

## Aldersgate Methodist Camp initiates new program for the aging

"Everyone's talking about it but no one's doing anything about it." This can't be said of Aldersgate Methodist Camp as it undertakes a new and innovative program of services for the elderly.

The program, announced this week by Ray Tribble, executive director of Aldersgate, is a \$76,000 Federal-local match program planned to begin this September and continue through August, 1974.

Eligible for the program are ambulatory persons who are 60 to 75 years of age, who are past, present or potential clients of the three federal programs of Aid to the Aging, Aid to the Disabled and Aid to the Blind. Recruitment of clients will be through the cooperative efforts of the Aldersgate Camp staff and the churches of the area, the staffs of the Little Rock and North Little Rock Housing Authorities, Pulaski County Social Services, Central Services for the Aging, SCAT, and the YMCA Scope program.

The program will give counsel and aid to the elderly in the five basic areas of nutrition and food, recreation, budget planning and good consumer practices, health and safety and assistance in securing needed community resources.

Besides providing one nutritional

meal per day at Aldersgate, instruction will be given in the purchasing and preparation of low cost nutritious meals that can be prepared for one or two persons. The recreation element will provide social contacts not normally available to the elderly and will offer instruction in arts and crafts and other activities. Budget management and good purchasing practices will be taught and information on health and safety relating particularly to the elderly will be given. Instruction and assistance in regard to the securing of needed community resources such as food stamps, medical care, etc., will be made available by the staff.

Mr. Tribble expresses the hope that local churches in the area will be alert to this new program and that present programs they have for the elderly may be benefitted by these new services available at the Aldersgate facility.

In addition to Mr. Tribble, those working in the new program will be Ms. Kitty Dozhier, project director; Mrs. Susan Muha, Aldersgate program coordinator; Mrs. Mable Harris, program specialist, and Mrs. Tom Richards, field worker. There is an opening available for one additional program specialist.

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# Arkansas Methodist

92nd YEAR

THURSDAY, AUGUST 23, 1973

NO. 33



**THE APPOINTMENT LADDER?** Ever want to see your Board of the Ministry up a tree? Well, here they are. In order not to offend these aspiring ministers by identifying who is at the "bottom of the ladder" and at the "top of the ladder," and who is "struggling to move up," we'll let you put the names with the faces as identified in the picture to the right. The tree house is at the editor's family's cabin on Mt. Magazine.

Members of the North Arkansas Conference Board of the Ministry met last week at the Rev. Jon Guthrie's cabin on Mt. Magazine. Shown to the right are the Revs. Raymond Hawkins, Charleston; Sherman E. Waters, Gravette-Sulphur Springs; Jim Beal, Board Chairman, Helena; Max Whitfield, St. Paul Parish, Harrison; Waymon C. Hollis, Hendricks Hills, Ft. Smith; Pryor R. Cruce, Midland Heights, Ft. Smith; James D. Keith, Sylvan Hills, No. Little Rock; Dr. Charles P. McDonald, Ft. Smith District Superintendent; and Wayne Clark, Indian Hills, No. Little Rock.

"New Commitment and New Life" theme...

## Little Rock Conference Lay Men's Assembly meets this weekend

"New Commitment and New Life" will be the theme as lay men from over the Little Rock Conference gather this Saturday and Sunday, Aug. 25 and 26, at Camp Tanako for the annual Lay Men's Assembly.

Conference Lay Leader W. M. Shepherd of Little Rock will preside at the 2 p.m. Opening Session at which Dr. James B. Argue, pastor of Pulaski Heights church in Little Rock, will give the message.

Later in the afternoon Youth Council member Roy Smith of Pine Bluff will address the Assembly on "What Youth can Contribute to the Local Church." The address at the evening session will be given by Bishop Aubrey G. Walton, recently retired as resident bishop of the Louisiana Area and now living in Little Rock.

Sunday's activities will include a

Morning Watch and a Communion Service, presided over by the Rev. C. C. Hall, pastor at Duncan and Sweet Home. The message at the 8:30 a.m. General Session will be given by Dr. David W. Self, general secretary of the Division of Lay Life and Work of the Board of Discipleship in Nashville, Tenn.

Bishop Eugene M. Frank, resident bishop of the Arkansas Area, will deliver the sermon at the 10:45 Worship Service.

Song leader for the Assembly will be Bill Kennedy of England.

Pre-registration is not necessary and all lay men desiring to attend are urged to do so. Registration will begin at Camp Tanako at 1:00 p.m. this Saturday.

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## Philander Smith beginning new term

Finances remain a major concern as Philander Smith College, an institution of The United Methodist Church, begins its fall session this next Tuesday, August 28.

The grant this year from the Department of Health, Education and Welfare in the amount of \$253,981, a major source of student financial aid, is \$94,394 less than the amount received for those purposes last year. Philander Smith will provide an additional \$73,271 in student aid funds to help disadvantaged students achieve their education at the Little Rock College. In order to maintain the level of student aid provided last year, the College must seek a minimum of \$21,123 from businessmen, corporations and friends.

Last July 1st the Alumni component of the United Negro College Fund Campaign was launched. The general thrust of this Campaign is to be launched in September, and announcement will soon be made concerning the details of the campaign.

Pressed as it is with financial difficulties, Philander Smith continues to move ahead in its efforts to aid deserving men and women achieve a college education. "Every (institution

of higher learning) is willing to invite the brilliant 'A' or 'B' student . . . but Philander will also welcome the 'C' student who struggles to keep his academic average. The full evaluation of a student is not based solely on his report card. . .," states Dr. Walter R. Hazzard, Philander's president.

During the last few months the college has made a number of significant improvements. One hundred thousand dollars (\$100,000) has been added to the endowment fund, yielding at least 6 per cent interest to be used for student financial aid and scholarships. Sixty five thousand (\$65,000) has been allocated for construction of four new classrooms, three seminar rooms, an Afro-American Study Center and a large lecture room in the Fine Arts Building. In addition, \$165,000 has been designated for other physical improvements to residence halls, plus a 5 per cent increase in salary provided for each full-time employee.

Seven hundred and forty-five students were enrolled in the regular session last year and 261 in the summer school. According to Dr. Hazzard, the prospective enrollment looks good for the ensuing school year.

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Shown above is a group of the young people and youth and adult staff persons involved in the Multi-purpose Summer Program at St. Paul church in the Maumelle community. The Rev. William Robinson, Jr., pastor, is at the far left, back row.

\$12,500 grant. . .

## United Methodist agency provides funds for Arkansas project

WASHINGTON, D.C. (UMC) — Alternatives to youth gang violence and services to elderly Indians exemplify the variety of projects aided by \$287,000 in new grants by the United Methodist race agency.

The Commission on Religion and Race funding committee selected 29 projects for 1973's second set of grants, out of 98 proposals requesting some \$4,800,000, according to Bishop James S. Thomas, Des Moines, Iowa, committee chairman.

St. Paul's United Methodist Church, located on a four-acre site on Pinnacle Valley Road near Lake Maumelle, has received word of an allocation in the amount of \$12,500 from the funding committee of United Methodism's Commission on Religion and Race, for the continuation of its Day Care program. The Rev. William Robinson, Jr. is pastor of St. Paul's Church which had its beginning in the 1800s.

In addition to its ministry to 68 elementary and 40 junior high pupils, the Day-Care and Multi-Purpose Center maintains a week-day program, Monday through Friday for senior highs, and for adults and senior citizens. The program, initiated two and one-half years ago under the Black Community Developers agency, has a five-person staff and ministers primarily to one-parent families. Federal funding and "blue collar" workers were largely responsible for construction of the Center facilities.

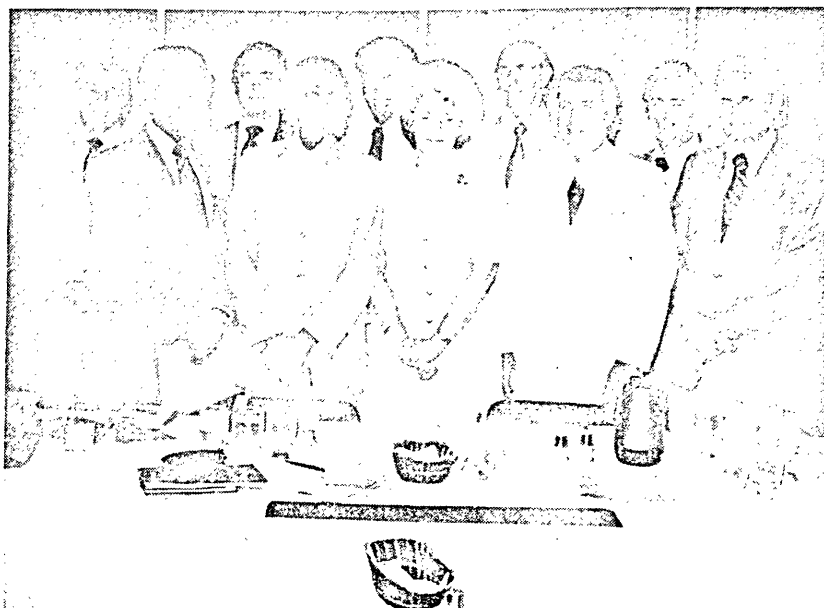
The largest number of grants will go to community programs, involving varied elements such as education, advocacy, research, communication and organization. Others will stress education and job training, work with immigrants, voter registration, day care, business and marketing services and worker organization, although most ef-

forts involve more than one of these elements.

The commission has given priority for its grants to ethnic minority ministries related to local churches. During the 1973-76 quadrennium, it has \$1 million annually to release.

ARKANSAS VALLEY Methodist Men will meet at the Atkins United Methodist Church for dinner and program on Aug. 30 at 7 p.m. George Potts of Pottsville is president of the club. The Rev. M. J. Pollard is the Atkins pastor.

Under the direction of District Superintendent Elmo Thomason, members of the Forrest City District Council on Ministries met at Forrest City on Aug. 9 for an organizational and planning session. Present (left to right) were the Rev. Ben Hines, the Rev. Joe Hughes, Jr., Dr. Myers B. Curtis, North Arkansas Conference director of Council on Ministries, Mr. C. Bell, Mr. Joe Driver, Mrs. Wesley Freemyer, (Superintendent Thomason), the Rev. Leonard Byers, the Rev. Lowell Eaton and Mr. Bob McGinnis. The group expects to meet monthly.



## Hendrix emeritus librarian succumbs

Miss Ethel Key Millar, 82, former Hendrix College librarian, died Thursday, August 16, at Conway Memorial Hospital.

Miss Millar was born on the Hendrix campus, Feb. 16, 1891, while her father, Dr. A. C. Millar was president.

Dr. Roy B. Shilling Jr., Hendrix president, issued this statement on Miss Millar's passing:

"Hendrix mourns the passing of Miss Ethel Millar — one of the most beloved members of our community. Born on the campus, Miss Millar spent her entire life in devoted service to the college.

"Her outreach, however, extended far beyond the boundaries of Hendrix to include human concerns at the national and international level. The void created in our lives by Miss Millar's death is one which can never be filled."

Miss Millar's 41-year term at Hendrix probably exceeded that of any college librarian in Arkansas. Besides being one of the first members of any college staff in Arkansas to be employed exclusively as a librarian, she planned the first separate college building in the state designed to house a library.

The \$1.2 million Bailey Library, which was dedicated in 1967, stands near the spot where the former president's home, Miss Millar's birthplace, once stood.

Miss Millar received much of her early education at home and did not enter school until the age of nine. She went on to attend Galloway College, a sister school to Hendrix before it became coeducational, and graduated in

1917 after four years at Hendrix. She won the Scholarship Medal while an undergraduate at Hendrix.

