

Dr. Walter R. Hazzard

Philander Smith President attends Haiti conference

Dr. Walter R. Hazzard, president of Philander Smith College in Little Rock, recently returned from the Republic of Haiti where he attended the annual Institutional Management Conference and Workshop sponsored by the Phelps-Stokes Fund.

The Workshop is designed to aid presidents of the 43 predominantly Black colleges which are members of the Technical Assistance Consortium to Improve College Services. The Conference focused on new methods of implementing improved management systems with the aim of achieving more efficient use of human and financial resources.

The Conference was held in Petionville, located in the mountains above Port-au-Prince, Haiti, the second-oldest republic in the Western hemisphere and the oldest Black republic in the world, has always held special meaning for Black Americans, according to Mr. Gordon F. Shea, program director for the Consortium.

Officials of the government of the Republic of Haiti provided opportunities for scholars and educators from the Caribbean area to dialogue with the American guests. The Conference was welcomed by Dr. Edner Brutus, Secretary of State for Education. Participants in the conference included faculty members of the University of Haiti and representatives from various government and private social, cultural and educational agencies.

Dr. Hazzard has been president of Philander Smith College since July of 1969, coming to that office from the District superintendency of the South Pennsylvania District of The United Methodist Church.

REMINDER

The North Arkansas Conference Laymen's Assembly will be held this weekend, August 4 and 5 at Mt. Sequoyah in Fayetteville. The theme is "Continuity in Change." Principal speaker will be Roy J. Grogan, prominent laymen from Texas. A special feature of the Assembly will be the honoring of E. Clay Bumpers of Wabash, Conference Lay Leader for the past 13 years. Registration begins at 1:00 p.m. Saturday and the opening session is at 2:30 with Henry M. Rainwater of Walnut Ridge, Conference Lay Leader, presiding.

Arkansas Methodist

92nd YEAR

THURSDAY, AUGUST 2, 1973

NO. 30

In Memphis

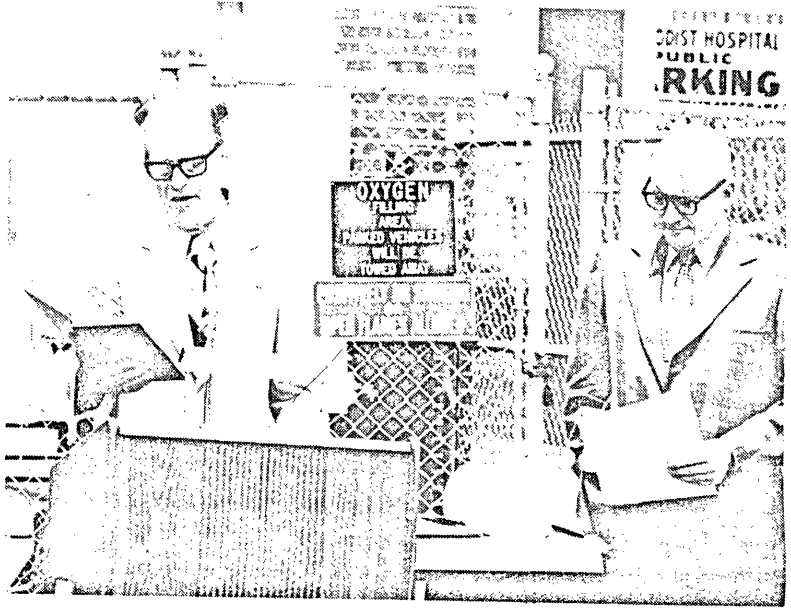
Methodist Hospital to add \$10 million unit

A new unit which will triple the emergency room facilities, provide a new 19-bed intensive care unit, add 13 new operating rooms and greatly expand the Outpatient Department is to be built at the Central Unit of Methodist Hospital in Memphis.

Announcement of the contract was made at a joint meeting of the Board of Managers and Trustees in Memphis on July 18. Bishop Eugene M. Frank, a member of the Board of Trustees, participated in the ceremonies marking the occasion. The Harmon Construction Company of Oklahoma City was low bidder on the total project and was awarded the contract in the amount of \$10,853,005.

The new unit will be known as the Sherard Wing in honor of the four generations of the Sherard family that have played a significant part in the conception and growth of Methodist Hospital. The new structure will adjoin the Thomas Wing of the present hospital complex. Construction is to be completed in 18 to 24 months.

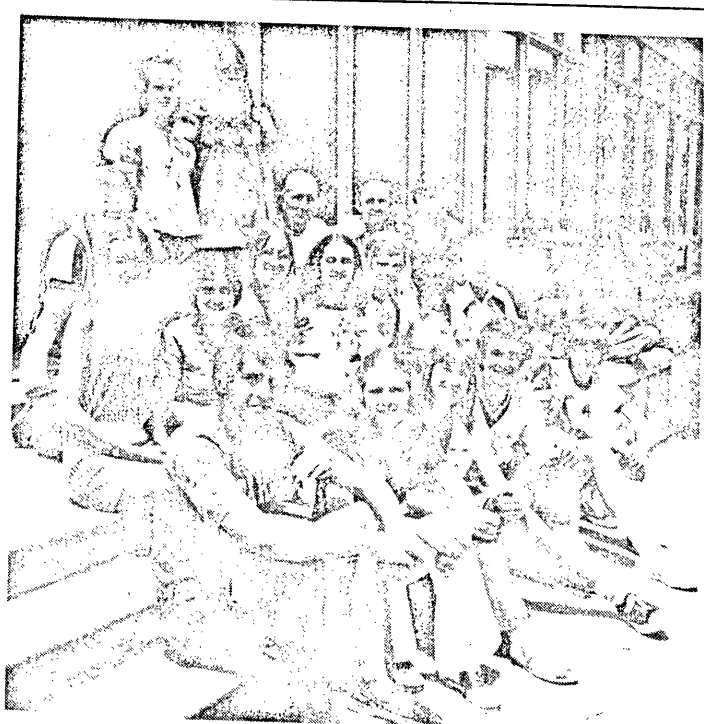
Methodist Hospital in Memphis is currently the largest Methodist hospital in the world and ranks fourth in the nation in patient turnover. The



Bishop Eugene M. Frank of the Arkansas Area is shown in Memphis, July 18, during the groundbreaking ceremony for the Methodist Hospital addition. With him is Leslie Stratton III (right), president of the Hospital Board of Trustees.

Central Unit, consisting of 1000 beds, and the new Methodist South—John R. Flippin Memorial Hospital, with a present 134-bed capacity, located in

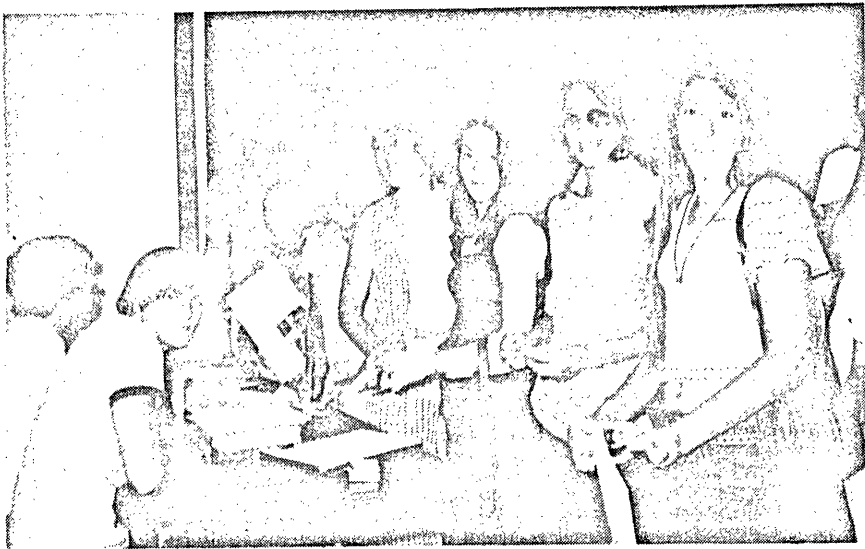
the Whitehaven community, are owned jointly by the North Arkansas, Memphis and North Mississippi Annual Conferences.



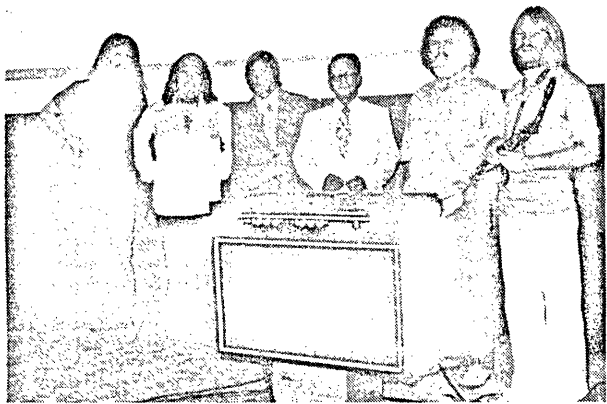
Youth leaders from across the state were well represented at the Arkansas School of Christian Mission. They attended classes and had additional programs and activities under the leadership of the Rev. Herschel McClurkin of Russellville.



Shown above are members of the faculty in the Arkansas School of Christian Mission held last week at Hendrix College. Standing, from left, are: the Rev. James W. Moore, Dr. G. Lemuel Fenn, Mrs. Euba Mae Winton, Miss Kathleen Sharp, Mrs. Robert May, Mrs. Alfredo Nanez, the Rev. Tom Abney, Mrs. George Metzel, Mrs. Richard Bauer. Kneeling: the Rev. Robert Young and Miss Ellen Clark.



Over 600 youth attended the Little Rock Conference Youth Rally held last Saturday at First Church in Little Rock. The scene above is at the registration table.

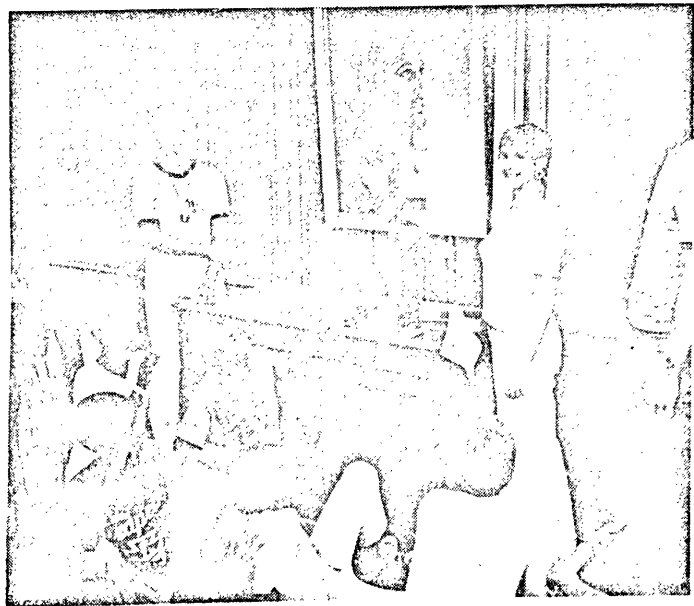


The Howard Hangar Trio entertained at the Rally, shown here with Youth Council president Joel Sutherland (center, left) and Program Council Director Robert O. Beck (center, right).

