

Dr. Alfred Knox dies; was 'Methodist' editor 12 years

Dr. Alfred Alexander Knox, for 37½ years a member of the North Arkansas Conference and editor of the **Arkansas Methodist** and **The Louisiana Methodist** for 12½ of those years, died Thursday, April 24 after an extended illness. He was 61.

He is survived by his wife, the former Imogene Pryor of Parkin, and one daughter, Mrs. Tommy L. Baker of Tontitown; two sisters, Mrs. Ella Taylor of Hobbs, N.M., and Mrs. Clara Mae Easter of Sherman, Tex.

A native of Paragould, Dr. Knox was a 1933 graduate of Arkansas State College. He earned the bachelor of divinity degree at Candler School of Theology, Emory University, in 1939 and was awarded the honorary doctor of divinity degree by Hendrix College in 1966. Prior to entering the ministry he was a teacher and coach at Paragould High School for three years.

Admitted on trial into the North Arkansas Conference in 1938, he was ordained deacon and admitted into full connection in 1940. He was ordained elder in 1942. Pastoral appointments served were Goddard Memorial Church, Fort Smith, West Memphis First



Dr. Knox at time of his election to the presidency of United Methodist Press Association in 1968.

Church, Tuckerman, McCrory and Judsonia.

Dr. Knox had served as Conference secretary for five years, chairperson of the Commission on World Service and Finance; Television, Radio and Film

Commission, and Committee on Conference Relations. He had been a trustee and secretary of the Board of Trustees of The Methodist Children's Home, Little Rock and was a delegate to the South Central Jurisdiction Conference of 1956.

He had served as president of the Arkansas Association for the United Nations and as a member of the boards of directors of the Christian Civic Foundation of Arkansas, Inc., and the Arkansas Council of Churches.

During World War II he served four years as an Army Air Force chaplain, two years being spent in the Southwest Pacific Area with units of the Fifth Air Force and Far East Air Force.

Prior to his appointment as editor, Dr. Knox served four years as director of Public Relations and Methodist Information for the Ohio Area of The Methodist Church. In 1965 he was named to a two-year term as general secretary of the Commission on Camp Activities, serving as a consultant and advisor to churches giving ministries to military personnel. He served as a member of the Council of Secretaries of The Methodist Church.

In 1968 he was elected president of the

United Methodist Press Association, serving two years. Failing health forced him to take disability leave in 1973 from his appointment as editor of the two Area papers.

Dr. Knox participated in four National Family Life Conferences and was press officer for the First World Methodist Family Life Conference in England in 1966, at which time and place he also participated in the World Methodist Conference. A participant in two editorial tours to Israel, he travelled widely in that nation, in England and Europe. During his editorship he was a frequent speaker at church and civic events.

Dr. Knox was a Scottish Rite Mason and a member of the Downtown Little Rock Lions Club.

The funeral service was held at St. Paul United Methodist Church, Little Rock, Saturday, April 26, with Bishop Aubrey G. Walton and the Rev. Palmer Garner, pastor, officiating.

The family suggests that memorials may be made to the **Arkansas Methodist** newspaper or to the church of the donor's choice.

Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, May 1, 1975

94th Year, No. 18

The study of the Bible today: 'right' and 'wrong' uses

The conclusion of a two-part feature

How should a person begin a study of the Bible? What are some "right" and "wrong" uses of the Bible? What is happening among current youth group studies of the Bible? What about the question "Is there 'enough Bible' in our Church School literature?" And is there any special relevance of the Bible for our times?

In the following interview Dr. Lindsey P. Pherigo, professor of New Testament and Early Church History at St. Paul School of Theology, Methodist, Kansas City, responds to these and other questions. The interview is the conclusion of a two-part feature begun in last week's issue.

In Part One of this interview Dr. Pherigo answered questions relating to trends in Bible study. He noted the influence of the charismatic and Holy Spirit movements on Bible study and described forms which contemporary group Bible study is taking. We refer readers to that report beginning on page one of the issue of April 24.

Dr. Pherigo was interviewed by the **Arkansas Methodist** April 12 in North Little Rock while in the state to lead in two regional Bible conferences.

Arkansas Methodist: How should persons begin a study of the Bible?

