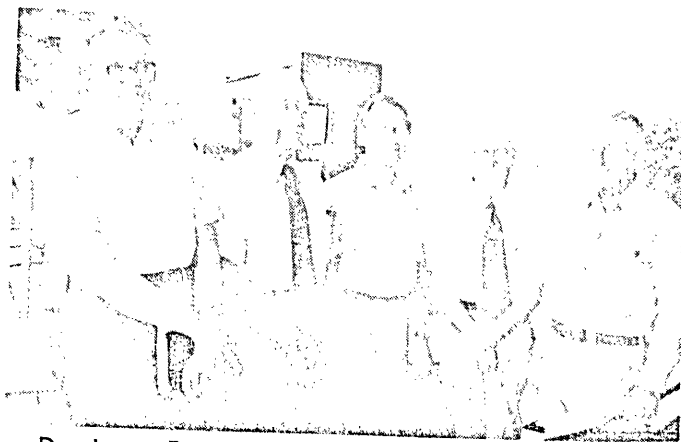
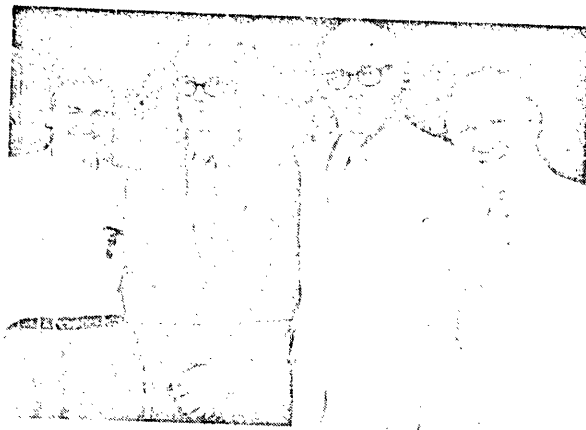




Bishop Eugene M. Frank (left) is shown with Conference Lay Leader William M. Shepherd of Little Rock and song leader Bill Kennedy (seated) of England.



Dr. James B. Argue (left) pastor of Pulaski Heights church in Little Rock, gave the message Saturday afternoon. Others participating were (from left) Taylor Prewitt, McGehee; Bill Kennedy, England; R.D. Harrison, Dermott; and W.M. Shepherd of Little Rock.



Dr. David W. Self (2nd from left), General Secretary of the Division of Lay Life and Work, Board of Discipleship, Nashville, Tenn., addressed the general session on Sunday morning. Participating in the session were (from left) Pratt Rummel, Little Rock; Richard Meredith, Crossett; and Raymond Hillis, Malvern.

Lay Men challenged to new commitment

"Too often our Methodist Men's organizations find that their entertainment isn't near as good as TV . . . and that they are in competition with other activities of the church . . . We must ask 'How can we help bring off the work of the local congregation? Do these things help us do the work of

Christ?' " The speaker is Dr. David W. Self, General Secretary of the Division of Lay Life and Work of the Board of Discipleship, Nashville, Tenn. He refers to himself as "the head cheerleader for the whole nation" in relation to the men's activities of The United Methodist Church.

Dr. Self was one of several persons to address the 15th Annual Little Rock Conference Lay Men's Assembly which met last weekend at Camp Tanako. One-hundred and twelve men registered and 135 were in attendance during the two day gathering. Conference Lay Leader William M. Shepherd of

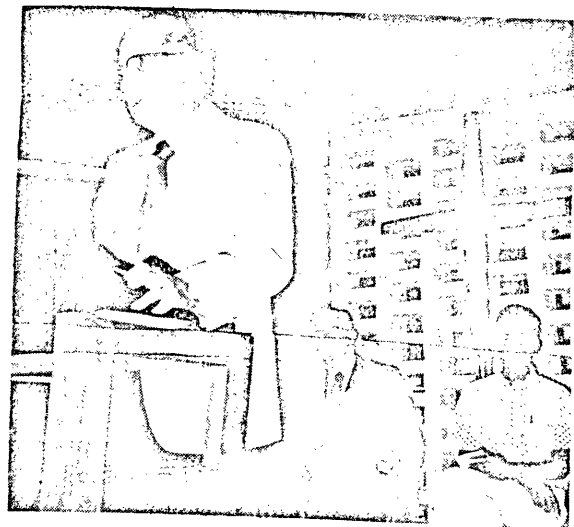
Please turn to page 2



Roy Smith of Pine Bluff, a member last year of the Conference Youth Council, addressed the Assembly on "What Youth can Contribute to the Local Church." He was introduced by Scott Davis (seated), immediate past president of the Youth Council.



ABOVE: Some of the 135 persons who attended the Assembly, shown in the Roy E. Fawcett Chapel.



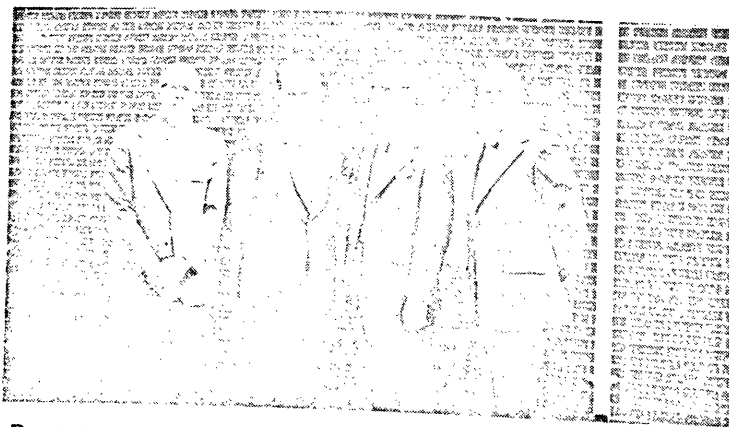
Bishop Aubrey G. Walton, retired, addressed the Assembly on Saturday evening. He was introduced by Roland M. Shelton (center) of Little Rock, a former Conference Lay Leader. Co-Director of Lay Life and Work, G. James Washington (right) of Little Rock, gave the benediction.

Arkansas Methodist

92nd YEAR

THURSDAY, AUGUST 30, 1973

NO. 34



Participants in Service of Dedication at Wilmar Church on Aug. 19 (left to right): the Rev. Everett Vinson, Monticello District superintendent, the Rev. Dan George, during whose pastorate the building program began in 1969; Bishop Eugene M. Frank, and the Rev. Tom Abney, present pastor and director of Wesley Foundation at Monticello. Indebtedness on the \$36,000 church plant was paid off in April—far ahead of schedule. The Rev. Steve Barker was pastor during the construction period.

Lay Speaking Workshop in Conway District

Conway District Lay Leader James W. Lane of North Little Rock announces a five-session Lay Speaking Workshop for persons in the Arkansas Valley Area of the Conway District.

"The voice of the dedicated Christian laity has been a vital force in the life of all branches of United Methodism over the past centuries," states Mr. Lane in announcing the workshop. Instructor for the sessions will be Dr. George W. Harrod of Conway, the district director of Lay Speaking. Dr. Harrod has conducted a number of such workshops in past years. The sessions will be held on five consecutive Monday evenings beginning Sept. 10, and will be held at First Church in

Dardanelle. The sessions begin at 7 p.m. and conclude at 9:30 p.m.

Mr. Lane points out that the course is for all the laity — men, women and youth, and that there will be no cost for participating. While certificates will be awarded and letters be furnished to the Administrative Boards certifying completion of the course, those participating will not be required to become Certified Lay Speakers. Pre-registration is encouraged, but anyone attending on the opening night will be registered.

Mr. Lane states that "Since 1956 the Discipline of The United Methodist Church has given specific responsibility

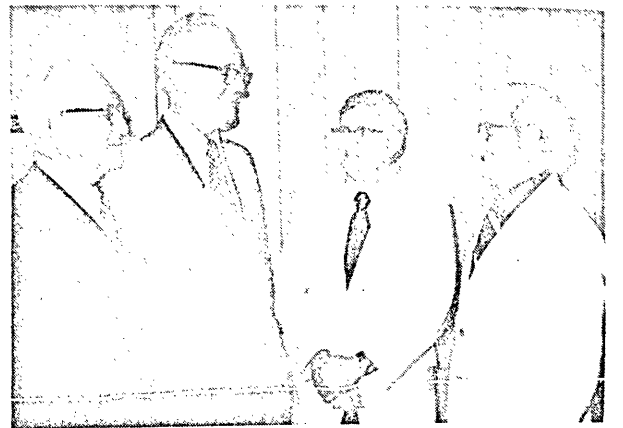
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ABOVE: Leading a class of 48 persons in the Paragould District Curriculum Workshop at Walnut Ridge First Church in a study of the New Adult Living Bible Series were the Rev. Arvill Brannon (left), of the North Arkansas Conference



Council on Ministries, and the Rev. David Conyers, pastor at Newport. (CENTER) Shown with Paragould District Superintendent Ben Jordan (right) are (left to right) staff members, Mr. Conyers, district coordinator of Adult Ministries;



Mr. Brannon, and the Rev. Wayne Jarvis, district coordinator of Youth Ministries. RIGHT PHOTO: Mr. Jarvis, pastor at Rector, led this class of 27 persons in the study of the New Youth Bible Series at the Aug. 14 workshop.

APPOINTMENT ANNOUNCED

Bishop Eugene M. Frank announces the appointment of the Rev. David Lee Driver to the Swifton Charge in the Paragould District. The appointment becomes effective Sept. 1. Mr. Driver is currently serving as Associate Pastor of First Church in Paragould.

†

from page one

LAY SPEAKERS

ty for training and certifying lay speakers to the Committee on Lay Life and Work. It is in response to this challenge that we have brought together the necessary resources to make available to the laity of this district an opportunity to attend a Lay Speaking Workshop. The course will be most helpful to Church School teachers and for others who conduct meetings or make presentations, as well as for prospective lay speakers, stated Mr. Lane.

Dr. J. Ralph Clayton is the superintendent of the Conway District, and lay leader for the North Arkansas Conference is Henry M. Rainwater of Walnut Ridge.

†

from page one

ASSEMBLY

Little Rock stated that 24 men participated in active leadership during the general sessions in addition to a large number that had worked in preparation for the success of the Assembly. The song leader was Bill Kennedy of England. The Rev. C. C. Hall, pastor at Duncan and Sweet Home, presided at the Sunday morning Communion service.

CAN THE CHURCH FORGIVE?

