

Jurisdictional Program and Administrative units organizing this week

OKLAHOMA CITY, Okla. (UMI) — Program and administrative units for the eight-state South Central Jurisdiction of the United Methodist Church will organize here October 16-17 at the St. Francis de Sales Renewal Center.

Seventeen Annual (regional) Conferences of the church will have representatives present for the organization of the Council on Finance and Administration beginning with a 6 p.m. dinner meeting Monday, and the Council on Ministries beginning at 9 a.m. Tuesday.

Both groups were created by the quadrennial South Central Jurisdiction-

al Conference at Houston in July replacing several boards and agencies which correspond to church agencies at the national level. Members will serve four-year terms beginning January 1, 1973.

Primary purpose of the organizational meetings will be to elect officers and to set in motion the necessary machinery to oversee the cooperative work of more than two million United Methodists from Louisiana, Texas, New Mexico, Arkansas, Kansas, Nebraska, Missouri, and Oklahoma.

The South Central Jurisdiction is one of five geographic jurisdictions of the United Methodist Church within

the United States. Dr. Virgil D. Morris serves as Jurisdictional Executive Director with offices in Oklahoma City. The training center where most jurisdictional leadership enterprises are held is Mt. Sequoyah Assembly at Fayetteville, Ark.

The functions of the 46-member Council on Ministries include leadership development, age level ministries for children, youth and adults, family ministries, and communications.

The Council on Finance and Administration, with 28 members, will perform functions related to administration and financial responsibilities between the four-year meetings of the

Jurisdictional Conference.

The South Central Jurisdiction is one of the most ethnically diverse regions of the church with substantial membership among Indians, Hispanic Americans, and black Americans.

Bishops assigned to the Council on Ministries are Bishop Ernest T. Dixon, Jr., Topeka, Kans.; and Bishop Kenneth W. Copeland, Houston, Tex. Bishops assigned to the Council on Finance and Administration are Bishop Paul W. Milhouse, Oklahoma City; Bishop Don W. Holter, Lincoln, Nebr.; and Bishop Finis A. Crutchfield, New Orleans, La.

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Arkansas Methodist

91st YEAR

THURSDAY, OCTOBER 19, 1972

NO. 41

Arkansans to attend Perkins Alumni Council meeting

The Perkins School of Theology Alumni Council will hold its annual meeting on Oct. 24-26, at the seminary. The Council which has been in existence for some three years and replaced the former Alumni Association of the school serves in an active advisory and consultative relationship with the seminary and has a direct part in the shared governance program of the seminary.

This year's meeting will feature a continuation of the study of a "Forty Year Model for Ministry" which was started last year at the group's annual session.

Meeting with the group will be members of the Perkins faculty, students, and other resource persons including Dr. Mark Rouch, staff member of the Department of Ministry, Division of the Local Church, Board of Education, Nashville, Tenn.

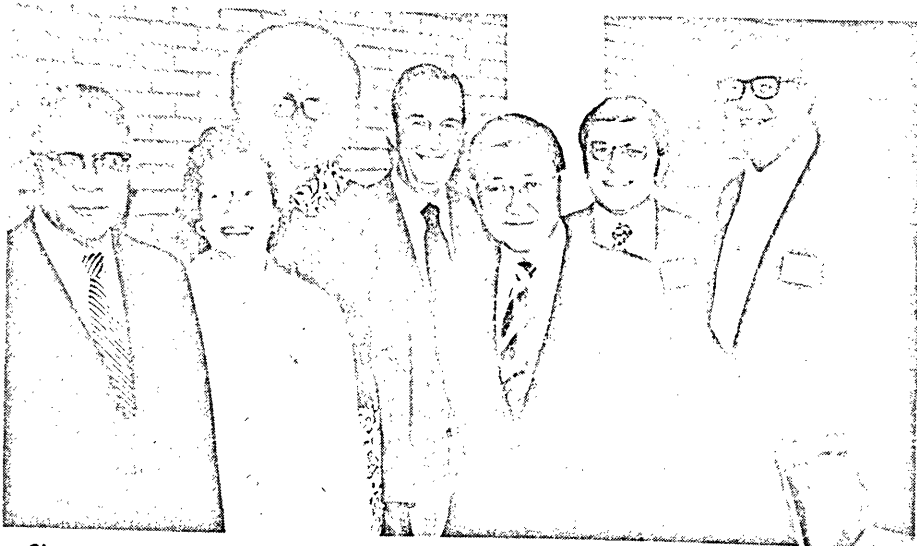
In the course of the study of the "Forty Year Model for Ministry" the

Council seeks to bring input from the alumni in the field and to make suggestions to the seminary so that its curriculum and its total program can better prepare young men and women for the long term of ministry they will have ahead of them upon graduation.

Members of the Council from the Little Rock Conference are Dr. Roy I. Bagley, superintendent of the Camden District, the Rev. Ferris Norton, Jr., pastor of First United Methodist Church, Crossett, and Dr. Negail Riley of the staff of the Board of Global Ministries, New York. Mr. Norton serves as chairman of the Committee on Continuing Education.

Members from the North Arkansas Conference are the Rev. Charles P. McDonald, superintendent of the Fort Smith District, and Dr. Harold O. Eggenberger, director of the Council on Ministries.

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Shown above are officers of the newly-organized United Methodist Board of Higher Education and Ministry chosen during the group's organizational meeting Oct. 3-4 in Nashville, Tenn. At right is Bishop Ernest T. Dixon, Topeka, Kans., president of the board. Others are, from left, Bishop Prince A. Taylor, Jr., Princeton, N. J., vice-president and chairman of the Division of Chaplains and Related Ministries; Mrs. Fletcher Nelson, Morganton, N. C., secretary; Miss Ethel R. Johnson, Delaware, Ohio, vice-president and chairman of the Division of Lay Ministry; Bishop Don W. Holter, Lincoln, Nebr., vice-president and chairman of the Division of Ordained Ministry; Dr. Thomas K. Kim, Abilene, Tex., vice-president and chairman of the Division of Higher Education; and Dr. Roy B. Shilling, Conway, Ark., chairman of the board's Office of Personnel. (UMI Photo)

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Oak Forest Church to hold dedication and mortgage burning

Oak Forest United Methodist Church, Little Rock, will have its Dedication and Mortgage Burning Ceremony at the Morning Worship Service on Sunday, Oct. 22. Bishop Eugene M. Frank will preach and preside at the service, assisted by Dr. J. Edward Dunlap, Little Rock District Superintendent.

The entire week-end is planned as a time of celebration and homecoming for all members, former members, former ministers and everyone who has ever been a part of Oak Forest in any way, according to the Rev. David M. Hankins, Jr., the pastor.

The activities will begin with a pot luck supper Friday evening at 6:30

followed by a period of fellowship singing and visiting. "Open House" will be held at the church from 10:00 a.m. to 5 p.m., Saturday.

Saturday at 5 p.m. a vesper service will be held with Bishop William C. Martin preaching. This will be followed by a spaghetti supper and television viewing of the Arkansas-Texas football game.

On Sunday following the Dedication Service a sandwich lunch will be held in Fellowship Hall. At 1:30 p.m. Bishop Frank will preside at the Service of Ordination for Eston H. Williams, a member of the Oak Forest

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Participants at recent Homecoming Day dedication service for the new education wing at St. Andrew United Methodist Church, 4600 Baseline Road, Little Rock. Laymen are shown with officiants, left to right, the Rev. Charles Walthall, pastor; Dr. J. Edward Dunlap, Little Rock District superintendent; the Rev. Don Nolley of Magnolia, a former pastor, and (second from right) the Rev. Ed Matthews, who was pastor when St. Andrews Church received its charter in 1964.

Changing Strategies in Urban Mission

A few of many tentative findings in a United Methodist study of the urban situation and task of the churches, and particularly their urban ministry specialists, indicate that:

- Many anti-local church "angry young men" who were leaders in urban ministry in the 1960s are leaving the church for secular positions, while others are "immobilized by frustration and anger."

- The crisis of value and identity of blacks and other minorities in the '60s remains, but has spread into "the middle class heart of America." Moreover, many of those facing such crises are members of churches and deserve "more from the church than rejection."

- Urban church strategy for the 1970s calls for, among other things, a strong emphasis on the local congregation as "a viable base for mission and witness," continued support for minority empowerment, decentralization and a lessened role for national agency staff, greater use of young adults in mission, and "a clear ecumenical commitment to all strategy and planning and funding."

The findings are in a document issued by the Department of Urban Ministries, National Division, United Methodist Board of Global Ministries. The New York-based staff is headed by the Rev. Dr. Negail R. Riley and the Rev. Dr. Ernest V. May, executive secretaries.

Entitled "Analysis & Strategy Perspectives in Urban Ministries," the document reflects what are called "key strategy observations and suggestions" emerging from an 89-day study in late 1971 and early 1972 of United Methodist-related national mission efforts in 36 cities. The study was made for the Department of Urban Ministries and three other National Division units by the Rev. L. Vann Anderson, Jr., executive president of Community Resources, Inc., San Diego, Calif., and a former executive of the United Methodist Metropolitan Planning Commission of Kansas City, Mo. Mr. Anderson describes his findings as tentative, pending "fuller, in depth and documented position papers" which he says are in process.

In a letter accompanying the document, the Department of Urban Ministries staff specifies

that it is distributing the paper "without any endorsement at this point." Conceding that "many old assumptions—and some fairly recent ones—were questioned" in the report, the staff says "we believe the paper represents a most stimulating and wide-ranging analysis by a very astute observer."

Mr. Anderson lists 11 "major themes" as components in an urban ministry "strategy for the '70s." In addition to those above, he includes: "radical restructuring of the church, not only nationally but especially in metropolitan areas; major emphasis on planning for the next few years with clear processes to accomplish such planning; greater local control of dispersing funds at the metropolitan level; extension of mission concepts to smaller cities throughout the U.S. (after major emphasis on cities)."

Two other sections in Mr. Anderson's preliminary findings deal with "Urban Ministry Personnel" and "The Crisis of Middle America."

In the latter, he says that in the 60s "we spoke often about the crisis of identity of blacks and other minorities and about the life style struggles of the young adult. Today that crisis of value and identity has spread radically into the middle class heart of America. Businessmen, professionals and especially women are now engaged in seriously questioning their previous life styles, values and priorities."

"The rate of experimentation with new sexual attitudes, drugs, alternative family structures, work patterns, etc., is increasing daily, and the human hurt and breakage from that shift is high. Who is to say it is good or bad? The reality is that it is happening and, at present, the church (like most other institutions) has provided no coping mechanism. The best we have been able to do is add to the burden of guilt with judgment, rejection and despair."

To further complicate matters, says Mr. Anderson, "many of the persons in this struggle are members of our congregations and deserve more from the church than rejection. The church has always prided itself as the congregation of sinners not saints."

A possible result, he speculates, is that "political and social action may be greatly diminished because many of the persons who several years ago were

in the heat of battle are now engaged in such personal value readjustments." He suggests a church priority is to "facilitate the creation of coping models for persons struggling with these life style changes."

Mr. Anderson's paper indicates that change is also evident in church workers on the urban scene. He says:

"Many of the key urban actors of the 60s were strong individualists (high ego needs) generally anti-local church, angry, anti-institutional, alienated themselves from fellow clergy, afraid of the laity and convinced that they alone were the church of today. Many of their feelings and reactions were justified and validated by the church's general response to them and the crying needs these actors saw. Their styles were individualistic and free."

