

Bishop Eugene M. Frank



The Rev. James E. Major



Bishop Paul Hardin, Jr.

● Little Rock Annual Conference session, May 28-30

Bishop Paul Hardin, Jr., preacher for Little Rock Annual Conference; concerts evening feature

The Little Rock Annual Conference will convene on Monday afternoon, May 28 at 4 p.m. at First United Methodist Church in Hot Springs with Bishop Eugene M. Frank presiding and officiating at the 4:15 p.m. Service of Communion. Dr. George F. Ivey is pastor of the host church.

Bishop Paul Hardin, Jr., resident bishop of the Columbia, South Caro-

lina area for the past three quadrennia, will preach for the 7:30 p.m. worship services on Monday, Tuesday and Wednesday.

Bishop Hardin guided the two South Carolina Conferences which included approximately 1,100 United Methodist Churches, with 242,000 members into the creation of one conference. He had a distinguished career as a pastor prior

to being elected Bishop in 1960. He holds degrees from Wofford College and Candler School of Theology, Emory University. The honorary degree of doctor of divinity was conferred upon him by Wofford and by Birmingham-Southern College. He has served in leadership capacities on numerous Boards and agencies of the Methodist Church, and is a past-presi-

dent of the Council of Bishops.

Bishop and Mrs. Hardin now make their home at Lake Junaluska, N. Car.

Bishop Frank will be presiding for the first time, over an annual conference in the Arkansas area, since his assignment during last summer's South Central Jurisdiction Conference. This assignment followed Bishop Frank's completion of his term in the episcopacy of the Missouri Conference.

On Monday evening at 7 o'clock a half-hour concert will be presented by the St. James Bell Ringers of St. James Church in Little Rock.

The Rev. C. C. Hall of Hot Springs, superintendent of the Southwest District, will be the devotional speaker at the 8:30 a.m. service on Tuesday, May 29. The business of the conference is scheduled to get underway at 9 a.m. with Roll Call and other organizational matters. Reports from various conference boards and agencies will be heard throughout the morning and the afternoon.

Preceding the Tuesday evening Service of Worship a half-hour musical concert will be presented by Philander Smith College.

The Rev. Harold Flowers of Pine Bluff, will lead the 8:30 a.m. devotional period on Wednesday. Conference Reports will resume at 9 a.m. and will continue until the 11:10 a.m. recess.

The Rev. James E. Major, vice president of Hendrix College and a member of the Little Rock Conference, will be the preacher for the 11:30 a.m. Service of Commemoration.

Grand Avenue Church in Hot Springs will host the luncheon for Lay Delegates at 12:30 p.m. on Wednesday, and the Ministers' Wives Luncheon, an annual event, will be served at Hot Springs Village Lodge at 1 p.m. Additional conference reports will be heard during the afternoon.

The Hendrix College Choir will be featured for the final concert of the conference at 7 p.m. on Wednesday. Climaxing the concluding Service of Worship on Wednesday evening will be the Ordination of ministers who are eligible to receive their deacon's or elder's orders. Bishop Hardin will preach the last of three sermons at this service.

The Rev. Alf Eason, director of the Conference Council on Ministries, is the coordinator in charge of arrangements for the Annual Conference agenda. The Rev. Carr Dee Racop serves as chairman of the Conference Commission on Worship.

Arkansas Methodist

92nd YEAR

THURSDAY, MAY 24, 1973

NO. 21

Hendrix College to broadcast

The Federal Communications Commission has granted the Hendrix College radio station, KHDH, permission to begin program testing. KHDH will broadcast on a limited basis until the end of May.

In the fall broadcasting will continue on a permanent basis. A sophomore from Little Rock, Mark McCalman, will serve as station manager, and John Brejot, a freshman from Memphis, will be his assistant.

David Terrell of Conway will serve as the news director and Larry Lowman of Cabot will be the record librarian and will also be in charge of classical programming.

The philosophy of the station will be to serve as an educational organ. Musical entertainment will be provided, but educational programming will be emphasized.

KHDH will operate on 89.1 megahertz with a power output of 10 watts. The station will use a circularly polarized antenna for better reception by listeners with portable and car radios.



Sulphur Springs United Methodist Church, Pine Bluff, recently completed new addition (shown at left of sanctuary) consisting of Education Building, Fellowship Hall, and modern kitchen. The addition, valued at \$42,000, was built by Edwin Chambliss Construction Co., Pine Bluff. Church members furnished interior of building and donated furnishings. The Rev. Don R. Williams is pastor.

KEY 73 TV SERIES ON KTHV, CHANNEL 11 CONTINUES

The Key 73 specials being televised by KTHV - Channel 11, Little Rock, will continue on the following Sundays: May 27, June 3 and June 10 at 1:30 p.m. The series of four programs hosted by Dr. Bruce Larson, author and Christian communicator, began last Sunday.

NORTH ARKANSAS ANNUAL CONFERENCE

First United Methodist Church
Jonesboro, Arkansas

June 4, 5, 6, 1973

Agenda

MONDAY - June 4

9:00 a.m. Meetings of Boards and Agencies as announced
12:00 noon Board of Missions Luncheon
2:30 p.m. CONFERENCE CONVENES
1. Call to order by Bishop Eugene M. Frank
2. Organization of the Conference
 (a) Adoption of Agenda
 (b) Selection of Secretarial Staff
 (c) Designation of the Bar of the Conference
 (d) Roll Call by Conference Secretary - James Meadors
 (e) Nominations from the Cabinet
3. Welcome to First United Methodist Church, Jonesboro
4. Presentation of Redistricting Plan
3:45 RECESS
4:00 Communion Service (Offering for MCOR)
 Leader - Bishop Eugene M. Frank
5:30 Board of Evangelism Dinner
7:30 Worship Service

TUESDAY - June 5

7:30 a.m. Communion Service (Offering for MCOR)
 Directed by Commission on Worship
8:30 Devotional - Directed by Commission on Worship
9:00 Business Session
 1. Board of Ministry No. 1
 2. Council on Ministries
 3. Board of Evangelism
 4. Area Commission on Religion and Race
 5. Committee on Group Insurance
 6. Mt. Sequoyah
10:30 RECESS
 7. Vote on Redistricting
 8. United Methodist Women
 9. Worship Commission
 10. Courtesy Committee
11:30 Memorial Service
 Directed by Committee on Memoirs and
 Commission on Worship
12:30 p.m. Retired Ministers Luncheon - Board of Pensions
2:00 Business Session
 1. Board of Education
 Committee on Higher Education
 Hendrix College
 Philander Smith College
 Perkins School of Theology SMU
 St. Paul's School of Theology
 Camp Committee
 2. Enlistment for Church Occupations
 3. Episcopal Residence

4. Committee on Structure
5. Courtesy Committee
6. Presentation of Constitutional Amendments
7. Christian Social Concerns
8. Christian Civic Foundation
9. Committee on District Journals
4:00 Boards and Committees meet as announced
5:30 Board of Education Dinner
7:30 Worship Service

WEDNESDAY - June 6

7:30 a.m. Communion Service (Offering for MCOR)
 Directed by Commission on Worship
8:30 Devotional - Directed by Commission on Worship
9:00 Business Session
 1. Board of Missions
 2. Board of Ministry No. 2
 3. Board of Pensions
 4. Commission on Ecumenical Affairs
10:30 RECESS
 5. Board of Health and Welfare Ministries
 The Methodist Children's Home
 Nursing Home
 Methodist Hospital
 6. Commission on Minimum Salary
 7. Committee on Courtesy
 8. Committee on Public Relations and
 Methodist Information
 9. ARKANSAS METHODIST
12:00 noon Ministers' Wives Luncheon
 Board of Laity Luncheon
2:00 p.m. Business Session
 1. Statistician's Statements
 2. Treasurer's Report
 3. Board of Laity
 4. Council on Finance and Administration
 5. Commission on Archives and History
 6. Trustees of Annual Conference
 7. Courtesy Committee
 8. Methodist Foundation
 9. Where shall next session of Conference be held?
 10. Committee on Resolutions
 11. Other Business of Conference
4:00 Bishop Frank to meet with the persons who are to be
 ordained, along with spouses.
5:30 Town and Country Awards Banquet
7:30 Ordination, Dedication Service, and Announcement
 of Appointments.

Dr. Workman

to write

Lesson series

Dr. James W. Workman who contributed the Sunday School Lessons during an earlier period in the history of this publication accepted, several weeks ago, our invitation to write the next series of 13 lessons for the period which extends from June 3 through August. The lesson series will develop the general theme: "Guidelines for the Disciplined Life."

We take this opportunity to thank Bishop William C. Martin for the excellent lessons he has contributed during the present quarter which closes with the lesson for May 27.

Dr. Workman, a retired member of the Little Rock Conference whose distinguished ministry has placed him in



numerous roles of leadership within the Methodist Church, is currently active in the chaplain ministry at the Little Rock and North Little Rock Veteran's Administration Hospitals.

UNITED METHODIST COMMUNICATORS CHANGE NAME; MEMBERSHIP MORE INCLUSIVE

EVANSTON, Ill. (UMI) — A new name and a broadened field of membership were voted here May 10 for the United Methodist Press Association.

The association's executive committee voted to change the group's name to the United Methodist Association of Communicators (UMAC), effective immediately. The new name was said to be more descriptive of the constituency which the group serves.

The enlarged field of membership

From 1960-1971 Dr. Workman served as pastor of All Souls Church at Scott, Ark., where he has since been honored with the Minister Emeritus relationship.

is broken into several categories:

- Any person working fulltime in broadcast, print, or audio-visual communications in any United Methodist local church, annual conference, jurisdictional conference, general church board or agency, or any related institution such as a hospital or college.

- Any employee of any annual conference who spends at least 50 per cent of his or her time on communications duties.

- One representative to be chosen by each annual conference on the basis of expertise in communications media and/or management.

- Any United Methodist employed as an instructor of communications or media in any institution of higher education.

"an institution to provide a higher education"

(The following guest editorial is presented as an expression of interest in one of our United Methodist Colleges. The editorial is the basic text of remarks given by Dr. Burvin C. Alread, Vice President and Treasurer of Hendrix, at the annual Alumni Luncheon, April 26. Dr. Alread is also Professor of Economics and an alumnus of Hendrix.)

One thing that I hear frequently as alumni come back to the campus is how the school and the place have changed. This is an understandable impression. But I'd like to report to you that the college hasn't changed very much.

Tabor Hall is gone; Millar Hall is gone; North and South Dorms are not here anymore; we dug a hole and put the library underground. We've chopped the academic year into three 11-week terms instead of the semester system some of you are familiar with, or the quarter system others of you remember. But these changes that appear on the surface are really just that — surface changes.

Hendrix is essentially what it has been over the years, whether we are talking about the class of 5, 10, 15, 25 or 50 years ago. It still is a place where young people are wrestling with an ever-increasing body of knowledge trying to prepare for life, for careers, and for a changing world. Basically, then, it is the same.

Now, we sometimes confuse these surface changes with the real thing. Some bemoan the loss of this or that tradition or custom. We have had a few arguments here on the campus about whether this change should take place. We can get into a vigorous argument or debate in Faculty meeting on almost any issue. I've sometimes thought we could debate what day of the week it was and come out with a split decision. That is a part of it, and it hasn't changed.

Oh, the courses have changed; requirements have changed. For example, I'm sure some of you can remember when chapel or convocation was daily! some of the rest of us can remember when it was weekly. Now we have a convocation only when there is an occasion to have one. This may make more sense than some of those we had.

Actually, the place hasn't changed very much. It is Spring, and like in any other Spring, you can see young men walking

around looking like sick calves as their minds and attentions start to turn to matters not purely academic.