Dr. Self lifted up three areas of Christ's ministry as those which the laity should promote: the capacity to love; the "affirming of people;" and the ministry of forgiveness. Himself a layman but the son of a Methodist minister, Dr. Self devoted a major portion of his message to the theme of forgiveness. "We won't let preachers . . . really share their need with us to be forgiven," he stated. He spoke of the church's failure to forgive. In a reference to the occasions when a minister "has been 'de-frocked' . . . because he has succumbed to the sins of man," Dr. Self said "the church doesn't know how to forgive a man and bring him back. . . God knows how to forgive him, but the church doesn't."

Please turn to page 7

Invest in a life

Volunteers are needed for the New Life Home and the Volunteers in Corrections Program.

As we were driving back from Tucker Intermediate Reformatory on a Sunday night a new volunteer said, "Gene, why didn't you tell me about this opportunity before? I've been involved in church visitation evangelism and local missions projects for years and this was one of the most satisfying experiences that I can remember. It wasn't at all what I had expected."

The Arkansas Guidance Foundation exists for the very purpose of helping your congregation to become a part of

community corrections. The experts are discovering that corrections are a community problem and must be solved by community resources.

In the past main line churches have ignored correctional work. Community corrections was thought to be rescue mission work, beneath the dignity of most church members. The majority of people assumed that the isolated prisons were to do the work. When it was discovered that prisons were not doing the job we tried to rely upon the professionals alone.

In our own day State Correction De-

partments across the nation are turning to local community resources in order to get the job done. The churches are a vital part of the community and can be on the first line of defense against crime and delinquency.

If you believe that the Christian Gospel has the power to change lives and would like to be a part of a life-changing mission in your local community please write us. Write to: Gene Efird or Leslie McCullough, P. O. Box 2118, Little Rock, Ark. 72203, Phone 501-374-2540, or 225-5785.

†

BAPTISMAL SERVICE HELD AT TUCKER

Five members of the Christian Fellowship at Tucker Intermediate Reformatory recently made their profession of faith and were baptized in a special open air service, according to the Rev. Eugene Efird, director of Arkansas Guidance Foundation. The superintendent of Tucker Reformatory was present for the baptisms.

The decisions of the inmate members resulted from the small group visitation efforts of Leslie McCullough, who recently joined the staff of Arkansas Guidance Foundation as associate director, and who also assisted with the baptismal service.

Among the young men who made their profession of faith were two from Little Rock, ages 18 and 20; one from Hot Springs, age 21; one from Russellville, age 18, and one from Texarkana, age 20.

†

DR. W. HENRY GOODLOE PREACHES AT HISTORIC MISSISSIPPI CHURCH

Dr. W. Henry Goodloe, retired member of the North Arkansas Conference, was guest minister at the morning worship service at the Galloway Memorial United Methodist Church in Jackson, Miss., on Aug. 19. The sanctuary of the historic Galloway church has just been remodeled and this was the first service since that remodeling was completed.

Preaching at the evening service on that Sunday was Dr. W. B. Selah, Galloway pastor from 1946 to 1963.

Dr. Goodloe retired in 1972 from the North Arkansas Conference after having completed fifty years of ministry. The Goodloes are living in Jackson and reside at 4042 Old Canton Lane.

Council Directors to Local Churches

'OPEN — UNDER OLD MANAGEMENT'

On Highway #41, just north of Marietta, Georgia, there is a large sign on a business establishment proclaiming: OPEN — UNDER OLD MANAGEMENT. A note the Board of Global Ministries sounds for the United Methodist Church in our time is: OPEN — UNDER OLD MANAGEMENT.

Names change, structures change, programs change, but the management? The management has not changed. We are still Christ's Church, involved in God's mission, obeying Christ's call. We are OPEN — UNDER ENDURING MANAGEMENT. Let us look again at who we are, whose we are, and what we are about in mission.

The CHURCH is not our creation. The church was created by Christ (Matthew 16:18). The MISSION and missions are not something we conceived. The Mission was conceived by the eternal God; is inherent in all His creation, and is mandated by Christ (Matthew 28:16-20).

The approach to mission which we pursue is not original. The method was clearly demonstrated by the Christ Himself and is stated vividly in II Corinthians, Chapters 4-5.

So, where are we? We are OPEN — UNDER OLD MANAGEMENT! We are children of the eternal God, on Christ's mission and following Christ's guidance.

We seek to bring persons into a right relationship with God, through Jesus Christ.

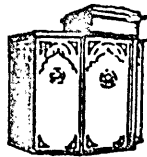
We seek to respond to the hurt of humanity, continuing the purpose which brought Christ to earth in the first place: ". . . that they might have life, and that they might have it more abundantly." (John 10:10)

We seek to identify areas of need in our day — the obvious needs of hunger, sickness, shelter, clothing, education, etc. At the same time, we seek to identify those other needs which, to many would be less obvious: victims of racial and class discrimination, victims of political injustice and repression, victims of economic powerlessness.

WE WOULD ACKNOWLEDGE that whatever and wherever the need may be, there is the mission of the Church. Needs change and methods of meeting those needs change, but we are OPEN (OPEN TO GOD AND TO EACH OTHER)—UNDER OLD MANAGEMENT.

Through your local church Council on Ministries and the work area on Missions, be aware of a crisis of international proportions. In West Africa, a region just south of the Sahara, which is the most heavily populated area in all the continent, an estimated 24 million persons in 6 countries have been hit by severe drought. The afflicted area is about the size of the United States. Persons are dying by the thousands due to this devastating drought.

Special gifts may be made to UMCOR (United Methodist Committee on Relief) to help!



From the Bottom of the Heart.....

CHRISTIAN EDUCATION: REQUIEM OR RENEWAL?

The pendulum swings. A few short years back Christian education was the king of the many concerns of the church. Sunday School was reasonably well attended, training schools, lab schools and Christian education enterprises were abundant. Not that all of these were ever overly successful, but there was at least a consensus in the local church and among connectional leaders that Christian education (evangelistic in motivation and goal) was a major — if not the major — long-abiding priority for United Methodism.

But somewhere along the way something happened. That something was not unrelated to much of what was happening to the education-type activities of other institutions and establishments. An attitude of mistrust of progress, a loss of faith in "learning," and almost of "suspicion" toward education followed in the wake of a frenzied wave of spiritualized and mystically-oriented religions. The momentum of this wave sucked the interest, efforts, time and often the money of many in the church to such interests (both within and outside the church) and away from those more traditional efforts of the church such as Christian education.

The result has been that the once proud Christian education program of The United Methodist Church has now, in many local churches and among many connectional officers, been relegated to a secondary level of concern.

A few illustrations: Among the ministers the "status" Annual Conference Board was once the Board of Education. It isn't anymore. Among the laity there seems to be little vital energy, on the whole, being invested in the "ongoing Church School program" of the local church. The interest is now in evangelism or worship or elsewhere. One speaker at a lay men's assembly last week, in listing seven big problems facing the church, stated that "when we look at the church as a whole, (the) Christian education endeavor is a fourth-rate enterprise."

One danger of speaking in such terms is that we commit the error of "compartmentalizing" the church's mission. To divide our mission into "education," "evangelism," "social concerns," "mission," etc., etc., may be helpful organizationally, but it tends to fragment in our thinking what is really an essential unity. Our mission is one, just as our Lord is one.

It isn't that some good things are not happening. Some are. The new Living Bible Series, new youth curriculum on the horizon, consistent good quality in our children's resources, plus a few very creative and innovative local church programs indicate that faithful effort continues by some. But the dimensions of the crisis in Christian education is one which requires and merits the response of the total church at every level.

It really should not be necessary to have a division in our interest between evangelism and education. Solid Christian evangelism is concerned with the education of persons. Good Christian education is evangelistic in its motivation and purpose.

Here is one more area in which we United Methodists are uniquely equipped, because of our heritage, to speak to the present crisis in evangelism over-against education. John Wesley said "Let us unite the two so long divided: knowledge and vital piety." The two still seem divided even within the church.

The lives of many, many children and youth and adults are at stake in the crisis facing Christian education. In a very real sense the outcome of this crisis — the verdict — is in your hands. Christian education: requiem or renewal? You can vote this Sunday.

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Off the Top of the Head.....

Lessons learned about luggage loading
from Liz, my lady-love

My wife, bless her heart, is not the best suitcase packer in the world. Or even the second best. I am writing this from Louisiana where I have just finished washing my face with my handkerchief and drying with an undershirt because she forgot to pack my wash cloth and towel. I still love her though, I think, but will refrain from the full expression of my thoughts at the moment for three reasons, two of which I will mention. One is that she doesn't have real free access to this column to defend herself, and the other is that she would probably win any debate over the matter, anyway, because the hard truth is that everyone really ought to pack their own suitcase. Which little gem of truth logically though 'luctantly leads me into this latent little lesson for life.

Listen: the lesson is one to which our Lord has spoken, though not lengthily. Every person, he says, must pack their own suitcase. He said that. Well, maybe not in just those words, but that is what he meant.

The occasion for this lively legend was the parable of the ten lovely ladies who sought and searched for someone to share oil with them to light their lanterns, or if you like, their lamps. "No way," says Jesus. "You've got to do that job all by yourself. Go to the dealer and personally purchase your own provisions. Pronto!"

What he was really saying is that every husband should pack his own suitcase and quit blaming his wife for mistakes which are really his own fault in the first place. A rather liberal translation, even in this day of liberal translations, but I'm sure that you will agree that this is sound exegesis and exposition, as enlightening as it is earnest.

Now...I must shift gears a moment. The above lesson had been completed, but in pausing just now to prepare my bed for the evening I have discovered that the sheets my loved one packed are both the "fitted" type for the mattress. So hold up on any forgiving-type sounds I may have implied above.

However — it has just been revealed to me that I may have woefully underestimated my spouse. She must have known that it was going to be too cool in this room and knew that I would probably need to hook the elastic corners of the sheet over my shoulders and head in order to successfully solve the slipping-and-sliding-sheet-syndrome sufficiently 'til sun-up.

My! How perceiving these women persons can be!

So, hon, I apologize for any bad thoughts I may have had about the sheets, . . . and the wash cloth, . . . and the towel. But not for the thoughts I am presently having about the socks I must wear tomorrow: the one-blue-and-one-green ones."

What did he say?

The light was bad for the evening service at Tanako, and Bishop Aubrey G. Walton had a bit of trouble reading the scripture. It reminded him, he said, of the fellow who was called out of the congregation to read the lesson and was referred to some lesser-known book in the Old Testament. After several minutes of frantic and fruitless searching through the big Book, the embarrassed fellow reported to the congregation: "That's what comes from not bringing your own Bible."

Personal note #2

You are due an apology from me for filling this column with so many items related to my family. But being a preacher, my subject is sin, and I must speak of those instances which are best known to me. So, pardon me for taking this liberty so freely in the past, and please understand why I must continue to claim it in the future.