The group from the Mineral Springs Church, Hope District.



Youth from Arkadelphia arrived by bus.



Aldersgate resident campers present Christian musical

A Christian musical, "A New Kind of Dream," by George Gagliardi, was presented by the youth of the July 23-27 Resident Camp at Aldersgate Camp last Friday, July 27. Shown at left (seated) are some of the 45 children who participated. Summer staff members who assisted were (left to right) Krissy Plummer of Benton, who composed some of the original vocal numbers; Melissa Houston of Magnolia, director of the program; and Jon Packard of Little Rock who gave a vocal number. Accompanist was Grahame Smith, summer staff member from Scotland. More than 130 day campers assembled in the Matkin Building to enjoy the program (at right).



LITTLE ROCK CONFERENCE YOUNG ADULTS ELECT OFFICERS FOR NEXT YEAR

Couples were elected to fill the offices of the Little Rock Conference Young Adult organization during the Young Adult Conference Camp held at Camp Tanako July 6-8, and the attendance award for this year's camp went to First United Methodist Church of DeWitt.

Dr. George Wayne Martin, Arkadelphia District superintendent, led the campers in a study of the book of Galatians and its practical application, and Tank Harrison, lay evangelist of Memphis, Tenn., led group witnessing and small group discussions on family and church life.

Offices of the organization will be filled during the next year by the following: presidency, John and Lou Cree Shalhorn, DeWitt; vice presidency by Chuck and Marge Katz, Hot Springs; secretariat by Helen and Bob Raeford, Little Rock; past presidential team, Marquis and Ann Jones, Stuttgart; executive committee, Phil and Joyce Bishop, Little Rock and Charles and Nina Sullivan, El Dorado.

An overnight mid-winter meeting and the regular camp which will be held at Tanako next summer are the major events planned for the year. Young adults are requested to watch for details on both meetings in the ARKANSAS METHODIST.

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P.K. (Preachers' Kids) KORNER

TONY HILLIARD, 17 year old son of the Rev. and Mrs. Allen Hilliard of Cabot, was one of two delegates



elected to represent Arkansas at Boys Nation in Washington, D. C., July 19-26. Dale Sanders of Marked Tree was also elected when Boys State met at Camp Robinson in June. At Fayetteville, where the Hilliard family lived until June, Tony was vice-president of the Student Council last year, was a member of the track team and football team, the National Honor Society, and of the All-Region and All-State Choir.

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In keeping with our historic Methodist tradition of freedom of speech and responsibility in speaking, what appears here is the editor's point of view and not necessarily the official position of The United Methodist Church. Responses from our readers are invited. (See "From Our Readers" column, Page 9)

From the Bottom of the Heart.....

to WHAT ABOUT TONGUES-SPEAKING AND FAITH-HEALING?

Few matters are of more wide-spread interest these days than those several issues which come to focus in the tongues-speaking and faith-healing movements, to mention just two of the more dramatic activities presently in vogue among many in the Christian fellowship.

To observe that these matters are of wide-spread interest is not to say that they should therefore be priority agenda items for all Christians. While these limited remarks cannot possibly address the many-faceted issues related to these activities, it seems that at least two basic observations need to be made. One: While these sensational aspects of religious faith claim the spotlight, other very vital concerns of the Christian mission are frustrated in giving the vital contribution so needed from them. Two: the interest and enthusiasms which tongues-speaking and faith-healing have evoked reflect a spiritual hunger which must be responded to and reveal a frenzied yearning for spiritual experience which lays a just and heavy claim upon the established church.

Several things come to the fore.

One is that United Methodists, among most all other Christians, are in a unique position to respond creatively and reconcilingly to these issues which so often confuse, threaten and divide Christians. Why? Because we are a people who are bound together on the priority basis of our faith in Christ above all other considerations of doctrinal test, confessional standard, mode of worship or any other secondary considerations. John Wesley said "If your heart is as my heart, give me your hand"; he didn't say "If your head is as my head . . ." Within the four-fold guideline of scripture, Christian heritage, personal experience and critical reason, we have a tradition of tolerance and brotherly love that enables the spirit of God to work its wonders of creative guidance, reconciliation and revelation.

A second major consideration that comes to the fore at such a time is that it is, finally, people who are involved. Persons are the ultimate consideration. Issues must be judged by the way they affect persons and by the way they unite the body of Christ. We have, and must certainly maintain, the freedom to differ with each other's point of view. But our freedom to judge another's opinion must not become our license to reject him as a person. This holds for all sides in any difference of opinion.

These few remarks do not attempt to address other factors surrounding these and related issues. Such factors are many and they are important; but they are secondary to the fundamental consideration of the importance of persons.

One tendency of many United Methodists has been to view these matters primarily as problems. Isn't it more accurate to say that they are opportunities; opportunities not only to respond to spiritual hunger, but opportunities to demonstrate that the church can preach a saving gospel to the world and also witness to its reconciling power even within its own walls. Such is one shape of the challenge before us now. Are we up to it?

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MEN'S LIB

One matter that will need to be faced and resolved, both on a national level and in at least two of our own annual conferences, is whether or not there is to be a meeting of our United Methodist men — by themselves. It isn't a question that has anything to do with the women's liberation movement. It's simply whether or not the men will meet together or not. Our youth do. Our women do. So why not a separate meeting for our men? There is a great need, to be sure, for family-type meetings. But as valuable as these are, they still do not afford our men the opportunity to have the kind of fellowship together that has meant so much in the past when our lay men's assemblies were just that.

No axe to grind here; just an observation about what seems to be a legitimate concern of many of our men. National news releases stated that many men boycotted the recent National Conference of the Laity for just such reasons. There really shouldn't be the need for such a harsh response. There are good reasons why the men should meet by themselves as a group. They should have such an opportunity without anyone feeling offended.

J.S.W.

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Off the Top of the Head.....

CHICKEN MAN

I guess I never will be able to forget the summer we painted the chicken green. (Come to think of it, I suspect the experience lingered awhile in the chicken's memory, too.) I was about six years old, my brother two years more than that, and our evil cousin from Texas, the real master-mind behind the whole ghastly deed, was about 92. Or at least he seemed a whole lot older to me at the time. It was the same summer that we hit daddy over the head with a golf club as he came up into the attic where we were hiding. For some reason or other this show of affection so impressed father that he hasn't let us forget it 'till yet. Events like that make a summer easy to remember.

Anyway, we cousins used to gather at Papa's and Nana's on occasional summers and enjoy the time together, as you may have already observed.

In reference to the event at hand my memory is perfectly clear. The Texan wielded the brush, my brother did the cheering-on, and all I did (and my recollection of the events at that point in time is exact; I'm your best witness on this) all I did was to hold the chicken. Honestly. That's all. (I shouldn't say "that's all," for there simply isn't any "that's all" to it when you're six years old and trying to hold a chicken who isn't exactly delighted over the honor about to be bestowed on him.)

Now before this gets out of hand let me hasten, in all seriousness now, to say that I recount this blemished moment in my youth with no joy whatsoever. I share it with you to what I hope can be a redemptive end. For more than having been a painter of chickens, I must confess that I have been something far worse than that. I have been a people-painter. And at the risk of wrongfully drawing you into this same uncomplimentary human corruptness, I suspect that you have too.

Stop and consider how we color people to suit our whims, without any regard to what they might want and desire for themselves or for what God might have in mind for them. We see someone we don't like and we paint them with prejudice. We are jealous of others and we smear them with gossip or color them with covetousness. Someone whose religious views differ from our own "correct" ones we paint as immature in the faith. And so on, down the list of all the hues, tones and variations of the color chart.

As God made that poor chicken to be as he was, and we violated the beauty of that creation, so God has made each of us to become what he wants us to be, and not as we may color one another. It behooves each of us to keep our paint pots pointed toward the canvass and not at each other.

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THINK-A-GRAM: Old Chinese Proverb: "All the people are your relatives; expect therefore trouble from them."

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DIRTY JOURNALISM

A former friend of mine telephoned the other morning and ruined what had started out to be a perfectly beautiful day. "We're getting two copies of the paper and I thought you ought to correct that," he stated. "No problem," I assured him, but suggested that he could find some way to share such bounty. His response: "But we've got only one bird cage."

J.S.W.

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news and views

OF THE WORLD OF RELIGION

by doris woolard

Delegates to the biennial convention of the Lutheran Church-Missouri Synod in New Orleans designated the controversial 1972 doctrinal statement of its president, Dr. Jacob A. O. Preus, as a "formal and comprehensive statement of belief." Adopted by a vote of 562-455, the elevation of the president's statement to such a level of authority throughout the denomination, was recognized as a major victory for the ultra-conservative group in the church. One of the significant aspects of the action was its opening the door to what conservatives and moderates have described as a "heresy trial" of members of the faculty of Concordia Theological Seminary in St. Louis.

The all-but-ousted president of Concordia Seminary would not rule out the strong possibility that a large new church might emerge out of the controversy. Dr. John Tietjen said that strong actions taken by the New Orleans convention have prompted "a solidification of the 45 per cent of the church that voted in the minority. He said the actions may be forcing what he described as "that great minority" into "a confessing witness."

A Roman Catholic priest's claim in London that Portuguese troops have carried out massacres "rivaling My Lai" in Mozambique, an African colony, has spurred international diplomatic turmoil. Citing reports from Spanish missionaries in Mozambique, Father Adrian Hastings made the charge in a by-lined story on the front page of The Times of London.

"Christian involvement in health care—when based primarily on a hospital oriented" approach—is not only ineffective but is also unjust, according to a position paper adopted by the Christian Medical Commission of the World Council of Churches. New, intensive investigation of ways to use limited resources more efficiently is mandatory, the commission stressed, underscoring the need for "real collaboration of health workers with those working in the economic and political sectors of community life."

A Canadian Anglican priest recently said in an interview that he was "irked to death" over his church's approach to the remarriage of divorced persons. Archdeacon T. A. Wilkinson of Toronto said he is often tempted to tell a couple to go to the nearest United Church rather than face "the real rigamarole involved in the Anglican Church of Canada." This was a reference to the fact that in the United Church remarriage of divorced persons is at the discretion of the local minister.