The changes that have taken place are attempts to meet changing demands and changing conditions. I was reading the other day in an historical document that Rev. Burrow, on the occasion of founding the school, referred to it as "an institution to provide a higher education." He didn't say a institution of higher education. He said "an institution to provide a higher education." I believe he knew what he was talking about. I believe that changes made here over the years have been made in pursuance of that goal.

I came here as a student in 1946, and as a faculty member in 1951. I will not reminisce, but it does seem to me that I have observed three commitments over the years. I think these three commitments are still evident.

(1) The first commitment is to survival. As I look at the vital signs of the College, I can report to you today that it is in pretty good shape. We have buildings and grounds that are adequate. They are not all that some of us would like them to be, and they are not all that they will be. Further changes will occur. We have a plant and equipment valued for insurance purposes at about \$15 million. For next year we have a budget for operation that exceeds \$3 million. It is a balanced budget. We had a student body this year of 1012 average for the full year. We already have advance deposits for next year from 1000 students — about 700 returning and about 300 freshmen. The freshman class likely will grow a bit more.

One of the things that we are proud of and that over the years, I think, reflects a trend and a tradition is that about 86 per cent of the students who are here now, excluding those who will graduate, will be back next Fall. The rate of retention of students here is one of the highest in the United States. We are surviving in a time when some institutions are having real difficulties.

(2) A second commitment that I have observed is that not only do we want the College to survive, but we want it to survive with quality. Hendrix has stood for quality over the years. You would not want it otherwise. This commitment is still here. When we look back at the loss of some of our great faculty members — losses by retire-

ment and some by death — it is difficult for many of us to see that quality in the Faculty has remained. The Faculty is younger. Many of you do not know them as well as you have known others in the past. I assure you that we have a great Faculty. Next Fall 60 per cent of the Faculty will have earned doctorates. That is the highest percentage in the history of the College. It is high among small colleges across the country.

One possible threat to the continued quality of academic programs has been the gradual increase in the number of students without corresponding increases in Faculty size. The addition of three new Faculty positions next year will be a beginning towards correction of this problem.

College Board score is but one index, not the only one, of the quality of students coming to Hendrix. Our average College Board scores have been improving over the years. Then — at the end of the four years standardized exams and senior comprehensives are indices of the quality of work. These are improving.

Our graduates are still being accepted in large numbers in the better graduate and professional schools of the country. One of the senior majors in our department came by the other day to tell me that he had been awarded a scholarship to Vanderbilt. I asked him what sort of stipend went along with it. He said \$6000. That is more than our Faculty members were paid just a few years ago — \$6000 for tuition and living expenses to attend graduate school! And we could go on to cite other illustrations of quality.

(3) There is a third commitment I have observed here in the last 20-odd years, not only that the College survives with quality, but that it survives with integrity.

Integrity is not an easy idea to verbalize. It is like such concepts as love or beauty or good—very difficult to describe. Integrity, as I see it at the College, has to do with students, faculty, and administration struggling with their problems in good faith and with respect for differing points of view. It has to do with a faculty that can differ as to direction. It has to do with the church, a board of trustees, an alumni association, and a student body.

So, if you ask, "How is the College doing?", I think it is doing pretty well! And I think it will continue to do well as long as we remember the charge of Rev. Burrow that we really are about a higher education, and so long as we hold to the commitments that are represented in this room today and in the memories that are brought back on an occasion like this.

Some institutions seem to have attempted to use "slick" promotional programs based on educational "gimmicks" as a substitute for a sound and purposeful academic program. Of course, public relations is important, but it must be based on a sound product.

I think when we look around and see small, private, church-related institutions having difficulties an explanation might well be that some of these institutions have forgotten why they exist. The day Hendrix forgets why it is here, it will be in trouble.

This doesn't mean we won't change. Some of us will have difficulty adjusting to those changes, as some of us already have had. But so long as those changes are made in light of, and to further the goals and objectives on which Hendrix was founded, we will be all right.

So I am pleased to report to you that your College is in good shape and with your help she will continue to be.

†

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news and views

OF THE WORLD OF RELIGION

by doris woolard

The Chinese church, thought by some to have "gone under" during the Cultural Revolution of the late 1960s, has emerged from eclipse during the past two years, according to Hong Kong sources. Increased contacts of Christians from outside China with Christians inside — as well as similar contacts of other religions — can be taken as a "changing trend," according to Dr. Raymond Whitehead, China consultant of the U. S. National Council of Churches, who lives there. Several visitors from Hong Kong Christian families who have made contacts with their relatives in mainland China report seeing churches freshly painted and open for worship. However, Churches outside China have been cautioned not to place Chinese Christians under pressure.

Addressing the annual meeting of the Massachusetts Conference of the United Church of Christ, the Rev. Jefferson P. Rogers, president of the Black Ecumenical Commission of Massachusetts, asserted that "to become functionally paralyzed in difficult situations is the kind of response which people make who are not firmly rooted in belief in the power of God." While urging church leaders to "believe in the future of the world," he also cautioned against "pretending that war does not really hurt, that blacks have not truly been robbed blind by the white majority, that Wounded Knee is not a major moral issue, that the whole Watergate thrust is not the deliberate work of subversion of the democratic process."

In a statement handed to Western correspondents, the Roman Catholic bishops of Poland have accused the Communist Party government of drawing up education plans "based on atheistic principles with full elimination of the Church." The bishops charged that the education plans were "materialistic" and contained elements "hostile to religious education" and accused the state of "ignoring" the Church's education proposals.

Overseas mission work is hypocrisy if parishes are not involved in mission work in their own neighborhoods, according to Episcopal Bishop Antonio Ramos of Costa Rica. "It is unthinkable," he said, "that Christians mobilized for mission in their own environment can remain indifferent or uncommitted to the total mission of the church in the world."

A new law requiring biology books in Tennessee schools to give the biblical accounts of creation equal space with evolution went into effect without the signature of Gov. Winfield Dunn. The governor's office said the chief executive allowed the five-day period for signing or vetoing the measure to expire without taking action, therefore making it law. No further explanation was given.

Damage to the Garden of the Gods (near Colorado Springs) during Easter Sunrise services may result in the religious observance being either relocated or discontinued. Control of the crowds was cited as the chief problem. Richard Buerkle, director of the city park and recreation department, said the 3,000 to 4,000 persons attending this year's services proved difficult to control. Disrespect for plant growth and participation by people in distracting activities during the services were reported to be the major problems.

PAGE FOUR

Dr. Eugene L. Smith is resigning as head of the U.S. operations of the World Council of Churches as of June 8 to accept an appointment by Bishop Prince A. Taylor to the United Methodist Church in Den-ville, N. J. Since 1964 Smith has served the dual posts of executive secretary of the U. S. Conference for the Council and executive secretary of the WCC's New York Office. Prior to taking the WCC positions he was head of the World Division of the now United Methodist Bd. of Global Ministries.

The Army Chaplains Council in South Korea, in its overall plan to "Christianize the Army," has shifted its emphasis to "deepen the quality of spirituality" among soldiers. Chaplains have been concentrating on gaining greater numbers of Christian soldiers, the Korean Church News said. As a result of the effort, some 50 per cent of soldiers in Korean armies are said to be Christians.

Addressing a group of Roman Catholic and Protestant editors attending a national religious press convention in Bloomington, Minn. four specialists in the neo-Pentecostal movement of Charismatic renewal agreed that the recent spiritual development in the world is not a "peripheral manifestation" within Christianity and that it will "not go away" but affect substantially the interior life of the church. An observer reports that the panelists ran into some "sticky" questions concerning the Pentecostalist manifestation of "speaking in tongues" and the possibility of Pentecostal directions becoming "elitist" and "divisive."

Eight issues of concern will be presented for examination during the May 23-27 biennial meeting of American Baptist Churches in the USA. They include: the nation's education crisis, the nation's health care delivery crisis, the roles of women in church and society, meeting human needs, development of a Spanish-speaking ministry, development of professional church leadership, proposals for U. S. government and American Baptist policies regarding Latin America, and proposals for solving the Middle East's problems.

The Nat'l. Council of Churches, representing 32 Protestant and Eastern Orthodox denominations with an aggregate membership of 42 million, has submitted a statement to the House Ways and Means Committee registering opposition to the "tax credit" plan for providing tax aid to parochial and private schools. The Committee is considering proposals to divert up to \$1 billion annually to parochial and private schools through tax credit tuition reimbursements. The Council described the tax credit plan as a "dubious fiscal device" which would stimulate discrimination along racial, cultural, ethnic, and class lines.

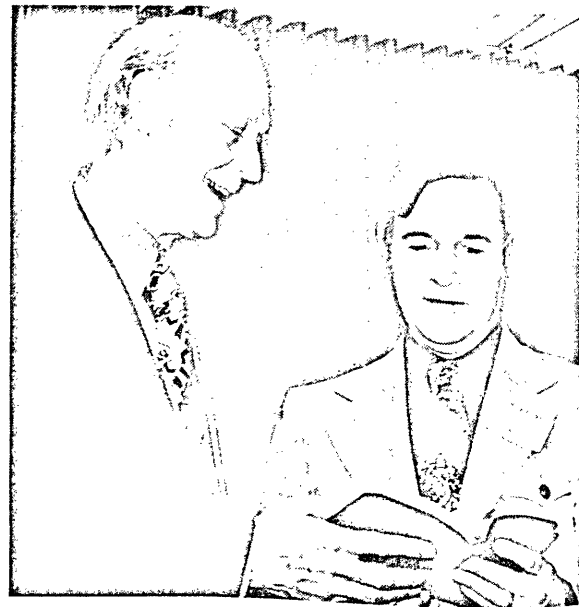
The National Council of Churches is offering free reviews of current films to radio stations across the country. Called "Cinema Sound," the project is carried out through the NCC's Broadcast and Film Commission in cooperation with the Lutheran Council in the USA and the Episcopal Church. The reviews which according to spokesmen will present a thoughtful, responsible Christian approach to today's cinema are designed for use in local news, between programs, on disc jockey shows and as "kick-ers" on phone-in formats.

Twenty-four representatives of 18 religious bodies spent two days and an evening at sea aboard the USS Independence, a Navy aircraft carrier, to introduce them to the "Navy environment." Part of the Secretary of the Navy's Guest Cruise program, the cruise was designed to afford the 22 clergymen and two laymen an opportunity to observe at first-hand the operations of a Navy vessel engaged in full operations at sea, and to gain a better understanding of the surroundings in which Navy chaplains of all faiths minister to Navy personnel.

Since Key 73 began in January, three significant developments have taken place under its program of evangelism, according to Dr. Carl F. H. Henry, one of the originators of the interdenominational endeavor. Dr. Henry issued a statement reporting that Scripture distribution, home Bible studies, and local church cooperation have all increased dramatically. The unprecedented demand for Key 73 Scriptures prepared by the American Bible Society resulted in a paper shortage the month before Easter; with the stimulus of Key 73 as an incentive, some 50,000 neighborhood Bible study groups are meeting throughout the country, and many thousands of congregations have entered into community cooperation — "both trans-denominationally and within the same denomination," he wrote.

Women should assume particular tasks to help the church discover what it means to be "in Christ," Dr. Cynthia Wedel told a consultation sponsored by Garrett Theological Seminary on "The Christian Woman, Reality and Risk." Listing five responsibilities women should assume, the immediate past-president of the Nat'l. Council of Churches said women should study family life that may be "oppressive both to the husband and the wife" and "love men enough to want to be honest with them — share their pressures and responsibilities."

The Lord's Day Alliance of New Jersey has issued a leaflet entitled: "Why does your food cost so much?" It states that "giant supermarkets which have extended their hours of sale to the Lord's Day, as well as late evening hours, and even 24-hour-a-day activity are beginning to feel the economic pressures which could even force some of them out of business." It attributes the rise in food costs to "extended hours of sale, increased labor demands, inflation, price reductions to undersell competition and the expense of more and more advertising through the mails, newspapers, radio and television to attract the buying public." Suggesting that this may be a result of our sagging morality, the writer says the supermarkets have helped to create the situation by their flagrant desecration of the Lord's Day, often undercutting the programs of churches.