Thank you. I will meet you at the altar where there is forgiveness for all.

Health insurance

or

If you do, you'll ride the bus today

I don't know how long it can last, but our youngest has been sittin' on ready, as the saying goes, for some days now anticipating his very first ride across town on a school bus. He's been taking every precaution to make sure he doesn't get sick or break a leg, or do something that would prevent this historic first. To celebrate, we had hotdogs on the eve of the occasion. When Mom put the main dish on the table, the prospective passenger commented quite seriously: "I'm going to chew it real good so I won't throw up."

news and views

OF THE WORLD OF RELIGION

by doris woolard

"Drugs and hard core radicalism seem to be passé at most colleges," said Charles Adams, a senior and chairman of the freshman orientation committee at St. John's University in Brooklyn. "We seem to be getting back to the 'rah-rah' days," he said, in an interview with a Religious News staff writer.

Martin Silverman, a moustached senior at a city university in New York labeled "liberal," observed that "Students may pay lip service to the new morality and anti-establishment movement . . . They might wear long hair, dungees, smoke pot, go to all the proper demonstrations and movies, read the right books . . . But if you could corner them and get them to tell you how they really feel, you'd probably find that deep inside most of them would be happy to get a good job and settle down to a happy family."

Richard Waldron, dean of admissions at Fordham University, observed that "college education is self-direction. You create your own challenge. In any college you can get a great deal out of your years there, or very little. There is such a variety of possibilities that a student who is interested in his own growth can find challenges at any college."

By a vote of 97 to 32 the governing unit of United Methodists in India has rejected Nov. 29 as the date for merger with the United Church of North India (founded in 1970 and including Anglicans, Baptists, Brethren, Disciples, and Presbyterians). A strong group within the United Methodist body reportedly has insisted that certain issues be resolved before the union is complete, while the Church of North India maintains that any problems can be worked out once the union is sealed.

Dr. Leon Pacala, dean of the College of Arts and Sciences at Bucknell University, Lewisburg, Pa., has been named to succeed Dr. Arthur R. McKay as president of a major complex of theological schools at Rochester, N.Y. Dr. Pacala, 47, an ordained clergyman of the American Baptist Churches, will head Colgate Rochester Divinity School and Crozer Theological Seminaries, both with American Baptist affiliation, and Bexley Hall which has Episcopal ties. (Crozer was formerly in Chester, Pa. and Bexley Hall in Ohio).

Lutheran Church-Missouri Synod campus ministers, meeting in Denver, voiced support for denominational moderates who oppose confessional principles endorsed last month by the Church's biennial convention. They also voted to stand with the majority of the faculty at Concordia Theological Seminary, St. Louis, in refusing to bow to the principles drafted by Synod President Dr. J. A. O. Preus.

Eighteen Protestant ministers, Roman Catholic priests, and Muslim imams (religious teachers) have attempted to revitalize friendships between Christians and Muslims at Cotabato, in the Philippines, by forming an Association of Religious Leaders.

Meeting in Milton, Wis., the Seventh Day Baptist General Conference voted to discontinue membership in the National Council of Churches. Although no specific reason was given for the action, floor discussion indicated delegates felt that NCC has placed too much emphasis on political matters.

The 11-member governing body of Jehovah's Witnesses, taking a strong position against the use of drugs, ruled that in order to be consistent the use of nicotine among members of their congregations must be forbidden. Smokers who are already members are being given six months to give up the practice or be "removed from the congregation."

For the first time a black man has been officially nominated as a candidate for moderator of the Presbyterian Church in the U.S. (Southern). Dr. Lawrence W. Bottoms, 65, who has also been the first black moderator of the Louisville Presbytery and the first black moderator of any PCUS Synod (Kentucky), won the unanimous endorsement of Atlanta Presbytery, which also elected him a commissioner to the 1974 General Assembly.

A top church official in Seoul, praises the South Korean government of President Park Chung Hee for allowing free evangelization in the Korean armed forces, but differs with the Seoul government on issues of social justice and democracy. In an exclusive interview with Religious News Service, he said: "There is no real opportunity for people's participation in our democracy. People are no longer interested in political parties. This is not healthy for the nation. People are getting egoistic. They are practicing survivalism. They feel they must be prudent in public comment to survive socially."

"The closure of certain churches . . . so far from being a sign of defeat, may well be—and often is—a sign of virility of a Church which is alive to its primary task of worship and evangelism," according to Anglican Archbishop F. Donald Coggan of York, England. The prelate said the Church is very much alive and anyone who thinks otherwise should have his head examined.

The African Inland Mission is studying the possibility of bringing African missionaries to work in urban areas in the U.S., and of sending American blacks as missionaries to Africa. Such programs would be considered historic for any agency, but they are particularly unusual in the case of the African Inland Mission, which still has no full-time black staff members and which until recently discouraged blacks who applied for mission work.

A suggested "model" procedure for the selection of Roman Catholic bishops in the U.S., following 3½ years' work by the Canon Law Society of America, has been issued in an effort to restore to local church members "a prerogative which is part of their Christian heritage." A spokesman said the procedure was completed because studies by the American bishops and others indicate "that having some type of meaningful consultative input on the part of the laity, religious and clergy . . . in the matter of selection of Church leaders was a question of highest interest and priority."

The Roman Catholic school staffed completely by lay persons is "a growing phenomenon," according to an official of the National Catholic Educational Association reporting on recent findings which cited a 40 per cent decrease in religious teachers over the past 10 years.

In London, the Very Rev. Fenton Morley, dean of Salisbury, with the approval of his cathedral chapter, decided to charge admission into the 13th Century edifice during the months of August and September of this year, thus provoking a strong reaction from the deans of St. Paul's Cathedral and York Minster Cathedral — two of England's foremost tourist attractions. "I would oppose this, and so would my colleagues," said the Dean of St. Paul's, "Charging people to enter a cathedral creates more problems than it solves . . . We would not do it even if we were broke." Salisbury Cathedral is faced with heavy repair expense.

United Methodist-related St. Paul School of Theology, Kansas City, Mo. has agreed to host a conference on the Church and the Gay Community Sept. 11-12, according to the Aug. 24 issue of NEWSCOPE. "This does not presuppose agreement or disagreement on our part by hosting it. We are simply allowing communication and understanding to take place," said the Rev. William K. McElvaney, president of St. Paul.

Churches can perform "a real service" for the families of former prisoners of war and men missing in action in Vietnam by being sensitive to their needs and showing them acceptance, according to Dr. Jimmy Allen, pastor of First Baptist church in San Antonio. "Churches probably can't structure programs for isolated MIA and POW families, but they can be sensitive," he said. "They can refrain from singling them out. Churches who accept them like this will perform a real service," Dr. Allen said.

A New York church is giving its 19th century organ to a congregation established in Columbia, S.C. in 1971 because the former congregation has an old building in such a weakened condition as to make it impossible to use the area where the organ is located, and the congregation has no plans to renovate or construct another building. The Columbia church expects to complete construction of a new building next Spring. The exchange, worked out by the Organ Clearing House will cost the recipient church around \$3,000 for shipping and reassembling by a professional organ maker. A similar new organ would cost between \$30,000 and \$35,000 at today's prices.

A \$625,000 appeal launched two years ago for Westminster Cathedral in London — center of Roman Catholicism in Britain — has been quietly called off after reaching only one fifth of its goal, sources disclosed. The appeal organizer, John Jackson, said ". . . I am sure that had we appealed for starving children the response would have been better. Bricks and mortar do not have the same appeal. . ."



INDIANAPOLIS — The Rev. John P. Adams, 50, a United Methodist executive from Washington, D.C., has become the first white person to receive the Martin Luther King, Jr. Award of the Southern Christian Leadership Conference (SCLC). Director for law, justice and community relations of the United Methodist Board of Church and Society, Mr. Adams was honored at the 16th annual meeting of the civil rights organization in Indianapolis.

Established following the assassination of Dr. King in 1968, the award is given to those who, in the opinion of the SCLC, have done most to bring about social change through non-violent means. Mr. Adams, a native of Pennville, Ind., is best known for "crisis intervention" work. Earlier this year he was assigned by the National Council of Churches as a negotiator in the confrontation between militant Indians and the government at Wounded Knee, S.D. (RNS Photo)

ARKANSAS PASTORS' SCHOOL

HENDRIX COLLEGE
CONWAY, ARKANSAS

September 10-13, 1973



Bishop Eugene M. Frank,
Speaker for "Bishop's Hour"

SCHEDULE

Monday, September 10, 1973

10:00 A.M.—Staff Meeting
11:00 A.M.—1:00 P.M.—Registration
Administration Building
1:30 P.M.—2:30 P.M.—Class Session
2:45 P.M.—3:45 P.M.—Class Session
5:00 P.M.—Dinner
6:30 P.M.—7:30 P.M.—Preaching Hour
Dr. Ira B. Loud
7:45 P.M.—Social Hour

Tuesday, September 11 and

Wednesday, September 12

7:30 A.M.—Breakfast
8:45 A.M.—9:45 A.M.—Class Session
10:00 A.M.—11:00 A.M.—Class Session
11:15 A.M.—12:15 A.M.—Preaching Hour
12:15 Noon—Lunch
Afternoon Free Time
5:00 P.M.—Dinner
6:30 P.M.—7:30 P.M.—Preaching Hour
7:45 P.M.—Evening Activity
Tuesday—Bishop's Hour
Wednesday—To Be Announced

Thursday, September 13th

Regular Schedule to 11:15 A.M.
11:20 A.M.—Preaching Hour
12:15 P.M.—Lunch
Adjournment

Preacher for the week.

Dr. Ira Benjamin Loud

EDUCATION: Attended Prairie View
A & M College and D. D.
Huston-Tillotson College.
SERVICE: Pastor Scott Chapel,
Kingsville, Texas, D. S. San
Antonio District. Presently Pastor
St. Paul United Methodist
Church, Dallas.



Courses

"PREACHING TODAY" — Room 206

Dr. John R. Brokhoff

EDUCATION: B.A. Muhlenberg
College, M.A. University of
Pennsylvania, B.D. Lutheran
Theological Seminary, D. D.
Muhlenberg College.
SERVICE: Pastor Lutheran Churches
in Virginia and Georgia. Presently
Professor of Homiletics, Candler
School of Theology, Atlanta.

"CHRISTIAN BEGINNING: BOOK OF ACTS" — Room 201

Rev. Dean Francis Christie

EDUCATION: B.A. Hendrix, B.D. &
M.A. Southern Methodist
University, Ph.D. Vanderbilt
University.
SERVICE: Instructor in Religion
SMU, Professor of Religion
Birmingham-Southern, Dean of
Simpson College, Lecturer
Vanderbilt and Emory
Universities, Dean Graz Center,
Austria. Presently Dean of
Hendrix College.

