

Arkansas Methodist

92nd YEAR

THURSDAY, SEPTEMBER 6, 1973

NO. 35



Mrs. Gordon Young

Hendrix alumna to head \$112,500 Loyalty drive

The goal of \$112,500 has been set as the 1973-74 goal for the Hendrix College Alumni Loyalty Fund, with the aim of having participation in the Fund by 1,600 alumni.

Mrs. Gordon E. Young of Little Rock has been elected general chairman of the Fund by the board of governors of the college's Alumni Association. She is a 1929 graduate of Hendrix and is a member of the Arkansas Bar Association. Her late husband, the Honorable Gordon E. Young, was the Chief Judge for the Eastern District of Arkansas, U.S. District Court.

In making announcement of the Fund campaign, the Hendrix College Bulletin states that "inflation continues to cause an increase in the college budget . . ." "Our goal can be reached if alumni will review their giving to the college in the light of increases in personal income." The Bulletin reports that while there are to date some 36 alumni members of the President's Club, individuals who give at the level of \$1,000 a year or more, that "smaller gifts are also important. In order to reach our goal, at least 1,200 gifts averaging \$15 each will be needed."

In being appointed as General Chairman of the Fund, Mrs. Young becomes the first woman to hold that post. She succeeds Winston Faulkner of Little Rock who served as General Chairman of the Fund for the 1972-73 year. Mrs. Young is a member of the college President's Club and with her late husband founded the Gordon E. and Elizabeth Gregg Young Scholarship Fund at the college. She is a member of the Pulaski Heights church in Little Rock.

News in Brief

The Rev. Robert Goodloe, associate professor of religion at United Methodist-related Hendrix College, Conway, Ark., is spending a sabbatical leave during the fall quarter of 1973 in the Nashville, Tenn., office of the Association of Colleges and Universities for International-Intercultural Studies.

In response to questions . . .

Information given on new insurance program

In an effort to respond to a number of questions concerning the new United Methodist Church Multi-peril Package Policy which is available to all United Methodist Churches, the Insurance Committee of the Little Rock Conference, Tom Williams of Little Rock, chairman, has provided the following facts regarding the plan:

- The plan is entirely voluntary.
- All churches are eligible regardless of size or location.
- The underwriting company is the Atlantic Mutual Insurance Company.
- The policy is a non-assessable one.
- There is an initial discount of up

to 50%, as well as a year end dividend.

- The premium may be financed for 10% down payment with the balance paid in nine monthly installments.
- The plan is approved by the Insurance Department of the State of Arkansas.
- The church may name an agent of record to receive a commission.
- Claims will be handled with a toll-free number to General Adjustment Bureau.
- Quotations may be received by sending a request form to Frank B. Hall and Company. These forms were mailed to all pastors and Administrative Board chairman; however, additional copies may be obtained from Frank B. Hall and Co.

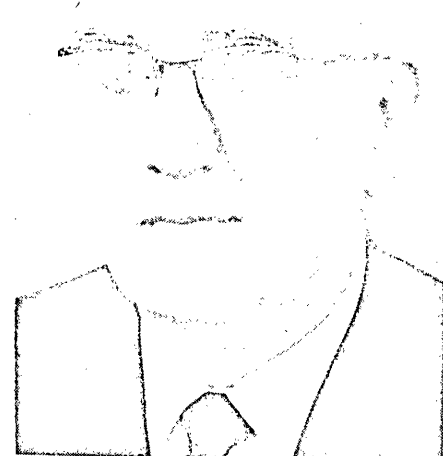
Mr. Williams points out that each church must deal directly with Frank B. Hall and Co., Inc., 88 Pine Street, New York, N.Y. (telephone 212 952-1200). Mr. Jack Kraeutler, assistant vice president, is in charge of the project. (A complete story on the insurance program appeared in the July 12 issue of Arkansas Methodist).

NEW CHURCH ORGANIZED

A new United Methodist Church has been organized and officers elected at a dinner meeting August 29 at Hot Springs Village. The meeting was presided over by Dr. George Wayne Martin, Arkadelphia District Superintendent. Further information will follow.



The Rev. Robert Montgomery, pastor of Bono United Methodist Church in Jonesboro District turns shovelful of dirt during recent ceremonies marking the construction of a new building now underway (as seen in background). Others taking part in the ceremony (left to right) Jimmy Cox and Ronald Coleman, members of building committee, (Pastor Montgomery), District Superintendent Ralph Hillis, and three of the oldest members—Mrs. Mae Patton, E. E. Wyatt, and Mrs. J. N. Cook.



Bishop Paul V. Galloway

Bishop Galloway to serve Houston Area

Bishop Paul V. Galloway, who retired in 1972 after serving as resident bishop of the Arkansas Area for eight years, has been appointed resident bishop of the Houston Area to complete the four-year term of the late Bishop Kenneth W. Copeland.

The assignment was announced by Bishop Alsie H. Carleton, president of the College of Bishops of the eight-state South Central Jurisdiction, and Bishop Charles F. Golden, president of the Council of Bishops.

Bishop Galloway assumed his duties in Houston on Sept. 1 and will serve until the next meeting of the Jurisdictional Conference in late 1976.

Bishop Copeland died in Houston Aug. 7 following a heart seizure. He had served the Houston Area for five years.

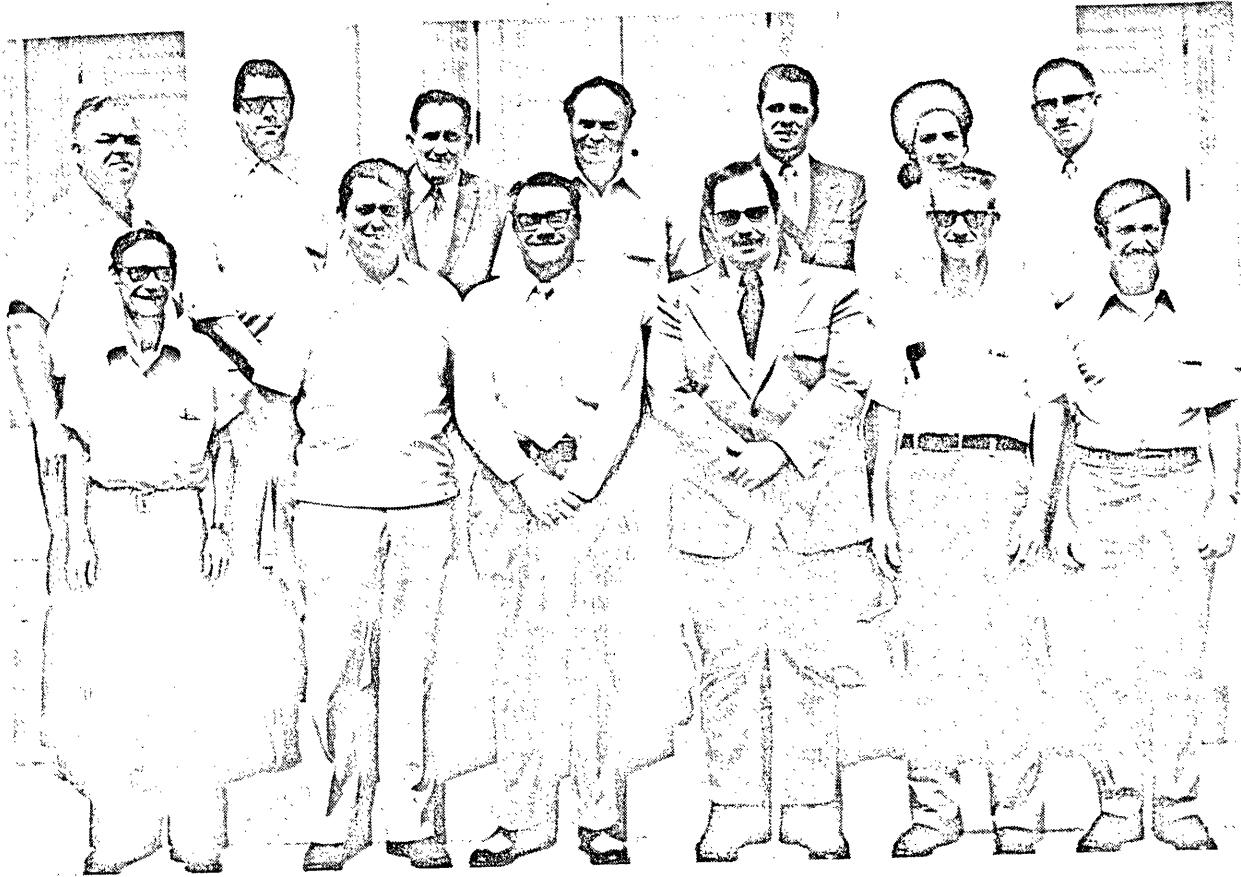
Both Bishop Galloway and Bishop Copeland were elected to the episcopacy at the 1960 session of the South Central Jurisdiction Conference in San Antonio, Tex. Bishop Copeland was pastor of the host church, Travis Park, and Bishop Galloway was pastor of the Boston Avenue church in Tulsa, Okla. Bishop Galloway served four years as resident bishop of the San Antonio-Northwest Texas Area before coming to the Arkansas Area in 1964.

The occasion of the death of an active bishop presents three options to the College of Bishops within the Jurisdiction: 1) the calling of a special session of the Jurisdictional Conference to elect another bishop; 2) the assigning of one of the active bishops (in addition to his own responsibilities) to the area formerly served by the deceased bishop; or 3) asking one of the retired bishops to assume the unexpired term.

The South Central Jurisdiction College of Bishops recommended the third option after discussion with the Texas Annual Conference cabinet.

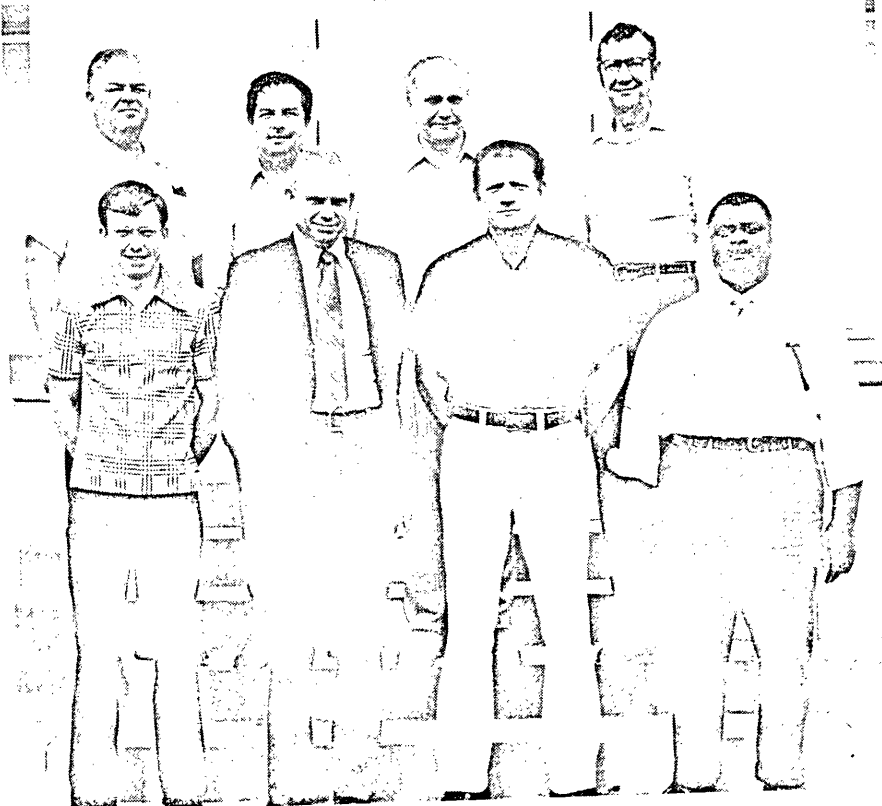
"The appointment of Bishop Galloway will assure the continuation of effective episcopal leadership exhibited by Bishop Copeland during the past five years," Bishop Carleton said.