Dr. Lindsey P. Pherigo: They should know what the reliable translations are. And they should read in several translations so they do not get tied to just one.

And they should have at hand some kind of simple but reliable reference book that comes out of the mainline denomination scholarship. And, too, they should get into some kind of discussion group where they share with others they feel close to about what insights they are gaining and what they feel.

What Translations Are Best?

Concerning Bible translations, what are the reliable ones of which you speak?

The reliable translations are the great "committee translations" — done by a group of people of different denominations, different backgrounds, different biases, who have to work out the translation in committee so that nobody's pet ideas get through.

The major ones of these are the **King James**, which although a great committee translation is now defective because of its manuscript base. But nevertheless it remains a great translation. And then the **Revised Version**, the **American Standard Version** of 1901 and the **Revised Standard Version** of 1946, which is now the main one, accepted most widely everywhere. And then, most recently, **The New English Bible**.

What is your opinion of the more recent popular translations?

They fall into two categories. The private translations and the paraphrases. They both suffer the same fault. There's no committee to smooth out the prejudices of the individual who does them. And so individual prejudices get translated into the text, whether it's a paraphrase or a translation. So when you use these you must balance them over against the committee translations to be able to recognize the individual peculiarities of the author.

The biggest offender — and to be used cautiously — is **The Living Bible**, the Kenneth Taylor paraphrase. For although it's been a runaway best seller and has stimulated a lot of people to read the Bible who haven't read it, it's not a reliable guide to what the Bible is actually saying. And anybody who checks it against certain committee translations at crucial points certainly understands that.

Can you give a specific example?

Well, it has a "harmonizing" tendency, so that it doesn't recognize some of the variants that are present in the Bible. For example, in the New Testament, in that famous passage from the Old Testament about God putting a stumbling block in the path of Israel — in some passages in the New Testament that's used to represent Christ. Christ is the stumbling block in the way of the

Israelites' belief in him as the Messiah.

In other places, especially in Paul, that same passage is used to mean the law. The Ten Commandments are a stumbling block. The Living Bible doesn't recognize that. It translates all those passages as meaning Christ — Christ is the stumbling block — and therefore soft-pedals what Paul is saying about the law being the stumbling block.

It introduces a distortion which no scholar would ratify but which Kenneth Taylor happens to prefer because it is a smoother way to deal with the problem.

A "Wrong" Use Of The Bible?

Is there a "danger" in the widespread use of these popular paraphrases?

When people rely on these as "the Bible" all they're doing is buying somebody's pet ideas. And the pastor has the responsibility to help his people understand that however they like one of these private translations or paraphrases, what they are doing is selling the Bible out to a particular interpreter.

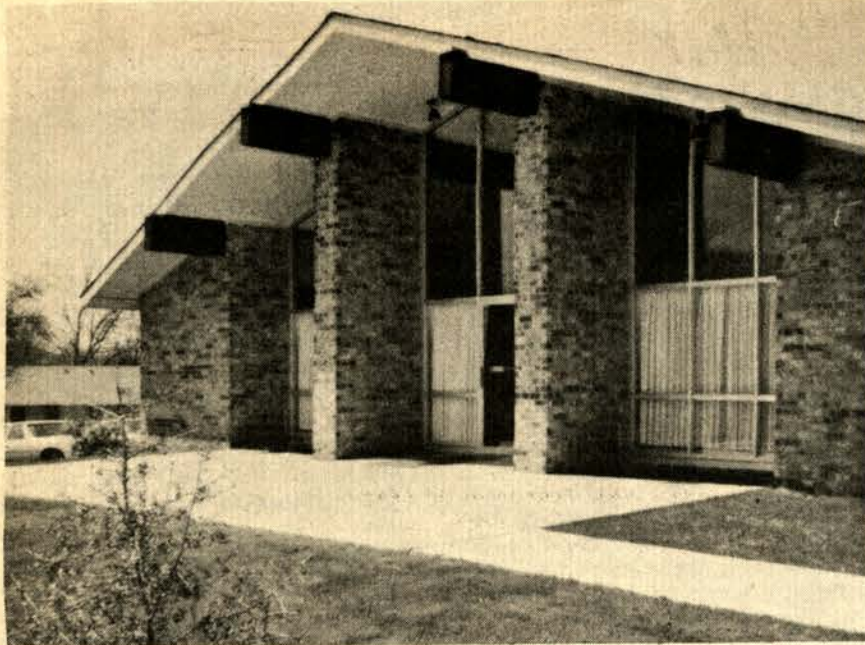
What about "right" and "wrong" uses of the Bible?