Prerequisite: Please read
the Book of Acts

"PROCESS PLANNING IN THE LOCAL CHURCH" — Room 218

Dr. Virgil Sexton

EDUCATION: B.A. Asbury College,
M Div. Garrett Theological
Seminary, D.D. University of
Evansville.
SERVICE: Pastor United
Methodism's Board of Missions,
District Superintendent
Indianapolis, Faculty Garrett's
Supply Pastor's School. Presently
Assistant General Secretary,
General Council on Ministries.

"DOCTRINAL STANDARDS OF THE UNITED METHODIST CHURCH" — Room 116

Dr. Emerson Colaw

EDUCATION: B.S. University of
Cincinnati, M Div. Drew
University, M.A. Northwestern
University, D.D. Iowa Wesleyan
College, D. Letters University of
Cincinnati.
SERVICE: Pastor, Hospital Chaplain,
College Teacher. A member of the
General Conference Commission
on Doctrine and Doctrinal
Standards, General Conference
Delegate 68, 70, and 72. Presently
Pastor Hyde Park Community
United Methodist Church in
Cincinnati.



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lege, Conway, Ark.

NEWS and NOTES

THE CHEROKEE VILLAGE United Methodist Chancel Choir held a Style Show and Brunch for the benefit of the new Baldwin Organ. Miss Neola Cottrell is the organist and choir director. Approximately 250 persons attended and Miss Cottrell was able to make the final payment on the organ. The United Methodist Women of the church, with Mrs. C. M. Woodworth, president, had charge of the brunch. The Rev. Roy E. Poynor is the pastor.

THE REV. CLAUDE E. BARRON, a member of the Little Rock Annual Conference has recently completed a Clinical Internship In Pastoral Care, a program coordinated by The Institute of Religion and Human Development and the Harris County Hospital District in Houston, Tex. On Aug. 25 he began work at Scarritt College in Nashville, Tenn. on the master of arts in Evangelism degree program.

BATESVILLE AREA United Methodist Men met at Asbury Church on Tuesday, Aug. 21. Guest speaker was the Rev. Gordon Grant, a Presbyterian minister from Scotland. Host pastor was the Rev. Woodrow S. Woods.

THE REV. JOEL McCLAIN and Bill Kennedy were in charge of evangelistic services, Aug. 14-17, at First Church, Wabbaseka. Mr. McClain, former Arkansas pastor, is now serving in Amite, La. Mr. Kennedy, song evangelist of England was in charge of the music. The Rev. H. O. Richardson was host pastor.

MEMBERS OF ST. PAUL Church in Fort Smith held an outing at Shoal Creek Camp on Saturday, Aug. 18. The Builders' Sunday School Class was in charge of arrangements. Sack lunches were enjoyed at noon, and at 5 p.m. members "shared a dish." Some groups spent Friday night at the camp. The Rev. Bill Douglas is their pastor.

THE REV. BEN FEW preached in Mountain Home United Methodist Church, Aug. 12, in the absence of the Rev. Norman Carter. Ben Few has served in the Methodist ministry almost 60 years. He retired in 1957, but keeps active supplying pulpits and sometimes giving radio devotions.

ADDITION

In the article in last week's edition reporting the death of Miss Ethel Key Millar, Hendrix College emeritus librarian, incomplete information was given concerning the officiating ministers. These were: Dr. Harold O. Eggensperger, pastor of Conway First Church and Dr. Joel A. Cooper, pastor of Central church in Fayetteville and Dr. Ben F. Jordan, superintendent of the Paragould District, both of whom are former pastors of the Conway church.



God's Power and Light Company, a contemporary singing group from the Greater Little Rock Area dedicated to presenting the Christian message in behalf of Teen Challenge of Arkansas in its program for the prevention and rehabilitation of drug abuse, appeared Saturday evening, Aug. 18 at First Church Van Buren as the concluding feature of Youth Emphasis Week. The six young men are: Tom Mitchell, Carl Moore, Phil Rogers, Rayford Hockaday, Mike Whitener and Dave Hastie.

ST. LUKE UNITED METHODIST Women, in Little Rock, held a salad-dish pot-luck supper at 6:30 on Aug. 21. A panel of women, Mrs. David Rippey, Mrs. Marjorie Duncan and Mrs. Charles Stuck presented "Another Look at Indian Women."

MRS. GRACE DWYER, church and community worker in the Hot Springs area for the General Board of Global Ministries, was honored at a reception held at Gardner United Methodist Church on Aug. 12. The occasion was to mark her retirement.

MRS. ALLEN BERRY reviewed Hal Lindsey's "The Late Great Planet Earth" at the August meeting of a new fellowship-inspirational group in Winfield Church, Little Rock.

MRS. KARON CHAMBERS, Fayetteville District president of United Methodist Women, was the speaker at the Aug. 23 meeting of women in the Siloam Springs Church. The meeting began with a noon sack lunch.

PARAGOULD SUB-DISTRICT Methodist Men held a dinner meeting at the Hoxie Church on Thursday, Aug. 16. Gene Brand is president of the group. Host pastor was the Rev. J. D. Lawrence.

THE CHEROKEE VILLAGE United Methodist Church had as guest speaker at morning worship, Aug. 12, Henry Rainwater of Walnut Ridge, who is North Arkansas Conference Lay Leader. The Rev. Roy E. Poynor is the pastor of the church.

Batesville District Women plan Workshops

Two School of Mission Workshops are planned for United Methodist Women in the Batesville District.

The first one will be at the Searcy First United Methodist Church, Sept. 17 at 6:30 p.m., with a sack supper, and classes from 7-8:30 p.m. The second workshop will be at Batesville's Central Avenue United Methodist Church Sept. 19 with the same schedule.

The purpose of the workshops will be to challenge people to do the studies in the local churches and to give some training to leaders of the local churches who will be giving their own studies. Also, materials and methods will be on display for browsing and purchasing. Mrs. Carl Shaeffer will preside at both meetings.

Classes will be divided into four sections and each course will be given twice during the evening.

The following courses will be offered:

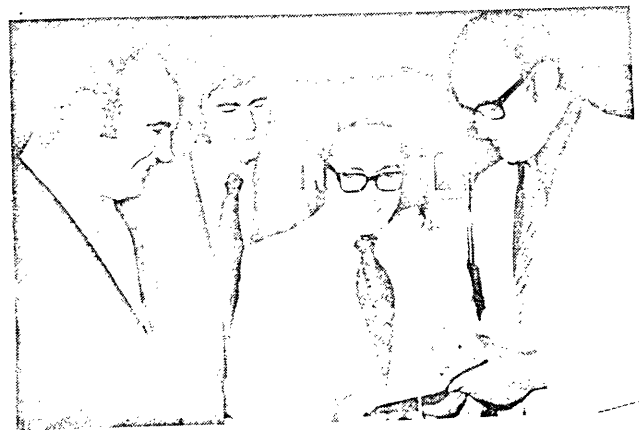
1. **Justice, liberation and development** by: the Rev. Allan Hilliard and Mrs. Nels Barnett;
2. **Contemporary Christians and their writings** by: Mrs. Sam Sullivan, Mrs. Alice Andrews and Mrs. Franklin Williams;
3. **Women; over half the earth's people** by: Mrs. Arthur Lewis, Mrs. W. D. Murphy and Mrs. Howard Tripp;
4. **Why Christian Mission today?** by: the Rev. Charles Richards and Mr. W. D. Murphy.

WHEATLEY WOMEN HOLD "CELEBRATION"

Wheatley United Methodist Women held their Day of Celebration on Sunday, Aug. 5, at 3 p.m.

Mrs. Wesley N. Freemeyer, president of Forrest City District United Methodist Women, was guest speaker. Her subject was, "What Is Your Purpose?" The program "Rejoice" signified the uniting of all Methodist women into one unit.

Mrs. J. M. Hardwick, district coordinator of Global Concerns, led the program, and Mrs. Bobby Menard, president of the Wheatley UMW, presided during the program and at the punch bowl during the social hour which followed in fellowship hall.



The Rev. Worth Gibson (right), pastor of First Church, Jonesboro, was the preacher for a Key 73 "Four Nights For God" series, Aug. 12-15 at First Church, Harrisburg. Shown with him (left to right) are: Carl Fielder and Larry Wright of North Main Baptist Church in Jonesboro, song leader and pianist, and the Rev. Tom Weir, Harrisburg pastor. Average attendance was 254.

From America to England. With Love . . .

"It was worth everything! We expect to go back sometime."

Such was the evaluation of the six weeks' exchange program in which the Rev. and Mrs. Kenneth Renfroe of Washington Avenue church in North Little Rock participated this last month. They have just returned after living at St. Leonards-on-Sea, Sussex, England and serving as one of the manse families on the Hastings, Bexhill and Rye Circuit.

The Superintendent of this English circuit, the Rev. Leslie G. Craze, served the Washington Avenue church for the same time period in the exchange program sponsored by the Methodist World Council. (An interview with Mr. and Mrs. Craze appeared in last week's issue of THE METHODIST.)

"I don't think we could have found any people as responsive as we did there," says Mr. Renfroe. "They were eager to strengthen the bonds of friendship between us. They would question us about our congregations, how we worship, how we conducted our programs and so on . . . But most of all they were just genuine friends," he says with conviction and enthusiasm.

Mrs. Renfroe (Gloria) is as equally thrilled with the experience. "We have made some friendships that we will always cherish." She tells of a number of families who wish to correspond with members of the Washington Avenue congregation. "There are two families in particular who have expressed the desire to come visit us, and I believe they will," she says.

FROM RESERVE TO WARMTH

"Our reason for going," they state, "was not to change anything there or to change anything here — anymore than the change that would be brought about through the association and friendship and the bonds that exist between American and English Methodism. And it has been very successful."

Mr. Renfroe concedes, however, that he had some reservations at first in regard to how they would be received. "We went over with the impression that we would encounter a reserve, a coolness, a stand-offish attitude. But our first afternoon, when we arrived at Norman Road, changed our impressions. They received us with such warmth. Then on the first Sunday, when we had expected to have a cold congregation, they received us so kindly and our impressions continued to change . . . the large majority of the people came by to shake our hand and welcome us." On the first Friday evening they were welcomed with a traditional English tea, which, said Gloria, is "more of a small meal in itself." There was musical entertainment as a part of that welcome event.