Chaplain John B. Erwin of the Cook County Jail in Chicago (right) accepts leather-bound, autographed copy of "The Living Bible" from Dr. Kenneth N. Taylor, the man who spent 16 years translating the Book into contemporary language. The occasion of the presentation was the dedication of the Pace Institute Facilities in the Cook County Jail. The Institute is designed to give volunteer prisoners occupational and psychological training to reduce "repeat" convictions and sentencing. Taylor revealed at the ceremonies that he is giving one-half million copies of "The Living Bible" to jail and prison chaplains throughout the nation to present to convicts. Some organizations place Bibles in jail cells, but the half-million Living Bibles are to become the property of the prisoners, and taken with them upon their release. Chaplain Erwin is the founder of Pace Institute, which is looked upon by penologists throughout the nation as a model program for use in other jails and prisons.

MAY 24, 1973

Parish Possibilities

By Wendell Derman

Chairman, Town and Country Ministries,
North Arkansas Conference

By Parish we are thinking of that territory for which a denominational or interdenominational group should have program and administrative responsibility.

Our First type is the LARGER PARISH. This consists of two or more congregations under the direction of a staff of employed persons. The leadership may consist of assistant pastors, director of education, and others. There may be congregations of different denominations represented. There usually will be a constitution controlling the work of the parish.

The larger Parish was originated 62 years ago in Michigan, by a minister named Harlow S. Mills. Mr. Mills listed 5 objectives:

1. The real purpose of the church is to serve people.
2. The church must serve all the people in an area.
3. The church must serve all of the interests of the people.
4. The village church must be responsible for the rural church.
5. If the village church fulfills its mission it must be a community church.

The second type is the YOKED FIELD. It consists of two congregations of different denominations, served by one pastor. It had its beginning in a New Hampshire community in 1957, when the people of that town became alarmed over the realization that they had no full-time ministers.

The yoked field has proved to be quite valuable in areas in which the denominational programs have disintegrated to the point that there is not a strong pastoral unit. By yoking together it is possible to call a minister to serve both churches with an adequate salary and good housing. Each congregation keeps its own identity by its support of its denominational program but cooperates on pastor's salary and mutual work.

The one problem that sometimes arises with the yoked field is that of determining which denomination will supply the minister. One denomination would supply the minister as long as the yoked field is in operation. It is possible that after a few years both churches will become a part of the one denomination which in reality is quite good, if it can be done without too much friction. This, of course, is not the ultimate aim, but this arrangement does sometimes evolve.

The THIRD type is the ENLARGED CHARGE. It is frequently called the Larger Charge or the Cooperative Charge. It consists of two or more congregations under the direction of one pastor. The Enlarged Charge is a situation in which there are several congregations of one denomination or of several denominations, which decide to cooperate in a program whereby they employ one pastor to serve all the churches.

Each church maintains its separate units in local buildings, but performs the service of the church on a parish-wide basis. There is an organization within each congregation which consists of an administrative board, various committees and the like. Each congregation has a budget for building maintenance, utilities, etc., and, also a sum for the parish-wide budget, which includes ministerial support, mis-

sionary offerings, and denominational expenses. A sum should be designated too, for pastor's office and travel expense, a parish paper, parsonage maintenance, and other parish interests.

The overall planning and worship should be done on a parish wide basis. Training schools, men's groups, women's organizations — should all be planned in a cooperative manner.

With 51% of our ministers serving churches with less than 300 members the enlarged charge provides: (1) wise use of ministerial resources, and (2) offers full ministry for all persons.

Our Fourth type of cooperative Parish is the FEDERATED CHURCH. It consists of two or more congregations of different denominations which unite to form one congregation under Articles of Federation. Within the U. S. in the last 30 years there have been many churches which have federated. This has been done in cities where different denominational churches have united in one neighborhood in order to make a more effective ministry. It has been done in many small towns where there are 3 or 4 denominations competing with one another in a community that is strong enough to support only one Church.

The federated church operates under Articles of Federation which in reality make up a constitution. The Articles of Federation define (1) the method by which a pastor is selected (2) the conditions of church membership and dismissal from the congregation (3) the adoption of rituals of receiving members into the church, baptism, the sacraments of the Lord's Supper, weddings, the burial of the dead (4) directs the church regarding the school literature, and (5) directs the church in regard to the missionary fund and denominational cooperation of the various denominations involved.

The GROUP MINISTRY consists of two or more independent pastoral charges working cooperatively for the development of the work of the church in a given area. The Group Ministry is different from the larger parish in that each of the ministers in the group ministry is responsible for a pastoral charge of his own. Work is done on a cooperative basis rather than on a closely integrated, organized basis for all churches involved. The characteristics of a Group Ministry may be summarized as follows:

- (1) Two or more charges working cooperatively.
- (2) A lay and ministerial council to guide the work of the organization is elected with representatives from each church.
- (3) Each minister serves a pastoral charge and derives his support from the charge.
- (4) There is a central budget for any unified program such as a newspaper, rural worker, or other items of common concern.
- (5) A director is elected by the lay council or appointed by the appropriate denominational executive.

The EXTENDED MINISTRY, sometimes called the extension church, the outpost or other terms consists of a strong town church sharing its ministry with another church.

The CONSOLIDATED CHURCH consists of two or more congregations

of same or different denominations, which work out an agreement of consolidation, whereby a new congregation is brought into being. In some cases a new building is erected, or in other cases 2 or more buildings are put together to form a more substantial building. In some cases a church will consolidate with another existing church and be absorbed into the membership of that existing church. In that case the building of that church into which the congregation moves becomes the home for the new congregation.

It has been estimated that approximately 2,000 churches per year have been closing in rural areas across America for the past 20 to 25 years. When a church ceases to be active, there ought to be some form of organization standing ready to minister to the persons in that region.

Whether it be by The Larger Parish, The Yoked Field, The Enlarged Charge, The Federated Church, The Group Ministry, The Extended Ministry, or The Consolidated Church — the needs of persons should be met in the name and spirit of Jesus Christ.

Council Directors to Local Churches

THE PRICE IS RIGHT

What you read here may not be as exciting as a James Bond mystery . . . but it is ten times as important! . . . And we need your understanding . . . very, very much!

There will be a major change in the General Advance program beginning Jan. 1, 1974. It has to do with World Division. So please read on.

This new program does not change three important General Advance programs in the World Division that will continue as before. Missionary salary support will remain as it is. Support of large capital projects and large programs will continue as before. The scholarship program will remain essentially as it was before as far as the donor is concerned.

First, let's look back in history a bit. In former days the missionary had to be the person who made decisions in other lands. Money was placed directly in his or her hands in order to carry out the mission. But the end goal was always to help the churches in other lands to mature and grow and reach the time when they could have their own leadership and make their own decisions.

That day has arrived! The vast majority of missionaries no longer desire to be responsible for how money will be spent. They seek a servant role. But there is a part of the General Advance designated for former days which still places in the hands of the missionary financial power which the missionary does not want.

We refer to the Work and Equipment funds which are given in the name of a certain missionary. In fact, for well over a decade the missionaries in most countries have been pooling these funds and putting them under the control of the churches in which they are serving. But many donors of Work and Equipment funds have been unaware of this pooling process or, when aware of it, have not appreciated the necessity of it.

So now a change is being made which we hope will bring this aspect of the Advance into line with the servant role which the vast majority of missionaries are seeking. Beginning Jan. 1, 1974, there will no longer be General Advance specials for "John Doe — Work Funds" or "Mary Doe — Equipment Funds."

Instead, there will be a category called "Program Support" Advance specials.

I. Let's look at this, first as to how it works in the field.

Every missionary and every national will decide what equipment they need to do their work and what program monies they will need for 1974. They will submit these specific items to the

central committee of the church in the country where they are serving. The church in Zaire or Bolivia or wherever, will then take a look at all of these requests and, in keeping with a reasonable total figure, make a request to the World Division to have each of these specific program and equipment needs authorized as a General Advance Special. In turn, the World Division will request the Advance Committee of the General Council on Ministries to give final approval.

The missionary will not be left without a source of funds for his or her work or equipment needs. But now the missionary must submit specific needs to his church rather than having a general fund from which to draw. In some cases missionaries who previously had total say as to how "their money" is spent will find themselves having to give up that kind of power. Some will grumble about this, but the huge majority will welcome it.

II. Let's look at it from the viewpoint of the donor in the United States.

Suppose I was interested in a given missionary but wanted to be involved in his or her work in some other way than missionary salary support. This new program makes that even more a reality than formerly. Formerly, I could only give to his or her Work and/or Equipment fund which (1) in most countries would be pooled, or (2) would put the missionary in a position of deciding how funds are to be spent, a power most of them do not want.

NOW . . . we can be involved in that missionary's work in very specific ways. The New York office will devise a way in which, on request, a complete list can be sent of the very specific equipment and program needs of that school or hospital or other program in which that missionary is involved. Money given to those specific projects will go immediately for that specific use.

Rather than making the Advance more general and less specific, this new program will provide even more specific projects related to a given missionary, institution, or program.

We welcome your questions and comments. We firmly believe that this new approach will be helpful to all concerned . . . the churches of the world, the missionaries, and those persons in the United States who want to go a second mile in mission through the Advance.

Questions or comments may be sent to Joe W. Walker, Room 1316, 475 Riverside Drive, New York, N. Y. 10027 and/or to Council on Ministries, 715 Center Street, Little Rock, Ark. 72201.

NEWS and NOTES

THE ALEXANDER TRAINING School Girls' Choir presented a program of music in the Geyer Springs United Methodist Church Sunday evening, May 6. A reception was held afterwards for the girls. The Rev. Rayford L. Diffie is pastor.

TEXARKANA FIRST CHURCH had as pulpit guest on May 13, Bishop Eugene M. Frank. Host pastor was the Rev. Edwin B. Dodson.

GOVERNOR DALE BUMPERS was guest speaker at a meeting of United Methodist Men in Lakeside Church, Pine Bluff, May 17. Governor Bumpers is an active United Methodist layman, with membership in the Charleston Church. Lakeside pastor is the Rev. Ed Matthews.

CENTRAL UNITED METHODIST Church in Fayetteville was host to a concert by the combined Schola Cantorum, University of Arkansas Chamber Ensemble, and the 100 voice University Chorus. Dr. Joel Cooper was host pastor.

THE SMACKOVER CHURCH held an appreciation dinner for all church school workers, May 14. Guest speaker was the Rev. Joe Arnold, associate director of the Little Rock Conference Council on Ministries. Announcement was made that Dawne Benafield of England, a senior at Hendrix College, would be the summer youth worker. The Smackover pastor is the Rev. John F. Walker.

FIRST CHURCH, HOT SPRINGS, is making preparations to host the Little Rock Annual Conference, May 28-30. Committees appointed by Dr. George Ivey, pastor, include Registration, Mrs. Kelly Foster and Mrs. Delmar Rudig; House-keeping, Mrs. Bill Luebben; Flowers, Mrs. Jesse Cox and Mrs. John Haggard; Properties, Mr. and Mrs. Wayne C. Roberts; Communication, Miss Gertrude Mann.

FIRST CHURCH, OZARK, held dedication ceremonies May 6, for the "MagneBell" Tape Player. The instrument was presented by Mr. and Mrs. J. P. Chancey in memory of Mr. Chancey's mother, the late Ada Callaway Chancey, and his aunt, Lou Callaway Riggan, both charter members of the church. The Rev. Jim Anderson is the Ozark pastor.