I don't think we can any longer take the forms in which the biblical message was expressed in the Roman empire as guidelines for today. Everybody recognizes that the culture in which the Bible arose is not the same culture in which we're living now.

The polygamy which the Bible approves is not our culture pattern, so we don't approve that. And the slavery which the Bible approves and deals with is not our culture pattern.

So we have to always say that there is a certain cultural application that we have to reconsider at every point — whether it has to do with women's ordination or sexuality or slavery or economics or intermarriage or anything else. And it's a hard thing for most people to realize that's where we are in the Bible. But it's

(Continued on page nine)



Hunt Center at Methodist Village where Service of Consecration will be held.

Retirement Village ceremonies scheduled for Sunday, May 4

A Service of Consecration and open house will be held Sunday, May 4 at Methodist Village, Inc., Fort Smith. The event will be the first official ceremony of its kind since the new 96-unit retirement complex was opened in December, 1974.

The facility, located on a 29-acre site adjacent to the Methodist Nursing Home, was constructed at a cost of \$1,300,000. Both the Home and the Village are operated as non-profit agencies by the North Arkansas Conference.

Bishop Eugene M. Frank will preside at the Service of Consecration at 2 p.m. Dr. Charles P. McDonald, superintendent of the Fort Smith District, will be among other officiants in the service, which will be held in front of the Hunt Center.

Mr. E. L. Smith, administrator of the Home and manager of Methodist Village, reports that during the open house hours of 1:30 to 4:30 p.m. several apartments in the complex will be open for public inspection.

The Women's Board of the Village will

host a silver tea in the Hunt Center lounge. The Center is named in honor of Mr. and Mrs. T. L. Hunt, who have for many years been friends and benefactors of the Home and the Village.

The Village is located at 1915 South 74th Street.



Interior view of Hunt Center where Women's Board will serve as hostesses for silver tea.

In North Arkansas . . .

Proposed new structure to be presented at district sessions

The proposed plan for the restructure of the North Arkansas Conference's administrative framework is being presented in a series of workshops in the Conference's seven districts.

Held in most districts as a part of the District Conference and Annual Conference Lay Delegate Workshop, the presentation detailing the proposed structure will be given by members of the Conference's Structure Study Committee. Participants will have oppor-

tunity to discuss and ask questions concerning the plan, which will be submitted for adoption by the Annual Conference at its June 2-5 session in Conway.

The Batesville District meeting was held April 29 at Heber Springs. The other district events will each be from 7 to 9 p.m. and are scheduled as follows:

- Jonesboro — May 7, First Church, Monette.
- Fort Smith — May 8, Midland Heights Church, Fort Smith.
- Paragould — May 9, First Church, Walnut Ridge.
- Fayetteville — May 12, Berryville Church.
- Conway — May 22, First Church, Conway.
- Forrest City — May 22, First Church, Marianna.

Chairperson of the Structure Study Committee is the Rev. Charles Ramsay of Russellville. Mrs. Wesley Freemyer is vice chairperson.

REMINDER

Essay competition

"The American Bicentennial and Our Christian Heritage"

All ages may enter. Maximum of 1000 words, typed, double-spaced. Mail entries by May 26 to: **Arkansas Methodist**, P. O. Box 3547, Little Rock, Ark. 72203.

Aldersgate Medical Camp program undergoing expansion

Aldersgate Medical Camp will expand to three separate weeks this year with the addition of a camp program for children with diabetic problems.

A project of the Arkansas Chapter, American Academy of Pediatrics, the three medical camps will be held June 16-21 for orthopedic children, June 23-28 for all other medical problems and July 21-26 for diabetics, sponsored by the Arkansas Affiliate, American Diabetic Association.

Initiated four years ago to provide a camping experience not available elsewhere in Arkansas, Aldersgate Medical Camp has grown from 12 campers during the one week of the first year's camp to an expected 100 campers for three weeks this year, according to Ray Tribble, Aldersgate Camp director.

