

Dr. Roy B. Shilling

Arkansas Methodist

92nd YEAR

THURSDAY, APRIL 5, 1973

NO. 14

Hendrix president invited to Navy briefing

Dr. Roy B. Shilling Jr., the president of Hendrix College, has been selected by the Chief of Navy Chaplains as one of two Americans to represent the United Methodist Church on a briefing trip for denominational leaders.

Dr. Shilling will depart the Norfolk, Va. Naval Base on the USS INDEPENDENCE on Sunday, April 8, and will return two days later.

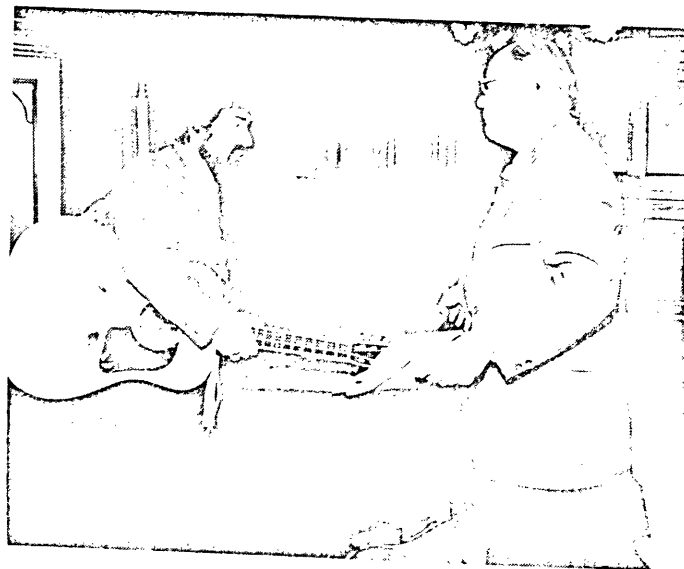
According to Rear Admiral Francis L. Garrett, who is Chief of Navy Chaplains, the purpose of the cruise is to provide an opportunity for distinguished religious leaders to see firsthand the work of naval personnel while engaged in full operations at sea.

"Exposure to the officers and men of this modern ship hopefully will elicit valuable observations on how best to serve their religious needs," said Chaplain Garrett.

Dr. Shilling is a member of the Division of Chaplains and Related Ministries of the Board of Higher Education and Ministry of the United Methodist Church. He is also chairman of that Division's Committee on Personnel.

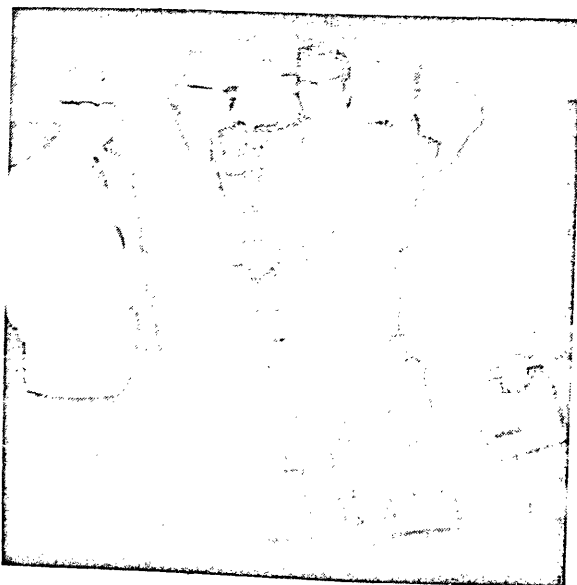


Bishop Eugene M. Frank (at pulpit) challenged the congregation of approximately 1,000 persons who attended the Pine Bluff District Rally on Sunday, March 18th, to do "shocking things" for Christ in 1973. The rally was held at First United Methodist Church in Pine Bluff, with Dr. Virgil D. Keeley, district superintendent, presiding. The Rev. John Lindsay was host pastor.



Dr. Keeley compares notes with Jimmy Bass, United Methodist minister and folk singer "extraordinary" concerning plans for leading the congregation in singing. The Genesis Singers of First Church in Sheridan assisted Bass with the music. A separate meeting of youth was led by Roy Smith, Jr. and Mr. Ball.

(Please turn to page two for more photographs by the Rev. Bob Irvin, Pine Bluff District photographer, of the Bayou Meto-Lodges' Corner Charge.)



A check for \$2,268 was presented by Batesville District Superintendent Floyd Villines (second from left) to the Rev. Stephen Billy of the Rufe, Okla. Circuit in the Oklahoma Indian Missionary Conference. The Rev. Sampson Tims (right), director of the Indian Conference, brought the message at the Batesville District Conference held in Beebe, March 28. The Rev. George Cleary (left) is Batesville District missionary secretary. The gift will go for repairs to the Rufe parsonage and installation of running water and a bathroom.



Dust and Ashes, nationally known singing duo, will appear in concert at First United Methodist Church in Newport on Maundy Thursday, April 19 at 8 p.m. and again on Good Friday, April 20 at the 7:30 p.m. Good Friday Communion Service. The singers, Tom Page and Jim Sloan, reside in Nashville, Tenn., where their work originates. Formerly with the United Methodist Board of Evangelism, they now operate independently. There will be no admission charge and the public is invited. The Rev. David P. Conyers is minister.

News in Brief

DR. ROBERT E. L. BEARDEN, pastor of First United Methodist Church, Little Rock, will be the guest preacher in a special series of services at First United Methodist Church, Baton Rouge, from April 8 through April 11. Dr. Dana Dawson, Jr. is pastor of the Baton Rouge Church.

THE REV. SAM TEAGUE, pastor of the Bentonville United Methodist Church, is preaching in the Star City United Methodist Church this week, April 2-5. The Rev. Billy McLean of Grady is leading the singing. Host pastor is the Rev. Calvin Mitchell.

Council Directors to Local Churches

MATERIALS FOR KEY 73

Evangelism has found a new integrity, a new enthusiasm and a bold new thrust. After decades of going our own ways, most of the denominations and Christian groups in the United States and Canada have now banded together in what is planned to be the biggest cooperative evangelism project in the history of the Christian Church.

Key 73 focuses on a new style of evangelism designed for impact in the last third of the 20th century. PROCLAMATION, in the form of a strong verbal witness, and DEMONSTRATION, the active witness of Christians living in conflict with society's evils, have been coupled into a unified vibrant expression of faith.

BE A PART OF THIS EXCITEMENT! GET YOUR CONGREGATION INVOLVED IN KEY 73 WITH THESE MATERIALS FROM COKEBURY:

1. KEY 73 INTERPRETATION KIT: This interpretation kit provides an effective way to introduce the Key 73 program. Each kit includes a color filmstrip, an LP sound recording, and a script that outlines the basic objectives of Key 73 and the 1973 Cooperative Program Calendar as adopted by the Key 73 Central Committee. Each kit, \$7.95.

2. CONGREGATIONAL RESOURCE BOOK: More than 200 authors and contributors have compiled a wealth of ideas for this working manual of witnessing ideas. This Congregation Resource Book is very basic and very important to everyone involved in Key 73. Each resource book, \$3.

3. KEY TO LUKE, PART II: Part

II deals with Luke 9:50-25:53. It is designed for use throughout the church for Lent, 1973. If you have not used this study in your church, you will find it most profitable. "Key to Luke" has these features: Daily Bible readings, with a brief statement about the meaning of each passage; Study questions in workbook format that will help persons search for the significant names, places, events, and meanings that are related in the passage; and seven pages of exposition and commentary. Part II Study Book, 50c each.

4. WHO IN THE WORLD? Edited by Clifford Christians, Earl J. Schipper, and Wesley Smedes. This book is a call for, and guide to, biblical self-examination; it tests our ability and our willingness to fulfill Christ's mandate to His church. Each, \$1.95.

5. THE GROWING CONGREGATION: By Paul Benjamin. Here is a book about the American congregation in respect to its growing edge. Using the New Testament as the basis, Dr. Benjamin's study revolves for the most part around those forgotten individuals—those in the pew. Each, \$1.85.

6. BRIDGES TO THE WORLD: Edited by Harold K. Bales. An exciting primary resource for individuals and congregations in the search for bold strategies in evangelism ministry. Each, \$1.75.

7. PUBLICITY MATERIALS: Use the materials listed in your plans and preparations to promote Key 73. Help get everyone involved. All items carry the Key 73 symbol. Buttons @ \$3.25 per 100. Bulletins @ \$18 per 1,000. Bookmarks @ \$1.75 per 100. Bumper Stickers @ 15c each. Posters @ 15c each.



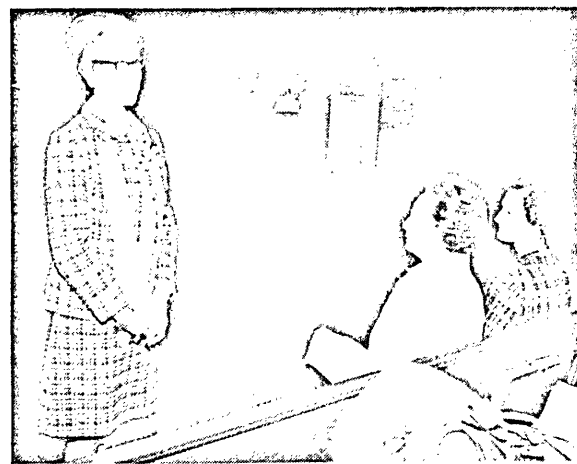
The Hendrix College Choir of Conway, under the direction of Robert McGill, will appear in concert at Winfield United Methodist Church, Little Rock, on Sunday evening, April 8 at 7 o'clock. The choir, an integral part of life on the Hendrix campus, has in recent years appeared before many organizations including the American Choral Directors Association, Music Educators Conference, American Guild of Organists, and in concerts in Europe. Their 1973 Spring Tour will include the Disstler "Singet frisch"; Weekles, "Alleluia"; Samuel Barber's, "Anthony O Daly"; in addition to traditional selections. Dr. C. Ray Hozendorf is pastor.

