; and Tennessee, 10.55 per cent.

At the other end of the rankings, Utah is last among the states with .43 per cent United Methodists and Hawaii is 49th with .91 per cent. In total members, Alaska is last with 4,154 and Nevada is 49th with 6,663.

Although Texas has the most total members, its per capita membership is well down the line with 7.28 per cent. West Virginia's lead in per capita ratio is based on a United Methodist membership of 221,655, good for a rank of 21st in that column.

By geographic region, the East South Central states of Alabama, Kentucky, Mississippi and Tennessee are first in per capita membership with 9.12 per cent. Second are the South Atlantic states of Delaware, Florida, Georgia, Maryland, North Carolina, South Carolina, Virginia and West Virginia, and the District of Columbia, with 8.14 per cent.

Population and membership statistics for 1970 were used in preparing the **General Minutes** tabulation, according to the Rev. John L. Schreiber, director of the Council on World Service's Department of Statistics.

CHIANG'S PASTOR DIES AT 96; METHODIST HAD COLORFUL CAREER

TAIPEI (RNS) — Dr. Wei-ping Chen, personal pastor to President and Madam Chiang Kai-shek of Nationalist China for many years, died here on Feb. 25. He was 96. The Methodist clergyman also had a long career in theological education and as a diplomat.

Dr. Chen retired from the pastorate in 1956 at the age of 80 but continued to take an active part in the work of his denomination on Taiwan. He was born in 1876 in Peking and began his ministry in his home city. Dr. Chen survived the Boxer Rebellion of 1900 although several members of his family did not.

With the overthrow of the imperial government in 1912, he moved to Nanking, which became the new capital, and became dean of the Nanking Theological Seminary where he remained for 20 years. He then spent six years as Chinese Consul General in Australia. At the outbreak of the Sino-Japanese War in 1937 he went to Szechwan Province and throughout World War II he helped to operate hostels for U.S. armed forces personnel in that area.

Dr. Chen followed the Nationalist Chinese government to Taiwan in 1949. On the island he became pastor of Shin-Ling church near Taipei, the church then attended by President and Madame Chiang Kai-shek. He also took the responsibility as chief of chaplains for his government and personally served the Chiang family.

The clergyman received a part of his education at Boston University, and he is believed to be the first Chinese student to receive a theological degree from a U.S. institution in this century.

In these days of severe competition I need to keep myself in the best physical condition, and surely drugs would be no help to me.

Mel Stottlemire—LISTEN

Hendrix Band presents concerts

The Hendrix College band, under the direction of Dr. Ashley Coffman, traveled to the College of the Ozarks in Clarksville on March 2 to present a joint concert with the College of the Ozarks band.

The Hendrix band was featured during the first half of the concert, playing selections from Bach, Sousa, and Tchaikowsky. Gary Allen a student at Hendrix was the featured pianist for the "Piano Concerto No. 1 in E-flat Major" by Franz Liszt.

The second half of the concert featured the combined bands of Hendrix and the College of the Ozarks under the direction of H. M. Lewis. Selections from Sousa, Frescobaldi, and R. Vaughn Williams were played, and a trumpet trio composed of John Workman and Joe Kuonen, students at Hendrix, and H. M. Lewis, played "Bugler's Holiday."

The concert was repeated on Sunday, March 5 at Hendrix in Staples Auditorium.

†

Poetry Panorama by Barbara L. Mulkey

There was, in some newspapers recently, a syndicated column written to pay tribute to a former senator and president of the University of North Carolina, a Dr. Frank Graham. "He was," Senator Wayne Morse is quoted as saying, "the most Christ-like man I've ever known." Examples of this likeness are provided in the article, but it could all be summed up in one quote from the man himself, "... there cannot be anything higher than 'God is Love.'"

World Enough and Time

The years are fewer now, my lamp is low,
And shadows lengthen as the twilight nears;
Someday the call will come and I must go
To wend my way beyond the distant spheres.
Until that time, no matter what the task,
I hope to do my best to see it through;
And should I miss a goal, then all I ask
Is that I be allowed to start anew.
I hope to sow some good from sea to sea
While struggling through my measured time on earth
To show to all the man that I might be,
And help to prove, somehow, my human worth.
Though life is short, I'll know a victory
Before returning to eternity.

—by Deener W. Wardlow

Port of Dreams

The old man sits by the open fire
And dozes the hours away
As he sails away on his sea of dreams
On the good ship, "Yesterday."

No longer he'll fight the straits of Grief
Nor from his course be blown
But skim along on placid calm
Of the good things he has known.

The sails bloom full with wind of Faith
Lashed tight to the spar of Love
Secured to the deck by ropes of Prayer
Designed by the Maker above.

His ship sails on by the course of Hope
Into harbors of every sort
Until it disappears beyond the point of Rest
And anchors in a Heavenly Port.

—by Austin Cravens

Texas for Pro Hour s

"The New means to be latter part of will be the th United Meth estant Hour.

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Scholar, r Holmes brin the approach He is the yo on The Pro United Meth

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Music fo will be provi School of T Paul School Mo.; and th tin, Texas.

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