

Arkansas Methodist

92nd YEAR

THURSDAY, JANUARY 4, 1973

NO. 1



Dr. J. Harry Haines

North Arkansas Mission Board Sponsoring Rally

Highlighting the North Arkansas Conference Mission Rally which is scheduled for Tuesday, Jan. 9 from 7 to 9 p.m. at First United Methodist Church in North Little Rock, will be presentations by Bishop Eugene M. Frank, Dr. J. Harry Haines of New York, executive secretary of the United Methodist Commission on Overseas Relief, and the Rev. Larry Asher, missionary from Nepal. The Rev. Robert Young, a Dallas, Tex. pastor, who will be remembered by many as a leader in a recent area School of Missions, will present special vocal music. Dr. Harold Eggensperger, director of the Conference Council on Ministries, and the Rev. Bob Edwards, vice chairman and secretary of the Conference Missionary Board, will introduce the evening's program by engaging in dialogue focused on the projected program of global outreach of the United Methodist Church for the

please turn to page 2

Appointments Announcement

Bishop Eugene M. Frank announces the following changes in pastoral assignments in the Little Rock Conference effective January 15:

Camden-Westside—Arthur A. Terry
Mabelvale—Gerald K. Fincher
Prescott—Charles O. Walthal
St. Andrew (L.R.)—Fred H. Hausman
Marysville-Silver Hill—John T. Dill
Associate First Church, Pine Bluff—Harold D. Hansford
Grady-Trinity—William A. McMan
St. Charles Ct.—W. Edward Eagle
Woodlawn Ct.—Herston R. Holland
Associate First Church, Hot Springs—James F. Richardson
Gurdon-Mt Zion—Therral E. Wilcox
St. Luke-Center Grove — Larry R. Williams
Fillar Ct.—Autrey J. Sirmon
Hatfield-Mt. View Ct.—TBS
This change in assignments came in the retirement of Dr. Arthur A. Terry and his desire to be assigned to lighter charge.
In the North Arkansas Conference, Bishop Frank announced two appointments, effective Jan. 1:

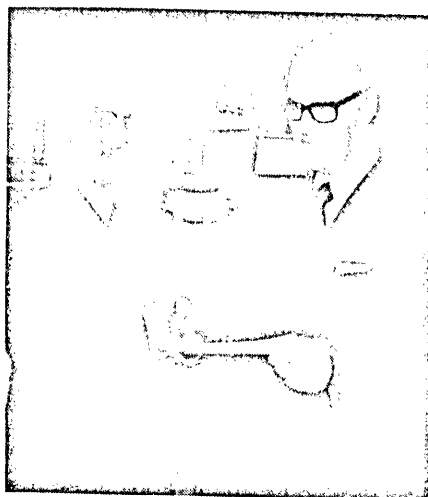
Lake Street Church, Blytheville — Charles P. Reed
Farmaduke—L. L. Bounds

Frank Scholarship Fund established at Philander Smith College

Philander Smith College, Little Rock, is the recipient of a \$4,000 gift given by United Methodists of Missouri to honor their former bishop, Eugene M. Frank, who is now bishop of the Arkansas Area of the United Methodist Church. The gift will be added to the Philander Smith Endowment Fund and named "The Bishop and Mrs. Frank Scholarship Fund."

Bishop and Mrs. Frank were assigned to Arkansas in July, after serving the episcopal area of Missouri for 16 years. Upon their leaving, the two Missouri Conferences raised \$20,000 to honor the couple. Bishop Frank accepted the gift with the stipulation that the fund would be distributed among educational institutions and mission projects in which they were concerned.

\$10,000 of the fund is being sent to Rhodesia to build a Methodist Chapel, and the rest will go to two Missouri institutions of higher learning, Central Methodist College in Fayette, and St. Paul School of Theology, Methodist, in Kansas City.



Bishop Eugene M. Frank (right) shown with Dr. Walter Hazzard, president of Philander Smith College, during presentation of \$4,000 Scholarship Fund gift.

The Franks have evidenced a special interest in Philander Smith College for more than 40 years. Their

please turn to page 2

Arkansas TV channels to show Key 73 Launch Special

More than 150 denominations and religious organizations representing a potential involvement of 200,000 local organizations and over 100 million people have engaged in preparation for "Key '73," cooperative evangelistic movement with the avowed purpose of reaching every person in North America with the Gospel of Jesus

Christ during 1973.

During the week of January 6 representatives of many of these groups within the state of Arkansas will gather together in homes to participate in the Key '73 launch television special entitled "Faith in Action" which will be reaching almost every community in the United States and Canada.

Ecumenical Clergy Conference Jan. 16-17

The Fourth Ecumenical Clergy Conference sponsored by the Arkansas Council of Churches will be held Jan. 16-17 at St. John's Catholic Center, 2500 North Tyler, Little Rock.

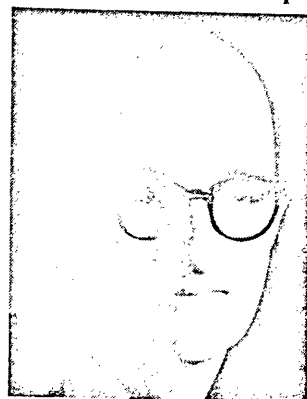
Lecturers for the conference will be an outstanding Presbyterian professor and a professor of Jewish history.

Dr. Balmer Hancock Kelly of the faculty of Union Theological Seminary in Virginia, will be speaking on the theme: "A Search for Identity: Studies in the Letter to the Galatians."

Dr. Ellis Rivkin, Adolph S. Ochs Professor of Jewish History at the Hebrew Union College — Jewish Institute of Religion, will develop the theme: "A Re-evaluation of Pharisaism as a Historical Phenomenon."

Dr. Kelly has been an ordained min-

ister in the Presbyterian Church in the United States since 1940, and has been a faculty member at Union since 1943. He was the editor of **Interpretation**,



Dr. Kelly

1973 ARKANSAS METHODIST CIRCULATION CAMPAIGN

The annual Circulation Campaign for the ARKANSAS METHODIST will be conducted during the week of January 14-21. Promotional materials are now being mailed to each pastor throughout the Little Rock and North Arkansas Conferences. The subscription rate will continue at the same \$3 for 50 issues.

Many United Methodists tell us that this weekly publication (which costs only 6c per issue) is their best source of information relating to the church's work — on the local, district, conference, jurisdiction, national and world levels.

We urge the members of local churches to assist their pastors by submitting individual and gift subscriptions (whether new or renewal) to their church offices now.

†

The schedule on which this TV special may be viewed in Arkansas includes:

• Friday, Jan. 5, 6:30 p.m.—
Station KATV, Channel 7, Little Rock;

• Saturday, Jan. 6, 4:30 p.m.—
Station KFPW, Channel 40, Fort Smith;

• Saturday, Jan. 6, 10:00 p.m.—
Station KTVE, Channel 10, El Dorado;

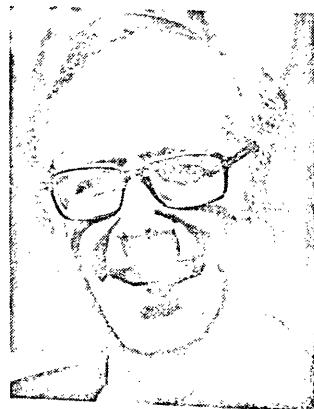
• Sunday, January 7, 5:00 p.m.—Station KAIT, Channel 8, Jonesboro.

(Local churches are urged to arrange for "Listening Parties" in homes within their constituencies.)

The "Faith in Action" special will focus on the many different ways in which Christians witness for Christ in North America. A specially prepared Implementation and Planning Guide will be placed in the hands of viewing groups in order that they may spend at least 45 minutes discussing the program with implications for their individual witness through their churches and through their daily living.

In preparation for the Launch TV special many churches have encouraged their members to participate in a Noon Prayer Call, urging Christians to stop whatever they're doing and pause

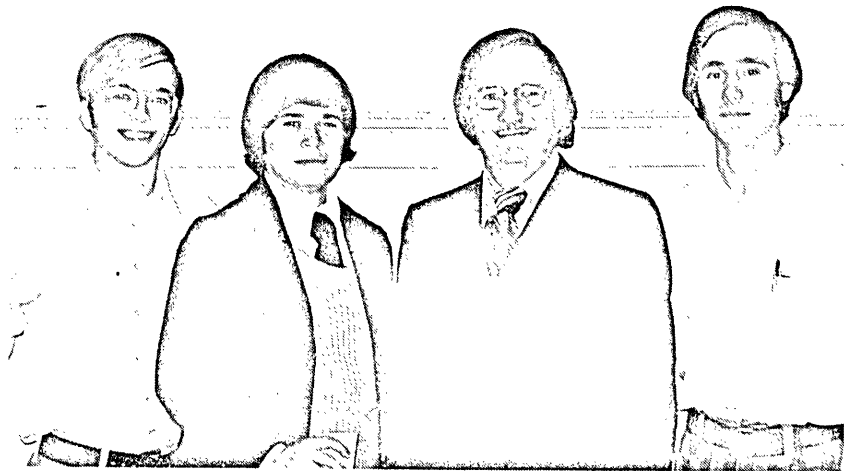
please turn to page 2



Dr. Rivkin

printed quarterly by Union Seminary, from 1947 to 1965. He was also editor of the **Layman's Bible Commentary**, published by the John Knox Press.

please turn to page 5



The Arkansas students shown above will perform with the Perkins School of Theology Seminary Singers when that group presents a concert at Central Avenue United Methodist Church at Batesville on Jan. 15. Shown with the Rev. Wayne Banks of the Perkins faculty (second from right) are (left to right) Ed Warren, Morrilton; Kathy Fadick, Pine Bluff, and Marc Cooper, Fayetteville. (Don Eubanks of McGehee, another student singer, was not present when photo was made.)

Perkins' Seminary Singers to perform in Arkansas

The Seminary Singers of Perkins School of Theology, Southern Methodist University, Dallas, Tex., will present a concert at Batesville, Ark. on Jan. 15, at Central Avenue United Methodist Church.

The Singers will present traditional as well as contemporary musical styles, ranging from 16th century motets to folk, rock and electronic expressions.

All members of the Singers are graduate students in the Master of Theology or Master of Sacred Music programs of study.



Dr. Carlton Young and the Seminary Singers in rehearsal session prior to Annual Tour.

The Seminary Singers organization was founded in 1935 at the Seminary to afford an expanded musical expression for students preparing for local church ministry. Since that time, well over 1000 graduates of Perkins have participated in the Singers group. The Annual Tours have taken the choir into most of the southern and southwestern states, plus two hours into Mexico. The 1972 Tour took the choir as far as California in the west. The 1973 Tour is into the eastern states. The Seminary Singers were featured as one

of the choirs on the Protestant Hour Radio Broadcasts for 1972.

Dr. Carlton R. Young, director of the Singers, is professor of Church Music and director of Graduate Studies in Church Music at Southern Methodist University. Dr. Young has directed the music for the past four General Conferences of The United Methodist Church, and served as editor of the 1966 edition of The Methodist Hymnal.

†

from page one SCHOLARSHIP FUND

home Annual Conference, Kansas East, has been one of the Methodist conferences supporting Philander Smith for many years. Under the leadership of Bishop Frank, Missouri Methodists have greatly increased their support of the college.