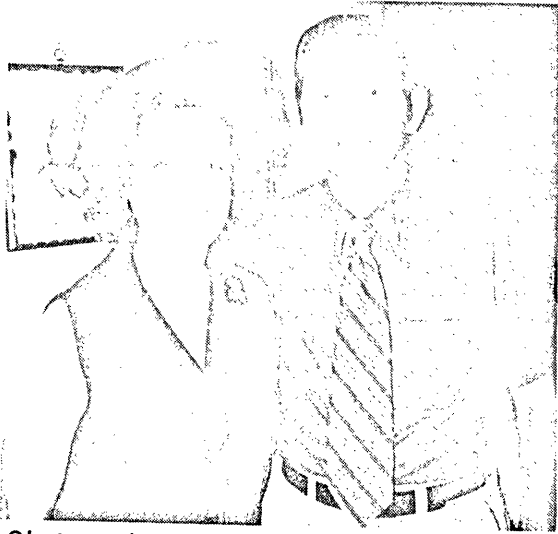
Mr. Renfroe states that there was some "natural reserve for the first few days. But when the newness wore off they wanted to do everything they could to help us. They would come to our door and say 'Do you have any free time?' We had a very full schedule day and night." They estimate that they visited in at least twenty-five homes, some on more than one occasion, and were with the families of at least three of the other ministers serving the Circuit.

CONCERNING BRITISH METHODISM

"You really can't parallel our structures," says

Mr. Renfroe. "They have a District Chairman whose duties compare with those of our district superintendent. Their Superintendent would compare with the senior minister in one of our larger parishes, with the exception that in English Methodism the Circuit is much more inter-related. There is a closer fellowship." Each of the ministers on the Circuit preaches in all of the 25 churches during the three months "Plan," which is revised each quarter.

"They do not have as much program as we do,"



Gloria and Kenneth Renfroe during interview with Arkansas Methodist Editor John Workman at Washington Avenue parsonage in North Little Rock.

continues Mr. Renfroe. "Their worship is very artful; a very beautiful service. Everything is done to perfection." A major difference noted was in the Church School patterns. There is no Sunday School for the adults; only for the children from junior high age down. Nor do the children attend the "adult" Worship Service on Sunday morning. After the second hymn of that service is sung the children are dismissed to attend Sunday School classes and their own "Children's Church," very similar, says Mrs. Renfroe, to those in some of our American churches.

A VISIT WITH DR. LESLIE WEATHERHEAD

In response to a question about his preaching and how it was received, Kenneth said "That's what I worried about! It's different. We didn't see the English as 'evangelistic' and as 'personal' as we are here. But I preached total commitment and they loved my straight-forwardness. My theme was 'Do You Know Jesus?' Dr. Weatherhead (Dr. Leslie D. Weatherhead, eminent British minister and author) was there." Recounting an experience which was evidently a rich one for him, Mr. Renfroe continued: "He cried as he went out the door. He hugged my neck . . . He later wrote me a letter and said 'preach this sermon all over England. Our churches need this.'"

The Renfroes later had a visit in Dr. Weatherhead's home, where he took them to his study to give them a copy of one of his books, "A Private House of Prayer." "We treasure this very much," said Kenneth. "We feel like our visit with Dr. Weather-

head was an experience within itself."

NEW EXPERIENCE IN DAILY LIFE

Asked about differences in the daily life, Mr. Renfroe said that "the driving situation there at first was a major problem to me. In fact, I dreaded to get out in the car . . . Gloria did part of my driving by reminding me every time we'd pull on to a street 'Remember that you drive on the left hand side of the road!' But after awhile we could drive anywhere in the city of Hastings and St. Leonards."

Concerning the climate, they had but one word: "Cold." "I borrowed a real heavy coat. I really enjoyed it," says Kenneth. "One morning I stood out on the street at 10 o'clock in the sunshine. I had my coat buttoned up and people would pass by in short sleeves and look at me and laugh . . . They are tempered to this!"

Gloria shares one fond impression: "They are very much closer to the land than we are. The milkman comes to the door; the vegetable man comes . . . There are many more vegetable patches in their 'garden,' as they refer to their yard. The whole life is more tranquil, more serene. Oh! I enjoyed that part of it; just so tranquil and peaceful — no one in a hurry, rushing like we do. I grew up in the country and it really took me back and I enjoyed it!"

BRITISH REACTION TO WATERGATE

"I can't understand the Americans' way of hanging out their dirty laundry on the front line," is one remark they remembered to be very typical of British reaction to Watergate. "They didn't say much about it; they evaded the subject. They just couldn't see all the fuss about it. They very much favored (President) Nixon," states Kenneth.

It was in this context that Mr. Renfroe made a comment that reflected their basic philosophy of the exchange program: "We tried to build relationships. We sought in every situation to make them feel better." He tells of an experience when Gloria was speaking at a Circuit rally. "She brought out why I kept bugging people to take us to Aldersgate. She said 'It isn't that Kenneth really wants to see Aldersgate; he just wants to try to trade our Watergate for your Aldersgate!' " Kenneth said "They got a bang out of that. This helped to break down some of the feeling (over Watergate)."

Asked if they found the British sense of humor something they could relate to, they said "Oh yes; wonderful," and remembered that after Kenneth had spoken on July 4th, one young woman came up and said in a very proper voice: "Happy 4th of July to you. Or do you say that?"

One cannot visit with Kenneth and Gloria Renfroe over their experiences in England without knowing that it was a rich and deeply meaningful time for them. They express great pleasure at the way in which the Washington Avenue congregation welcomed the Leslie Crazes. "We feel that it's not ended at all," says Kenneth. "There will be a lot of carry-over."

And Gloria? Kenneth said that he gave her three minutes to report briefly to the Washington Avenue congregation last Sunday "and she took fifteen minutes and didn't finish then!"

†

from page two

ASSEMBLY

BISHOP FRANK:

"WHAT ARE WE WAITING FOR?"

"The thing that staggers me most about the job that I have to do is to acknowledge before God the power that God has given us." Referring to the power of having been given "a great church . . . great resources . . . and the potential of great influence," Bishop Eugene M. Frank said "My question this morning is: 'What in heaven's name are we waiting for? What is it we are waiting for?'"

Speaking at the Sunday morning wor-

ship service, the Bishop stated that last year in the Little Rock Conference "it took almost 60 people to win one person to Jesus Christ," and stated "We have a great church; what are we waiting for?"

In reference to the gift of resources and money "with which America has been blessed," Bishop Frank stated that "There really isn't anything in our whole Methodist program that we couldn't do if we had the will to do it."

THE CHURCH IN POLITICS?

"God has blessed us with power in influence," continued the Bishop. Referring to the "awful frustration and

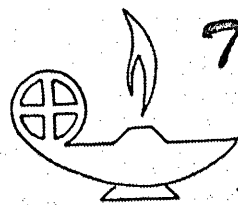
controversy over the question of whether or not the church should be involved in politics and economics and international affairs," Bishop Frank stated that such issues had been the occasion for much disruption in the church over past years. "And yet did you ever stop to think about it from this angle?: the church isn't the Bishop; it isn't the pastor . . . We are all the church . . . and wherever we go we take the church into politics. Everytime I vote I am taking the church into politics. There's no way to avoid it. You could, of course, leave your religion in the sanctuary; but if you do that you'll never take your religion anywhere. You'll

never take it home with you, never to politics, never to your business . . ."

Bishop Frank stated that "The power we are waiting for is the power that comes when a man commits himself to a narrow way — and permits his life to be directed" . . . into a narrow channel so that power is generated." He challenged the laymen to "go into the world, where your brother is in need . . . of Christ."

In reference to having completed his first fifteen months in the Arkansas Area, Bishop Frank stated that he and Mrs. Frank were " . . . having the time of our lives; and we want to be of the

Please turn to page 11



The Sunday School Lesson

by the Editor

LESSON FOR SEPTEMBER 9:

God's Wisdom for Man's Folly

ORIENTATION: We are in the first quarter of the 1973-74 Church School year. The theme for this quarter (Sept. 2-23) is **THE GOSPEL ACCORDING TO PAUL**. We are in Unit #1 of this quarter. The unit subject is **MINISTRY OF RECONCILIATION**. Our lesson for Sept. 9 is the second in this unit and is entitled "God's Wisdom for Man's Folly."

BACKGROUND SCRIPTURE: I Corinthians 1:18 through 3:23.

MEMORY SELECTION: The word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. I Corinthians 1:18.

PURPOSE OF THE LESSON: To see how the cross, as God's wisdom, judges the wisdom of the world; to examine the proper roles for man's knowledge; and to see that in the realm of man's redemption, only God's wisdom is adequate.

WHAT'S GOING ON?

The matters that concern Paul in our Scripture for today are very real issues in our time also, though they may be expressed in different ways.

Ours is a time when the ultimate usefulness of man's knowledge is being questioned. We have accomplished a great many things on the basis of human know-how that are now being called into question. All of our knowledge, all of our achievements, these questioners would observe, have not been able to "save" us. They have, even, in fact, been among the major causes of many of the current problems which plague mankind in our time. So run the arguments of those who would question the ability of man's wisdom to deliver him.

Such concerns are not unrelated to the matters with which Paul deals in our scripture for today. It is important that we try to find out what Paul is saying and what he is not saying. Let's begin by looking at the scripture.

A REVIEW OF THE SCRIPTURE

We should begin with I Corinthians 1:17 instead of 1:18 as listed in the quarterly. Verse 17 is vital to an understanding of what follows. J. B. Phillips in **THE NEW TESTAMENT IN MODERN ENGLISH** (from which most of the following quotations are taken) translates this verse as follows: "For Christ did not send me to see how many I could baptize, but to proclaim the gospel. And I have not done this by the persuasiveness of clever words, for I have no desire to rob the cross of its power." Today's lesson text begins with 1:18: "The preaching of the cross is, I know, nonsense to those who are involved in this dying world, but to us who are being saved from that death it is nothing less than the power of God."

Paul here makes the basic point upon which his entire case rests: the gospel isn't dependent upon our own cleverness, either for its origin or for its success. One of the greatest freedoms the Christian can know is that one doesn't have to depend upon his or her own initiative to think up some magic or wisdom that will save the world. We are witnesses to what God has said and done in Jesus Christ on behalf of man's redemption, and this is a Good News which is not only far, far superior to what man could devise but which is the free gift of God to us. We do

not create the gospel. We acknowledge and receive it and we "witness it" to others.

Paul repeats this again in 2:5: "... that your faith should not rest in man's cleverness but upon the power of God."