"Despite the rightness of their perceptions, men who remain in that stance cannot survive in the structured church without paying a very high price. Many are leaving (sorrowfully) for secular positions, some are seeking refuge in smaller local churches in the core city, and many are immobilized by frustration and anger."

Mr. Anderson concludes the church in the 70s will require personnel with the same insights, skill and courage "plus the ability to work year in and year out with a system that changes far too slowly to meet human needs." He warns that men and women with "too much anger . . . who do not have the patience of Job, or who cannot affirm the need to struggle for the soul of the local congregation cannot and will not last in missional positions." From interviews with some of the '60s urban missionaries, he says, many are aware of new trends and are trying to adjust while others are "only growing more bitter."

Other parts of Mr. Anderson's paper analyze and make tentative recommendations in areas of urban ministry and related fields

such as annual conference and district structures, community centers, "the minority scene and urban ministry," institutions, ecumenical structures, campus ministry, "the young adult scene and urban ministry," church extension, community organization, "field concepts of planning and strategy," district superintendents and urban ministry, urban ministry funding, inner city parishes and church clusters, and "local churches as mission bases."

Among many suggestions Mr. Anderson makes in the several sections of the report are that ecumenical missional structures in metropolitan areas need to "keep a balance" of local church and judicatory participation, the National Division's Black Community Developers Program should be expanded, the church should "zero in on the critical need for recruitment and training of a new breed of black clergy," urban ministry funding priorities should include emphasis on "congregation renewal, lay renewal and clergy enablement";

The National Division should have as a "top priority" ongoing training/consultation with district superintendents whom the study describes as "the most crucial person in the United Methodist system," campus ministry should be only one aspect of a total metropolitan mission, hospitals and other institutions such as children's homes could be linked with "community and street agencies and serve a broader constituency with alternative delivery systems," church extension "needs to disappear as an isolated concept the same as community centers and urban ministry. The task is joint strategy and planning at the metropolitan level for church mission in a variety of forms."

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news and views

OF THE WORLD OF RELIGION

by doris woolard

The chairman of the Nat'l. Commission on Marijuana and Drugs Abuse said six religious leaders have agreed to act as a committee of religious consultants to assist in solving drug problems. Chairman Raymond P. Shafer, former governor of Pennsylvania, said: "... these men can be of assistance to us in formulating recommendations to the President and the Congress." Dr. Thomas E. Price, a United Methodist expert on drug and alcohol abuse, is one of the men selected.

Members of the Baptist Joint Committee on Public Affairs, which includes representatives from nine Baptist denominations, have adopted a resolution opposing federal tax credit legislation to aid parents of non-public school students. Members of the Committee personally delivered copies of the resolution to the 24-member House Ways and Means Committee, which has approved a draft bill which would give tax assistance to parents of children attending non-public schools.

The Nat'l. Christian Council of Japan is trying to raise \$10,000 to oppose legislation which would give state recognition to a Shinto shrine that was established as a memorial to the Japanese dead of World War II. The Christian organization, as well as some Buddhist groups, argues that national recognition of Yasukuni Shrine would be followed by nationalization of other Shinto centers and might revive the former established religion of the state which figured in militant pre-World War II nationalism. Veneration of the emperor as a descendant of the Sun God was part of Shrine Shinto before its disestablishment in 1947 when Emperor Hirohito abolished the claim of divinity.

Ecumenical efforts are being organized through the Canadian Council of Churches, composed of Protestant and Orthodox denominations, to accommodate the influx of Asian refugees from Uganda. A letter to the editors of 11 major Canadian newspapers deplored "the harsh conditions imposed on these people by the government of Uganda." It called upon Canadians "to try to understand the profound uncertainty and disturbance which these conditions have forced upon the lives of these refugees and something of the effects upon them in having to lose their homes and possessions, and to move to a strange land and a cold climate."

Generalissimo Chiang Kai-shek, president of Nationalist China, sent a declaration to delegates of the Asian Christian Anti-Communist Assn. meeting in Taipei, which said that his government was continuing the struggle against communism "not only for its own survival," but "for freedom in the world." The ACACA was established in 1965 to confront the challenge of "atheistic communism" throughout Asia.

In response to a call from Protestant and Roman Catholic Church leaders, thousands of Protestants and Catholics prayed together in the streets and churches of Northern Ireland on Oct. 1 for an end to the sectarian strife that has plagued the province since 1969. At 30 places worshippers made "joint acts of intercession" that the violence which has caused nearly 600 deaths in the last three years, would come to a speedy end, and that "we may be reconciled with our brothers."

The "hyperpromotion" in some fundamentalist Baptist bodies was sharply criticized by a number of speakers at the 21st annual business, preaching and study conference of the Baptist Bible Fellowship International meeting in Fairfax, Va. Hyperpromotion was described as the "grow big at any cost" philosophy some congregations are pursuing, according to Dr. John Bonds, a pastor. The Baptist Bible Fellowship was organized 21 years ago by Baptists who "take a strong fundamentalist stand on the Bible" and are "not isolationists but are separatists," in respect to the Southern and American Baptist Conventions, Bond said.

"We would refuse tax money for our schools, even if it were offered," declares Marvin E. Loewen of Washington, D. C., director of the religious liberty office of the Seventh-day Adventist church. "Taxes come from all citizens. . . . We believe that our religious philosophy permeates all our subjects, even mathematics, foreign languages, English—even driver education. . . . We cannot divide a campus and say: 'This part is religious and that is secular.' History shows that where church and state form a partnership the church leans on the state for enforcement of its beliefs and persecution results," Loewen said.

Christian faith and patriotism, pornography and the criminal justice system have been tentatively selected by the Council on Church and Society of the Presbyterian Church, U.S. (Southern) as topics for papers to go before the 1973 General Assembly of the Church. Specialists in the respective areas have been requested to prepare the papers.

The use of alcohol played at least a part in almost half the 55,000 deaths on the nation's highways and streets during 1971, according to a government report released in Washington, D. C. In sending the report to Congress, President Nixon expressed serious and growing concern over the high death rate on the nation's transportation arteries. The report said: "This situation tends to off-set the positive factors, such as safer highways, safe vehicles, better trained drivers and more efficient traffic safety technicians."

Mormon President Harold B. Lee, said in a recent press conference in New York that the phenomenal growth of the Church of Jesus Christ of Latter-day Saints in recent years has made it necessary to begin a comprehensive plan to reorganize some of its structures. "Growth poses the greatest problem for the Mormon Church today—although, we must admit, it is a wonderful problem to have to wrestle with," Mr. Lee said.

The Canadian Churchman, official newspaper of the Anglican Church of Canada, "has sounded the death knell for 'Superchurch,' which it describes as the organic union of Canada's Protestant Churches," according to a Religious News Service report. Despite the demise of "Superchurch," the Churchman predicted, the Church unity movement will continue, adding Orthodox, Roman Catholic, and non-Christian participants. "So 'Superchurch' is dead," the editorial concluded, "but before it died, its leaders were finding that their real mission was the new faith in Jesus Christ, rather than the religion of a particular denomination. . . . Not to build 'Superchurch,' but to find a reason for living."

Brooks Hays, a former president of the Southern Baptist Convention, has called upon the churches to send their young people into the political arena. "I don't see any hope for us unless young people will use some of their religious idealism by projecting it into politics," said Hays, a former U.S. Representative from Arkansas and this year a candidate for Congress from North Carolina, as he addressed the annual Fall conference of the Friends Committee on Nat'l. Legislation, a Quaker lobby group that has worked in Washington, D. C., for nearly 30 years.

Owen Cooper, Mississippi businessman and current president of the Southern Baptist Convention, addressing that denomination's Executive Committee, challenged Southern Baptists to use business techniques to raise \$1.5 billion in five years and to promote church growth in areas where it is needed. "We aren't putting our salesmen where our prospects are," he said. Cooper said that an enterprise would never be successful if it kept an oversupply of salesmen in a saturated area. Rather, he said, the strategy is to build new markets and send salesmen to them.

The organized church in North Korea has disappeared, according to a news dispatch to Christianity Today from Dr. Samuel H. Moffett, a United Presbyterian official in South Korea. A former assistant pastor of the Central Presbyterian church in Pyongyang, the capital of North Korea, was interviewed when South Korean reporters accompanied a Red Cross delegation to the Communist North for talks. Interviews with North Korean Christians are said to be quite rare. The talks conducted by the Red Cross are designed to improve relations between the two Koreas. There are hopes, the dispatch said, that the opening of relations between Seoul and Pyongyang will provide an opportunity for an evangelical revival, now currently taking place in the South, to spill over into the North.

Three thousand people attended an outdoor meeting to hear Oral Roberts, evangelist and president of Oral Roberts University in Tulsa, Okla., when the Fort Hood Army base (Tex.) observed its own "EXPLO 72" day of spiritual emphasis. The ecumenical program began with a Catholic Field Mass, followed by a Protestant Field Service and concluded with Mr. Roberts' evening address.



CLEVELAND — Florence Little is a woman who handles a \$31-million portfolio 'with a conscience.' Treasurer of the women's division of the Board of Global Ministries of the United Methodist Church, she is also in Investments. Her inter-church position puts her at the forefront of church protests against the policies of some corporations. Six religious denominations are members of the committee and others have been invited. According to Miss Little, who was in Cleveland for meetings with officials of the United Methodist Church, the church groups came together in order to swing more weight collectively when trying "to raise the consciousness of the industries on these social issues." (RNS Photo)

OCTOBER 19, 1972

Shilling Success

by Bill Whitten

At a time when many private colleges in the United States are having to close their doors, the vital signs of Hendrix College continue to be strong. Responsibility for this strength belongs in a significant portion to President Roy B. Shilling, Jr.

The name of Dr. Shilling was first heard around Conway in February of 1969, when it was announced that he would become the seventh president of Hendrix College. At the age of 38, Shilling was the youngest man ever to take over the reins at Hendrix.

Although he was young in years, he was ripe in experience. After receiving his B.A. degree from McMurtry College in 1951, Shilling spent two years in the United States Army. Immediately after his stint in the military service, Shilling continued his education at Southern Methodist University, where he was awarded a B.D. degree in 1957. Indiana University bestowed on him the M.S. degree in 1966, and the Ph.D. degree in 1967.

With his new degree under his belt, in 1967 Dr. Shilling moved to Berea, Ohio, where he worked for a year as the Director of Planning and Research for Baldwin-Wallace College. Shilling then spent another year as the Executive Vice President of Southwestern University, before assuming the presidency of Hendrix in July of 1969.

It was not without impressive credentials that Dr. Shilling entered his new position, and, in his three years at Hendrix, Shilling has done much to enhance both his own credentials and those of the College.

In his inaugural address of April 28, 1970, Dr. Shilling outlined five programs for Hendrix, which he hoped especially to emphasize in the next five years. A program of faculty and staff psycho-cognitive development was to be implemented, "which," Shilling said, "would be based on a comprehensive, in-depth diagnostic inventory and assessment of each faculty and staff member." Dr. Shilling hoped that this program would replace the "ineffectual" sabbatical leaves.

The second program for Hendrix was to be the establishment of a Center for Research, Experimentation, Development, and Evaluation. Shilling indicated that its purpose would be the development of a "model instructional system for the 70's." The chief goal in this area would be the individualization of instruction, in order to fulfill the particular needs of each student.

Dr. Shilling also wished to emphasize the development of a program of student socio-cultural enrichment. The new president felt that what went on outside the classroom could be as important in a liberal education as what went on inside the classroom. Thus, the College must provide opportunities for students to become involved socially, and it must also provide for them exposure to culture, science, and the arts.