Arkansas pastors at Perkins Courses of Study School



FIFTEEN PASTORS from the Little Rock Conference attended the Courses of Study school for 1973 at Perkins School of Theology, Southern Methodist University. Included in the group were: John P. Abshire (Norphlet), Roger Armstrong (Rondo Circuit), Vurl E. Bland (Delight), Aultus M. Block (Dierks), Carl and Mary Gwendolyn Diffie (Springhill), Guy J. Downing (Horatio), W. Ed Eagle (St. Charles), J. Wayne Edwards (Dalark Circuit), R. T. Jarrell (Blevins), Harrison E. Ratekin (Sherrill), Robert W. Robertson (Western Hills, Little Rock), Frank A. Williams (Emmet), Robert E. Woody (Gardner-New Salem, Hot Springs), and Bun Gantz (Hatfield Circuit). Shown with those pictured here is the Rev. Claus Rohlf, director of the school.

NINE PASTORS from the North Arkansas Conference were in attendance at the Perkins Courses of Study school for 1973. They included: Russell M. Bailey (Lake City), John R. Benham (Mulberry), Raymond W. Fisher (Elm Springs), Roger B. Hook (Christ-St. Mark's Charge), W. Bert Powell (Dover), Richard R. Stegall (Sedgwick), Herbert M. Scott (McCabe Chapel), David Scroggin (St. John's, Van Buren), and Fred Witta, Jr. (Eureka). The Rev. Claus Rohlf, director of the Perkins Courses of Study, is shown with the enrollees pictured here. Upon completion of five summers of short-term studies for pastors not enrolled in the three-year seminary degree program, participants received "Courses of Study" certificates.



†
News in Brief

THE FIVE CHURCHES of the Morilton Parish held a revival Aug. 13 through 16 at the Cleveland United Methodist Church. The Rev. Thomas Anderson of Dardanelle is the pastor and brought the sermons. Bill Bennett of Dallas was song director and Mrs. Phyllis George of Dardanelle was pianist. Other churches in the parish are Overcup, Lanty, Solgohachia and Gordon's Chapel.

THE REV. BOB ALLEN was guest speaker on Aug. 19 in Wesley Church, Pine Bluff, where he was formerly a member. He is a graduate of Hendrix, Perkins School of Theology, and the University of Dallas. He is presently serving on the faculty of St. Andrew's Prep School in Sewanee, Tenn. The Wesley pastor is the Rev. Bob Regnier.

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.

REMINDER TO MINISTERS

The Arkansas Pastors' School will be held next Monday through Thursday noon at Hendrix College, Conway. Registration is from 11 a.m. to 1 p.m., with the first class session beginning at 1:30. Bishop Eugene M. Frank will speak at the Bishop's Hour on Tuesday at 7:45 p.m. A complete schedule may be found on page five of last week's issue and on page one of the issue of August 16.

MRS. OLL STUMPF of Fort Smith was honored by members of Midland Heights Church on her 95th birthday. She is the only living charter member of Midland Heights, where the Rev. Pryor Cruce serves as pastor.

APPOINTMENTS ANNOUNCED

Bishop Eugene M. Frank announces the following changes in ministerial appointments in the Little Rock Conference, effective Sept 1:

The Rev. Dorsie T. Caldwell, formerly pastor at Tigert-Morning Star in the Arkadelphia district becomes pastor at Shorewood Hills church in that district.

The Rev. E. Stanley Wagner, formerly pastor at Junction City church in the Camden district, becomes pastor of the Tigert-Morning Star charge. The Junction City church is to be supplied.

The Rev. Doyle Howell, recently licensed to preach by the Little Rock district, will become pastor of the Holly Springs circuit, whose former pastor, the Rev. Robert Armstrong, will be attending Perkins School of Theology in

Batesville District Laymen to meet Sept. 15-16

"Every man . . . a Commitment" is the theme of the Batesville District Laymen's Assembly to be held this coming Saturday and Sunday, Sept. 15-16 at Kamp Kaetzell near Clinton.

Announced by District Lay Leader Marvin Gaither of Batesville, the Assembly will open at 3:45 p.m. on Saturday, with registration beginning at 2 p.m. Presiding in the afternoon session will be Bob Crouch of Clinton, an associate district lay leader. Raymond Hillis of Mountain Home will give the devotional and Conference Lay Leader Henry M. Rainwater of Walnut Ridge will bring remarks to the Assembly.

In the Saturday evening session Associate District Lay Leader J. L. Mullen, Jr., of Heber Springs will preside and the message will be given by the Rev. Dewey Dark, pastor of First Church in Beebe.

District Superintendent Floyd G. Villines, Jr., will administer the sacrament of the Lord's Supper at a service to be held on Sunday morning. A Church School class will be held with Dr. Sam Britten, associate district lay leader from Batesville, presiding, and Oscar Patchell of Heber Springs serving as teacher.

The message at the morning worship hour will be given by Jim Wiseman of Searcy. Associate District Lay Leader Dick Cole of Mountain Home will preside at that service.

The music for the assembly will be under the direction of Dwight C. Lewis of Mountain Home and Wilbur Dobbins of Searcy.

District Lay Leader Marvin Gaither also serves as one of the three Conference associate lay leaders.

Persons attending are reminded to bring bed linens, blanket, pillow, wash cloth, towels, and other personal articles.

Dallas, Texas. The Rev. George W. McCoy, who was pastor at Shorewood Hills, will be attending St. Paul School of Theology in Kansas City, Mo.

SEPTEMBER 6, 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)

FOR WHOM THE HEART BEATS

I remember a cartoon I saw on the bulletin board at a hospital. It showed a patient being wheeled feet-first through a set of double doors above which a sign read "Surgery." The eager attendants had just rolled him to the entrance of the doors and the reluctant patient had planted his feet squarely against each door facing, preventing them from going further.

We can sympathize with this poor fellow's feelings. For we give this same reaction as a church: We don't like to be examined by those who strip us of our garments and poke here and there on us with cold hands and little sympathy. Much less do we as the church like the experience of being unwilling subjects of surgery. Especially when its the hasty and unthinking who so often do the punching and slicing.

Yet it is always open season for the church to be examined and re-examined and poked at and cut upon and often left unbandaged and unsympathized with. Such treatment is often uncalled for, unjustified and unfair. It is often prejudiced, slanted and rife with half-truths.

Yet when this happens — as it has and will again — it is well for us to keep a few basic things in mind. First, the world doesn't criticize that which it ignores. It is better to be the subject of surgery than to be wheeled directly to the morgue. And as long as the world is criticizing the church it at least has listened to it, has heard it say something.

Second, when being rolled in for examination by the world we ought to consider how we should respond. It just could be that God through a critical world might be saying something to his church. It could be. It could also be that the manner in which we respond might well determine whether we'll have the chance to dialogue with our adversaries again or whether our response will shut them up and send them running never to mess with us again.

There are times when our response must be to stoutly challenge our examiners. There are times to lie still and suffer the embarrassment and discomfort of the procedure. It isn't easy to know which is the proper response, but it is vital that we learn quickly how to know this.

Though it so often seems like a curse we are indeed blest to be living in a time when the church of our Lord Jesus Christ is looked to by the world for a vital, saving word. If we smother that word, many will be lost. If we speak it in wholeness some will be offended while great numbers will be saved.

Along with the privilege of speaking this saving word goes the burden of being responsible in the way we do it. This often means that we be laid out on the table and be probed upon. But let's not be afraid of this. Let's let the world do this to us. It's Christ's body they are examining. If the critical questioners get close enough to it, they just might find its heart and hear it beating for them.

†

Editor and Business Manager: JOHN S. WORKMAN

Associate Editor: DORIS WOOLARD

Woman's Editor: IMOGENE KNOX

Poetry Editor: BARBARA L. MULKEY

Editorial Assistant: KAREN COMPTON

Office Secretary: KATHLEEN STOREY

Contributing Editors: CECIL BLAND, J. WOODROW HEARN, L. RAY BRANTON, HOWARD MILO, DON COTTRILL, ALF A. EASON, R. O. BECK, MYERS B. CURTIS, ARVILL C. BRANNON.

Editorial and business offices: United Methodist Headquarters Bldg., 715 Center Street, Little Rock, Ark. ADDRESS ALL CORRESPONDENCE to Box 3547, Little Rock, Ark., 72203. Articles other than editorials do not necessarily reflect the opinion of the editor.

SUBSCRIPTION PRICE — \$3.00 per year

Published every Thursday except weeks of July 4 and Dec. 25 at United Methodist Hdqrs. Bldg., Little Rock, Ark. Second class postage paid at Little Rock, Ark. When asking for change of address please include key number, new and old address and pastor's name.

POSTMASTER: MAIL FORM 3579 to Box 3547, Little Rock, Ark., 72203.

MEMBER: Associated Church Press, United Methodist Press Association, and news sources including United Methodist Communications (UMC), United Methodist Board of Global Ministries, National Council of Churches, and Religious News Service (RNS).

ADVERTISING RATES on request. Represented nationally by Jacob's List, Inc., Clinton, S. C. 29325.

Off the Top of the Head....

Read this before you buy your next car....

...or think your next thought

Did you know that you can drive all the way from Shreveport, Louisiana to Little Rock, Arkansas and listen to country and western music all the way? Well, you can — even if you don't especially want to listen to country and western music all the way between Shreveport, Louisiana and Little Rock, Arkansas.

I don't have that much against c. & w. music; it's just that I don't care to listen to any one kind of music all the way between anywhere. I like "The Orange Blossom Special," but it's pretty tough on a car when you keep time on the accelerator to that kind of a tune for 200 miles or so.

I can hear you say "Well, silly, turn the dial!" And that just proves that you don't understand the problem. Which is, that that don't do no good in your car (it belongs to the paper). It has, you see, one of those tiny little antenna wires that runs up through the windshield and it just doesn't choose to pick up any other kind of music. We didn't know it, I'm sure, when we leased it, but we have got us a Country and Western Chevy Nova — at least when we get 50 miles out of town.

I choose, now, to climb into the pulpit and turn your attention to the parable in this little musical, which is, to wit, that each of us is somewhat akin to a radio receiver. What we "pick up" in our minds and heads and hearts is pretty much determined by those things we "tune in."

So: what station are you listening to? Who is playing the music in your head and in your soul? What are the causes that have claim upon your life? What are the issues to which you give your allegiance?

When we have settled the one primary decision of to whom and to what we shall dedicate our lives, the foundation has been laid to confront all other claims.

Paul wraps it up pretty well in Romans 12:2 — "Don't let the world around you squeeze you into its own mold, but let God re-mold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves towards the goal of true maturity" (J. B. Phillips trans.).

That's a pretty good station to listen to.

†

It must be the heat

or

Watch out for fall

Contributing Editor Chuck Workman, of our Fourth Grade Department, dropped by the office a couple of weeks ago and was greeted by our secretary who complimented him on his poem that appeared in one of our issues some time back. She asked him when he was going to have one ready for us. He replied "When I get back in school, I guess. I never write poems in the summer."

.....

Summer's over

I really hadn't counted on any follow-up on the above item, but it seems that the poet's Muse was already in the classroom, awaiting the arrival of all the eager little Longfellows. At the end of the first day of school three poems came home on the bus. If I promise not to do this to you anymore — cross my heart — will you let me lay this little bit on you this time?