TWO OBSERVATIONS

Two important observations should be made about 1:18 before we move on. Paul uses the phrase "the word of the cross" to express the central element in the gospel, namely, Jesus' death and resurrection. To the Roman citizen the cross was a symbol of execution reserved for the most vile criminal. It, the cross, was a stumbling block to the Jews and folly to the Gentiles. For the non-Christians of Paul's time, the proclamation that Jesus' death on the cross was a victorious event revealing the power of God, was utter foolishness. And this fact presented an almost insurmountable problem for Paul as an evangelist.

Secondly, in 1:18 Paul uses the present tense: "... to us who are being saved it is the power of God." This, as pointed out on page 15 of our quarterly, "signifies a process that is continually taking place." The use of this present tense suggests an important and not unrelated question which you may wish to discuss: "What is salvation? What does 'being saved' mean?"

OTHER QUESTIONS TO PONDER

Verse 20 of chapter 1 poses a question for our modern minds to ponder: "... what have the philosopher, the writer and the critic of this world to show for all their wisdom? Has not God made the wisdom of the world look foolish?" (J. B. Phillips trans.).

The story is told that Florence Nightingale, the mother of modern nursing, was being shown through a hospital that had acquired all the most modern facilities of the day. After viewing these symbols of progress, she enquired "But what are you doing to learn more of God?" The Christian point of view says to the world that the test of real wisdom is the extent to which it reveals the mind and will of God.

Verse 27 invites us to consider the mystery of God's ways. For "God chose what is foolish to shame the wise ...; the weak ... to shame the strong ...; things that are not to bring to nothing things that are, so that no human being might boast in the presence of God." Here we are reminded once again of the base sin of human pride. If man is to boast at all, says Paul, let him "boast of the Lord."

From 2:10 through 3:4 Paul deals with the role of the Spirit in relation to man's achievement of real wisdom. The Spirit provides the key to searching even the "depths of God." But Paul provides a way to test the Spirit (see 3:3). If there is any jealousy or strife among us, then we cannot claim, according to Paul, to be Spirit-filled Christians.

Paul's final warning in this portion of the scripture, in regard to the folly of human wisdom, is found in 3:18-20. If we are to become wise, we must first become "fools." Here is a good point to discuss: What does and what does Paul not mean by this?

WHAT IS PAUL SAYING IN ALL OF THIS?

Paul's harsh pronouncements belittling man's

knowledge seem strange to us in this day when we put such a premium upon education and "learning." We're tempted to ask "What on earth is Paul doing?" We feel threatened by his words.

But it is important to note these things: Paul was "nobody's fool" when it came to "knowledge." He was a very knowledgeable and wise man; a true scholar and intellectual. No one could write the Letter to the Romans or the other 9 to 13 letters attributed to Paul and be ignorant enough to thoughtlessly condemn knowledge! The point is that Paul's wisdom was so great that he knew the limits of human knowledge. And this was the message he wished to convey. Human knowledge, he contended, is not meant to "accomplish" salvation for man. In the realm of man's redemption, only God's wisdom is adequate.

The fact that Paul was himself a very wise man makes his statements on the limits of human knowledge even more significant. Paul saw the folly of believing that knowledge was sufficient to accomplish man's salvation.

A RIGHT KNOWLEDGE OF THE GOSPEL OVERCOMES DIVISION

At this point we might do well to remind ourselves that the subject of our unit of study in this four-lesson unit is the **MINISTRY OF RECONCILIATION**. Only God's wisdom (the cross), and not man's knowledge, is adequate to reconcile divided persons. Paul is saying that "a true knowledge of the gospel makes divisions seem absurd and makes believers one in Christ," to quote the author of our lessons in the quarterly.

Recall that the Corinthians were divided over who to follow: Paul, Peter or Apollos. The gospel, Paul is saying, centers primarily around divine acts, not human ideas. Its center is a person, Jesus Christ, and not human knowledge. It is the creation and gift of God, the gospel is, and not "thought up" by man. And when men see it as it really is, the gospel has power to draw all men to Christ and in so doing to reconcile them one to another.

THE RELEVANCE OF IT ALL

The relevance of Paul's thought seems especially significant for our time when we know by painful experience that man's ingenuity and accomplishments, while they may bring progress on many levels, simply are not capable of accomplishing reconciliation among men nor of achieving the salvation of men's lives and souls. Such can come only by the wisdom of God (the way of the cross) and by the power of the gospel.

FOR REVIEW AND DISCUSSION

1. What does Paul mean in 1:25: "For the foolishness of God is wiser than men, and the weakness of God is stronger than men?"

2. What do you think Paul would see as the proper role for man's knowledge? How is man to use his intellect?

3. Is there justification in the Bible for the attacks today on man's intellectual efforts to improve his world? If you think so, what is this justification? If you think not, explain why.

4. What is the relation of this lesson to "the ministry of reconciliation?"

NEXT SUNDAY: "Unity at The Lord's Table."

Your bird leaves the nest: How much string is needed?

by Tammy Tanaka,
RNS staff writer

NEW YORK (RNS)—A child leaves the home environment — for nursery school, elementary school, high school or college — with mixed feelings on the part of both child and parent.

The child is excited at the anticipation of new freedom and experiences, but still inwardly craves the attention and affection of the parents. Children are generally anxious to please their parents, and fearful of "letting them down" — apparently much more than parents realize.

Parents, on the other hand, want their child to become independent and successful. But they are often fearful of "losing" their child to the "hostile environment" and thus reluctant to push them out too fast.

What can parents do to help their child mature through the school years? A group of students at Fordham Preparatory School here aptly described the parents' relationship to the maturing child as "letting out more string." When the child is very young, he is given "little string." As he develops in maturity and responsibility, he is given "more string."

Rita Gross, nursery school teacher at Hartley House here, said parents with the best of intentions often err by giving little children too much freedom — believing that they are capable of making complex decisions.

"They are too little," she said. "Young kids are tremendously frightened and confused when faced with a large number of choices. Parents of pre-school children need to be always loving but establish firm guidelines as to what they can do and what they cannot."

Mrs. Gross observed that young children who have not had proper parental guidance often come to nursery school and "try out all kinds of ran-

dom behavior and antics, because they don't know where they stand and they want to find out."

By the time son and daughter reach high school and college level, they have become more mature — but apparently not as much as generally supposed.

"Students today are much more sophisticated and know an awful lot more than we did at their age," says Father Thomas Ambrose, a teacher at St. Ignatius Loyola High School in New York. "They're aware of more things — but because they're more aware of things, they think they know all the answers. This is not always true."

Father Ambrose observed that many persons are confused by this common attitude among teenagers today and need guidance in coping with it.

Mrs. Rose Mangieri, a district school board member in the Bronx, urges parents to become more concerned about "the alarming emphasis on negatives" common in many schools and the "conscious or unconscious drawing away of student from family values."

She holds that in numerous ways, through the mass media, the tone of textbooks and the attitudes of some teachers, students are being led to believe that "your parents' values are no good, your country's no good, you don't need religion . . ."

Mary O'Keefe, dean of students at St. John's University in Brooklyn, believes that young people often develop a kind of split personality—knowing they are still financially and in other ways dependent on their parents, and yet trying to be independent and mature as they are expected to be in college.

She also points out the need for

"balance" as an individual matures—suggesting the importance of parents' providing moral guidance in such basic areas as thoughtfulness and concern for others.

"Some students have tremendous drive and are so sure of themselves and adept at making decisions that they want to do everything by themselves, their way," she said. Miss O'Keefe described one such student who took on an expensive student-financed project and did a "brilliant and creative job" — but it did not represent the desires of the student body. It was an "ego trip," he had not thought of the hundreds of others affected by his work.

What do young students want from their parents?

Charles Adams, freshman orientation committee chairman at St. John's, urges parents openly to express their love for their children, and their pride in them.

"Parents are proud of their son or daughter to other people, but they don't express it to their own child," he said. "The child wants to hear it for himself."

Relating a personal experience, Charles said, "I made Presidents' Council here. To me it was the highest thing possible, but when I told my parents, all they said was, 'Oh, that's nice.'" "That's not the reaction I wanted," he said. "I wanted them to say, 'Why that's fantastic! We're so proud of you!'"

Eileen Fleming, assistant chairman of the freshman orientation committee, feels that a "myth has grown up in which parents don't think that wrapping their arms around you is quite the thing to do anymore. . ."

The St. John's student leaders also said that parents shouldn't "ride" their

children so much about grades. They pointed out that students often have to cope with "bad teachers, bad situations." A student can almost go to pieces, they said, if he's been getting As all through high school and suddenly gets a D in freshman chemistry.

This is where parents can really help and say something like, "Don't worry. Don't let it upset you. It's all right," they said.

Eileen and Charles agreed that most students are eager to please their parents as much as themselves by doing well in school — and they are often "scared" when they don't perform as their parents wish.

Dr. Ward L. Kaiser, an education official of the National Council of Churches, the father of two college students, said his children's first concern in choosing a university was, "Can we really afford it?"

Another major concern was "the kind of environment in which they will be operating," he continued. "We recognize that the university cannot take the place of parents, but the spiritual-social climate in which students are going to be living can be a subtle but important influence."

Dr. Kaiser said he has visited a large number of campuses across the nation and "I am developing an increasing regard for church-related colleges. I have discovered that church colleges can be just an innovative and can offer a lot of things that a large state university cannot."

"We're long past the stage when we feel children should be sheltered," the NCC official said. "But I think it's possible to thrust them into a hostile environment where the goals and hopes that the parents had for their children will be lost."

From Our Readers

Readers react to magazine's proposal that President be replaced

(EDITOR'S NOTE: The following are copies of letters addressed to "engage/social action" magazine and forwarded to us. They are in reference to an article in our August 16th Arkansas edition in which the editors of the magazine called for the removal of President Nixon from office by resignation or impeachment).

Mr. Allan R. Brockway
ENGAGE Editor
100 Maryland Avenue N. E.
Washington, D. C. 20002

Dear Sir:

I have just read in the Arkansas Methodist the distressing report that your Board is recommending the removal by resignation or even impeachment of the duly elected president of our country. I am exceedingly grieved that a Board in our church designed to give moral leadership to the entire church and to the nation would condemn a man before he is tried. Even fearful Nicodemus objected to that in the days of our Lord. He asked the question: "Does our law condemn a

man before he is tried?"

You half quote from the Bible to justify your action. In the midst of all the accusations (yet unproven) Mr. Nixon has followed the example of our Lord: "When he was reviled, he reviled not again." It might be that you need to hear Jesus at another point: "Remove the log from your own eye, then you can see clearly how to remove the speck from your brother's eye."

I remember that your Board some six years ago led in the movement to liberalize drinking among the members of the church and the use of tobacco among the ministerial candidates. With the practice of these liberalized standards, for the first time in Methodist history, our beloved church has been forced to report a net loss of membership for each of the last three successive years.