A controversial school voucher experiment, which was to have begun in New Hampshire this September, has been deferred for at least a year. Under the experiment, which would have been conducted by the Office of Economic Opportunity, parents would have been given education expense vouchers with which they could send their children to public or private (including parochial) school.

The new President of the Republic of Ireland, an English-born Protestant, has suggested that the key to a lasting peace in strife-ridden Northern Ireland could be found in "forgetfulness." Erskine H. Childers said that Protestants and Roman Catholics on either side of the "great divide" in Ulster have "to forget the past." He appeared on the ABC program, "Issues and Answers."

The Vatican has denied allegations that it sought to prevent Archbishop Helder Pessoa Camara of Olinda-Recife, Brazil, from receiving a nomination for the 1973 Nobel Peace Prize. According to press reports in Lynn, France, some delegates to a Catholic Social Week there charged that the Vatican had opposed the nomination of the Brazilian prelate because of his reported advocacy of non-violent overthrow of existing socio-economic structures in the Third World.

Two U. S. presidents—James A. Garfield and Lyndon B. Johnson—will be honored in stained glass memorial windows at the National City Christian Church in Washington. Dr. George R. Davis, minister of the congregation, said the project will cost about \$50,000 to commemorate the two Chief Executives, both of whom were members of the Christian Church (Disciples of Christ.)

The moderator of the United Church of Canada says he is committed to Sunday observance, but that it can no longer be based on "a narrow interpretation of the Bible." In an interview with the Toronto Star, Dr. N. Bruce McLeod said the approach of the churches to Sunday must be different from what it was in the past. "It used to be tightly tied to the Old Testament injunctions about keeping the seventh day holy," he said, but in a pluralistic society it would be wrong to impose our views on others."

In London, in an outspoken attack on Communist "persecution of religion," Cardinal John Heenan of Westminster challenged the Hungarian government to invite exiled Cardinal Josef Mindszenty to return home. Only then, he said, could the regime prove it is "truly earnest about spreading peace. The Roman Catholic Primate of England made the challenge in a recent sermon at Westminster Cathedral in the presence of the 81-year-old Hungarian Primate who had come to Britain for a four-day visit.

Members of the Royal Canadian Mounted Police received Gideon Bibles marked with the Mountie emblem to commemorate the 100th anniversary of the police force. Delegates attending the national Gideon convention at Waterloo, Ont. were told that a special edition dedicated to the RCMP had been printed and distributed.

Viennese critics have been lavishing praise on a Georgetown University senior for his performance in Leonard Bernstein's theater piece, "Mass," during its European premiere at the Vienna Konzerthaus. Michael Hume, son of the Washington Post music critic Paul Hume, is a tenor soloist singing the pivotal role of the Celebrant in the production, which was composed for the official opening of the Kennedy Center for the Performing Arts in Washington in September, 1971.

Dr. William Tolbert, Jr., president of the Republic of Liberia, became the first head of state ever to preach at the largest Southern Baptist church in the world when he recently delivered a sermon at First Baptist Church of Dallas. Believed also to be the first black person ever to preach at that church's Sunday morning service, Dr. Tolbert, who is the immediate past-president of the Baptist World Alliance, said that Christians must first understand and sympathize with people where they are and then "minister to the whole needs of such people through a 'whole salvation' program."

There are 1,000 or more public high schools scattered around the country offering non-devotional religion courses, according to Dr. Nicholas Piedicalzi, chairman of the Department of Religion at Wright State University, Dayton, Ohio. A number of universities have developed high school level religion courses since the court's decision, in keeping with that part of the decision which stated that a course of study about religion is constitutional.

Anglican Bishop Trevor Huddleston of Stepney, East London, has proposed the creation of an "ethical think tank" to relate unchanging ethical principles to modern problems. In a letter to the London Times, reacting to an article by Lord Longford, Bishop Huddleston wrote "I believe that the greatest single cause for the lack of credibility in the ethical and moral field is to be found in a factor which is entirely new, indeed unique in our generation."

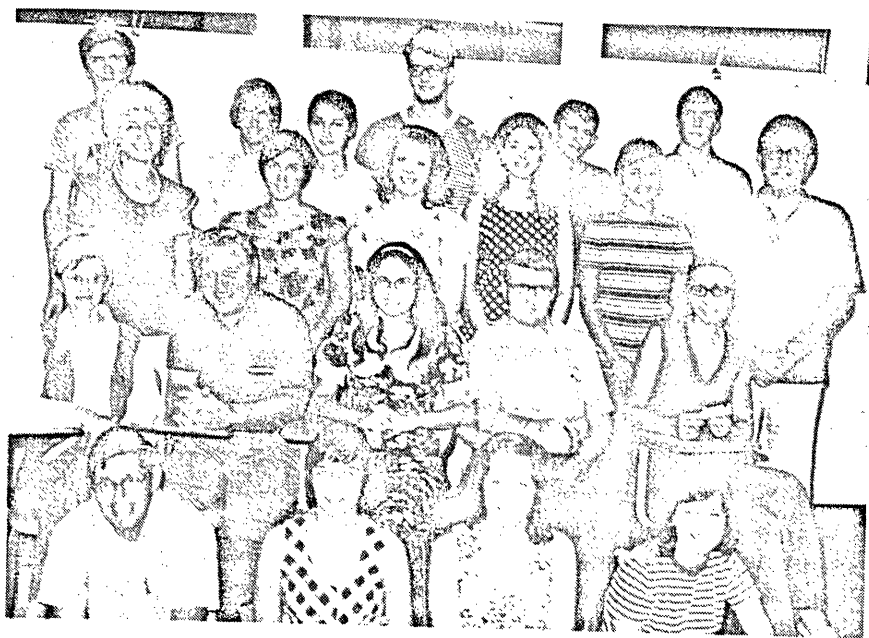
Two groups—modernists and traditionalists — are making the most "noise" in the Roman Catholic Church today, and most Catholics are growing tired of them, Cardinal John Heenan has said in London. The cardinal made the comment in an interview with the London-based Catholic Herald. The interview was made in conjunction with the tenth anniversary of Vatican II and the cardinal's tenth year as Archbishop of Westminster.

The new Apostolic Delegate to the United States indicated on his arrival in Washington that he hoped to develop relations with non-Catholics as well as Catholics in the United States. Archbishop Jean Jadot said his wish is to become "a link between the Holy Father and the Church in the United States," and then went on to say he also hoped to serve as a link with other Christians, members of the Jewish community and all men of goodwill.

The parents of singer Pat Boone were recently "defellowshipped" by a Church of Christ in Nashville because of spiritual manifestations which, church leaders say, make the couple unable "to walk in the old paths of God's word." Action against Mr. and Mrs. A. A. Boone took place in July 1972, but was only recently revealed in a copyrighted story by Nashville Tennessean religion editor W. A. Reed. Fellowship was withdrawn by the Granny White Church of Christ. Congregations of the denomination are fully autonomous. The withdrawal means the Boones are not called upon to take part in planning or implementing the worship and work of the congregation. They continue to attend the church and are permitted to take part in the Lord's Supper.



PORTLAND, Ore. — Bill Moyers, the Southern Baptist minister who was President Lyndon Johnson's press secretary, tells some 2,000 Southern Baptist women that America's real crisis is "neither technological nor environmental," but rather is "moral and political." Mr. Moyers, who is now public affairs commentator for the Public Broadcasting System in New York City, told the annual meeting of the Southern Baptist Woman's Missionary Union in Portland that the trial that democracy is undergoing in America today is greater than at any other time since the Civil War. (RNS Photo)



Students, counselors, and pastors attending the Summer Youth Directors' Retreat held at Hendrix College, July 18-19. Those participating were from both North Arkansas and Little Rock Annual Conferences. Various persons participated in the program planned by Jon Guthrie (second from right, back row) from the Hendrix Staff and Arvill Brannon, of the North Arkansas Council on Ministries office who also photographed the group.

Council Directors to Local Churches

PLANNING FOR MINISTRIES

The business of the Church is to provide ministries to people. These ministries may be categorized generally under the seven Work Areas: Ecumenical Affairs, Education, Evangelism, Missions, Social Concerns, Stewardship, and Worship. The purpose of the Council on Ministries (Local, District, Conference, or General) is to plan and implement ministries to people. Below you will find information on ministries in which you may already be participating; and information about ministries in which you will want to participate.

AMERICAN BIBLE SOCIETY

As your local church pays its WORLD SERVICE APPORTIONMENT, you are supporting the American Bible Society. Because of YOU the American Bible Society has been able to bring the life-changing Word of God to spiritually hungry people everywhere, one of whose story is recounted here. The prayers and gifts of people, like you, provide the only basis for continuing this vital worldwide ministry of translating, printing and distributing the Scriptures. Read on with joy! INDIA — "Now I am a Christian."

That was the proud statement made by a college graduate when he wrote to thank the Bihar auxiliary of the Bible Society of India for his Testament. He was one of the 4000 college students at Vishakapatnam in Secunderabad who had received a gift of Today's English Version New Testament on graduation day. In addition to New Testaments for graduates, over one million students at every level of education received Gospel Portions and Scripture Selections.

WORLD COMMUNION DAY

Let us remember that local churches are encouraged to receive a **World Communion Offering on October 7, 1973**, for the purpose of supporting the Division of Chaplains and Related Ministries; The Program of Crusade Scholarships; and The Scholarship Fund for Minority Groups. Materials to be mailed to Pastors, District Superintendents, and a selected group of other leaders for World Communion Sunday are: World Communion Poster, World Communion Offering Envelope, World Communion Order Form, World Communion Leaflet, World Communion Parish Paper Release, and World Communion Pastor's Guide. Not included in the mailing is a World Communion Filmstrip and a Guide which may be ordered.

ARKANSAS PASTORS' SCHOOL

The **Arkansas Pastors' School** will be conducted at Hendrix College, Conway, Sept. 10-13. This year's program seems to be especially interesting. Bishop Eugene M. Frank will have charge of the Bishop's Hour on Tuesday evening, at 7:45. The preacher for the week will be Dr. Ira Benjamin Loud, Pastor, St. Paul United Methodist Church, Dallas. Courses include: "Preaching Today" by Dr. John R. Brokhoff; "Christian Beginning: Book of Acts" by Dr. Francis Christie, Dean of Hendrix College; "Process Planning in the Local Church" by Dr. Virgil Sexton; and "Doctrinal Standards of the United Methodist Church" by Dr. Emerson Colaw. Total cost for the week: \$20. Every pastor and every congregation can gain by the pastor's attendance at this enriching event.