The poem published earlier was on spring. The one below is on fall, and I promise to chew and swallow the one on winter. And since we let you off on the subject of summer, you really should allow this one:

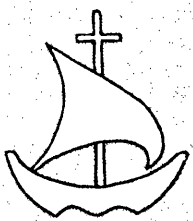
FALL IS NICE

by

Charles Mark Workman — Grade Four

*Fall is nice, sprinkled with spice,
Kids go to school, and learn the rule.
Birds fly south, to catch bugs
But some birds stay, and build
Nests in shrubs.*

Now — that didn't hurt too much, did it.



news and views

OF THE WORLD OF RELIGION

by doris woolard

Following the recent flood disaster in Pakistan, India and Bangladesh which has inundated 12 million acres and destroyed one million homes, the magnitude of the catastrophe may call for expenditures far beyond the initial \$250,000 requested by the World Council of Churches, according to Dr. Alan Brash, chairman of the organization's Central Committee.

Photographs taken by a new scanning device on board the U.S. Earth Resources Technology Satellite, launched last July and orbiting the earth 564 miles up — once every 103 minutes — indicate possible underground water tables in drought areas of western India, according to a spokesman for Christian Aid, the relief services arm of the British Council of Churches. "It adds to our hope that, increasingly, governments will use space technology to help the greater part of mankind living in impoverished conditions here on earth," the spokesman said.

Rep. William H. Hudnut (Indiana), a United Presbyterian clergyman who pastored a congregation until his election to Congress last Fall, has announced his intention to co-sponsor a "prayer amendment" to the U.S. Constitution in Congress this Fall. Calling recent court decisions "deeming prayers in our schools, whether voluntary non-denominational or otherwise, a violation of Article 1 of the U.S. Constitution," the congressman commented that "the first fundamental principle of our free society was the right of every individual to worship God in his own way." "To deny our youth, their teachers, and their counselors the privilege of a communal exercise of their allegiance to God as well as to country is a rejection of our most constant source of power and strength," Mr. Hudnut said.

Western Churches must realize that the freedoms they prize can be destroyed by politics and can only be maintained by determined political action," warned Dr. Rudolf Bultmann, famed theologian and professor at Marburg, West Germany. "The church must do more to encourage its members to be informed and to act responsibly. Individual Christians must make well-founded political decisions," said the 89 year old biblical scholar—often called "the last of the theological giants of the modern West."

"I am staying in the Church," said Father Hans Kueng, controversial Swiss theologian whose views on the nature of the Church and on papal infallibility have brought him into sharp conflict with the Vatican, "because, with all the strong objections against it, here I am at home." "I could not think of turning my back on the Church any more than—in the political sphere—I could turn my back on democracy, which, in its own way, no less than the Church, is being misused and abused," continued the theologian, who teaches at West Germany's University of Tuebingen.

Reports reaching West Berlin allege that new local government pressure moves against the church in the White Russian Soviet Socialist Republic include Communist Party orders for the removal of all religious symbols from church buildings and a tactic of enforcing "consolidation of parishes." The latter maneuver, the reports said, has contributed to a falling off of church attendance, since many parishioners are forced to travel long distances if they wish to worship.

Dr. Carl F. H. Henry, editor-at-large of Christianity Today, has recently returned from a six weeks lecture tour during which he addressed more than 4,000 teachers, pastors, seminarians and lay leaders in a meeting sponsored by the Latin American Theological Fraternity. During his tour he found that Protestants attending Sunday services now outnumber Roman Catholics in active church participation in some Latin American countries — notably Brazil, and the evangelical movement has begun to take firm root on university campuses — with InterVarsity having chapters on 30 Brazilian campuses, and with some 30 faculty members in different universities in the Recife area holding evangelical beliefs.

While many churches remain closed in the Soviet Union, few seminaries operate and Bibles are in short supply, the faithfulness of a surprisingly large number of Christians is "heart-warming," according to the Rev. Albert van den Heuvel, general secretary of the Netherlands Reformed Church. In a report following an ecumenical visit by five churchmen, the Dutch Reformed leader said: "One should of course not exaggerate either their number of their influence, but to the Christian eye and ear they (students interviewed) vigorously demonstrate the power of God and the deficiency of Marxist theory."

In a new program similar to plans being implemented in about 20 U.S. Catholic dioceses, the San Francisco Archdiocesan Priests' Senate and Pastoral Council, requires that teenage Roman Catholic couples wishing to be married in the Church must attend a counseling program and win approval of their parish priest. The prevalence of divorce among teenagers who marry has necessitated the development of programs to make young people "fully aware" of all that marriage entails, according to a church official in the area.

Shortly after he took the oath of office as the first President of the new Greek republic on Aug. 19, before a delegation of bishops in Athens Cathedral, George Papadopoulos announced to the Greek people that he will free political prisoners seized since 1967, the year he and other colonels set up a military government. Some 300 persons are believed to have been detained and their imprisonment has brought numerous protests from world religious leaders. President Papadopoulos, 54, was elected in a July 29 referendum in which no other candidate was allowed.

A non-credit course in "voodoo magic and witchcraft" is being offered this Fall at the University of Tennessee in Knoxville. It will be taught by Mr. and Mrs. Francis A. Torrence, who with a creative writing instructor at the university, have organized the First Church of Voodoo in Knoxville.

Delegates to the biennial meeting of the General Council of the Assemblies of God have approved a change in bylaws to make church membership open to people who have been divorced and remarried. In a series of resolutions related to the topic, the General Council also gave ministers of the denomination permission to perform marriages for those divorced because of the adultery of a former spouse. In addition all church offices except those of a pastor and deacon were open to the divorced and remarried.

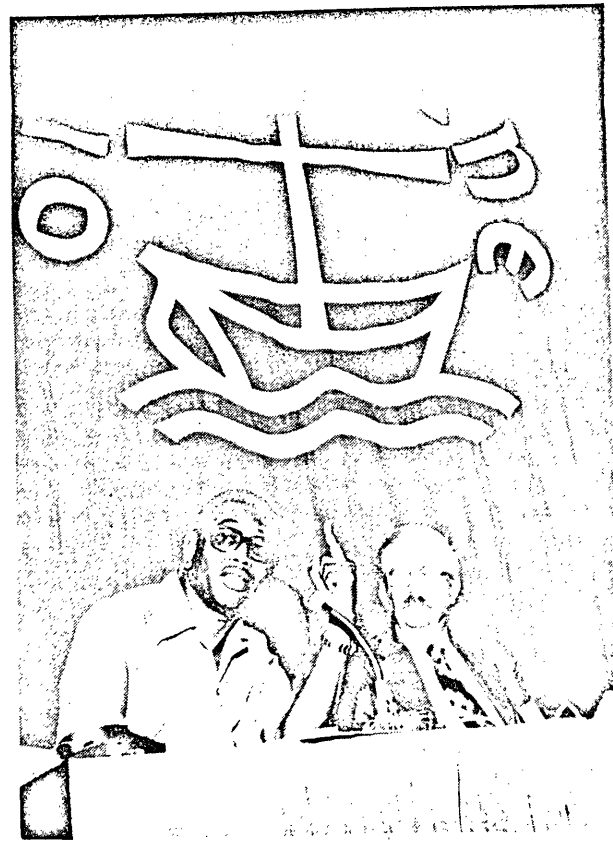
Papal envoys from all over the world are scheduled to convene early in September for an assembly which will bring to completion a period of reshuffling and establishing of new offices in Vatican City State's equivalent of a state department, according to a news source. Some Vatican observers see the meeting as a reflection of the steadily growing importance that Pope Paul attaches to diplomacy and the vital role of the Secretariat of State and the Council for Public Affairs in the running of the Church.

A top church official in Seoul, Korea says he agrees with the general opinion of other church leaders and government officials in South Korea that there is "no organized Church" in North Korea. "But," he said in an interview, "I believe that there must be a form of an underground Church there."

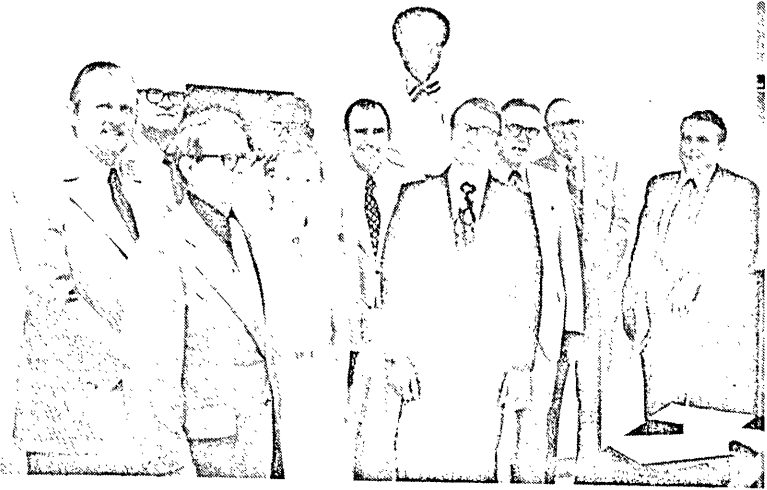
With the appointment of a Lutheran Church-Missouri Synod clergyman to its full-time faculty, Lutheran Theological Seminary (Saskatoon, Sask.) has become the first seminary in North America to officially serve all three major branches of Lutheranism. Seminary President, Dr. William Horden, described the appointment as "an historic event in the life of Canadian Lutheranism," adding that "for the first time in North America we have a seminary that is officially serving all three major branches of Lutheranism."

Dr. Robert Huston, chief ecumenical officer of the United Methodist Church, said as he addressed a workshop on U.S. church dialogues, that the decline of "ecumenical euphoria" of a few years ago means the field is open for "serious practitioners who want to face ecumenically" the tensions affecting all Churches.

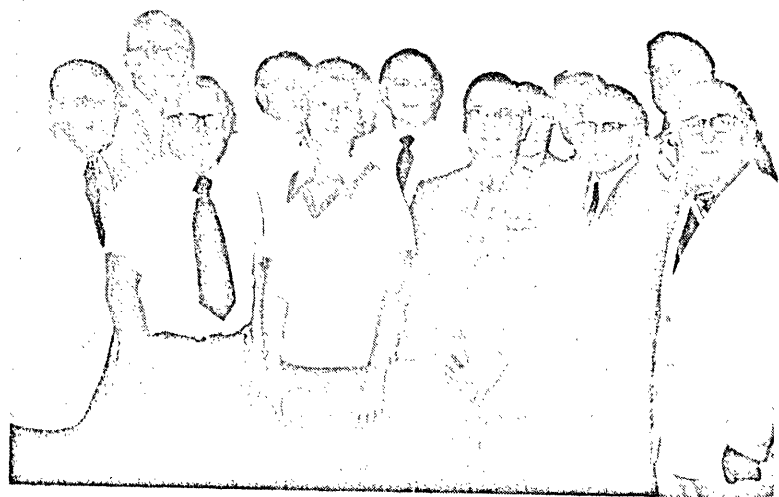
†



GENEVA—Pointing to the picture of an "ecumenical ship"—the symbol of the World Council of Churches—riding smoothly on a slightly choppy sea, Dr. Philip Potter (left) says the symbol should now be redesigned to show a vessel "rolling uneasily over the waves and in danger of being overwhelmed." This was the graphic summary-view of the current state of the ecumenical movement put forth by the WCC general secretary as he presented his first full report to the 120-member policy-making Central Committee of the international organization at its Geneva meeting. Seated next to Dr. Potter is Dr. Robert V. Moss, president of the United Church of Christ. (RNS Photo)



The Executive Committee of the Little Rock Conference Council on Ministries met last week at Methodist Headquarters, Little Rock. Shown are (from left) Dr. J. Edward Dunlap, Little Rock District superintendent and chairman of the committee; the Rev. Alf Eason, Council on Ministries director; the Rev. Robert O. Beck, Council associate director; Mrs. E. T. Davenport of Little Rock; the Rev. John H. Thompson, Council associate director; Dr. George W. Martin, superintendent of the Arkadelphia District; Homer Winstead of Little Rock, committee secretary; the Rev. Fred Arnold, pastor at Asbury, Little Rock; Grafton Thomas, area treasurer; John Simpson, Lodges Corner; and the Rev. Charles G. Ashcraft, pastor at First Church, Malvern.