In addition to staff members provided by the camp and professional medical personnel recruited by the Arkansas Chapter, American Academy of Pediatrics, the Easter Seal Society and the Arkansas Diabetic Association also provide volunteer staff members.

Age range for the campers is from 7-16 years with no restrictions regarding sex, race or religion. Applications in the past have been from youths with illnesses such as cystic fibrosis, asthma, sickle cell disease, diabetes, kidney problems and heart disease.

Cost for the camp is \$70 per week but through the efforts of the state's pediatricians, many scholarships are available.

Tribble said the Arkansas Chapter, American Academy of Pediatrics, received a national award in 1974 as having the outstanding project in the nation.

Applications or inquiries about the

camp should be directed to Aldersgate Medical Camp, 2000 Aldersgate Road, Little Rock, Arkansas 72205.

Spring preaching mission at Texarkana

Dr. Mouzon Biggs Jr., pastor of Trinity United Methodist Church, Beaumont, Tex., will be guest minister for the spring preaching mission May 4-6 sponsored by the Texarkana Religious Emphasis Committee.

The series will be held at First United Methodist Church (Texas), 401 State Line. Services will be at 4 p.m. Sunday, May 4 and at 10 a.m. and 7:30 p.m. on Monday and Tuesday.

Prior to his present appointment Dr. Biggs was for seven years associate minister of First United Methodist Church, Houston, where he co-authored several books with Dr. Charles Allen, senior pastor of that congregation. He is a graduate of Centenary College, Perkins School of Theology, SMU, and was awarded the honorary doctor of divinity degree from Texas Wesleyan College. He has been active in TV and radio ministry.

Special music for the Monday morning service will be presented by the Texarkana Community College Choir, under the direction of Mrs. Harry McCrossen.

Chairperson of the Texarkana Religious Emphasis Committee is Dr. Edwin B. Dodson, pastor of First United Methodist Church (Arkansas).

Tributes to Alfred A. Knox

The Arkansas Methodist invited three persons, each closely associated with Dr. Alfred A. Knox, to share a brief comment on his life and ministry. The following are their tributes.

Bishop Eugene M. Frank, resident bishop of the Arkansas Area since 1972:

"Alfred Knox was a faithful servant of God who came as near fulfilling the triumphant words of Revelation 6:9-17 as any person I have ever known. He blessed thousands of people with his ministry and even more thousands in the years of his enforced retirement.

"None of us could equal his courage or his beautiful and steadfast hope in Jesus Christ. We stand almost in awe of his Christlike facing of his own Gethesemane."

Bishop Aubrey G. Walton of Little Rock, retired, resident bishop of the Louisiana Area during many of the years Dr. Knox was editor of **The Louisiana Methodist**:

"Dr. Alfred A. Knox had an effective and influential ministry in varied relationships for almost four decades. As pastor, preacher, chaplain in the Air Force, assistant in the field of public relations to Bishop Hazen G. Werner in Ohio, and editor of the **Arkansas Methodist** and **The Louisiana Methodist**, Dr. Knox served his church with ability and devotion. He was greatly loved by those who knew him and sincerely appreciated by many who never met him personally.

"Arkansas and Louisiana Methodism is deeply indebted to this devoted minister and Christian journalist."

Bishop Hazen G. Werner, now retired and living in Vergennes, Vt., was resident bishop of the Ohio Area during the four years Dr. Knox served in that state:

"Al Knox was a choice friend and devoted colleague. He brought a large measure of joy to those who came to know him. And those who have had the privilege of working with him came to love him. The task that was his responsibility he performed effectively and with a glad heart. He did with exceptional generosity what was neither demanded nor expected of him. Though all these days of his illness and suffering, his trust and Christian courage has inspired and enheartened all of us."

Alfred A. Knox:

Christian minister to the end

Alfred A. Knox was a faithful minister of Jesus Christ who handled wisely the word of truth. A good pastor, skilled journalist and devoted student of the Church, his knowledge and insights were dedicated to building up the Body of Christ. He lived for his work. It was his calling — his vocation and avocation — and he served both well.

Even as the silent sufferer he ministered most personally to those near him. Always — even when pain had been long and intense — he greeted visitors with a smile and a cheerful word, more concerned with expressing interest in others than in centering on his own needs. Near the end, when he could not speak, he shared love with a look and smile. Never expressing resentment over his illness, his stalwartness in suffering was the natural reflection of the spirit he brought to all he did. He was a Christian minister to the last.