Two Arkansans on summer mission

Among the 28 young men and women of United Methodism who are spending the summer of '73 in special mission and service are Miss Patti Sanders of Van Buren and Jane Howard of Fayetteville. Both young women are serving at the Ethel Harpst Home at Cedartown, Ga.—a home for children.

The service rendered by the young men and women is of varied kinds and Ministries. The range of skills used by the summer missionaries is wide. Their places of service vary from camps to community centers to children's homes to church-and-community projects.

The National Division summer service is part of the United Methodist Church's over-all summer programs for youth, students and young adults,

sponsored by or channeled through various denominational agencies.

Their service will call on the National Division summer workers to employ such skills as camping, recreation leadership, work with children and the aging, music, tutoring, community development, seeking to strengthen rural churches, arts and crafts, and ministries with youth. The period of service is generally from mid-June to mid-to-late August.

The places of service include a mission hospital, community centers, children's homes, church-and-community projects, a camp, homes and programs for the aging, a mission center in Appalachia and programs with physically and emotionally handicapped children.

NEWS and NOTES

BLYTHERVILLE SENIOR high youth members of First United Methodist Church recently undertook the work project of painting the Rosa Baptist Church near Luxora. Mr. and Mrs. Robert Stiles are counselors. The Rev. William Watson is pastor.

DOCTRINAL STANDARDS of the United Methodist Church are being studied in Pulaski Heights Church, Little Rock, under the leadership of Dr. Francis Christie, Dean of Hendrix College, and Dr. Myers Curtis, director of the North Arkansas Conference Council on Ministries.

"**CHARLY BROUN**" was presented in Lakewood Church, North Little Rock, by a group of young people from the Little Rock Air Base Chapel who call themselves "God and Company." Mrs. Georgia Sturch directs the group. The program was for the Lakewood family night, July 29. The Rev. John B. Hays is pastor.

THE BETHANY SINGERS, youth group in First Church, Texarkana, made a five day tour to Florida the week of July 22. Under the direction of Pam Alagood, the group presented concerts in churches in Pineville, La., and Mobile, Ala. The Rev. Edwin B. Dodson is pastor of First Church, Texarkana.

BLYTHERVILLE YOUTH were hosts to a youth group from St. Stephens United Methodist Church of Memphis, Tenn., the weekend of July 28 and 29. Jan Sinclair, a Blytheville member, is summer youth worker in the Memphis church.

CONWAY YOUTH members of First Church made a work-camp trip to Salina, Okla., July 19-22, where they repaired and painted a parsonage belonging to the Oklahoma Indian Mission. Last summer a similar group went from Conway to repair a church near Stilwell, Okla., belonging to the Cherokee Indian Mission. Dr. Harold Eggensperger is pastor of First Church, Conway.

VA director retires after 32 years

Henry E. Hudson, director of the Veterans Administration Regional Office, Little Rock, Ark., retired June 30, after more than 32 years of dedicated and distinguished federal service.

A native of Stamps, Arkansas, Mr. Hudson is a graduate of Hendrix College and has a master's degree from Louisiana State University. While at Hendrix, he was President of the student body and made the 1927 all-state basketball and football teams. He coached and taught at Conway High School, Blytheville High School, Arkansas College, Arkansas Tech, and Arkansas State College.

He joined the VA Regional Office in 1946 and served as Management Analysis Officer until his promotion to Assistant Director in 1962. He has been Director of the VA Regional Office since August 1963.

MRS. R. B. WATKINS

Mrs. Vera Watkins, 69, of Monette, Ark., died Wednesday, July 11th following a lengthy illness. Mrs. Watkins was a former president of the Woman's Society of Christian Service at the Monette United Methodist Church where she was a long-time member. She was serving as treasurer of the W.S.C.S. at the beginning of her last illness.

Survivors include her husband, R. B. Watkins; her sons, Dr. R. B. Watkins, Jr., of Bloomington, Ill., and Wyatt Watkins of Hereford, Tex.; a daughter, Mrs. Gene Robinson, Aurora, Ill.; a brother, Oscar Wyatt, Bono, Ark.; a sister, Mrs. B. O. Wilkins, Baton Rouge, La., and nine grandchildren.

In addition to many years of service to her church, Mrs. Watkins was active in civic life, having served for many years as an active member of the Craighead County Library Board.

NEWS and NOTES

SYMPATHY IS EXTENDED to Mrs. Maurice Webb, wife of the associate minister in First Church, Little Rock, in the loss of her mother, Mrs. Aggie Lee Williams, of Egypt, Ark., July 7.

THE ATKINS CHURCH Vacation Bible School had an average attendance of 32. The school was closed with an arts and crafts exhibition and program by the children. Mrs. Loyd Stone and Mrs. Jim Martin were supervisors and were assisted by eight teachers. The Rev. M. J. Pollard is the pastor.

A GOLDEN WEDDING Anniversary Tea in honor of Mr. and Mrs. Harold O'Roark was held Sunday, July 15, in the fellowship hall of First United Methodist Church in Marked Tree. Hosts for the occasion were their children, and brothers and sisters. Approximately 200 guests called between the hours of 2:30 and 5:30 p.m.

OPEN HOUSE was held at the Wheatley parsonage, July 8. The newly acquired parsonage is set on four acres of land. The house has three bedrooms, two baths, a family room, living room, utility room, storage room, carport, and garage. The Rev. Charles Nance is pastor.



The Rev. and Mrs. George Cleary are shown with the cake that was presented to them at a reception given by the congregation of Bull Shoals Church. The cake was baked by Mrs. Don Hale and was in the shape of a church. Mr. Cleary was appointed to the Bull Shoals and Cotter Churches in June 1973.



The Rev. Richard R. Stegall presents Certificate of Confirmation to Mrs. Spring Eugenia Clayton at her reception into the Sedgwick Church. Shown with them are her husband, Mike Clayton, and her mother, Mrs. Norma Butler.

BESS AKIN HALE of Camden is the writer of the daily devotion for Thursday, August 16, published in the UPPER ROOM.

TWO EL DORADO MINISTERS and their wives are on a trip to Scotland to attend the St. James Academy for Parish Clergy Lectures, and then to tour Scotland, Wales and England in a rented car. Dr. Alvin C. Murray, pastor of First Church, and the Rev. Ralph Mann, associate minister in First Church, and their wives expect to return home August 9.

WESLEY CHURCH, CONWAY, held a revival the week of July 29 with the Rev. Jim Beal, former pastor who now is pastor of First Church, Helena, as the evangelist. The Rev. Britt Cordell is the Wesley pastor.

THE LONOKE CHURCH was host to the Bethany Singers from First Church, Texarkana, July 15. The 32 youth singers are directed by Pam Alagood, former summer youth worker in Lonoke who is now on the staff of the Texarkana Church. The Lonoke pastor is the Rev. Mike Clayton.

THE REV. WILLIAM D. ELLIOTT, minister at First United Methodist Church, Monticello, attended the Continuing Education at Iliff School of Theology, Denver, Colorado. He enrolled in a special preaching seminar led by Dr. Chester Pennington, Homiletics Professor at Iliff.

WHILE THE REV. BOB ROBERTSON is attending a four-week course of study at Perkins School of Theology, the Western Hills pulpit is being filled as follows: July 22, the Rev. John Workman, editor of the Arkansas Methodist; July 29, Bishop W. C. Martin, retired and now living in Little Rock; August 5, Dr. James Workman, retired and living in Conway.

THE UMY OF MARKHAM United Methodist Church will hold a 24-hour Rock-a-thon on Saturday, Aug. 4, through Sunday, Aug. 5 from 12:00 noon to 12:00 noon. In an effort to raise money for a trip to Eureka Springs and Blanchard Caverns, each youth will get his own sponsors who will agree to pay him a certain amount for every hour he rocks—in a rocking chair! The public is invited to come and join in the fun and fellowship any time except from midnight Saturday until 8:00 a.m. Sunday.

Assembly for women set for October, 1973, in Cincinnati

NEW YORK (UMI) — With a theme chosen and an attendance goal set, planning is underway for what is expected to be one of the largest United Methodist Church meetings during the 1973-76 quadrennium. It is the Assembly of United Methodist Women, scheduled for Oct. 4-7 in Cincinnati, Ohio.

Planners have set a goal of 10,000 women to attend from throughout the nation, with additional persons from overseas. About 8,000 attended the last Assembly, in 1970 in Houston, Texas.

The Assembly is expected to help complete a transition in the organized women's movement in the denomination. United Methodist Women is the single new organization, formed in 1972 from two organizations, the Women's Society of Christian Service and Wesleyan Service Guild. By Assembly time, most regional and local units are expected to have made the transition, as a target date of Dec. 31, 1973, has been set for finishing the process. Assembly planners look for the national gathering to give a final "boost." United Methodist Women has a membership of about 1,500,000 in 36,500 local units in the 50 states.

Theme for the 1973 Assembly will be "Many Gifts, One Spirit." It was chosen by a 44-member Assembly Committee and approved by the Women's Division of the United Methodist Board of Global Ministries.

In announcing the "Many Gifts, One Spirit" theme, the Committee said the program for the Assembly will be built around it. The theme comes from I Corinthians 12:4, "Now there are varieties of gifts, but the same Spirit." This, said the Committee, gives the program-planning a Scriptural base.

The program is to include drama, plenary session speakers, a multi-

VAN BUREN First Church families enjoyed an outing at Devil's Den State Park, Sunday afternoon, July 22. Activities included swimming, paddleboating, fishing and spelunking, followed by a picnic. Junior and senior high youth conducted the vesper service. The Rev. Arvest Lawson is pastor and Mike Mattox, a student at Hendrix College, is the summer youth worker.

THE REV. JOE McCLAIN and Bill Kennedy were the evangelistic team for Three Nights for God, July 16, 17 and 18 at First United Methodist Church, Altheimer. Mr. McClain, former Arkansas pastor is now serving in Louisiana. Mr. Kennedy, song evangelist of England was in charge of the music. The host pastor is the Rev. H. O. Richardson.

UNDER THE LEADERSHIP of Melissa Commer, summer youth director, the youth of Hawley Memorial Church, Pine Bluff, held an ice cream social following the evening service of worship on July 8, and raised sufficient funds for the purchase of 155 chickens for Heifer Project International, one of several mission projects the youth have assumed this summer.

media presentation, music and worship experiences, various kinds of small groups, and Bible study via television. The closing is expected to be a service of Holy Communion led by United Methodist ministers who are women.