Paragould District Superintendent Ben Jordan (right) presided over the Aug. 24 District Council on Ministries' meeting held at Davey Crockett Restaurant in Walnut Ridge. Attending were: The Rev. Wanye Jarvis, the Rev. Arvill Brannon, associate director of the North Arkansas Conference Council on Ministries; the Rev. Clyde Crozier, the Rev. Joe Wilkerson, Mrs. Hardy Sims, Dr. Myers B. Curtis, director of the Conference Council on Ministries, Winifred Polk, the Rev. Gaither McKelvey, Harold Kersey, the Rev. Joe Linam, Gene Brand, and Superintendent Jordan.

Council Directors to Local Churches

WORLD COMMUNION— A NEW LOOK AT THE WORLD

Pictures of earth taken from outer space have given us a new perspective of the life and beauty which is ours. As remarkable as these photographs are, Christians cannot lose sight of other views given us of our world.

Christ brought a new concept in His day. He called for a world populated by those who lived in peace and love. There was to be a brotherhood for all, under the fatherhood of God. Christ's new concept is one not yet accepted by many earth-dwellers.

One way His followers implemented this idea was through World Communion Sunday. For more than 30 years this observance has confirmed the universality of our faith.

The 1973 theme "More Than Bread" reminds us that there is a deeper and more significant meaning to The Lord's Supper than the elements. The bread and the cup do remind us of the broken body and shed blood of our Lord — leading us to consider again why this Life was given and then taken away.

The celebration which binds all Christians on October 7, 1973 honors a risen Lord whose power is to remake a broken world. We each have a part to play in this drama. It begins as we kneel at His table, and continues as we arise to see all men as our brothers. United Methodists confirm their act with an offering.

One half of the offering provides money for Crusade Scholars. Students from the United States and around the world are selected for advanced studies, helping prepare them for a role

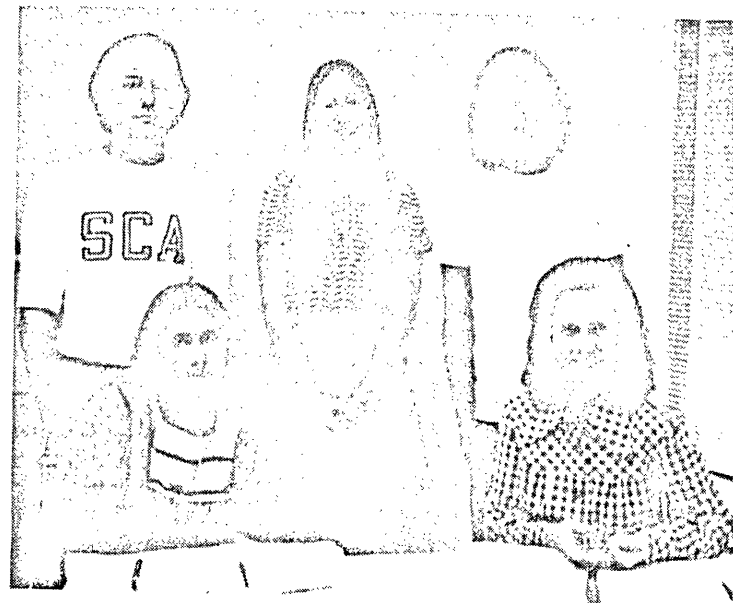
of Christian leadership in their own land.

One fourth of the offering is designated for another scholarship program in the United States. Minority students in the United Methodist Church may apply for assistance, helping them continue their education.

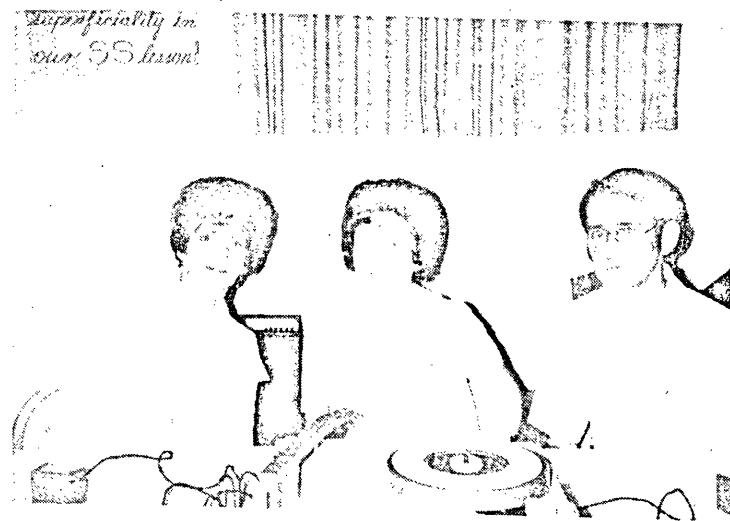
Both civilian and military chaplains are helped in their work through the World Communion Offering. Lonely and separated people are served by our chaplains, bringing a word of hope and concern. Those helped may be in some branch of the armed services, a VA hospital, or may be in a penal institution or a civilian hospital or home. While each agency pays the salary of the chaplain, the counseling and certification services of the Division of Chaplains and Related Ministries of the Board of Higher Education and Ministry come from the World Communion Offering.

Holy Communion will be offered in United Methodism on or near Sunday, October 7. Plan now to share in the spiritual blessings of this day, and to give generously to the World Communion Offering.

A NEW WORLD COMMUNION SUNDAY FILMSTRIP is available at the Methodist Headquarters Film Library, 715 Center, Little Rock, entitled, "Which of Us". The spirit of this filmstrip calls attention to some of the important theological concepts related to the Lord's Supper. It also reports on the work that is accomplished through the World Communion offering.



Representatives of North Arkansas Conference Youth Council met at the Headquarters Building in Little Rock, Saturday, Aug. 25 for an evaluation of the recent Youth Assembly, and to begin planning for the 1974 Assembly. Shown are officers: Randy Shock, vice chairman; Sue Casteel, treasurer; Tom McDonald, chairman; Beverly Holifield, secretary; and Mrs. Carol (Saville) Henry, conference youth coordinator, Dr. Myers B. Curtis, director of the Conference Council on Ministries, the Rev. Arvill Brannon, associate director, and Paragould District Superintendent Ben Jordan, Cabinet representative to the Council, met with the group.



Three participants in Adult Teacher-Training Workshop conducted by First Church and Grand Avenue Church at Stuttgart Aug. 19, 20 and 21. L. E. "Mac" McGraw (right) who with T. H. "Ted" Johnston coordinated the sessions, is shown with Regina Seay and Lynne Barnett. The Rev. Bryan Stephens is pastor of First Church where the first session introducing "Our Living Bible Series" was presented along with a film on "Team Teaching." The Rev. George Meyer is pastor at Grand Avenue where the last two sessions, which included "mini" lessons, were held. Among the 40 persons attending each session, there were representations from the United Methodist churches at England and Roe.

NEWS and NOTES

THE 25th ANNIVERSARY of Asbury United Methodist Church, Batesville, will be observed Sunday, Sept. 9, with a homecoming celebration. Former pastors and members are especially invited to attend and enjoy the preaching, food, singing and fellowship. Host pastor will be the Rev. Woodrow Woods.

TEMPERANCE HILL CHURCH, located six miles west of Fordyce in Dallas County, will hold the annual homecoming on the second Sunday (Sept. 9). Picnic lunch will be spread after 11 o'clock worship services led by the Rev. Rufus Sorrells, pastor of the Temperance Hill and Fordyce Churches.

MRS. ADRIAN WHITE of Pocahontas has been certified as a Director of Music in the United Methodist Church, according to the General Board of Education. The certificate is earned by virtue of having a master's degree in music and by attending summer courses for continuous advancement in the field of music.

MISSION STUDIES will be held in First Church, Fort Smith, on four September Sunday evenings. Following potluck suppers, Mrs. Elmus Brown will lead a study of the Book of Romans, and Mrs. Taylor Prewitt will conduct the study of India. Dr. Paul M. Bumpers is pastor.

THE REV. ANDY HALL of Wyatt Memorial Church, Ft. Smith, was guest minister for a revival at Shiloh United Methodist Church in Paragould District the week of Aug. 12-16. Other summer programs at Shiloh have included a three-day trip by 19 youth and seven adults to Rockaway Beach and Silver Dollar City at Branson, Mo. The Rev. Joe Kennedy is pastor.



Mr. Harold Gilbert was guest musician at the Aug. 19 morning worship service at First Church, Smackover. Mr. Gilbert heads the string department at Louisiana Tech at Ruston, La., and is the director of the Community Concert Association. He is the brother of Bill Gilbert, a member of the Smackover congregation, of which the Rev. John F. Walker is pastor.



The Bethany Singers of First Church, Texarkana, gave performances at Pineville, La. and Mobile, Ala. on a recent five-day tour. The group of 30 youth and 7 adults also spent one day at Pensacola Beach, Fla. Pam Alagood is youth director and David Dean is accompanist for the group. The Rev. Dr. Edwin B. Dodson and the Rev. Charles T. Settle are the ministers at First Church.

CONWAY CHURCH SPONSORS 40 CHILDREN AT CAMP

Members of First United Methodist Church in Conway again sponsored the sending of children, many of them less privileged, to a week of day-camp activities at Aldersgate United Methodist Camp, Little Rock.

This year, the Rev. Ferris Baker, Hendrix professor, and the Rev. Jon Guthrie, minister to students at Hendrix, were in charge of the program. This involved securing chairmen of committees and visiting in homes of the campers participating.

Mrs. Art Weeden was chairman of the Clothing Committee, which secured appropriate clothing for the children. The Food Committee, under the leadership of Mrs. Tommy G. Smith, prepared box lunches for the 40 children and 10 or 15 adults accompanying them.

Nearly \$800.00 was raised to finance the project, with Robert Adcock acting as treasurer. Helm Cooper was chairman of the Transportation Committee. This work involved getting the campers from their homes to the church where they boarded a bus, and back to their homes in the afternoon.

The Chaperon Committee, headed by Gary Speed, arranged for adults and youth counselors to accompany the group each day.

Dr. Harold Eggensperger is senior minister at First Church, Conway.

†

COLLEGE STUDENTS were honored in First Church, Crossett, on Sunday morning, Aug. 19, as they conducted the worship service. Steve Smart, summer youth worker, gave the message with Larry Morse in charge of the music. The "Salvation Singers" served as the choir. Bobby Harris is educational director and the Rev. Harold Davis is the pastor in Crossett.

THE LEVY CHURCH in North Little Rock had Youth Activities Week from Aug. 22 through 25. The Rev. Nick Evans, pastor of Hunter Memorial Church in Little Rock, was the guest speaker on Thursday, and Troy Collier from the Teen Challenge Home was the Friday speaker. The "Reach Out Singers" from Sylvan Hills Church presented a program on Saturday night. The Rev. Gerald Hammett is the Levy minister.