Alfred's faith and fortitude have been well matched by those of his wife, Imogene. A tribute to him is also one to her. Both have been an inspiration to those who have known of their long battle with Alfred's illness. We are grateful for the inspiration their example has brought to us. And we thank God for sustaining them during their months of suffering.

As our Heavenly Father keeps our loved ones in death, he keeps each of us in life.

'Hasn't It Been Exciting!'

Among cassette tapes in the office of the Arkansas Methodist is one left by Alfred A. Knox, the recording of a sermon which he delivered in 1969 at Winfield United Methodist Church in Little Rock. Portions of that message, entitled "I Believe in Today," seem especially appropriate. We share a brief excerpt below.

I'm glad I was born when I was — that I've been privileged to live in this span of history... Even though change will come again I don't believe there'll ever be a more exciting time than this time when I've been privileged to live!

I can remember the earliest kind of automobiles.

I can remember the first frail airplanes... The old frail crates used to come and land in the cow pastures, and I remember that...

I can remember the first radios. I remember when we used to sit up all night just to see how many stations we could pick up...

I remember the day the atomic age was born, publicly. I was at Clark Field in the Philippines, waiting to go into the invasion of Japan...

I remember in 1957, one night standing with my daughter in the back yard of our apartment in Columbus, Ohio, where we were living then, and seeing the glow of the Sputnik — the first Russian satellite that went across the sky — and the space age was born!

This has all happened in my lifetime and I thank God for it.

Hasn't it been exciting! And isn't it still exciting!

National Family Week — some thoughts

The Church as family

There should be a time, of course, when we center attention upon the family — the "natural" family — and consider its needs, contributions, and vital role in our time.

That is one function of National Family Week, coming up May 4-11. And there are excellent resources available for creative treatment of this year's theme, Families Facing Conflict (see the **Interpreter** for March).

But of equal significance is the fact that the church is for each of us our larger family. Whether we are many in our natural family, or few, or one, the church is family to us. And as such it brings the security, support, challenge, nourishment and love that both bind us together and set us free.

There are times when we forget this. There are times, more than others, when we need to remember it.

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More on Family Week

A mini gallery of private thoughts made public

Reluctant Reflections In A Father's Eye

*I wish I knew what it is
that makes him grow,
my son.*

*I wish I knew where it is
that he will go,
my son.*

*I wish I could hear what he hears;
I wish I could see what he sees.
I wish I could fly where he does soar,
and sail on his private spring breeze.*

*But if these things I did know
and if these
I could hear and see,
then he would cease to be my son —
he would be me.*

Grant not my wish.

Marriage

*How would you share your sunrise
if I were content to sleep?
How could I give you my mountains
if you thought the trail too steep?*

*How would you tell me the smell of the sea
if I chose to remain ashore?
How could I make my music
if you sang with me no more?*

*How could I show you my clouds from above
if you refused to fly?
How would I learn the joy in your heart
if I turned off the light in your eye?*

*The way is to love
The way is to care
The way is to give
The way is to share.*

Family Week Indochina

New Neighbor in Town

A Vietnam mother looks at me on the 5:30 News

*I see your face against the glass
probing my private sorrow
as I mourn my late-dead soldier son.
"Oriental grief"?*

*I see your eyes sad like mine
as they watch my orphaned child
flying to your shores.
"Human life is cheap"?*

*I see but do not understand
the look upon your face
as you watch the tanks roll south
and see the bombs explode.
"Sow what you reap"?*

*I feel — as we exchange looks "live via satellite" —
our common sorrow
and anger
and shame
and wonder that it all could happen
and is happening!
"A time to weep"?*

*I see your face
but I do not see you.
You see my face
but you do not see me.*

*Is there somewhere — anywhere — someone
who could introduce us to one another?
"A promise to keep."*

JSW



Ozark folk theme newest idea in camping

One of the newest in innovative camp ideas is the Ozark Folk Camp, planned for June 22-28 at the Ozark Folk Center, Mountain View, Ark.

Sponsored by the North Arkansas Conference, the event is open to youth from that Conference who have completed the ninth through 12th grades. Enrollment is limited to 25 youth.