As in the case of former Assemblies, United Methodist Women will be invited to participate in a special offering. The Committee has designated the 1973 offering for "Training of women for Christian leadership," with the funds intended to "enable women to use their gifts in the church." The offering will include not only what is given by those at the Cincinnati event but by United Methodist Women through their units beforehand, for presentation at the Assembly. The 1970 Assembly offering totaled more than \$92,000.

Chairperson of the Assembly Committee is Mrs. C. Clifford Cummings, Dixon, Ill., president of the Women's Division.

Registrations should be made through conference presidents by August 10. A fee of \$10.00, which covers the Assembly packet and the Saturday luncheon, should accompany each registration. Busses are being chartered from some areas and Baton Rouge "visitors" (there are no delegates, as such) hope to get rates on air travel.

Conference presidents are: Louisiana, Mrs. Robert Compton, Route 1, Box 60-B, Elton, La.; Little Rock: Mrs. James Nix, Box 82, Lonoke, Ark. 72086; N. Ark.: Mrs. Harold Womack, 2301 Osage Dr., North Little Rock, Ark. 72116.

Registrations may also be made direct to Cincinnati. Checks should be payable to Board of Global Ministries, U.M.C. and mailed to: Assembly Business Manager, 7820 Reading Rd., Cincinnati, O. 45237 (Do not write to this address if you have already registered through the conference president.)

Guests are to include 50 missionaries and/or overseas nationals of the World Division of the Board of Global Ministries and 50 deaconesses and home missionaries of the Board's National Division, plus various national and international United Methodist officials.

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.

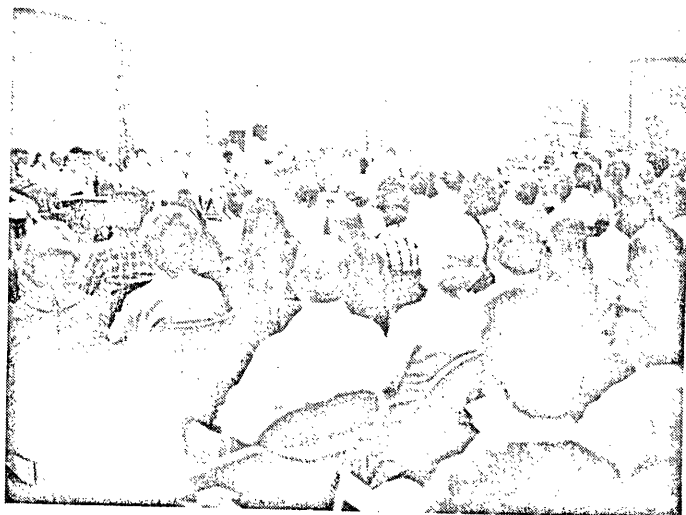
Aug. 5—Sunday	Ex. 13:21-22
	Num. 9:15-23
Aug. 6	1 Kings 3:7-14
	Psalms 32: 8, 37:23-25
Aug. 8	Prov. 3:5-6
Aug. 9	Psalms 27:7-11
Aug. 10	John 7:17
	James 1:5-6
Aug. 11	Heb. 13:20-21
Aug. 12—Sunday	Ex. 15:1-19



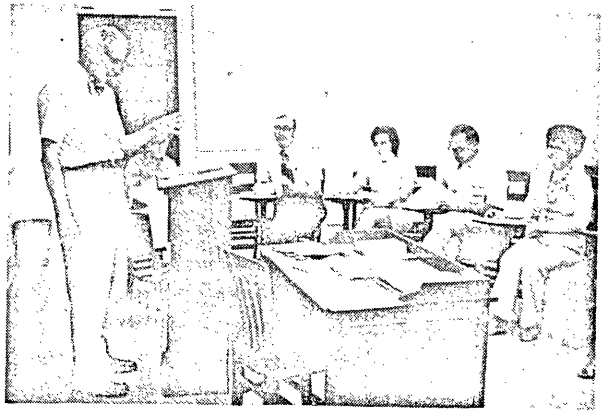
The 375 leaders of Arkansas' United Methodism attending the Mid-Week School of Christian Mission at Hendrix College last week were divided into nine classes. The class on "Why Christian Mission Today?" (above) was led by Tom Abney,



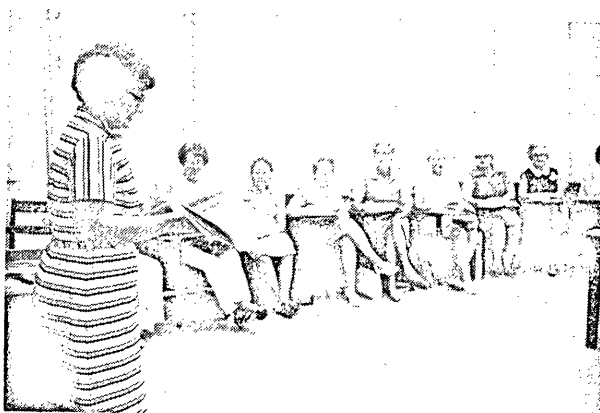
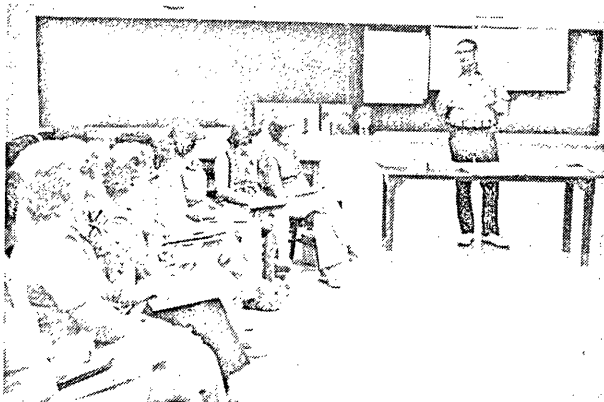
Dr. Pearle McCain, at left, above, and Miss Edith Martin spent a combined total of 78 years in mission fields. Both shared their experiences at the Conway School of Christian Mission. Dr. McCain, now living in Little Rock, was in the Orient; Miss Martin, whose home is in Harrison, worked in Africa.



Plenary sessions were held in Hulen Hall this year. As Alice Preston presides, attention is focused on the poster with the theme: Our Mission: Pray - Study - Respond.



The three sections of "Justice, Liberation and Development" were led by Lemuel Fenn (top), Robert Young (right), and Ellen Clark (below).



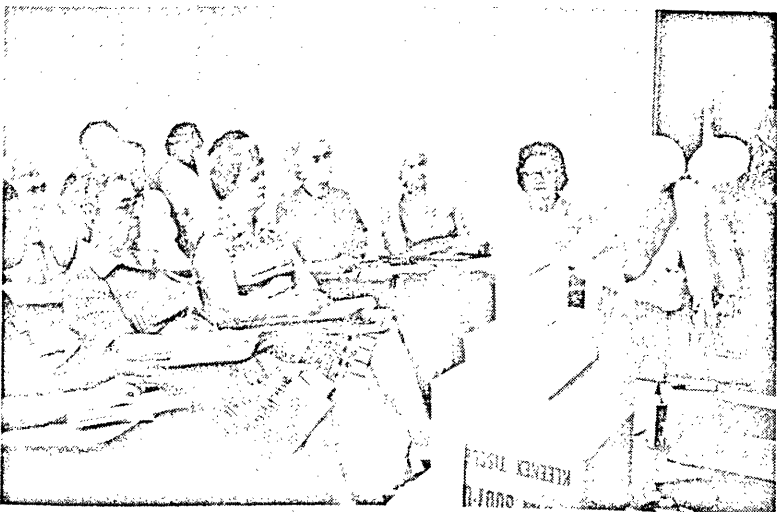
The course "Contemporary Christians and their Writings" had three classes, which were taught by James W. Moore (above), Mrs. Eleanor Bauer (left), and Mrs. George Metzger (below).



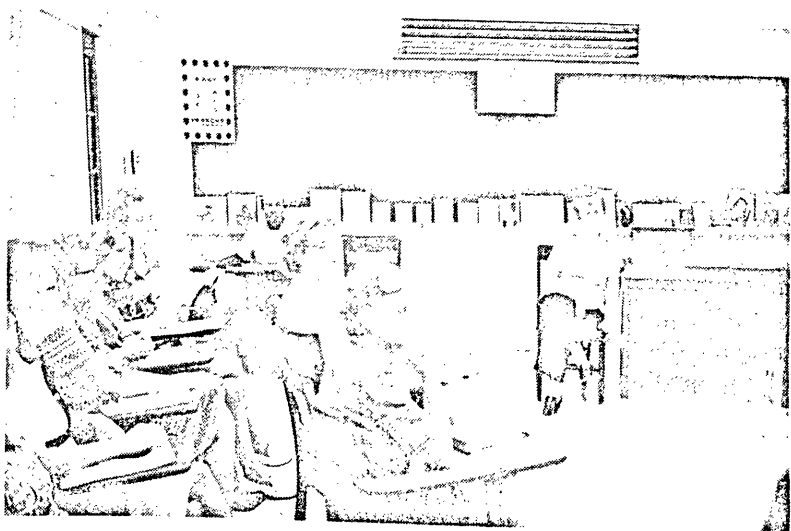
editor with camera

visits

School of Christian Mission



Mrs. Alfredo Nanez (at left, behind the balloons) and Mrs. Robert May (at right) were leaders of the two classes concerning "Women: Over Half the Earth's People."



The Sunday School Lesson

by Dr. James Workman

LESSON FOR AUGUST 12:

The Great Commandment

BACKGROUND SCRIPTURE: Leviticus 19:18; Deuteronomy 6: 4-5; Mark 12:28-34; Luke 10: 25-27; Romans 13: 8-10.

MEMORY SELECTION: This commandment we have from him, that he who loves God should love his brother also. I John 4:21.

AIM OF THE LESSON: To motivate our daily life with love for God as the source of our love for every one in need, and love for oneself. This is no less than daily and continuing Christian conversion and commitment to the love of God.

TEN COMMANDMENTS IN TWO, IN ONE

Today's topic, the great commandment, sums up the meanings of the Ten Commandments, and Jesus' summary of them in answer to a question by a scribe. It is well to review the meaning of the Ten Commandments as God's simplest words for life in the covenant relationship. A good memory device is to count the ten fingers on the hands and say the word for each of the Ten Commandments; God, image, name, Sabbath, parents, kill, adultery, steal, false-witness, covet. The Old Testament record of these words is negative, thou shalt not, except for the fourth and fifth, which begin with "remember," and "honor." The first two background scripture references listed above give the summary of the Ten Commandments in the two, namely, love for God and love for neighbor. The scripture cited in Romans, above, sums up one's total obligation, total debt, in love for another. This can mean love for God, neighbor, and self. So the great commandment is the commandment to love. The ten and the two are amplification and specific "concreting" of the truth of the commandments for daily living. Action in love, or love in action, is the meaning of the lesson Jesus gave in reply to the question of the scribe, who asked, "Which commandment is the first of all?"