CHEROKEE VILLAGE YOUTH VISIT CHEROKEE NATION

Cherokee Village United Methodist Youth had an educational trip this past month to Tahlequa, Okla., the Center of the Cherokee Indian Nation and where the "Trail of Tears" terminated. They were privileged to see the "Trail of Tears Drama," the capitol building, built in 1867, and Supreme Court building of the Cherokee Nation, built in 1844.

They dined at the restaurant of the Methodist Children's Home in Tahlequa, witnessed weaving by the Indian weavers, saw the Golda Mill built in 1838 with stone buhrs that were imported from France.

Group members bunked in the old First United Methodist Church which is now being used for a Youth Center. Over 40 youth groups from various churches used the building this past year.

The entire trip was financed by the resale of papers gathered by the group for the past year. They were accompanied by three adult counselors, namely: the Rev. Roy E. Poynor, pastor, and Mrs. Poynor, and Mrs. Earl (Ruth) Wade, youth counselor.

†

"DUST AND ASHES," the folk singing duo associated with the United Methodist Board of Evangelism, will appear in concert Sept. 5 at 7 p.m. in First United Methodist Church, Paragould. Host pastor is Dr. Raymond L. Franks.

YOUTH SINGERS from First Church, Harrison, Ark., made a trip to Tallulah, La., the weekend of Aug. 11 and 12, to present a program there in First United Methodist Church, the home church of their director, Mrs. Sally Jo Gibson.

EDDIE WARREN, student in Perkins School of Theology, S.M.U., Dallas, was guest speaker in First Church, Morrilton, on Sunday morning, Aug. 19. He is the grandson of the Rev. and Mrs. I. L. Claud, retired minister and wife who live in Morrilton.

"LE JUBILE DOUX," youth choir of Mountain Home, sang for the Explorer Scouts dinner at Bull Shoals, Aug. 8, at First United Methodist in Harrison, Aug. 19, and at the Bull Shoals Pavilion on the White River, Aug. 23.

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. 16 —	
Sunday	Psalm 130:1-8
Sept. 17	Psalm 138:1-8
Sept. 18	Psalm 139:1-24
Sept. 19	Luke 18:1-8
Sept. 20	2 Cor. 1:3-12
Sept. 21	Heb. 12:3-15
Sept. 22	1 Peter 4:12-19
Sept. 23 —	
Sunday	Psalm 102:16-28

CONWAY DISTRICT BUILDS PARSONAGE

The Conway District of the United Methodist Church has a new parsonage under construction on Red Oak Drive in the Smoking Oaks subdivision of Conway. It will be occupied, probably in October, by Dr. and Mrs. J. Ralph Clayton.

The former parsonage, at 1204 Hunter Street, has been sold, and since August 1 the Claytons have been residing in an apartment at McAlister Hall on the State College of Arkansas campus.

The new parsonage will contain four bedrooms, two and one-half baths, and a separate room for the office.

†

THE REV. CHARLIE V. MASH-BURN writes that his address is 102 Hazel, Hot Springs, Ark., and not 102 Hazen as it appears in the Conference Journal. Please make this correction in your Conference Journal.

P.K. KORNER

JENNIFER RENEE CANADA was born to the Rev. and Mrs. Jerry Canada of Jonesboro on August 14, 1973. Her father is pastor of St. Paul and Mt. Carmel United Methodist Churches.



The Rev. Keenan C. Williams was installed as pastor-in-training at First Church, Benton, on Sunday, Aug. 19. The son of Mr. and Mrs. Lagrone Williams of Hope, Mr. Williams is a graduate of Hendrix College and has completed two years at Perkins School of Theology Dallas, Tex. He will serve on the staff at First Church until Dec. 21 and will work with Dr. Edward B. Hollenbeck, pastor, in all areas of the ministry.

SEPTEMBER 6, 1973

CENTENNIAL NOTED AT RED HILL CHURCH

The Red Hill United Methodist Church, near Chidester, celebrated its Centennial on Sunday, Sept. 1. The Rev. Larry Martineau, pastor was in charge of morning worship. A pot-luck dinner followed.

The Centennial Service was held at two o'clock with Camden District Superintendent Dr. Roy I. Bagley in charge. The annual revival began on Sunday evening and is continuing through the week at 7:30 p.m.

The church was organized on Sept. 1, 101 years ago under the name of New Salem Methodist Church, but was changed to Red Hill over 50 years ago. Guest preacher during the revival is the Rev. Jess Willard Taylor, son of the late Mr. and Mrs. Charles Taylor, long-time Red Hill members.

†

LITERACY WORKSHOPS SCHEDULED

The Beaver Lake Literacy Council is sponsoring two Laubach Tudor Workshops in September. The daytime session will be on Sept. 10, 11 and 12 from 9 a.m. until 2:30 p.m. in Central United Methodist Church at Rogers.

The evening workshop will be Sept. 17, 18, 24 and 25 from 7 until 10 p.m. at the Benton County Adult Learning Center in Bentonville.

†

MRS. GUY C. AMES

Mrs. Guy C. Ames, wife of the late Rev. Guy C. Ames, died Sunday, Aug. 5 at Homestead Manor Nursing Home in Stamps, Ark. She had made her home with her daughter, Mrs. Erma Ames Velchoff of Magnolia, after the death of her husband in 1964.

Mrs. Ames, known to her friends as Lillie Bell, was born Sept. 5, 1898 at Antoine, Ark., the daughter of Carrie Gentry Davis and the Rev. W. J. Davis. She married the Rev. Guy Ames in 1921, and together they spent more than 40 years in the itinerant ministry in the Methodist Church in Arkansas.

Survivors include two sons, the Rev. Guy C. Ames, Jr. of Tulsa, Okla., and the Rev. G. B. Ames of Fayetteville, Ark.; one daughter, Mrs. Velchoff; two sisters, Mrs. Mary McCollum of Delight, Ark., and Mrs. Daisy Carroll of Antoine; 10 grandchildren and two great-grandchildren.

The funeral service was held in the chapel of First United Methodist Church, Magnolia, and burial was at El Dorado, Ark.

†

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.

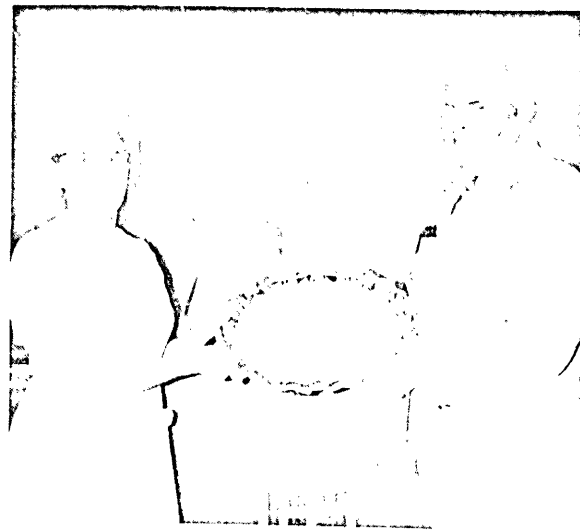
Mrs. Grace Dwyer, who retired as Church and Community Worker in the Hot Springs area on Sept. 1, was honored with a reception at Gardner Church. Presenting engraved silver tray from the Area Church and Community Council, is the Rev. Robert E. Woody, chairman. Pastors and laymen from 11 of the 13 area churches were present to express appreciation for Mrs. Dwyer's services in the community during the past four years. Her retirement from the position, sponsored by the Board of Global Ministries, leaves Arkansas without a Church and Community Worker.

DISTRICT PARSONETTES NAME OFFICERS

Forrest City District Parsonettes have elected the following officers for the coming year: president — Mrs. Berlon Davis, Colt; vice-president — Mrs. Earl Hughes, Forrest City; secretary-treasurer — Mrs. Charles Nance, Wheatley; retreat chairman — Mrs. Jim Beal, Helena.

The executive committee met with Mrs. Elmo Thomason at the district parsonage in Forrest City and made plans for meeting dates and programs for the coming year.

†



SUNSHINE CLUB HAS BRITISH SPEAKER

Mrs. Marion Craze of St. Leonards-on-the-Sea, England, was the guest speaker at a recent meeting of the Sunshine Club in the Washington Avenue Church of North Little Rock. She was introduced by Mrs. Gladys McKelvey, program chairman. Mrs. Craze is the wife of the Rev. Leslie G. Craze, who was participating in an exchange of pulpits with the Rev. Kenneth Renfro, Washington Avenue pastor.

Mrs. Rollo Miller, president, presided over the meeting which was preceded by singing led by Clarence Brown. There were 27 members and guests present for the pot-luck luncheon which was served at noon.

†

The Nation's Number One Safety Problem; Alcohol Abuse

I

A person dies on the road every 19 minutes — thanks to drunk drivers.

.. More people are killed each year in alcohol related traffic accidents than in boating, railroad and aircraft accidents combined.

.. Drunken drivers in 1970 in the United States killed four times more Americans than were killed in the Vietnam War the same year.

.. Highway crashes are the leading killer of the young.

.. Over 26,000 deaths a year occur on the highways in alcohol related traffic crashes.

.. Alcohol is the most widely used and abused drug in the highway safety picture by a factor of 10 to 1 in relation to all other drugs combined.

.. After midnight, 1 of every 18 drivers is drunk.

.. There are 112 million drivers and 95 million drinkers — Result, 55,000 deaths each year with some 50% or 26,000 alcohol related.

.. During the 10 year period (1961-1971) there were 45,000 U.S. soldiers killed in Vietnam. During this same 10 year period, 274,000 U.S. citizens died in crashes involving alcohol.

.. There were 5,759 DWI arrests in Pulaski County in 1972.

.. There were 61 recorded deaths as a result of automobile crashes in Pulaski County in 1972, with a known 30.8% (However, a conservative estimate would be above 50%) alcohol related.

.. There were 3,435 crash related injuries in Pulaski County with over 50% alcohol related.

Alcohol and its abuse is as old as civilization itself. When Noah emerged from the ark, one of his first acts was to get drunk and bring disgrace upon himself. After Lot escaped from Sodom, his daughter induced him into a state of drunkenness and seduced him. Alcohol has been cursed, blessed, condemned, legalized, abused, advertised, condoned,

promoted, tolerated, and still humanity grapples for a satisfactory answer. A recent survey in the U.S. shows that 70 per cent of all American adults drink. The other 30 per cent have exercised their freedom of choice not to drink.

The National Safety Council predicted that the annual highway fatality rate will pass 60,000 a year during the 70's. Approximately one-half of these deaths, or about 30,000, will be alcohol related. Of these 30,000, an estimated two-thirds or 20,000 will be deaths involving problem drinking drivers who will kill themselves and others as a result of driving after drinking excessively. The other one-third, or 10,000 will involve social drinkers driving after a spree and young drivers who are learning to both drive and drink. The slogans, "If you drink, don't drive" or "When your cup runneth over, let someone else runneth the car" have been ignored by this group and they become killers.

Experts disagree in their estimate of the number of problem drinkers who drive, but most agree that a minimum of seven percent of the drivers have a real drinking problem. Seven percent of the total driving population of 112 million means that there are over seven million plus problem drinkers on the highways that are potential killers in terms of alcohol related crashes and deaths. That is approximately one driver out of every 16. This Number One Safety Problem should be restricted and controlled as much as a potential killer with a loaded shotgun.

Perhaps the question is asked, "How can we know that an individual is too drunk to drive?"