Mr. Jimmy Driftwood, widely-known folk musician and craftsman, will be special resource person during the seven days of the camp. Activities will include crafts, games, songs, dances and folk stories related to early days in the Ozarks. Personnel of the Ozark Folk Center will be available to the campers to assist in crafts and skills.

Special events will include attending the Rackensack Society musical, visiting Blanchard Caverns, attending the Arkansas Folk Theater and visits with native Ozark families.

Adult leaders for the week will be the Rev. and Mrs. Jim Beal and the Rev. and Mrs. Jon Guthrie. Cost of the event is \$45. Those meeting age requirements who wish to register should send name (indicate male or female), address, local church name, their grade in school and their parent's and pastor's signatures authorizing their registration to: The Rev. Jim Beal, Ozark Folk Camp, Box 489, Newport, Ark. 72112. Full fee of \$45 must be enclosed. Make checks payable to Conference Ozark Folk Camp.

†

Arkadelphia District Workshop on the Holy Spirit in Methodism Today

May 2, 3 — Camp Tanako
Speakers:
Bishop Eugene M. Frank
Dr. Alvin C. Murray
Dr. George W. Martin
Dr. George F. Ivey
Registration: 4 to 6 p.m.
Friday

†



Confrontation Sunday School Seminar

Participants from the North Arkansas Conference in the seminar "Confrontation Sunday School" held at Perkins School of Theology, at Southern Methodist University, April 15-17. Left to right, the Rev. Arvill Brannon, the Rev. Ron Clark, the Rev. and Mrs. John McCormack, Miss Bonda Sue Deere and the Rev. William Wilder. The purpose of the event was to evaluate the past, present and future of the Sunday School, and project plans for the future.

Tanako Choir Camp Dates

Youth Choir Camp

June 6-8

Open to ALL youth in the Little Rock Conference who have finished the 6th grade.

For more information contact

G. Felix Thompson Jr.
St. James United Methodist Church
P. O. Box 7608
Little Rock, Arkansas 72207

Cost: \$16.50

Registration Deadline May 23rd

Guest Director for both camps



Mrs. Linda Boyd
Jefferson City, Mo.

†

7th Annual Children's Choir Camp

Camp I June 9-11
Camp II June 11-13

Open to ONLY those churches whose choirs participated in the 1975 Festival Service.

Send registration to:

Mrs. G. Felix Thompson Jr.
St. James United Methodist Church
P. O. Box 7608
Little Rock, Arkansas 72207

Cost: \$17.00

Registration Deadline May 10th

Council Directors to Local Churches

People are happening Evangelism is creative ministry

The Rev. Mr. William T. Stephenson, Administrative Assistant to Bishop W. McFerrin Stowe in the North Texas Conference has written . . .

People are happening and this calls for creative ministries in the life of the local congregation as it gears itself to meet the vast needs of people in the community where it serves. This is a vital part of the Church's task to be the "Expanding" Church.

It can be an exciting process for every church to decide on a new ministry outside its walls to help others in the name of Christ. The scripture calls us to be the servant church and to be evangelists as we minister to the blind, or the deaf, or the retarded, to the minorities, to the very young or the old, to the hungry or the sick or the poor.

We could hardly think of evangelism

or membership recruitment and training without also thinking of being the servant church. The Expanding Church is not only quantity, but scope; not only size, but shape.

There are options for the church to be enabled to dream new dimensions in ministry to and with people. This is called, for want of a better term, Creative Ministries. Evangelism is creative ministry through any action, study program or project that often goes beyond the "standard" church program of worship, study, and service.

Let the Council on Ministries in the local church use its imagination and creativity so that the local church can really move to the growing edge of ministry in one or more of the need areas that can be perceived. It is seldom entirely new or different. Rather it is

the setting of priorities, and deciding to do things differently because people are better served by the different dimension.

Evangelism through creative ministries are seldom one-man or woman operations, or decisions, but involve team effort, the ministry of the whole body of the church working together. This can include awareness ministries through the media, community ministries; relationship ministries, age level ministries, and ministry with those of exceptional need.

The call is upon us. Let every minister and the people of every church join and answer His call to fulfill the great opportunity where people are happening and be The Church.