MOTIVE FOR GUIDELINES OF THE DISCIPLINED LIFE

Today's lesson concludes the study of the commandments as disciplines for Godly living. The great commandment makes love the center of our life in thought, word and deed. The background scriptures call the reader to "hear," the meaning of the Hebrew word "Shema." The summary of scripture that is heard is a sort of creed of belief in God, in love and in neighborly need being met in love for God and man, including one's own self. Love with all one's heart, soul, mind and strength is a total love for God, and for one's neighbor.

Dr. Ivey, in the Lesson Annual, gives the meaning of the Hebrew words translated, heart, soul, and might. Heart means mind, will, or intellect. Soul means vital being. Might means physical energy. Love is the inclusive—the total and complete—response of an individual and group to God. The background scripture in Deuteronomy considers the whole being of man in communication with God. God is the Lord of all creation and of each person of his creation, in particular. "Thou hast made us for thyself, and our souls are restless until they rest in thee," is the confession of a saint.

The summary of the law in the Mark reference is a joining of love for God and for neighbor, in what Dr. Ivey suggests, may be the first record of combining the two Old Testament commandment summaries.

Paul's scripture in Roman's is the earliest of the New Testament references in the background scriptures. Paul's statements of the law as the schoolmaster to bring us to Christ terminates in this most positive statement about the law: "Love is the fulfilling of the law. This is the Christian's sole debt, to love one another."

A MEANING OF LOVE FOR ONE'S SELF

Love for one's self is a basic fundamental for love for one's neighbor, one who is nearest to us, one who needs us. What is the nature of this self love? Is it more than the Narcissistic self-love that mirrors one's own interests and cares to the exclusion of God and man? Such self-love is a love trait of mental narrowness, personal self-obsession, of what may be called mental disease or unwholesomeness.

When we love ourselves as we are—body, mind, and soul—then we are able better to love others as they are. Like the physician or nurse in the emergency ward with the newly arrived patient, the fact as is the one concern, and not the periphery curiosities, of who, where, how, and why. Such neighborly concern makes one's care welcome rather than offensive.

The love of the Good Samaritan shown to the wounded roadside victim was a total self-giving of what he had to meet a present need. The large need was that of the wounded person, more than just the injury to flesh needing first aid, help in getting to shelter, and needed loving care. Dr. Harry Emerson Fosdick, in commenting on the Good Samaritan scripture defines the attitudes of the priest, the Levite, and the Samaritan, as one of "What's mine is mine, and I'll keep it," and "What's mine is yours, and I'll share it!"

A fundamental attitude of self-respect and trust can be shared with other persons in true neighborliness.

ONE'S HIGHEST LOVE—HIS GOD, HIS BROTHER

The memory selection gives one of the latest written New Testament scriptures, I John 4:21. "This, then, is the command that Christ gave us: he who loves God must love his brother also" (Good News for Modern Man, Key '73 Edition). We show our love to God by loving our brethren. The victorious life is a life of love. Anxiety and error are conquered by love. In this scripture the climax of his teaching that God is light, and knowledge of God cannot be separated from daily living. A man loves what he believes. His life of love comes first from God, who first loved us. He sent his Son to be our Saviour. He has given us his Spirit. The memory selection is a scriptural setting that affirms our belief in God, confessed and shown in our love for our brethren, giving us confidence without fear in facing the coming judgment of God.

Bishop Tullis closes his message on this lesson with the opportunity of love for our enemies. Matthew 5:43-45 includes this in the Sermon on the Mount. Paul in the Romans' letter deals with the

love of God the father, as applicable to good citizenship. Law in civil state is included in law for the Christian church. Christian love is concerned with all sorts and conditions of men in their varying needs. Thus the highest good for all is included in this great commandment.

LOVE—THE GREATEST THING IN THE WORLD

In the last century Henry Drummond wrote an exposition of the thirteenth chapter of First Corinthians, which he entitled, "The Greatest Thing in the World." It is still published and used by Christians in understanding love to be life's first priority of life. Love's qualities are the spiritual disciplines for daily godliness; and love is the greatest of the three abiding gifts of God's spirit, with faith and hope. This chapter of Paul's letter might well be memorized and repeated over and over in making decisions that determine conduct. Love amplifies the application of the other commandments.

Jesus' prayer in John, chapter 17, is a revelation of our Lord's love for his father, God, as revealed in this "long prayer." It is his prayer for the glory of the Lord to be shown upon the believer in faithful devotion in daily life. In Christ we see "the turning point in history" in his presence with us in love. When we love we are living in his Spirit and his way of life is made known to men. This is the key meaning of Christian witness, in evangelism, education and Christian communication. Such is the total stewardship of the love of Christ, of the "unsearchable riches of God in Christ Jesus our Lord."

LOVE IS MANY FACED—ONE GRACE

Of the varieties of love, animal love, parental and filial love, philanthropic and patriotic love. Platonic love, family love, and self-sacrificing loving care; the Christian meaning of love is seen in the life and spirit of Jesus Christ. "The days of his flesh," and his presence in the life of the spirit he has bequeathed to us, reveal the meanings of his love which passeth all understanding.

WITNESSES OF VARIETIES OF LOVE

Henry B. Wright, professor, and son of Yale dean, defined love in terms of the ways of friendship, in a gift, a self-revelation, a wound, and vicarious suffering, as seen in the life of Jesus Christ our Lord.

Robert S. Clemons says the Holy Spirit leads us into "the unity of God's realm" of health, wholeness, understanding, and brotherhood which embodies an inclusive, apostolic mission in the world (Education for Churchmanship 1966).

Elizabeth Barrett Browning's best-loved poem by her and her husband says, "How do I love thee? Let me count the ways . . . I love thee with a love I seemed to lose with my lost saints, . . . I love thee with the breath, smiles, tears, of all my life! . . . and if God choose, I shall but love thee better after death."

Jesus, on the cross, in his "seven last words" reveals the dynamic of love in a Father's forgiving, abiding, and sustaining love for himself, his mother, his disciples and for all of us penitent sinners.

Hymns of Love by H. G. Studdert-Kennedy, George Matheson, and Charles Wesley witness the manifold graces of the love of God in Jesus Christ our Lord. These breathe the spirit of the commandments, beatitudes and the Lord's prayer.

Are United Methodist youth being "lured away from their churches"?

Dear Editor:

It was a most refreshing and heart-warming experience to see and hear the Key '73 program on the evening of June 30, and to actually feel the warmth and sincerity of Pat Boone and all of the young people on the program as they witnessed to their love of Christ so sincerely, openly, and without reservation. Then, as the cameras "panned" the audience during the prayers and songs and one observed the rapt concentration and unabashed emotion of those in the studio, it brought back unpleasant memories of discussions on the floor of the recent Little Rock Annual Conference (and ensuing private conversations) following a motion to delete the **commendation** of certain youth-oriented religious organizations from the Board of Evangelism report and replace them with youth-centered groups and institutions sponsored by The United Methodist Church.

(Editor's note: Organizations referred to were Fellowship of Christian Athletes, Campus Crusade, Young Life, Faith at Work.)

Objections raised

The objections voiced by those favoring the motion centered around their feeling that the first-mentioned groups are luring young people away from the institutional church by: a. Operating along denominational lines, and; b. Conducting services which conflict in time with those of the Church and which are of such a nature (emotionally) that the young people prefer these to the services and activities of the church into which they were baptized and on whose rolls their names are listed. A third objection was that the "religion" the young people get in these organizations is neither theologically sound nor enduring in nature. As the future of Christ's Church rests in the conservation of our young people, I feel this matter should be carefully considered.

Admittedly, some of our young people do consider these organizations to be their "church" just as some of their parents think of Faith At Work and other like movements as their church. And we

United Methodists simply because they were born into the United Methodist Church?

I would cite the case of a fine young athlete who was a member of FCA, and, after college, was employed by that organization as campus representative at two large universities for two years. At the insistence of his father who is in ill-health, he resigned to come home and learn the operation of the family's multi-million dollar business so that he could step in when his father becomes unable to work any longer. However, less than a year after he came home, because of his FCA experience and the influence of his local church which, incidentally, has an exciting and far-reaching program for people of all ages, he surrendered a wonderful future in the business world and enrolled in seminary to become a minister in his denomination.

I would hold up the cases of two other young men, both active in the FCA in college, who left our Church and joined another denomination while still in college, simply because of the vigorous youth program in that church which gave them a richer and fuller spiritual fulfillment than they had found elsewhere.

Why some groups grow

I would point out the phenomenal growth of some of the other denominations and sects over recent years. I have studied this growth and have come to the conclusion that it is the result of their care and concern for the individual person as opposed to an almost exclusive concentration on the social ills of the nation and the world. The Wesleyan revival in England and the great revival of the early 1800's in our own country were the result of the presentation of Christ as a personal Savior — a Gospel for the individual, if you please, and, as a fringe benefit of this approach, the social conditions of those days were greatly improved.

The religion of those days was violent, but, Jesus said, "The law and the prophets were until John; since then the good news of the Kingdom is

Christianity, there is no mild Christianity! It is violent or it is nothing and who would care to base his life — eternal life — on nothing?

Read the early history of the Methodist movement

Then, too, I would like to recommend that the early history of Methodism be read and re-read. Observe the violence which made ours the largest Protestant denomination in America until 1963. I shall never forget the ominous quiet that pervaded the room when the violent but beloved Dr. Harry Denman, then General Secretary of the General Board of Evangelism, announced during an evangelism conference at his headquarters in Nashville in March, 1963, that The Methodist Church was no longer the largest Protestant denomination in the country. And the gap has widened since that day and continues to grow larger. Dr. Denman expressed a fear that ultra-sophistication had invaded our Church and urged a re-study of early Methodism, a reconsideration of priorities in our presentation of the Gospel, and a concentration on the individual and the local church which is, if I may add, "where the action is." He said, too, that thousands of members were being lost each year as a result of their changing residence and the proper follow-up not being made. (In this connection, I sent out eighteen "Notification of Moved Members" forms to ministers and District Superintendents in the Arkansas Area over a month ago and, to date, not one reply has been received.)

Have ministers forgotten ordination vows?