THE STAMPS UNITED Methodist Church sponsored a study course on "Establishing the Christian Home and Family" the week of May 6. Dr. Ed Hollenbeck, pastor of First Church, Benton, was the leader. The Stamps minister is the Rev. Robert W. Johnson.

THE YOUTH CHOIR from Fairview United Methodist Church, Camden, presented "Lightshine", a musical version of the Beatitudes, in First Church, Arkadelphia, Sunday night, May 13. The singers are directed by Bart Ghent, a music major at Henderson State College, Arkadelphia. Host pastor was Dr. John P. Miles.

PARKIN UNITED METHODISTS had a three-day mission study, May 6, 7 and 8, under the leadership of Miss Mildred Osment of Jonesboro. The subject was "Faith and Justice." The Rev. Gerald K. Rainwater is the Parkin minister.

THE MANSFIELD UNITED Methodist Church held a revival the week of April 29. Guest evangelist was the Rev. A. C. Madison of North Little Rock. Special music was by the Youth Choir under the direction of Margo Jones. The Youth Choir presented a musical concert in Rose City United Methodist Church where Mr. Madison is pastor, on May 18. The Rev. Robert Hester is the Mansfield pastor.

LEVY UNITED Methodist Church, North Little Rock, celebrated the fifth anniversary of the new church building, and the 50th anniversary as a congregation, on Sunday, May 13. The Rev. Arvill Brannon, former pastor, and the Rev. Gerald Hammett, present pastor, participated in the service. A picnic lunch in Burns Park was catered by Jess Woods.

THE DOUGLAS L. WAYLAND Chimes were dedicated in Lakewood United Methodist Church, North Little Rock, on Sunday, May 20. Doug was the son and brother of former editors of THE ARKANSAS METHODIST, Dr. E. T. Wayland and Dr. Ewing Wayland. He was a teacher in the North Little Rock Schools and a long time member of Lakewood Church before his untimely death in 1971.

PLEASANT RIDGE United Methodist Church will hold the annual homecoming together with a memorial service on Sunday, June 3. Worship service at 10:30 a.m., with basket dinner at noon and gospel singing in the afternoon. The Rev. James Hestwood, pastor, will preach at the morning service.

THE LATE DR. C. M. REVES is the subject of a biography being researched by O. W. Rook, dean of the College of Sciences and Humanities at State College of Arkansas, Conway. He has material from Charles Reeves, Dr. Reeves' son who lives in Tulsa, but would appreciate having contributions from others who might have personal knowledge or experiences to relate. Dr. Reeves served many churches in Arkansas during his ministry and was vice president of Hendrix College until his retirement.

THE JUNIOR HIGH UMY of Henderson United Methodist Church in Little Rock prepared and presented the Sunday evening worship service, May 6. Written by Linda Pennington (a junior high student), the program consisted of songs, scripture, poems, and responsive readings based on Corinthians 13 (the love chapter). Valerie Ferguson and Nikki Pfeiffer sang "I Believe" and Scott Ferguson sang "His Love". The program closed with the "passing of God's peace". In appreciation, the congregation gave them a standing ovation. Mr. and Mrs. Otto Norton are their counselors; the Rev. Robert M. VanHook, II, is their pastor.

LONDON VISITORS to Lakeside Church, Pine Bluff, recently were Mr. and Mrs. William Sanders. The couple is the son and daughter-in-law of the Rev. Kingsley Sanders, a British Methodist minister who was an exchange pastor at Lakeside Church in 1958.

THE HUNTER United Methodist Church has purchased and installed new windows in the sanctuary of their church. Sherman T. Walters is chairman of the Administrative Board, and the Rev. Oliver Logan is pastor.

BAY UNITED Methodist Church, Jonesboro District, has hired Steve Brizzi as summer youth worker. Steve, who is a resident of Jonesboro, is a student at Arkansas State University where he will be a senior this fall. He is a member of First Church, Jonesboro, and has answered the call to the ministry. He plans to attend seminary upon completion of his studies at Arkansas State. The Rev. Jack Skelton is pastor of the church at Bay.

THE BENTONVILLE United Methodist Church observed National Family Week, May 6-13, with various activities. A dinner on Sunday evening honoring new members started the week's activities. The Rev. Louis Chesser and Mrs. Trudy Knox, both of Fayetteville, directed the adult classes, and nine Bentonville people had charge of the other age groups. Pastor of the church is the Rev. Sam Teague, who directed the fellowship periods.

MRS. EUGENE FRANK TO BE HONORED

Mrs. Eugene M. Frank, wife of the presiding bishop of the Arkansas Area, will be honored during the North Arkansas Conference at a coffee in the home of Mrs. Bascom Raney, 1415 Metzler Lane, Jonesboro. All women are invited, whether delegates, ministers' wives, or visitors, between the hours of 10 a.m. and 12 noon, Monday, June 4.

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.

May 27—Sunday	John 14:16-26
May 28	John 16:7-15
May 29	1 Cor. 2:9-16
May 30	1 Peter 2:9-17
May 31	Acts 1:1-11
June 1	Acts 7:54-60
June 2	Heb. 9:23-28
June 3—Sunday	Acts 2:22-36

THE REV. ROBERT SPENCER, a native of Lavaca, Ark., was the evangelist for revival services held in the Alma United Methodist Church during Holy Week. Mr. Spencer is a former missionary to Brazil and now pastors the First United Methodist Church



in Wylie, Tex. His evening sermons concerned persons who found new life through the ministry of Jesus. Children were given a special parable or sermon early in each service. Bill Bennett, director of youth at First Church, Clarks-ville, led the singing. Eight persons made a profession of faith, and eight others rededicated their lives. The Rev. Jerry Nichols is pastor.

A REMODELING PROJECT by the Young Adult Class of Portland United Methodist Church was financed by a spaghetti supper recently. The project included the painting and renovation of the basement, fellowship hall and two children's class rooms. The Rev. Robert Riffin is pastor.

BATESVILLE AREA United Methodist Men met in the Salado Church on Tuesday, May 8. The speaker was Dick Cole from Mountain Home, who showed slides of his visit to Africa. The Rev. Felix Holland was host pastor.

SENIORS OF COLLEGE HILL Church, Texarkana, were honored at a dinner sponsored by the WSCS and WSG members. The Rev. Roger Armstrong, pastor of the Rondo United Methodist Church, was the guest speaker. Mrs. Elwyn Allen, WSCS president, presented a New Testament to each graduate. The Rev. Carl Beard is their pastor.

P. K. KORNER

CAPT. WARREN PEARCE, son of Mrs. Hubert E. Pearce of Bentonville, and the late Rev. H. E. Pearce, was presented an Air Force Commendation Medal by Col. John J. Schmitt, Commander of the Satellite Control Facility in Los Angeles, April 19. The Citation stated, "Capt. Pearce was responsible for engineering changes to critical and sophisticated ground equipment required for commanding, tracking and receiving telemetry for fifty various multi-million dollar spacecraft in programs of highest national importance."

Church Women United hold Assembly



Sister Florence

ELECT CATHOLIC PRESIDENT

Sister Florence Yuetterman of North Little Rock was recently elected to a three year term as president of Church Women United in Arkansas. She succeeds Mrs. Hazel Dabney, a United Methodist from Pine Bluff, who presided at the meeting, concluding her three year term. Other officers elected include Mrs. Margaret L. Martin of Hot Springs, vice-president; Mrs. Earl L. Saunders, Jr., Little Rock, secretary; and Mrs. Queen Esther Roberts, Little Rock, treasurer.

The Triennial Assembly was held at The Abbey, Subiaco, Ark. Father Herbert and the Monks were hosts for about sixty delegates from nine local units.

Mrs. Margaret Sonnenday of St. Louis, Mo., a national vice-president of Church Women United, was the inspirational speaker and resource person for the Assembly.

Plans were initiated for future events: the Ecumenical Missions Conference to be held at Mt. Sequoyah, Fayetteville, July 15-19; for the National Assembly of Church Women United to be held at Memphis in October, 1974; and for the 30th anniversary of Church Women United in Arkansas to be observed in 1975.

An interesting aspect of the Subiaco meeting was that of honoring groups at meal times. On Wednesday at noon, past state presidents were honored. Those in attendance were Mrs. Kyle Engler of Fayetteville who served 1956-58; Mrs. David Driver of Arkadelphia, 1962-64; Mrs. E. T. Davenport of Little Rock, 1964-67; and Mrs. Maynard Miller, Hot Springs, 1967-70.

Honored Wednesday evening were the presidents or representatives from state denominational groups. These included Captain (Mrs.) Ralph Morrel, Salvation Army; Mrs. Charles McNamara, Little Rock Conference United Methodist Women; Mrs. Hazel McAfee, The Christian Church (Disciples of Christ); Mrs. Eugene Wolfe, Episcopal; Mrs. Edward Furst, Lutheran Church in America; and Mrs. William Bonner, Ozark Presbyterian Synod.

Sister Florence, the newly elected president, is a native of Fort Smith. She is a Benedictine from St. Scholastica's Convent in Fort Smith. Her M. A. degree in Religious Education is from St. Louis University and Catholic University in Washington, D. C. For the past six years she has been working in the Diocese of Little Rock, in the field of religious education and teacher training. She lives at St. Joseph's Home, Camp Robinson Rd., North Little Rock, Ark. 72118.

A message from Sister Florence in the **Arkansas Churchwoman** states: "One never accomplishes great things alone. Our theme 'On Our Way Together' is our aim and goal for the next three years. We go forward with Christ in the Holy Spirit to the Father. The Gospel proclamation 'The harvest is great but the laborers are few' is true today as it was in the time of Christ. But the challenge becomes greater with each new generation."

Following the Subiaco meeting, Sister Florence attended a national board meeting of Church Women United held in Phoenix, Ariz., in April.



EUREKA SPRINGS ARTIST TO EXHIBIT AT HENDRIX

Twenty paintings on Old and New Testament themes by a major Arkansas artist, Louis Freund of Eureka Springs, will be on exhibit at Hendrix College May 30 to June 30.

The paintings are a selection from Freund's religious paintings of several decades and include the triptych reproduced here showing The Crucifixion, The Agony, and The Descent from the Cross.

The exhibit, sponsored by Conway First United Methodist Church as part of its Key 73 activities, will open the evening of May 30 with a "Meet the

Artist" reception in Trieschmann exhibition hall. Freund and his wife Elsie, also a well-known Arkansas artist, will be present.

The exhibit will then be open to the public every afternoon from 2-5 throughout June.

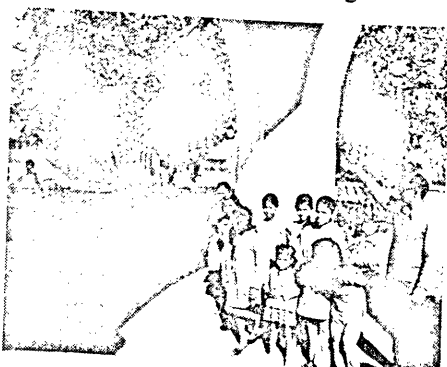
The Freunds lived in Conway from 1939 to 1946, where Freund was resident artist at Hendrix under a Carnegie Foundation grant and later head of the art department. From 1949 until his retirement in 1969, he was head of the art department at Stetson University in Florida and later resident artist. Both Freunds are natives of the Ozarks and long-time residents of Eureka Springs.

Seeing the 900 children at the Balar Kalvi Nilayam, Vepery, Madras, was a real pleasure. They have a Hindu and English medium school in several buildings scattered over their property plus one opportunity class for "slow learning children." Support for the school came from Church of South India, Indian government and minimal fees paid by the children. Help from the Methodist Church aids the school which started as an orphanage in 1898. It was the first nursery school and first nursery teacher training institution in India.