Dr. Walter Hazzard, president of Philander Smith, expressed appreciation for gifts which enable the college to offer an opportunity to young people who are capable, but financially unable to obtain a higher education.

The Rhodesian gift was prompted, in part, by the fact that the Methodist bishop of Rhodesia graduated from Central Methodist College of Fayette, Mo. Bishop Abel Muzorewa, who spoke in Atlanta during General Conference last May and also before the United Nations, and was interviewed on the TODAY television program, will supervise the chapel fund gift.

Bishop Frank was a leader in the establishment of St. Paul School of Theology in Kansas City 16 years ago and served for 15 years as chairman of the Board of Trustees.

Also involved in the Rhodesian chapel is Methodist Missionary Frank Messenger, who will assist Bishop Muzorewa in the chapel project. Mr. Messenger was a business man in St. Louis when he decided to go into missionary work. After training at St. Paul School of Theology, he was sent by the Board of Missions to Rhodesia. He and his family (five children) are now finishing their furlough year and will return to Rhodesia the latter part of January. (The Messengers are also well known in Louisiana, and made many personal appearances in the state while visiting Mrs. Messenger's parents in Shreveport.)

†

North Arkansas Council on

Ministries to meet Jan. 11

The North Arkansas Conference Council on Ministries will hold an all-day session at the Headquarters Building, 715 Center Street in Little Rock on Thursday, Jan. 11 beginning at 9 a.m., with Bishop Eugene M. Frank serving as chairman, according to Dr. Harold Eggensperger, executive director of the Council.

Basic needs of local churches within the seven districts which comprise the Conference, and the Conference as a whole, will be presented. Long-range priorities and procedures for implementation, and suggested program thrusts and plans will receive attention.

District Superintendents and the districts served by each in the North Arkansas Conference are: Batesville—the Rev. Floyd G. Villines; Conway—Dr. J. Ralph Clayton; Fayetteville — Dr.

Raymond L. Franks; Forrest City—Dr. Ethan W. Dodgen; Fort Smith — Dr. Charles P. McDonald; Jonesboro — Dr. J. Ralph Hillis; Paragould — the Rev. Elmo A. Thomason.

Conference boards, commissions and committees are chaired by the following persons:

BOARDS: Christian Social Concerns — the Rev. Von Dell Mooney of Conway; Education — the Rev. William Wilder of Wynne; Evangelism — Dr. Joel Cooper, Central Church in Fayetteville; Health and Welfare, the Rev. Harold Spence, Paragould; Laity—E. Clay Bumpers, Wabash; Ministries — the Rev. Jim Beal, Helena; Missions — the Rev. David P. Conyers, Newport; Pensions — Dr. Milton Deneke, West Memphis, and Trustees of An-

Please turn to page 11

from page one KEY 73

momentarily to pray that millions will be led to Christ through Key '73.

"Faith in Action," the Launch Television Special, will be a news-magazine style documentary about nine relatively recent converts to active Christian involvement. They come from a wide variety of backgrounds and cultural situations in the United States and Canada. While these Christians from various denominational affiliations see the living out of their Christian lives in different ways, they are unified in their commitment that the universal mandate of the Christian faith is to express God's love to other persons. Much of the interest in the documentary film is in the variety of ways in which this universal mandate is applied to their daily lives.

Key '73 is being directed nationally by Dr. T. A. Raedeke, Lutheran minister with headquarters in St. Louis, Mo.

†

from page one MISSION RALLY

current quadrennium which continues into 1976.

Bishop Frank will address the rally assembly concerning the question: "Why Is the Church in Mission?" Dr. Haines, of the Board of Global Ministries of the United Methodist Church, will deal with the question: "To Whom Do We Have A Mission?" Mr. Asher, a third speaker, serves on the staff of the Boys Boarding School at Pakara, Nepal in the Himalaya Mountains region.

Other participants in the evening's program will include the Rev. John Thompson of the conference Council on Ministries Office, and the Rev. David Conyers, chairman of the Conference Board of Missions, which is sponsoring the event. The Rev. Earl B. Carter is host pastor.

IMPORTANT ANNOUNCEMENT CONCERNING HOSPITALIZATION AND MEDICAL EXPENSE PROGRAM IN LITTLE ROCK CONFERENCE

Good news for all insured who are filing, or have already filed year end claims! You are reminded that coverage was transferred to Travelers Insurance Company on July 1, 1972, and this Company has provided important information regarding the handling of the \$50 deductible incurred during the calendar year of 1972.

1. If the \$50 deductible was satisfied between Jan. 1, 1972, and July 1, 1972, with the former carrier, Travelers will accept that deductible, provided Travelers is given proof of payment in the form of a worksheet, or, in case of Medicare, a "medicare explanation of benefits sheet." This includes prescription drugs.

2. If any portion of the \$50 deductible was satisfied during the period Jan. 1, 1972 to July 1, 1972, this portion will be applied toward the total \$50 deductible upon verification of expenses.

3. If the insured had \$50 of expenses between Jan. 1 and July 1, 1972, and has verification in the form of itemized statements, Travelers will consider this a deductible, even though the statements have never been submitted for claim to the previous carrier.

All claims for 1972 must be submitted prior to April 1, 1973.

Guest editorial

by Dr. Roy Bagley
Superintendent, Camden District

An Old Custom Updated

It has been an old custom to make resolutions each New Year. Resolutions are goals we set to improve ourselves, to be or do something better than we have in the past. Often these are superficial and as promptly forgotten as they were thoughtlessly made. Now we have been brought face to face with the necessity of planning, setting goals, and defining objectives.

At the recent meeting of all of the District Superintendents of the United Methodist Church in Cleveland, Ohio, the statement was made, "If you don't make decisions for the future, someone else will make them for you." Who makes the agenda for the Church? Who sets the priorities for the ministry of God's people? Under the leadership of the Holy Spirit and with Jesus Christ as our Saviour and model, the Church sets the agenda for its "business" and defines the priorities.

Every Church starts at some point if authentic and realistic planning is to be done. The starting point is important. One church began with the question, "What right do we have to exist in this community?" This set off a chain reaction which continues by keeping before that congregation its mission to its fellowship, to the community, and to the world.

Is it the mission of the local church just to maintain the status quo? Or is the mission of each church to be open to the direction of the Spirit to witness to Christ with such reality that life within and without the church will be changed?

Every church has problems of one kind or another. When the focal point of attention is just solving problems, only the pain of yesterday's decisions, or the lack of definite decisions, is dealt with. When the problem is solved, the anxiety is gone and the real possibility of that church has not been brought to bear upon its ministry.

The other evening this writer sat with a local church as they set their budget for the new year. The chairman of that Administrative Board said, "We are going to accept all of our apportionments. We don't know how we will come out, but we are going to really try." That church had set an objective and in setting that goal, they took a risk. A

valid decision and a definite objective involves a risk.

A goal is a well defined statement of the potential achievement of a church. Where does it want to be tomorrow? The answer lies in other vital questions. What is its potential? What resources are available? Which resources have not been tapped before? What leadership is needed to achieve its objective? Which steps can be taken to close the gap between proposed objectives and the image of its potential?

Multiple excuses can be given for not doing these things, but there are no valid reasons. One speaker years ago said, "There is no valid reason why my local church cannot fulfill the Christian mission." Powers lie dormant that could lead a growing and effective congregation in ministry in the Spirit of Christ. If a church feels it can no longer fulfill its mission, then it is time for those remaining to merge with another congregation for an effective Christian ministry.

Beautifully stated plans with definite objectives not implemented are of little value. Plans on paper must become plans in purpose and action. Perhaps one of the reasons why most building programs are successful is because the people can see the definite goal which has been set, plus an established timetable, together with strategy developed to reach the goal.

There are roadblocks to the task of planning. One is a wrong mind-set. "We have tried this once and it failed." A congregation bound by tradition will refuse to look at new approaches. The result of this attitude is "monumental mediocrity."

Another obstacle lies in traveling the same familiar paths. New approaches and new leadership are ignored and the end is the same routine. The Church School has been a point of concern for some years. To sit in some Church School classes provokes one to wonder why anybody comes! Teachers do not improve their skills: members are "talked to," and the class is confirmed in their prejudices and little learning or life-changing decisions take place.

Possibilities for Christian teaching demand an interest-centered group instead of the emphasis on class loyalty, and

participation by the members in the learning-teaching process. Other times for study and service than just on Sunday morning are open to every church.

Feelings and values sometimes prevent real planning, frequently an adverse attitude found in the leader—the minister. In the little book, *PUNCTURED PRECONCEPTIONS*, the authors point out that a sizeable majority of the laity wants the church to seek new avenues of Christian ministry. If the theme song of the Church is "It was good for our fathers, and it's good enough for me," then an atmosphere of pessimism and gloom will stifle any fresh breath of new life.

Re-cycling is a common word today. It is used in relationship to used materials which, through a process, are made into a usable product. The planning cycle is important to a congregation. Planning, developing strategy and getting that strategy into operation, evaluating and re-defining its objectives will refine its goals. The vital question is, "Why did the plan not work and why was the objective not reached? It is not a sin against the Holy Spirit to honestly evaluate and recognize the failure. It may be that the Holy Spirit is trying to tell the Church something which has not been heard before.

Where does the responsibility rest in planning and goal setting? In the local church leadership depends primarily upon the minister. His effective and intelligent leadership encourages the people to engage in successful planning. Does a minister feel threatened when sitting with his people and honestly looking at the ministry

of that particular congregation and his leadership in their ministry? He is more threatened by his failure to guide his people with love and appreciation yet with judicious insight.

There is a vital relationship between efficiency and a healing and reconciling ministry. Plans are not made just to have plans, but to provide help for all persons. Planning and goal-setting is aimed at the type of Christian ministry that will reach the greatest number of people, both in the church and outside, and to build a community where life can withstand the evils which threaten.

Is it possible to change? Some seem not to believe in the dynamic of a transforming faith. Their prayer is, "Lord, its all going to ruin; save and comfort me to the bitter end." The conviction that individual life, and society, can be changed is based upon Christian faith. The Church brings to bear the influence of the Holy Spirit in this process.

In a world of such crushing events it seems sheer nonsense to believe that the words of "Faith, Hope, and Love," can have any significant influence. Yet our heritage shows us that this word has been the power for new direction and leads us to believe that "His will can be done upon the earth as it is in Heaven." It is a New Year and a new day for the church.

†

Editor and Business Manager: ALFRED A. KNOX

Associate Editor: DORIS WOOLARD

Woman's Editor: IMOGENE KNOX

Poetry Editor: BARBARA L. MULKEY

Editorial Assistant: KAREN COMPTON

Office Secretary: KATHLEEN STOREY

Contributing Editors: CECIL BLAND, J. WOODROW HEARN, HOWARD MILO, DON COTTRILL, ALF A. EASON, JOE E. ARNOLD, HAROLD EGGENSERGER, ARVILL C. BRANNON,

Editorial and business offices: United Methodist Headquarters Bldg., 715 Center Street, Little Rock, Ark. ADDRESS ALL CORRESPONDENCE to Box 3547, Little Rock, Ark., 72203. Articles other than editorials do not necessarily reflect the opinion of the editor.