She received a library science degree from the University of Chicago in 1919, after working two years as an undergraduate assistant in the library. She also spent a year as cataloger at the University of Georgia library.

Until her recent confinement due to ill health, Miss Millar remained active in the library, keeping the alumni files updated.

A collection in which she took special interest, including the Arkansas documents, Hendrix publications and Methodist literature, is preserved in the Ethel Key Millar Rare Book Room of the Bailey Library.

Miss Millar was active in Arkansas Methodism, having held several church offices. She was also director of international relations for peace of the Arkansas Women's Christian Temperance Union and recording secretary of the Arkansas Library Association.

Survivors include a brother, Paul H. Millar of Little Rock; a niece, Mrs. Leonard H. Rush of Los Altos, Calif., and two nephews, Dr. Paul H. Millar of Stuttgart and George D. Millar of Roland.

The funeral service was conducted on Saturday, Aug. 18 from First United Methodist Church in Conway with Dr. Harold O. Eggersperger, pastor, and Dr. Joel Cooper, a former pastor officiating.

Memorials may be made to Methodist missions or the Hendrix library.

Miss USA to speak . . .

## Little Rockian to head Arkansas delegation to W.C.T.U. meet

Mrs. Richard Nelson, 4516 Kenyon Street, Little Rock, president of the Arkansas Woman's Christian Temperance Union, will head a delegation from Arkansas to the 99th annual convention of the National W.C.T.U. meeting in the St. Paul Hilton Hotel, St. Paul, Minn., beginning Aug. 31 and continuing through Sept. 4.

Mrs. Nelson has been named a member of the temperance union's national Executive Committee, and will participate in pre-and post-convention planning sessions.

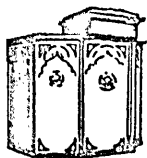
Mrs. Fred J. Tooze said, "Conven-

tion sessions will deal with the increasing onslaught of the alcoholic beverage traffic on the American economy and the costs in broken homes and tragedies which it generates to the public. Discussions will also include the drug problem, education programs in the areas of alcoholic beverages, tobacco, and health; as well as plans for the 1974 W.C.T.U. Centennial Year and a rededication to the principles by which the temperance organization has continued to stress the protection of the home as the basic element of national stability."

A highlight of the convention, according to Mrs. Tooze, will be the appearance of Miss Amanda Jones of Evanston, Ill., Miss USA and first runner-up in the Miss Universe contest. She will address members of the Youth Temperance Council, young people's affiliate, as well as delegates, at the Saturday, (Sept. 1) convention sessions.

YOUTH ACTIVITIES WEEK was held in First Church, Camden, Aug. 22-26. Worship, study and fun were combined. A guest speaker was the Rev. Fred Haustein, pastor of St. Andrew United Methodist Church in Little Rock. Ministers in the Camden Church are Dr. Clint Burleson and the Rev. Ken Kinnard, associate.

AUGUST 23, 1973



## From the Bottom of the Heart.....

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)

### DEBATING WHILE ROME BURNS

It was reported last week that evangelicals and theological conservatives are now "a new religious majority." If this is true the movements would do well to be alert and cautious, for such dubious success has had a way of spoiling many vital movements in the past.

The matter brings up a number of issues of importance. One is the "corrective role" that is played by resurgent theological movements. Just as the social action movement of thirty and more years ago played a vital corrective role (a reminder to the fundamentalists movement that "roots exist to produce fruits"), so does a progressive evangelical movement have a valid role to play now. It can remind the social activist segment of the church that there "can be no fruits without roots."

#### THE PITFALLS OF POPULARITY

Another issue suggested by this news concerns the pitfalls and dangers which surface when a religious movement attains majority status. Since its very beginning "true Christianity" has never fared well when it has been popular. Success seems to have a satanic way of weakening the faith. This is one explanation for what has happened to Americanized Christianity. Our "cultural Christianity" has often baptized the status quo and called it Christian and has smiled at its sin and winked at its wickedness. Much of the time the status quo didn't even ask or want to be baptized.

It is easy to assume that because many persons are eager to receive the good news, all therefore are. It isn't so, and popular movements should remember this.

#### THE LIMITATIONS OF LABELS

A third matter is of greater importance: we are still imprisoning one another with labels. We are either "evangelicals" or "social activists" or "charismatic Christians" or "mainline denominationalists" and so on and so on. True Christianity will not be contained in or by any of our labels.

There are, indeed, very important issues at stake in the theological and doctrinal issues reflected in labels. "Right thinking" has always been and is today a matter of serious import for Christians. But "right doing" should always take priority. If we Christians would unite in our "doing," right thinking would come 'round and the world would be more blest by our presence.

While we vigorously contend against one another for the faith, many in the world perish in their physical and spiritual hunger, weep uncomforted in their sorrow, languish unministered to in prison and live and die without hope in Christ.

John Wesley once told his preachers (and he had the "whole man" in mind): "You have nothing to do but to save souls." We church folk too often act as if we had nothing to do but argue for our pet religious prejudice. Correct theology is important. But right now there are beggars beside the road.

†

### PRIORITY

No matter how urgent and sensational may be the happenings of the day, there is one group of folk to whom such events of the world are of little import — at least for the while. These are those who have lost a loved one or loved ones in death. Always, at every and any time, their need lays the heaviest claim upon our Christian fellowship and opens to us the occasion for what can well be our most urgent and beautiful ministry.

You may or may not, at this moment, be in such a circumstance. Each of us soon or late will be. And one very real glory of our Christian ministry to one another at such a time is that it is a "mutual ministry;" mutual in that we are "ministered to" by those whose sorrow we seek to share as much as we would minister to them.

The fellowship of the Christian church is a great and truly "beautiful" thing. Its worship, its opportunities for service to others, its study and its communal life are of inexpressable worth to us. But at no time can the Christian fellowship — the church — mean more to us than in our times of deepest sorrow.

Thank God for this ministry. To give it and to receive it is always our priority privilege.

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Come out, come out, wherever you are

I am told by my teenage daughter that "all grooves" wear long-sleeved flannel shirts in the summer time as well as in the winter. Don't ask me to figure it out; I'm just reporting it. However, though, unlike a lot of things that teenagers and other things do, this particular practice is not so much a mystery to me as it is a matter of jealousy with me.

For I, too, would like to wear a flannel shirt all year long. I'd forfeit the long sleeves in the summer, but there's nothing like an old flannel shirt and a pair of worn-out jeans to make a fellow feel comfortable. I could really enjoy such as the regular uniform of the day. But, alas, I'm not going to do it; not so much because folk might frown on it as because I myself would feel a bit too awkward in it all. For in spite of all of our yearnings for individuality, we are still pretty much creatures of conformity and habit.

And I'll have to admit that I like it this way, at least in some of the less weightier matters of the law. After all, it's the everyday shirt and tie and suit that make the old clothes feel so good at the end of the day. And notice: even the "non-conformities" or our day have turned out to be the conformities — witness the prevalence of beards, mustaches, counter-culture ways and all. It seems that more folk are doing these things than are refraining from them.

It suggests a thought worthy of pursuit. Where, really, is the real person in each of us? Before what kind of mirror must we stand to see our true selves? Certainly not before the reflections of our culture or of our vanities or even before our "non-conformities."

A lot of quick and easy answers have been given by all kinds of people to such questions. We religious folk have been the quickest to respond, and often, indeed, with very good counsel. But the flaw in so many of our responses, it seems to me, has been that they have been too complete, too sufficient, not accounting enough for our very real individualities. Thoreau had it pretty well pictured when he spoke of the "different drummer" to which the individualist marched.

Whatever answers the world may give to the question "Where is the real person in each of us?", the Christian is one who can know and then say to the world that the final answers are best discovered in the very individual, unique and personal relationship which each is privileged to have with God our Creator as revealed most completely in Jesus Christ. It is this personal discovery and relationship which best equips us for life together in the world.

There is within each of us a truly beautiful person! That beauty is not dependent on the outward expressions of our relationship with the world. It is discovered and shared best when we are most in harmony with God through Jesus Christ our Lord.

†

Check off one more

or

I wish for him nightmares

I have endured of late a number of compliments about the paper from former friends. One remark lingers, and I must report it to you as a demonstration of the vigor with which we shall protect the anonymity of even our most persistent critics.

So, knowing that faithful readers could not be expected to refrain from violent reprisals, I will conceal with vigilance and fiercely defend the identity of this First Church, Helena, Arkansas (Area 501, Zip # 72342) minister who informs me: "I always read your column late at night so I can go to sleep with nothing on my mind."

†

*John S. Workman*

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# news and views

OF THE WORLD OF RELIGION

by doris woolard

On the eve of the presentation of the first "Maude" comedy series episode treating abortion, Lafayette, La., became the 25th CBS network affiliate to scrub the two-part segment. Less than a week before the showing of the first controversial program, Norman Lear, producer of the Maude show, charged that pressures from anti-abortion forces had driven away most of the potential commercial sponsors for the two episodes dealing with abortion. Stuart Hubbell of Traverse City, Mich., executive director of the Catholic League for Religious and Civil Rights, called on "all those who value the sanctity of human life to boycott CBS-TV programs all day on Aug. 14 and Aug. 21 . . ."

**The Vatican's July 5 statement on papal infallibility has been branded by the publisher of France's leading Protestant weekly, Reform, as a heavy but not fatal, blow to the ecumenical movement. Publisher Bertrand de Luze remarked that "the most convinced ecumenists would be rapidly discouraged if they did not realize that the infirmities of the institution cannot halt the movement of the Holy Spirit."**

A 2 per cent decline in the nation's total of serious crimes occurred last year — the first actual decrease in 17 years — according to the Federal Bureau of Investigation's Uniform Crime Reports for 1972. There was an 8 per cent decrease in large core cities with more than 250,000 residents in 1972, compared with increases of 2 per cent in 1971 and 6 per cent in 1970, the report showed.

**American University, a United Methodist school (Washington, D.C.), and Boston College, which is maintained by the Jesuit order, are among 21 institutions of higher education which have been awarded a total of \$5.9 million to prepare personnel to become leaders of educational change and improvement by the Dept. of Health, Education and Welfare. Funded by HEW's Office of Education, the program will offer 459 fellowships to administrators and those who wish to become administrators. Training will focus on improving skills and competence in such disciplines as management, organizational behavior, the behavioral sciences and education.**

Meeting in Kampala, Uganda, delegates to the World Council of YMCA's voted by an overwhelming majority to reaffirm the Christian basis of the organization adopted by the first World Conference of YMCAs held in Paris in 1855. The approved reaffirmation of the "Paris Basis" declares: "The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Savior, according to the Holy Scriptures, desire to be his disciples in their faith and in their life, and to associate their efforts for the extension of his kingdom amongst young men."

**Delegates from 58 countries attending the YMCA meeting added the following statement: "Any differences of opinion on other subjects, however important in themselves, shall not interfere with the harmonious relations of the Member National Movements (or, the Constituent Members and Associates) of the World Alliance." An interpretive statement declared that the "Paris Basis" was consistent with an open membership policy admitting members "irrespective of faith as well as age, sex, race and social conditions."**

A Consultation on Genetics and the Quality of Life, held in Zurich (Switzerland) recently, was attended by some of the world's leading physicians, psychiatrists, scientists, lawyers and theologians. Called by the Church and Society Department of the World Council of Churches, the consultation is said to have included consideration within a Christian context, some of the most explosive biological issues before modern society including procreation by parents having genetic disorders; fetal diagnosis and selective abortion, and the social implications of eugenic programs that include attempts to correct biological defects prenatally. Meetings were closed to the press.