A "model farm" with a cow (we were to buy a second cow for them as one of theirs had died and they needed two for daily milk supply of school), chickens, ducks et al were used as part of the learning experience for pupils from middle class families.

We flew to Agra, which is about 170 miles south of New Delhi, our starting point. The Taj Mahal is located there and truly one of the "seven wonders of the world." We were to visit it twice—once in the daytime and again by moonlight. Our trip had been

BELOW, LEFT: Holman Institute is a Methodist day school in Agra, India. BELOW: Children in front of new government housing in Agra, India.



Churchman's Study Tour

by Betty Reese

INDIA: 1973

Part IV, Madras and Agra

Flying to Madras brought us to the Sea Bengal and another beautiful site. A visit to the Community Service Center on Balfour Road gave us a bird's eye view of an inner city project with programs ranging from a Christian post-graduate students' hostel, with students enrolled in Madras School of Social Work, Loyola College, and Stella Maris College, to courses in "Happier Home" with 12 sessions in slum areas, and "Politics for Intelligent Students."

Miss Dorothy M. Leith, the associate director, told us of the Alcoholic Anonymous program recently initiated there. Legislation for the sale of liquor appears to be by states in India and Tamil Nadu recently approved selling liquor. She said many of the women said they would never vote for selling liquor again as numerous families had insufficient income because the husbands were spending salaries on drink.

A visit to the Theosophical Society, with their beautiful grounds and banyan tree said to be one of the three

largest in India, was interesting. G. S. Subramaniam and son, S. Nataraja (Buchi, as the family called him), who are my daughter-in-law's uncle and cousin, took me through the building grounds. Mr. Subramaniam is an active member of the group plus being a strict Hindu of Brahmin caste. One must have a member take him through but the grounds are open to the public. Members claim a special insight into the Divine Nature and deduce the phenomenal universe from play of forces within Divine Nature itself. The belief in reincarnation makes for close connection with Indian thought.

arranged to coincide with being there during full moon. There were beautiful sparkles of moonlight on insets of semi-precious stones set in Taj when the moon reached the right level. The jewels were set to lean out slightly at the top thus giving a sparkle effect with the moonlight.

The Rev. and Mrs. Lyle Powell live in the manse at Holman Institute and run a small hostel in their extra rooms for visitors to Agra. There is also an elementary school with about 900 students with Hindi and English mediums. Central Methodist Church is in the same area and Mr. Powell serves as manager of the school, plus being Methodist district superintendent. Mrs. Powell has a M.S. in Public Health Nursing but cited some of the problems in India with being known as a "healer". There are all sorts of calls and demands made on them so her nursing is limited. A birth certificate and small-pox vaccination are required of all students attending school. In order to qualify for government funds for the school, they teach weaving.

One program sponsored by the Church here was called "Bible Woman." She and another person visit about 20 families per week. She must have 10th grade education and special training. She leads a Bible study plus teaching health, home economics, and other useful topics for the women to use in their family life.

In the Woman's Conference in India, women give their life to the church in paying jobs. They attended conference, two women to each conference. There is a woman member of the Bishop's Cabinet who helps decide where people are assigned. Taking Methodist women is a big question in the merger with the Church of North India as the women in the other concerned denominations have not had status nor jobs with a salary and prestige that the Methodists have had.

LESSON FOR JUNE 3: Why Have Law?

by Dr. James Workman

BACKGROUND SCRIPTURE: Exodus 20:1-2; Deuteronomy 5:32-6:3; Psalm 119:97-104; Matthew 5:17; Mark 12:13-17.

MEMORY SELECTION: Love does no wrong to a neighbor; therefore love is the fulfilling of the law. (Romans 13:10)

AIM OF THE LESSON: To guide our decisions of right and wrong, with the help of God's covenant with Israel in the first "law of Moses," and its meanings, from the Exodus, through the revelation of Jesus Christ our Lord.

This first lesson, "Why Have Law?", is the first in the series of 13 lessons in the unit (through August) on "Guidelines for the Disciplined Life." The unit considers the Ten Commandments, the great commandment, and two closing lessons relating to the disciplined person, and redemptive love in action. This unit follows the last quarter's unit in our human situation, Christian redemption, and the Christian life.

We will be much in debt to the editors of our Adult Bible Studies, and to Bishop Edward L. Tullis, of Columbia, S. Car., for their guidance in the meanings of these disciplines. We all are deeply grateful for the inspiring guidance of Bishop William C. Martin in last quarter's Sunday School lessons in the Arkansas Methodist. It is no small ministry that becomes my lot in such a spiritual succession, at the invitation of the Arkansas Methodist editorial staff. In the words of the Rev. John P. Gilbert, of our General Board of Education staff, "Any insight, that is a disclosure from Scripture, illuminated by tradition, realized in experience, and confirmed by reason, is as fully authoritative as men may hope for in this life." It is to this continuing goal that we venture God's laws for man.

CHRISTIANS ARE CONCERNED

Our search for right and wrong is seen in an experience Bishop Tullis relates. A college student, reared in a Christian home, active in church work, and starting college in his home town community college, moved to an out-of-town campus where he could make his own decisions in a different atmosphere. One problem facing him was living in an apartment with other students, since there was not dormitory space. Two other students were considering, with him, the possibility of including two women students in their apartment. There was room enough and the girls could help with the meals. It could be cheaper. It was a common student practice. "Do you think this is the right thing to do?" He struggled to make a moral decision. The Bible, conscience, the church's teaching, and the "situation ethics" were discussed. His roommates apparently were not conscientiously concerned. But his growing personal faith in God, and the spirit of God's commandments, human relations, personal integrity, and obedience to God in decision making, led him to decide against the suggested plan. It was his decision for "life at it's best" as a Christian.

WHY DO WE HAVE LAW?

Law is written into life in God's creative care. There is a law of breathing that begins at birth. "It is a matter of life and breath." There are laws of identifying death, when all vital signs no longer appear. Laws of feeding and nutrition, sleeping and waking, walking and resting, and our whole habit of living are guided by laws. Homes have laws for locks and keys. Schools have laws for attendance and holidays. Government has laws and these come from the source of law in creation's orders from God. The Ten Commandments sum up the earliest laws of the Bible. Law is everywhere! The disciplines of life are the laws of God. One can be a slave of law or a free person by law.

GOD'S COVENANT WITH ISRAEL IN LAW

The Ten Commandments are introduced to the children of Israel in the flight from bondage in Egypt to freedom through Sinai. God's laws show how He liberates his people from slavery into liber-

PAGE EIGHT

ty. God brought the Israelites out of the land of Egypt to live in freedom by obeying his laws. When Israel entered into freedom from bondage by God's care, they saw the revelation of the nature and character of God himself. God led his people into the agreement, the covenant of faith and obedience. Their obedience would always be met with God's presence to guide and care for them. When they did not obey him they lost his care. They "broke the commandments," through their disobedience. He alone could be their one true God, by right of creation, and providence. His faithful people respond to his faithfulness by obeying his rules for life. The Christian fulfills this obedience through faith in Jesus Christ our Lord. He came not to destroy the law or the prophets but to "make their teachings come true."

The daily Bible readings for the week: God's speaking in the law (Deuteronomy 5:1-27); the love of the law by the Psalmist (Psalm 19:7-14); the relation of the law to civil state taxes; and to God's will (Mark 12:13-17); respect for civil rulers (Romans 13:1-7); and understanding the way of life (Psalm 119:97-104); enlarge our understanding of the Ten Commandments in their biblical observance.

THE PSALMS TELL OF GOD'S LAW

The law of God is praised in two Psalms, especially 19 and 119. Psalm 19:7-14 sings of the perfect law of the Lord, which converts, restores the soul. His works are "verity and justice." God's testimony is "sure." It makes the simple wise. God's laws are "right." They "rejoice" the heart. "The commandment of the Lord is pure, enlightening the eyes." To fear God is clean, enduring forever, true and righteous altogether. The law of the Lord is to be desired more than gold. To taste the Lord is sweeter than fresh honey droppings of the honeycomb. The law warns God's servants. There is great reward in keeping God's laws.

Psalm 119:97-104, proclaims the love of the law of God. This Psalm is the longest chapter in the book of Psalms. It uses each letter of the Hebrew alphabet to keynote the primacy of God's law. The psalmist speaks to the Lord about his love of God's law. He makes it the center of his meditation day and night. He is wiser through it than his enemies who are ever with him. The psalmist knows the law and is thereby "more understanding" than his teachers, the Rabbis. God's testimonies are the focus of his meditation. God's law increases his understanding more than the ancient teachers, for he keeps the law in his behaviour. He kept God's law at the price of not walking in evil ways. The law helps him not to "walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful, for his delight is in the law of the Lord. Because of the discipline of understanding God's law the psalmist hates every evil way."

LOVE OF LAW

Bishop Tullis quotes a Lutheran minister in Glen Rock, N. J., who writes on "The Ten Commandments and You" (Fortress Press): "On first reading, 'O how I love thy law!' such a phrase sounds like pious nonsense. Nobody loves the law. The law is to be obeyed, not loved. We would think a person unbalanced to be so enamored of the law as to spend all his waking time thinking about it. This is because we associate the law with human rules and regulations which are never especially loveable. But if God himself is hidden in the law, then the law can be loved because it is a picture, not of man, either as he is or ought to be, but of God, both what He does and what He promises to do."

In his law God promises salvation, which is the basis of hope. The law promises, peace, joy, and freedom. No wonder he says over and over again how he delights in the law of the Lord. The Christian's faith in Christ, and walk in his way, keeps this beautiful and delightful fellowship in God's new covenant, new commandment relationship. Later, near the last of this unit's series, we will study in detail the meaning of Christ's new commandment. It is but the fulfilling of the old law, the Ten Commandments.

GOD'S LAW OF LOVE

God's law of love is for Himself, for the self of God's child, and for every child of God. This is seen in Jesus, the way, the truth and the life of God's law in human life. The human revealed Godlikeness, and Godlikeness revealed human life in God's creative purpose fulfilled. Martin Luther called John 3:16, the little gospel. Enough of God's revelation is in it, even if the rest of holy scripture were destroyed. This little gospel has the truth to save the world from death to life eternal.

Jesus' own Jewish nation has overemphasized the letter of the law to make it into such impossible detail to fulfill, that it became an intolerable burden for daily life. The Apostle Paul called the law a schoolmaster to bring us to Christ; and John records, in his Gospel (8:36) "If the Son therefore shall make you free, ye shall be free indeed."

THE NEED FOR GOD'S LAW TODAY

The disciplines of life needed today are suggested in the Ten Commandments. To ignore or violate these brings life into undisciplined tragedy after tragedy. Our nation's number one illness, mental sickness, cries out for the health of God's values for abundant living. War, violent revolutions, family breakdown, insecurity in marriage, plague, disasters of natural moment, and personal insecurity cry out for the healing of Christ's seamless dress of "life at its best." God's law "provides wisdom, understanding and insight, which exceed mere knowledge." Dean Brown, a generation past, said our universities ought to give a new degree — PUG — pure unadulterated goodness! Only God's law can generate this way of life.

SUMMARY AND QUESTIONS

God chose the Israelites for his people, to whom he would give his law. The Deuteronomy and Exodus passages of scripture record this. Why did God choose them above all other peoples living then? Are God's commandments out of date for value today? How deal with crime in the streets, crime in high places, deaths by accident, in homes, highways, and seas, without God's commandments? God has kept his covenant; Man violates it today!

John D. Humphrey, of our general secretarial staff of the Division of Higher Education challenges us with the "Main Question": "The crisis of authority in our age has resulted from the questioning or outright rejection of accepted values. Some persons believe it is good to violate law. Others feel that all laws must be as final authority, under all conditions. We need to add to our understanding of the origin of law and the need for divine law, our personal and group dedication of our lives, to live above and beyond the law in the Spirit Christ has given in the church."