The improvement of the process of governance was Dr. Shilling's fourth area of emphasis. Dr. Shilling wanted to determine the appropriate role of faculty, students, administration, and trustees in the governance process at Hendrix, and with this knowledge to restructure the process.

The fifth program to be developed by Shilling was the expansion of the public service role of Hendrix. The new president suggested institutes and studies, whereby specific problems of our area could be dealt with and solved.

Although only two years of the five-year program have elapsed, it is evident that Dr. Shilling has made substantial headway. Under the guidance of Dr. Shilling Hendrix has received a \$150,000 Venture Fund grant from Ford Foundation. In order to match the Ford grant, the Hendrix Board of Trustees has established an Internal Pacesetter Foundation. These monies are being used to stimulate change and bring innovation and experimentation into the undergraduate program at Hendrix. More specifically, they are being used in the faculty and staff development program and in the individualized instruction program.

Research and experimentation was Shilling's second programmatic thrust of the five-year program, and the recently effected curricular changes have played a significant role in this area.

The College Level Examination Program (CLEP) is being offered this year by Hendrix for the first time. In this program a freshman may test out of up to six courses, if he or she scores high enough on the examination, which is taken before the beginning of school.

Another important curricular change favored by Dr. Shilling is also related to graduation requirements. Last spring Hendrix authorities revised these requirements in such a way that now a student is required to take only three courses from each of the three general areas: Humanities, Natural Science, and Social Science. This revision is a significant improvement over the former curriculum, whose requirements were more specific and limiting.

Both of these curricular alterations were designed to allow the greatest possible freedom for the student in course selection. However, a college, in Dr. Shilling's opinion, must furnish its students with an active social environment also. In this regard, Dr. Shilling recently stated that Hendrix has reorganized its staff to accomplish new purposes in the student service area. He added that "... it was a reorganization to meet the new needs of the emerging adult on the campus."

For this purpose the student center has been renovated to better satisfy the needs of students. Students will also be able to spend more time in the gymnasium for the purpose of recreation. In addition, the Venture Fund grant will open new channels for the use of leisure time, as task forces will be implemented to provide students with social, educational, and recreational activities.

Improvement of governance at Hendrix was another area on which Dr. Shilling wanted to work. He now feels that the Hendrix Board of Trustees has been substantially strengthened by the

addition of some new members. The pastor of First United Methodist Church in Conway, the Rev. Ben Jordan, and the presidents of the two local banks, Cleddie W. Harper and Thomas G. Wilson, were recently named to the Board. Dr. Shilling also believes that the reactivation and reorganization of the Executive committee will greatly enhance the effectiveness of the Board.

Expansion of the public service role of Hendrix College has continually occupied the attention of Dr. Shilling. One step Hendrix has made in this direction is the initiation of a series of consultations with the United Methodist Church. These consultations are aimed at forging a stronger alliance between the Church and the College.

Shilling is guiding Hendrix in a national program for the approximately 100 United Methodist colleges in the United States. These colleges will attempt to raise \$400,000,000 in the next five years. These funds will be used for space, equipment, and programmatic needs. Regarding Hendrix College itself, Dr. Shilling recently stated, "During the five year program we hope to raise between six and seven million dollars for the College."

These are just a few of the many good things which Dr. Shilling is doing for Hendrix College. In his short tenure at Hendrix, the enrollment has risen 13 per cent to over 1,000 students. Financial growth and stability are evident, and substantial progress in every aspect of the College is notable. Due to the influence of Dr. Shilling and the talented staff and faculty which he has assembled, Hendrix in fact remains an anomaly amid the multitude of liberal arts colleges which struggle just in order to survive. These countertrends existent at Hendrix accurately reflect the ability and effort of Dr. Roy B. Shilling, Jr. not only to maintain the tradition of Hendrix College, but also to reach new heights of excellence.

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Program Directors to Local Churches

THE MISSION OF YOUR CHURCH

At the recent session of the Arkansas Pastors' School, Bishop Eugene M. Frank outlined the minimum goals for the mission of the local Church. So that your Councils on Ministries and your Administrative Boards may give them prayerful consideration we are repeating them here:

(1) Your Church is in mission when it is serving with compassion, understanding and empathy the sorrows, troubles, hungers, and spiritual longings of the congregation.

(2) It is in mission when it is adding persons to the family of God through the local Church.

(3) It is in mission when it is studying, understanding and seeking to transform the physical, moral, and spiritual conditions of the community.

(4) It is in mission when it is opening its eyes, mind and heart to the entire world, every person whom God loves and seeks to save.

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A NEW SERVICE FROM THE DIVISION OF THE LOCAL CHURCH

Beginning with this Christmas Season, the Division of the Local Church is premiering a new service. At specific intervals during each year, reviews of selected plays will be made

available for those local churches interested in the use of drama as a form of worship and celebration. These reviews are written in a way that will give the local church worker and/or leader not only a detailed preview of the play, but additional pertinent information regarding where the scripts may be obtained and costs of materials for production.

The first four play reviews have been written by James H. Warren of Scarritt College for use during the Christmas Season. The titles are: A CHRISTMAS CAROL, THE BUSINESS OF GOOD GOVERNMENT, EMANUEL, AND CHRISTMAS IN THE MARKETPLACE. Copies of these reviews may be obtained at the cost of 10¢ each from: Service Department, Board of Education, P. O. Box 871, Nashville, Tennessee 37202.

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YOUTH BIBLE SERIES

Plans are well underway for the first unit of the new Youth Bible Series, which will be available in September, 1973—a three-month overview of the Bible. Following the introductory study, the first portion of a two-part

study of the life of Jesus will be available for use in the December-January-February quarter of 1973-74. Thereafter, two new units of study will be available at six-month intervals until eleven units have been published. All units will be undated and will be available continuously after publication.

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YOUTH BIBLICAL GUIDES

Available now for immediate use are a variety of resources for systematic studies. An illustration of this variety is a new set of guides now available for groups who wish to use the four School of Religion Books on the Bible. These new guides offer a plan for 13 sessions on each of the following books: THE DIVINE DRAMA: AN INTRODUCTION TO THE OLD TESTAMENT (Early Teens); TO TELL A MYSTERY: AN INTRODUCTION TO THE NEW TESTAMENT (Early teens); KING JESUS: SERVANT, LORD, SOUL BROTHER (Late teens); and THE WONDROUS THUNDER: SPECIAL MESSAGES FROM THE THE BIBLE IN OUR TIMES (Late teens).

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OCTOBER 19, 1972

NEWS and NOTES

DR. AND MRS. ROBERT B. Moore, Sr. were honored by their children on their 50th wedding anniversary at a reception in Winfield Church, Little Rock, on Sunday, Oct. 8. Dr. Moore is associate pastor at Winfield.

A RECENT WEDDING of interest is that of the Rev. Aubra O. Hays, pastor of First United Methodist Church in Monette, and the former Mrs. Ruth Isaacs of Manila. The Rev. Wendell Dorman, United Methodist minister at Manila, officiated at the service, Sept. 17.

ST. JOHN United Methodist Church of Van Buren held the monthly family night dinner, Sept. 20, with a program of gospel music presented by "The Master's Sons". Family night programs are under the direction of the Council on Ministries, Oscar Hicks, chairman. The Rev. David Scroggin is the pastor.

FORMER MISSIONARIES to Southeast Asia were guest speakers in the Hamburg United Methodist Church, Sept. 24. Mr. and Mrs. Maurice Anderson told of their 27 years in Hong Kong. Mr. Anderson is now a professor at Northeast Louisiana University, Monroe. The Rev. Virgil Bell is Hamburg minister.

THE PARSONAGE of First Church, Paragould, has a new addition. The old screened-in porch and carport have been remodeled into a large family room, and a new carport added. The Rev. Harold Spence is pastor.

THE GURDON United Methodist Church is holding a preaching mission this week, Oct. 15-18, with the Rev. Ralph Hale, pastor of the Grand Avenue Church, Hot Springs, bringing the messages. The Rev. James Richardson is pastor.

GROUND BREAKING ceremonies were held by United Methodists of Greenwood, Sept. 24, for a new sanctuary to be located east of the old church. The Rev. Charles McDonald, Fort Smith district superintendent, and the Rev. J. M. Rogers, pastor, officiated.

FOUR SETS OF ALTAR scarves were dedicated in First Church, Waldron on Sunday, Oct. 8. These were given by the seven Ridling children in memory of their father, Mr. Little Ridling, and in honor of their mother, Mrs. Lena Ridling. These paraments were made of the finest Bemberg damask by one of the six daughters, Mrs. Ruth Bliss of Tulsa. Each cloth is embroidered with an appropriate Christian symbol. The Rev. Frank Clemmons is pastor of the Waldron Church.

LAYMEN'S DAY SERVICES

DR. DARRELL SPRIGGS, lay leader, and Dr. Kenneth Steele, Jr. participated in lay services in Central Church, Fayetteville, during the 10:50 worship, and Paul Boyer and Dr. William Strunk were in the 8:30 a.m. services. Dr. Joel A. Cooper is pastor.

MRS. HUGH HARDIN of Fort Smith was lay speaker in First Church, West Helena, Oct. 8. Mrs. Hardin is vice-president of the North Arkansas Conference Women's Society of Christian Service. Her husband is an attorney and they have four children. The Rev. William Haltom, host pastor, was formerly a pastor in Mrs. Hardin's home church, Hendricks Hills United Methodist.

DR. JAMES WISE of Marvell was guest speaker in the Augusta United Methodist Church on Laymen's Day. The Rev. Lowell Eaton was host pastor.

GRIFFIN MEMORIAL services were under the direction of Leonard Robertson, lay leader, in the morning, and were led by Owen Lynch, president of Methodist Men, in the evening. H. Hurt was the speaker for the radio sermon. The Rev. J. Albert Gatlin is pastor.

ANDY RAINWATER, lay leader in First Church, Springdale, was in charge of both morning worship services, Oct. 8. Guest speaker was Kirk Boatright, assistant professor of Physics, Northeastern State College, Tahlequah, Okla. The Rev. Clinton Atchley is pastor, and the Rev. Tom Adkinson is associate.

WESTERN HILLS CHURCH, Little Rock, had as lay speaker Mrs. Lula Davis. Others taking part in the morning worship were Mrs. Nell Freeman, Mrs. Bill Cole, Mrs. Norene Keaton, Ed Jay, Bill Luce, Mrs. Marie Douglass, Mrs. Doris Moseley and Gene Walden. The Rev. Bob Robertson is pastor.

KENNETH MOWERY of Piggott spoke in the Holly Grove Church on Lay Sunday. J. T. Williamson, lay leader, conducted the service. The movie "From Crime to Christ" released by the Methodist Hour of Orlando, Fla., was shown in the evening. The Rev. Lorne Piercey is the Holly Grove pastor.

HAROLD CAMPBELL, outstanding Methodist layman, civic and business leader of Camden, was the speaker at morning worship on Laymen's Day at Fairview United Methodist Church in Camden. The church lay leader, Hugh Wayne Jeffus, led the worship service. Assisting in the service were Roy L. Bullock, secretary of trustees, and Randall McKinnis, vice-chairman of the council on ministries. The Rev. George Tanner is pastor.

BOB CHEYNE of Bella Vista, a former member of First Church, Fort Smith, was lay speaker in that church on Oct. 8 during both morning services.

MR. AND MRS. JAMES NIX were speakers in the Lonoke United Methodist Church, Oct. 8. Mr. Nix is curriculum coordinator for Lonoke Public Schools, and Mrs. Nix is treasurer of the North Arkansas Conference WSCS. The family recently moved to Lonoke from Brinkley. Host pastor was the Rev. Michael Clayton.