SUBSCRIPTION PRICE — \$3.00 per year

Published every Thursday except weeks of July 4 and Dec. 25 at United Methodist Hqrs. Bldg., Little Rock, Ark. Second class postage paid at Little Rock, Ark. When asking for change of address please include key number, new and old address and pastor's name.

POSTMASTER: MAIL FORM 3579 to Box 3547, Little Rock, Ark., 72203.

MEMBER: Associated Church Press, United Methodist Press Association, and news sources including United Methodist Information (UMI), United Methodist Board of Missions, National Council of Churches, and Religious News Service (RNS).

ADVERTISING RATES on request. Represented nationally by Jacob's List, Inc., Clinton, S. C.

news and views

OF THE WORLD OF RELIGION

by doris woolard

An increasing number of American Roman Catholics are accepting the challenge of Key 73, the continent-wide evangelistic thrust planned for 1973, according to Dale Francis, editor of the National Catholic Register. "... As we are striving to be more fully Catholic during the year of Key 73, our Protestant brothers will be striving to bring their people closer to Christ, too," the editor said in the Dec. 10 issue of the weekly publication. "Together we may change the whole world for if all of us come to greater love of Christ, the world can not help but be better for this," he said.

An appeal was issued by Rabbi Marc Tanenbaum, American Jewish interreligious leader, to religious leaders and intellectuals the world over to join in an international effort to combat caricaturing and stereotyping of religious, racial, national, and ethnic groups wherever these appear. "The overcoming systematically of the myths and stereotypes that many Westerners hold of the Eastern World, and vice versa, and that Jews, Christians, Muslims, Buddhists, Hindus, Confucianists, and others frequently hold about one another with fantastic tenacity is an essential precondition to the building of a harmonious world community," he said.

Pennsylvania's Gov. Milton J. Snapp has signed into law, effective immediately, legislation permitting meditation and prayer in public schools. Passed by the 1972 General Assembly, the bill authorizes prayer in public schools at the discretion of the classroom teacher or at the direction of the school board. It specifically provides that the session "shall not be conducted as a religious service or exercise."

The Rev. James D. Ford, senior chaplain at West Point Military Academy, encountered a problem rather unique in the nation: One hundred and thirty men applied to be Sunday school teachers but he had openings on his staff of 200 for only 45 of them. The chapel also has more men volunteering for its two choirs than it can use. Sunday school for children of West Point civilian and military personnel has been conducted for more than 100 years. Among the Sunday School superintendents have been Gen. Matthew Ridgeway and Gen. William C. Westmoreland. As a cadet, Dwight David Eisenhower was a teacher in 1915.

"More than 30 per cent of narcotics deaths in New York City have been associated this year with methadone use, licit and illicit," Dr. Michael M. Baden, deputy chief medical examiner, told a conference sponsored by the American Medical Assn. Narcotics-related deaths have reached a record high, marking an increase of more than 1,000 drug-related deaths over the number reported 12 years ago, and 100 more than the total of 1971. Other conference speakers expressed optimism that drug abuse among Americans in general and Vietnam veterans in particular may have leveled off or be in the process of receding.

Evangelist Billy Graham reported that on a recent visit in Switzerland he had a visit with the new general secretary of the World Council of Churches, Dr. Philip Potter. Although both would "agree there is already unity of true believers," Mr. Graham said, he added that he is "not for everybody getting together in one big Church with a few running it."

Mrs. Fred J. Tooze, president of the national Woman's Christian Temperance Union has expressed concern over a bid for the legalization of marijuana as a means to "bridge the generation gap." Her comments were made in a reference to a Consumers Union Report recommending the repeal of federal laws governing the growing, processing, transportation, sale, possession and use of marijuana. She said: "It is unthinkable that the public should be taken in by the philosophy that marijuana legalization is a means of closing the 'generation gap' or that this constitutes 'individual freedom' and is the solution to what is happening to some young people today."

Religious studies on secular campuses are enjoying an unprecedented growth in the Philadelphia area. At Bryn Mawr, religion offerings have increased eight-fold in the past five years, as student enrollment in religion courses has jumped from 17 to 129 per semester, out of a total student body of 1,367. According to Dr. Claude Welch, head of the Graduate Theological Union in Berkeley, Calif., this trend is true of religious studies nationwide. In a telephone interview with Religious News Service, he said that "five-fold, eight-fold, or ten-fold increases in courses, faculty and student enrollment (in the field of religion) are not uncommon."

On a speaking tour of five American cities and Montreal, Mrs. Mary Whitehouse of Birmingham, England, known as the "conscience" of Great Britain's TV viewers, said: "It's a very foolish person who allows anyone to persuade him that pornography and these things are just a matter of taste." Revolutionaries are "out to destroy our society," both in this country and in Britain, she charged, adding that it is imperative for concerned people to "wake up and decide what kind of world we want our children to grow up in ... because tomorrow may well be too late. The tide is moving so quickly in the opposite direction that either we change it now, this winter, or within six or nine months it may be too late."

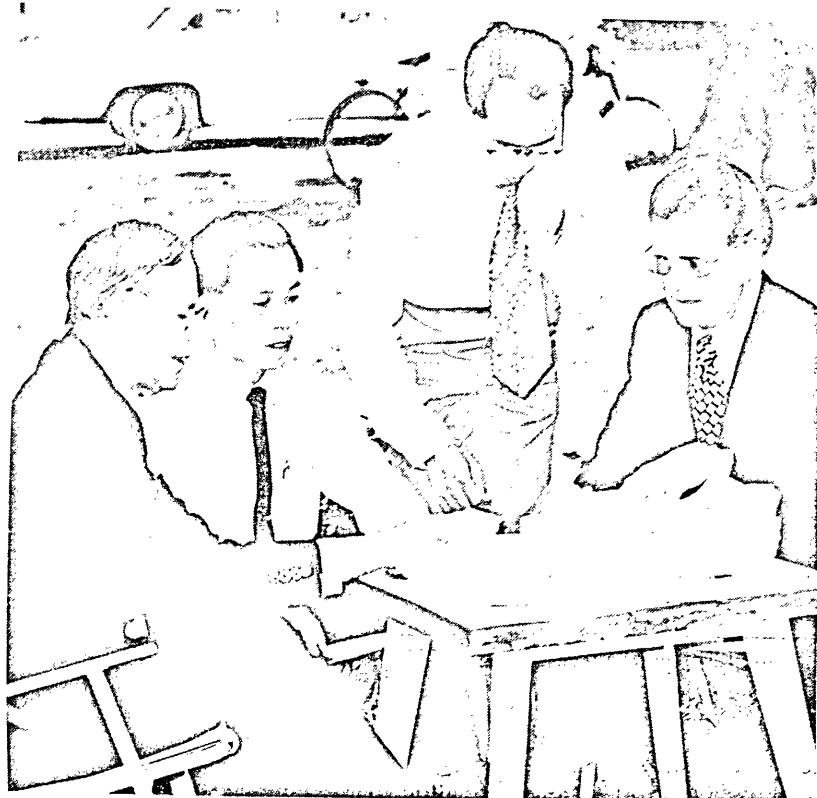
Samples of 1,339 languages and dialects spoken by more than 97 per cent of the world's people are contained in "The Book of a Thousand Tongues," just released by the United Bible societies. The United Bible Societies is a fellowship of 55 national Bible societies with work in more than 1150 countries and territories. Anglican Archbishop Donald Coggan of York, president of the agency, writes in a preface that the Bible is the "book which removes spiritual poverty and moral blindness" and "is the book for all people."

The Rev. W. Sterling Cary was unanimously chosen as the first black president of the National Council of Churches by more than 800 delegates of 33 Protestant and Orthodox Churches as the ecumenical organization met in Dallas recently. An observer said: "While he is not known as a 'raving liberal,' Mr. Cary did endorse the controversial Black Manifesto and its demands for reparations from white Churches in 1969. The Manifesto sparked much of the internal tension which denominations have experienced in the past three years, and which they openly admit. It was one factor leading to the restructuring of the National Council." Mr. Cary said, following his election to the post, "The day of proclamations and resolutions is pretty much ended. We've said all we could and we've had a significant influence through the pronouncement route. But the church itself must begin to reflect what it has said in its own life. 'Physician heal thyself' is where it's at now."

Dr. W. A. Criswell, former president of the Southern Baptist Convention, told reporters who covered the National Council of Churches Assembly that he "would not be opposed" to dialogue with the NCC or with Christians who may not share his theological views. The pastor of Dallas' 17,000-member First Baptist church declared, "Any man who names the name of Christ in truth and sincerity is my brother in the faith."

A study series on "Sexuality in Christian Living," prepared by Broadman Press was released by the Southern Baptist publishing house in Nashville on Jan. 1. The six books, designed for the various age levels, was published in response to a resolution adopted at the 1969 Southern Baptist Convention urging agencies of the denomination, "give increasing attention to basic and special resource materials on family life and sex education for Southern Baptist families and churches."

Three Mormon Boy Scouts who represented the Church of Jesus Christ of Latter-day Saints on a tour of Israel, said they observed some significant similarities between Judaism and Mormonism. Mormons and Jews have a common sense of identity as a people, a history of persecution and parallels in beliefs, according to the Salt Lake City youths who were part of a group of 40 U.S. Scouts. It has been said that David Ben-Gurion once told Ezra Taft Benson of the Mormon Council of 12 Apostles that "no other people understand the Jews better than the Mormons."



PHNOM PENH, Cambodia—Dr. W. Stanley Mooneyham (right), president of World Vision International, reviews decision cards signed by 2,681 Cambodian youths who expressed a desire to know Jesus Christ during a crusade conducted by Mooneyham in Phnom Penh. Anglican Archbishop Marcus Loane (left) of Sidney, Australia, a participant in the crusade, looks on as Khmer Evangelical Church leaders brief them on follow-up program plans to which World Vision is contributing financial support. World Vision first became active in Cambodia two years ago and reportedly became the first voluntary agency to answer the government's plea for medical supplies. The Cambodian government has given the agency 12 acres of land on which it plans to build the first Christian hospital in the country. (RNS photo)



Among the participants in the Dec. 20 Service of Consecration at Methodist South - John R. Flippin Memorial Hospital were (left to right) Bishop H. Ellis Finger, Jr., Bishop Mack B. Stokes, and Leslie M. Stratton, III, president of Board of Trustees of Methodist Hospital in Memphis.

Flippin Memorial Hospital consecrated

Bishop Mack B. Stokes of the Jackson, Miss. area addressed about 150 persons at the official Consecration Service for the \$14,000,000 Methodist South-John R. Flippin Memorial Hospital on Wednesday, Dec. 20.

Bishop Stokes said, "The work of the Lord is reflected in each room at this beautiful new facility. The method by which we carry out our Master's great work of teaching, preaching, and healing is in this institution. The hospital is the means by which the healing ministry of the Lord is carried out to the individual."