Many people now have come to look upon the Methodist Church as another club. They say: "You can take it or leave it. It won't matter now or eternally." It may be that Mr. Nixon has made some mistakes. Likewise the church may have made some. But I am not ready to sell either one for a mess

of pottage.

Think on these things!

Sadly yours,

Herston R. Holland

(A Methodist Minister for 35 years)

Beebe, Ark.

(EDITOR'S NOTE: The article in question indicates the suggestion is that of the editors of the magazine and not an official position of the Board of Church and Society).

†

Editors, "engage/social action":

I cannot arouse myself to say Gentlemen or Dear Sirs after reading the un-Christian expression that "the name of the evil" in our nation is not Watergate but Richard Nixon. Ending your quote, "so long as the president remains in office, so long will the evil pervade the national government." I hold this expression is that of a few or one editor who should be fired, impeached or otherwise thrown out for his own lack of Christian principals. Neither he nor the magazine had the GUTS to reveal his name. Only God knows Who! Social Actions advocates can accept the full responsibility for the loss of support and failing attendance in Methodist churches across this land by putting themselves above the U.S. Senate, the U.S. Supreme Court, FBI, CIA or Jesus Christ as "know it

alls" with solutions equal to a TV Western with quote, "Give him a fair trial and then hang him."

As a life long Methodist I am still in that church today only because I believe I can do more for its reform, viz, "Back to the Scriptures", and the "Commandments" and the "Golden Rule", from the inside than from the outside. I am not looking for another denomination but for a more understanding Methodism.

You do not and can not speak for "the man in the pew" who pays your bills. He loves Christ and his neighbor and still believes in the Miracle of forgiveness. Woe be unto you when the Almighty asks you if you condemned your president without fair trial or established guilt, and your honest answer sends you to the burning pits of hell. I say let us clean up Methodism and regain the respect of God and the "man in the pew." **Shame on you.**

Yours in disgust,

C. L. Leighton

De Queen, Ark.

†

(Contributions for this column should be written briefly and bear the signature and address of the writer. What appears here does not necessarily represent the point of view of this publication and the editor reserves the right to withhold, edit for space, or print contributions.

Youth outreach, vacationland ministries emphasized

North American Christians cooperating in the united emphasis of Key 73, "Calling Our Continent to Christ," are stressing youth outreach, fair and vacationland ministries, and plans for community crusades, projects, or rallies. The theme of Key 73, phase five from June to November, is "Calling Our Continent to Proclamation."

FAIR MINISTRIES

Key 73 booths at state and community fairs will provide contemporary Christian music and literature, Key 73 programs such as "Faith in Action," "There's a New Wind Blowing," and "Come Together," and engage youth and adults in dialogue. Religious booths throughout the continent are united with the Key 73 symbol. Denominational and inter-faith leisure ministries of fair grounds, campgrounds, trailer parks, resorts, and "second home" developments in vacationlands are relating to the Key 73 program.

REVIEW OF EVENTS

The TV Launch Special, "Faith in Action," was shown in 667 broadcasts in Canada and the United States in the weekend of January 6 and following.

Opportunity for composers of Church music

NASHVILLE, Tenn. (UMC) — Competition has been announced for the composition of original unpublished music to be used with an Alternate Text for the Sacrament of The Lord's Supper prepared in 1972 by the United Methodist Commission on Worship.

Being sponsored jointly by the Board of Discipleship and Abingdon Press, the contest is open to all musicians regardless of denominational affiliation.

A prize of \$500 is being offered, although the sponsors and judges reserve the right to decline to make an award if in their judgment no entry submitted is worthy of the award.

Deadline for submission of manuscripts is August 1, 1974. It is planned that the new musical setting will be published and available for the 1975 biennial convocation of the Fellowship of United Methodist Musicians.

Although the alternate text is comparable in length to the traditional Communion Service printed in the United Methodist Book of Hymns and Book of Worship, the new version uses modern English.

Music is needed for six sections in the service: Gloria in Excelsis, Sanctus, Benedictus, Acclamation, Doxology, and the Lord's Prayer. The next text includes words for all of the sections except the first and last.

Official rules and entry blanks for the competition may be secured after October 1, 1973, from Robert O. Hof-felt, Music Section, Abingdon Press, 201 Eighth Avenue, South, Nashville, Tenn. A copy of the exact words to be set will be furnished with the rules and entry blank.

Copies of the alternate text may be ordered from Cokesbury stores or Regional Service Centers.

The Second TV Special, "Come Together," featuring Pat Boone and his family, a youth stage choir of 100, and a youth chorus of 2000, will be presented in Canada in September or October, according to Keith Woolard, Canadian Mass Media Director.

In the U.S. "Come Together" was placed on Easter and Pentecost weekends, and other times determined by local placement, according to Virgil Megill, Key 73 Mass Media Director. Videotaped March 26, 1973, before 13,000 persons at the Forum in Los Angeles, the program invites Christians to join in fellowship and witness in the name of Christ. Jimmy Owens, who with his wife Carol wrote the oratorio, directs the musical with an orchestra accompaniment. The program is available for broadcasts throughout 1973.

The CBS "Look Up and Live" series of the National Council of Churches broadcast "Key 73 and Evangelism," August 12. Panelists were Paul Deats, professor of Social Ethics at Boston University School of Theology, moderator; and John Anderson, First Presbyterian Church, Dallas; Raymond A. May, Lutheran Church in America secretary for evangelism; Herbert A. Donovan Jr., Montclair, N.J. Episcopal

clergyman; and Rabbi Henry Siegman, executive vice president, Synagogue Council of America.

FINAL PHASE

Training for final phase of Key 73, "Calling Our Continent to Commitment" which begins in December, is being planned in a number of communities across North America. A 20-week Bible lesson radio series, prepared by the Central Illinois Key 73 Committee for general distribution, features United Methodist Bishop Lance Webb as narrator. By mid-July 60 radio stations in central Illinois had scheduled the series.

The "More Than You Are" series of four one-half hour TV programs, hosting Bruce Larsen and invited guests, are being scheduled for fall showings and discussion study group use for training in conversational evangelism. Interviewed on the programs are Keith Miller and Don Miller, in "You Can Communicate;" Louise Mohr and Ralph Berkeley, "You Can Change;" Hull Youngblood and Glenn Evans, "You Can Make a Difference;" and Ira Galloway and Lloyd Ogilvie, "I'm Ready — Let the Revolution Begin."

"Somebody Loves You," a half hour

TV Special produced by the Washington State Key 73 Committee in cooperation with the Metropolitan Seattle Lutheran Council, presents the witness styles of six lay people, including a university basketball coach and his team in a work-out, a joyous celebration in Christ, and a brief appearance of Billy Graham, and is available for general use. Key 73 has stimulated religious leaders throughout the country to use radio-TV to a larger degree in presenting the gospel of Christ.

Dr. Theodore A. Raedeke, executive director of Key 73, has summarized the challenge of phase five responsibilities: "During the summer months of this year those who are called by the name of Christ will be asked to make a determined effort first of all to live your Christian life so that other people really see Christ in you, and then let them hear of Christ from you."

Key 73 is a simultaneous thrust of over 150 religious bodies and organizations in the United States and Canada committed to share with every person in North America more fully and more forcefully the claims and message of the gospel of Jesus Christ. The Key 73 executive office is at 418 Olive St., St. Louis, Mo. 63102.

New curriculum resource book especially for young blacks

NASHVILLE, Tenn. (UMC)—**Can Blacks Be Christian?** is the title of a new seven-session study book being released by the Section on Curriculum Resources of the United Methodist Board of Discipleship.

The student's book was written by the Rev. Dr. Gilbert H. Caldwell, pastor of First United Methodist Church, New Haven, Conn., and chairman of Black Methodists for Church Renewal. The teacher's guide was written by George M. Daniels, director of Interpretative Services for the United Methodist Board of Global Ministries.

According to the Rev. James S. Gadsden, a black editor in the Section on Curriculum Resources, the study course was developed in response to many black youth who lived through the 1960 period of demonstrations and sit-ins and experienced blatant forms of brutality and abuse from law enforcement and other officials who themselves were "Christians."

These young people concluded that this kind of treatment was not consistent with their understanding of Christianity", Mr. Gadsden said, "so

they felt that the Christian religion had no value for blacks."

These youth have also been influenced by the Black Muslims who have moved into communities teaching that Christianity is indeed the white man's religion, he said.

Dr. Caldwell said he wrote the study book as an attempt to assist the student in his understanding and affirmation of the Christian faith and to help each individual appreciate his rich heritage as a black person. He said the total effect would hopefully be to help the student come to grips with the "liberating power of the Gospel of Jesus Christ."

While the study course has been developed primarily for use in black churches, Mr. Gadsden said it would be helpful for many other groups.

The Section on Curriculum Resources is also releasing a new leaflet entitled "Choosing and Using Resources in the Black Church" which attempts to help teachers and workers understand the how, why and what of Christian education in the black church. The leaflet is free.

The study book by Dr. Caldwell

sells for 40 cents and the teacher's guide by Mr. Daniels is 30 cents. They may be ordered from Cokesbury.

Church Board co-authors book on Kent State

WASHINGTON, D. C. (UMC) — The continuing story of 1970's four student killings at Kent State University and the struggle to secure government action is told in a new book to appear partially under auspices of a United Methodist board.

"The Truth About Kent State: A Challenge to the American Conscience," to be published Sept. 4, carries the name of the Board of Church and Society as co-author, along with Peter Davies.

The United Methodist board will receive one-fourth of the book's royalties to meet the costs of supporting the students and their families "in their struggle to obtain justice," and Mr. Davies will receive one-fourth. The other half will go to a special Kent State Due Process of Law Fund established by the board to meet legal costs of cases related to the Kent State issue.

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BISHOP WALTON ADDRESSES ASSEMBLY

Bishop Aubrey G. Walton, who retired in 1972 after serving as Resident Bishop of the Louisiana Area, challenged the laymen to "put religion into life." He quoted Rufus Jones in lifting up the theme for his Saturday evening address: "No religion can live and be a power in this evolving world unless it changes and adjusts itself to its environment; and no religion can minister to the deepest needs of man unless it reveals permanent and transcendent reality."

Stating that "there is much in the faith of our fathers which is of lasting value to us today and must be preserved," Bishop Walton pointed out that "the most creative periods of religious history . . . have been precisely those times when individuals and groups have dared to break the crusts of custom and defy the tyranny of tradition." "We must," he stated, "put religion into life . . . and we must put it first of all into the inner life of man. It is here that the battle is won or lost."