I am only a sophomore in the Annual Conference and I write this with prayerful hesitancy because men with greater seniority, education, influence, stature, and eloquence, will read it (if published), but I fear that some of us may be so concerned with statistics, prestige appointments, the

"A personal Christ, a new life . . . ; these are what people are re-seeking.

If we do not provide the means for them, they will go elsewhere . . . "

must not forget the Masonic Lodge, Alcoholics Anonymous, Rotary, Kiwanis, the JayCees, B.P.W., DAR, etc., all of which have their ardent, loyal, and faithful disciples. But, as to the preference of individuals for these "outside" religious organizations to the Church, I do not feel that it is for any reason other than the fact that Christ is being presented there in such a way that these persons come to know Him as they have never known Him before. In other words, their spiritual needs are being fulfilled.

With one or two possible exceptions, I do not believe these groups are trying to be a church, per se, but rather to nurture young people in the Christian life so that they will be — not Methodists — not Baptists — not Presbyterians — but followers of Christ who will, if given the opportunity, go back to their churches to witness to their faith, to be better Christians, and help in bringing others to Christ.

Time for self-examination?

If we fear that our young people are being lured away from The United Methodist Church by "outside" religious groups, then, possibly, it is a time for self-examination — not denominationally, because I believe that our Church has more to offer than any campus organization, lodge, or non-denominational Christian movement in existence today. But, are we, as ministry and laity at the local church level, implementing the program of The United Methodist Church in such a way that our members, young and old, will look to their Church, its pastor, and fellow-Methodists, for spiritual guidance and fellowship rather than to some other organization? Are we offering them a contemporary Christ whom they can know personally and so that they will consider these other groups only as a supplement rather than a substitute to the Church? Or, are we expecting them — as it used to be with the political parties — to become and remain loyal

preached and **everyone enters it violently.**" Ours is an age of violence and no amount of mild, meek, milk-soppish, sophisticated, formula-type presentation of the Gospel of our Lord will counteract it or satisfy those who are living in the midst of it. A personal Christ, a new life, a new start, reborn men and women and young people, a new direction, a new dimension, a new commitment — these are what people are seeking and need in our day.

Is the "violence" of commitment happening in our churches?

The big step in life, the commitment, is as truly a crisis as is birth, or adolescence, or death. Birth is normally a violent occurrence and Christ's affirmation is that a new birth is required. If this is not happening in our local churches, if this essential violence is not present and the flames of its fire not constantly fanned, then is it any wonder we are concerned about the competition? (Incidentally, my own personal rebirth at the age of 44 was violent — (it had to be!) — and the ultimate result of it was that I surrendered to the call to preach. Also, I am an active member of the Masonic Lodge and have been honored for my work therein, but this has served to strengthen my relationship to Christ and His Church, rather than diminish it.)

In all Christian and brotherly love, I would suggest to those who are concerned about these "outside" organizations, that they take advantage of what has been done to bring Christ into the lives of young people and adults by offering the "converts" a continuation of the violence referred to by Christ. Then, and then only, will they become and/or remain loyal United Methodists because their spiritual needs are being fulfilled. **"Everyone"** said Jesus, **"enters the Kingdom violently."** There is no easy

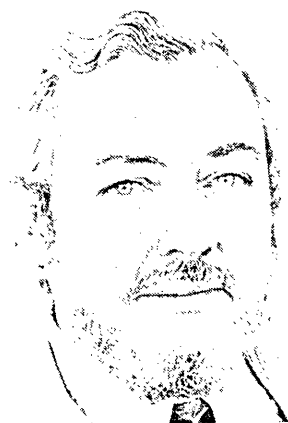
"Kitchen Cabinet," and "church politics," that we have all but forgotten our ordination vows. But I have reached an age where my primary concern is to try to preach the Gospel and provide spiritual leadership with violence as I was called to do some thirteen years ago and which, on my knees with the hand of a Bishop on my head after taking my vows, I was ordained to do. To me, anything else is of relatively insignificant importance.

Beloved brethren, ministers and laymen, I fear not the FCA, FAW, Young Life, the Masonic Lodge, not even the Baptists! I fear only that the spiritual needs of some poor soul will not be met because of my inadequacy or preoccupation with misplaced priorities. And isn't this what it's all about? Think on that.

In conclusion, I would hold up the Gospel as written in Mark 9:38-42 (NEB): "Then John said to him, 'Master, we saw somebody driving out evil spirits in your name, and we stopped him, for he is not one who follows us.'" But Jesus replied: "You must not stop him. No one who exerts such power in my name would readily say anything against me. **For the man who is not against us is on our side.** In fact, I assure you that the man who gives a mere drink of water in my name, because you are followers of mine, will most certainly be rewarded. And I tell you too, that the man who disturbs the faith of one of the humblest of those who believe in me would be better off if he were thrown into the sea with a great millstone hung round his neck!"

—Herman G. Bonds
Hawley Memorial United Methodist Church
Pine Bluff, Arkansas

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LEFT: Arthur J. Moore, Jr., Editor of New World Outlook magazine. Mr. Moore is also vice-chairman of the board of directors of Christianity & Crisis. He has attended the World Council of Churches assemblies at Evanston, New Delhi and Uppsala as well as the Ghana assembly of the International Missionary Council (IMC) and the Mexico City and Bangkok meetings of the IMC's successor, the Commission on World Mission and Evangelism. RIGHT: Dr. J. Robert Nelson, Dean and Professor of Systematic Theology at the Boston University School of Theology. Dr. Nelson has been chairman of the WCC's Faith and Order Working Committee since 1967. From 1953-57, he was executive secretary in Geneva for the Faith and Order Commission. (RNS Photo)

WCC observing 25th anniversary

GENEVA (RNS) — The official observation of the 25th anniversary of the World Council of Churches will be held in the Cathedral of St. Pierre (Protestant) here Aug. 26.

Dr. Philip A. Potter, general secretary of the agency having 263 Protestant and Orthodox member Churches, will preach the sermon. He will be assisted in the service by two former general secretaries, Dr. W. A. Visser 't Hooft, a Dutch Reformed theologian, and Dr. Eugene Carson Blake, an American United Presbyterian.

Attending will be most of the 120 members of the WCC's policy-making Central Committee, which will meet at the time of the anniversary, an equal number of fraternal delegates and guests, and members of the Swiss Protestant community.

They will join a special litany echoing words used 25 years ago when the Council was formally established in Amsterdam. Those reading the litany will pledge "to stay together," "to strive to grow together" and "to find

in each place the things we can do together."

Words from each of the WCC's four General Assemblies — Amsterdam in 1948, Evanston in 1954, New Delhi in 1961 and Uppsala in 1968 — are included in the litany.

The Cathedral of St. Pierre is the church where John Calvin preached his Reformation theology in the 16th Century. The service will be telecast throughout Europe by Eurovision. In many cases, it will be preceded by an eight-minute video tape covering the WCC's history.

During the meeting of the Central Committee, a special exhibit on "Man and Racism" will be featured at the Ecumenical Center, home of the WCC. The show blends quotations from ecumenical personalities and landmark documents on human rights with photographs and drawings extending from the days of the African slave trade to the 1973 stand of American Indians at Wounded Knee.

†

Relief appeals bring most generous response from United Methodists

EVANSTON, Ill. (UMC) — Support of world-wide United Methodist benevolent and administrative programs for the first half of 1973 is running almost \$2,000,000 ahead of the same period a year ago, according to a report released here July 9.

For the same period ending June 30, a total of \$20,166,327 has been received by R. Bryan Brawner, general treasurer of the denomination, an increase of some 11 per cent from the first six months of 1972. Of the 17 funds, eight show increases, six declined; two are new this year and one is the final report on a special disaster offering started in the spring of 1972.

Largest increase for the second consecutive quarter was in giving to the United Methodist Committee on Relief (UMCOR), up 104 per cent from the same period a year ago. The increase reflects contributions to appeals for relief in the Nicaraguan earthquake and other disasters.

Greatest decrease was in the Episcopal Fund, down 9 per cent, reflecting the lower rate at which this fund is apportioned during the 1973-76 quadrennium.

Support of the denomination's basic program fund, World Service, was down 5 per cent for the six-months period. A total of \$7,887,252 has been received through June 30 against an annual goal of \$23,500,000.

New in the list this quadrennium is the Black College Fund and the Human Relations Day offering. Through June 30, a total of \$1,336,850 has been received in the former and \$410,541 in the latter, against annual goals of \$6,000,000 and \$1,000,000 respectively.

During the six-months period \$30,187 was received for the 1972 U.S. flood disaster special offering. More than \$1,300,000 was received for this purpose during 1972. No general appeal was made in the wake of 1973 floods.

†

News in Brief

The Rev. Richard L. Lancaster, senior pastor of Meridian Street United Methodist Church in Indianapolis, Ind., is preaching on the United Methodist Series of the Protestant Hour radio program which began July 8 and will continue through Sept. 30.

'Living Bible' study series ready

NASHVILLE, Tenn. (UMC) — The first unit of a United Methodist study series for adults entitled "Our Living Bible", will be available for use this September.

Planned by the Program-Curriculum Committee of the United Methodist Board of Discipleship, the series is designed to serve adult classes that wish to make the Bible the central resource in every class session.

"In this curriculum the Bible is always the starting point," explains Dr. Ewart G. Watts, United Methodist Church School editor. "The student and teacher books are strictly auxiliary to the Bible itself."

More than 4,000 introductory kits have been requested by local church groups. The kit, available through Cokesbury Regional Service Centers for \$2.95, includes student and teacher books, an audio cassette, a plan for teacher training, Adult Planbook, and descriptions of recommended editions of the Bible.

The "Our Living Bible Series" consists of 12 units of study composed of 12 student books and 12 teacher books. Together these books enable a class to study every major event, every

major personality, and every major idea in the Bible, according to Dr. Watts.

The first unit, available in September, is entitled "Channels of His Spirit." Writers are United Methodist Division of Education staff members Horace R. Weaver and Roy H. Ryan; North Texas Council on Ministries Director James C. Hares, Dallas, Tex.; and Paul L. Morell, Pastor Tyler Street United Methodist Church in Dallas. The first unit is devoted to the Book of Acts and stresses the spiritual values of that book for Christians today.

The teacher's book contains two complete sets of teaching plans: the first based upon the lecture method, the second based upon a variety of methods. Five units will be devoted to the Old Testament and seven units to the New Testament. The books will be published quarterly and will be undated.

"This series will meet a long-standing need among United Methodist adults for an official curriculum designed by their church enabling them to study the whole Bible systematically," Dr. Watts said.