Bishop H. Ellis Finger, Jr., of the Memphis Conference, gave the Declaration Prayer for the five-story satellite hospital. Other dignitaries and officials including Leslie M. Stratton, III, president of Methodist Hospital's Board of Trustees; J. H. Sherard, IV, treasurer of the Board of Trustees; Dr. Ed N. Stevenson, president of the Medical Staff; C. Henry Hottum, executive director; D. A. Noel, chairman of the Hospital's Board of Managers; Dr. John L. Houston, chief of the Medical Staff; Dr. Brown Brooks, deputy chief of the Medical Staff, and David R. Flynn, administrator of the new hospital, presented the building to Bishop Finger and Bishop Stokes for consecration.

cration.

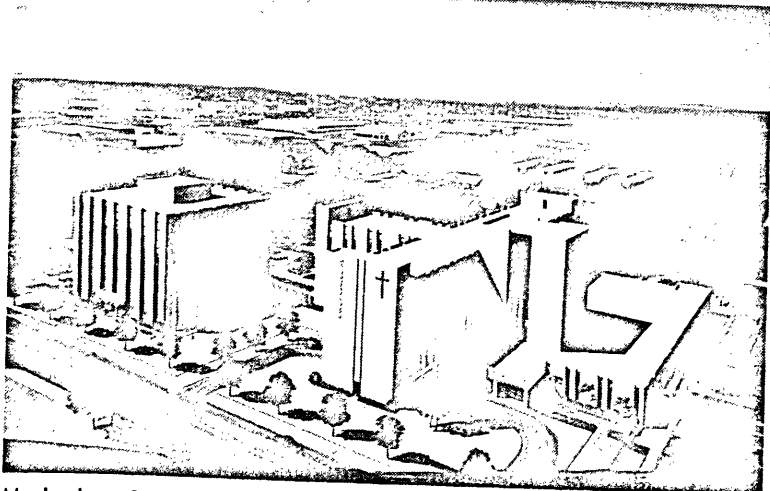
The Methodist South-John R. Flippin Memorial Hospital will make Methodist Hospitals of Memphis the largest Methodist health care institution in the world. The new satellite facility will begin accepting patients on Jan. 8, preceded by a public Open House on Sunday, Jan. 7th.

The Consecration Service was held in conjunction with the semi-annual Joint Meeting of the Board of Managers and Board of Trustees for Methodist Hospitals. Tours were given showing the latest in coronary care, emergency room, intensive care, and radiology equipment.

The North Mississippi Conference of the United Methodist Church is in the process of launching a campaign to raise \$750,000 to help pay for some of the highly sophisticated and modern equipment housed in the new hospital.

J. H. Sherard, IV, of Sherard, Miss., is the campaign chairman, and Bishop Mack B. Stokes is honorary chairman. The Conference has gone on record to pledge to provide an environment of concern, facilities to aid and heal persons, professional competence, spiritual strength through faith, a witness to Christ as Savior and Lord.

†



Methodist South - John R. Flippin Memorial Hospital (Photo by Las Savell)

from page one

ECUMENICAL

Dr. Rivkin, prior to going to the faculty of the Cincinnati institution, was a post-doctoral research fellow

at Dropsie College for Hebrew and Cognate Learning, and was an assistant and associate professor at Gratz College.

Registration blanks for the conference may be secured from the office of the Arkansas Council of Churches,

JANUARY 4, 1973

Council Directors to Local Churches

YOUTH SERVICE FUND

Youth of the United Methodist Church have long been active participants in their church. This is continued through participation in the Youth Service Fund (YSF).

The history of youth participation dates back to 1889 and the formation of the Epworth League. In 1934 the National Council of Methodist Youth was formed and later came to be known as "National Council of Methodist Youth Fellowships." For many years, the terms, "Methodist Youth Fund" were familiar to all who shared in youth ministry. You remember the MY Fund. In 1948 this fund was given solely to the Board of Education. In 1952 the National Council of Methodist Youth Fellowships (NCMYF) was dissolved and a special organization was formed for high school students known as the National MYF Commission. We continued the MY Fund.

General Conference in 1960 acted on recommendation of the Board of Education and formed the National Conference of the MYF which continued until 1966 at which time it merged with the Interboard Council on Youth Ministry. In 1968 the United Methodist Council on Youth Ministry was formed, and that which had been known to all as "MY Fund," became the Youth Service Fund.

In 1970 the United Methodist Council on Youth Ministry (UMCYM) was transferred from the Board of Education to the Program Council where it remains until today. Youth Service Fund (YSF) are terms we want you to remember. This is a means by which youth carry on their work.

During 1971 a total of 26 projects were supported totaling \$270,000. Due to growing support from United Methodist Youth, the UMCYM and the projects survived during the year and some \$100,000 is being funded in 1972 in 30 projects.

The Little Rock Conference gave \$6,292 to the Youth Service Fund in 1971, and the North Arkansas Conference gave \$3,154 during the same period. Current totals for 1972 show that the Little Rock Conference has given \$3,296.47; and the North Arkansas Conference \$1,681.15.

Previously we administered the program of the Youth Service Fund by sending 70 per cent to the national organization and retaining 30 per cent for the Conference Council on Youth Ministry's (CCYM) work. Starting in 1973, only 30 per cent will be sent to the national organization and 70 per cent administered by the Conference

Box 6011, Little Rock, Ark. 72206. Registration, four meals and one night's lodging may be obtained for \$13. Registration with no meals and lodging is \$2. Meals may be obtained individually, but must be reserved in advance.

Council on Youth Ministry, (CCYM). Of the 70 per cent retained by the CCYM 1/3 can be used for administrative purposes, 1/3 can be used for projects outside the Conference, and 1/3 can be used for a mission project within the Conference.

It is obvious that we have come a long way from the Epworth League, through the MYF and MY Fund, and into what we have now, the UMY and the Youth Service Fund, a ministry of Youth to Youth.

Take another look at your church's participation in the Youth Service Fund, YSF. Remember! 30c of each dollar given goes to the national organization to be administered by that group in youth ministry. The other 70c is used by the Conference Council on Youth Ministry, CCYM, for youth activities approved by that group.

†

1973 Mardi Gras Seminar planned

St. Mark's Community Center in New Orleans will again be the meeting place for young adults who will participate in a Mardi Gras Seminar during the March 4-7 period. The event which is sponsored by the Section of Local Church Education, Board of Discipleship of the United Methodist Church, is for young adults between the ages of 18-30 years.

Last year a group of 40 young adults congregated at the Center to study the phenomenon of mass celebration.

The registration fee for the event is \$15 per person. Those who wish to participate must submit the following registration blank to: Rev. Don Cottrill, P.O. Box 4325, Shreveport, La. 71104.

REGISTRATION

1973 Mardi Gras Seminar

Return by Feb. 20
to: The Rev. Don Cottrill
P. O. Box 4325
Shreveport, La. 71104

Name.....
Age.....Sex.....Married.....Single.....
Address.....
.....
.....
Annual Conference in United Methodist
Church.....

**"FOUR NIGHTS FOR GOD"
AT OAK FOREST CHURCH
JAN. 7-10**

The Rev. John Shuler will be the evangelist for the spiritual enrichment program "Four Nights for God" to be held in Oak Forest United Methodist Church, Little Rock, Jan. 7-10. Dr. Shuler is pastor of the Casa Linda United Methodist Church in Dallas.

Leading the music will be Bill Mann, nationally known song leader and recording artist, also of Dallas.

Sunday worship services will be 8:30 and 10:45 a.m., and at 7 p.m. Weekday worship is scheduled for 10 a.m. and 7:30 p.m. Monday through Wednesday.

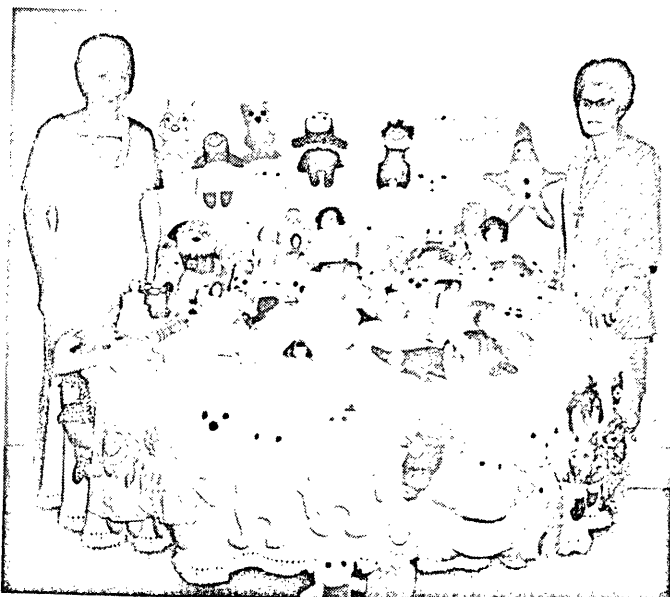
The Rev. David Hankins, pastor, invites the public.

**HANDBELLS PRESENTED
TO LAKESIDE CHURCH
HONORING MINISTERS**

The Rev. and Mrs. Ed Matthews and the Rev. and Mrs. Nick Evans, pastors of Lakeside United Methodist Church in Pine Bluff, were honored by the congregation in the presentation of a third octave of handbells. Willard Burks, chairman of the Council on Ministries, made the surprise presentation during the 10:40 worship on Christmas Eve.

This gift of an additional octave gives Lakeside's music ministry three octaves of bells, with carrying-storage cases.

Mrs. Matthews is the director of the Handbell Choir program and William Buckholtz is the Director of Music at Lakeside, where the bells and ringers have become a vital part of the worship. The Jr. Hi "Lakeside Ringers" and the Sr. Hi "Lakeside Ding-a-lings" have provided special Prelude music each Sunday of the Advent Season. The Jr Hi choir recently went to First Methodist Church in Fordyce as instructor-coaches for the newly forming choirs there, and presented a concert at the Sunday evening worship. The Jr Hi Ringers attended the Regional Bell Ringers Festival in Oklahoma last summer.



Two women in Malvern devoted one day a week during 1972 to repairing and dressing dolls for the Inter-Faith Council to distribute at Christmas. Mrs. Menia Smith, left, and Mrs. Virginia Smith, right, finished approximately 100 dolls for the project, to which interested persons have contributed repairable dolls and scraps for clothing. Both ladies are members of First United Methodist Church in Malvern, one is a Circle chairman and the other a Guild chairman. At right is the Chrismon Tree on display in First Church, Malvern, during December.



**DEATH BENEFIT CHECK
PRESENTED BY BOARD
OF PENSIONS**

The Rev. W. L. Douglas, Treasurer of the North Arkansas Conference Board of Pensions, presented a Death Benefit Program check in the amount of \$2,947.20 to Mrs. C. L. Watson of Fort Smith on behalf of the Little Rock Conference Board of Pensions. Mrs. Watson is the widow of the Rev. C. L.

Mrs. C. L. Watson, minister's widow living in Ft. Smith, received a death benefit check from the General Board of Pensions. The Rev. W. L. Douglas presents the check as the Rev. Richard Preston, Mallilieu Church pastor, observes.

Watson, who served several churches in the former Southwest Conference, and at his death, Oct. 9, 1972, was in a retired relationship through the Little Rock Conference.

The check was made possible through the General Board of Pensions of the United Methodist Church, which carries the Death Benefit Program. The check was presented to Mrs. Watson on Dec. 22, 1972.