When an alcoholic beverage is consumed, 20 percent of the alcohol in it is absorbed directly into the bloodstream through the stomach walls. It does not have to be digested and is carried by the blood directly to the brain where it acts on the brain's central control areas, thereby depressing brain activity. Higher blood alcohol levels depress brain activity further to a point that memory, as well as coordination, balance, muscular activity, judgment, and sensory perceptions are dulled. The alcohol in-

take can reach the point where coma and death may result.

All 50 states have laws against driving while under the influence of alcohol. To determine if one is under the influence of alcohol, the Blood Alcohol Concentration (B.A.C.) of the individual is determined by breath testing equipment or analysis of the blood that measures the concentration of alcohol. A person can breathe into a device which shows his blood alcohol concentration in a percentage.

In 43 of the 50 states, a .10% B.A.C. is presumed as being sufficient evidence of being intoxicated. However, a much lower Blood Alcohol Concentration than .10% impairs the ability of an individual to drive or function efficiently.

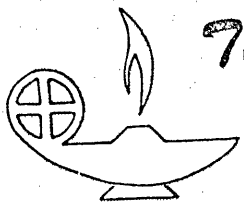
How much alcohol does it take for one to be legally drunk? Many variables must be considered such as the size of the individual, physical condition, rapidity of drinking, and type of alcoholic beverage along with many other factors. But for example, a 160 pound man, drinking approximately six one-ounce drinks of 86 proof liquor within 2 hours, can surpass .10% B.A.C. and is legally drunk. However, his ability to function normally is much impaired before the legal limit of .10% is obtained.

Alcohol abuse and alcoholism would be impossible without alcohol, of course, but alcohol can no more be considered the sole cause of alcoholism than marriage can be considered the sole cause of divorce; or guns the sole cause of death by gun shot wounds. Any Bible scholar can take the Holy Scriptures and present a case either for total abstinence, or drink in moderation. But recognizing the freedom upon which our Nation is founded, and respecting the blood shed to defend this freedom; we must accept the moral right of the individual to exercise his right to drink or not to drink. We cannot "force" him to abstain for fear he will become 1 of 15 casualties, no more than we can "force" a young man not to marry for fear his marriage will be 1 of 4 that ends in divorce.

But for God's sake — we must do something.

by Billy G. Pierce

(The first in a series of three articles prepared by Mr. Pierce, Program Information Officer, the Office on Alcohol Abuse and Alcoholism, State of Arkansas, appears below. The Rev. Mr. Pierce is a Baptist minister, who having served churches in Arkansas, Louisiana and Texas for 18 years is currently pastor of All Souls' Community Church in Scott, Ark.)



The Sunday School Lesson

by the Editor.

LESSON FOR SEPTEMBER 16:

"Unity at the Lord's Table"

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. 16 is the third in this unit and is entitled "Unity at the Lord's Table."

THE SCRIPTURE: 1 Corinthians 11:17-34.

PURPOSE OF THE LESSON: To see that the ministry of reconciliation is needed in yet another area of the church's own fellowship: around the Communion table; to examine the meaning of "unworthy" participation in the sacrament of Communion; and to come to a greater appreciation of the Lord's Supper as a Ministry of reconciliation when properly participated in.

MEMORY SELECTION: For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. — 1 Corinthians 11:26

MINISTRY OF RECONCILIATION

"Ministry of Reconciliation" is the title of our unit. Reconciliation is the word used in the New Testament to describe "the changed relations between God and man which are the result of the death and resurrection of Jesus Christ" (F. J. Taylor). To "reconcile" is the distinctive activity of God himself, and individuals and the world are the objects of this reconciliation. Reconciliation is an act (rather than a "process") by which men are delivered from a condition of estrangement from God and restored to fellowship with him. The act is accomplished by God through the power of the sacrificial death of Jesus Christ. "God was in Christ, reconciling the world to himself" (2 Cor. 5:18). And we, as the church, are agents who are entrusted with "the message of reconciliation" and are thus "ambassadors for Christ, God making his appeal through us" (2 Cor. 5:20).

Therefore, one great mission of the church is to witness to that power of God which enables man to be reconciled with God, restored to fellowship from a broken relationship. Because of that primary restoration, man is then enabled to be reconciled to himself and following that, is in a position to mend relationships which have been broken with his fellowman.

THE SITUATION IN CORINTH

In the scripture for today's lesson we see the irony that the communion meal, the Love Feast—a great agent of reconciliation—has become an occasion for division. Such is the damaging power of sin. What often begin as small differences may, if not corrected, lead to tragic divisions.

It has been said that "there is no limited liability for a wrong act." The truth of this statement is dramatically illustrated by these events at Corinth.

The Christian fellowship in Corinth had been divided because human loyalties (to Paul, Peter, Apollos) had taken priority over the loyalty to Christ. The corroding effect of that division had wrought its tragic results even upon the very event, the Love Feast, the communion meal, which was meant to be the very expression of and creator of unity. Such is the power of wrong. There is, indeed, no limited liability for a wrong act.

Our quarterly is most helpful (pages 20 and 21) in reviewing the situation in the church in Corinth. If you have access to **THE DAILY STUDY BIBLE** by William Barclay, his volume on the Letters to the Corinthians, pages 111 to 113 will give added understanding and insight. Barclay states that "what

should have been a fellowship had degenerated into a series of class-conscious cliques." Dr. John T. Semands, author of our quarterly's unit, states that selfishness and a lack of common courtesy broke the fellowship of the communion meal and destroyed the character of the Lord's Supper.

THE LORD'S SUPPER

How fitting it is that we should study the Lord's Supper, the great "central act of Christian worship," in relation to the problem of division within the church. For one benefit of the sacraments is that rightly participated in they can be the means of a unifying grace.

A sacrament is an "outward and visible sign of an inward and spiritual grace." There are two sacraments in Protestantism: baptism and the Lord's Supper. The church has witnessed across the years that the sacraments have indeed been means of grace, unique channels through which the undeserved favor and merit of God have been made known to his children. And one expression, or benefit, of that grace has been reconciliation, the experience of being restored to fellowship with God after being separated as a result of man's sinful acts.

Dr. Semands points out that verses 23-36 (of 1 Cor. 11) are the earliest account we have of the institution of the Lord's Supper. They are consequently one of the most important passages in the whole New Testament.

COMMUNION IS MORE THAN A "SERVICE"

While, as the quarterly points out, the communion service is an "acted sermon vividly proclaiming the redemptive act of God," it is far more than that. The Lord's Supper is more than an acted parable and a memorial rite.

Dr. John Short, in **THE INTERPRETER'S BIBLE**, helps us here. "The sacrament is a communion (emphasis mine) service. Something more is intended to happen than the teaching or demonstration of a mighty truth. The celebration of the Supper is 'symbolic' in that more ancient use of the term in which the 'symbol' effects something; it conveys (emphasis mine) the thing symbolized." And then Dr. Short quotes the eminent scholar P. T. Forsyth in an extended passage worth our time and space:

Let us at least get rid of the idea which has impoverished worship beyond measure, that the act is mainly commemoration. No church can live on that. How can we have a mere memorial of one who is still alive, still our life, still present with us and acting in us? . . . A sacrament is as much more than a symbol as a symbol is more than a memorial. It is quite inadequate to speak of the sacrament as an object-lesson—as if its purpose were to convey new truth instead of the living Redeemer. It is not an hour of instruction but of communion. It is an act, not a lesson; and it is not a spectacle nor a ceremony. It does something.

A VIEW TO THE PAST AND TO THE FUTURE

Dr. Charles M. Laymon, in **THE INTERNATIONAL LESSON ANNUAL**, reminds us that the Lord's Supper "looks in two directions at the same time." It looks back to the upper room and to the death of Jesus on the cross and it looks ahead to the coming of Christ in his Kingdom. In this sense it is both a memorial of the past and a celebration of the future.

WHAT ABOUT "UNWORTHY" PARTICIPATION?

"Whoever, therefore, eats the bread or drinks

the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself . . . For any one who eats and drinks without discerning the body eats and drinks judgment upon himself" (1 Cor. 11:27-29).

This verse has caused much unnecessary turmoil for serious Christians who have desired to commune but have refrained for matters of conscience; and it has provided an "easy excuse" for less sincere ones who regularly absent themselves from the worship service on "communion Sunday." What are we to say of it?

First off, the sacrament is for sinners, so we are not to conclude that we need to work our way out of any "unworthiness" before we can commune. "Just as I am without one plea but that thy blood was shed for me." In this spirit we are still invited and welcome at the Lord's table.

Secondly, motive and intent are important. "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life . . . draw near with faith . . ." So reads the Invitation in our Order of Service for the Administration of the Lord's Supper. We are to examine ourselves as to motive and intent.

Thirdly, Paul says that "unworthy" participation occurs when one communes "without discerning the body." This could mean that one does not realize the sacrificial meaning of Christ's death and resurrection. It may refer to the division of Christ's body which the Corinthians were promoting by their very divisiveness. The lesson quarterly, page 24, has a helpful statement in regard to this portion of the scripture.

NO ONE IS SHUT OUT

One of the most helpful statements in regard to this difficult passage is found in William Barclay's volume on the Corinthians:

We must be quite clear about one thing. The phrase which forbids a man to eat and drink unworthily does not shut out the man who is a sinner and who knows it to be so. . . If the Table of Christ were only for perfect people none might ever approach it. The approach is never closed to the penitent sinner. To the man who loves God and loves his fellow men the way is ever open, and his sins, though they be as scarlet, shall be white as snow.

The church as well as the world knows the cost and the anguish of division. But the church also knows that it is entrusted with a ministry which proclaims the reconciling acts of God. The sacrament of the Lord's Supper reveals one means of that grace. The invitation to all is to "Draw near with faith, and take this holy sacrament to your comfort . . ."

QUESTIONS FOR DISCUSSION

1. What were the kinds of circumstances which led the Corinthians to the division experienced at the communion meal?
2. What insights have you gained from this lesson in regard to the divisions within the church today? How does this relate to your own local church?
3. In what ways is the sacrament of communion a "reconciling" means of grace?
4. What one thing can you do to further the reconciliation needed in your own church? Will you do it? When?

NEXT SUNDAY: "Ministers of Reconciliation"

So they're off to college— time for worry or maturity?

(Another article from a series by
Religious News Service Staff
Writer Tammy Tanaka)

NEW YORK (RNS) — That long anticipated event has finally arrived: A son's or daughter's freshman year in college.

What will it be like? Educators, parents and students agree on one thing. Many changes and adjustments in attitudes and habits will have to be made this year, by both freshmen and their parents.

For freshmen, 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 time to leave the freshman son or daughter alone.

Richard Waldron, dean of admissions at Fordham University, observed that students sometimes come to college with an "exalted" image of the university and are "keenly let down when they find a sharp contrast between the ideal and the real order of things."

"Instead of super-intellectuals who would fire them with wisdom and illumination, they may find superintellectuals who can't teach, or who can't relate to people," he said.

Mr. Waldron emphasized 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."

Commenting on the current social climate of colleges, upperclass students say they sense that the radical anti-establishment mood which began in the mid-1960s has largely subsided, especially since the close of the Vietnam war. Not that students are less concerned — they appear to be seeking more conventional means of expressing their concern.

"Drugs and hard core radicalism seem to be passe 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."

Martin Silverman, a moustached senior at a

"liberal" city university here, observed that "students may pay lip service to the new morality and the anti-establishment movement."

"They might wear long hair, dungarees, 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," he said.

A group of parents attending freshmen orientation sessions at Wagner College, a Lutheran Church in America institution on Staten Island, expressed varying degrees of excitement and concern.