**A petition has been drafted by the General Board of the Christian Church (Disciples of Christ) asking the denomination's next General Assembly, set for October, to allow the 221-member board to be able to speak on its own. The petition requests permission to adopt resolutions but would give the General Assembly the right of censure if it disapproved of resolutions.**

A statement adopted by the General Board of the Christian Church on the Watergate affair criticized Christians for allegedly having contributed to the decline of public morality "by insistence on the autonomy of existence and by failure to accept responsibility to and for each other." "The morality of self-interest has too often become the morality of the nation including Christians and Christian institutions," the statement said as it called on Disciples congregations and institutions to examine their purpose to make sure that it is more than just "to perpetuate self-survival."

**"Students who neglect their homework get what they ask for, reaping what they sowed. Men and women who give nothing to their marriage can expect to get nothing out of it. Parents who give nothing but a roof to their children often find those children try to escape from that roof," said Dr. Oswald C. J. Hoffman, International Lutheran Hour radio preacher, as he addressed some 2,700 persons attending the International Lutheran Laymen's League in Tulsa, Okla.**

Diversification was a dominant characteristic of "Discovery 73," an event which recently attracted some 20,000 Lutheran youth to Houston's Astrodome. Johnny Cash, of folk-singing fame, and 80-year-old Luther scholar Roland Bainton shared in an enthusiastic reception by the teen-agers. The white-haired Yale professor received a standing ovation after he told them Bible stories "as Luther would have told them." During one segment of the program a singing group composed of Jews who have joined the "Jews for Jesus" movement presented Jewish folk tunes with Christian lyrics.

**Ladybirds — along with food, medicine and shelter — are high on the priority list among the emergency needs in the drought-stricken region just south of the Sahara Desert in West Africa. While the drought has depleted the cattle herds on which nomads in the arid region are dependent for life, insects have attacked the date palms, the second source of income. A special type of ladybird can eat as many as 400 of the destructive bugs per day. A \$25,000 allotment from the World Council of Churches will help finance a pilot project in de-bugging date palms in northern Nigeria.**

An exhibition on "The Black Presence in the Era of the American Revolution 1770-1800" now on display at the National Portrait Gallery, a part of the Smithsonian Institution (Washington, D.C.) will be featured through early September. "This exhibition will help restore to national memory the fact of black participation in the events that shaped the founding of this country," said Marvin Sadik, director of the gallery. The exhibit in which "religion in general and the clergy in particular" are prominent will be followed by two others on blacks in U.S. history.

**American University (Washington, D.C.), a United Methodist institution, is inaugurating the first Jewish studies program in the area leading to a bachelor's degree. A two-year seed grant of \$100,000 from the Institute of Judaic Arts and Studies, which is led by a group of Washington community and business leaders, will fund the initial program. The university has promised to sustain it after the two-year period.**

A grant of \$190,000 to Alaska Methodist University in Anchorage for improvement of programs serving native Alaskans — Aleuts, Eskimos and Indians — has been announced by Carnegie Corp. of New York. "This grant will allow us to tackle some of the basic problems of Alaskan natives as they move from a subsistence culture to a more cash-oriented economy brought on by Alaskan pipeline activity and the Alaskan Native Claims Settlement," said AMU president John Picton.

**The David C. Cook Publishing Co., Elgin, Ill., has issued what it describes as "the first complete Bible in picture strip form." The Picture Bible for All Ages has received endorsement from the distinguished linguist, Dr. Mario Pei, a Roman Catholic and a retired Columbia University professor, who called it "simple, clear, easy to understand, with no distortions and no extreme interpretations."**

A recent Gallup Poll reports that American views on premarital sex have changed significantly toward more toleration since 1969. Roman Catholic attitudes changed more than Protestant ones, according to the Gallup organization. Despite greater American toleration Gallup found this nation clings to the "Puritan ethic" to a greater extent than is true in Britain.



Allen Hartley, creator of the Archie comic strip, has taken the familiar eternal teenagers of his comic books — Archie, Betty, Veronica, Jughead — and turned them towards religion. "Archie's One Way" is one of a series of "Christian Comics" published by the Spire division of Fleming H. Revell Company in Old Tappan, N.J. Mr. Hartley has also illustrated other comics in the series: The Cross and the Switchblade, a version of the best-selling book by David Wilkerson; The Hiding Place, a story about a Dutch family who hid Jews in their home during the Nazi occupation; and God's Smuggler, a semi-adventure tale about sneaking Bibles into Iron Curtain countries. Two million copies of the "Christian Comics" have already been printed. Another Archie comic book is planned for the fall. The series will also publish a comic book from the memoirs of a Vietnam POW. (RNS Photo)



The Rev. and Mrs. Leslie G. Craze of St. Leonards-on-Sea, England, as photographed during recent visit with Arkansas Methodist's editor, John S. Workman.

It's a jolly pity that the printed word cannot convey the delightful "English accent" of the Rev. and Mrs. Leslie G. Craze as they reflect upon their six weeks in Arkansas.

From St. Leonards-on-Sea, England, Leslie and Marion Craze have just completed a Pulpit Exchange program at Washington Avenue church in North Little Rock, whose pastor, the Rev. Kenneth Renfro, served the churches pastored by Mr. Craze in England.

"Oh, I've had a marvelous time! . . . The thing I've enjoyed most is meeting people; talking to all kinds of people," says Mrs. Craze, a former Methodist missionary in India and now a school teacher in England. Mr. Craze is enthusiastic: "There has been enormous interest in this exchange . . . When I go into all kinds of shops, the county offices . . . people take up on it. They say 'This is a great thing to be doing!'"

The Rev. Leslie G. Craze is minister of the Norman Road Church and is superintendent of a large coastal circuit of about 25 churches, a responsibility equivalent to our American district superintendency. An army chaplain throughout World War II, Mr. Craze, and Mrs. Craze, served as missionaries in India from 1946 to 1952.

#### "CONTINENT" AND "ISLAND"

So many of the differences between America and England noted by Mr. Craze stem from "the realization that one is living on a continent rather than on an island." "This has to do with size," he states. "It also has to do with so much else . . . America seems to be a world in itself. A continent—whether we're talking about the church or politics or economic affairs—is big enough to provide its own interests; be a thing of its own . . . While there is great interest in Britain, when it comes to news and general thinking, the world seems to be very much bigger than we are." He continues, "This could be because we are small, and particularly because of our overseas commitments. . . ; but we are past the stage of which the existence of Britain is something marvelous."

A major impression, reflects Mr. Craze, is that while English people have a "world consciousness," the American people seem to have more of a "national consciousness." "But that must be an oversimplification," he concludes.

#### EFFECT ON THE CHURCH

Asked how he saw such "continent thinking" affecting the church, Mr. Craze said "Well, I hate to say it, but there's a great deal more emphasis upon the local and the individual church (as opposed to more ecumenical concern). In England we're thinking less and less denominationally. It would be difficult to say, but I haven't seen (in America) much sign of cooperation between churches and very little communication between congregations of the same denomination." "Every church seems to be very much more of an island than the pattern that we're used to." He continues: "I'm not criticizing; but I think this is one of the contrasts that has struck us." It made him recall an opinion he had heard expressed elsewhere: "British Methodism was

## From England to America. With Love . . .

inclined to think of development along ecumenical lines and American Methodism was inclined to think of pan-world Methodism." "Now—whether that's true or not, I don't know . . ."

#### CHURCH STRUCTURE DIFFERENT

The Crazes acknowledge that their impressions may well stem from the differences in structure in English and American Methodism. "We have a level of organization that doesn't exist here. In England you're not appointed to one church, but to the circuit." Mrs. Craze uses this illustration of the differences: "For instance, we have a young colleague coming . . . and there'll be a welcome meeting for him, not by his own church, but by the circuit, the group of 25 churches. And we'll take a dim view if there isn't a representative from most of those 25 churches . . . He's going to the circuit and not only to the central church in Hastings. It makes for a tremendous sense of brotherhood among the ministers." And then she shares, in refreshing candor, a remark which reflects not only her enthusiasm for the English pattern but her concern over impressions of American Methodism as she has seen it: "To us—straightforwardly, John—it's old-fashioned to be entirely wrapped up in the affairs of one church, whatever that church is."

#### "THE STRONG HELP THE WEAK; NO CHURCH IS AN ISLAND"

"Now," Mr. Craze continues, "when one has said (the above), one is tremendously impressed by the loyalty and the generosity (of American Methodists). The difference in living standards is an obvious contrast. If I were to go back and tell my people what the contributions here have been they would be flabbergasted . . . This is something on the order of ten times what we receive . . . We tend to run the church on a shoestring. I don't mean by that that we're shabby. But one of the signs I've noticed over here is that 'the church ought to have everything,' you know: 'if it's for the Lord's work, then it ought to be set up as well as possible.' We tend to do this in a very much more austere sort of way." On the circuit system, Mrs. Craze points out, "none of the churches have their finances separated. The strong help the weak. No church is an island."

#### DIFFERENCES IN DAILY LIFE

"Life is straightforwardly much easier. Far more

cars to go shopping in; far more shops open for longer; very pleasant people in them; heaps to buy. I think life is just easier," says Mrs. Craze.

Asked about what reactions they had found to their "accents," she responds "They quite simply like it! Or they find it funny. They're interested; it's quite flattering." Mr. Craze interrupts and laughs: "She thought she was the Queen at first! Yes . . . everybody said 'Ma'am', and we only use that of the Queen!"

#### WHAT ABOUT WATERGATE?

When asked about their reactions to Watergate, Mrs. Craze stated "I felt how lucky we were in England to have all the perfectly awful kings and queens in the past before there was television and radio! We got over it . . . I cannot help feeling that it's very bad luck on America . . ."

Asked how he felt it would affect America's foreign relations, Mr. Craze said "I think it's done you a great deal of harm . . . I think you harm yourselves by making it so public; but on the other hand there can be redeeming elements . . ."

#### PRIORITIES FOR THE CHURCH

Asked about priorities for the church, Mr. Craze returned to his concern for cooperation among Christians. "The churches have got to think more together . . . I have heard one or two things that suggest that they might almost be in competition with one another in places. And I don't think there's any future for this . . . If we're going to commend the Christian gospel then we've got to do it together. I don't think that those who are unreconciled have got much to say that the world will listen to about a gospel of reconciliation."

Mrs. Craze: "To me there is one straight priority. And that is that the power of God has got to flow in and the power of God has got to flow out; both of them are important, and they've both got to be done together."

After visiting with such a delightful and dedicated couple as the Leslie G. Crazes, one is not much aware of the differences between English and American Methodism as one is aware of the strengths that are held in common from our Wesleyan heritage. All who have known them would agree that six weeks is far too brief a time for such grand fellowship.

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## Council Directors to Local Churches

#### THE BISHOPS' CALL FOR PEACE AND THE SELF DEVELOPMENT OF PEOPLES

Through the General Conference, the Bishops of the United Methodist Church have issued an urgent and affirmative call to the Church to work for the building of peace in the world, and aiding in the self development of peoples.

The lay and clergy members of the General Conference adopted this Call. From this, through the Conference Councils on Ministries of Arkansas and the Work Areas on Christian Social Concerns, the Call has been taken up!

The Call emphasizes the necessity for penitence, new life and supreme loyalty to Christ and His principles. The loyalty implicit in the declaration, "God so loved the world . . .", must have priority. In presenting the Call, Bishop Armstrong said, "Unless the most powerful and responsible members of the human family are willing to deal with the root causes of war, running the essential risks and making necessary sacrifices, man will destroy himself."

Among the actions for implementation of the Bishops' Call for Peace are:

1. The Call is to teach each United Methodist member to accept the Lordship of Jesus Christ and become his peacemaker.
2. That each local church develop a study and action program designed to create peace-seeking communities of faith.
3. That each agency of the Church, the Annual Conferences, and the local Church examine its investments, to make sure that the resources of the Church are being used to reinforce the Call and to withdraw the resources from war-related or oppressive causes.