**WESLEY FOUNDATION
ASSISTS CHILDREN'S CENTER**

The annual Christmas Celebration of the Wesley Foundation at Russellville was observed at the close of the semester. Each year, a breakfast is served which is followed by a discussion group and a worship service. The offering from the service is used to provide a special gift for the Bethlehem Day Care Center in Russellville. This Center was founded and supported by the Wesley Foundation at Arkansas Tech until it became self-supported by public funds. The Foundation continues to provide special gifts and services at Christmas and Easter each year. This year the students of the Wesley Center gave the Children's Center a cassette recorder for use with the children. Mrs. Guthrie Jackson, Director of the Center, received the gift which was presented by Bob Crossman, president of the Student Council of the Foundation. The Rev. M. H. Peters is the director of the Wesley Foundation at Arkansas Tech.

BISHOP EUGENE M. FRANK was the speaker at the Hope District dinner meeting held in the Ashdown United Methodist Church on Wednesday, Jan. 3. He will be the featured speaker next Sunday, Jan. 7, when laymen of the Paragould District hold a rally in First United Methodist Church at Paragould.

MRS. CHARLES E. REED, wife of the pastor at Widener, has been a patient in the Crestpark Nursing Home in Forrest City since Oct. 4. She would enjoy hearing from friends. Write her at the above address, Room 215, Zip 72335.

THE CABOT ADULT Choir, assisted by the Children's Choir, presented the cantata "The Holy Birth" by Gordon Young, Dec. 17. Soloists were Mrs. Connie Ridgway, Mrs. Jan Robinson, and Larry Bell. Mrs. Luvenia Montgomery was organist and Jerry L. Ridgway conducted. During the following period of fellowship, Santa visited the children. The youth went caroling and were entertained in the home of Lila Montgomery. The Rev. Braska Savage is their pastor.

CHRISTMAS IN OUR HEARTS was the theme when women of the Melbourne United Methodist Church presented the Sunday morning program, Dec. 24. They were assisted by the Youth Choir.

THE CHOIR OF GILLET United Methodist Church presented the cantata "Love Transcending" to a capacity crowd on Sunday night, Dec. 17. The Rev. Dale Diffie, pastor, was the narrator. The production was directed by Mrs. Ben Lowe, with Mrs. Richard Gordon at the organ. Soloists included Mrs. Lowe, Mrs. Jerry Dyer and Butch Lochala. Handel's "Hallelujah Chorus" concluded the program.

FIRST CHURCH, LEWISVILLE, held a Christmas Eve candlelight communion service beginning at 11:45 p.m. The Rev. Joe W. Hunter, pastor, directed the service with the church organist, Mrs. John E. Searcy, in charge of the music.

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.

Jan. 7—Sunday	Psa. 8:1-9
Jan. 8	Psa. 24:1-10
Jan. 9	Psa. 29:1-11
Jan. 10	Psa. 33:1-22
Jan. 11	Psa. 111:1-10
Jan. 12	Psa. 115:1-18
Jan. 13	Psa. 136:1-26
Jan. 14—Sunday	Psa. 50:1-15

**KINGSLAND CLASS VISITS
CHILDREN'S HOME**

A project of children in Kingsland United Methodist Church reaped benefits for themselves and for residents of the Methodist Children's Home in Little Rock.

Last February, the students began to earn "credits" by attending Sunday school, bringing Bibles, and correctly answering questions concerning the lesson. For each ten credits earned they were allowed to choose a gift to be given to a child at the Home. The 144 gifts included dolls, doll beds and linens, games, books, jewelry, jellies, aprons, waste baskets, cookies, candy, and fruit. Most of the gifts were made by the "youngest in heart" church member, 82-year old Mrs. Jessie Carey.

The children delivered the gifts and toured the Home on Dec. 9. They were accompanied by their teachers, Mrs. Bobby McKinney and Mrs. Herman Lisemby, Church School Superintendent Bobby McKinney and other adults.

Class members who made the trip were Cindy Miller (who earned the most credits), Becky Kochanski, Jannette Simms, Mickey, Donnie and Scottie Stell, Mike Garner, Keith Marcelli, Marla, Stuart, and Chris Rogers, Reasa and Jarrod Rogers. The Rev. Elam Turner is their pastor.

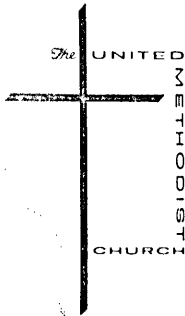
THE LEVY CHURCH Chancel Choir of North Little Rock sang "The Shepherd's Christmas" by Morten Luvaas, at the Sunday morning worship service, Dec. 17. Mrs. Guy Russell was the director. Accompanists were Mrs. Joe Hall, organist, and Janet Harkleroad, pianist. The Rev. Gerald Hammett is pastor.

ROD HOCOTT was the narrator when the cantata "God With Us" by Lloyd Pfautsch was presented by the Chancel Choir in First Church, Fort Smith, Sunday morning Dec. 17 at both services. Edna Earle Massey is choir director and organist at First Church. Dr. Sam Nader is pastor and the Rev. James McKay, Jr. is his associate.

OAKLAWN CHURCH members in Hot Springs heard Peterson's "A Song Unending" rendered by the choir on Sunday evening, Dec. 17. Terry Small was the narrator. Mrs. Bonnie Hardin is the choir director and Mrs. Letha Swihart is organist at Oaklawn, where the Rev. Willaim A. Stewart serves as pastor.

The Arkansas Methodist

operates in the black in spite of:



- postal rates continuing to go up
- rising costs of printing and paper

whereas many national magazines are
being forced out of print



**Thanks are due to ministers and lay persons
who believe that:**

- the gospel of Christ is relevant
- Christians are concerned and desire to witness to their concern
- a church publication is needed as a channel of information and inspiration
- local church efforts and accomplishments deserve to be shared
- in this year of "Key '73" evangelistic thrust, plans and progress should not be hidden under a bushel, but illuminated.

These points and many others will be covered in your

Arkansas Methodist

in 1973

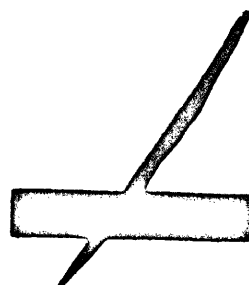
Just \$3.00 for 50 issues

**ANNUAL SUBSCRIPTION CAMPAIGN IS THE
WEEK OF JANUARY 14-21**

**Assist your pastor by getting your subscription
(new or renewal) to your church office now**

The Sunday School Lesson

By: Alfred A. Knox



LESSON FOR JANUARY 14: Prophet To Displaced People

BACKGROUND SCRIPTURE: Ezekiel 1:1-3; 2 through 4; 33:1-9

MEMORY SELECTION: Son of man, I have made you a watchman for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me." (Ezekiel 3:17)

AIM OF THE LESSON: To study the word of God for the displaced persons of Ezekiel's time and relate the spiritual principles to persons of our own time.

* * *

A small red light on the instrument panel of the car gave us a warning recently. It was to alert the driver to a tank with a low level of gasoline. We shrugged our shoulders and thought there was still enough fuel for more driving. That signal mechanism is a good feature, for it is an "alert" pertaining to an essential function of the car. It all but beckons the driver straight to a service-station if one ignores another important instrument—the gasoline gauge. The two signals are a sufficient warning (hopefully!) to the driver to take care of the matter before a more serious result follows—trying to drive a car with an empty gasoline tank.

The prophet Ezekiel was a type of divine warning and alert signal to the Jews of his day. This week's lesson introduces the first of four lessons centering around the man and four facets of his message. His prophetic ministry began during the years Jeremiah was also prophesying. Both prophets witnessed the massive Babylonian assault on Judah and its capital city, Jerusalem. In our recent studies of Jeremiah we noted that he remained in the city while thousands of his countrymen were led to Babylonia after Jerusalem fell to the invaders. Ezekiel was one of those taken away. So in these studies of the two prophets we have the views of one who remained to speak forth and of one who served God in the alien land. We may gain much new insight into the role of the prophet and the thrust of his message as we thus remember the work of Jeremiah and think about the ministry of Ezekiel.

* * *

AN APPROACH TO EZEKIEL

Reading the book of Ezekiel may suggest only the difficulty of understanding such scripture. The reader may then decide that either the material requires the scholar's assistance or that it is hopelessly complex. With some, the inclination is then to treat it allegorically, while others sort out obvious lessons and allow these to be the major force of the message. Our lesson materials use this second approach, and this also will suffice for our purpose in these columns.

These lessons are sometimes couched in symbolism and imagery and it is often difficult to extract the lesson from these dramatized portions of the message. It is also a crucial exercise of insight to balance the prophet's message to his own people and time with the larger, universal point which applies to all mankind.

We therefore follow the principle of seeking to understand the original scene the prophet is a part of and then of developing the parallels in today's personal living. But we must not neglect the prophet's own distinctive role in his time. This is particularly true of Ezekiel, through whose witness the exiled Jews produced many spiritualizing results. They preserved many older sections of the scriptures and wrote several portions themselves which are in our Old Testament. Some of them eventually returned to Palestine to reconstruct the fallen nation.

and through those generations extended the lineage of Jesus Christ.

* * *

GOD WORKS THROUGH PEOPLE

Ezekiel might have remained unnoticed had there been no divine push to start him along as a prophet. The mystery of the power of the prophets is clearly exemplified here: "And the hand of the Lord was there upon him." (Ezekiel 1:3) He was being sent "to the people of Israel, to a nation of rebels who have rebelled against me," the Lord told the prophet. (2:3) He writes plainly that they are indeed an "onery" crowd, stating seven times in the first eight verses of the second chapter that they are rebellious toward God. He was to go among the demoralized and troubled people who were living a hard life far from home and under the heel of the triumphant Babylonians. He was charged with keeping before them the realities of God and his love and promise of deliverance.

That was a tough assignment. He must have thought, "Why must this happen to me?" Then must have come the question, "Can even God accomplish the unlikely with dulled unbelievers?" In reluctance tinged with humility, he must have felt a spirit of pessimism about man. Then he surely pursued the fact of his confidence in God with a growing awareness that God actually wanted him. Here is the quality test of one's faith. Is his faith sure enough to live it? An earnest check of his thought-through convictions was sufficient. He was God's man! His duty was closely linked with his beliefs and faith.

But what a tasteless duty! He recoiled from it and then went ahead with what had to be said and done. He could have expressed the certain confidence of the Psalmist: "My desire is to do thy will, O God, and thy law is in my heart." (Psalms 40:8) The acknowledgement of his duty was like that of Isaiah's: "Here am I; send me." (Isaiah 6:8)

To prophesy among the displaced—meaning, to tell forth God's word among the people not allowed to live in their own country—was particularly difficult. He must exhort against their waywardness, their pagan worship. He must preach the awful certainty of God's judgment. But he persevered. The apostle Paul knew the problem and the determination: "Seeing then that we have been entrusted with this commission, which we owe entirely to God's mercy, we never lose heart." (2 Corinthians 4:1)

It is a profound thought that God works with people through people. Even in an age when, today, men question the motives and methods of others, this is true. Though many are suspicious of the good life lived for the sake of goodness alone, this is true. Despite the brave hope of some that God overlooks our failings of character and actions, it is still true. To these and all others we—God's spokesmen—must go.