A typical family reaction came from Patricia and Vincent Monticello and their daughter Irene of Vestal, N.Y. The Monticellos, who are Catholics, chose Wagner — like most of the others interviewed at the orientation sessions there — because of its "good academic reputation," small size (about 400 freshmen) and spiritual orientation.

"We're excited and a little bit apprehensive because she's leaving the nest for the first time — but happy and hopeful for her," Mrs. Monticello said. "For 18 years we've done our best; now we hope all this has taken root."

Mr. Monticello added that he would "miss the sound and confusion of rock 'n roll and teenagers around the house; the constant cries of 'Papa, I need this, I need that' . . . No doubt about it, we'll miss her."

Irene, a vibrant girl with long hair massed atop her head, had this comment: "Oh, it's 9th grade all over again, not knowing anyone. It's exciting! But I know I'm going to be homesick for a while."

Dr. Francis Nichols, assistant professor of sociology and anthropology at Wagner, described the college experience as a "time-space voyage."

"In the last few years there has been a great emphasis on getting out of school as fast as possible," he told parents and freshmen at an orientation dinner in the campus cafeteria.

"Of course, you don't have all your life to spend in college. But you have more time than you think. Take time to explore. Take a few courses just to find out what it's all about. You'll come out in the long run better equipped."

Educators and upperclass students stressed the need of freshmen to set priorities immediately, budget their time, pace their learning — and to realize that there is more to college education than what is learned in classwork.

"Students sometimes get lulled into a false sense of security," Mr. Waldron said. "They've been admitted to college. They've met students, professors. They wonder when 'things are going to start happening. They don't realize it's up to them; that they're supposed to be working right along without someone constantly cracking the whip."

He also encouraged freshmen and their parents to take full advantage of the advisers and counselors available on campuses. He said "a mistake a lot of students make is not talking to an adviser early enough."

Mary O'Keefe, dean of students at St. John's University and campus student leaders observed that some of the most enriching experiences come from the extra-curricular and volunteer activities on campus, and freshmen should not ignore this part of college education.

They advocated the "middle way" — the avoidance of extremes.

Charles Adams, the freshman orientation committee chairman, held that if students are reasonable in their choice of studies and activities and use their time efficiently there is sufficient time for studies, spiritual growth, extra-curricular activities and part-time employment.

Eileen Fleming, assistant chairman of the committee, said that the biggest factor in college life is the students' maturity—"the ability to think critically and creatively and organize time efficiently."

She also commented on the idiosyncrasies of the grading system at college. "Every teacher has his own system," she observed. "Parents should definitely not judge too much by marks, but by what the student learns. They should be glad if the student says, 'I got a C but I certainly learned a lot.'"

She said one professor told his class: "A is for God, B is for special students, C is for the average student."

Eileen said her father's motto, which she advocates for all college students is: "Don't go for marks, go for the knowledge."

From Our Readers

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.

"THE DISAGREEMENT IS SERIOUS, BUT IN CHRIST WE ARE ONE"

Dear Sir:

In regard to the subject of tongues . . . the most important doctrinal discussion should not be the existence or the non-existence of tongues, but rather it should be the term "Baptism in the Holy Spirit." This is the most basic and important point of disagreement between the Neo-Pentecostals or charismatics and the conservatives and fundamentalists . . .

The baptism occurs only once, but (the filling with the Holy Spirit) is a constant process.

Neo-Pentecostals hold that one must seek the baptism of the Holy Spirit . . . They often use the terms "filled with the Spirit" and "baptized in the Spirit"

SEPTEMBER 6, 1973

interchangeably. However, the Greek texts . . . do not seem to support this . . . The scriptures never command us to be baptized in the Spirit. I Cor. 12:13 seems to indicate ALL believers are already baptized in the Spirit, but Eph. 5:18 commands us to be filled with the Holy Spirit. It is the filling that empowers the Christian to live the Christian life. Unless a person yields himself completely to God's will, and becomes filled as a result, he will not experience the fruits of the Spirit. As F. M. Hilburn of Cotton Valley (La.) wrote . . . the fruits of the Spirit are the only reliable evidence of the Spirit-filled Christian, not the gift which the Spirit bestows. Certainly the Corinthian(s) . . . had gifts, but Paul . . . indicates they weren't using them as Spirit-filled Christians should.

There are other . . . disagreement(s) over this doctrine. One is that a person speaks in tongues when he is baptized in the Spirit. This belief comes from several instances in the Book of the Acts. However, many scholars do not believe these cases lead adequately to this conclusion. They believe these

instances are God's way of showing that he was bestowing his Spirit on others besides the Jewish Christians. Each instance is with a different religious group after Pentecost. The studies of these scholars do not support the view that all speak in tongues when baptized in the Spirit. And . . . if the baptism occurs at the point of salvation, and as some have claimed, one must speak in tongues at the baptism, one would speak in tongues at the reception of Christ. That is a position I do not believe the Scriptures support.

The doctrines of the baptism of the Holy Spirit are what lie in the center of the controversy over tongues. These are many excellent scholars (who support) different views. One . . . excellent book is THE HOLY SPIRIT AND HIS GIFTS by J. Oswald Sanders. There are also many sincere and dedicated Christian laymen holding varying ideas. The disagreement is serious and important, but a personal relationship with Jesus Christ is the common denominator of the differing groups. In him we are, and must remain, one.

Yours in Christ,
Phillip L. McIntosh
First United Methodist Church
Oak Grove, Louisiana

END RUN IN THE FOURTH QUARTER

Dear Sir:

My letter is in answer to (the letter from the Rev. Fred Arnold in the issue of Aug. 16 and the article by Rev. Herman Bonds in the issue of Aug. 2)

First, there are no "outside groups" in Christ. Jesus Christ is the church.

I would strongly urge . . . (the reading of) the 5th chapter of Acts (by anyone who) has something to say about the spirit of God moving through all the churches, including the Methodist Church.

These movements are helping the church. The Lord is making an "end run" around organization, tradition and social thinking and is making the church stronger. You see the church "lacked power" and you haven't seen anything yet!

The older members of the church are being affected too. "Praise the Lord!"

Yours in faith,
Earl Chadick
a lay member
Sherrill Methodist Church
Sherrill, Ark.

Church's American Indian Committee phasing out Ombudsman program

FARMINGTON, N.M. (UMC) — The United Methodist American Ombudsman office established in 1971 will be terminated May 1, 1974, following a decision of the church's National American Indian Committee meeting here.

"We were satisfied that the (Ombudsman) program has achieved much of what it was set out to do," said the Rev. Thomas Roughface of Ponca City, Okla., chairman of the committee. "And now, we, the National American Indian Committee, have until May 1, 1974 to pick up the program, assume the responsibilities that develop."

The Rev. Raymond G. Baines, the ombudsman, of Glendale, Calif., was asked to set up five regional task forces. The purpose of the task forces would be to visit United Methodist parishes where Indian work is being

carried on, and make recommendations for improving the quality of that work.

In response to the committee's action, Mr. Baines said, "I have given indication to the committee that our style of operation should change, that we should become more regionalized rather than trying to function as we have on a national level. I feel that the ombudsman program has fulfilled its intended responsibility and fulfilled the goals that it set out to do."

The committee voted to meet Oct. 22-23 in New Orleans in order to press its demands for funding from the United Methodist Board of Global Ministries' National Division, which will be meeting there. According to present budget plans that division's allocation for Indian work will be reduced by several thousand dollars in 1974.

†

Question of affiliated autonomous relationship under consideration

FARMINGTON, N. M. (UMC) — Should the American Indian churches now in the United Methodist denomination become an affiliated autonomous church?

That question was raised here at a briefing consultation sponsored by the denomination's National American Indian Committee. Richard Anderson, a Choctaw-Creek from Oklahoma City, Okla., suggested that research be conducted to determine the advisability of such a move.

"The key," said Mr. Anderson, a recent high school graduate and member of the United Methodist General Council on Ministries, "is that we would be self-governing."

Another speaker, Dr. Richard Church, an Ottawa employed as a pharmacist at the U.S. Public Service Hospital in Shiprock, N.M., called for more involvement of Indians on the denomination's general boards, increased ministries to urban Indians, and more campus ministries relating to the Indian students.

Lack of communication among the native American church people was deplored by several speakers. "We don't know what each other is doing," said Mrs. Josephine Bigler of Milwaukee, Wisc.

The need was expressed for the native American Christian to "work out our own theology," according to the Rev. Thomas Roughface, chairman of the committee, and a Ponca from Ponca City, Okla.

The American Indian Ombudsman, the Rev. Raymond G. Baines, a Tlinget from Glendale, Ariz., urged that Indian congregations be informed about their stewardship responsibilities. "If we are going to talk about self-determination, pride and self-respect, we are going to have to talk about our responsibility in stewardship as well as the responsibility of the church," he said.

The Rev. Homer Noley, a Choctaw serving on the staff of the denomination's Board of Global Ministries' Na-

tional Division, said that native American Christians have been fearful of supporting Indian activists. Such talk, he said, might cause a cut-off of financial support. He also called for a new understanding of Indian ministries. Too often, Indian congregations are served by white ministers nearing retirement, he said.

†

Conference Calls for Retarded's Rights

NASHVILLE, Tenn. (UMC)—The right of the mentally retarded person to as much "integration as possible" into normal society was affirmed by the Conference on the Church and the Mentally Retarded which was held at Scarritt College here this summer.

Focus of the conference was on the assimilation of retarded people into the regular life patterns of the church and society. More than 50 persons attended the five-day session sponsored by the Center for Continuing Education at Scarritt and the United Methodist Board of Discipleship.

†

NEW YORK (UMC) — The 28th year of a church-supported international scholarship program will find 76 students enrolled in 33 American institutions of higher education, of whom 57 represent U.S. ethnic and language minority students.

The Crusade Scholarship program of the United Methodist Church was started in 1945 and has continued since then. Counting the 76 Crusade Scholars in the U.S. during the 1973-74 academic year, records show that at least 2,150 have been aided through the program.

Emphasis continues on training students from outside the U.S. — who increasingly study in their own country

Discipleship Board to launch EXIS project

NASHVILLE, Tenn. (UMC) — The Educational Information Service, known during its two-year experimental stage as EXIS, will be launched as a continuing project October 1 by the United Methodist Board of Discipleship's Section on Local Church Education.

By calling a free "800" number the subscribers — mostly staff persons employed by local churches — may benefit from three types of programs offered: packets of suggestions and helps; direct consultation with experienced Christian educators; and placement of orders for program materials and resources.

The special packets will be custom made to fit the specific needs of the caller. These will include summaries and one-page reviews of information such as case studies; questionnaires, reprints; pamphlets; or digests of books, films, articles and guides.

Director of the nationwide, toll-free hotline for church educators will be the Rev. Edward J. Zinkiewicz.

Mr. Zinkiewicz said the new service is not a referral system. "The information received by the caller can be used immediately."

Global Ministries experimenting with Telephone Information Service

NEW YORK (UMC) — As an additional factor in evaluating usefulness of its experiment in direct-line communication, called TIS (Telephone Information Service), the United Methodist Board of Global Ministries is announcing publicly the number of the service, said Beverly Chain, Board staff executive and coordinator of the service.

The direct dial number is 212-866-9500.

Heretofore the service, which began last May, has been limited to conference and district leaders related to the Board and its divisions.

Anyone interested in communicating directly with the New York-based Board may call the TIS number and talk to one of the Board staff executives who serve as "officers of the day," Miss Chain said. The calls will be at the expense of the caller except for the designated conference and dis-

"Dialogue" sessions are also being planned to put callers in direct touch with staff members or other experienced Christian educators. The Service will also be prepared to order materials for its subscribers.