United Methodist Book of Discipline — 1972

Article XXIII, page 59, gives our church's direction "Of Rulers of the United States of America." Social Principles, page 94, deals specifically with civil obedience and civil disobedience. Discussion of this word of our church may challenge us to realize the contemporary relevance of God's law.

CHRIST IS OUR HOPE IN THE LIVING GOD; GOD'S LAW—ECUMENICAL BOND

All of the Judeo-Christian churches, historically and now, revere and build upon the Ten Commandments. Samaritans, Greek Orthodox, Roman Catholic, and all Evangelical and Reformed Christian churches base their historical beliefs upon them. These laws come from God, the "I AM THAT I AM," (Exodus 3:14) who sent Moses, Jesus, Paul, John, and you and me to live his law in Christ's Spirit, holy and undefiled in discipline as his disciples.

AIDS TO TEACH AND LEARN

Learn by heart and repeat often the memory selection, Romans 13:10, in the King James Version, which varies from the above printed text. Read the hymn number 30, in the hymnal, and Hebrew tune derived from Yigdal. Visit Lutheran, Jewish, and/or Catholic, Greek or Roman churches and see the Ten Commandments depicted in art windows and carved statuary. Talk with ministers of these churches about their use of the Ten Commandments. Learn the Ten Commandments by heart. See and display Dr. Weaver's "Moses and the Ten Commandments" (In Adult Leader). Next Sunday, Commandment Two, "God is Supreme."

MAY 24, 1973



Dr. Harry Spencer to retire from TRAFCO

NASHVILLE, Tenn. (UMI) — Dr. Harry C. Spencer, a leader in the United Methodist and ecumenical communications field for more than 21 years, will retire October 1 as associate executive secretary of TRAFCO, the television, radio, and film communications unit of the Joint Committee on Communications.

Dr. Spencer, 68, has headed the Television, Radio, and Film Communications unit of the denomination since it was founded in 1952 as the Methodist Broadcasting and Film Commission.

During this period, he has directed the work of TRAFCO which grew from a staff of two persons to its present number of 40, with offices in Nashville, New York, and Dayton, Ohio. He has also served as executive producer of numerous nationally-distributed television, radio, and film works.

He was recently awarded the "Claremont Award for Excellence in the Arts of Communication" by the School of Theology at Claremont, Calif.

A ministerial member of the Northern Illinois Conference, Dr. Spencer was ordained in The Methodist Church in 1931. He served as pastor of the Washington Heights and Portage Park United Methodist Churches in Chicago before joining the staff of the Board of Missions in 1935 where he served until 1952 when he became executive secretary of the Methodist Radio and Film Commission.

In 1957 he served a one-year term as president of the Council of Secretaries of The Methodist Church.

†

ILIFF STUDENT TO INTERN IN FILMMAKING PROGRAM

NASHVILLE, Tenn. (UMI) — Clifford G. Asay, a student at Iliff School of Theology, Denver, will spend the summer months in Nashville as an intern in a new Young Filmmakers Program, being introduced by the Division of Television, Radio and Film Communications (TRAFCO), a part of the United Methodist Church's Joint Committee on Communications.

MAY 24, 1973

Let the vox populi be heard

(In response to numerous expressions of concern which have come to the editor's desk in recent months deploring the pornographic nature of many televised programs, we present the following information assembled by Imogene Knox in the hope that positive action on the part of our readers will help to overcome this growing menace to our youth and to society in general)

Television networks and stations are in need of letters—thousands of letters from viewers. They should be written in praise of good programs as well as in disapproval of objectional programs. The extremely good and extremely inappropriate programs for home viewing are becoming more prevalent. The public can have a voice and that voice is heeded when strong enough.

Since last fall there has been a tremendous letter-writing campaign, urged by churches, to the CBS Network objecting to what many church bulletins claim is "their decision to show X-rated movies on television". CBS officials have repeatedly said on television and in newspapers that this is an erroneous report.

A recent communication (dated Mar. 15) from Robert D. Wood, president of CBS Television Network, states: "The CBS television network has no intention of broadcasting X-rated movies, further, there are no X-rated movies in our feature film library, nor do we contemplate the acquisition of any X-rated movies. In the interest of justice and accuracy it would be appreciated if you would enlighten those by whom you were misinformed."

Such may be literally true, — but although the networks sanctimoniously claim that they do not show pornographic X-rated films, they should be made to realize that so-called adult movies (rated as "R") are inappropriate for home viewing.

A case in point is the recent showing of "The Lie" at prime time (8 p.m. C.D.T.) by CBS. The late movie the same night was similar. Both showed adulterous couples in bed. A critic described it as "discreet nudity." This means that the obviously nude couple was almost covered by a sheet. An X-rated movie would not have bothered with the sheet.

Only two local stations in the nation refused to show "The Lie." Granted, it was well done. Most of the Ingmar Bergman written and directed movies are well done. But they should not be shown in homes.

One network did recently cancel a program when more than half of the local stations cancelled. So our letters should go to local stations as well as to networks. We do not always know what to expect in advance (who has time to read all the TV columns?), but if we let networks know our stand, we can influence in advance their decisions on types of programs to schedule.

One of the objectional features of

television is the clip from a horror or sexy film to be shown in a local theater. Sometimes they are so brutal or obscene that if the movie were to be shown on TV, those scenes would be deleted.

A recent complaint to Ann Landers was by a mother who took her children to the theater to see a G-rated (family) picture. The movie was wholesome, but prevues of coming features were obscene and embarrassing. She protested to the theater manager, who claimed he had no control over the ads. The Landers' reply was that every theater owner does have a choice—that prevues are sent with green labels or blue labels. She didn't designate which was preferable, but parents can let a theater manager know that they expect him to use discretion. TV clips advertising movies are often inappropriate. Scenes from horror movies do actually cause children to have nightmares.

Keep a supply of postcards convenient and mail frequently to local stations and theaters, and to networks and sponsors who advertise. The network addresses are given below. Clip them and keep with the cards. An individual note is better than a form letter. Even more influential is a letter from a group, club, or class and signed by class members. Public opinion should be asserted in moral matters as well as in politics. A public opinion control of morals may prevent censorship or legal control of morals.

By all means, letters or cards of approval for programs which are good should be sent. An exceptionally fine recent series has been "America" by Britisher Alistair Cooke.

Network correspondence should be mailed to the following:

Robert Wood, CBS-TV, 51 W. 52nd St., New York, N. Y. 10019;

Don Durgin, NBC-TV, 30 Rockefeller Plaza, New York, N. Y. 10020;

James E. Duffy, ABC-TV, 1330 Avenue of the Americas, New York, N. Y. 10019.

Louisiana has an organization concerned with such matters. The mailing address is: Morality in Media of La., Inc., Box 8089, New Orleans, La. 70122. This group also urges citizens to write U. A. Attorney Gerald Gallinhouse, Justice Dept., 500 St. Louis St., New Orleans, La. 70130; and Attorney General William Guste, State Capitol, P. O. Box 44005, Baton Rouge, La. 70804.

WHERE DO I LIVE?

By Wilson O. Weldon

One of life's most valuable tests is in the questions we ask. The answers are important, but questions precede answers.

The Bible's characters have asked big questions. Some of them are these: "Where did I come from?" "Where do I live?" and "Where am I going?" These inquiries underlie the quest of philosophy, morals, and religion.

"Where do I live?" It's a mistake to live on "Easy Street." So many of us are trying to get by in life by looking for the easy jobs.

It's wonderful to live on the "Straight and Narrow Way," about which Jesus taught so helpfully.

Wise people learn to dwell on "Thanksgiving Avenue," and daily give God their hearty thanks for life's blessings.

Thinking persons will avoid spending much time near "Grumble Corner." It brings pessimism and despondency.

I want to live in the "House by the Side of the Road," where I can be a help to passing humanity.

To live triumphantly one must live, not near a church building, but in the fellowship of the church. It is here that one will most likely discover what life is all about.

†

MULTI-TALENTED CHURCHMAN SOUGHT FOR TOP COMMUNICATIONS POST

Atlanta, Ga. — A man who is knowledgeable in the fields of modern communications and religion, administration and finance, is the object of a search by the committee seeking a new president for the Protestant Radio and TV Center.

"We're searching for the right man to succeed Dr. Ernest J. Arnold who has resigned effective July 31, 1973," said Jack Oetgen, Lutheran layman and Atlanta insurance executive who is chairman of the trustees' personnel committee.

"We want a man who can uphold the reputation for excellence, innovation and inspiration begun by the first president of the Center, the late Dr. John M. Alexander, and continued by Dr. Arnold," said Oetgen.

Other trustees appointed to the personnel committee are: Jim Axel, Lutheran layman and news editor for WA-GA-TV, Atlanta's Channel 5; Dr. Hubert Vance Taylor, Presbyterian professor at Columbia Theological Seminary, Decatur, Ga.; Dr. Worth McDougald, Presbyterian layman and University of Georgia professor in broadcasting; and Paul Webb, Jr., Methodist layman and Atlanta attorney.

Inquiries regarding this position should be addressed to Jack Oetgen in care of the Protestant Radio and TV Center, Inc., 1727 Clifton Road, N. E., Atlanta, Ga. 30329.

First in series of consultations focuses on peace/self-development

NASHVILLE, Tenn. (UMI) — The Bishops' Call for Peace and the Self-Development of Peoples, a call to the church prepared by the United Methodist bishops and adopted by the 1972 General Conference, was the focal point of an emotion-packed, three-day consultation here May 11-13.

Sponsored by the Southeastern Jurisdiction Council on Ministries, the National Coordinating Committee for the Bishops' Call, and Scarritt College, the Consultation was the first of several such events anticipated across the United States this year.

More than 150 delegates representing most annual conferences in the nine-state jurisdiction heard:

- Bishop James Armstrong, chairman of the Board of Church and Society, say fruitful efforts toward peace must begin at the grassroots level.

- Mrs. Ruth Prudente, a Filipino consultant on Asian affairs for the Women's Division of the Board of Global Ministries, compare the United States with the dinosaur. She said the U.S., "oppressor of third world people, believes no problem exists that can't be solved by a little more power."

- John Lewis, former national chairman of the Student Non-violent Coordinating Committee, reaffirm non-violence and charge that the "average, apathetic, non-involved citizen" is to blame for Watergate.

- United Methodist pastor from Memphis, James Lawson, say the ques-

tion of peace cannot be developed unless a "community of justice" is established in the United States.

Michael McIntyre, staff coordinator for the Bishops' Call, told one conference delegation that he hoped the cause of peace in the future could be championed by "the 'pros,' both laity and clergy, who understand and can relate to the symbols and values of middle America."

"As important as their cries of outrage, hurt, and hope were, the amateurs of the sixties who burned flags turned most Americans off," he said. "The cause of world peace is too important, to leave up to any one group of citizens. The peace movement must not be detoured again."

Delegates from each annual conference made plans to sensitize fellow United Methodists "back home" to such issues as economic oppression, racism, the military-industrial complex, and international relations. Many of the plans called for presentations and calls for action at annual conference sessions later this month and during early June.

At least one delegate from each district within the Jurisdiction plus delegates at-large were invited to the Consultation. Participation was broadly representative including men, women, youth, laity, clergy, and racial groups.

The National Coordinating Committee of the Bishops' Call to Peace is headed by Bishop John Wesley Lord, Washington, D. C.

†

Denomination's treasurer stresses need for fiscal and programing accountability

ST. LOUIS Mo. (UMI) — Current world monetary conditions make the task of financially supporting religious bodies "more difficult and demanding—but not impossible," the United Methodist Church's chief fiscal officer said here May 1.