* * *

PERSON TO PERSON

Most of us are not really displaced people, but regard ourselves "placed" — comfortable, happily situated. Ezekiel refers to the bewilderment of those exiled ones in Babylonia, many of whom thought they had left God behind in Judah. Some believed that God for many centuries had ruled from the temple in Jerusalem, but now the temple was gone. Those with a casual acceptance of him now felt he was no longer around; they were literally God-forsaken, they left. They naturally began to lean toward the Babylonian deities.

One doesn't walk away from God nor "escape" him. Many Jews must have gradually adopted the view that the local deities were powerful—for after all, the Babylonians were the conquerors. They were compounding the evil of spiritual adultery which

Jeremiah had said would bring their nation to disaster.

At this juncture Ezekiel is called into action. The opening verse of his book states that he "was among the exiles." Then he reaches out to them, not as a foreigner but as one of them. This is direct communication! He was caused to feel their punishment, to commiserate with them. Note some interesting parallels: Jesus commanded the disciples to go among their countrymen, "the lost sheep of the house of Israel." (Matthew 10:6) Also, he himself "did not come to be served but to serve, and to give up his life as a ransom for many." (Mark 10:45) When Moses brought the tablets of stone from the mountain, he "went down to the people and spoke to them." (Exodus 19:25)

To go to the people is to suffer with them, to feel their agonies and sense their fears, as well as share in their times of joy. Each of us is near someone needing help that we can give. That word "near" may include any human within the range of one's voice, which in this day of electronics magic embraces most of mankind. The helping hand may be needed in one's own household and then may extend steadily beyond one's walls to the neighborhood, the community, and so on. These radiating circles of compassion suggest the way in which the Gospel was to be advanced "in Jerusalem, and all over Judaea and Samaria, and away to the ends of the earth." (Acts 1:8) Acts of Christian goodwill and feelings of Christian empathy are highly valued. One may serve where he is. He can reach farther than himself through the World Service channels of the church as the Good News is carried in many forms to peoples in need of the church and the Christian.

* * *

A GUARDIAN OF MUCH

We return to the initial point of this lesson—the prophet as a watchman. This is the theme of Ezekiel 33:1-9, one of the special readings. Ezekiel is told by the Lord: "Whenever you hear a word from my mouth, you shall give them warning from me." (33:7) He was to alert the people to ever-present threats to their spiritual wellbeing. His mission was not to be a critic of the Babylonians even though they were rigid and harsh in their treatment of the Jews. To have been argumentative could have invited even more cruel measures against them. His mission was to his people, Jew to Jew.

Several traits must be present in a watchman. Since his duties have to do with guarding something valuable, he must be one who can be trusted. He must be aware of that trust and the responsibility it places upon him. Alertness to possible threats is required, and if an "alert" is needed he must quickly sound an alarm. These characteristics are present in the watchman on the palace roof who is to alert the royal household as soon as he sees the signal from a distant hill, as Homer in the Odyssey describes the means of communicating news of the conclusion of the Trojan war. Ezekiel was such a watchman, relaying to the people a warning about the presence of threats to their personal spiritual living. After all, his people not only were political exiles but also spiritual exiles.

The watchman of spiritual things applies the deep truth expressed in Galatians 6:7-8—"Make no mistake about this: God is not to be fooled; a man reaps what he sows. If he sows seed in the field of his lower nature, he will reap from it a harvest of corruption, but if he sows in the field of the Spirit, the Spirit will bring him a harvest of eternal life."

The stark reality of God's judgment grates against the sensibilities of the "good" person. We noted in an earlier lesson that Jeremiah built his message about judgment on the principle that God requires not mere goodness but rightness with him. He doesn't accept goodness which is tinged with evil and sin, for his nature cannot condone nor compromise with either. This is a "hard line" for God to take, but his nature can allow no alternative.

A powerful emphasis is to be found in Ezekiel 2:5—"And whether they hear or refuse to hear . . . they will know that there has been a prophet among them." What a tribute to spiritual constancy! This approaches the ideal each Christian should hold before himself, for he should leave something of Christian essence within the thoughts of those whose needs he serves.

World Catholic and Methodist leaders meet

NEW YORK (UMI) — Not "foot-noted papers for growing archives" but stimulation of "Methodists and Catholics, clergy and laity, to common action" is a goal of a group of Roman Catholic and Methodist leaders who have begun meeting on the world level.

The group said common action is sought so "the world which is starving for lack of any news of hope may not, through our unnecessary divisions, be prevented from receiving the food of the Gospel." The group also noted that traditional Catholic and Methodist spirituality, which they said have "unexpected points of resemblance," should be related to "new styles of spirituality and to the authentic aspects of growing Pentecostalism and charismatic movements."

Meeting in Rome December 10-14 was the newly-comprised Joint Commission between the Roman Catholic Church and the World Methodist Council. Co-chairmen are United Methodist Bishop William Cannon of Atlanta, Ga., and Catholic Bishop Michael Bowen of Brighton, England. This Commission continues the work of another group.

Bishop Prince A. Taylor, Jr., Princeton, N.J., chairman of the Executive Committee of the World Methodist Council, said the meeting was "historic, productive and full of promise for the work of the Joint Commission."

A news release and report on the Commission's first meeting was issued by the high-level group in Rome December 14. It follows:

ROME — "What are Methodists and Catholics doing together, and what more should they do together?" asked the newly-comprised Joint Commission between the Roman Catholic Church and the World Methodist Council when it met in Rome December 10-14 for its first meeting.

This 10-man Commission continues the official, international dialogue which was begun in 1967 by another group. The former group completed a report, explored what the two Christian communities have in common, and the chief problems which separate and hinder unity. Already initial studies have begun on the Christian home and family life, Christianity and the contemporary world, the ministry and the eucharist, spirituality and authority in the church.

The new Commission continues this work as it promotes, organizes and reviews the various ecumenical study and action programs between the Methodist and Catholic Churches in all six continents.

Of special concern during the next phase of dialogue is a reflection on the relation of Christianity and other faiths and ideologies, as well as to current secular anxieties and aspirations, which should enrich the idea and practice of Christian mission.

"The old debate about the seat of authority in religion and the relation of authority," claimed the Joint Commission, "must be related to the question of actual leadership. Those claim-

ing to exercise authority are often ignored when they do not seem to exercise leadership, while unofficial leaders in religious concerns are widely followed. How authority and leadership are to coincide is an urgent issue for practical common reflection."

As for religious traditions, the group has seen how traditional Roman Catholic spirituality and traditional

An interview with the man who asks for "Advance" money

by Elaine Magalis

"The only thing more difficult than giving is receiving," suggested the sandy-haired man behind the desk. Joe Walker, the assistant general secretary of the Section of Cultivation in the Division of Cultivation and Education of the United Methodist



Joe Walker

Board of Global Ministries, is in charge of interpreting and raising support for specific mission programs at home and abroad through the Advance.

He was enthusiastically describing some of the new concerns the Section is pressing in its outreach to the church-at-large. The first and most striking of these is an attempt to break down the traditional one-way donor-recipient relationship, a relationship Mr. Walker believes is "antithetical to the Christian faith because it promotes a paternalism inimical to true Christian fellowship. The overseas churches have just as much to give as the American and there should be mutual exchange between them. But both parties must be convinced — the American church of its need to receive from Christians of other countries, and the world churches of the value of what they have to give."

Before coming to the Board in 1969 as director of the Advance, the Board's program of extra giving beyond World Service, Joe Walker served for many years as a pastor of churches in the state of Washington. Local church people continue to be of utmost importance to him for he is not only concerned with what they give and receive in the missions process, but in their genuine involvement in missions programs. A second emphasis for the Section of Cultivation and the Advance will be an intensified effort to engage congregations in the actual decision as to which programs they will support. In the past Annual Conferences have too often made mission determinations and solicited funds for projects with no consultation with their constituency,

he feels. If, Mr. Walker believes, people give because they see their money yielding practical results, the Advance will be stronger for its direct involvement with local church people.

While staff persons, church leaders from other countries, missionaries, and increasingly — members of the Board of Managers — itinerate, imparting information and soliciting monies for Advance programs, they will also devote more and more time to listening. "The Board of Global Ministries must think of itself as an extension of the local church," said Mr. Walker, "living in the church just as a pastor lives in his congregation." Frequently the local church and the Board have each assumed that the theological and Biblical foundations for their actions were perfectly clear, even if they remained unspoken. Joe Walker feels that the assumption has not always held, and that communications have often broken down as a result. We must talk — and listen — to one another."

But if the church people in this country are important, so are those who have usually been on the other end of the mission process. If the choice of programs to support is left to the one, the creation and development of programs belongs to the other. "Priority rather than credit" must be emphasized, according to Mr. Walker. A program is not conceived so that those who fund it can claim credit, but because it is a priority item for the people who will receive the benefit.

Traditionally, American churches have been asked to support missionaries in the field who in turn administered projects. Today, in Liberia for example, they support "package programs," including items like workers salaries, tools and transportation. The missionary is being replaced by nationals who are just as effective and often more so. The decline in the number of missionaries going abroad in recent years has many causes, among them the high cost of maintaining workers in other nations in the face of continued inflation and the devaluation of the dollar. But it also reflects another phenomenon: mature Christian communities who no longer require missionary help.

"This does not mean that missionaries are obsolete," Joe Walker stressed. "The poverty of the world still cries out for the expertise of this country's trained specialists. And the true 'intercommunalism of the faith' requires that Christians continue to cross borders, to share their belief and experience with others." This implies not only that Americans must cross borders, but also those from other lands. Mr. Walker believes the time is not too distant when U.S. churches will welcome missionaries from other nations into their pulpits. He pointed out that in the Western Jurisdiction two missionaries from Japan are serving Asian American United Methodist Churches and it is not too big a step from that to Asians and Africans ministering to white American churches. On a world scale, possibilities are many: Indian missionaries in Laos, Chinese missionaries in Sierra Leone, Bolivians in the Philippines . . .

Several years ago there was loud vocal protest against many of the policies of the Board. Today, according to Joe Walker, Advance staff people report that they more often must cope with apathy. But listening to him, there is little to be apathetic about. He is excited by the possibilities of mutual giving and receiving in a pluralistic church, where the inspiration and growth of mission projects in countries like Liberia are shared with U.S. Christians, where Liberians contribute "the insights of their own culture and faith, their Christian witness and accomplishments to the whole church."

The Advance, Joe Walker maintains, includes everything from medical aid to African liberation movements to the most traditional evangelical ministries. Like the church of which it is part, it is multivarious, and there is something for everyone. To him The United Methodist Church is the most pluralistic in the nation, and it derives much of its strength from its diversity. In mutual giving and receiving, in intercommunalism, the church will grow. "If people can accept the fact that they have much to receive as well as to give, if they can see that, something new will begin in the church."

†

Methodist spirituality have "unexpected points of resemblance." But in further exploration, they both must be related to "new styles of spirituality and to the authentic aspects of growing Pentecostalism and charismatic movements."

In all its work requiring so much time and energy, the group concluded, "it does not want to accumulate foot-

noted papers for growing archives, but to stimulate Methodists and Catholics, clergy and laity, to common action so that the world which is starving for lack of any news of hope may not, through our unnecessary divisions, be prevented from receiving the food of the Gospel."