AT PINE BLUFF, Louis N. Burgess was lay speaker in Hawley Memorial Church. Mr. Burgess is a manager for Arkansas Power and Light, recently transferring from Crossett to Pine Bluff. James Merritt conducted the service. Participants included Mrs. Mary Lou Taylor, Susan Stephens and Ellis Leslie.

FIRST CHURCH, MARION, had as guest speaker on Laymen's Day, Marvin Gaither, Batesville District lay leader. Dana F. Sulcer and Elton A. Rieves, Jr. conducted the service. The Rev. B. W. Stallcup is pastor.

OAK FOREST CHURCH, Little Rock, observed Laymen's Day under the leadership of A. J. Brown, lay leader. Giving personal testimonies on "What Jesus Christ Means to Me" were Mrs. Freda Wilson, Miss Dona Morey, Miss Lana Boatright, and Henry Ratliff, Jr.

FORMER CHANCERY JUDGE Lee Ward spoke in First Church at Piggott on Laymen's Sunday. His subject was "The Greatest of These is Love." Church lay leader Bill Holifield presided. The Rev. J. B. Harris is the Piggott pastor.

FRANKLIN WILDER, Fort Smith attorney, brought the Laymen's Day message in First Church, Wynne. Dalton Matthews, charge lay leader, presided. Mr. Wilder is the author of two books on Methodist history, and is secretary of the North Arkansas Conference Commission on Archives and History. The Wynne minister is the Rev. William M. Wilder.

UNITED METHODISTS of Dumas heard Thomas P. Williams, Jr. of Little Rock during lay services Oct. 8. Mr. Williams is chairman of the Pulaski Heights Church Administrative Board, and president of the Board of Directors of Aldersgate Methodist Camp. The Rev. Arnold Simpson is the Dumas minister.

DICK FIKES of North Little Rock brought the lay message on the theme "Who? Me?" in Washington Avenue Church, Oct. 1. James Lane and Wylie Glover participated in the service. The Rev. Kenneth Renfro 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. 22—Sunday	Matt. 18:15-20
Oct. 23	Matt. 20:1-16
Oct. 24	Acts 10:25-43
Oct. 25	1 Cor. 1:10-18
Oct. 26	Gal. 4:22-29
Oct. 27	Gal. 6:10-18
Oct. 28	Eph. 2:1-13
Oct. 29—Sunday	Matt. 28:16-20



JOHN ERWIN, choal director in Trumann High School and also at Trumann United Methodist Church, was recently selected as one of the Outstanding Young Men of America for 1972. He was outstanding grad-

senior from Mountain Home High School. He holds a Master of Music degree from A.S.U., Jonesboro, where he was outstanding graduate, and he has worked one year toward a doctorate at Kansas City Conservatory of Music. During his five years in Jonesboro, he worked as music and youth director at Huntington Avenue United Methodist Church. In Trumann, his Madrigal Singers have been selected as Best in State for two years. He portrayed Henry Higgins in the 1972 Jonesboro production of "My Fair Lady".

THE PARAGOULD DISTRICT

Planning Workshop, originally scheduled for Nov. 7, will be held Nov. 2 at First United Methodist Church, Walnut Ridge from 7 p.m. to 9 p.m., according to the Rev. Elmo A. Thomason, District Superintendent. Leadership from the local churches of the district will receive input from conference and area concerns.

THE AUGUSTA UMYF held a four-hour planning session on Oct. 1. Plans were made for youth activities until Sept., 1973. Officers elected are: president, Carol Ann Kittrell, a senior; vice-president, Sarah Huenefeld, a sophomore; secretary-treasurer, Cheryl Wedgworth, a junior; and reporter, Debbie Stewart, a sophomore.

THE MULBERRY United Methodist Church observed Laymen's Day in a service which utilized the talents of many members. A. G. Benham, church lay leader, was in charge, and speaker for the morning service was Mrs. Chloé Kirksey. Paul Bankhead, a member of the Dover United Methodist Church, spoke at the evening service. The Rev. Jim Brooks is pastor of the Mulberry Church.

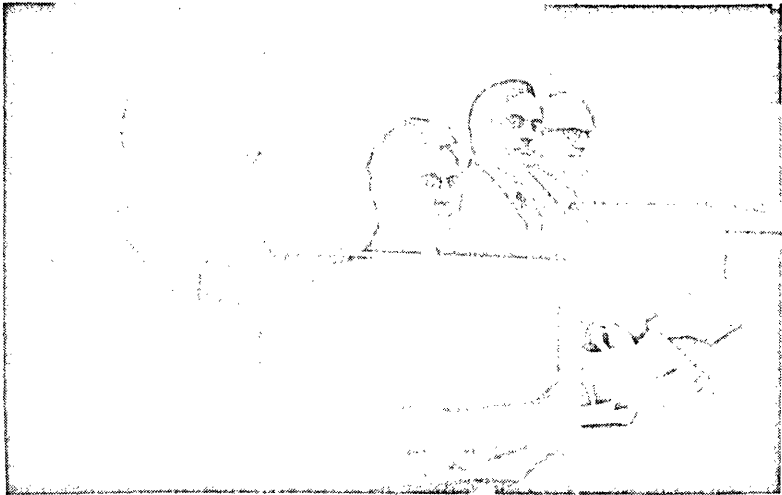
THE ANNUAL MEETING of the Little Rock District WSCS will be held on Wednesday, Oct. 25, at St. Paul Church, 2223 Durwood Rd. Little Rock, beginning at 10 a.m.

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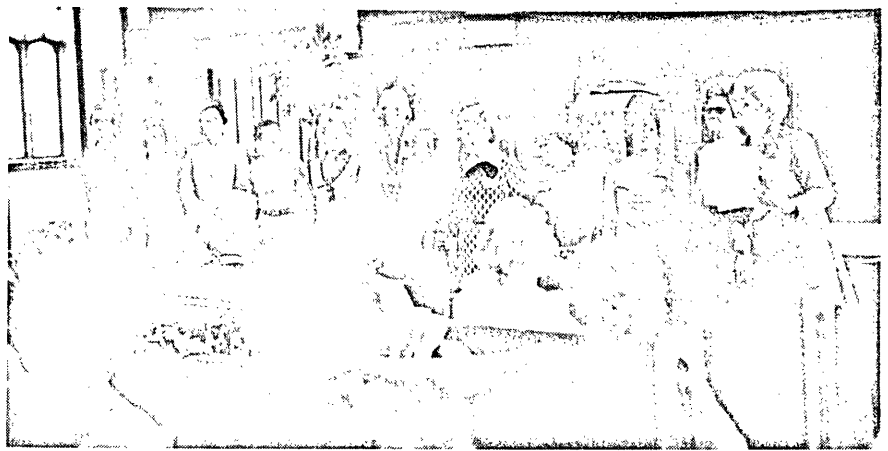
Pictorial review of WSCS annual meetings



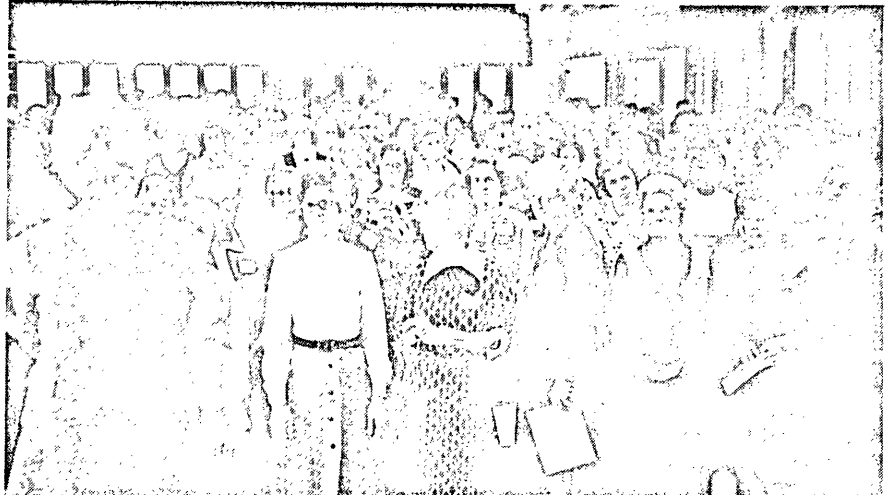
One section of the sanctuary of First Church, North Little Rock, reveals some of the delegates and guests who attended the last Annual Meeting of the Women's Society of Christian Service before it dissolves to become the enlarged "United Methodist Women".



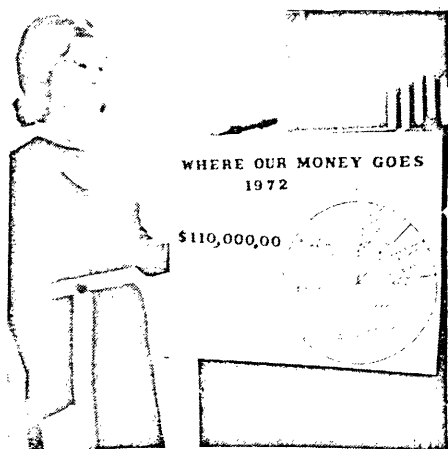
The Tuesday night program in First Church, North Little Rock, featured these leaders. At left is the Rev. Earl Carter, host pastor. Dr. Pearl McCain, retired missionary, gave the evening prayer. Next to her is the Rev. Sam Coker, guest speaker who is pastor of Grace Church, Atlanta. Dr. Ralph Clayton, at right, host district superintendent, introduced the speaker.



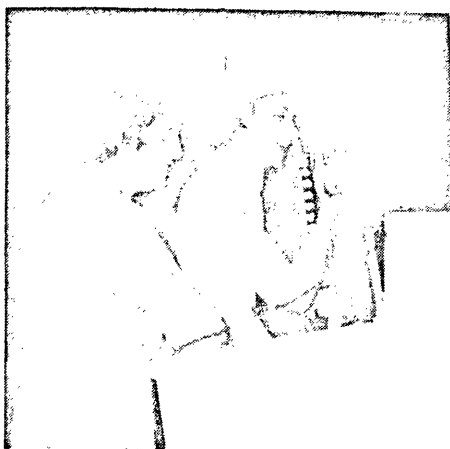
Conference officers who will retire in February when the new organization of United Methodist Women comes into being, were given special recognition during the last Annual Meeting of the Little Rock Conference Women's Society of Christian Service. Mrs. McKinney, at right, a former conference president and Woman's Division vice-president, presented citations and Special Memberships.



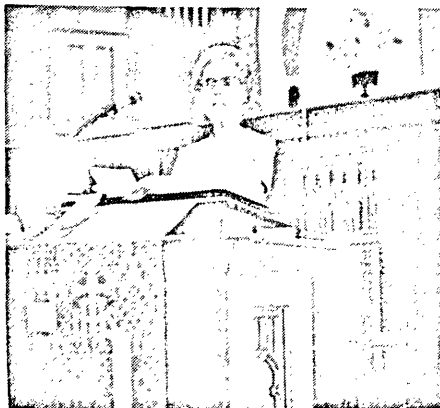
Almost every woman in the house stood up when Mrs. McKinney recognized those who had served as an officer in local, district or conference levels of women's work. Attendance at the one-day session held in First Church, Hot Springs, was near 600.