†

Dr. George Morris Trains 'Missioners'

Participants in recent intensive three-day event in North Arkansas Conference conducted by Dr. George Morris (second from right) of the Board of Discipleship, Nashville. Others left to right are the Rev. Sam Teague, coordinator for the event; Dr. Ralph Hillis, cabinet representative to the Conference Board of Evangelism; Dr. Myers B. Curtis, director, Conference Council on Ministries; (Dr. Morris) and Dr. Joel Cooper, chairperson of Conference Board of Evangelism. Nearly 30 ministers were involved in the training for the New Life Mission program sponsored by United Methodism's Board of Discipleship.



NEWS and opinion

summary by Doris Woolard



The Rev. Dennis E. Shoemaker, executive secretary of the Associated Church Press and a United Presbyterian clergyman, told an ecumenical gathering of editors and religious communications workers that the publication *United Methodists Today* might have had a greater impact and a better chance of success if it had steered a course that was more rather than less Methodist in character. Mr. Shoemaker said "the future of religious communication, despite a continuing series of overtures to the whole church to become more ecumenical in its structure, depends on a sharpening rather than a diffusing of a special identity."

Supreme Knight John W. McDevitt, top executive of the Knights of Columbus (Roman Catholic fraternal society) has strongly criticized a "bicentennial declaration" issued by the National Committee for the Bicentennial Era because the document makes no direct reference to God. Mr. McDevitt observed that "the initial Declaration of Independence stressed the primacy of God . . ." and that the Second Continental Congress in 1777 issued a proclamation recognizing the "superintending providence of God" and acknowledging God's blessings.

By unanimous vote the University of North Carolina Board of Governors has denied a request by North Carolina Wesleyan College that it be taken into the state's university system. The request had stemmed from financial difficulties brought on because of declining enrollments. The state university 16-campus system, with financial problems of its own has had more than \$70 million trimmed from its budget to help balance the state's budget.



—RNS Photo

Young Parader Stands At Ease

BEDFORD, Mass. — Reliving history may be very exciting — especially during Bicentennial events in Massachusetts — but it can get tiresome, too. Dressed in the costume of the Carlisle Minutemen, young man does try to keep a stiff upper lip during a parade in the town of Bedford, Mass.

Thursday, May 1, 1975

The May issue of *Worldview*, a monthly published in New York City by the Council on Religion and International Affairs, reports that under the four-year rule of President Idi Amin in Uganda, the East African nation was converted into "a horror chamber." "The death toll is now around 80,000 and the genocide by Amin and his henchmen is continuing," the report says.

Dr. Thomas P. Melady, a former U.S. ambassador to Uganda, has raised the question, "Why is the U.N. silent on (Amin's) horrendous violation of human rights? The U.N. has spoken and acted on behalf of people suffering in other parts of the world. Why has it not spoken and acted with equal force on behalf of the people suffering under Amin?" Charging the U.N. with practicing "selective outrage," Dr. Melady declared "Standards for human rights retain their moral force only if they are applied equally and universally . . ."

South Korea's four million Christians, amid growing repression, are said to be deeply fearful that President Park Chung Hee's regime is mounting a full-scale attack on the Churches. Reliable sources say President Park is considering a new law that would ban opposition political discussion as well as action by all except professional politicians. With the press and education already under state control, the proposed law could be aimed primarily at Christian churches and at non-politicians within the National Council for the Restoration of Democracy.

Dr. J. David McCaughey, prominent Presbyterian theologian, has been named to serve as the first president of the proposed United Church of Australia when it comes into being next year. The merger, scheduled for June, 1976 will unite the Congregational, Methodist, and Presbyterian Churches in Australia. The Rev. Winston O'Reilly, a Methodist minister, will be fulltime secretary.

More than 350 predominantly Baptists — lay people from West Germany, France, Spain, England, Holland and Denmark — will come to the U.S. in July 1976 to help Baptist churches here in their Bicentennial evangelism programs. The cooperative effort is being coordinated by the World Evangelism Foundation, an independent Baptist organization.

Professor H. J. J. Bingle, new chairman of the National Education Council, at Pretoria (capital of South Africa), told a newsman that he wanted an urgent revision of the entire approach to education in South Africa, with an emphasis on "building bridges" between racial groups. Prof. Bingle said "I want to put our approach to education under the microscope and I want to establish as soon as possible the new and urgently needed priorities."