†

Leadership posts in United Methodism undergo ethnic changes

WASHINGTON, D. C. (UMC) — Twenty-eight non-white ministers are now superintendents of predominantly white United Methodist Church districts, a 100 per cent gain in five years. Only eight all-black districts (among the denomination's 550 in the U. S.) remain, for what is expected to be their last year.

All but one of the ethnic superintendents are black. The other is the first Japanese-American to gain such a post — the Rev. George Nishikawa of Los Angeles District in Southern California-Arizona Conference. He replaced a black minister, the Rev. Melvin G. Talbert, who is now top executive for the General Board of Discipleship.

This year's gain of two for the list came in Baltimore, the only annual conference to have had consistently more than one minority person as a superintendent, and where the Rev. Levi Miller became the third black currently serving, in Washington Central District; and in East Ohio Conference, where the Rev. Robert G. Tolbert is the first black superintendent for several years, serving Akron District.

In other changes, but continuing a black in the position, in New York Conference, the Rev. Readus Watkins succeeded the Rev. John Carrington, who became executive of the church's New York City Society; in Missouri West Conference, the Rev. C. Jarrett Gray replaced the Rev. J. J. Johnson, Jr., who retired.

Other conferences with black ministers heading integrated districts include California-Nevada, Detroit, Eastern Pennsylvania, Florida, Holston, Louisiana, Nebraska, North Carolina, North Georgia, North Texas, Northern Illinois, Northern New Jersey, Peninsula, Southern New Jersey, Southwest Texas, Tennessee, Texas, Virginia, West Ohio, West Virginia, Western North Carolina.

The eight segregated districts, all with black superintendents, are in South Carolina, Mississippi and North

Mississippi Conferences. In South Carolina, the black and white conferences merged in 1972 and agreed to continue separate districts until 1974. Although the church's General Conference had mandated an end to such segregated structures in 1973, the Commission on Religion and Race withdrew a legal challenge to the South Carolina plan on the basis of its equity and a pending restructure involving all districts.

The black-white mergers resulting in two conference in Mississippi last June also continued all-black districts with black superintendents, but reduced their number from seven to four, two in each conference. In the changeover, one former superintendent went to the Southeastern Jurisdictional Council staff, one to the Mississippi Conference staff and one to a pastorate.

A Mississippi official said this arrangement would be phased out, by voluntary transfers between districts or by official realignment, probably during an interim of the coming year.

In another new de-segregating merger, Alabama and Alabama-West Florida Conferences eliminated black districts but did not appoint any blacks as superintendents. Each, however, named a black minister to its conference staff.

The number of ethnic minority members of conference council on ministries staffs also increased, highlighted by perhaps the first appointment of an Indian to such a post, the Rev. Simeon F. Cummings in North Carolina.

Other conferences with ethnic staff members include Central Texas, Detroit (the only program director), Louisiana, New York, North Arkansas-Little Rock, Northern Illinois, Peninsula, Tennessee, Virginia, Western North Carolina.

In addition, most of the newly merged conferences, as well as many others, have several minority representatives elected as chairpersons of boards.

AUGUST 2, 1973

Poetry Panorama

by barbara mulkey

The spirit of humility that produces the peace that passes understanding was described in verse by Harry Emerson Fosdick... "And every virtue we possess, and every victory won, and every thought of holiness are His alone."

Life

Life is short
So I shall live pure
And true to God in every way.
His love shall guide my footsteps
Through each passing day.

At journey's end
When time shall be no more
And I must cross the chilling tide,
I pray my heart will know no fear
But quiet peace abide.

-by Imogene Lewis Harding

A Passing Day With God

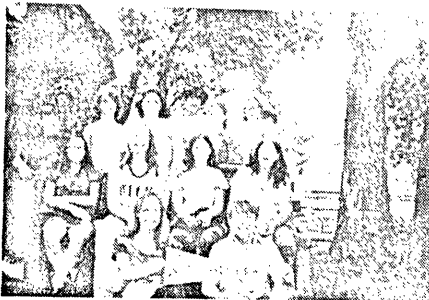
When the sun is resting in the hollow,
And my steps have carved my day;
From His hand my soul is resting.
Quietly He has set the sun to rest
And slowed my steps.
God's peace is reigning.

-by Rosemary Clements

Forty-six boys and girls and 19 workers took part in the vacation church school at Tuckerman United Methodist Church, with Mrs. Geraldine French serving as director. The Rev. Joe Wilkerson is pastor.



The junior highs from Van Buren First Church (in two pictures at right) were photographed during a recent trip to Tulsa, Okla., where they visited Oral Roberts University, Mohawk park and zoo, Tulsa International Airport, Boston Avenue United Methodist Church, and other places of interest. Mike Mattox, a Hendrix College student is summeryouth director.



ARKANSAS METHODIST CHILDREN'S HOME

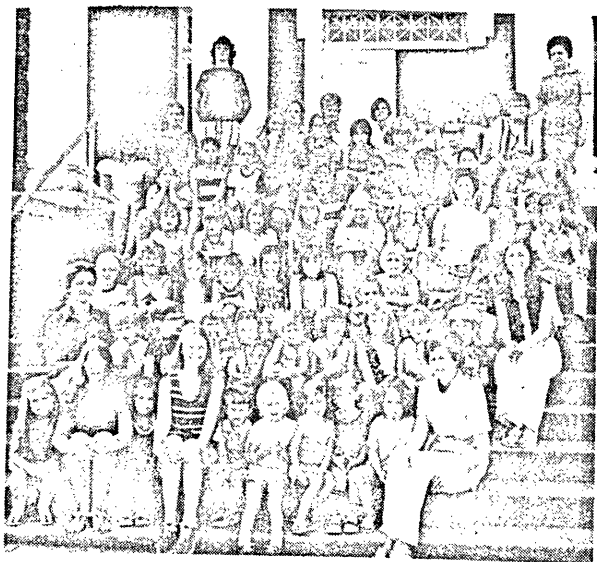
(Memorials and gifts list continued)

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by Mr. & Mrs. C. C. Cox
MRS. BERTHA McSHANE
by Mr. & Mrs. Fred Rhodes
MRS. MARY ELIZABETH McCOCHREN
by Mr. & Mrs. S. M. Capps
MRS. BILL McCOLLUM
by Mr. & Mrs. John B. Kleiner
by Mr. John T. McCollum
MRS. ETHEL MELTON
by Mr. & Mrs. John Carpenter
MRS. VERONA MARTIN
by United Methodist Women of
McRae Church
GEORGE P. MERRIFIELD
by Mr. & Mrs. Buddy Waddell
by Marjorie and Dana Smith
J. C. O'NEAL
by Mr. & Mrs. Harold Fincher
LAWRENCE OSWALD
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Choir, Pine Bluff
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by The Pete Stratton Family
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MRS. RONALD TRIBELL
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MRS. J. R. WILSON
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JOHN L. WALL
by Polly Mayhew
by Mrs. J. C. Gray
CHARLIE (Boaster) WHITE
by Mr. & Mrs. Floyd Riels
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MRS. HELEN WRIGHT
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MRS. FRANKIE WILCOXON
by Mr. & Mrs. R. A. Parkhill
by Mrs. Estell Stephens
MRS. MABEL I. WILSON
by Mrs. Odessa M. Leggett
Mrs. LEVI WILCOXON
by Florence & Tom Durham

LEFT: Some of the 100 children and workers who attended the five sessions of VCS at Malvern First Church. The school closed with a picnic lunch. The Rev. Charles Ashcraft is minister.

BELOW: Vacation church school group at Sedgwick United Methodist Church in Paragould District. Thirty-two certificates were awarded. The Rev. Richard Stegall is pastor.



Arkeology

by Gene Herrington

Christians who get in "deep water" often develop hard shells or hard heads.

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Lay Men's Assembly

AUGUST 25-26, 1973
CAMP TANAKO



Bishop Eugene M. Frank



Bishop Aubrey G. Walton

Theme New Commitment and New Life

SATURDAY

- 1:00 P.M. **REGISTRATION** and cottage assignment begins — Frank Mackey, Little Rock, and committee.
- 2:00 P.M. **OPENING SESSION** — W. M. Shepherd, Conference Lay Leader, presiding.
Methodist Hymn Sing — Bill Kennedy, Song Leader; Joe Warren, organist.
Scripture and Prayer — T. A. Prewitt, Tillar.
Welcome and Announcements —
Message — We Gather Together — Dr. James B. Argue, Pastor, Pulaski Heights United Methodist Church, Little Rock.
Benediction — R. D. Harrison, Dermott.
- 3:30 P.M. **INTERMISSION** —
- 3:50 P.M. **SECOND SESSION** — Dale Booth, Little Rock, presiding.
Scripture and Prayer — Herb Allman, Hot Springs.
What Youth Can Contribute to the Local Church — Roy Smith, Methodist Youth Council, Pine Bluff.
Hymn —
- 5:00 P.M. **BENEDICTION** — Charles Stuck, Little Rock.
- 6:00 P.M. **SUPPER** —
 Invocation — W. A. Geddie, Camden.
- 7:15 P.M. **EVENING SESSION** — Frank Thompson, El Dorado, presiding.
Old Time Hymns and Special Music
Scripture and Prayer — J. Dan Clary, Stuttgart.
Address — Bishop Aubrey Walton, Little Rock.
- 8:45 P.M. **BENEDICTION** — James Washington, Little Rock.

SUNDAY MORNING

- 5:30 A.M. **MORNING WATCH** — Those who wish to do so will go quietly to the chapel for individual meditation and prayer. Please remain silent through the watch period and the communion service to follow.
- 6:00 A.M. **COMMUNION SERVICE** —
 Minister — Rev. C. C. Hall, District Superintendent, Little Rock Conference
 Laymen — E. C. Cobb and Committee
- 7:15 A.M. **BREAKFAST** —
 Invocation — John Peterson, DeWitt.
- 8:30 A.M. **GENERAL SESSION** — Richard Meredith, Crossett, presiding
Hymn —
Scripture and Prayer — Raymond Hillis, Malvern
Message — David W. Self, Secretary, Division of Lay Life and Work, Board of Discipleship, Nashville, Tennessee.
Benediction — Pratt Rummel, Little Rock.
- 9:45 A.M. **INTERMISSION** —
- 10:45 A.M. **WORSHIP SERVICE** — Mr. Shepherd, presiding.
Hymns —
Scripture and Prayer — Offie Lites, Jr., Pine Bluff.
Special Music — Bill Kennedy
Message — Bishop Eugene M. Frank
Hymn —
- 11:50 A.M. **BENEDICTION** — Luther Miller, Texarkana.
- 12:00 Noon **LUNCH** — Invocation — Rev. Robert O. Beck
- 12:45 P.M. **DISMISSAL** —

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