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from page one

PINE BLUFF RALLY

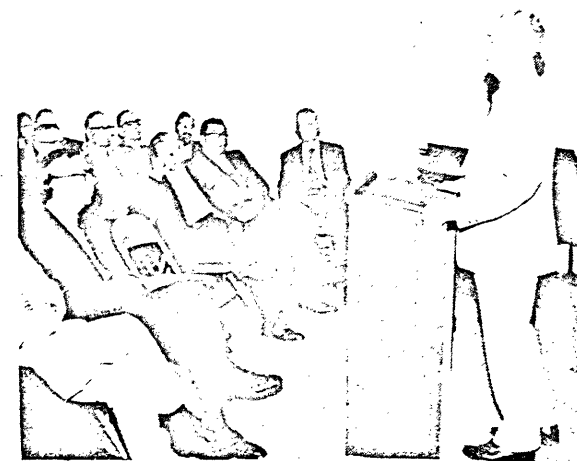
The women of Pine Bluff District, in one of several group meetings during the March 18 Rally at First Church, Pine Bluff, heard Mrs. Eugene M. Frank. Leading the women's section were Mrs. Holland Kennedy, district president of WSCS, and Mrs. Hazel Dabney, state president of Church Women United.



In the group meeting for men held during the rally, Offie Lites, district lay leader, presided. The separate meetings began at 6 p.m. and were followed at 7 p.m. with all groups joining together for the service of worship in the sanctuary.



Little Rock Conference Lay Leader William Shepherd speaks to the men of Pine Bluff District.



by Henry A. Rickey
Pastor, Aurora United
Methodist Church,
New Orleans

The Problem of Falling Rocks

Matthew 6:19-34

Driving in the Colorado mountains several years ago, we saw signs reading, "Beware of Falling Rocks!" This is a hazard of mountain driving that no precaution can avoid. Your rate of speed has little to do with it, nor your skill as a driver, nor the condition of your tires. The hazard is there and there is nothing you can do about it. This is typical of the troubles in life, which no caution can avoid, and which have nothing to do with your conduct. Insurance people call them "Acts of God." When they come, they come, and that's that. Since we cannot prevent them, what should be our attitude toward these troubles?

A common attitude is worry, unbecoming as it is to a Christian. A timid soul, seeing one of these signs, would look anxiously for overhanging boulders. If he saw one, he might want to turn around if he could and drive back. If he decided to risk it, and drive on, he would continually worry lest one of those rocks break loose and crash down on him and his car. But, what good would worrying do? It wouldn't hold the rock up there, in place. The worrying of the driver has no effect on the rock, only on the driver.

Few people realize how destructive worry is. It plays havoc with life. It ruins digestion, interferes with sleep, and shortens our tempers. The twins, anxiety and tension, bring on high blood pressure, heart disorders, and nervous problems. Ask a doctor. He will tell you that the patient who is apprehensive, retards his own recovery. We might live longer and enjoy it more if we could adopt the philosophy of an old Southern Negro: "When I works, I works hard. When I sets, I sets loose, and when I worries, I goes to sleep." (That is priceless.)

Jesus had much to say about this very thing. "Take no thought for the morrow," that is, no anxious, troubled thought. Don't worry about tomorrow, "for which of you by worrying can add one cubit to his stature?" Fretting about your lack of inches will not increase them. Worry reduces your ability to handle your problems. There is a distinction between thoughtful consideration and useless fretting that destroys your peace of mind, takes away your appetite and leaves you sleepless and miserable. It is this useless fretting that I have in mind. I know a psychiatrist who has made money,

quoting from a seminary professor: "God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference."

If you are a mature Christian, your worrying is not only futile—it is sinful. Worry, to the Christian, is sin. Christ defined worry as a lack of trust in God. What about these rocks that might fall on us, anywhere along the road? The way to deal with them is the way of faith, faith in the presence and the purposes of God—faith in the promises of God—and faith in the power of God to reinforce us. As our faith grows stronger, we can be freer from fear.

Many of the tensions in modern life are because we are unwilling to accept situations which are beyond our control. When we resist what we cannot change, we add to our inner tensions and that is what does the damage.

We plan a vacation trip. Then, suddenly someone in the family gets sick and we have to postpone it. Outwardly, we keep our cool, but inside we may boil with resentment and self-pity. The plane is delayed, and we miss our connection. We fume, glaring at our watches. Breakfast gets off to a bad start, and the household is thrown out of gear, frustration and resentment send us banging and slamming through the house. The day your desk is piled the highest, your secretary is sick and cannot come to work. You fume and your blood pressure mounts. Common sense tells you to accept what you cannot change, and make the needed adjustments. You know you should cooperate with the inevitable. There are so many things in life beyond our control that a wise person says, "God willing, I will do this, or that." This is not mock piety—it is a frank recognition of life, and our helplessness in certain situations. Rocks will fall—we don't know when, or where. Worrying does not help.

Jesus never promised to shield us from trouble. He said, "In this world, you will have tribulation," but he did not stop there. He added, "But be of good cheer—I have overcome the world, and so can you." When rocks fall, it is no help to reject your faith and fling away in angry rebellion all you once held dear. For in God's name, where will you go? To what else can you

cling? You may not understand what happened, or why—but that is no reason to throw it all away. If Christ is right, there is a loving purpose in life, though our tear-filled eyes may not see it at the time. There is reason in God's universe, and that reason must be good, for God is good. As long as you are living in the sunshine, it is easy to believe that God is a God of love. When the shadows come, you must believe it, for you have nothing else to hold on to.

How does a Prophet know that God will never forsake us, or leave us? How does a Psalmist know that the broken-hearted and afflicted will be comforted? Because the Prophet and the Psalmist, themselves, have had dark days and lonely nights. They know what it is like, and they know the answer. Before Christ left, he promised, "I will send you a Comforter, who will abide with you forever." Those whose hearts have been broken and need comfort, know how true that is.

In the time of calamity, in days and nights of sorrow and trouble, the presence, the sufficiency, and the sympathy of God grow sure and wonderful. It is then we find the Grace of God sufficient for our needs—for every problem and difficulty, every broken heart and human sorrow. Only in time of bereavement do we begin to understand the meaning of Immortality. On days when the sun shines through the beautiful windows, and the birds are singing, we think we believe it—but, wait until we stand at the edge of an open grave; then we know what faith means.

In the New Testament, you hear about the Father's House, with many mansions, or "Today you shall be with me in Paradise." Do we believe that? Then,

let us act like we believe it. Let us live like Christians, so we may die like Christians, with a song in our hearts and a light on our faces, as we catch a glimpse of the Beyond. Those we love are with the Lord—and the Lord has promised to be with us, never to leave us, or forsake us. "Behold, I am with you always." If they are with Him, and He is with us, they cannot be far away. The Christian believes we will meet again in the new and larger life, never again to part. Meanwhile . . . troubles may come, rocks may fall—how shall we deal with them?

The oyster has learned, by the will of God, to turn a grain of sand into a pearl, a cruel misfortune into a blessing, pain and distress into beauty. Here is our lesson. The Grace of God can enable us to make our troubles the pearls they can become. It is no mere figure of speech to say that one enters heaven through pearly gates. One enters fully into the presence of the Lord through gates that are bedecked with pearls. Every pearl, at one time, was a trouble, a pain, a heartache, a misfortune, which, by the Grace of God, has been transformed into a thing of beauty and a joy forever.

Rocks may fall on your life. You cannot hope to be insulated from trouble. Jesus was not. But through faith in God, it is possible for us to live victoriously, in spite of falling rocks. It is not enough for the Christian to endure bravely. A Stoic can do that. It is not enough to keep a stiff upper lip. Whistling in the dark is not really bravery. With enough Faith, we can go forward, singing in the rain, knowing that somehow, things will work out for good, if we love God enough. We might even make a pearl out of our pain.

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news and views

OF THE WORLD OF RELIGION

by doris woolard

"Through God's providential ordering of history we have come to a time when the choice between life and death, blessing and curse, has become inescapable. Our world today is a single society," the Rev. Albert S. Cooper declared upon his induction as moderator of the Free Church Federal Council in London. "There exists now a universal interdependence," he continued, "which embraces all the nations and peoples of mankind, and which makes the solution of the problem of living together a matter of the utmost urgency." A Presbyterian, Mr. Cooper succeeds as moderator Dr. Irvonwy Morgan, a Methodist.

The International Congress on World Evangelization will convene July 16-25, 1974 in Lausanne, Switzerland, a 10-day conclave that is expected to bring together some 3,000 evangelical leaders from many nations, who are committed to the purpose of the Congress to evangelize the world by the end of this century, 27 years from now. In preparation for the event a call has been issued to "all Christians—individually, as families, in prayer groups, in church congregations" — to become prayerfully involved."

An interreligious organization in New York — the Appeal of Conscience Foundation — has urged the State Department to appoint a rabbi to serve along with the Roman Catholic and Protestant chaplains at the U. S. embassy in Moscow. Officials of the foundation made the recommendation following a visit of the seventh interfaith delegation it has sent to the Soviet Union since formation of the Foundation in 1965.

"Isn't it about time that we stop spreading bad news and start demonstrating the Good News of the Gospel — the Gospel of Liberation?" the Rev. Franklin D. Graham, told the New York City Council of Churches annual general assembly meeting. The black United Church of Christ clergyman who became program director of the Council on Feb. 1, quoted a friend who told him: "Some people have become so addicted to bad news that if there were none —they would have to invent some!"

"Any person who is in politics lives in a tension between 'man's politics' and 'God's politics,'" and neither can be neglected, Wesley Michaelson — an aide to Sen. Mark O. Hatfield — told a dinner meeting group made up largely of government officials. The "great danger" for those active in political life, he said, is that "we operate totally within the realm of man's politics and exclude what is the will of God for the people, nation and world, that we tend to think the politics of God are just remote ideals that never enter into everyday life."

A recent poll among freshmen at the University of Maryland revealed that more students agreed than disagreed, by a ratio of 3 to 1, with the statement, "Belief in God is important to my life." Thirty-one per cent of the freshmen believe "in a personal God who answers prayer," 32 per cent "in a Supreme Being," 11 per cent "in a spirit of life," 13 per cent "that there are spiritual forces outside of man," and 11 per cent "that a person has only his/her own resources to call on." Most of the participating freshmen (4 to 1) felt there was a life after death.

The city of Kabul, capital of Afghanistan, is reported to have ordered the only Protestant church in the country demolished and is trying to oust an undetermined number of foreign church workers. According to reliable sources a front wall of the Community church was demolished on Feb. 25, in preparation for the complete destruction of the building, finished in 1965 and estimated to be worth \$100,000. The church serves foreign expatriates, diplomats, tourists and a small Western business community.