R. Bryan Brawner, Evanston, Ill., said that a failure of the church at the national level to communicate the need for funds and demonstrate a high degree of fiscal and programatic accountability may be as much to blame for any fund shortage as external factors. Dr. Brawner is treasurer of the denomination and general secretary of its Council on Finance and Administration (CFA).

"The time when church members would support very general 'good causes' is past," the financial executive said. "We must now clearly delineate specific needs, demonstrate acceptable stewardship policies and make adequate and understandable reports of results accomplished."

"The responsible leadership from the local church (on through) the Council of Bishops must realize that the maker and payer of a pledge to the local church budget wants to know that his or her contribution really was used for the stated purposes and that in its use no unnecessary administrative expenses were incurred."

General financial conditions which Dr. Brawner said demand careful attention are "the dramatic and unprecedented increase in the cost of living," the "very unsettled condition of

the stock market," the devaluation of the dollar, and proposed tax changes that would limit deductions for charitable contributions.

Increases in the cost of living, the CFA was told, create "a collision course if there ever was one" between depressed receipts and increased costs of operations.

The unsettled stock market, Dr. Brawner said, "has a profound psychological influence on the giving of many individual local church members (and) effects very directly those local churches which depend upon endowment income for substantial portions of their local budgets." The proposed limitation on contributions for tax purposes would put the church "in real trouble financially," he added.

Turning to United Methodist fiscal matters, the executive voiced concern for frequent establishment of funds for specific causes rather than including them in the regular benevolence budget. He said he was not making a judgment that this policy was wrong, but that "we need to carefully appraise the effect of the establishment of any new funds" on already established programs.

"Another development which could be considered," he said, "is the very clear trend in the United Methodist Church, as well as in other denominations, to allocate an increasing amount of resources for local and annual conference mission and social services."

†

New Program-Curriculum Committee approves task force on pluralism

NASHVILLE, Tenn. (UMI) — Pluralism continued to be a major concern as the new Program-Curriculum Committee of the United Methodist Church met here for its organizational meeting May 7-11.

The 37-member body, charged with "designing and authorizing the development of an official curriculum for the Church", is administratively related to the Board of Discipleship but includes representatives from all major church agencies.

Elected chairman of the Committee was Bishop Melvin Wheatley, Jr., of Denver, Colo.

Vice chairmen are Dr. Howard Ham, head of the Board of Discipleship's Division of Education and Dr. Ewart G. Watts, editor of church school publications. Executive Secretaries are Division staff members Dr. Warren J. Hartman and Dr. M. Franklin Dotts.

Officers elected for the three sections were:

Adult: Dr. Irving L. Smith, Oklahoma City, chairman; Dr. Wayne M. Lindecker, Jr., Nashville, vice chairman; and Dr. Horace R. Weaver, Nashville, secretary.

Youth: Dr. Emerson S. Colaw, Cincinnati, Ohio, chairman; Dr. James E. Alexander, Nashville, vice chairman; and Richard H. Rice, Nashville, secretary.

Children: Dr. J. Gordon Stapleton, Dover, Del., chairman; Miss Margie McCarty, Nashville, vice chairwoman; and Leo N. Kisrow, Nashville, secre-

tary.

The pluralism of the Committee showed up both in its actions and discussions and its new membership. A slightly larger group of members from local churches were present including former critics of the curriculum material produced by the church.

During the closing session of the meeting, Dr. W. P. Wilson, a psychiatrist from Duke Medical Center, Durham, N. C., admitted he had come to the committee as a "hostile witness."

Affirming the Committee he said, "It was a worthwhile thing for me to come."

"I like to see the Methodist Church move back to God, a God who is not an incidental," he said.

He said new Bible study series proposed for children along with a new Bible series to be introduced for youth this fall and a series released this year for adults illustrated a "return to the Bible" and were the most important aspects of this meeting.

"The only way to change the world is to change people," he added. "Without a new spirit in a man the world does not change."

Speaking on pluralism, Dr. Watts, editor of church school publications, said, "God is calling the church to be a place in society where each person can be himself without being bulldozed into conformity. While we cannot custom-tailor resources for all, we must be aware of authentic differences."

Of the 37 members of the new Committee, 21 are "at-large" or non staff.

Eight of the 21 at-large members are lay persons and 13 are clergy, 10 of whom are local church pastors. During the last quadrennium the Committee included nine clergy including five seminary professors, and three lay persons.

Following a report from a special committee appointed to develop a statement of pluralism and program-curriculum concerns, the Program-Curriculum members approved a task force on pluralism "to research, define and report on the major groups of our constituency, the characteristics of their theological viewpoints, educational life styles, and cultural environments to propose designs and then to guide and review the future curriculum development and programming; to guide in securing support from the general church."

Other task forces created by the body included "Music in the Curriculum" and "Revision of Theological/Educational Basis and Design."

Standing committees named were Long Range Planning, Analysis and Coordination, Black Experience and Concerns, Hispanic-American Experience and Concerns, confirmation resources, and education in Human Sexuality and Sex Roles.

Acting upon recommendations from the three age group sections, the Committee:

- approved a resolution affirming the "Doctrine and Doctrinal Statements" adopted by the 1972 General Conference.

- agreed to place a high priority on the re-examination of the educational and theological bases of its work.

- approved the production of materials for use in black churches including a study book for youth entitled "Can Blacks be Christian", in a study book for adults, "Black Experience and Concerns", and a pamphlet on "Choosing and Using Resources in the Black Church."

- approved an elective unit for older elementary children with the working title of "Barefoot Through Broken Glass."

- approved a Children's Bible Series as "one element in the United Methodist curriculum plan for children, thus providing an alternate series especially directed to those non-users of United Methodist curriculum materials who want a simplified curriculum with a strong Biblical emphasis." The Committee also approved in principle the first year of unit description for the new series.

- heard a request from the Fellowship of United Methodist Musicians and responded by approving a task force which will investigate the needs of a "music curriculum to be integrated within the total curriculum of the church."

- affirmed its support of a Division of Education task force on visually handicapped.

- suggested that a children's unit entitled "Hey, God!" and designed for use in central city or urban settings be expanded.

Hendrix News

Women's Sophomore Council named

Thirty-six Hendrix College freshmen have been named to the Women's Sophomore Council for the 1973-74 academic year.

The women were chosen on the basis of their leadership, personality and concern for helping others. The purpose of the group is to aid freshman women in their adjustment to college life. Each sophomore is responsible for a small group of freshmen.

The new members include Nancy Clark of Conway; Alinda Andrews, Dana Bemberg and Grace Nicholson of Little Rock; Margaret Louise Brown, Sandy Sites and Donna Bohanan of Ft. Smith; Kathy Grant and Barbara Hale of Hot Springs; Ann Brandon and Julia Hilliard of Fayetteville; Sharon James and Mary Kay McCain of Pine Bluff; Holly Atkinson of Magnolia; Beth Bruce of Lake Village; Debi Cook of Brinkley; Betsy Crom of Garland, Texas; Melanie Drake of Hamburg; Jill Dixon of Camden;

Ellen Jo Hillis of Jonesboro; Rachel Howell of Jacksonville; Deborah Jackson of Monticello; Mary Stuart Jackson of Columbus; Debbi Johnston of Russellville; Alice Jones of Benton; Mary Beth Karr of Pampa, Tex.; Glenda Kelly of West Plains, Mo.; Linda Moore of Harrison; Jeannie Patterson of Branch; Sandy Patterson of Ratcliffe; Mary Raney of Booneville; Lynn Ricossa of Memphis, Tenn.; Celia Robinson of Dumas; Gail Wulfekuhler of Paragould and Ann Younger of North Little Rock.

Residence assistants selected for next year

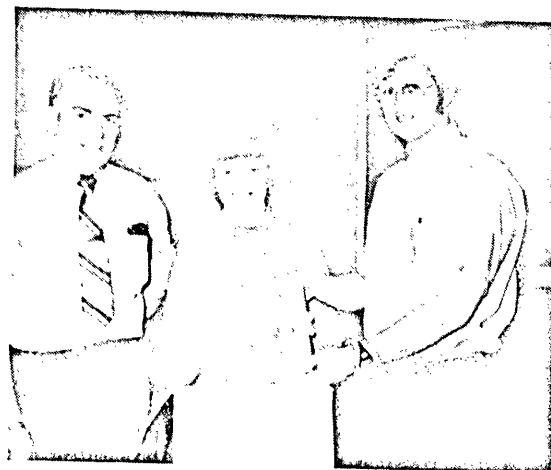
Resident assistants for 1973-74 have been announced by Gerald Cound, director of student services at Hendrix College.

The 14 appointments include Peggy West of Morris, Ill. and Sue Akers of Hamburg—Raney Hall; Jennifer Johnston and Leslie Swindler of Little Rock—Veasey Hall; Kathryn Roberts of DeWitt and Christy Etheridge of Crossett—Galloway Hall.

The men's dormitory appointments include Bill Fiser of Springdale, Grant Harris of Little Rock, and Jim Pickering of Pine Bluff—Martin Hall; David Kinnard of St. Louis, Ned Goynes of Monroe, La., and Steve Cheatham of Pine Bluff—Hardin Hall and Bill Stanton of Fort Smith and Tom Bryam of Danville—Couch Hall.

The resident assistants serve as a communications link between the students and administration.

Larry Spears (right), student president, accepts for the Wesley Foundation at Arkansas Tech, Russellville, a set of World Book Encyclopedia. Making the presentation is Mrs. Dora Mae Huffstetler, district manager of Field Enterprises Educational Corp. The gift is part of World Book's community services program. The Rev. Muriel Peters (left) is Wesley Foundation director.



MAY ISSUE RESPONSE FEATURES WOMEN'S LIB

NEW YORK (UMI) — "In this office women's liberation doesn't mean burning bras; it means becoming whole personalities. It doesn't mean housewives and mothers are out of vogue and held in little esteem; it means women have the freedom to choose from the wide range of opportunities God meant for all his children."

With that credo, Carol Marie Herb, editor of *response*, magazine for United Methodist Women, introduces the May issue. It is an expanded 68-page (from the usual 52) edition on women and the women's movement around the world. Theme is "Women: Over Half the Earth's People," which is a mission study theme for United Methodist Women in 1973-74.

Writers are drawn from various countries, ages and occupations. They speak from several perspectives on

women, their ideas, their lifestyles, and their role in church and society.

In comment on the special issue, Miss Herb writes that "women have blossomed under the bright light of women's liberation... Although women throughout the world are in varying stages of this liberating experience, we find this new awareness of what it means to be a woman a cause for celebration."

response is published in New York by the Education and Cultivation Division of the Board of Global Ministries. Circulation is 135,000.

News in Brief

In 1970 an explosion and fire resulting from a train wreck destroyed the Melvern, Kans., United Methodist Church along with much of the rest of the town of 400 residents. A new church was consecrated in Melvern May 6.