The co-chairmen of the Commis-

Please turn to page 10

A Digest of United Methodist News of 1972

By United Methodist Information

If any single word could characterize the United Methodist Church during 1972, it would be "restructuring." And the new processes set in motion during the year caused waves and ripples expected to last much longer.

The restructuring affected such areas as:

- * Race, with elimination of the last all-black conference voted, to take effect in 1973.

- * Race also with a brand new mix of ethnic representation on all church agencies.

- * Church-wide boards, where the newly mandated conglomerations are still trying to sort out functions, locations and staffs.

- * Boards, with a majority of "new voices" still finding their way around but seldom hesitant to raise questions.

- * Policy positions, with a new setting for the church's doctrinal statements and a complete revision of the "social creed."

The annual conference de-segregation decreed by the General Conference missed completion in 1972, but its consummation by the mid-1973 deadline was assured by the November votes in Mississippi's two white conferences for merger plans with the co-terminous black conferences. Earlier in the year, mergers had taken place in South Carolina, South Georgia, Alabama and West Florida, Arkansas and Oklahoma. This meant, above the local church level, a virtual end to the racial segregation which has existed in the church for over a century, in various forms.

Minorities Gain Votes

For the first time, various nationalities and tribes among the Hispanic, Asian, Indian and black ethnic minorities found themselves represented on every church-wide agency. This afforded greatly increased acquaintance not only across ethnic lines but across lines within ethnic groups scattered across the nation.

At the same time, as another result of General Conference, both women and youth expanded their membership on decision-making units. Action was completed to remove the 2-year

minimum age for lay members of annual conferences and to assure two young voting representatives there from each district (a total of more than 1,000).

Women not only gained their own "status and role" commission but were granted one-third representation on most agencies, giving lay persons generally a two-to-one edge. This included places on the formerly all-male boards dealing with publications, chaplains and pensions. They also launched the new church-wide United Methodist Women, combining the Women's Society of Christian Service and Wesleyan Service Guild.

Recommendations from the four-year study of board structure were embattled at nearly every point during General Conference but emerged with few major upsets. Biggest move was the combining of nine national program agencies into four boards—Discipleship, Global Ministries, Church and Society, Higher Education and Ministry—and a further step in program coordination, in the Council on Ministries. Three communications groups also were merged.

While the extent of changes for these agencies ranged from minimal to massive, all spent the last half of the year sorting out the pieces and were bound to spend more time in that process in 1973. Discipleship, for instance, includes the former Board of Evangelism (Nashville) and the Board of Laity (from Evanston), two divisions of the former Board of Education (Nashville) and the former Commission on Worship (no headquarters or staff).

This and most other boards took only interim actions regarding staff, until they can evaluate the steps needed for coordinating their puzzles. Top executives of two boards remain to be picked. The task also involves five headquarters cities, and a study of national agency space needs was set in motion.

Neophytes Numerous

In succession to an earlier Coordinating Council and then a Program Council, the new General Council on Ministries (GCOM) is to serve a program coordination and planning function. As 1972 ended, the Judicial Council had ruled that some of the powers granted GCOM by the General Conference were unconstitutional, and the question of whether and how much this impaired GCOM functions was as yet unanswered.

Those "new voices" were coming not only from ethnic groups and women and youth, but also at times from white and middle-aged and ministers who were new to board positions. The change, probably unprecedented, was exemplified by one agency only 10 of whose 80 members had served on the same board previously.

As the boards organized during the fall, attendance and participation ran high. Many of the "new people" were taking sharp looks at what had been done before and what was being pro-

posed, refusing to take anything for granted. A number of old-timers were heard to say that they'd "wait and see" whether the "new broom sweeps clean" spirit would endure.

Several annual conferences also restructured themselves this year, as did the two jurisdictions which have extensive organizations — Southeastern and South Central.

Denominational stances on doctrine and social beliefs also were focal points of General Conference debate in April. The Social Principles replace regularly revised statements dating back to 1908 and for the first time embody a "social creed" suitable for use in worship. The doctrinal statement, adopted overwhelmingly, did not replace or revise traditional beliefs but set up guidelines of Scripture, Christian tradition, experience and reason in order to help church members understand their beliefs and to apply them in living.

Funds Show Concern

Other highlights included exceeding the \$13 million mark in contributions to the quadrennial Fund for Reconciliation and passing the 1,000 mark in volunteers on special projects under the fund. Tragedies in Bangladesh brought offerings of more than \$1.4 million, and devastating U. S. floods led to offerings of more than \$1.2 million for relief of suffering.

Ecumenically, the General Conference reaffirmed United Methodist participation in the World and National Councils of Churches and the Consultation on Church Union; approved initiation of dialogue with Jewish communities and supported the inter-faith evangelistic effort of "Key '73."

The UM Publishing House's Cokes-

bury stores became the retail outlets for United Presbyterian and United Church of Christ materials as well. The UM engage and UCC social action magazines merged at year's end.

The church also selected 19 new bishops, out of 45 active in the U. S., and assigned 10 others to new geographic areas, the greatest shift of leadership in more than a decade. Three new bishops were elected in Africa and India.

Total membership of the denomination dropped to 10,334,521, continuing a trend that began in 1966.

†

from page nine

CATHOLICS/METHODISTS

sion are Methodist Bishop William Cannon of Atlanta, Ga., and Catholic Bishop Michael Bowen, Brighton, England. The other members are:

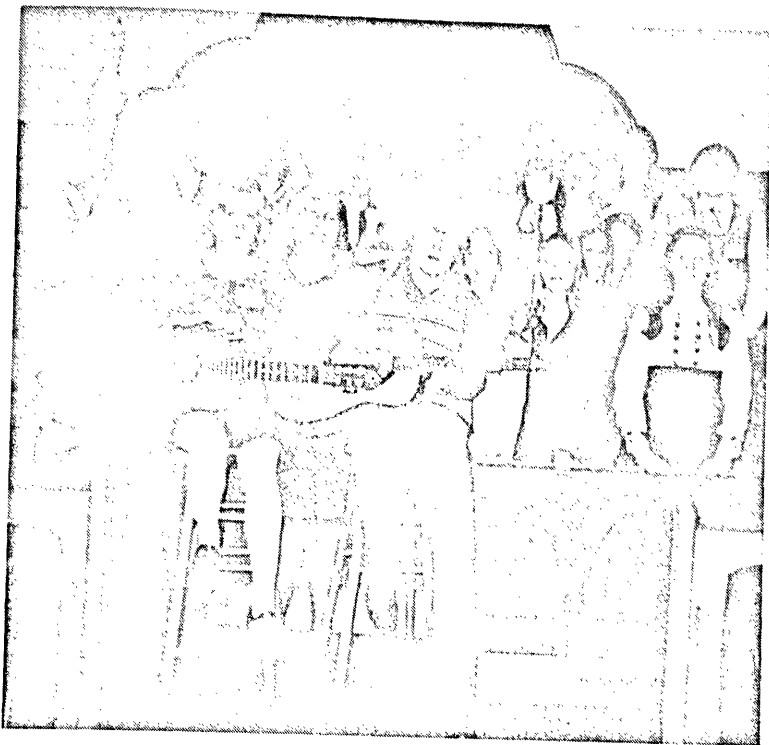
Methodist—Bishop Prince A. Taylor, Jr., Princeton, N.J.; Bishop Franz W. Schafer, Zurich, Switzerland; the Rev. A. Raymond George, Bristol, England, the Rev. Dr. Lee F. Tuttle, Lake Junaluska, N.C.

Catholic — the Rev. Thomas F. Stransky, C.S.T., Scarsdale, N.Y., the Rev. Michael Hurley, S.J., Dublin, Ireland; the Rev. Jerome Hamer, O.P., Secretariat for Promoting Christian Unity, Vatican City; the Rev. William A. Purdy, Secretariat for Promoting Christian Unity, Vatican City.

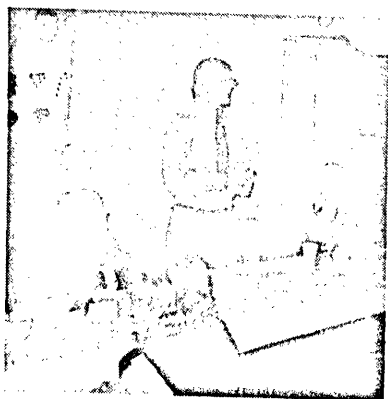
†



AT RIGHT: Bishop Alsie H. Carleton, Albuquerque, N.M., second from left above, has been named president of the United Methodist Board of Pensions for the 1973-76 quadrennium. Other officers are Mrs. Betty L. Nusbaum, Harrisburg, Pa., secretary, and J. Wesley Hole, San Clemente, Calif., vice-president. The Rev. Claire C. Hoyt, left, was re-elected general secretary of the board at its organizational meeting. (UMI photo)



Nearly 100 youth heard Cliff Powell (right) as he spoke for the Pine Bluff District Rally at Lakeside Church on Saturday, Dec. 9. The former All-American football player spoke concerning his personal relationship with Jesus Christ. The day's activities concluded with a Service of Communion with music provided by the Genesis Singers of Sheridan United Methodist Church.



GEORGE D. EASON

The funeral service for George Dallas (Dal) Eason, 87, of North Little Rock was held Wednesday, Dec. 20, at First United Methodist Church, North Little Rock, with the Rev. Earl Carter officiating. Burial was in Edgewood Memorial Park.

He was a retired furniture salesman and a native of Lonoke County. He had lived in North Little Rock most of his life. He was a member of the Administrative Board of First Church, North Little Rock, for 50 years and served as president of the Wills Bible Class for several years.

Surviving are his wife, Mrs. Grace Hollamon Eason; a son, the Rev. Alf A. Eason, Director of the Council on Ministries of the Little Rock Annual Conference; and two grandsons and two great-grandsons.

Pallbearers were Ewell Mashburn, James F. Beard, Guy Beard, Charles L. Carpenter, Perry McNeill, Harris McNeill, Kenneth White and Dewey Whitfield.

†

Effect of TV Discussed

ST. PETERSBURG, Fla. (UMI) — Television "and the environment it creates are having a profound effect on us quite apart from specific successes or failures at entertaining, informing or selling us," the Rev. William F. Fore said here November 29.

Executive director of the Broadcasting and Film Commission of the National Council of Churches and a Unit-

ed Methodist minister, Dr. Fore addressed the third annual conference of the North American Broadcast Section of the World Association for Christian Communication.

Calling it "the cultivator of our culture," Dr. Fore said: "The real force operating in television is that the whole medium expresses the myths by which we live; it tells us who we are, what we have done, what power we have, who has power and who does not, who can do what to whom, what is of value and what is not, what is right and what is not."

MRS. JAMES THOMAS

Mrs. Julia Baldauf Thomas, widow of the Rev. James Thomas, died suddenly on December 6 at her home in Little Rock. Mrs. Thomas was well known over the Little Rock Conference where her husband served as a leader for many years. Some time ago, she worked as a secretary at the Methodist Headquarters in Little Rock.

She was a member of First United Methodist Church, Little Rock, the Elizabeth Rummel Bible Class, the Women's Society of Christian Service, and of the Pulaski Heights Study Club. She was known as a benefactor of Aldergate Methodist Camp and Hendrix College, where she supported the Thomas Scholarship Fund.