Some 300 Catholic and Protestant ecumenical leaders gathered in Toledo for the annual Nat'l. Ecumenical Workshop. Serving as chairman of the planning committee was the Rev. Donald Strobe, a United Methodist pastor in Ann Arbor, Mich. Principal speaker at plenary sessions were Dr. J. Robert Nelson, United Methodist professor at Boston University and Dr. Robert Barry of Loyola University, Chicago, who spoke on "American Civil Religion." The ecumenical emphasis for the meeting included extensive discussion of Christian-Jewish relations.

Cracking down on the sale of alcoholic beverages, rather than emphasizing rehabilitation programs, has been advocated for fighting the spread of alcoholism by Mrs. Fred J. Tooze, president of the Nat'l. Woman's Christian Temperance Union.

The people who were saying God is dead have found a new area in which to be "prophets of doom," said Bishop Charles F. Golden, whose area embraces Arizona, part of Nevada, Southern California and Hawaii. "Now," he was quoted as saying, "they are in the ecology movement and saying the world is going to die."

A tax study commission in North Carolina has recommended that all property owners, including churches and religious groups, be required to list their property and, if exempt from taxes, justify their exempt status. Proposed revisions in the tax laws would require churches and others seeking tax-exempt status to qualify under constitutional provisions that their property be held "for educational, scientific, literary, cultural, charitable or religious purposes."

The annual convention of the American Assn. of School Administrators, meeting in Atlantic City, N. J. was told by a religious studies scholar that although the U. S. Supreme Court has forbidden "devotional acts" in public schools, its 1962 prayer decision encouraged the study of religion in public schools. James K. Uphoff, co-director of the Public Education Religion Studies Center at Wright State University, Dayton, Ohio, noted that five states are now certifying teachers in religion for the public schools.

Religious Heritage of America, Inc., an inter-faith, non-profit organization, is currently involved in plans for its 23rd annual Awards Ceremonies and Leadership Conference which honors outstanding Americans who have made significant contributions to the religious life of the country. Kenneth L. Hansen, executive vice president, taking note of the number of returned POW's who have testified that their faith in God helped them survive their years in prison camps of North Vietnam, sees the testimonies as yet another indication that the preservation of America's rich and diverse religious heritage, and its broader application to all areas of American life are of utmost importance.

Archbishop Ralph Dean, former executive officer of the world Anglican Communion, said in Toronto that unless the World Council of Churches moves away from policies which, he asserted, equate salvation with social justice it will lose the backing of "conservative" Churches.

The Nat'l. Education Assn. has asked the U. S. Supreme Court to overturn a lower court decision approving New York state's program of tax benefits for parents of private and parochial school children. Contending this tax plan is a violation of the First Amendment's mandate for separation of church and state, the NEA brief states that nearly 93 per cent of children attending non-public schools in New York are in schools operated by churches or other religious groups, with the majority in Roman Catholic schools. For this reason, it argues, the tax plan is unconstitutional because it benefits a "limited class of taxpayers" consisting predominantly of parents who have exercised a particular religious preference.



Dr. Clarence H. Mannasmith (left), new manager of Heifer Project International's (HPI) Fourche River Ranch near Little Rock, shown with Willis McAlpin, recently retired ranch manager, as the latter prepares to make delivery (for which he volunteered) of truckload of gift cattle to Sioux Indians near Wounded Knee, in South Dakota. Dr. Mannasmith, a United Methodist and one of the nation's outstanding veterinarians, is a graduate of the College of Veterinary Medicine, Iowa State University, at Ames. He has for many years filled important posts at local, state, jurisdictional and national levels in the United Methodist Church. In 1966 he was appointed a lay delegate to the World Methodist Conference in London. Last year he was a delegate to General Conference in Atlanta. For several years Dr. Mannasmith has represented the Board of Laity of the Iowa Conference as co-director of HPI.

north arkansas conference youth rally

hendrix college

saturday

april 7

featuring

the howard hanger trio

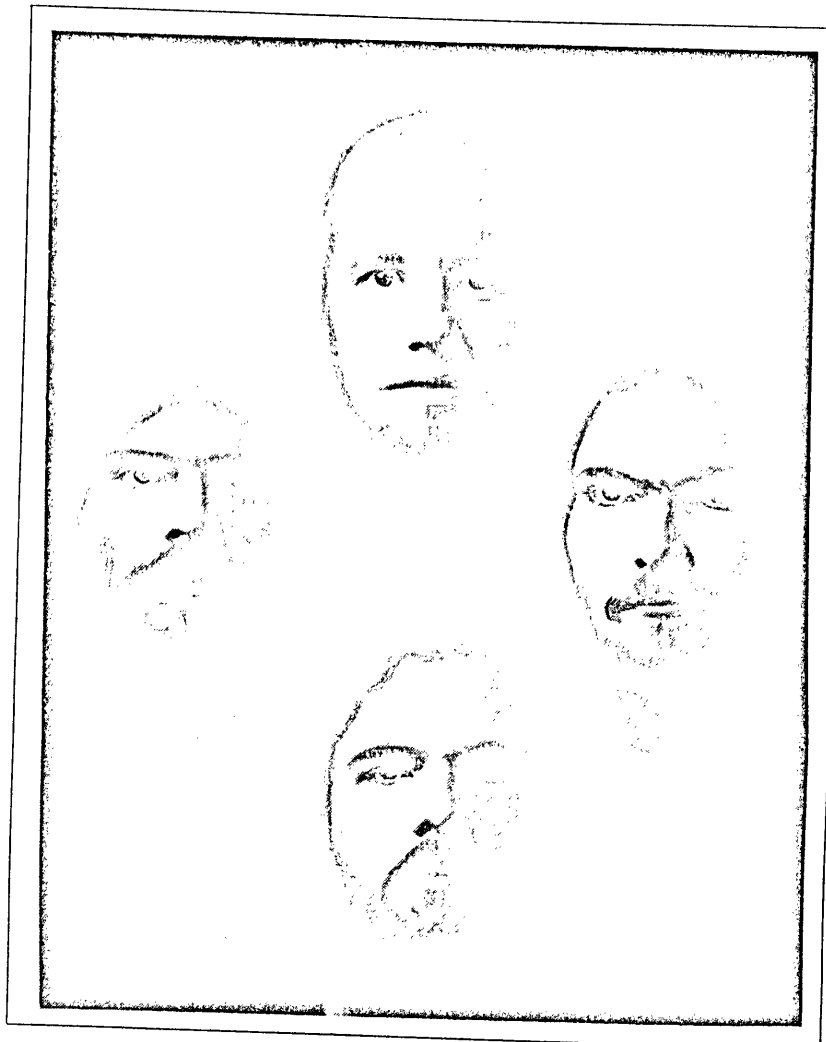
theme

"we're all
in this
together"

9 a.m. - 2:30 p.m.

district attendance
goals for rally

batesville	115
conway	215
fayetteville	115
forrest city	140
fort smith	165
jonesboro	140
paragould	115



the howard hanger trio.....(clockwise from top): howard hanger, piano...
rob jackson, sax, guitar...martin parker, drums...david anderson, bass,
guitar. hanger, manager and director, leads the trio in a non-spectator
event which combines great music with mixed media, as it involves the
audience in what has been described as a "vibrant, joyful, and com-
pelling" service of celebration.

.....mr. jack wimer, a student at tulsa university and a specialist in
interpreting the youth service fund program, will be present as re-
source person to assist local church groups.

general information

- 9:00 a.m.--registration and pick up meal tickets, trieschmann hall; \$2 fee required of all who attend
- 10:00 a.m.--"we're all in this together," opening activities of day's program (staples auditorium)
- noon-- a split lunch shift will be arranged to accommodate the crowd in as brief a period as possible
- 2:30 p.m.--the day's program to be concluded

pastors and other leaders of youth across the conference are requested to call the council on ministries office (374-1634) any time prior to 4 p.m. on friday, april 6 and make reservations for their group.



susan gladin,
chairman, north arkansas
youth council

youth coordinators

john copher
rev. bill williams
rev. david moose
rev. lowell eaton
rev. frank clemmons
rev. jerry canada
rev. wayne jarvis

mrs. saville henry,
conference coordinator

NEWS and NOTES

THE BROADMOOR HIGH School Choir of Baton Rouge, which includes the Youth Choir of Broadmoor United Methodist Church, will sing at Asbury United Methodist Church in Little Rock, Wednesday, April 11 at 7:30. The group is on the annual concert tour and will sing in five states, including Colorado. Director of the choir is Jack Story, son of Mr. and Mrs. V. B. Story of Little Rock. The Asbury pastor, the Rev. Fred H. Arnold invites the public to attend.



THE REV. BENNIE G. RUTH, pastor of the Des Arc and New Bethel Churches, will visit the Holy Lands in July. The 15-day trip is a gift from the

members of his congregations, and is being sponsored by one of the adult Sunday school classes. His tour leader will be the Rev. J. Leon Wilson, Earle pastor.

DEQUEEN CHURCHES HOST HOPE DISTRICT WOMEN

Women of the Hope District met Saturday afternoon, March 24, in First United Methodist Church, DeQueen. The "Service of Celebration" was the bringing together of the Women's Society of Christian Service, the Wesleyan Service Guild, and the Southwest Conference within the District into one new inclusive organization of United Methodist Women.

Special music was provided by the Junior Choir of First Church, DeQueen, under the direction of Mrs. Gordon Emery, assisted by Lisa Craig and Beth Chadburn, flutists.

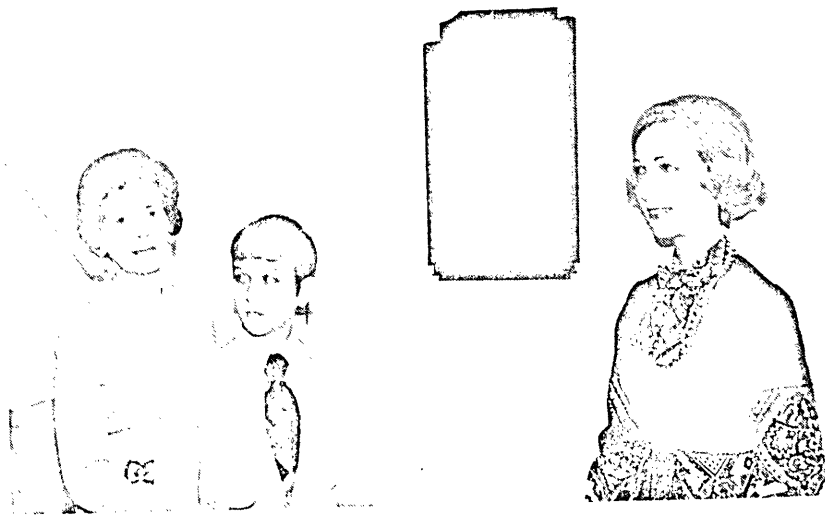
Leader for the Service of Celebration was Mrs. Wayne Sorensen of First Church, DeQueen. Assisting in the service were Mrs. Harvey Prince, Sr., First Church, DeQueen; Mrs. Callie Franklin and Mrs. Earlie Mae Gaines, New Hope Church, DeQueen; Miss Othelma Shull, Horatio; and Miss Nettie Williams, Lockesburg.