By the end of the first year Dr. Alexander said he hopes the new service will have 1,000 subscribers who will carry about 60 percent of the project cost.

Although planned primarily for local church use, the service is available to annual conference and district educational workers, pastors and persons on college and seminary campuses.

Subscription rates for the service vary, depending on the size of the local membership, the number of professional persons on the staff, and the number of church school teachers. A church with one full-time minister, a half-time associate, a membership of 450, and 22 church school teachers would pay an annual subscription fee of approximately \$40.

For more information, write Mr. Zinkiewicz, P. O. Box 840, Nashville, Tenn. 37202.

†

trict leaders who may send their bills to the Board for reimbursement, she added.

The service will be available through September to the church-at-large, Miss Chain said, explaining that TIS is to be evaluated at the end of September, and having a month of general availability "will be helpful in making a decision as to the future of the service."

Miss Chain said officers of the day will continue to answer calls 9 a.m.-3 p.m. Central Standard Time Monday-Friday. A three-minute news/information recorded message during other hours on weekdays, and on weekends and holidays, will be continued, she said.

Persons calling at times other than 9 a.m.-3 p.m. Monday-Friday may leave their name and number, Miss Chain explained, and will be answered by phone or mail within 48 hours.

†

Crusade Scholarship program in 28th year

or region — and on U.S. black, Hispanic, American Indian, Asian-American and other minority students, said Margaret Swift, New York, executive secretary of the program.

Over the years, the Crusade Scholarship program has trained persons for service and leadership in the church, business, the professions, the arts, government, education, science and other fields. Former scholars are bishops, university presidents, composers, leading pastors, journalists, doctors, businessmen, professors, ecumenical executives and political leaders.

The program is guided by the Crusade Scholarship Committee of the United Methodist Board of Global

Ministries. The committee includes not only members from Global Ministries but from other national church agencies. Chairperson is Dr. Ida Long Rogers, a professor at George Peabody College, Nashville, Tenn.

A principal source of financial support for the Crusade Scholarship program is the offering taken in United Methodist churches on World Communion Sunday, which this year will be Oct. 7. The Women's Division of the Global Ministries board also appropriates funds. Since the program was started, more than \$4,500,000 has been given to educate Crusade Scholars.

Community Blood Plan supported by Memphis churches

National concern over the number of paid donors and the accompanying high risk of serum hepatitis prompted the American Association of Blood Banks (AABB) to take action. AABB declared that all hospitals should be on a 100 per cent volunteer blood donor basis by January 1975, if the hospital was to be certified. The situation in Memphis was much the same as in the rest of the nation, according to Las Savell, director of Public Relations at

Methodist Hospital.

In 1971, 78 per cent of the blood used by four of our major hospitals came from paid donors. About 60,000 transfusions were administered by these same four hospitals in 1972. Paid donors were reduced to 72 per cent in 1972; however, this was still far below the goal of AABB, Savell said.

Methodist Hospital has increased its

efforts in getting all patients who use blood to secure replacement donors instead of paying a blood procurement fee. This, coupled with the expansion of the Community Blood Plan of Memphis, has resulted in Methodist Hospital achieving 78 per cent volunteer donors this summer. Twenty-six churches in the Memphis area are now members of the Community Blood Plan, with several more in the process of joining. If Memphis is to achieve 100 per cent

volunteer blood donors, Savell said, the entire community must participate. Churches, industry, and other civic-minded organizations are leading the way. By doing so, any group or organization can assure its members of their blood needs and help Memphis hospitals keep adequate amounts of volunteer donor blood on hand at all times. Further information may be obtained by calling 725-0757.



As a part of their Key 73 participation, the UMYFers of Mammoth Springs Church (Paragould District) released 180 balloons bearing a portion of the Gospel according to St. Luke—along with return address. Replies are beginning to come in, according to Ned Stratton, lay speaker, who said the project was intended to cause the finders to be led to think about their need for God.

Pupils and teachers attending the Lamar Vacation Church School (in Fort Smith District) photographed on the last day of their study program. Also in evidence are several hand puppets made by some of the boys and girls. The Rev. Jacob Cline is pastor.



Four Hendrix students receive UM Scholarships

Four Hendrix College students have been awarded United Methodist Scholarships by the Board of Higher Education and Ministry of the United Methodist Church.

The recipients include Newman Fair, the son of the Rev. and Mrs.

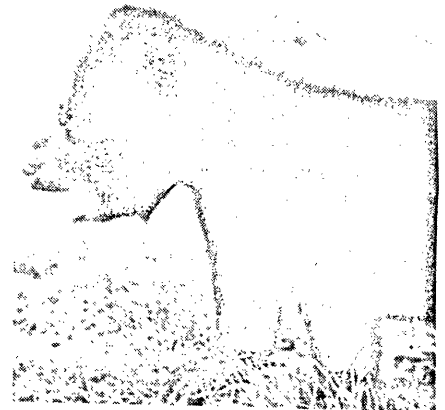
Cagle Fair of Dermott; Alice Ann Jones, the daughter of Mr. and Mrs. Marvin Jones of Benton; Mary Virginia Smith, the daughter of Mrs. George C. Smith of Camden, and Stephen H. Tindall, the son of Mr. and Mrs. Harry Tindall of Lake Village.

United Methodist Scholarships are given in the amount of \$500 to apply toward tuition and academic fees. The scholarships are granted on the basis of academic standing, leadership ability, churchmanship and need.

About 500 awards are given annually through the Board of Higher Education and Ministry in its nationwide scholarship program. More than 12,000 United Methodist Scholarships have been granted since the program was started in 1945.

Funds for the support of United Methodist Scholarships are received from offerings given through the local churches across the nation on United Methodist Student Day, the second Sunday in June.

Arkeology by Gene Herrington



The way some people complain is enough to make you sick at the stomach.

Poetry Panorama

by barbara mulkey

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputes no iniquity, and in whose spirit there is no deceit." (Psalm 32:1-2)

To Walk the Straighter Path

Sometimes a coldness cuts into my soul
To leave me numb, bewildered, fraught with fear;
And with the icy winds, the dark clouds roll,
Bedimming sunlight hope and blue-sky cheer.
From what foul source this frightful menace grows,
I do not know, but faintly understand
That my wrong deeds may stir the fateful blows
Which rush upon my heart from every hand.
If I forego the proven rules of life
To seek vain pleasures in a selfish way,
Then certainly I shall encounter strife
That chills my soul and darkens every day.
Therefore, I shall stay on the straighter path
Which lessens chance for error's aftermath.

-by Deener W. Wardlow

My Prayer

Dear Father, if it be Thy will,
Let me from this day on,
Hold to the sight of Christ, Thy Son,
On His eternal throne.

Hold me from lust for earthly things,
For they will not endure —
And draw my heart to Thee above,
Who makes salvation sure.

Let me but love and praise Thee more,
As days fly swiftly by;
And help me press forever toward
That city in the sky.

Hold me, dear Father, close to Thee,
And Thy pure, guileless Son.
Besides Thee, Lord, I have no king,
And feel no need for one.

I would seek first Thy kingdom, Lord,
And strive for righteousness;
Feed in Thy name some little one —
Lord, lead me to do this.

And when this earth shall pass away,
And melt with fervent heat,
Please grant I be among those who
Bow down and kiss Thy feet.

Then let me walk eternally
Where all Thy saints have trod,
Singing Thy praise forevermore —
Because Thou art my God.

-by Etta Caldwell Harris

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

TOUR HOSTS NEEDED

New 7 Day Holy Land Air Cruise
\$599 total cost includes first class hotels, all meals, all transportation, tips, taxes, sightseeing. Write for Air Cruise Brochure.
TRAVEL WHOLESALERS, INC.
6640 Powers Ferry Rd. N.W., Atlanta, Ga. 30339

LITTLE GIANT
The name to remember for
FIBERGLASS
SPIRES—CROSSES
BAPTISTRIES—SIGNS
WATER HEATERS
KINKGLAS WINDOWS
Church credit plans available.
Free colored brochure.
LITTLE GIANT MANUFACTURING CO.
Box 518 / Orange, Texas 77630
Phone: 713-883-4246

North Arkansas Conference Youth Assembly

Hendrix College, July 29-August 3

-Photo by Dee Edwards, "camera bug" from Lakewood Church, North Little Rock and high school student, active in North Arkansas Youth organization.



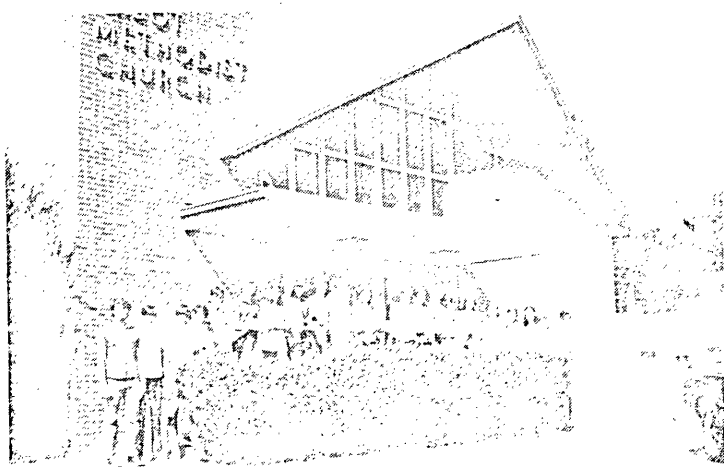
CLERGY GOLF TOURNEY SET FOR OCT. 23-25

The third annual World Clergy Golf Championships will be played Oct. 23-25 at Henry Horton State Park, near Chapel Hill, Tenn. The sponsoring organization is the International Churchmen's Sports Hall of Fame.

The only known clergy-only world title competition was started in 1971 with 24 players from five states and Canada playing for the Ecumenical Cup. The 1972 competition had 67 entries from 15 states and Canada. Arkansas' entries last year were the Rev. Wayne Jarvis of Rector, and the Rev. James Wingo of Melbourne.

Ministers who wish to obtain additional information on the tournament may contact the Rev. Wayne Jarvis, Box 254, Rector, Ark. 72461, or write to World Clergy Golf Championships, P. O. Box 657, Tullahoma, Tenn. 37388.

AT RIGHT: Thirty-two youth and adults from Emmet and Midway United Methodist Churches in Hope District recently made an overnight trip by chartered bus to Six Flags Over Texas. The night was spent at Highland Park Church in Dallas, and next day the group toured the church, Fine Arts buildings and Perkins Chapel at Southern Methodist University before returning home. The Rev. Jack Williams is minister for the Emmet Circuit.



AT LEFT: Members of Youth Choir of Cabot United Methodist Church who recently took part in a three-day excursion, under the leadership of Jerry L. Ridgway, director of music and youth. The group held a worship service at Sycamore Log Church, near Branson, Mo. and spent the night there, visited Silver Dollar City, and attended the Passion Play at Eureka Springs. One night was spent at Berryville United Methodist Church. The Rev. Allan Hilliard is pastor at Cabot.

DR. COFFMAN GUEST CONDUCTOR AT LAMBUTH CAMP

A Hendrix College Music professor, Dr. Ashley R. Coffman, recently returned from Lambuth College in Jackson, Tennessee, where he served as guest conductor at the Lambuth summer band camp.

The camp, which lasted from July 30 through August 3, was attended by 207 young musicians from the mid-South area. Dr. Coffman, who is beginning his 31st year at Hendrix, has been the guest conductor at the camp for the past seven years.

Two Hendrix alumni are presently on the music staff at Lambuth. Richard L. Brown, a 1968 graduate, is the band director, and Dr. Jo Lee Fleming, a 1953 graduate, is the chairman of the music department.