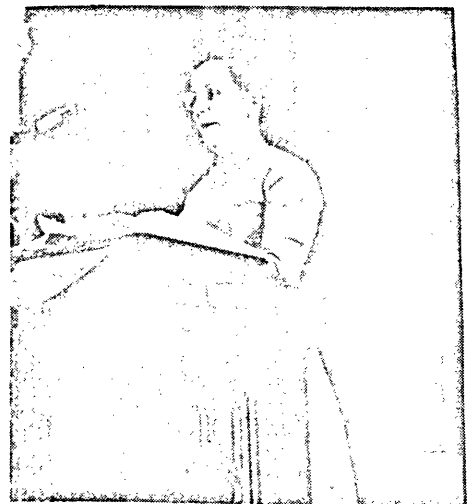
Mrs. James Nix, conference treasurer for Guilds and Societies, reveals "Where Our Money Goes" from the annual pledge of North Arkansas Conference women.



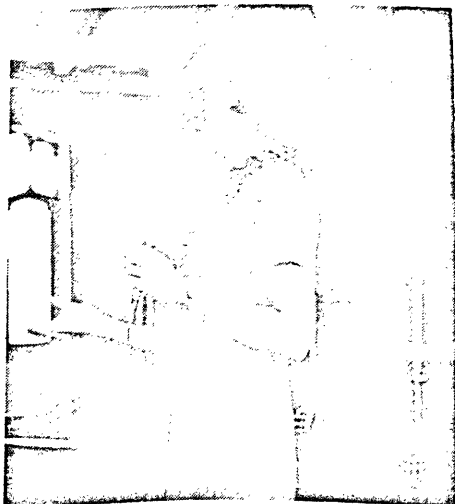
Linda Patrick and Joan Clark, guests of North Arkansas women, accompany themselves on the auto-harp as they demonstrate the Annual Meeting theme "Freed - to Live!" by singing "Butterflies are Free", from the Broadway production of the same name.



Mrs. H. King Wade, a former conference president, presented the closing Challenge. Other former presidents on the program included Mrs. E. M. Scott, Mrs. E. D. Galloway, Mrs. Alvin Stone, and Mrs. R. M. McKinney.



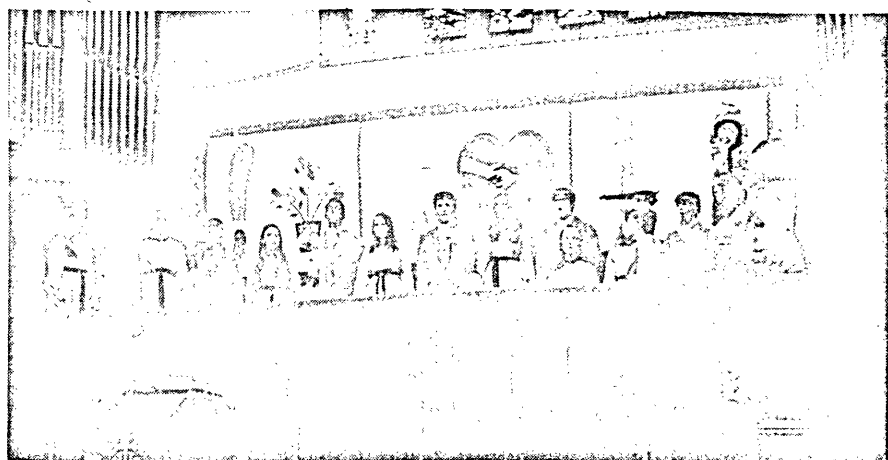
Mrs. E. T. Davenport's "President's Message" gave a review of activities of the quadrennium.



AT LEFT:

Joan Clark fields questions from the floor concerning the new structure for United Methodist Women.

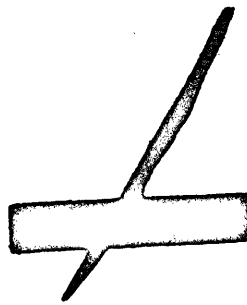
Special Memberships awarded during the Annual Meetings of women will be listed in the next issue.



The Madrigals of Central Junior High School, directed by Mrs. Laura Beth McLarty, presented special music at Hot Springs. The backdrop banners were made by women of the St. Mark's Society, Camden.

The Sunday School Lesson

By: Alfred A. Knox



LESSON FOR OCTOBER 29: Freedom Under Authority

BACKGROUND SCRIPTURE: 2 Chronicles 10:1-16; Romans 13:1-7; 1 Peter 2:11-17

MEMORY SELECTION: Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God. (1 Peter 2:16)

AIM OF THE LESSON: To help persons understand the real meaning of freedom in relation to their obligation to government in the light of Bible teaching.

Among the many issues of our time few are more inflammatory than those which are related to the individual's obligations toward his government. This is the first in a series of six lessons in a unit entitled, "The Changing World of National and International Relations." We can think of many ways in which we are involved in polarizing conflicts within religious groups. In the past several General Conferences the most explosive debates have developed around resolutions dealing with the individual's right to dissent and the question of so-called "unjust" laws.

Protest movements have dominated the news for a number of years now. Not many years ago fires of protest threatened a number of America's leading cities and church groups were severely challenged to see if they could find some means of "cooling the situation." Many of these demonstrations have been built around real situations—such as the Vietnam War and racial injustice—while others have been sparked by dissatisfaction with "the establishment." Somewhere you can find people who are anxious to be free from every kind of authority—freedom from all government controls, freedom from the control of college administrations, freedom from police authority and parental authority, freedom from anything and everything that sets limits on self-expression.

Today we are exploring some biblical passages which speak to us concerning the real meaning of freedom. Dr. Charles M. Laymon suggests that we raise some questions in our discussion. Are we a free people? What does freedom mean? Does the absence of all restraint guarantee freedom? Freedom for what? Is there a difference between freedom and license? Is man ever completely free? Is freedom always good?

Christianity teaches that man is of infinite worth. After God had created the heavens and the earth He declared that He would make man in his own image and after His likeness. We have been told that life on the Earth has changed more during the past one hundred and fifty years than during the whole of human history. We are concerned that the teachings of the Bible and Christian principles continue to contribute actively to the body of truth which guides man's thinking, especially as he seeks to gain a new understanding of his meaning of freedom.

THE NATURE OF FREEDOM

Romans 13:1-7 provides the main base for this lesson, and in seeking to gain help for our own concepts of Christian freedom we need to be reminded of Paul's philosophy of citizenship. He was a Hellenistic (Greek-speaking) Jew of the Dispersion; a native and citizen of a Hellenistic city, Tarsus; and apparently a Roman citizen by birth. Dr. Martin Rist says (International Lesson Annual): "It is significant that Paul's clearest statement about the relationship of a citizen or subject to the Empire is stated in his letter to the Christians of Rome, which he wrote as a kind of introduction of himself before visiting them."

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Paul evidently believed that it would save a lot of questioning and perhaps wrangling if the Christian believers in Rome knew what he believed about Christian doctrine as it related to citizenship. He said: "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist what God has appointed, will incur judgment."

Dr. Gerald R. Cragg comments on this statement by Paul in his exposition of Romans in Interpreter's Bible. He says concerning this arbitrary statement: "The background of such a statement must be a strong assurance of God's providential ordering of the world. Nothing can exist apart from his good will and pleasure; all things trace their being to him, and all are held in life by the working of his spirit."

Each time the General Conference has met for a number of years it has sought to reinterpret these words of Paul in the light of the spirit of dissent which has swept so strongly across the land. Dr. Cragg speaks concerning the individual and the state: "If public order is part of a divine purpose, it is an exceedingly serious thing to set ourselves against it. It means that we have willfully preferred our private aims to the well-being of society; we have exalted our own preferences above the needs of the collective whole. This kind of gratuitous individualism is destructive of all the values which a community exists to serve; and in a tradition where its virtues have been praised and its dangers overlooked, it is well to ponder the seriousness with which Paul regarded irresponsible opposition to the state."

GOVERNMENTS INSTITUTED FOR MAN'S GOOD

In holding that government was a divine institution, the apostle was expressing his conviction that everything necessary for fullness of life is rooted and grounded in God. Benjamin Franklin expressed very much the same outlook when he said, "We have been assured, sir, in the sacred writings that except the Lord build the house, they labor in vain that build it. I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel."

The position of Paul in regard to governmental authority is not popular among some groups today who protest against many of the actions of our American government. We do not want to let this lesson bog down today with the polarizations that would result if we said a great deal about the various forms of demonstrations that have taken place for a number of years against governmental actions and against many forms of authority. What we seek is a solid foundation for relating ourselves as Christians to our government at all levels.

Dr. Laymon has put it well as he says: "At first glance it appears that Paul is saying that government can do no wrong. But this is not what he meant. Instead, he saw the institution of government as created by God to provide law and order within which persons could experience the freedom of the sons of God. It is in this light that Paul's statement in Romans should be read, 'Let every person be subject to the governing authorities. For there is no authority except from God.'"

The opposite of no government or a weak government is anarchy—every man for himself regardless. This would bring chaos. All our most significant institutions would be destroyed. Home life, freedom of movement and assembly, economic development, educational opportunities and religious

freedoms would be impossible if anarchy existed in the nation. This kind of freedom would be no freedom at all. It would be no less than slavery.

THE CHRISTIAN CITIZEN

Another of our passages today in 1 Peter 2:11-17. Here we find these words: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. . . . Submit yourselves to every ordinance. . . . Honor all men. Love the brotherhood of Christian believers. Fear God. Honor the king."

Again we hear the biblical admonition that sound Christian belief and obedience to government belong together. We err when we try to separate them. God is pleased with our conduct only when it consists of putting Him first and keeping Him first in both our individual and national lives.

It is especially significant that these words were written in a period when emperor worship was being required of all the people, and yet Christians were being instructed to "honor the emperor"; but, by implication, they were not to worship him, regardless of the consequences.

The writer was saying that it is not until we recognize the relationship between sound religion and good citizenship that we can be called Christians in the highest sense of the term. Jesus on one occasion commanded his followers to render unto Caesar the things that are Caesar's and unto God the things that are God's.

In other words, Christianity must be put into operation in every aspect of our lives. If it is not, then let us not say that we are Christians. We may be only church members. We may be rebels, ready at any time to criticize the church and those who profess the Christian faith. It is not, however, until we realize that the whole of God's creation hangs together that we understand God's creation in any sense of the term. Christian freedom is not freedom to do as we please, but freedom to be completely subject to God and his will for our lives.

What we have to understand is that we should always obey established governments within the bounds of conscience. Government is part of God's plan for us. Its principal function is to promote peace and goodness in the world and keep evil from getting control.

WHAT IS INVOLVED IN THE SPIRIT OF DISSENT?

Many today seemed to be determined to stand against their government. In a number of cities and on many college campuses young people have indulged in actions of dissent that have not always been held within the description of non-violence.

There are a number of things that can be said about these actions without making moral judgments on them. First of all, we should not categorize the dissenters just as young people. All ages have been involved, and many of them have been prompted to stand against authority in some step dictated by conscience because they have often seen older persons stand against authority without the motivation of conscience.

As a matter of fact, we should be proud of our young people today. They are better educated than young people have been in the past. They do not hesitate to speak out against what they consider to be wrong. This world has become a neighborhood. If young people today do not like a certain thing, they speak out boldly against it. And they have the right to do so.

This is truly a different kind of world from that in which the Bible was written, it is not always easy to know what a Christian should do in a particular situation. To a large extent he has to let his conscience be his guide.

Dr. Fred Cloud says in Adult Bible Studies: "One's conscience is tremendously important in making decisions, and no one should be forced to act against his conscience. However, if we are to depend on the conscience for guidance, we must be sure that it is made sensitive through relationship to Christ. This sensitizing can take place through Bible study, worship, sermons, meditation, and direct experience of the living Christ."