Through your local church Council on Ministries, consider building into the ministries of your church a vital element on PEACE and the self-development of peoples.

# NEWS and NOTES

**THE TIDINGS** Tape-of-the-Month will carry in its September issue a sermon delivered by the Rev. Merle Johnson of First United Methodist Church, Siloam Springs. Mr. Johnson is the author of several books, the most recent of which is "Ancient Fires for Modern Man."

**THE YOUTH CHOIR** of Midland Heights Church, Fort Smith, presented the musical "Light of the World" Sunday, Aug. 12, for their congregation and Monday, Aug. 13, at First United Methodist Church, Van Buren. The musical, written by Joe Parks, was directed by Tim Hess with Linda Payne as accompanist. The Rev. Pryor Cruce is pastor at Midland Heights and Bruce Vick is youth director.

"FOUR NIGHTS FOR GOD" was the theme of the Aug. 12-15 revival at First United Methodist Church, Harrisburg. The Rev. Worth Gibson of First Church, Jonesboro, was guest evangelist. Carl Fielder and Larry Wright from North Main Baptist Church in Jonesboro were song leaders and also worked with children and youth. The Wednesday night service featured "The Christian Edition" from First Church, Jonesboro, who witnessed to the Gospel through song. The Rev. Tom Weir is pastor at Harrisburg.

**HIGGINSON UNITED METHODIST** Church on the Griffithville Charge held a Mini-Witness Mission July 28-29. Jay Lawhorn of McCrory was the mission coordinator. The Rev. Gaston Matthews is pastor at Higginson.

**DESHA UNITED METHODIST** Youth elected new officers recently. Officers elected were: Roger Franks, president; Vananda Nash, vice president; Royce Landers, secretary-treasurer; and Randy Davis is their counselor. The Rev. Felix Holland is pastor.

**DR. ROBERT SCOTT** of Texas A and I University in Kingsville, Texas, was guest soloist at Salem United Methodist Church, Batesville District, on Aug. 12. Dr. Scott is professor of music and director of an opera workshop at the University. The Salem pastor is the Rev. DuBois Pettit.

**THE UNITED METHODIST** Church and the First Baptist Church of Desha had an old time Tent Revival on the school grounds, beginning Aug. 1 and continuing through Aug. 8. The evangelist was Rev. Paul Huskey, from the Baptist Church of Wooster and the song leader was Rosco Stidman of Hot Springs. The Rev. Felix Holland is the pastor at the United Methodist Church, and the Rev. Forrest Bynum is the pastor at First Baptist.

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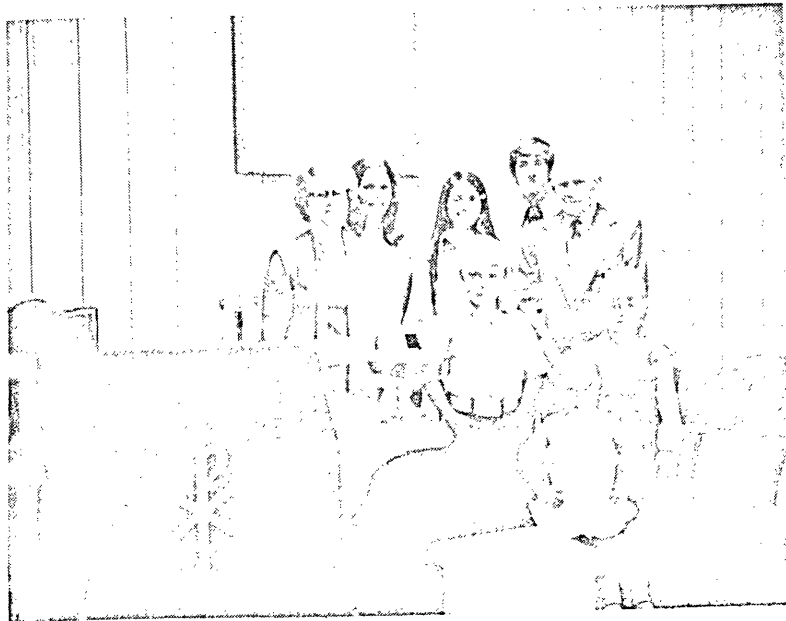
**THE UNITED METHODIST MEN** of the West Helena and Lexa Churches held a breakfast meeting on Sunday, Aug. 12. Dr. Jim Wise of Marvell was the guest speaker. He gave a talk and showed slides on the medical service he gave to the Mexican people during a recent trip into Mexico. The Rev. Brady Cook is pastor.

**THE YOUTH OF HARRISBURG** First Church spent a week of fun and fellowship at Greers Ferry Lake recently. The Rev. Tom Weir, their pastor, was one of the chaperones.

**THE REV. C. WAYMON HOLLIS** of Hendricks Hills United Methodist Church, Fort Smith, left Friday, Aug. 10 for a week in Texas. He attended the Texas Christian Ashram in Palestine, Texas, Lakeview Methodist Assembly and returned on Thursday, Aug. 16.

**THE REV. TOMMY BARNETT**, associate minister at Central United Methodist Church, Rogers, was the guest preacher at First Church, Bentonville, recently. He is a graduate of the University of Arkansas and received his theological training at St. Paul School of Theology in Kansas City, Mo.

**THE REV. JAMES MAJOR**, Vice President of Hendrix College, was the guest preacher at First United Methodist Church, DeWitt on Sunday, Aug. 12. Special guest at the evening service was Bill Kennedy of England. On Sunday, Aug. 19, the Rev. John Workman, editor of the Arkansas Methodist, was the guest preacher. At the evening service on Aug. 19, Lynn Bauman and his Youth Choir from First Church, Hope, were special guests.



Special Memorial gifts consisting of Paraments for the pulpit, Bible marker and altar scarf along with two candelabras and a Baptismal font, were presented to the London United Methodist Church on Aug. 5, by family and friends in memory of Mr. and Mrs. John Hines. Pictured are children, grandchildren and great grandchildren of Mr. and Mrs. Hines, who were present for the Service of Dedication: (from left to right) a daughter, Mrs. W. B. (Edna) Brandon of Russellville; the Brandon's daughter, Mrs. Joe (Karen) Reese of Hot Springs and the Reese children in front; Sheree and Max Hines, children of Mrs. Bob Hines and the late Bob Hines of Russellville; and Fay Hines of Rogers, a son of John and Mary Hines. Herschel H. McClurkin, Jr., is the London pastor.

## DR. ELISHA MONROE GRAY

Elisha Monroe Gray, a retired physician, died at Mountain Home, July 27, at the age of 92.

He was an active member of the United Methodist Church and was a member of the Baxter County Medical Society. He had held offices in the Rotary Club. A Mason, he was also active with the Eastern Star. The Silver Beaver Award was given to him for his outstanding service to Boy Scouts.

Dr. Gray established an endowment fund at Hendrix College, Conway, to benefit young people through scholarships.

He is survived by a son, Lyndell Norton of Batesville, and ten nieces and nephews.

The Rev. Norman Carter conducted the funeral service in First United Methodist Church of Mountain Home on Sunday afternoon, July 29. Interment was in the Mountain Home Cemetery.

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**THE PANGBURN** United Methodist Church welcomed their new pastor, the Rev. Joe Gramling and family, July 25, with a fellowship supper and pounding.

**THE UMY OF OAKLAWN** United Methodist Church, Hot Springs, held a three-day youth activities drug abuse seminar. Beginning Sunday night, Aug. 5, with Bill Fuller, youth director at Carlisle, leading a discussion on drug abuse. Monday night Jim Wenner showed a film and Tuesday night the State Police presented a program on the use and abuse of drugs. The Oaklawn pastor is the Rev. Carlos Martin; Mrs. Jane Davis is youth director.

## 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.

Sept. 2—Sunday	Job 1:6-22
Sept. 3	Job 34:22-34
Sept. 4	Job 42:1-10
Sept. 5	Isaiah 42:1-9
Sept. 6	Lam. 3:22-36
Sept. 7	Job 9:1-9
Sept. 8	James 5:13-20
Sept. 9—Sunday	Psalms 34:1-10

## ARKANSAS COUNCIL OF CHURCHES SPONSORS YOUTH CELEBRATION

The Department of Youth Ministry of the Arkansas Council of Churches sponsored a Celebration and Worship at Aldersgate United Methodist Camp, Little Rock, on Sunday, Aug. 19, from 2:30 until 8 p.m.

Several church youth groups dismissed regular services in order to participate in this B.S.S. (Before School Starts) Outing. Activities included swimming, a sack feast, worship and celebration. Steve Darr is president of the Youth Department. Bob Politzer is the adult advisor.

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**THE SIXTEENTH SECTION** United Methodist Church held a revival Aug. 6 through Aug. 10, with the Rev. Robert Hester of the Mansfield United Methodist Church, as evangelist. The Rev. Joe Gramling is pastor of the Sixteenth Section Church on the Pangburn Charge.

**ASHDOWN UNITED METHODIST** Church hosted the Youth Choir from Moss Point, Miss., Sunday, Aug. 12. They presented a special program of religious music in the sanctuary for the Ashdown congregation. The Ashdown pastor is the Rev. William Cheyne.

## P.K. (Preachers' Kids) Korner

**SUSAN CAROL HINES** and David Lynn Bogle were united in marriage in First United Methodist Church, West Memphis, August 11. She is the daughter of the Rev. Ben G. Hines, pastor of the West Memphis Church, and Mrs. Hines, and he is the son of Mr. and Mrs. Robert Lynn Bogle of Bentonville.

A **BATON ROUGE** wedding, Aug. 10, united Eloise Reeves and Horace M. Lewis, Jr. The groom's father, the Rev. H. M. Lewis of Morrilton, solemnized the vows. The couple will live in Clarksville where the groom is a member of the music faculty of The College of the Ozarks.

**REBECCA BETH TRIESCHMANN** and John Stanley Elrod were married in Arkadelphia, August 18. The bride's father, the Rev. Robert Watson Trieschmann, officiated, assisted by the Rev. Don Nolley of Magnolia. The couple will live in Little Rock, where the groom is in the insurance business.

AUGUST 23, 1973



# Lake Ministry in Arkansas is growing in potential and in reality

(This message was delivered by Mrs. Frances Wood at a recent meeting of Church Women United in Central Arkansas and was printed in the Newsletter of the Arkansas Council of Churches. We feel that the Lakes Ministry is a subject of great interest to United Methodists, and so are reprinting it. Mrs. Wood is administrator-coordinator of the Arkansas Council of Churches.)

The most critical issues that have faced Americans, says writer Robert Lee, "Is not necessarily Vietnam or putting a man on the moon, but it is the matter of leisure time." He says the American people are not geared to utilize the increasing amount of leisure time that is being thrust upon them. Americans either work hard or play hard and they have a tendency to tire of playing. Thus they have a lot of time on their hands. It is in the light of this that the churches are turning to the field of leisure ministry. Taken from Psalms 139 we find: "If I ascend up to heaven, thou art there; if I make my bed in hell, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

The Church is emerging from a century and a half of ministry to an agrarian society heavily oriented toward a work ethic. Churchmen, both lay and clerical, have tended to view both leisure time and those activities relating to it as something evil or potentially evil. Summer bulletins and sermons have been peppered with admonitions to "remember God on your vacation," which usually meant that a person should pay up his pledge before leaving town!