"The religion of the past will have little meaning for us today," stated Bishop Walton, "unless we can apply it to the life of this present hour."

YOUTH REPRESENTATIVE ROY SMITH SPEAKS

Roy Smith of Pine Bluff, a member last year of the Conference Youth Council, spoke on the subject "What Youth can Contribute to the Local Church." "The youth of today are not only 'the church of tomorrow' but are very much the church today," he stated. A common attitude that youth share, he said, is that they "are not content with everything as it is. We want the church to change with the times." "We are," he said, "possibly too eager to change sometimes." He called on the laymen to let youth use their talents in the church wherever they may be applied.

Smith, who will be a freshman this fall in Hendrix College, stated that "one quality which many youth share in common is conservative theological thinking."

PULASKI HEIGHTS PASTOR ON 'DANGERS AND HOPES'

Dr. James B. Argue, pastor of Pulaske Heights church in Little Rock spoke at the first general session on



AT LEFT: The Junior and Senior High U.M.Y. of Markham church held a 24-hour "Rock-a-thon" recently to raise funds for summer projects. Individuals and families sponsored the various rockers. Nancy Schmidt of Magnolia (fourth from left facing camera), Hendrix College student, is the Summer Youth Director. The Rev. Carr Dee Racop is the Markham pastor.

News in Brief

MAGALE MANOR in Magnolia, a unit of the Methodist Children's Home, will benefit from an ice cream supper given in Camden, Aug. 26, by the women of First United Methodist Church. The group plans to support a child for one year.

Saturday. "The greatest crisis facing the church today is the lack of commitment on the part of individuals and congregations to Jesus Christ," he stated. He reviewed six other major problems faced by the church today. "Over-emphasis on restructure is one," he said, and has caused the church to "lose sight of its essential mission."

A third problem, he stated, is "related to the church's philosophy of authority." The new role of authority in the church is to "enable without controlling," which philosophy, he stated, has created many tensions in our day. The "increasing emergence of a civil religion;" the crisis in Christian education which reflects "the Christian education endeavor (as) a fourth rate enterprise;" and the "crisis represented by youth, women and minority groups" were other major dangers facing the church as listed by Dr. Argue.

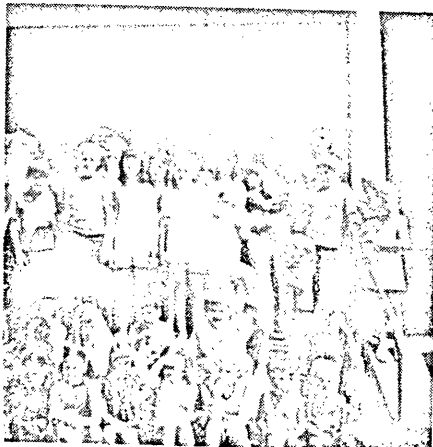
He stated that if the church is to be alive it will be "a deployment agency," an "equipping center," a supportive fellowship and a worshipping congregation.

Conference Lay Leader William Shepherd stated that 135 persons attending this year's Assembly compared with 143 registered last year and 130 the year before that. He challenged the laymen present to return next year with more men from their congregations.

THE SALVATION SINGERS of the Crossett United Methodist Church, directed by Mrs. Lee Higginbotham, presented a program in the Hamburg United Methodist Church, July 22. The Rev. Virgil Bell was host pastor. The Rev. Harold K. Davis is the Crossett minister.

HOT SPRINGS First Church women held a Day Apart service at the home of Dorothy Cleveland, recently. The program was presented by Mrs. James French, Mrs. James Shults, and Mrs. Prentiss Adams. Mrs. W. A. Goodrum is president.

THE WINCHESTER CHURCH held the annual homecoming in August, with the Rev. Harold S. Botteron, pastor, bringing the morning message. Lunch was served at noon to guests from over the state and from Memphis, Tenn., and San Diego, Calif.



In daily attendance at the Monette-Macey vacation church school were 27 children and 12 teachers and helpers. Members of United Methodist Women provided refreshments each day. The Rev. Aubra O. Hays is pastor.

NEEDED

TWENTY GOOD USED PEWS are needed at Hunter's Chapel United Methodist Church, Roe Charge. Call 241-3431 or 241-3762 after 6 p.m. if you have information concerning such; or write Dale Shelton, P.O. Box 508, Casscoe, Ark. 72026.

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. 9—Sunday	Psalms 34:1-10
Sept. 10	Psalms 39:1-13
Sept. 11	Psalms 42:1-11
Sept. 12	Psalms 73:21-18
Sept. 13	Psalms 19:14 Isaiah 26:3-4
Sept. 14	2 Cor. 10:1-5
Sept. 15	2 Tim. 1:7-14
Sept. 16—Sunday	Psalms 130:1-8

WANTED: Director of children's choirs and youth choir, with responsibility for total youth program. Good salary. Contact Dr. Paul M. Bumpers, First United Methodist Church, 200 No. Fifteenth St., Ft. Smith, Ark. 72901. Telephone: 782-5068

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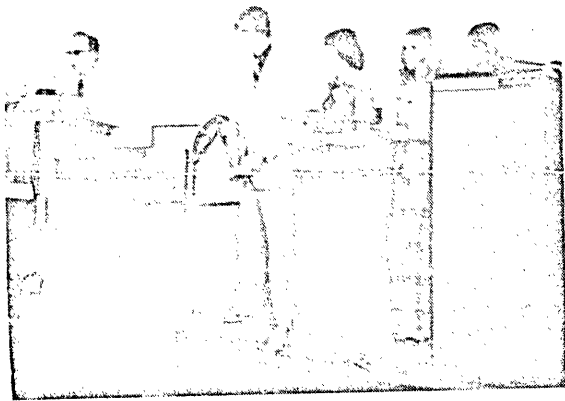
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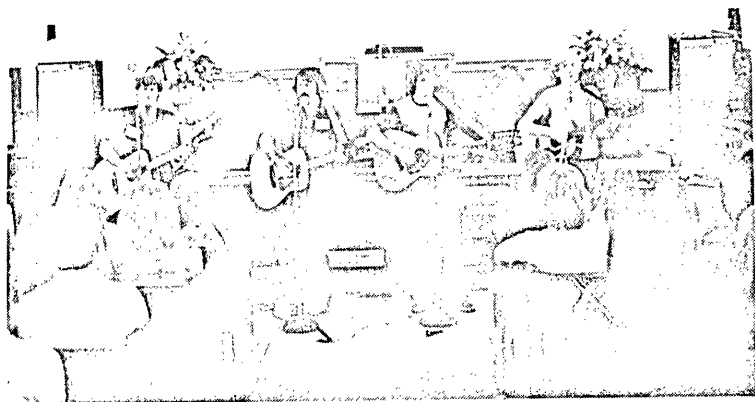
by Gene Herrington

Some Christians spend a lot more time crowing than they do performing.

Monticello District Youth Rally



The Rev. Virgil Bell of Hamburg, Monticello District coordinator of Youth Work, installs officers at the Sunday, Aug. 19 Rally. (Left to right) Herman Fair, Dermott, president; Jeudi Arnold, Warren, vice president; Carrie Kirchman, Monticello, secretary; Randa Hickman, Dumas, treasurer.



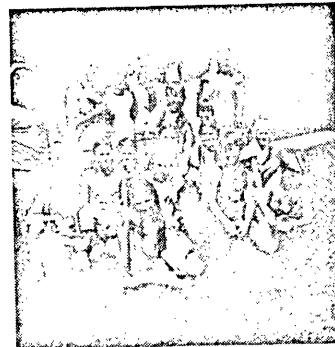
The "Jesus Company," group of young musicians from North Arkansas "entertained and inspired." (From left) Wayne Drain, Bob Erwin, Tommy Erwin, Bill Anderson.



Overflow crowd in sanctuary of Dermott United Methodist Church heard reports on Youth Service Fund, participation of youth in recent School of Christian Mission at Hendrix College, and on new Youth Bible Study series. The Council on Ministries of the host church sponsored a fellowship supper for the rally group. The Rev. Cagle E. Fair is pastor at Dermott.



Participants in Little Rock Conference Elementary Camp II held at Tana-ko, Aug. 13-17, numbered 117 boys and girls and 17 adults. Mrs. John L. Tucker (right, back row), conference coordinator of Children's Work stands with other staff members. Below are candid shots of individuals and group activities.



Awaiting registration



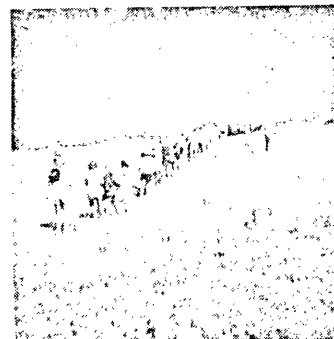
Happy campers after room assignment



Horseshoe game



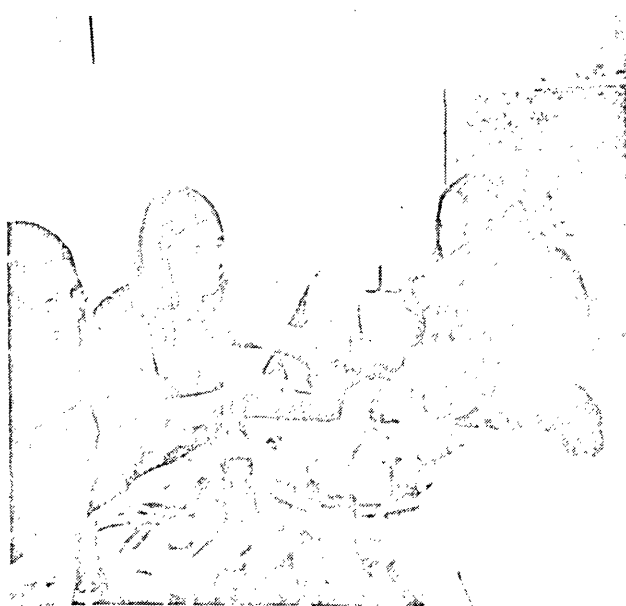
Parent and little sister arrive with camper



Tug O' War



The Rev. Jack Wilson of Sheridan, vesper speaker, and friend



The youth of First Church, Walnut Ridge included in summer activities ice cream socials (as evidenced at right), cookouts (as at left), watermelon parties, newspaper recycling drives, sing-a-longs, and hosting the Helena-West Helena youth groups who presented the rock musical, "Godspell." Their summer climaxed with a trip to Nashville, Tenn. in newly purchased bus. Various agencies of the United Methodist Church were visited, including the Publishing House, Upper Room Chapel, Scarritt College and other points of interest. Cindy Binkley is youth director.