Mrs. Charles Gardner of Texarkana installed the new district officers: president, Mrs. John W. Rushing, Blevins; vice president, Mrs. T. D. Morris, First Church, DeQueen; secretary, Mrs. Otto Allen, First Church, Texarkana; treasurer, Mrs. Arch Wylie, Hope; and chairperson, Committee on Nominations, Mrs. Dale Smith, First Church, DeQueen.

Mission coordinators are: Christian personhood—Mrs. W. R. Hambricht, Prescott; Supportive Community—Mrs. M. C. Weischadel, Mineral Springs; Christian Social Involvement—Mrs. Mabel Morris, Ashdown; and Global Concerns—Mrs. Elmer Brown, Hope.

The Rev. John O. Alston was host pastor.

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A memorial plaque to the late Rev. Warren D. Golden was unveiled recently in First United Methodist Church in Wynne. In the picture are Mrs. Lorene Golden, his widow, Warren Fitzgibbon, grandson, and Mrs. Rod Fitzgibbon, daughter, all of Parkin. The plaque reads: In loving memory of Warren D. Golden, 1915-1972. Ordained May, 1935. Pastor, preacher, evangelist, Christian servant. He gave his love, pastoral and preaching ministry to all about him. Served First United Methodist Church of Wynne, June, 1969, to January, 1972.

THE FOURTH EDITION of "Two Thousand Men of Achievement," edited by Melrose Press Limited of Cambridge and London, England, includes a picture and one-half page write-up of the Rev. H. W. Jinske of Hot Springs. An excerpt states: Jinske, Henry Wadsworth, born in Conway, Ark. U.S.A. on Nov. 2, 1898. Profession—School Principal, College Professor, Methodist Minister. Education—L.I. State College of Ark. 1922; A. B. Hendrix College, 1927; M.A., U. of Missouri, 1930; Residence Work for Ph.D. Peabody College, Nashville, Tenn. 1938.

BATESVILLE DISTRICT WOMEN ORGANIZE

The Batesville District of the Wesleyan Service Guild and Women's Society of Christian Service met March 18 at First United Methodist Church in Searcy for a celebration uniting both groups as "United Methodist Women."

Irene Forrest and Alta Lewis presided over the business meeting, which included election of officers. Nobia Johnson gave a talk on remembering the past, after which Special Membership pins were awarded to Irene Forrest, Mrs. Arthur Lewis, Mrs. W. F. Bates, Avonelle Wallace, Mrs. James Street, Mrs. Lloyd Nofziger, Mrs. Herman VanPatten, Mrs. Donald Moore, Mrs. M. L. Kaylor and Helen Stephens.

Nadine Hardin of Fort Smith gave a talk on "A Challenge for the Future," and installed the following officers: Mrs. Nels Barnett, president; Mrs. W. D. Murphy, vice-president; Mrs. James Street, secretary; Mrs. Jess M. Baldrige, treasurer, with Mrs. Lloyd Nofziger, associate. Mission coordinators are Mrs. G. F. Houston, Personhood; Mrs. Carroll Jackson, Supportive Community; and Mrs. Carl Shaver, Global Concerns. Mrs. Tom Abington is in charge of program resources and Mrs. R. P. Powell of membership.

Preceding the afternoon meeting, many attended worship at First Church, Searcy, where Dr. Charles Richards is pastor, and were served lunch by Searcy hostesses. John Copher, minister of music, led the afternoon singing.

SIX NIGHTS FOR GOD in Midland Heights United Methodist Church at Fort Smith, March 11-16, had the following speakers: host pastor, the Rev. Pryor Cruce, led the series on Sunday; followed by the Rev. John McCormack of Harrison; the Rev. Jim McKay, associate at First Church, Ft. Smith; the Rev. Joseph Correnti, associate at Immaculate Conception Roman Catholic Church, Ft. Smith; Gideon speaker Ed Jones, from the New Bethel Assembly of God Church; and laymen Bill Bennett from Clarks-ville and Richard Maples from Little Rock closing the series.

STRANGERS HOME WOMEN CARRY MESSAGE TO SHUT-IN

Strangers Home United Methodist Women took their message to a shut-in friend who could not come to them when they visited recently with 99-year-old Mrs. Eliza Pritchett who now lives with a daughter in Hoxie. The UMW group conducted their worship service with Mrs. Pritchett who was active in the Strangers Home group when it was the Missionary Society. Mrs. Lester Arnold led the program in which all members participated with their personal testimonies in response to such topics as "The most important thing about Jesus" . . . or "You have to experience God's love to . . ."

The Strangers Home UMW has only 10 members, but it is an active group. Mrs. Archie Shook is currently serving as president. Through their leadership, the church established a piano fund which grew rapidly through memorials to past members and gifts in honor of present members. They have already reached their goal and brought the new piano for the sanctuary.

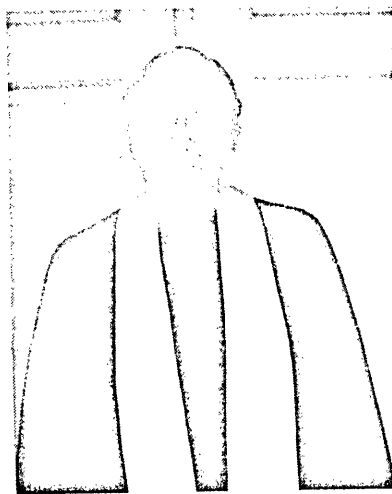
The Rev. Theo Luter is pastor of the Strangers Home congregation.

VANTREASE UNITED METHODIST Women held the Celebration Service at the church in El Dorado in February. Mrs. Joe Sanders, vice-chairman, was in charge of the program with the following taking part: Mrs. Frank Meeks, Mrs. Fred Gathright, Mrs. Noel Cross, Mrs. Perry Bolding and Mrs. D. E. Starritt. The Rev. James Shaddox, pastor, based his message on "The Role of Women in the Church."

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.

Apr. 8—Sunday	Mark 14:22-42
Apr. 9	Mark 13:1-13
Apr. 10	Mark 13:24-37
Apr. 11	Mark 14:10-21
Apr. 12	John 14:1-31
Apr. 13	John 15:1-27
Apr. 14	John 16:1-33
Apr. 15—Sunday	Luke 19:28-40



Othelma Shull

HORATIO CHURCH OBSERVES "OTHELMA SHULL DAY"

The First United Methodist Church of Horatio observed Miss Othelma Shull Day on Sunday, March 25. Miss Shull has worked in the church for 60 years. At this time she is retiring as organist, but will continue with her other church duties.

The Rev. Calvin Miller, pastor of the First United Methodist Church at Taylor, and former pastor of the Horatio church, was the guest speaker.

Mrs. Mildred Tompkins gave the history of Miss Shull's church work. Mrs. Raymond Cox presented in behalf of the choir a pin to Miss Shull inscribed with an English "S" on front. Engraved on back "First United Methodist Church: Sixty Years Service." L. H. Shull, her brother, in behalf of the Shull family, presented the church with a music stand for the director and also two loose leaf hymnals.

The Rev. Guy J. Downing is the pastor of the Horatio Church.

RALLY DAY AT OAKLAWN

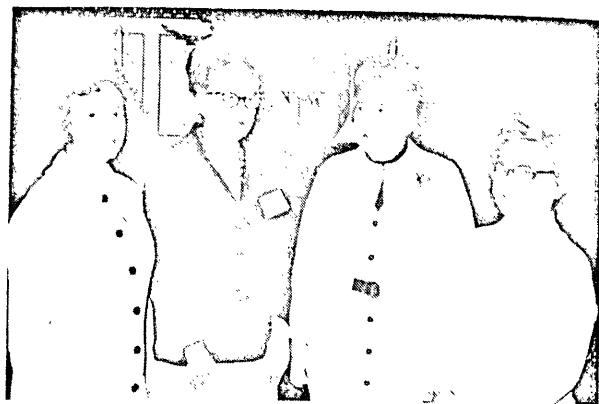
"Tell It Like It Is," a musical, will be presented by the Youth Choir of the Oaklawn United Methodist Church in Hot Springs at the church's Rally Day Program on Sunday, April 8, at the morning worship service.

Other highlights of the Rally Day Program are: an Open House during the Sunday School hour when parents will visit the classes of their children and a "pot-luck" dinner for the entire congregation at the noon hour.

"The purpose of Rally Day," according to Mrs. Ross Staley, coordinator of Children's Ministries, "is to help all members of the church to get back into the mainstream of Christian mission and to acquaint each with the educational ministries of the church."

Jim Wenner, chairperson for the Commission on Education, is the coordinator for the Rally Day activities. The Rev. William A. Stewart is the Oaklawn pastor.

APRIL 5, 1973



AT RIGHT:

Mrs. Clyde Williams (center) received the gavel from Mrs. Earl King (at right), retiring WSCS president and Mrs. Sam Ellis, retiring WSG president, in First Church, Nashville, at a service of Celebration, March 20. This was a singular honor for Mrs. Williams to be the president of the new United Methodist Women as she had previously served as the first president of the Woman's Society of Christian Service in 1940 and again as first president of the Women's Society of Christian Service in 1968.

UPPER LEFT:

Newly installed officers of the Camden District United Methodist Women are, from left: Mrs. Allen Bonsall, president; Mrs. Jennings Shaw, vice president; Mrs. Dewey Cannefax, treasurer; and Mrs. J. T. McKemie, secretary.

AT LEFT:

The Youth Handbell Choir of First Church, El Dorado, performed at the Camden District meeting. Mrs. Gordon Betenbaugh directs the group.

CAMDEN DISTRICT WOMEN ORGANIZE AT EL DORADO

The Camden District Celebration Service for Women was held at First United Methodist Church, El Dorado, March 18, with 185 registered. The leader in charge of the program was Mrs. Jennings Shaw, assisted by Mrs. Pauline Matthews and Mrs. Allen Bonsall. Mrs. George Turner gave a glimpse of the past and Mrs. Nellie Fireoed installed the officers for 1973 and 1974. The new conference president, Mrs. James Nix challenged

the women with her message.