Changes in the last decade, however, have forced the Church to take a new look both theologically and realistically at the impact of the free time potentially available to the persons in its parishes. Ministers and laymen with the freedom and inclination to experiment have developed bold and exciting new Christian ministries with persons in leisure. Mistakes have been made, but there have also been many successes, and models have been built. Herein lies the challenge to the Church. Can the church of Jesus Christ enable persons to so use their leisure time that both their lives and the lives of those around them are forever enriched and drawn closer to God?

## ARKANSAS PROMOTES LEISURE ACTIVITIES

Arkansas ranks 4th in the nation in the number of tourists who visit the state, and last year's count was 5,414,860 people who visited Arkansas' state parks and recreational areas alone, and there is no way to know how many millions more were on the lakes in the state.

A successful ministry is already being rendered in many areas to the church and unchurched who come to our tourist areas and it is hoped that this unique ministry can be developed and initiated in other parts of the state. The churches are ministering on an interdenominational basis to those who come into these recreational areas and are away from their home churches, or who may have no church relationships at all. In most areas the cooperating churches have started this ministry with services of worship on Sunday mornings. On Saturday afternoon the campers are welcomed to the area and invited to attend the services. Those who attend are receptive and appreciative. This kind of ministry does not require major financing, but does require people with vision and who are willing to work.

## WORLD FEDERATION PLANS REGIONAL MEETINGS FOR METHODIST WOMEN

MEXICO CITY (UMC) — Officers of the World Federation of Methodist Women and its executive committee, representing 57 countries around the world, met in Mexico City July 26-July 28 for the Federation's first mid-quinquennial meeting.

The purpose of the meeting was to plan for the Federation's Quinquennial Assembly in Singapore in 1976, for Area Seminars and for other Federation programs. For the first time in 1973 and 1974 there will be area seminars.

AUGUST 23, 1973

In 1965 Hot Springs only was being served by a group of Methodist Ministers and we now have many areas over the state that have cooperative active programs, and are now participating in some type of Leisure Ministry.

Also in 1965 there was organized a Lake Ministries Fellowship consisting of 6 states, Arkansas-Louisiana-Missouri-New Mexico-Oklahoma and Texas. The new ministry to persons in leisure was gaining in interest and support, so these states came together to share ideas and concerns and have each year since to evaluate and discuss new programs for lake areas. God has inspired and is using this ministry in Arkansas to reach thousands on the lakes and in the parks. We know that literally thousands of persons use the lakes each year. Many of them are reluctant to seek out the church, but do respond when the church brings its ministry to them. God is giving all of His people something to do in this field that a part of His people cannot do — if you do not live near one of the resort areas, your concern and contributions help to encourage those in such areas to answer the call of God — to minister to the leisure.

## ARKANSAS COUNCIL SPONSORS ECUMENICAL PROJECTS

The role of the Arkansas Council of Churches in this field is to make suggestions to local groups — sponsorship of worship services and other outreach of the church to campers and tourists will be locally directed. The ministry is always ecumenical rather than sectarian. The Arkansas Department of State Parks has assured the Council that they are interested in such programs and will cooperate with us on an interdenominational basis. Some states have lost their privilege of holding any type of ministry in state parks or lakes due to their sectarian presentations. The only way Arkansas can continue is on an ecumenical level.

Most of the time the camping situation is a wonderful experience for the family, but there are a greater number of divorces begun from camping trips than marriages. The tension of getting away for the week-end is great . . . the packing and getting every last item in the car, riding several miles with children laughing and bickering, then by the time you reach camp and set up your tent, you are about ready to pull out your hair . . . now the trouble can begin. Father (and sometimes mother) pull out the drinks and the angry words seem to become the most important item at this time. This leisure is misspent and not only the ones around this family are uneasy, but the family is sometimes left alone at the camping spot after the man, and sometimes the woman, runs off with the car and leaves the family stranded. This is where the church in some areas is working — emergency numbers are posted around the area where any in need can call for help. For as the scripture said, wherever you are I am there.

No longer can the church, as the servant of the world for whom Christ died, remain a self-serving institution. In this new age of leisure the Church must be where the people are. If they are at lakesides on week-ends there the call to worship must be sounded. Indeed more than a preaching service is needed . . . the Church must offer a broader and

more complete ministry. The church will have to prove itself in these unstable surroundings and in all respects be a fellowship of concern among the unconcerned, ministering to those whose memberships are back home or those unchurched, with a program of sharing God's love to transients.

The Arkansas Council of Churches seeks to act as a clearing house within the state for these growing efforts, sharing information and recognizing local groups rendering this service, but not establishing or financing specific projects. Wherever people gather, our Lord should be represented. Catching people off guard in unfamiliar circumstances may be the point of contact to send them home thinking about a Savior. The church on the week-ends may soon have to be where the people are — or else.

## PROJECTS ARE ALREADY IN ACTION

American Bible Society literature is distributed at the lakes and camping areas in Arkansas. The notation that appears somewhere on the literature display rack reads: "The Churches of Arkansas are pleased to welcome you in the name of our Lord and Savior Jesus Christ to this recreational area. We pray that your time here will be one of genuine re-creation . . . that you will find a renewed sense of the creative and sustaining power of God . . . and that your trip home will be a safe one. During your quiet moments here we hope you will enjoy these selections from God's Holy Scriptures and we pray that they will help you again to behold the Hand of God in all His works and in your life." Your contributions also help in the distribution of this material.

Some of the ministries that are being carried on in a few areas of Arkansas are: worship services each Sunday morning, from Memorial Day to Labor Day, with singing and devotionals . . . notices are distributed Saturday afternoon by laymen and youth of the area and invite all to attend the Sunday Services . . . American Bible Society materials are distributed . . . emergency numbers are posted, also Chaplaincy numbers if you need their help . . . Citizen Band Radio Cars, so families on the lake can be reached in case of any emergency at home, or to report emergencies at the camp . . . a Ministry of Presence among the campers and fishermen, just to let them know the Lord cares and if they can be of any help call on them . . . a Crisis Ministry . . . a special Search Type Evangelistic program involving rock or folk groups for entertainment with young persons giving Christian witness . . . youth groups conducting entire services on Sunday morning (last year the Dept. of Youth Ministry of the Ark. Council of Churches had a week-end trip and was privileged to hold vespers on Saturday night and again on Sunday morning) . . . Mass and Instruction and counseling are being offered.

When vacation time is here, what do you usually do? Do you and your family go on a vacation together or do you go separate ways? If you cannot take long trips but use the week-ends, do you take God along, or do you try to get away from it all and leave God and God's Word on the table back home? Christians do not take a vacation from God, they seek him out wherever they are. When you are in vacation spots — seek out a place to be near Him, 'cause he is wherever you are.

will reside in New York City.

Another aspect of international cooperation and interest is the World Federation Day. The 1972 study for that day was on freedom and was prepared in the United Kingdom by Mrs. Elizabeth Kissack, area president. This study was translated into several languages. The 1973 study will be "Christian Discipleship Today" written by a committee from the Philippines.

World Federation members also took part in the celebration of the 100 years of Mexican Methodism at Gante Church Sunday, July 29. The Federation there presented a banner to the Mexican Church.

## New Church School year begins

Happy New Church School year! It begins on the first Sunday in September, and with it we begin a new series of Units in our studies in the International Lesson Series. Most new beginnings are worthy of special attention, and this is true for our situation. So let's give a moment of time to some introductory thoughts.

### THE INTERNATIONAL LESSON SERIES

The International Lesson Series is based on a six-year cycle, and we are now beginning the last year in this current cycle (1969-1974). This Series, which is the basis of our Adult Bible Studies units, is developed through the shared efforts of some 30 denominations. This committee is probably the oldest working ecumenical group in existence today. The Series began over a century ago with the basic conviction that "the Bible is the major medium of God's self-revelation to mankind," and that its truth is relevant and vital to the life of growing persons.

It seems especially fitting as we begin this unit on how to overcome division in the church to realize that our very Series has been a tremendous witness to unity across denominational lines for more than a century. Truly, a great cause can produce binding unity within creative diversity.

### GETTING OUR PERSPECTIVE

Someone has said that if you have two hours of wood cutting to do, you best spend the first quarter-hour sharpening your axe. That's how we may consider these few introductory minutes.

Let's step back a moment, away from the trees, to get a look at the forest, so to speak; to get an "overview," a perspective of this year's studies.

This will be basic and elementary, but it can be helpful.

The lessons for the year are divided into quarters. There are thrilling themes for each of these quarters. The first, which we begin today, is

entitled THE GOSPEL OF PAUL and continues through November 25. The second quarter's theme is THE GOSPEL OF JOHN and continues through December 23. The third quarter is ACTS: HOW THE CHURCH GREW, and is completed on May 26, 1974, and the fourth quarter is a study of several Pauline letters entitled LETTERS TO YOUNG CHURCHES. It ends on August 25, 1974, and the Sunday following we will begin a complete new six-year cycle of studies.

Our studies this year are given entirely to portions of several New Testament letters, one of the Gospels, and part of the Acts of the Apostles. So, get ready for an exciting year of study!

### NOTE OF APPRECIATION

I would like to express my appreciation to my father, Dr. James W. Workman, for being our guest writer for these lessons during the past quarter. He joins a distinguished list of other guest writers, and we are grateful to each of these. We will continue from time to time to have guest writers for The Sunday School Lesson.

### ABOUT THIS PRESENT QUARTER

Our present quarter's study is divided into three units, two of which are four-Sunday units and one covering five Sundays. There is a vital relationship between these three units so a word about them will be helpful as we begin the first.

The theme for this first quarter's three-unit study is THE GOSPEL ACCORDING TO PAUL. Unit I (Sept. 2-23, four Sundays) is entitled "Ministry of Reconciliation" and is a study based on portions of 1st and 2nd Corinthians. Unit II (Sept. 30-Oct. 28, five Sundays), "The Message of Reconciliation," is a study based entirely on portions of Romans. Unit III (Nov. 4-25, four Sundays), is entitled "The Life of Reconciliation," and the biblical basis is Romans and 1st and 2nd Corinthians.

So much now for the sharpening. Let's get to the chopping.

## LESSON FOR SEPTEMBER 2, 1973

### UNIT SUBJECT: Ministry of Reconciliation

**TODAY'S LESSON TITLE:** "Paul Speaks to a Divided Church."

**THE SCRIPTURE:** 1 Corinthians 1:1-15; 3:1-9; 5:1-2; 2 Corinthians 1:23-2:11; 12:19-21.

**PURPOSE OF THE LESSON:** To confront the fact of human divisions; to see their presence in the church in Corinth and in our church; to see how Paul dealt with this issue; and to bring ourselves to a personal commitment to the ministry of reconciling divisions of which we are a part.

**MEMORY SELECTION:** There is one body and one Spirit, just as you were called to the one hope that belongs to your call (Ephesians 4:4).

### THE GOSPEL ACCORDING TO PAUL

This quarter's theme should not be interpreted to suggest that Paul wrote a gospel different from that which Jesus preached or that which is reflected in the rest of the New Testament. In the past some authors have suggested that Paul's teachings were dramatically different from those of other contemporary Christian writers. In his letter to the Galatians Paul insists that the gospel he preached was not a man-made gospel; that it came through a revelation of Jesus Christ (Gal. 1:11-12). This unit, therefore, seeks to emphasize how the gospel of Jesus Christ so touched and changed the life of Paul that he reflects in his own life and his own teachings THE gospel; the gospel of Jesus Christ, his and our Lord.

It has been said that Paul "understood the mind of Christ more than did any person who has ever lived." It is this understanding that we are seeking after in this study. The Holy Spirit can guide us to it and then from it to a deeper understanding of our own, so that we may then witness without wrongful pride to "The Gospel According to Me."