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Restructuring of United Methodism continues

● Board of Discipleship organized; Nashville designated headquarters

NASHVILLE, Tenn. (UMI)—Three traditional streams of emphasis in United Methodism were joined into one here October 3-4 as the Board of Discipleship ordered by the 1972 General Conference as a part of a general restructure of denominational agencies was organized.

Merged in the new board—one of four program units now in the church—is Christian education, evangelism and work with the laity, in addition to worship, youth ministries, missionary education and family life concerns.

Bishop W. Kenneth Goodson, Richmond, Va., was elected president of the newly-formed, 95-member board. During the 1968-72 quadrennium, Bishop Goodson served as chairman of the United Methodist Commission on Religion and Race.

Elected vice-presidents of the board and head of its divisions were the Rev. Edward L. Duncan, Lake Orion, Mich., Division of Evangelism, Worship and Stewardship; Bishop James S. Thomas, Des Moines, Iowa; Division of Education; and James F. W. Talley, Baltimore, Md., Division of Lay Life and Work. Mrs. Charles N. Gilreath, Sulphur Springs, Texas, was chosen secretary.

In other actions during its two-day session, the board:

- Completed its membership by electing 25 members-at-large;

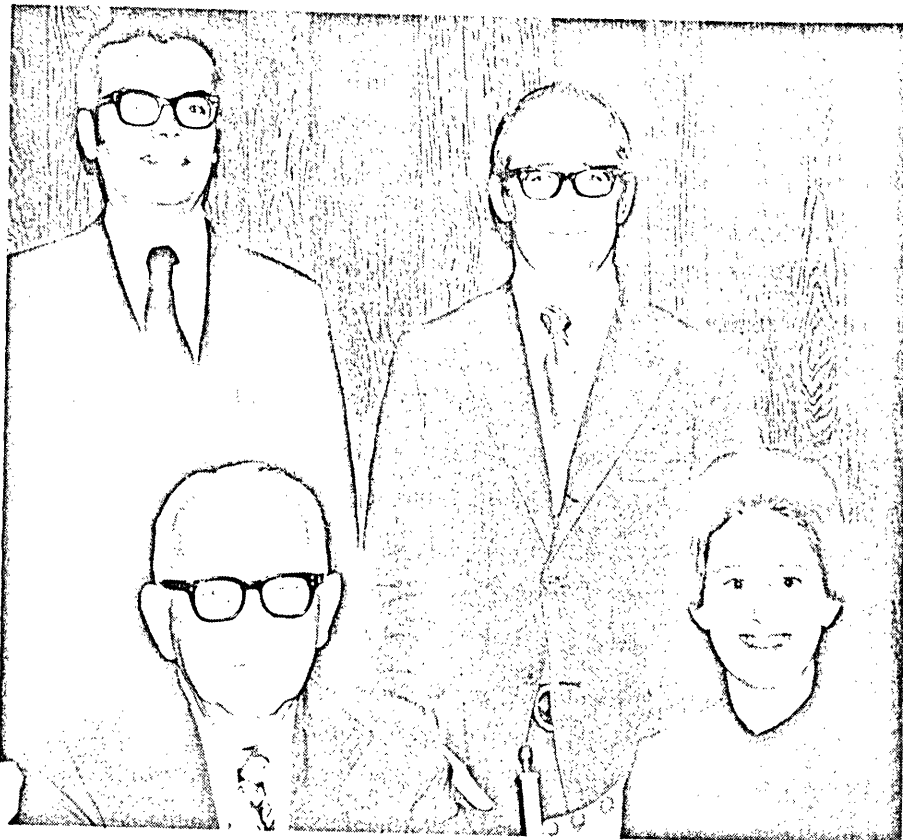
- Asked its executive committee to serve as a search committee for a general secretary for the board and bring a recommendation to its next meeting, set for February 20-23 here;

- Said the board's headquarters will be here;

- Voted for the present staffs of all agencies merged in the new board to continue on an interim basis;

- Set up a 14-member task force to study the internal organization of the board.

Bishop Goodson was elected from



Officers of the new United Methodist Board of Discipleship were elected for the 1973-76 quadrennium at the group's organizational meeting Oct. 3-4 in Nashville, Tenn. Seated is Bishop W. Kenneth Goodson, Richmond, Va., president of the board, and Mrs. Charles N. Gilreath, Sulphur Springs, Texas. Standing are the Rev. Edward L. Duncan, Lake Orion, Mich., left, a vice-president of the board and chairman of the Division of Evangelism, Worship and Stewardship, and James F. W. Talley, Baltimore, Md., a vice-president and chairman of the Division of Lay Life and Work. Absent from the photo is Bishop James S. Thomas, Des Moines, Iowa, a vice-president and chairman of the Division of Education. (UMI Photo)

a field of four names—two proposed by a nominating committee and two added from the floor. Nominated by the committee, in addition to Bishop Goodson, was Bishop Kenneth W. Copeland of Houston, Texas. The names of Bishop Thomas and Mr. Talley, only lay annual conference program director in the denomination, were added from the floor. The vote count was not announced.

Election of the president was deferred from its place on the proposed agenda when the Rev. E. B. Rowbotham, Cheyenne, Wyo., asked that the board members be given time to

discuss in small groups the purpose and functions of the board.

The recommendation that the executive committee serve as a search committee for a general secretary came from a series of eight small discussion groups into which the board members divided from time to time. There apparently was little disposition to nominate the top staff executive at this session. When finally chosen, the nominee for general secretary will have to be confirmed by the new Council on Ministries.

As a result of the action making Nashville headquarters for the Board

of Discipleship, a new address will come into denominational consciousness. Mailing address for all divisions of the board will be P.O. Box 840, Nashville, Tenn. 37202.

All of the units represented in the new agency have been headquartered here, except for the General Board of the Laity in Evanston, Ill. The move of this unit is scheduled to be completed by early next summer.

In convening the Board of Discipleship, Bishop Paul W. Milhouse, Oklahoma City, Okla., said that "our task

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Council of Bishops names COCU representatives

INDIANAPOLIS, Ind. (UMI) — Representatives from the United Methodist Church to the Consultation on Church Union (COCU) have been named by the denomination's Council of Bishops. The bishops also filled several other vacancies on general agencies.

The list of those named was released Oct. 3 by Bishop Ralph T. Alton of Indianapolis, secretary of the Council of Bishops, which recently held its semi-annual meeting in Cleveland, Ohio.

Representatives to COCU are:

Mrs. John Sonnenday, St. Louis, Mo. (South Central Jurisdiction)

Richard O. Johnson of San Francisco, California, student at Yale Divinity School, under 25 years of age (Western Jurisdiction).

Marcus Matthews of Florence, South Carolina, black student at Wes-

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ley Theological Seminary, Washington, D. C. (Southeastern Jurisdiction)

Bishop Wayne K. Clymer, Minneapolis, Minn. (North Central)

The Rev. Dr. Robert W. Huston, New York, associate general secretary of the Division of Ecumenical and Interreligious Concerns, Board of Global Ministries (Northeastern).

The Rev. Dr. F. Thomas Trotter, dean of California School of Theology, Claremont Calif. (Western)

The Rev. Dr. Woodie W. White, Washington, D. C., executive secretary of the Commission on Religion and Race (related by conference membership to North Central Jurisdiction).

The Rev. Jeanne Audrey Powers, New York, a secretary of missionary personnel of the United Methodist Board of Global Ministries (related by conference membership to North Central Jurisdiction).

Miss Catharine Johnson, Brockton,

Mass., youth under 25 (Northeastern).

Mrs. Richard Owens, III, Clearwater, Fla. (Southeastern)

Bishop James K. Mathews of Washington, D. C., was named as standby on the COCU delegation. Bishop Mathews is president of the Division of Ecumenical and Interreligious Concerns of the Board of Global Ministries.

Two bishops named to the General Conference Program and Arrangements Committee are Bishop R. Marvin Stuart, San Francisco, and Bishop D. Frederick Wertz, Charleston, W. Va.

Two former Evangelical United Brethren members were added to the General Council on Ministries. They are the Rev. Dr. Donald App, Denver, Colo. (Western) and Eugene C. Tutwiler, Harrisonburg, Virginia (Southeastern).

Bishop Don W. Holter of Lincoln, Nebr., was named to the Methodist Corporation, replacing Bishop Kenneth W. Copeland of Houston, Texas (South Central Jurisdiction).

Dr. Willa Player, former president of Bennett College, Greensboro, N. C., replaces Dr. Isaac H. Miller, as a representative from the Southeastern Jurisdiction on the church's University Senate. Another new member of the University Senate is President Wallace Graves of the University of Evansville, Indiana, who replaces Dr. A. B. Bonds, Jr., president of Baldwin-Wallace College, Berea, Ohio (North Central Jurisdiction).

Bishop W. McFerrin Stowe of Dallas, Texas, is the new chairman of the Committee on Arbitration of the Council of Bishops, which is composed of the presidents of the several jurisdictional colleges of bishops.

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DISCIPLESHIP

is to lift up Christ" and make disciples. Speaking at a dinner session, Bishop John B. Warman, Harrisburg, Pa., said that "our one and only purpose is to make a permanent difference in the lives of people" and "our focus of concern is the local church."

Elected as at-large members of the agency were:

William T. Atkinson, Vicksburg, Miss.; the Rev. Emerson S. Colaw, Cincinnati, Ohio; Martha Ann Crawford (Mrs. Charles E. Connerly), Storrs, Conn.; the Rev. Johathan M. Fujita, Los Angeles, Calif.; the Rev. Richard E. Hamilton, Evansville, Ind.; Lee Hardgrove, Huntington Station, N.Y.; the Rev. H. Grady Hardin, Dallas, Texas; the Rev. James Hares, Dallas, Texas; Dr. Grover L. Hartman, Indianapolis, Ind.; David Harvin, Carrboro, N.C.; the Rev. Ronald L. Hines, Claremont, Calif.; the Rev. Eugene C. Holmes, Hartsville, S. C.; Mrs. Robert Hunt, Oklahoma City, Okla.; James L. Jackson, East Point, Ga.; Miss Carol Kelly, Dayton, Ohio; the Rev. George Miller, Bristow, Okla.; the Rev. Donald E. Modisher, Jamestown, N.Y.; Miss Mary Nothdurft, Seattle, Wash.; the Rev. Roger K. Rominger, Moline, Ill.; the Rev. Thomas Raper, Charlotte, N. C.; Miss Kim St. Bernard, Baltimore, Md.; Miss Kathi Salerno, Nacogdoches, Texas; Thomas I. Smythe, N. Charleston, S. C.; and Miss Martha Stowe, Lawrence, Kans.

Former general United Methodist agencies merged in the new board are the General Board of Evangelism; the General Board of the Laity; the Division of the Local Church and the Division of Curriculum Resources of the Board of Education; the United Methodist Council on Youth Ministries; the Commission on Worship; the General Committee on Family Life; and the Interboard Committee on Missionary Education.

†

● Bishop Dixon to head Education and Ministry Board

NASHVILLE, Tenn. (UMI)—Election of officers, an acting general secretary, and one new associate general secretary were among actions taken here Oct. 3-4 at the organizational meeting of the new 95-member United Methodist Board of Higher Education and Ministry.

Bishop Ernest T. Dixon, Topeka, Kans., a former college president and Methodist Board of Education staff member, was elected president of the Board for a four-year term. Mrs. Fletcher Nelson, Morganton, N. C., was elected secretary.