Newly elected officers are: president, Mrs. Allen Bonsall; vice-president, Mrs. Jennings Shaw; secretary, Mrs. J. T. McKemie; treasurer, Mrs. Dewey Cannefax; associate treasurer, Miss Ethel Scott; Christian personhood, Mrs. Douglas Waddell; supportive community, Mrs. Victor Dumas; Christian social involvement, Mrs. Buel H. Furr; Christian global concerns, Mrs. Will Moseley; program resources, Mrs. Coy Campbell; Chairperson, Membership, Mrs. Alvin Murray; Chairperson, Nominations, Mrs. Marvin Bell.

Aldersgate Camp

schedules

second Country Fair

The Aldersgate Camp Country Fair, scheduled for Friday and Saturday, May 11 and 12, is involving all of the churches in the area of Little Rock and many others out over the state. A unique fea-

ture being promoted this year, according to Mrs. Ed Dunlap, general chairman, is that of distant churches having an "Aldersgate Fair Booth" in local communities, and sending the proceeds to Aldersgate.

The camp is the only agency in Arkansas sponsored by the National Division of the Board of Global Ministries, but must depend on the two Arkansas Conferences for most of its budget.

Churchman's Study Tour

INDIA: JANUARY-FEBRUARY, 1973

Part II New Delhi by Betty Reese

The Rev. Richard R. Smyth, the western minister of Centenary Methodist Church, had done an excellent job as Programmer for us in New Delhi. We visited his church on Sunday, January 28, 1973, for English services at 8:30 a.m. The service was presented by the young adults called the Sentinels. There was traditional Indian music and singing with sitar and drums plus Scripture reading and talks with the theme, "The Christian Dimension in the Task of Achieving Unity Among the Diversities In Our Land."

In an informal session later with Dr. Smyth, he told us that Centenary Church was attempting to have a program for the middle class. Seemingly he is a dynamo of energy and very inovative in planning for his Church. He said the usual programs in India were for the lower classes. We had had coffee after the English service and before the Hindi service was to begin. He cited this as a real factor in unifying the English speaking adults and children since the members came from all over New Delhi.

I believe that the figure of 80% was given as the amount India contributes for support of their Methodist Churches with the rest coming from our overseas contributions. Mr. Smyth had been in Calcutta when we arrived to see about getting some overseas shipments out of government warehouses and to their Indian destination. He told us that roughly one rupee will buy what one American dollar will buy in the U.S. Don't let this deceive you when the current rate of Exchange is: R 75.=\$1.00. I would be inclined to agree with him about the buying power rule of thumb.

One sees fine new buildings in cities, with beautiful parks, and other attributes of a modern city and then you see the many huts and jobless people plus the squalor that exists in cities as well as in villages and country-side. So contrasts here are very apparent.

In a general question and answer period after coffee, Indian style, with samoas, which are a fried pie version of vegetables and meat, and other Indian tidbits at St. Stephen's College, one of the questions asked by our group was why was religion not taught since this seemed one of the problems in really unifying India. The Principal,

Mr. Raj Pal, said, "The being matters, not who, what or where." Mr. Raj Pal further clarified the question of teaching religion by saying the relationship among students was excellent even though they come from many religious groups. He didn't seem to feel that religious courses were needed.

With a young Englishman, Peter Godfrey, a UNICEF official, we were to visit a Mobile Creche, and a typical Indian village outside of New Delhi. Boarding our in-city bus, we were divided into two groups and dropped off at two different creches. The one I visited was on the grounds of a new building being constructed as part of the government center around Parliament Building. A Mobile Creche or Day Care Center was set up through funds supplied by the builder, the Indian government, plus private contributions, to care for children of women working as day laborers on the project. There were 100 children in the one I visited and families were living in temporary housing there also. The contractor gave 500 rupees per month for this. Carpentry was taught to teenagers who could later find employment with their skills. Several boys showed us minuscule gardens there where we saw carrots and other vegetables growing.

I asked about UNICEF money, and if they have enough for their projects. Peter Godfrey said that the proportion per \$1.00 was not enough. I inquired about why not more and he said the mechanics or red tape involved in getting shipments out of government warehouses was unbelievable. Mr. Smyth had already given some indication of this problem. He thought they got enough money for UNICEF considering the task in administering projects.

The Indian village was a short drive out of the city. We arrived in the late afternoon and were immediately surrounded by the villagers in our walk. The water buffalo were being milked and people seemed to be doing their evening chores and preparing meals.

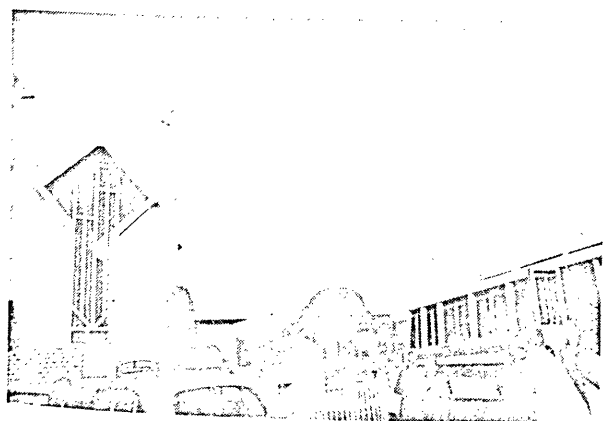
Several women were to be our guides and we were shown the UNICEF sewing machines that were hand-operated by them with great pride. I was able to take a picture of one in operation. One of the women owned two houses and we were shown through these. It was interesting to see grain in large metal tubs in a kitchen area. The village had electricity and lights were already on. Our visit seemed to make a red letter day judging by the smiles and greetings that we got from them.

AT RIGHT:

This scene is outside Christ Methodist Church, Delhi, India, following the memorial service for Dr. E. Stanley Jones, which Betty Reese attended in February. Methodist Bishop Eric Mitchell faces the camera, at right.

AT LEFT:

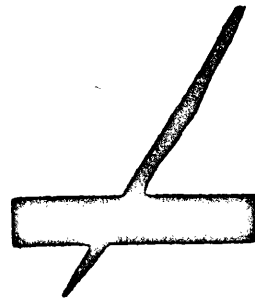
The modern sanctuary of Centenary Methodist Church, Delhi, (at left) is near the ancient Muslim Temple (center) but had to be designed so that its shadow could never fall on the temple.



APRIL 5, 1973

The Sunday School Lesson

(We are indebted to Bishop William C. Martin for the weekly Sunday School Lessons for the third quarter - March, April and May - under the general topic: "Affirmations of Our Faith.")



LESSON FOR APRIL 15: Jesus Christ Is King

BACKGROUND SCRIPTURE: Zechariah 9:9-10; John 18:33-37; Philippians 2:5-11, Revelation 19:11-16

MEMORY SELECTION: Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Acts 2:36)

AIM OF THE LESSON: To consider the meaning of Christ's Kingdom in the world today.

"The whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, 'Blessed be the King who comes in the name of the Lord.' This was the first Palm Sunday. No doubt the cynics were saying, 'Poor, deluded people. Do they know that this man whom they are honoring is headed for trouble with the authorities; that he will soon be arrested, given a sham trial and turned over to the Roman officials and that Pilate will, no doubt, sentence him to death!' But he was a King, for all that. Only, his Kingdom was not of this world. The first disciples, including the Twelve, had great difficulty in accepting the fact that he had no thought of overthrowing the Roman regime and of restoring the Kingdom of David. Had they not read the promise of this kind of revolution in the prophecy of Zechariah? In the Book of Daniel is the promise, 'His dominion is an everlasting dominion and His Kingdom that which will not be destroyed.' This was the kind of a Kingdom the multitude was expecting. When it became apparent to them that Jesus had refused to engage in a political revolution the crowd forsook him. It is altogether likely that some of them were in the mob at Pilate's court a few days later and joined in the shout, 'Crucify Him.'"

FALSE CONCEPTIONS OF THE KINGDOM

And we must not lose sight of the fact that, following his temptation and during the period of solitude while he was determining the course of his ministry, Jesus was tempted to devote himself to restoring this kind of Kingdom. "And the devil took him up, and showed him all of the Kingdoms of the World in a moment of time, and said to him, 'To you I will give all this authority and their glory; for it has been delivered to me, and I give it to whom I will. If you, then, will worship me, it shall all be yours.' And Jesus answered him, 'It is written, you shall worship the Lord your God and Him only shall you serve.'" After this basic decision this temptation seems never to have troubled him again.

But the disciples had won no such victory. Even after the resurrection they raised the question again, "Lord will you at this time restore the Kingdom to Israel?" It was only after the experience of Pentecost and after further revelations of the truth that they were convinced of the true nature of the Kingdom that their crucified and risen Lord had come to establish. Until this new conception had fully captured their minds and spirits, they were not ready to begin their courageous witness to the reality and final triumph of the true Kingdom.

But as Christians and Church members we must shamefully confess that this was not the last time that this false conception of the Kingdom has arisen to plague, confuse, and obstruct the ministry of the Church. The first serious subversion occurred when the Roman Emperor Constantine, in A.D. 313, decreed Christianity to be the official religion of the Empire. This proclamation was hailed by many at

PAGE EIGHT

that time as a significant step toward the conquest of the world for Christ. As a matter of fact, it so changed the concept of the Kingdom from the one that Christ had revealed that for generations the true witness of the Church was hampered by the image of a worldly Kingdom. Even today there are remnants of this distortion in all branches of the Church and this is a peril that must be recognized and avoided. When the Church forsakes the concept of itself as a Servant Church it loses its appeal to the deeper levels of man's nature and becomes simply another human institution. This is why most American Christians are unalterably opposed to an established or state controlled church. Such a church can be a misrepresentation of the mind of Christ and a barrier to the growth of the true Kingdom.

THE CENTRAL THEME IN CHRIST'S MINISTRY

If you should search the record of the ministry of Jesus for its central theme you would find it in his proclamation of the Kingdom. Even before he began his public ministry, John the Baptist was preaching on the river Jordan, "Repent, for the Kingdom of God is at hand." In the words of our day, "Forsake your sins and turn toward God for a new day is about to be born." Jesus made this declaration the main thrust of his own preaching and teaching. In the Gospels the phrase, "Kingdom of Heaven" or its equivalent appears more than a hundred times. Dr. E. Stanley Jones says, "The Kingdom is the most astonishing proposal ever made to the mind of man. It is universal enough to take in the sum total of human relationships, and it is intimate enough to take in my need."