ARKANSAS METHODIST CHILDREN'S HOME

(Memorials and gift list continued from last week)

DR. T. A. STEVENS
by Mr. & Mrs. Wayne St. John
JIM BOB SPIGNER
by Mr. & Mrs. Walter Cox
ELMO STAKER
by Mr. & Mrs. Ray Dooley
CLYDE SNOW
by Harmon and Louise Nixon
BRYAN SIMPSON, SR.
by Mr. & Mrs. John F. Carpenter
DR. ERNEST SHAW
by Mr. & Mrs. John F. Carpenter
DR. JACK SHEPPARD
by Mrs. Eva H. Duggar
JACK STEPHENSON
by Bobby, Polly & Cindy Stell
MRS. NANNIE LEE STANDINGER
by Donald, Ruth Ann & Olive Byrn
W. W. SINGLETON
by Martin Guthrie
CLYDE S. STEINER
by Mrs. Elizabeth Mitchell
by Mr. & Mrs. Walter E. Smith
VACHARA (Charlie) Saelim
by Mr. & Mrs. Jack Brown
MRS. MAUD SHEPHERD
by Mr. & Mrs. W. V. Armstrong
D. E. "PETE" SIMS
by Mr. & Mrs. Jerry Gill
JOHN TOWLER
by Mr. & Mrs. Geo. L. Pugh
KENNETH W. THOMAS
by Robert L. Banks
by Claudia K. McLeod
by Mr. & Mrs. B. E. Lowe
by Mr. & Mrs. R. J. Myer
HARPER VANSICKLE
by McNeil United Methodist Church
J. A. WELTY
by DeValis Bluff Methodist Church
by Rev. Geo. Williams
by Mr. & Mrs. James M. Garrett
J. A. WELTY
by Mr. & Mrs. Bill Moon
MRS. GLENN WEATHERTON
by Mr. & Mrs. John F. Carpenter
BLANCHE WRAY
by Mr. & Mrs. Jack Rich
MRS. AUGUSTA WALTER
by Loyalty Class-Bentonville Church
STUART WILSON
by Mr. & Mrs. Phillips E. McRae
MRS. B. W. WALKER
by Mrs. H. E. Watson, Jr.
GOODWIN WHITE, SR.
by Dr. & Mrs. Bill Carter
by Mr. & Mrs. B. E. Sillman
MRS. ED WAGNER
by Mr. & Mrs. J. I. Kelley
MRS. J. E. WAGNER
by Mr. & Mrs. Aubrey Singleton
MRS. HENRY YOCUM, SR.
by Mrs. Eva H. Duggar

MRS. EULA FRANCES LICHLYTER

Mrs. Eula Frances Lichlyter, wife of the late Earl Lichlyter, died at Joplin, Mo. on April 20. She is survived by a sister, Mrs. Mary E. Cline of Siloam Springs, Ark.; a nephew, Lester L. Cline of Oklahoma City, Okla.; and two nieces, Mrs. A. C. Bowman of Gig Harbor, Wash. and Mrs. Reginald Jackson of Little Rock, Ark.

She was a life-long Methodist and a member of the Springdale Methodist Church for many years. Burial was in Joplin.

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Damascus, Ark.
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Kennard H. Baker
Harrison, Ark.
365-9136

Donald Anderson
Batesville, Ark.
251-2867

Willie Webb, Jr.
N. Little Rock, Ark.
753-2963

Russell Robinson
Monticello, Ark.
367-5094

Billy R. Davis
Atkins, Ark.
641-7930

Eugene S. Little
Pine Bluff, Ark.
247-1293

Virgil L. Redwine
Mt. Pine, Ark.
767-3723

H. A. Shumate
N. Little Rock, Ark.
945-2262

Earl S. Douglass
Little Rock, Ark.
565-6108

Adolph Carroll
N. Little Rock, Ark.
758-3962

Cecil "Bill" Ilgenfritz
Mountain View, Mo.
934-6524

Robert L. Riggins
Springdale, Ark.
751-5632

Olen L. Wright
Fort Smith, Ark.
452-3192

Ralph Kagle
Little Rock, Ark.
666-8620

R. K. Smith
El Dorado, Ark.
862-3098

Bill J. Holley
Russellville, Ark.
967-2477

Virgil C. Cypert
Sheridan, Ark.
942-3313

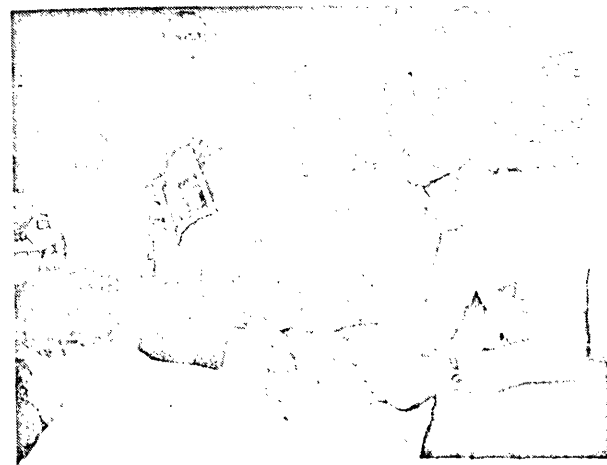
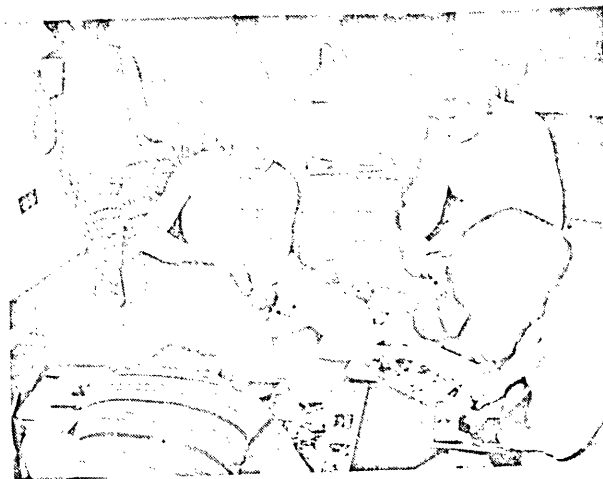
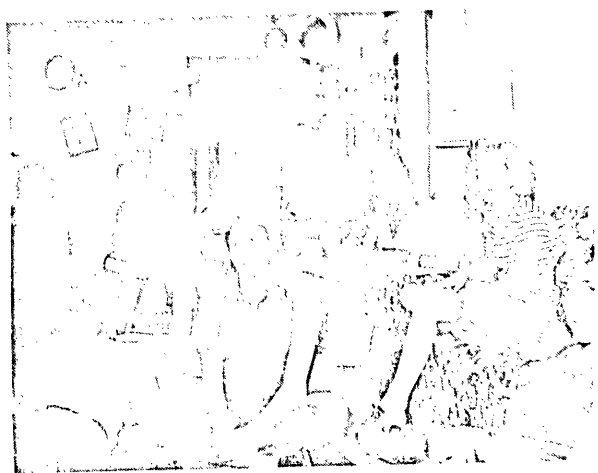
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Walnut Ridge Methodists and Presbyterians offer course on "Christians and the Meaning of Sexuality"

"Christians and the Meaning of Sexuality" — a weekend course for senior high youth and their parents — was held in First United Methodist Church Walnut Ridge, May 4-6. The course was offered as a joint endeavor by the First United Methodist and the First Presbyterian Churches.

The Rev. James M. Meadors, Jr., who has received certification in the weekend course through General and Annual Conference agencies, was the resource person for the course. Process assistants (leaders of small groups during the weekend) were Virginia Lindley and Jerry Canada of Jonesboro, and Joyce Rose and General Guntharp of Walnut Ridge.

Mr. Meadors is the only person in the North Arkansas Conference cer-

tified to offer the course for Senior High Young people and their parents. Dr. Charles Casteel, Central Avenue United Methodist Church in Batesville, has recently completed his work on the Junior High Course in this same area of study.

Twenty-one youth were enrolled and 30 parents. In every instance except two, both parents attended. Attendance at the sessions was perfect except for the absence of one parent at one session, and two youth who missed a single session each.

The purpose of the course is "to help each senior high youth to understand and affirm his own sexuality at this moment in his history." It is designed to "encourage free and open inquiry about any area of human sex-

uality."

The youth sessions are separate from the parent sessions except for the last one. Youth have five two-hour sessions (daytime), and parents have two two-hour sessions (nighttime). The joint youth-parent session is on Sunday evening.

Evaluations from the youth were highly favorable without exception. They expressed gratitude for the church providing assistance in understanding and decision-making in this area of human experience. Most said it opened or improved communication among their peers and between them and their parents on this and a wide range of other subjects. In responding to the question "In what ways do you feel this course will be helpful to your

family?," this youth response was typical: "Will be? No—it couldn't be anymore than it has — we are so much closer — before we were beginning to get closer — but this opened the doors — we'd wanted to talk but we didn't know how."

Churches wishing to offer this course to their youth can contact the Council on Ministries of the North Arkansas Conference at 715 Center Street, Little Rock, Ar. 72201.

—Rev. Arvill C. Brannon
Associate Director, North
Arkansas Conference Council
on Ministries

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Poetry Panorama

by barbara mulkey

My Gardens

It's fun to plant a garden
And wait for it to grow,
We put the seed into the soil
Then God takes charge, you know.
He waters it with rain from heaven
And warms it with the sun,
Little sprouts begin to show
Now your work has just begun.
Pulling grass and pesky weeds
Away from the tender plants,
Dusting, spraying, once each week,
To kill the bugs and ants.

There is another garden —
I call it my garden of prayer.
Early in the morning
I meet my Master there;
And ask for strength and guidance
To help along the way,
And thank Him for the loving care
He gives me day by day.

-by B. Wood

In "The Way of Spring", Georgia B. Adams wrote, "The pathway of spring is fraught with pleasantness! Each step finds some new joy unfolding...the advent of the crocus, the fragile cup, standing on tiptoe, the herald of new beginnings..."

Intimations Of Spring

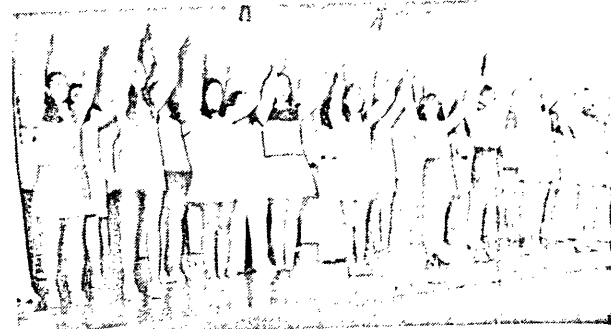
We doubted spring was near at hand
Because of its disguise;
But overnight spring doffed its wraps
And took us by surprise.

The snow is gone; a fringe of green
Is pushing through the brown
Of last year's grass, where early birds
Are strutting up and down.

And johnny-jump-ups flower beside
The opening daffodils;
The clouds are smooth as Spanish Cream
Above the greening hills.

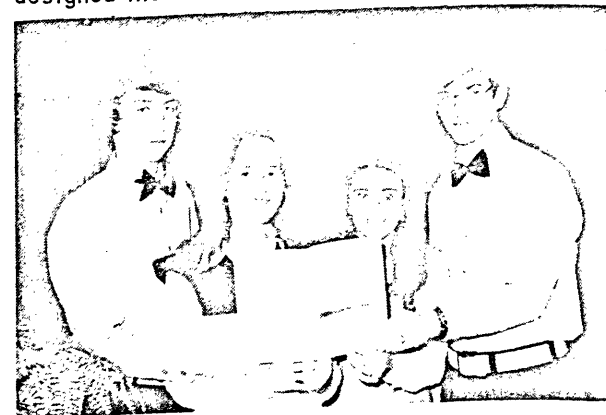
So marvelous is spring's re-birth
It is beyond our ken.
We must remember this when we
Are prone to doubt again.

-by Marguerite B. Palmer



The 35-member Chapel Choir of Asbury Church, Little Rock, recently presented the folk musical "Love" by Otto Skillings. The production was directed by Mrs. Coy Adams, director of music, and Mrs. M. S. Burgess, Jr., youth director. Choreography was by Mrs. Wayne McGraw. The Rev. Fred H. Arnold is pastor.

BELOW: Chapel Choir member Ann Fitzgibbon (second from right) is pictured with soloists (from left) Jerry Conatser, Susan Bush, and Scott Smith, Jr. Other soloists in "Love" were Diana Spurlin and Joe Ford. Instrumentalists were David Harl, drums, and Raymond Seago, bass guitar. Lighting and sound were by Joe Ford, C. Wayne Morrow and Clay Aaron. Chris Conatser designed the set.



MAY 24, 1973