Vice presidents of the Board who serve as chairmen of divisions are: Higher Education, Dr. Thomas K. Kim, Abilene, Tex.; Chaplains and Related Ministries, Bishop Prince A. Taylor Jr., Princeton, N. J.; Lay Ministry, Miss Ethel R. Johnson, Delaware, Ohio; and Ordained Ministry, Bishop Don Holter, Lincoln, Nebr. Also elected to the executive committee was Dr. Roy B. Shilling, Conway, Ark., chairman of the Board's Office of Personnel which is related to the other four divisions.

Dr. Myron F. Wicke, Nashville, retiring general secretary of the former Board of Education's Division of Higher Education, was elected acting general secretary until a successor can be named at the next meeting of the Board scheduled for January 24-26, 1973.

Dr. Fred E. Harris, vice president for academic affairs at the University of Evansville, Evansville, Ind., was elected associate general secretary of the Board's Division of Higher Education. Dr. A. Purnell Bailey, Washington, D. C., executive of the former Commission on Chaplains, was elected associate general secretary for the Board's Division of Chaplains and Related Ministries. Dr. Richard H. Bauer, Nashville, executive of the former Interboard Committee on Enlistment for Church Occupations, was elected executive secretary of the Office of Personnel.

Associate general secretaries for the remaining two divisions will not be elected until January. Staff members

are elected annually.

All offices of the board will be located in Nashville except for the Division of Chaplains and Related Ministries which has offices in Washington, D. C.

Elected to represent the Board on the Council on Ministries, chief coordinating unit of the denomination, was Dr. Claus Rohlf, Dallas, Tex. Edwin E. Smith, Nashville, was elected treasurer and business manager of the Board.

Officers for the four divisions are:

Higher Education: chairman, Dr. Thomas K. Kim, Abilene, Tex.; vice chairman, Dr. William L. Apetz, Gloucester, N. J.; secretary, Mrs. Caroline R. Adams, Indianapolis, Ind.; section on schools, colleges and universities, Dr. Isaac H. Miller, Jr., Greensboro, N. C.; section on campus ministry, Dr. Thomas F. Trotter, Claremont, Calif.; and section on loans and scholarships, Dr. Apetz.

Chaplains and Related Ministries: chairman, Bishop Prince A. Taylor, Jr., Princeton, N. J.; vice chairman, Bishop W. Kenneth Goodson, Richmond, Va.; secretary, the Rev. James C. Stokes, Greensboro, N. C.

Lay Ministry: chairwoman, Miss Ethel R. Johnson, Delaware, Ohio; vice chairman, Dr. Walter N. Kalaf, Tampa, Fla.; secretary, Mrs. Rena Yocom, Shawnee Mission, Kans.

Ordained Ministry: chairman, Bishop Don W. Holter, Lincoln, Nebr.; vice chairman, Dr. Robert W. Burtner, Portland, Ore.; secretary, Dr. Donald H. Treese, Altoona, Pa.

Office of Personnel: chairman, Dr. Roy B. Shilling, Conway, Ark.; secretary, Mrs. Olin Troy, Chattanooga, Tenn.

Dr. Fred E. Harris, 55, technically the first staff member elected by the Board other than the acting general secretary, has been on the staff of the University of Evansville since 1969. He served as dean and vice president at Baldwin-Wallace College, Berea, Ohio, from 1957 to 1969, and as director of graduate study in elementary education at the University of Kentucky from 1952 to 1957. He has also

been an instructor at the University of Indiana and a public school teacher.

The new Board of Higher Education and Ministry is related to more than 143 educational institutions related to the United Methodist Church. It also has responsibility for professional personnel of the church including ministers, lay workers, chaplains, etc.

During its first meeting the Board also elected members to the University Senate, the accrediting body for educational institutions related to the United Methodist Church. It is the oldest accrediting body of its type in the nation.

Elected for four year terms were: John H. Dawson, Adrian College, Adrian, Mich.; Vivian W. Henderson, Clark College, Atlanta; Arlo L. Schilling, North Central College, Naperville, Ill.; George H. Williams, American University, Washington, D. C.; Thomas A. Collins, North Carolina Wesleyan College, Rocky Mount, N. C.; N. Bond Fleming, Oxford College of Emory University, Oxford, Ga.; John L. Knight, Wesley Theological Seminary, Washington, D. C.; William A. McMillan, Rust College, Holly Springs, Miss.; Samuel L. Meyer, Ohio Northern University, Ada, Ohio; Laurence C. Smith, Westmar College, Le Mars, Ia.; Wallace F. Stettler, Wyoming Seminary, Kingston, Pa.

Appointed to the senate earlier by the Council of Bishops were two members from each Jurisdiction: Ralph C. John, Western Maryland College, Westminster, Md.; Frederick P. Sample, Lebanon Valley College, Annville, Pa.; Anne Flowers, Columbia College (S. C.); Willa Player, Bureau of Higher Education, HEW; Robert S. Eckley, Illinois Wesleyan University, Bloomington, Ill.; Wallace B. Graves, University of Evansville (Ind.); Paul Hardin, III, Southern Methodist University, Dallas, Tex.; Dolphus Whitten, Jr., Oklahoma City University (Okla.); John McGee, University of Puget Sound, Tacoma, Wash.; Gordon E. Michalson, School of Theology at Claremont (Cal.)

†

● Board of Church and Society replaces former Christian Social Concerns agency

WASHINGTON, D.C. (UMI) — Bishop James Armstrong, Aberdeen, S. D., was elected president of the new United Methodist Board of Church and Society at its organizational meeting here October 3-6. He heads a pluralistic slate of nine officers for the 90-member national agency.

The board is essentially the former Board of Christian Social Concerns, renamed and structurally enlarged under a reorganization of denominational agencies earlier this year. The board has responsibility for leading the 10,500,000-member church in social witness, charged under church law to "relate the gospel of Jesus Christ to the members of the church and to the persons and structures of the communities and world in which they live."

Bishop Armstrong, of United Methodistism's Dakotas Area, is known as a leader in Christian social concern, particularly in the peace movement. He was elected to the episcopacy in 1968.

Other board officers include the

first Asian-American bishop in the U.S., a black bishop, a Hispanic-American minister and two women.

The officers are:

Vice-president for the Division of General Welfare — Bishop Wilbur W. Y. Choy, Seattle, Wash., first Asian-American to head a national United Methodist unit;

Vice-president for the Division of World Peace—the Rev. E. McKinnon White, Melrose, Mass., superintendent of the Crescent District of Southern New England Conference;

Vice-president for the Division of Human Relations—the Rev. Joel N. Martinez, pastor of Emmanuel Church, El Paso, Tex., member of the Rio Grande Conference (comprising Spanish-speaking congregations in Texas and New Mexico).

Vice-president for the Division of Emerging Social Issues (a new division) — Mrs. William A. Hudson,

Philadelphia, Pa., member of Camphor Memorial Church.

Vice-president for the Administrative Committee—Bishop Roy C. Nichols, Pittsburgh, Pa., a black church leader.

Vice-president for the Personnel Committee — the Rev. Bryan Crenshaw, pastor of Shandon Church, Columbia, S. C.

Treasurer and chairperson of Committee on Finance — Mrs. Arthur Styron, Atlanta, Ga.; recording secretary—Samuel T. Middleton, Orangeburg, S. C., principal of Brookdale Junior High School and member of Trinity Church.

Division and committee officers include:

General Welfare—Judge P. B. Revells, Palatka, Fla., vice-chairperson; Mrs. Monroe Cooke, Burton, Ohio, secretary.

World Peace — Mrs. Emmett Conrad, Dallas, Tex., vice-chairperson; the Rev. Richard Tholin, Naperville,

Ill., secretary.

Human Relations — Mrs. LaMar Wilson, Springfield, Ill., vice-chairperson; Walker Bailey, Dallas, Tex., secretary.

Emerging Issues—the Rev. Kenneth Watson, Hawthorne, Calif., vice-chairperson; the Rev. Orion N. Hutchinson, Jr., Greensboro, N. C., secretary.

Administrative—John Stumbo, Topeka, Kans., vice-chairperson; the Rev. Robert H. Spain, Nashville, Tenn., secretary.

Finance—the Rev. Mel Finkbeiner, Seattle, Wash., vice-chairperson; the Rev. David J. Wynne, Pittsburgh, Pa., secretary.

Personnel — the Rev. Hooker D. Davis, Elmer, N.J., vice-chairperson; the Rev. Fines Flores, Chicago, Ill., secretary.

All board officers were elected unanimously on recommendation of the nominating committee.

OCTOBER 19, 1972

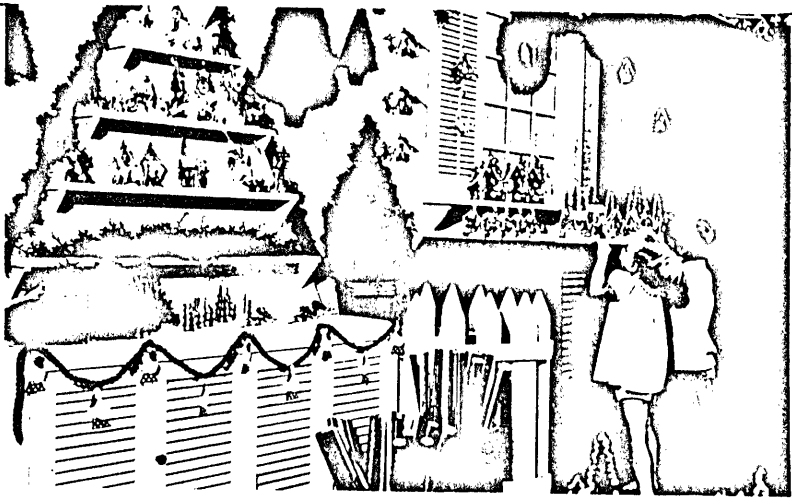
METHODIST CHILDREN'S HOME

The following people gave memorial gifts to the Methodist Children's Home in September as tribute of their love, sympathy, and respect of a loved one or friend. A memorial card has been sent to the family notifying them of this remembrance.

- TOM ARNOLD
by Mrs. Mattie Ping
ELIZABETH ANDERSON
by Mr. & Mrs. Mike Kinard
MRS. MEEK BIRD
by Mr. & Mrs. Paul Newhouse
SENATOR CLYDE E. BYRD
by Mr. & Mrs. Nathan Gordon
MRS. J. H. BROWN
by Mr. & Mrs. Fred Lewis
by Friendly Class, 1st Church, Magnolia
by Mr. & Mrs. Wilborn Smith
W. E. BLACKBURN
by Mrs. W. E. Blackburn
WILLIAM T. BALDWIN, SR.
by Bill & Sue Hoffman
by Jack Neblett & Family
by Mr. & Mrs. Bob Beavers, Brad, and Beth
MRS. A. G. BRATTON
by Mr. & Mrs. Joe Gattinger
by Jack Neblett & Family
LINDA BRODNAX
by Mrs. Horace Looney
by Mr. & Mrs. Marion Ramsay
HESTER BELL
by Mr. & Mrs. J. T. Henley
LEE BUFORD
by Mr. & Mrs. J. T. Henley
MRS. MAE BEATTIE
by Jack Neblett & Family
CARL BOALS
by J. Marion & Reba H. Newman
MRS. A. J. BRATTON
by Mr. & Mrs. Bob Beavers, Brad and Beth
LOUIE P. BRAZELL
by Bob & Reed Gammill
MRS. EULA N. BRYAN
by P.B. Life Member Club
by Mrs. Nell Brassell
by Mrs. Mary B. McCauley
MRS. ALVINA BLAND
by Mr. & Mrs. Wm. J. Block
MRS. A. J. BENNETT
by Mr. & Mrs. Wm. J. Block
DR. WILBUR BLACKSHORE
by Mr. & Mrs. A. F. Monrotus
MRS. ADA BOREING
by Dr. & Mrs. B. G. Russell, Jr.
MRS. MABEL CRICHLAW
by Mrs. John H. Dial
by Mrs. Barnett Ragan
OSCO COLEMAN
by Mr. & Mrs. A. B. Buck
DR. ELTON L. COFFERY
by Dr. & Mrs. Larry Mahon
by Mr. & Mrs. Donald T. Williams
MRS. BERTHA M. CHOATE
by Mr. & Mrs. Wayne E. St. John
MRS. BERTHA CHOATE