How shall we describe the Kingdom in terms that will make its relevance to our day apparent? One thing we can say with certainty is that the Kingdom is around us. In my youth there was a phrase that was frequently used, "Building the Kingdom." This expression reveals a basically wrong conception of the nature of the Kingdom. We do not "build" it. It is here and has been here from the beginning of time and will be here eternally. We can ignore it, misinterpret it, defy it, or obey it, but we can neither build it nor destroy it. In New Testament phraseology, we can receive it. The writer of the Book of Hebrews says, "Let us be grateful for receiving a Kingdom that cannot be shaken."

There is prevalent among us today a shallow type of thinking which regards this whole idea of the Kingdom as a piece of poetic idealism. It is considered by many to be a kind of lovely dream that is pleasant and cheering to those who can entertain it. There is urgent need for an awakening to the fact that the Kingdom, which according to Scripture is "from the foundation of the world," is the expression of reality itself. It can be disregarded for a time but it must ultimately be reckoned with. It cannot be manipulated or dominated by selfish designs of man but is available to those who seek it with deference and humility. Jesus said, "Blessed are the poor in spirit for theirs is the Kingdom of Heaven."

THE KINGDOM WITHIN US

A second attribute of the Kingdom is referred to by Jesus in a conversation with the Pharisees. When they asked him when the Kingdom of God was coming he replied, "The Kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is' or 'there' for behold, the Kingdom of God is within you." The Kingdom of God in us — "What a startling thought! When this Kingdom

will come in all its fullness we do not know. But with this understanding of its nature in mind we can be sure of this: how ever long the final coming may be delayed or how many obstacles may be obstructing it, the Kingdom of God can come into the heart of any individual at the very moment that person meets the conditions of repentance in faith. The kingdom of God can become the central reality in any home at any time the members of that family open the door to its coming through forgiveness, understanding, and love. With a full allowance for human imperfections, we have all known small communities in which so much of the spirit of trust, forbearance, and unselfish cooperation was evident that it could truthfully be said, "The Kingdom of God is here." It is places like this that give us a foretaste of what life will be like when the spirit of the Kingdom prevails all over the world.

THE SUPREME RESPONSIBILITY OF THE CHURCH

A third characteristic of the Kingdom and an extremely important one to be kept in mind before the individual Christian and before the corporate Church is this: the Kingdom of God is through us. Jesus said to his disciples, "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the ends of the earth." This is why evangelism continues to be the supremely important responsibility of the Church. Instead of dealing with this activity in a general sort of way, let us consider our relation to a nation-wide evangelistic movement which is already under way. I refer to Key '73. Its inclusiveness, its objectives, and its schedule have been so well publicized in more than a hundred denominations that there is no need to consider them here. It is in order, I believe, to mention three results that can reasonably be hoped for from this united endeavor. First, it will be an encouraging demonstration of the impact for good upon the life of the nation that can be wrought when the churches work together. Second, it should deepen the realization that true evangelism occurs when one person who has had a genuine experience of the regenerating love of Christ in his or her own life tells this experience to another who needs to know it. Third, when this kind of witnessing results in a changed life, the most dependable nurture and growth for that life are found in fellowship with a group of disciples who are devoted to worship and service of the living Lord. This is a good time for emphasizing the indispensable place of the local congregation.

It would be most unfortunate if Key '73 should be thought of as an endeavor that is geared to a time schedule of the year to be completed and marked up as a finished undertaking at the end of twelve months. This movement must be regarded as a special emphasis upon a dimension of the Christian commitment which is an assignment for life.

And, so, on this Palm Sunday we can once again join, in spirit, with the multitude of Pilgrims who will march together over the same road that Jesus and the shouting, expectant, throng traveled on that eventful day.

Ride on, ride on, in majesty!
Hark! all the tribes hosanna cry;
O Savior meek, pursue thy road
With palms and scattered garments strowed.

Ride on, ride on, in majesty!
In lowly pomp ride on to die;
O Christ, thy triumphs now begin
O'er captive death and conquered sin.

APRIL 5, 1973

The Vietnam Vet and the Church

By Ruth D. Fuller

United Methodist churches in Florida are showing others in the denomination how the church may help the largest group of Americans hurt by the war in Vietnam — the veterans themselves.

Under the coordinating efforts of the Rev. J. Lloyd Knox, five churches or church agencies are involved in helping Vietnam veterans get an education. Associate program director of Hispanic, Town and Country and Urban Work for the Florida Conference, Mr. Knox hopes to line up a total of 10 churches or church groups in his area.

More than 50,000 veterans are back in the Miami area, having returned to civilian status at the rate of some 600 each month. Seventy percent of them belong to a minority group. A fourth are without a high-school diploma.

Perhaps a remark of Larry Mobley's sums up the situation. A Vietnam-era vet, Mr. Mobley has this to say: "A lot of people have guilt feelings about the . . . Vietnam veterans . . . and would like to help if they knew a way. Doing something through their church would be a way."

To date Mr. Mobley has, with the aid of his assistants, contacted more than 700 veterans in Dade County, Florida, and put 116 in school. It is not easy, according to one assistant—Vet Jacob Alexander — to convince a veteran that help is available or that he should take advantage of it. "When a guy has been a man and out on his own," he explains, "and then has to come home and live like a boy again with his parents, simply because he doesn't have a job, his attitude's not good. He does not look to the future, he just sees how it is now, and the now is bad."

How bad is described by one syndicated newspaper columnist, Carl T. Rowan, this way: "They return to families where there is never enough to eat or wear, and where a doctor is someone you see in a dire emergency. Because they are jobless, 'they are growing more bitter toward their homeland every day.'"

That bitterness is even more graphically presented by Jerome R. Johns,

an ex-paratrooper in Vietnam (now retired), who talked with William Raspberry, syndicated columnist for the Washington Post.

Said erstwhile-Army-First-Sergeant Johns: "Everytime I see something in the paper about a killing, I look to see if it was done by a Vietnam veteran." He used to take the 17-and-18-year olds reaching Vietnam and train them how to kill. Today he worries that the young men he once trained may try to solve a problem after discharge by "pulling a trigger." Mr. Rowan asked how that might be prevented. "Just as I programmed them to kill," Mr. Johns answered, "I or somebody like me will have to program them not to kill. I'm not talking about running from psychologist to psychiatrist and back. I'm talking about something like:

"What were you? Oh, a tank driver. Well, can you handle a heavy truck? Good. I'll phone X Company and see if they can't put you to work right away."

If the jobless veterans do not find work, Mr. Johns is afraid "a lot of people are going to get hurt." He believes that any "stateside killing" will be attributed to drug addiction, gotten in Vietnam.

"Uh, uh," says Mr. Johns. It's the Jerome Johnses who taught them how to kill, and nobody's giving them a chance to learn anything else."

So far Mr. Knox, in his area, has agreements with the Florida Methodist Spanish Ministry; First Church, Miami; First Church, Coral Gables; Kendall United Methodist Church; and the Specialized Urban Ministries of Ft. Lauderdale. The last-named is supported both by World Service Funds and by Conference Advance Specials. All have committed themselves to a program which gets their membership involved in one project already underway to help the Vietnam vet. This is the Veterans Education and Training Services (VETS) of the Greater Miami Coalition — a ministry to the Vietnam-Era Veteran by the Churches of Dade County. It represents an effort by Vietnam veterans to encourage and enable other veterans to increase their education and/or training.

Of the 116 men Mr. Mobley and his veteran-assistants have put in school, 10 percent are in high-school programs, 30 percent are in a junior college, and the remainder are in vocational schools or on-the-job training.

Under the GI Bill, the Vietnam veteran — if single — receives \$175 a month. Most of them cannot pay room, board, tuition and fees, and buy books with this sum. Most have a hard time getting a loan from the bank even though the government guarantees it. Hence they must have a part-time job.

One answer which VETS has found is to hire veterans on a half-day basis as "outreach workers" whose job it is to find other veterans, tell them about their rights, and encourage them to make use of these rights. The \$2.80 an hour they earn, when coupled with the GI Bill, enables the outreach workers to go to school themselves.

As Mr. Knox points out: "What most Americans don't understand is that the GI Bill for the Vietnam veteran is not as good as the one which provided for the veteran of World War II and of Korea. College tuition was provided for those vets. The Vietnam vet must pay it out of his monthly allowance and that sum has not been increased enough to cover the rise in the cost of living."

This is where, in Mr. Knox's opinion, the church can help.

"We ask a church," he reports, "to put up \$600 a year for one veteran. To that amount, the National Council of Churches will add \$200. This provides a salary for the veteran who will go to school for half a day and work half a day as an outreach worker in VETS."

"It's motivation that counts," says Mr. Mobley. "If a man is motivated, he'll . . . get an education or get trained and take advantage of his opportunities. We outreach workers motivate other vets by our example."

Under this proposal, a church can select the veteran qualifying for such assistance. The veteran then reports to the church on how he uses its fund, the kind of grades he is making, and the success he is having in helping other veterans.

Another attempt at ministry to the Vietnam veteran is being made by the NCC Emergency Ministries Concerning the War, whose policy committee represents 12 denominations. Its director, Richard Killmer, reports that in several cities churchmen are active in attempting to develop one-stop veterans centers (similar to the Seattle Veterans Action Center, where information and services regarding education, employment, drugs, health, and legal areas are provided by Vietnam-era veterans themselves). He points out that "except in a few cases . . . the churches of America have ignored the Vietnam veteran."

On college campuses other ministers are encouraging universities to develop special college-preparatory programs for veterans, to make admission policies more flexible, and to gear up financial and counseling offices to respond to the special needs of the veterans once they arrive.

Mr. Knox suggests that any local

church or district interested in helping returning Vietnam veterans write to the Office of Emergency Ministries, Room 767, National Council of Churches, 475 Riverside Drive, New York, N.Y., 10027. This agency will send the church a packet of information and may even follow up with a visit to the local area.

He also suggests that a state employment service office is a good contact since all returning vets' names are submitted to these offices. He recommends contacting local colleges to see how work-study programs might be worked out. In addition, churches could sponsor a LISTENING TO VETERANS DAY where churchmen and veterans together could discuss the situation of the Vietnam-era veteran and what the church's response should be.