### THE PRIMACY OF THE SUBJECT

It isn't by accident that Paul speaks so much of reconciliation, or that the gospels are so concerned with the theme of oneness, or that even the Old Testament reflects such concern about wholeness and unity. For man needs such a call to wholeness and unity. He is separated from his fellowman; disunity is a reality, persons are separated, homes are divided, nations do war with one another. And even in the church there are divisions. Man is estranged from himself, his fellowman and from God. How could the Bible not speak to so common and urgent a condition? How could the Christian not believe that one of his basic missions is to be a reconciler?

### THE SITUATION IN CORINTH

The very introductory greeting in Paul's letter (1 Cor. 1:2b) reminds his readers that they are called to unity: "To the church of God which is at Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call on the name of our Lord Jesus Christ..." (emphasis mine). We and they are called to be "saints together," but the reality of human divisions separate us. (Read 1st Corinthians 1:1-15 to see Paul's statement detailing the divisions within the church in Corinth).

The introductory statement on pages 4 and 5 in the lesson quarterly is worthy of review at this point. What are the evidences of a divided church in the world today? In your church?

The way the Corinthians might have divided is interesting. The Gentiles might have chosen Paul as their leader because he was the apostle to the Gentiles. The Jewish community could have chosen Peter because he specialized in working with the Jews. Since Apollos may have been a skilled orator from some center of learning, possibly the scholarly would have found his wisdom appealing. Or, to put it another way, the "world mission" group or "social activists" chose Paul as their leader, the more "traditionalists" gravitated to Peter, and the "intellectuals" rallied around Apollos.

Regardless of how it may have been, the fact of division was there. Presbyterian scholar Robert D. Taylor, Jr., writes concerning Corinth and its three leaders: "The (church in Corinth) had been led by three of the top ministers of the day and should have been one of the strongest churches in Christendom. Yet it was one of the weakest because its strength was wasted on needless internal strife."

### THE TRAGEDIES OF DIVISION

Division in the church in Corinth brought at least three tragic results. First, the Corinthians lost their sense of purpose. Their mission should have been to present a united witness to the lost. Instead, they could hardly get along together because of their arguing.

Secondly, they became frustrated and lost their sense of priority. Time was spent in trivial arguments which divided them. They otherwise could have given a united witness to the Lordship of Jesus Christ, so desperately needed in the city of Corinth.

In the third place, their divisions affected their private lives and weakened their morals. Their unity gone, there was no encouragement or motivation to live according to a community standard.

**PAUL'S CONCERN, REACTION AND REMEDY**  
Evident from the beginning of his letter is Paul's

deep sense of love for the people of the Corinthian church. "I give thanks always for you..." (1st Cor. 1:4). "I appeal to you... that all of you agree and there be no dissension among you, but that you be united..." (1:10).

His reaction to the division in Corinth was to vigorously emphasize that Christ is not divided; that all who are united to him by faith must be bound to one another.

A vital element emerges at this point, one which must be considered: Does this unity of which Paul speaks mean "conformity?" Must we all think alike and believe alike and worship alike and so on? What is the difference between "unity in the spirit" and "conformity?"

This writer believes that our United Methodist Church is in a unique position to minister redemptively to the points of division within the church because we are by tradition tolerant in secondary matters while being firm in our conviction that Christ is the center of our common faith. "If your heart is as my heart, give me your hand," said John Wesley. How can this tradition enable us to face the reality of division within the church today?

### PERSONAL DECISION

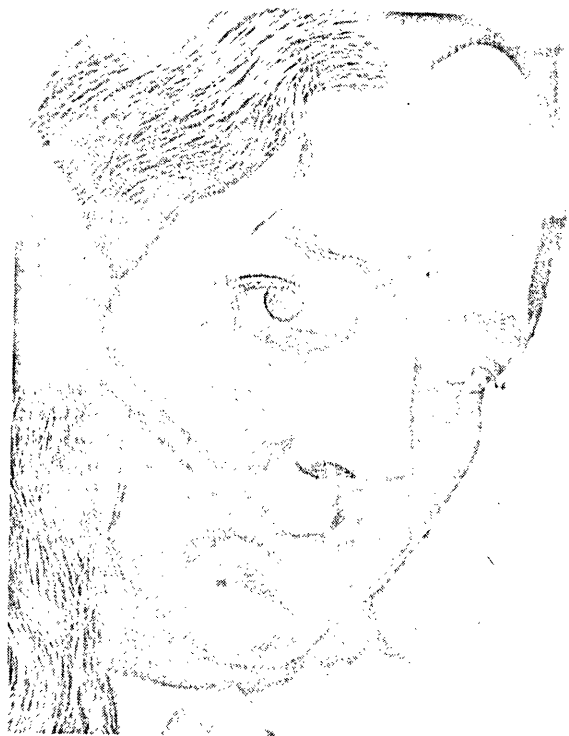
"Every man is a potential adversary, even those whom we love. Only through dialogue are we saved from this enmity toward one another. Dialogue is to love, what blood is to the body. When the flow... stops, the body dies. When dialogue stops, love dies and resentment and hate are born. But dialogue can restore a dead relationship. Indeed, this is the miracle of dialogue..."

This quote from THE MIRACLE OF DIALOGUE, by Reuel L. Howe, points to the promise that the ministry of reconciliation holds for all division; even that within the church. It calls for a decision from each of us. What will we do?

### QUESTIONS FOR DISCUSSION

1. How great a sense of unity should Christians feel toward one another?
2. What are those things that divide groups today? Paul pointed out that the division in Corinth centered around persons (Paul, Peter, Apollos). To what extent does loyalty to human leaders (rather than to Christ) play in today's divisions in the church?
3. How can we achieve unity and still respect differences?
4. Do you care enough about unity to personally decide to do one thing this week to achieve it? If so, what?





A high school student edits a strip of motion picture film. Cinematography, along with such subjects as marine biology and drama, is one of the numerous "electives" available to today's high schooler in addition to the basic "core curriculum" of social studies, math, science and English.... Although high school has been described as the "intermediate stage" between the complete dependency of grammar school and the complete independence of college, it is generally agreed that the beginning of high school is one of the important milestones, and challenges, in a student's academic career. (RNS Photo)

## Campus ministers stress need for reassessment of their role

DENVER (RNS) — Reassessment of the role of campus ministers in the Roman Catholic and mainline Protestant communions was a major focus of an ecumenical gathering here.

Styles of ministries in the 1970s, professional identity and ways to increase national and regional communication were all high on the list of concerns at the first Ecumenical Campus Ministry Conference.

Some 400 Protestant and Catholic participants convened with the realization that colleges and universities are different in 1973 from the 1960s when activism was more common.

There was recognition that students are now quieter, and that students and faculty members are turning more to a type of spirituality that usually takes personal and inward directions.

"Students are disillusioned by the whole political process," said the Rev. Pharis Harvey, secretary for university

and young adult ministries for the World Division of the United Methodist Board of Global Ministries.

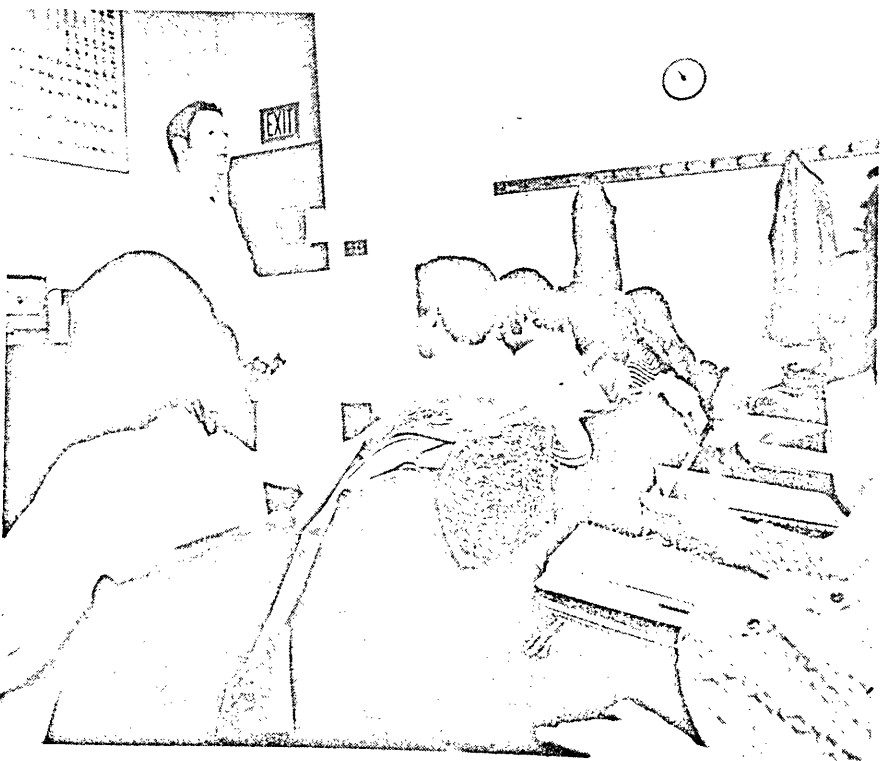
Mr. Harvey said students feel there is nothing they can do about political issues. "They're escaping into inner space oriented activities, the Jesus movement, eastern religions, evangelism," he stated. "They're building psychic walls against a hostile world."

The Rev. Phil Stephan, a Lutheran minister at the University of Colorado, said the campus ministry is probably "in less crisis now than at the end of the 1960s."

"Personally, I see a spiritual consciousness emerging. A number of us are attempting to address ourselves to that. Our hardest work is explaining that there's something of spiritual value within the Christian faith and it has some application to moving their (students') lives."

†

## COLLEGE — NEW INDEPENDENCE AND MANY CHOICES



AUGUST 23, 1973

## From Our Readers

### PRACTICE CHRISTIANITY AT HOME

Dear Rev. Workman:

It was a real pleasure to read the 9 August 1973 issue of the Louisiana Methodist. To find the United Methodist Church practicing religion abroad — hymnals for Mexico; \$50,000 project for famine relief in West Africa — these are activities the Church can be proud of.

But — what is the Church doing to alleviate the senior citizen malnutrition and starvation in this country? The Social Security relief recently passed into law is needed now — not July, 1974.

Wouldn't it be nice if, in addition to practicing religion, the Church practiced a little Christianity here at home?

Sincerely yours,  
Howard C. Goetz, Jr., D.D.  
Metairie, La.

†

### MAYBE WE COULD HUM IT?

My dear Sir:

Have you seen, heard or sung the Key 73 Hymn, Let God be God? (see Arkansas issue of July 12).

According to the committee that selected the number from more than 1,000 entries, it was a difficult task.

The hymn is quite disappointing and if this is the best one submitted, it would be amusing to see the poorest of the poor from among the more than 1,000 others!

My prediction is that it will never be used to much extent because the words are mediocre, the tune is lacking in euphony, the rhythm irregular, and the harmonization is too difficult for the average choir and, particularly, the congregational singer.

Sincerely yours,  
D. C. Perry  
Waldo, Ark.

(EDITOR'S NOTE: Agreed on most every point. What left me wondering, when I first read the hymn and had similar impressions, was "What on earth do you suppose would happen if I refused to 'Let God be God . . . and Christ be Lord . . . ?'" I hadn't realized that this awaited my permission. Other than this and the few minor points you mention, I agree with you that it's a very fine hymn indeed.)

†

### SYMBOL OF SEARCH FOR PEACE

Dear John:

As a retired Methodist minister and reader of THE METHODIST I want to congratulate you (on the paper)...

I am also glad you welcome letters from the readers. After all, they are an important part of the church and I am

glad that you encourage them to speak through their fine church paper . . .