- by Mrs. George Ahl
MRS. JULIA CARLE
by Dr. & Mrs. B. G. Russell, Jr.
JOHN A. CANTRELL
by the Dickenson's, Pat, Tony & Lois
WALTER CROSSFIELD
by Fred & Wilma Lawrence
MRS. ANNIE HEAD COURTNEY
by Mr. & Mrs. Chas. H. Rowland
MRS. MINNIE TERRY CLANCY
by Mr. & Mrs. C. C. Royer
VIRGINIA CALVERT
by Verna Anthony & Mary Sanders
MRS. SOPHIA CLARK DOLLAR
by Mr. & Mrs. J. T. Henley
by Desha Court No. 2, Order of the Amaranth
CELESTE P. DIGBY
by Athalie Leslie
MRS. IRIS T. DAILY
by Mr. & Mrs. Roy O. Alexander
by Mrs. Alma Johnson
by Mrs. Sam V. Benson
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FRANK DIETRICH
by Mr. & Mrs. Reed Gammill
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by Mrs. J. A. McGill, Sr.
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by Alyda Greene
MRS. GARLAND ENGELS
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by Mr. & Mrs. Benton Newcome
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which sought to find its answers in a drug culture has now begun to turn on to Jesus. Perhaps this symbolizes better than anything else the amazing time into which the church has come."
—The Rev. Roger L. Fredrikson.

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5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printers) Same		
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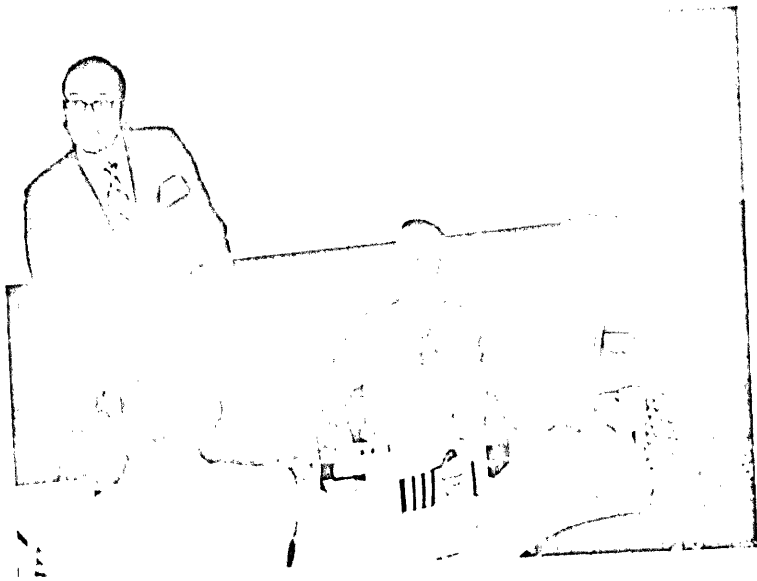
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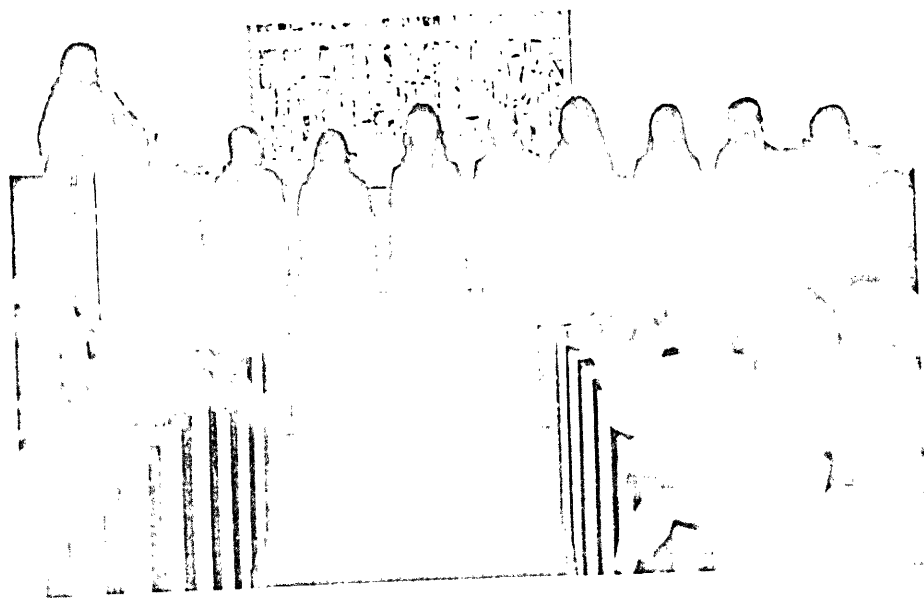
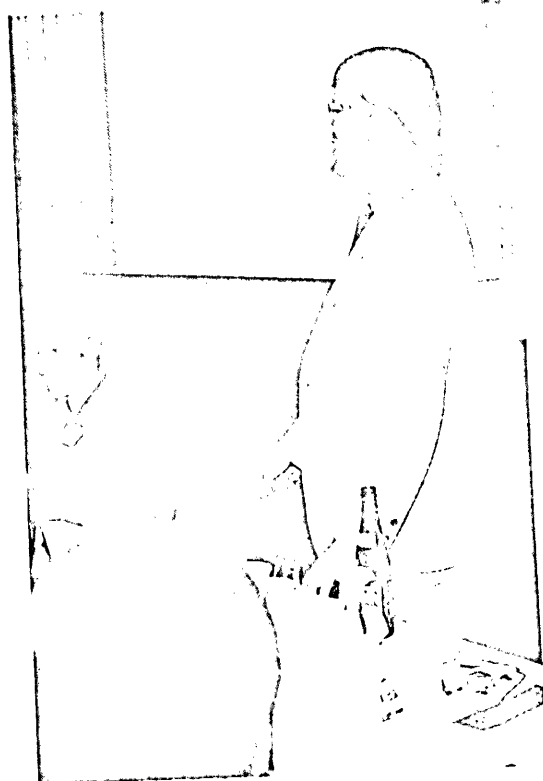


Nursery I Class, at vacation church school held recently at Tilton United Methodist Church, attired in clothing appropriate for the day's lesson on "I wonder if I'll be like mommy and daddy when I grow up." The Rev. James Barton is pastor.

ASU Day at Jonesboro's First Church



AT LEFT: The Rev. Worth Gibson, pastor at First Church, Jonesboro, fills the role of master of ceremonies during dinner for students and faculty, following morning worship on recent Arkansas State University Day at First Church. Seated beside him are Carl Heringer, Administrative Board chairman and Mrs. Heringer. ASU faculty, many of whom are members of First Church, were introduced during morning worship. RIGHT: Jim Randle, ASU campus minister for the United Methodist Church, responds to introduction by Pastor Gibson.

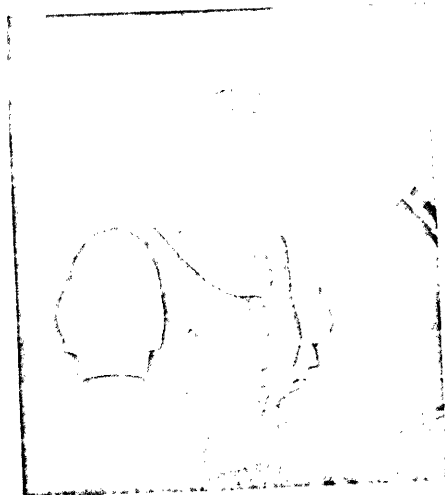


UNICEF Facts

There are an estimated 11 million victims of leprosy in the world. For 65¢, UNICEF can supply enough sulfone tablets to treat one of them successfully for three years.

— 0 —

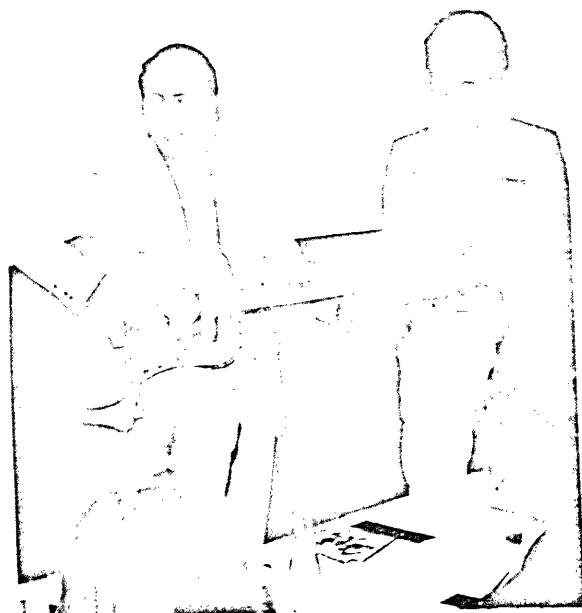
About 60 million persons in the world are threatened by yaws, a crippling disease. For 2½¢, the United Nations Children's Fund provides the penicillin that can cure a child of yaws.



ABOVE Mary Jane Massey, in charge of singing for the "Sunday-at-Six" service on ASU Day at Jonesboro's First Church, is shown with her sorority singing group as she gives her witness.

LEFT Vicki Jo Givens, ASU senior and vice-president of the College and Career Class at First Church, was in charge of the student-led evening service.

Chris Knight plays the guitar accompaniment as David Lyttle joins him in presenting entertainment during the ASU Day dinner for students and faculty.

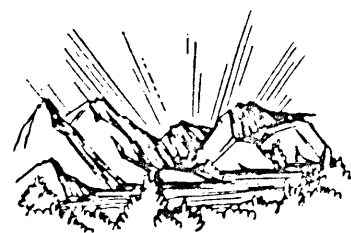


POETRY PANORAMA by barbara mulkey

"Thou art, O God, the life and light of all this wondrous world we see; Its glow by day, its smile by night, are but reflections caught from Thee. Where'er we turn, Thy glories shine, and all things fair and bright are Thine!" (Thomas Moore)

Ozark Autumn

With the glory of autumn sunshine
Kissing both hill and vale,
In a beautiful Ozark woodland
I found a tiny trail.
I followed it over the hill-top
And paused by a sparkling stream;
As I gazed at the brightness and splendor
It seemed I stood in a dream.



Could such beauty, and glory, and brightness
Be real, be tangible, true?
Could there be such richness of color?
Could the sky be really so blue?
Could the red, and the brown, and the gold
Be blended so perfectly here?
Who paints such a panorama
In the Ozark hills each year?

But never again will I wonder
About the blended, glorious hues;
And never again will I question
The golds, the browns, the blues,
For I know that God has mixed them
On His infinite palate, you see —
And that He has painted the Ozarks
For mortals like you and me!

-by Evelyn Bridwell

A Quiet Place

I like to find
A quiet place
Amidst the work
And pressing pace —
And shift my thoughts
To God, and grace.

Then struggles, cares,
And fears release.
He speaks in life,
He gives me peace.
Fresh courage comes;
My tensions cease.

I love to find
This quiet place.

-by Janie Thompson