She is survived by a sister, Mrs. Estes Simmons of Memphis. Funeral services were conducted on Dec. 9 by Dr. Robert E. L. Bearden and the Rev. Maurice Webb.

†

Construction of Hendrix radio station approved

Permission to begin construction of a radio station at Hendrix College has recently been received by Hendrix authorities from the Federal Communication Commission.

The construction of studio facilities and the modification of some donated equipment has already started.

The College has applied for the call letters, KHDX and the FCC should take action within a month. If the letters KHDX are not approved, then the College has applied for KRNA, KAZU, KZBO and KRAG in respective order of preference.

The station will be located on the second floor of Hulén Hall in the office formerly occupied by the College newspaper staff.

The FM frequency of the station will be 89.1 megahertz with a power of 10 watts. The Hendrix station should be able to be received in most of Conway.

†

from page two

MINISTRIES

nual Conference, the Rev. W. Glen Bruner, Weiner.

COMMISSIONS: Archives and History — the Rev. William Wilder, Wynne; Ecumenical Affairs—the Rev. Samuel Teague, Bentonville; Enlistment for Church Occupations — the Rev. James Randle, Arkansas State University at Jonesboro; Minimum Salary — the Rev. Frank Clemmons, Waldron; World Service and Finance (Chairman and Secretary) — the Rev. Ben F. Jordan, First Church, Conway; the Rev. Lloyd M. Conyers, Osceola; Worship—the Rev. Muriel Peters, Arkansas Tech at Russellville.

COMMITTEES: Group Insurance —the Rev. Allan Hilliard, Fayetteville; Town and Country Ministries — the Rev. Wendell Dorman.

†

News in Brief

Dr. Percy J. Trevethan, a United Methodist layman who for many years was executive secretary of the Department of Goodwill Industries in the Methodist Board of Missions' National Division, has retired as chairman of the World Commission on Rehabilitation.

Arkeology

by Gene Herrington



"Sure I believe in resolutions. Just can't think of any improvement I really need to make."

FIBERGLASS

- STEEPLES
- STAINED FIBERGLASS WINDOWS
- CROSSES
- LIGHTED SIGNS

Write for free color brochure.

YOUR CHURCH NAME

Fiberglass Specialties

A/C 214 657-6524 P. O. Box 931 Henderson, Tex. 75652

For
COLD
take 666

ENJOY SWEET ONIONS!!!

NEW BLUE RIBBON ASSORTMENT — 600 SWEET ONION PLANTS WITH FREE PLANTING GUIDE \$4.80 POSTPAID.

TEXAS ONION PLANT COMPANY

"home of the sweet onion"

ONE ONION PLACE, FARMERSVILLE, TEXAS 75031.

EARN UP TO \$750 PER MONTH

U.S. POSTAGE STAMP MACHINES

• Highest Return on Your Capital • NO Selling • Manage Your Own Business

We Obtain Your Locations. Minimum Cash Investment Of

\$1,595.00 — up to \$5,000.00 Secured By Equipment

Planter's Peanut and Welch's Juice routes also available from \$495 up

• WOMEN OR MEN • ANY AGE • PART TIME, approximately 7 hrs. per month

• NO OVERHEAD • DEPRESSION PROOF • REPEAT INCOME

New Distributorships Still Available In Many Areas Throughout This State

Send References
Name, Address and
Phone No. to:

POSTAGE STAMPS, INC. Dept. B.
300 Interstate North, N.W. / Atlanta, Georgia 30339
Interstate I-75 and I-285

New service for adult teachers

"The Adult Teachers Fellowship has been formed on the premise that the teacher is the key to effectiveness in adult study groups and that teachers desire help in being more effective," says the Rev. Roy H. Ryan, director of middle adult ministries, Section on Local Church Education, United Methodist Board of Discipleship.

The purpose of the Fellowship is to provide up-to-date resources for local church leaders of adult groups and to provide supplementary materials for teachers as they seek to improve their teaching. The service will consist of packets of materials, and possibly a newsletter, mailed on a quarterly basis to each of its members. Each packet will include at least one current book. The packets will be designed to help with teaching methods or to help with understanding adults and how they learn. The first packet of materials will be mailed in February, 1973.

The service is designed to keep the member in touch with

- creative teachers
- what's happening in successful learning groups
- how and where learning is taking place with adults
- new research on the teachers and learner
- helpful teaching resources and curriculum
- continued educational opportunities
- ways of using mass media in the classroom
- and also to act as a channel through which the teacher may speak

Girl Scouts pick up Teamwork

The Girl Scouts of America have recently made use of the book **Teamwork Without Tears** in a most unique manner. **Teamwork** was originally published in 1968 by the Christian Educators Fellowship of The Third Methodist Church in cooperation with the Division of the Local Church. It was written by Haviland H. Millican with cartoons by Reginald L. Smith.

The Girl Scouts used the title and four cartoons with copy in a poster designed "for volunteers who work with professionals and for professionals who work with volunteers."

"It is most gratifying that we can be of service not only to those within our denomination but to other worthwhile organizations as well," says Dr. James E. Alexander, executive director of communication processes and learning resource, Section on Local Church Education, United Methodist Board of Discipleship.

Members of the Fellowship may also have the opportunity to buy selected book and resources at a special discount. Mr. Ryan suggests, "In smaller churches, the local church might become a member of the Fellowship and share packets of materials with all the adult teachers."

One year's membership fee is \$15. For further information or to join the Fellowship, contact the Rev. Roy H. Ryan, P. O. Box 871, Nashville, Tennessee 37202.

Poetry Panorama

by barbara mulkey

The New Year is a present; the Lord says, "Come and take it!" But hold the package lovingly, mindful not to break it. Untie the ribbon carefully, remove the wrapping prayerfully. Inside is TIME - the fragile gift that's only what you make it!

The New Year

The New Year is a fawn-like thing,
So shaky and untried!
It's full of hope; it's full of fear -
Its boundaries untied!
Here's hoping for a glorious year,
One filled with Godliness;
One well-rewarded for hard work -
Do we dare ask for less?

-by Amy T. Oliver

Forget and Forgive

Have faith,
Release the past,
Forget failure,
Past hurt, and wrongs.
Forgive
And accept the forgiveness of others;
Barriers which obstruct
The spirit of goodwill
Are only removed by forgiveness.

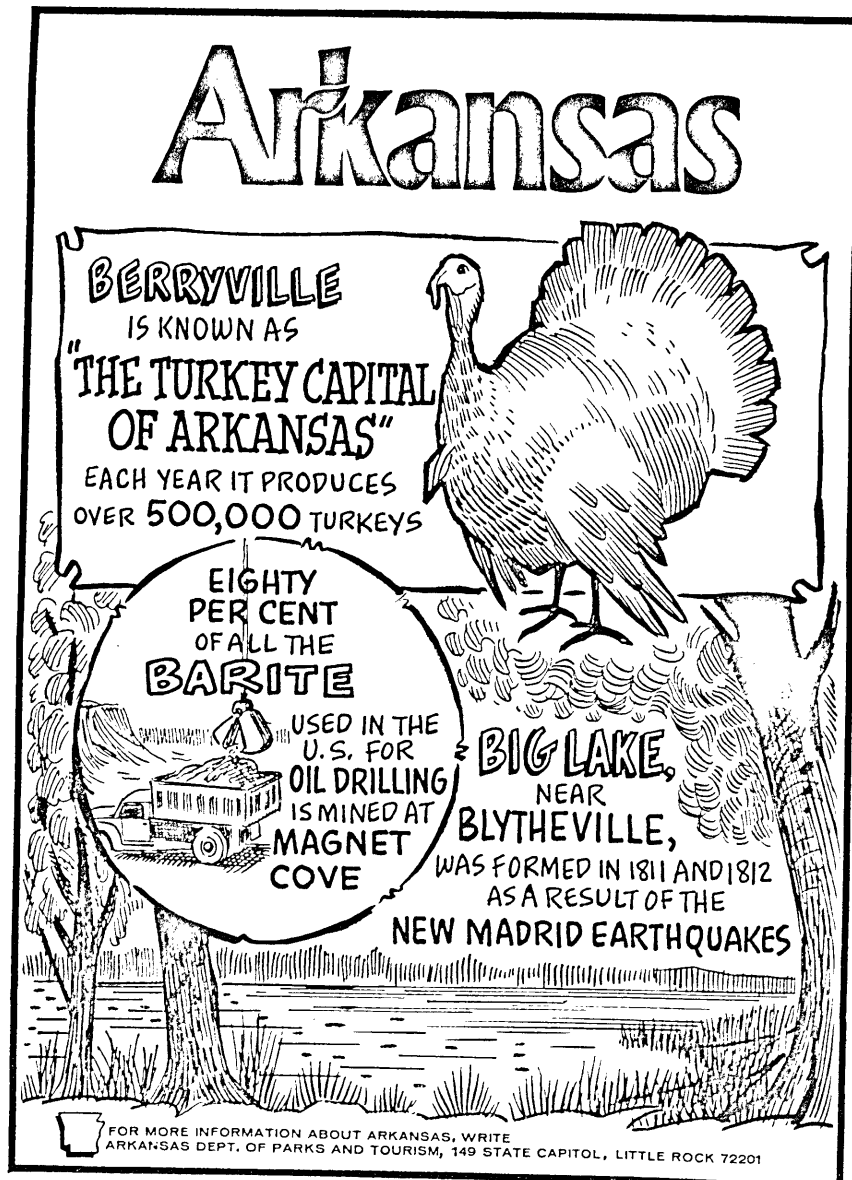
-by Etta Caldwell Harris

Holiday Blessings

I have no yesterdays,
Time took them away:
Tomorrow may not be -
But I have today.

So may I wish you blessings,
Timeless and sincere:
To last throughout the season -
And on into the NEW YEAR...

-by Cleo Sorrels



Autonomy for Philippines Church probable in '74

NEW YORK (UMI) — 1974, not 1972, apparently will be the year of decision for United Methodists in the Philippines as to whether they become an autonomous church. It also apparently will be the year when they will elect or re-lect bishops.

That is because the quadrennial session of the Philippines Central Conference of the United Methodist Church, held Nov. 29-Dec. 3 in Manila, ended without deciding on autonomy and without episcopal elections.

A report to United Methodist Information said an adjourned session of Central Conference is to be scheduled for 1974 to make a decision presumably on autonomy and to vote on bishops.

Continuing in episcopal office, therefore, are Bishop Cornelio M. Ferrer of the Manila Area and Bishop Paul

L.A. Granadosin of the Baguio Area. They were elected by the 1968 Central Conference for terms set at that time for four years and are subject to re-election.

The question of whether Philippines United Methodism should become an autonomous church was referred to the six annual conferences for study and, according to reports, will come to the adjourned Central Conference session in 1974. In 1971 and 1972, three of the six annual conferences voted for autonomy.

The Philippines Central Conference, comprising more than 100,000 members, is one of the largest units of the United Methodist Church outside the U. S. Besides the Central Conference, United Methodists in the U.S. are also related to the United Church of Christ in the Philippines (through the former Evangelical United Brethren Church).