In the June 21, '73 issue you have an impressive picture and write-up of the United Nations Church Center located in New York City. While it is owned by the United Methodist Board of Church and Society and built with money provided by the women's organizations of the church, it is definitely ecumenical in its service and outlook. And of course you will agree that this is the way it should be as it ministers to the cause of world peace which is one of the principal reasons for the U.N.'s existence.

It reminds us of our trip to the U.N. in October, 1959, doesn't it?

Sincerely,  
H. W. Jinske  
Hot Springs, Ark.

†

### MORE ON TONGUES

Dear Editor:

I did welcome you on tongue speaking. I know too that a lot of our people have gone that way seeking greener pastures because we as Methodists have failed to teach the second chapter of Acts better. Now you can understand why I am opposed to the way our people send those lessons on to us . . .

The miracle was not in the ears of the hearers, but in the mouth of the speakers . . . First they received power to speak in a foreign language, in languages other than their own Hebrew, and heaven understood them. The Holy Ghost was the symbol of many "tongues" speaking many languages before unknown.

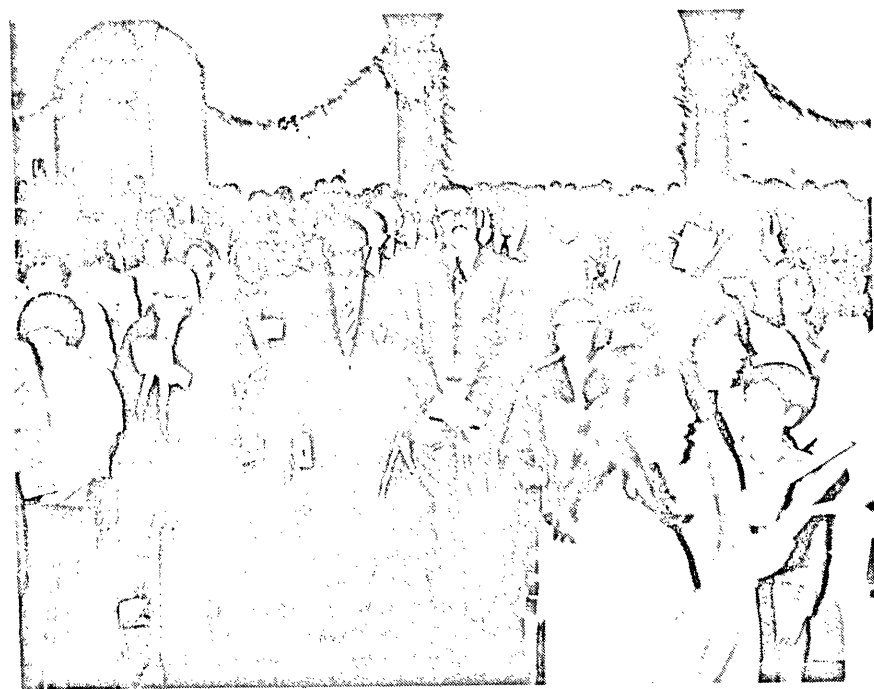
This specific instance interprets the apostle's ability to speak in foreign tongues as a manifestation of the Spirit. Speaking in tongues is mentioned in several other places in the New Testament. None of these passages state that the "glossolalia" implies the gift of being able to speak in a foreign language. . .

These are only a few (references). I know you could dig up more and they would be different, too. Then why don't we get one that will bring out the truth of the second chapter of Acts and teach the truth regardless to whom this makes a bad taste in their mouth? Then (we should) tell all (persons) that these men that preached that day of Pentecost were only ignorant Galilee fishermen speaking in their own Galilean brogue the wonderful works of their God.

I do enjoy the paper . . . Please don't misunderstand me. I do believe in the Holy Ghost baptism . . .

Yours in His service,  
Milton Vallery  
Pineville, La.

Students listen and take notes as a professor lectures during a college class. For both students and their parents, the first year of college is a period of many changes and adjustments in attitudes and habits...For the freshman, the major adjustments will be learning to cope with new levels of independence and the almost overwhelming choices open to them in every aspect of college life...For parents, the adjustments and concerns will be just as complex — coping with the rising cost of college education, hoping that their children will not be caught up in the "new morality," learning when it is the right time to give firm guidance and encouragement and when it is the time to leave the freshman son or daughter alone. (RNS Photo)



Bishop Prince A. Taylor, Jr., (left center) of Princeton, N.J., and Bishop Alejandro Ruiz, head of the Methodist Church in Mexico, lead a procession at Gante Church in Mexico City at recent meeting sponsored by the World Methodist Council and held in conjunction with Centennial of Methodism in Mexico. Bishop Taylor, chairman of the World Methodist Council Executive Committee, presided at its meeting. A mission consultation sponsored by the Council was also held in Mexico City July 29-Aug. 2.

## Mexico Methodists observe Centennial; WMC mission consultation held

MEXICO CITY (UMC) — Seeking new motivation for mission and exploring new patterns of work and dialog with other faiths, some 135 leaders met here July 30-Aug. 2 for a mission consultation under the auspices of the World Methodist Council.

While the consultation adopted no findings as such, its study papers and suggestions coming out of its work groups will, by action of the World Methodist Council's Executive Committee, be received and referred to the 59 member churches for their study and action.

The meeting was planned for consultation together about the nature, purpose and strategies of the world mission of the church.

In addition to Council members, those attending the consultation included representatives of the World Federation of Methodist Women, certain staff members of the Board of Global Ministries of the United Methodist Church, representatives of world confessional families, ecumenical organizations, United Churches, and other guests.

About 150 leaders of the World Methodist Council Executive Committee and consultants met concurrently to make plans for a world conference in Singapore in 1976 and to hear progress reports on various facets of the Council's work.

Six new member churches were received, bringing the Council's membership up to 59 units in 87 countries. The six new member churches welcomed into the Council are the church in Sierra Leone, the British Synod in Rhodesia, the Methodist Church in Hong Kong, the Methodist Church of the Republic of China (Taiwan), the Methodist Church in Panama and the Methodist Church in Costa Rica.

Tentative plans were made for the quinquennial meeting of the World Methodist Council and the World Methodist Conference to be held in Singapore Aug. 17-24, 1976. Several other satellite meetings of related groups will be held concurrently or

just before or after the major assemblies. Bishop Dwight E. Loder of Detroit heads the program committee for the 1976 Conference. Bishop Loder is the spiritual leader of the Michigan Area of the United Methodist Church.

## FUMMs hold innovative convocation

**"The best of the old and the best of the new can co-exist in church music"**

LAKELAND, Fla. (UMC)—There's a popular song which says, "I'd like to teach the world to sing," and another which says, "I believe in music, I believe in love."

These could have been the theme songs for nearly 900 United Methodist musicians as they met here Aug. 5-11. And if they have anything to do with it, Christians—"the people who have something to sing about"—will lead the chorus.

About 500 adults, 200 youth, and another 200 of their family members came to Lakeland and left not only with a song on their lips but in their hearts as well.

Men and women, young and old, ranging from small church volunteers to full-time professional organists and choir directors sang and chanted Psalms during innovative worship services, soaked up the smell of incense at a medieval advent service, clapped hands during "soul music" sessions, and took part in role-playing, drama, pantomimes, workshops, and seminars.

The setting for the biennial convocation of the Fellowship of United Methodist Musicians was Florida Southern College, home of the largest collection of Frank Lloyd Wright architecture in the world. The musicians processed by candlelight throughout the campus one night as special music blended with the architectural forms. There were vocal solos accompanied by the ancient lute in the library, bold organ music in the large chapel, folk songs by the fountain outside the ad-

## Bishop Carleton named interim administrator of Houston Area

Albuquerque, N.M. (UMN) — Bishop Alsie H. Carleton has been named interim administrative head of the Houston Area of the United Methodist Church by the eight-state South Central Jurisdiction College of Bishops following the death of Bishop Kenneth W. Copeland in Houston, Aug. 7.

Bishop Carleton is president of the nine-member college. He will assume this responsibility in addition to his own duties as the resident bishop of the Northwest Texas-New Mexico Area.

The college has the responsibility of filling vacancies in the episcopal ranks between sessions of the jurisdictional conferences with final ratification by the denomination's Council of Bishops executive committee.

United Methodist bishops are appointed to geographic area for a four year term by the quadrennial session of the jurisdictional conference.

The South Central Jurisdiction college of bishops is expected to meet in September to consider filling the post left vacant by Bishop Copeland's death.

Three options are open to the college: calling a special session of the jurisdictional conference to elect another bishop, appointing one of their own number to administer the area in addition to present duties, or recalling

a retired bishop to complete the unexpired three year term.

Bishop Carleton said the Houston Area Texas conference cabinet will play a major role in the final decision.

"We (the College of Bishops) will be working with them to find a way to compensate for the loss of Bishop Copeland," said Bishop Carleton.

"Kenneth Copeland was a dynamic preacher, a dedicated spiritual leader and a gifted administrator," said Bishop Carleton. "Our final decision must be carefully weighed."

Bishop Carleton said he would be in conversation with the Texas Annual Conference cabinet within the next few days.

## LOOKING FOR A JOB?

NASHVILLE, Tenn. (UMC) — Recommendations and applications for the position of editor of **Together**, United Methodism's family magazine, and its proposed successor, **United Methodists Today**, are now being received. Inquiries should be directed to the attention of Dr. John E. Procter, President and Publisher, the United Methodist Publishing House, 201 8th Ave. S., Nashville, Tenn. 37202.

Deadline for receiving applications is Sept. 28.

A six-member Board of Publication "search" committee headed by John B. Russell, Richmond, Va., will consider the applications.

The Discipline requires that the Board of Publication elect editors of the general church periodicals after consultation with the General Council on Ministries, and that one of the editors be designated as editorial director of general church periodicals.

to our urban society and speak to the issues of our time." He mused that an anthem might even be written about Watergate.

Drawing enthusiastic response was an "Advent in August" service led by more than 200 youth under the direction of the Rev. Philip Dietterich, Westfield, N.J., a former Fellowship president. The youth workshop, sharing many programs with the entire convocation, was sponsored by the Florida Conference.

All carols in the Advent service were from the 12th through the 15th centuries, those which might have been heard in a medieval English cathedral.

Emphasizing "the new is old," the service was described as a "multi-media experience engaging all of man's senses through the use of incense, colorful ceremony, movement in procession, and music in various instruments and voices."

New officers of the 1,400-member Fellowship were installed at the end of the week by Board of Discipleship General Secretary Melvin G. Talbert and the Fellowship's executive secretary Glenn S. Gothard. The Rev. Robert E. Scoggin, Rochester, Minn., succeeds the Rev. Howard Coble, High Point, N.C., as president.

AUGUST 23, 1973

## 'The Interpreter' to present four

DAYTON, Ohio (UMC) — United Methodists will have opportunity for a close look at four top executives of the denomination in a series of interviews beginning in the September issue of **The Interpreter**.

**The Interpreter**, program journal of the United Methodist Church, is published by United Methodist Communications — Interpretive Services. Dr. Edwin H. Maynard, Evanston, Ill., is editorial director, and Darrell R. Shamblin, Dayton, is editor. Circulation is 300,000.

Purpose of the series, according to Editor Shamblin, is "to help local church leaders to become better acquainted with the general secretaries of the program boards and their philosophy as it relates to specific program areas."

Featured in the interviews are the general secretaries of the church's four general program boards. Two of them are newly-elected leaders and two are "veterans."

In each case the interviewing will be done by a member of the staff of United Methodist Communications.

The September issue will feature the Rev. Melvin G. Talbert, Nashville, Tenn., new general secretary of the Board of Discipleship. Dr. Talbert is interviewed by Thomas S. McAnally of Nashville.