As one veteran says: "Americans must not forsake those who assumed the ultimate responsibility of citizenship. They have a large stake in our nation's future. And we have an equally large obligation to insure that they fully share in the American way of life."

Time to Believe

by Wilson O. Weldon

It's time to believe that we can become!

Persons in a nation, in a church, in any worthy enterprise need to believe that we can become something better, that "the biggest room in my house is the room for improvement."

It's time to believe that we can become — because it is inherent in the gospel. Over and over the pages of the New Testament throb with the affirmation of "becomers." Indeed, the worst of all heresies is to despair of man's capacity for growth.

Kenn Rogers claims that the major crisis of middle life is the willingness to give up on becoming what one once dreamed. Some choose the way of flight, which often is characterized by withdrawal, by habits which harm the body and the spirit. Or, one can choose to fight, to struggle more earnestly in achieving something worthwhile for mankind.

In VanDyke's *The Other Wise Man* Arteban was advised to go on the quest for the promised King, warned at the same time that it would be a long and hard pilgrimage, and possibly prove to be an empty search — "but it is better to follow even the shadow of the best than to remain content with the worst."

A revival of, and renewal to, this basic affirmation is needed — that because you have been what you have been, you need not remain as you are! We can come from some "far country" and become penitent, confessing, forgiven and redeemed!

It's time to believe — in a sense of reality; but to believe in reality presupposes a belief in possibility.



Aid to veterans in Miami is discussed by these Outreach workers, themselves Vietnam vets, with the Rev. J. Lloyd Knox, associate program director of Hispanic, Town and Country and Urban Work for the Florida Conference. (Miami Herald photo)

APRIL 5, 1973

Mexico City Mission Consultation July 29-Aug. 3

NEW YORK (UMI) — Speakers known in international ecumenical and denominational circles will discuss the Christian mission from varied perspectives at a Mission Consultation of the World Methodist Council scheduled for July 29-August 3 in Mexico City.

About 150 persons are expected to attend the Consultation on the theme "Mission Today." Included are the Council's Executive Committee, delegates from the World Federation of Methodist Women and representatives from world confessional groups such as the Baptist World Alliance, regional ecumenical bodies such as the East Asia Christian Conference, the World Council of Churches, the (U.S.) National Association of Evangelicals and the (U.S.) National Council of Churches.

The Mission Consultation is being held in connection with the 1973

meeting of the World Methodist Council Executive Committee, of which Bishop Prince A. Taylor, Jr., Princeton, N. J., is chairman. Planning the consultation is the Council's Missions Committee, of which the Rev. Dr. John F. Schaefer, New York, executive officer of the United Methodist world mission division, is chairman, and the Rev. J. Robert Martin, New York, is staff director.

Among featured speakers who will present issues in Christian mission are: the Rev. Dr. Emilio Castro, Geneva, Switzerland, director of the World Council of Churches' Commission on World Mission and Evangelism, on "Mission Today"; the Rev. Dr. Tracey K. Jones, Jr., New York, general secretary of the United Methodist Board of Global Ministries, on "Theology of Mission";

Miss Jean Skuse, Drumoyne, Australia, secretary of the World Federation

of Methodist Women, on "Motivation for Mission"; Bishop Eric Nasir, moderator of the Church of North India, on "Dialogue with Other Faiths"; Bishop Mortimer Arias of the Evangelical Methodist Church of Bolivia, on "New Patterns for Mission"; Dr. Elmer Parsons of the Free Methodist Church, president of Osaka Christian College on "Mission, Evangelism and Salvation Today"; Dr. Maldwyn Edwards, former president of the British Methodist Conference, on "Mission in Wesley's Day and Our Day"; Prof. Kewsi Dickson, head of the Department of Religion of the University of Ghana, leading Bible study on the Holy Spirit.

Purpose of the Mission Consultation, as set by the World Methodist Council in 1971, is "to explore new avenues of cooperation in developing a worldwide partnership in mission..."

Responses to COCU Plan studied

NEW YORK (UMI)—About two-thirds of local United Methodist groups which have studied and responded to the draft of A Plan of Union of the eight-denomination Consultation on Church Union (COCU) generally approve it. Further, the groups indicate "flexibility and freedom for pluralism" (in worship, lay life and work, etc.) are seen as a primary value in the draft plan.

Those broad conclusions are reported by a special task force which has analyzed about 2,000 pages of reports from local groups. The document, A Plan of Union for the Church Uniting, was adopted by COCU for review and response by its constituent denominations during 1971-72. COCU made clear A Plan was not a union proposal for action by the churches.

Purpose of the study process was stated as providing "our membership with an opportunity for an ecumenical experience through study of A Plan of Union" and encouraging "a confrontation with the problems and promise of organic church union."

The process involved self-selection by churches who wanted to study A Plan, and responded to an open invitation given in 1971 through United

Methodism's program journal, The Interpreter. Local groups included task forces, church school classes and Commissions on Ecumenical Concerns; in some cases Administrative Boards and/or Councils on Ministries participated. Some groups spent as much as two months on the process. Churches ranged from 27 to 2,900 members.

The Methodist responses were analyzed by a national-level, five-member task force named by the Ecumenical and Interreligious Concerns Division of the Board of Global Ministries. The task force specified in its report that no detailed statistical analysis was made and emphasized it be "clearly understood" the responses are not regarded as a "straw vote" on union.

The task force said: "It is our estimate that approximately two-thirds of the responding churches have declared a 'general positive acceptance' of the draft plan . . . The two areas that provide the most disagreement occurred in the proposal for parish organization and in the 'form of connectionalism.'"

In another conclusion, the task force said "flexibility and freedom for pluralism (in styles and orders of min-

istry, doctrinal positions, forms of worship, sacramental understandings, local autonomy, lay life and work, etc.) emerged as a primary value which United Methodists share and saw in the draft plan. It was expressed in several ways: 'respect for both the individual and for local diversity,' 'avoidance of bureaucratic rigidity.'"

Impatience was expressed by local groups with "faith and order" disagreements by "scholars and authorities which hinder the expression of our oneness in concrete form," the task force said, adding: "The 'teachings of the church' have 'taken hold' and shaped the participants' convictions about the oneness of the Body of Christ and the church's mission in society."

Local groups described what they see as "some of the indispensable elements looked for in a united church," the task force reported. Among those listed: continuing re-examination of structure, careful attention to Christian nurture and standards for membership, a "very strong" role for laity in determining church policy, open communion, and inclusiveness (racial, economic, etc.).

Oklahoma Indian and White Conferences establish rapport through shared events

OKLAHOMA CITY, Okla. (UMI)—Both Indian and white leaders in Oklahoma are expressing pride and optimism about increased fellowship between the Oklahoma Annual Conference and the Oklahoma Indian Missionary Conference.

At four recent rallies hosted by the four districts of the Indian Conference more than 1,200 persons attended. Dr. Luman T. Cockerill, administrative assistant to Bishop Paul W. Milhouse who has supervision over both conferences, said the number attending the rallies exceeded by 50 per cent their attendance goals.

"While the differences between the Indians and white people seem to be becoming greater in some areas of the country," Dr. Cockerill said, "we feel that for our church at least, we are moving together in Oklahoma."

The Rev. Thomas Roughface, Ponca City, superintendent of the Northwest District and also chairman of a National United Methodist Indian Advisory Committee, said he is very optimistic about the emerging sense of fellowship between Indians and other United Methodists in the state.

The first important step he said, was when the cabinets of the two conferences began to meet together. "This has allowed us to keep in touch with each other and I think these contacts will lead to better relationships in the future."

Although there are more than 10,000 members in 102 congregations in the Indian Conference, Mr. Roughface admitted that in too many cases white United Methodists were completely unaware that a sister congregation of Indian United Methodists was located

a few miles away.

The four, one-day rallies were planned by a committee representing both conferences. Presiding at the four rallies were the district superintendents of the Indian conference: the Rev. Thomas Roughface, Ponca City; the Rev. Benson Wallace, Atoka; the Rev. Lee Chupco, Jenks; and the Rev. Thomas Long, Anadarko.

Bishop Milhouse spoke at each of the meetings and representatives from the staff of the United Methodist Board of Discipleship in Nashville participated as resource leaders.

The noon meals were prepared by the women of the Indian Conference.

The first rally, hosted Feb. 17 by the Northwest District, was held at First United Methodist Church in Wagona. The meetings in March were hosted by the Southeast District March

N.Y. Conference to act on amendments

A major item on the agendas of the two United Methodist Conferences of the New York Area will be action on eight amendments to the constitution referred by the 1972 General Conference. To become effective, each amendment must be approved by an aggregate two-thirds majority of the votes cast in all the conferences of the General Church.

Three of the proposed changes deal with deletion of masculine references in the constitution, two relate to the annual conference, two pertain to the jurisdictional boundaries.

Two of the three concerned with masculine usage pertain to sections of the constitution using "he", "his", and "him" when referring to bishops. The other would substitute "persons" for "men" in a definition of the church in the constitution's preamble.

The proposals relating to General Conference would remove a 21-year-of-age qualification for delegates to that body, as well as jurisdictional and central conferences, and make it possible for it to hold regular sessions more often than each four years. At present, regular meetings of the church's top law-making body must be held quadrennially, although these sessions may call adjourned or special sessions at more frequent intervals.

At the annual conference level, one proposed change would give a vote to laymen on such matters as ordination, character and conference relations of ministries. The other would permit an annual conference to elect as many additional lay members as necessary to equalize lay and ministerial membership.

The final amendment being referred to the annual conferences would provide for changes in the Northeastern Jurisdiction boundaries which would be necessary if the Puerto Rican Conference votes to become an autonomous church, or an affiliate of a united church in Puerto Rico.