Others in the series will be:

October — The Rev. Tracey K. Jones, New York, general secretary of the Board of Global Ministries, interviewed by Leonard M. Perryman, New York.

November-December—The Rev. A. Dudley Ward, Washington, D. C., general secretary of the Board of Church and Society, interviewed by Winston H. Taylor.

January, 1974 — The Rev. F. Thomas Trotter, Nashville, new general secretary of the Board of Higher Education and Ministry, interviewed by Ms. Sue Couch, Nashville.

In further explanation of the series of interviews, Mr. Shamblin said, "We feel that the timing of this series is good in the light of the restructuring of the boards. We also believe that these interviews will help local church persons to realize that the leaders 'at the top' in our church are human beings too and that they want to assist the local church in its outreach and ministry."

†

### Property Cases Crop Up

WASHINGTON, D.C. (UMC) — Court cases and negotiations over dissident congregations and United Methodist properties continue to crop up across the country, for varying reasons and with varying results.

The church's historic trust clause, which makes the local unit only trustees of property, with the denomination as the owner, is the key element in the disputes, involving mostly small groups. Within the past year, one state law was ruled unconstitutional, and the denomination has received a favorable decision in another area, has agreed to a court-ordered compromise in another, has lost one and still has several cases pending.

AUGUST 23, 1973

## Arkansas Methodist Children's Home

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

EARL ALEXANDER  
by Mr. & Mrs. Arthur Small & Family  
MRS. VIRGINIA BROOKSHER  
by Mr. & Mrs. L. A. Joyce  
WILLIAM BROWN  
by Mr. & Mrs. J. D. Hill, Jr.  
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by Mrs. Thomas S. Blake  
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by Helen Wilson  
by Mrs. Gussie S. Wilson  
by Dr. & Mrs. V. V. Kniseley  
by Mrs. Mary Joe McCorkle  
by Mr. & Mrs. Wm. L. Weaver  
by Mrs. Jack M. Sheppard  
by Mrs. Burney Wilson  
MRS. MITCHELL (Rebecca) COCKRELL  
by Mrs. E. J. Newton  
by Mr. & Mrs. R. B. Newcome  
by Mr. & Mrs. Benton Newcome  
by Mr. & Mrs. Bob Pugh  
by Miss Martha Pugh  
by Mrs. John T. Ralph  
by Mr. & Mrs. John H. Ralph  
by Mr. & Mrs. Carl Wells  
by Mrs. R. C. Wells  
by Mr. & Mrs. O. C. Burnside, Jr.  
by Mr. & Mrs. James Gay  
MRS. VELMA CUMMINGS  
by Eva Cummings  
by Grace Knight  
MISS FLORENCE COLLINS  
by Joe T. Thompson  
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by Mrs. Wallace Rose  
MISS BYRD CRABTREE  
by Libby Hammer  
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by Mr. & Mrs. Wiley Avery  
JOHN L. DIXON  
by Mr. & Mrs. Walter E. Cox  
REV. SLARTING E. DAVIS  
by Mr. & Mrs. Albert Sharp  
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by Mr. & Mrs. Joe Callaway  
MRS. FRED V. DICKEY  
by Mr. & Mrs. Mack Borgognoni  
GUY FRENCH  
by Mr. & Mrs. Fred Phades  
W. H. GIST  
by Mr. & Mrs. Carl Moore  
MRS. ANNE GARRETT  
by Mr. & Mrs. J. D. Hill, Jr.  
JANET GILES  
by Mr. & Mrs. John C. Stockburger  
HAROLD GIST  
by First United Methodist Church, Conway  
CHARLES GAY  
by Mr. & Mrs. Felix Bunch  
MRS. ALMA HULL  
by Mr. & Mrs. R. M. Plummer  
OTTO HARDKE  
by Mrs. Gaylon Miller  
MRS. HAZEL HALTOM  
by Mr. & Mrs. Jim Hammil & Children  
ANDREW F. HENRY II  
by Mr. & Mrs. S. C. Clayton  
BERNIS L. HARDWICK  
by Mr. & Mrs. M. H. Rothert  
FLOYD HARVEY  
by Mr. & Mrs. V. M. Haller  
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MRS. H. G. (Grace) LEEK

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by Mr. & Mrs. J. T. Peacock, Jr.  
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by Mr. & Mrs. A. C. Huckabay  
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by Byron R. Pikes  
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MRS. KATHRYN MANER  
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by Mr. & Mrs. Cecil Newton  
and Mike  
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by Mr. & Mrs. J. C. Ross  
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FRED RYMER  
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by Mr. & Mrs. Benton Newcome  
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by Miss Martha Pugh  
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MRS. G. R. SMITH  
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LUTHER SHULTS  
by Mr. & Mrs. W. J. Shepherd III  
by Mrs. W. J. Shepherd, Jr.  
C. FRED SISCO  
by Mrs. Wesley Willoughby  
MRS. G. R. SMITH  
by Dr. & Mrs. Charles L. Weber  
MRS. LOUISE SMITH  
by Fred & Wilma Lawrence  
RAYMOND E. STALEY  
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MRS. DONNA JEAN SCHRADER  
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by Mrs. Helen Stobaugh  
LAMAR TAYLOR  
by J. M. Adams, Jr.  
R. L. TAYLOR  
by Mr. & Mrs. Courtney Swindler  
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by Mrs. Murray B. McLeod  
MRS. SAM J. (Frances) WILSON  
by Mrs. Erle J. Newton  
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by Mrs. Joe McGarry  
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by Mr. & Mrs. Joe Callaway  
by Miss Martha Pugh  
by Mr. & Mrs. Bob Pugh  
by Mr. & Mrs. R. B. Newcome  
by Mr. & Mrs. Benton Newcome  
by Mrs. Minnie Belle Wells  
A. G. WRIGHT  
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HARRY WARD  
by Mr. & Mrs. J. D. Perry  
by Mr. & Mrs. Aubrey Singleton  
by Mr. & Mrs. Harold Dyer  
WINFRED WOZENCRAFT  
by Mr. & Mrs. Nat R. Griswald  
by Mr. & Mrs. Richard Clark  
REV. ROSCOE C. WALSH  
by Rev. & Mrs. S. T. Baugh  
by Mr. & Mrs. Howard Franklin  
J. W. WELLOUGHBY, JR.  
by The John Collins Family  
LAURA LEE YOW  
by Mr. & Mrs. Bill Block, Jeff  
and Steve

### IN HONOR

Rev. & Mrs. Harold D. Sadler  
by Mr. & Mrs. Fred E. Harrison  
by Mrs. J. O. Habgood  
by Mr. & Mrs. Schley Manning  
Mr. & Mrs. Homer Dickson  
by Dr. & Mrs. Homer O. Clark  
Miss Sula Kate Benson  
by Mr. & Mrs. G. D. Conatser  
Roy E. Walls  
by Alix Methodist Church

## Arkeology by Gene Herrington

I wish he  
wouldn't look  
right at us  
when he says  
THAT.





## RELIGION AT THE JAMBOREE



MORaine STATE PARK, Pa. — Religious services made up an important part of the activities during the Boy Scouts' annual Jamborees, held this year at Moraine State Park in Pennsylvania and Farragut State Park in Idaho. More than 41,000 Scouts attended Jamboree-East, while a somewhat smaller number took part in Jamboree-West. At both, Scouts took time out from their busy outdoor activities to observe Law 12 of the Scouting Code — "A Scout is Reverent."

## Poetry Panorama

by barbara mulkey

*The panorama this week is of a literary medley, a poetry potpourri!*

### Summer Noonday Sun

The brazen sun strikes near and far  
The day-star's numbing rays ride hard the hours;  
He launches from his throne in cloudness sky  
His blist'ring force that sears the with'ring flowers.

We curse his glee, we shelter from his heat;  
Nor yet recall that in the months just past  
We shuddered in the freezing, sunless chill,  
And longed to swelter in his sultry blast.

-by Charles A. Stuck

### Spelunkering

I have done a lot of spelunkering,  
With rope of grass and vine.  
Some day I'll grasp that golden cord,  
Climb to that holy place divine,  
That cavern will be fine abode,  
With grappling technique, explore.  
I'll swing up past the glittering stars,  
Then close the mystic door.

-by Alma Nutt

### My Interpretation of Psalm 23

The Lord is my Boss, I shall not want.  
He provides a satisfying way for me to live.  
He gives me time for solitude to restore my soul.  
He shows me the way to go; then I have my choice.  
Yea, though I am troubled in body, mind, and soul,  
I fear no evil  
For You are with me.  
You give me inner peace when I am with enemies of truth and right.  
You give me words to say and depths of understanding.  
Surely, if I continue to seek Your guidance, my life will be worthwhile,  
And I will know the assurance of Your presence forever.

-by Mary W. Gee

## Sweden's bishop publishes book on Wesley

NEW YORK (UMC) — A new book on Methodism's founder, John Wesley, by United Methodist Bishop Ole Borgen of Stockholm, Sweden, seems to have "awakened new interest in Wesley literature in Scandinavia," reports the Rev. Dr. Arne-Jacob Kristoffersen, United Methodist news correspondent for Northern Europe.

The new book, *John Wesley on the Sacraments*, was published in Switzerland and constitutes the bishop's doctoral thesis. Bishop Borgen heads the United Methodist Church in Denmark, Norway, Sweden and Finland.

Churches and church-related buildings are in the news from Scandinavia, reported Dr. Kristoffersen. In Grankulla, just outside the Finnish capital, Helsinki, an extension to a United Methodist orphanage was dedicated,

and the Swedish youth center at Oreborg is building a 30-room new wing to enlarge the center's capacity for accommodating meetings on a year-around basis.

On behalf of the United Methodists, Bishop Borgen received \$8,800 from the Swedish magazine, *Svenska Journalen*, for work in developing countries, Dr. Kristoffersen said. The United Methodist Church was one of several institutions which received aid for development work. Also in Sweden, the Free Churches Help Fund has recently given money to fight hunger in India, to help build new schools in Bangladesh and to help provide medical care for Angolan refugees in Zaire.

### News in Brief

By a vote of 22-9, the West Virginia Senate defeated legislation which would have put a lottery to a statewide vote in the autumn. United Methodists were among church and civic groups which opposed the measure.

Wearing "United Methodist" labeled T-shirts, 31 youth from Midland Heights Church, Fort Smith, accompanied by adult counselors and Youth Director Bruce D. Vick, made their annual summer excursion, July 20-22. Their tour included a visit to Dogpatch USA, Ye English Inn of Hollister, Mo., Shepherd of the Hills Play, Marvel Cave, Silver Dollar City, and First Church, Harrison. The Rev. Pryor R. Cruce is their pastor.



One in a series of reports about Arkansas history, culture and folklore.



## The spelling of our state's name

The name ARKANSAS comes from the Quapaw Indians and means "land of downstream people." But it has been spelled and misspelled dozens of ways since the first French explorer, Father Marquette, wrote it as AKANSEA. The area was spelled ACANSA on LaSalle's maps. Another explorer spelled it AKANSA and Captain Zebulon Pike spelled it ARKANSAW just as an Act of Congress did in 1819 when the Territory of Arkansas was created.

In the early days of statehood, two U. S. senators were divided on the pronunciation. One was introduced as the senator from ARKANSAW, while the other preferred to be the senator from ARKANSAS (pronounced like Kansas). It was not until 1881, when the state legislature met, that the matter was settled. By legal enactment, the lawmakers declared that the state should be spelled ARKANSAS, but pronounced ARKANSAW.

## Visit Arkansas First

For more information about our state, write the Arkansas Department of Parks and Tourism, Box 149-PS, State Capitol Building, Little Rock, Arkansas 72201