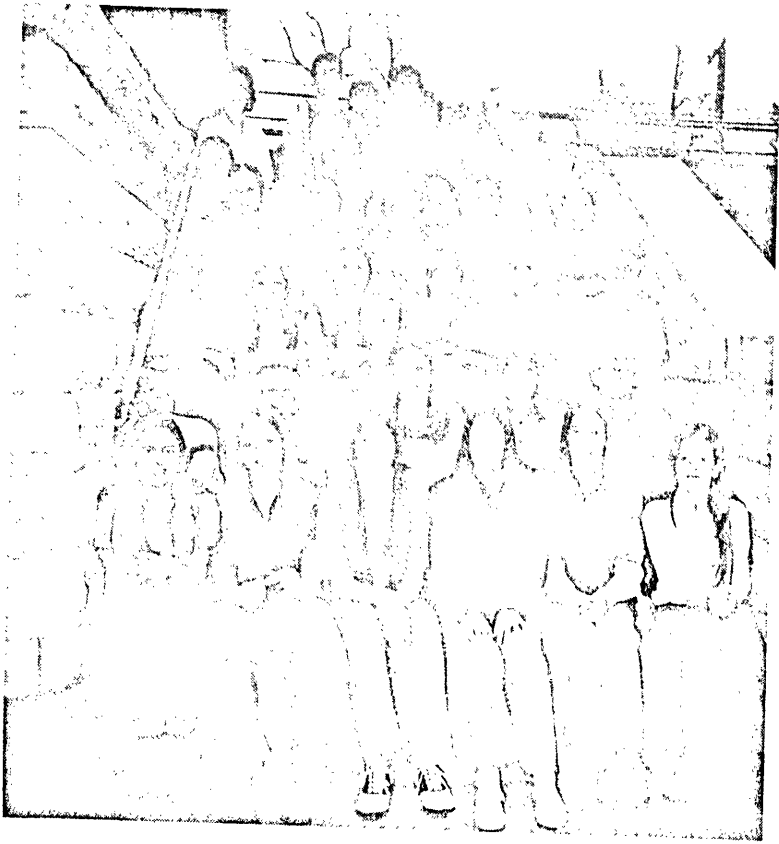
Bishop W. Ralph Ward, Jr. will preside over the two conference sessions for the first time since he took office last July.

Troy Annual Conference will be held May 30 to June 3 at Green Mountain College in Poultney, Vermont, and the New York Annual Conference will be held June 12-14 at the University of Bridgeport in Bridgeport, Connecticut.

3 at the Choctaw Cultural Center in Hugo; the Northeast District March 10 at the Witt Memorial United Methodist Church, Tulsa; and the Southwest District March 17 at the Mt. Scott United Methodist Church near Medicine Park.

Workshops with both Indian and white leadership were held each afternoon on such topics as youth and campus evangelism, design for witness, new life mission, lay witness mission, confirmation training, innovative evangelism, and preaching evangelism.

A central focus for the rallies was the year-long Key 73 evangelistic emphasis involving more than 130 denominations and religious groups "calling our continent to Christ."



A special feature of the Sunday, March 11 Youth Sunday observance at First Church, Harrison was the performance of the folk musical, "Tell It Like It Is" by the 35 youth who comprise the "New Covenant Singers." Accompanists were Mrs. Margie Riddle, organist, and Elaine Ashley, drummer (the drum set was recent gift to church from Mayor Hugh Ashley and family). Mrs. Sally Jo Gibson is director of Church Music. Assisting were Peggy Nabors, youth director, and Andy Miller, choir assistant. The Rev. John M. McCormick is pastor.

†

News in Brief

A survey of the number, location and size of retirement homes serving predominantly-black older persons will be conducted by the United Methodist Church's Board of Global Ministries' Division of Health and Welfare Ministries, in conjunction with the National Caucus on the Black Aged.

†

Arkeology

by Gene Herrington



You don't know how it hurts me—to tell you about HER!



Dr. George Sixby, chairman of the Humanities Division at Southern State College spoke to the Methodist Men of Smackover First Church on March 15, Dr. Sixby, a priest in the Episcopal Church spoke on the subject, "Religion on the College Campus."

†

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Charles Chappell (right), assistant professor of English at Hendrix College where he has taught since 1969, has completed all requirements for the doctor of philosophy degree in English from Emory University in Atlanta, Ga. Chappell, who resides in Little Rock, graduated from Hendrix with honors in 1964, and received a teaching assistantship at Emory, where he also served on the graduate council. Before coming to Hendrix, Dr. Chappell was an instructor at Virginia Polytechnic Institute from 1967-69.

†



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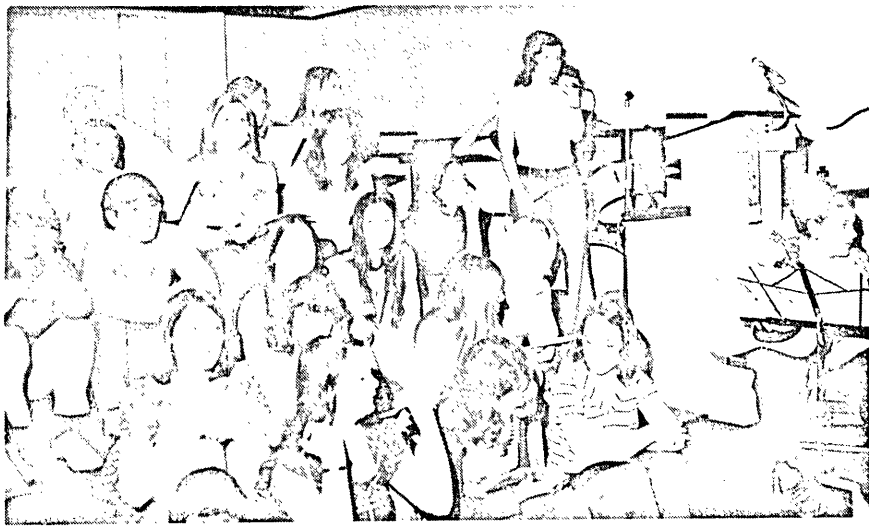
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Shown are some of the 45 members of the Youth Choir of First Church, Magnolia, as they presented the Christian musical "A New Kind of Dream," on Sunday, March 25 in the church sanctuary. Harold J. Sweitzer, organist-choirmaster, directed the choral group.



Pictured at left are students from four Wesley Foundations of the North Arkansas Conference who met on a recent weekend for a retreat at Tannenbaum Resort near Heber Springs. The purpose of the retreat was to form a conference-wide fellowship and to discuss possible new directions in Christian witness and education on the college campus. Members of the Arkansas Tech Wesley Foundation led the closing worship service using the theme, "Worship Is a Celebration of the Whole of Life." An Autumn retreat is planned. Wesley Foundation directors are: Von D. Mooney at SCA, Conway; Lewis V. Chesser at U of A at Fayetteville; James T. Randle at ASU, Jonesboro, and Muriel H. Peters at Arkansas Tech, Russellville.

North Arkansas V.C.S. Seminar sessions...



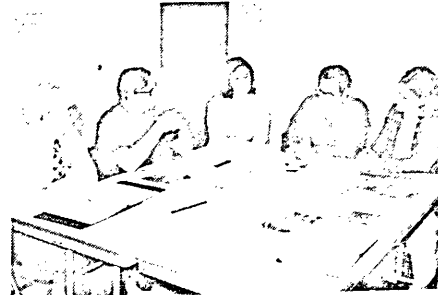
AT LEFT: Staff for North Arkansas V.C.S. Seminar held March 19-21 at Levy United Methodist Church, North Little Rock. (Standing, left to right) the Rev. Arvill Brannon of Conference Council on Ministries staff; Mrs. Jim Beal, conference coordinator of Children's Ministries; the Rev. James M. Meadors, Jr.; the Rev. Wayne Jarvis; (seated) Mrs. Don Gardner of Oklahoma City; Mrs. Walter Lindley, Jonesboro; Mrs. J. Ralph Clayton, Conway; Mrs. Donald Kading, Yellville.



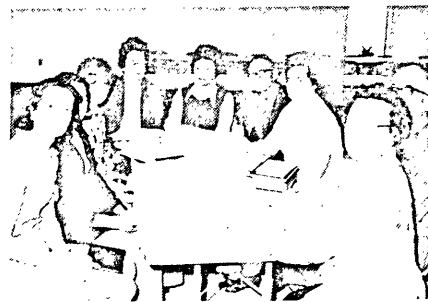
AT LEFT: The unit, "Christians and Conflict," for Elementary V-VI study led by Rev. Jarvis of Rector.



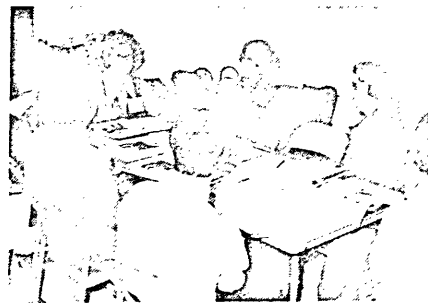
"In The Lands of the Bible," unit for Elementary III-IV study, with Mrs. Kading providing leadership.



Rev. Meadors of Walnut Ridge leads seminar for workers with junior high young folk.



ABOVE: District coordinators of Children's Ministries, led by Mrs. Beal, met with Dr. J. Ralph Clayton and Dr. Ethan W. Dodgen to discuss the role of leaders of children's ministries in the District Councils on Ministry.



Mrs. Lindley gives guidance to nursery workers.

Poetry Panorama

by barbara mulkey

In tribute to the beauty of the world about him, Robert Louis Stevenson wrote... "Art and blue heaven; April and God's larks; Green reeds and sky scattering river. A stately music - Enter, God!"

New Birth

An eternal spring is in my heart,
born fresh by God.
A nourished small seed
brought alive to a new love
From God.

-by Rosemary Clements

The Symbol

He brought a breath of spring to me
Clutched in his hands the jonquils three
Wrote a page upon my life -
It said, housekeeper, mother, wife.

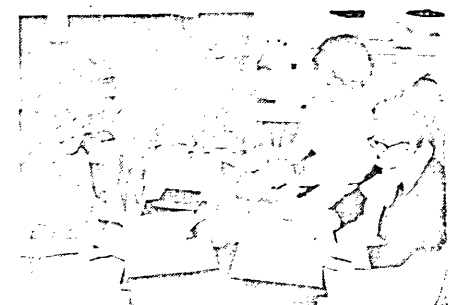
-by Betty Heidelberger

Longing

Longing in the midst of winter:
For the greening grass
And the budding trees;
For the beauty of flowers
And the humming bees;
For the warm yellow sunshine
And a gentle southern breeze;
For the song of birds
High amid trees;
For the blossoms of fruit trees
With the promise of gain;
For white, fluffy clouds
Without much rain;
For fresh plowed furrows
To welcome the grain;
For outdoor pleasures
To erase our pain
Of too much winter...
Welcome Spring!

-by Dora V. Ridgway

AT LEFT: Mrs. Clayton leads group studying Kindergarten vacation church school unit, "Fellow Workers for God."



Mrs. Gardner (right) led workers in the Elementary I-II section in the study of the unit, "The World of Differences."