Buddhism will remain the state religion of Cambodia under the new Communist-backed government, a representative of Prince Norodom Sihanouk said at a press conference in Paris.

Governors in at least 22 states issued proclamations announcing April 20-26 as Youth Temperance Education Week. The observance was sponsored by the Youth Temperance Council, an affiliate of the National Woman's Christian Temperance Union. Kansas, Kentucky and Maryland youth sent petitions to state legislatures requesting moral government.

Britain's Red Cross has launched an appeal to raise \$4,800,000 for relief work in Vietnam and Cambodia — part of a \$24 million operation by International Red Cross. Mrs. Judith Hart, Minister for Overseas Development, said, "I am asking that it be devoted particularly to the needs of children."



—Photo from THE DISCIPLE

Message Of Church In Japan Beamed To Millions

Gifts to World Service have enabled The United Methodist Church to share for many years in the radio broadcasts of the United Church of Christ in Japan. Here is a glimpse of the well-equipped audiovisual center in Tokyo which prepares programs for the Christian community. The listening audience is estimated at 11 million persons each year.

Philosopher-author Elton Trueblood of Earlham College, Richmond, Ind., addressing the National Association of Evangelicals' 33rd annual convention, said that "Christian colleges that resist pressure toward pagan conformity on the whole are doing better financially," than those that are the most uncommitted, morally and spiritually. Dr. Trueblood said "institutions that go down morally also go down intellectually . . . because the same high quality of standards is not maintained."

The rules committee of the Missouri House of Representatives has voted 3 to 1 in favor of a federal anti-abortion convention designed to amend the U.S. Constitution. Approval by the House membership is considered likely. The call for an anti-abortion convention was passed earlier by the Missouri Senate, 24 to 8.

A telephone hot line for reporting child neglect and child abuse cases, inaugurated by the West Virginia Department of Welfare and the Salvation Army, will provide 24-hour-a-day toll-free service. The program, said to be the first of its kind in the nation, will be monitored by the Salvation Army of Charleston, which will report cases to the welfare department which will send a social worker to the home immediately. Gov. Arch A. Moore Jr. said the social worker can legally enter the home and take the child if necessary.

Religion is "very important" for 71 per cent of the American public 65 and older, compared with 49 per cent of those under 65 who say religion is "very important" to them, according to a recent survey conducted by Louis Harris and Associates for the National Council on the Aging, Inc.

Women constitute 40 per cent of the congregational councils in the Church of Norway, according to the 1975 yearbook of the State Lutheran Church. Of the 10-member Norwegian Church Council only three members are women. The country has 18 women pastors, but none hold top posts in 11 voluntary agencies related to the Church.

News from the churches

A MINISTERS' WE CARE MISSION was held the week of April 21 at Geyer Springs Church, Little Rock. Participating clergymen were: the Rev. Norris Steele, First Church, Hope; Dr. Virgil Keeley, Pine Bluff District superintendent; the Revs. Ed Eagle, St. Charles; Darrell Bone, Fairview, Texarkana; Dorothy Claiborne, Pine Grove; Doyne Graham, St. Paul, Malvern; James Ford, Timothy, Camden; Thomas Nation, Capitol View, Little Rock; Don Eubanks, Des Arc; Dale Diffie, Gillette, and Carl Diffie, Springhill.

MISS EDITH MARTIN, retired missionary from the Congo, will be the guest speaker for the regular monthly meeting of United Methodist Women of Central Church, Fayetteville, on Sunday afternoon, May 4 at 3 p.m.

DR. ROY B. SHILLING JR., president of Hendrix College, was the guest speaker for the Frog Leg Dinner held recently to honor graduating seniors of First United Methodist and First Presbyterian Churches of Lonoke. The event was sponsored by United Methodist Men.

THE REV. JAMES RICHARDSON, pastor of Hot Springs Village Church, has been a patient at St. Joseph Hospital in that city recovering from a recent heart attack. Mrs. Richardson writes that he expects to be released this week and would be happy to hear from friends throughout the Conference. Their new home address is 52 Herencia Circle, Hot Springs Village, Ark. 71901.

DR. MARSHALL T. STEEL of Hot Springs, retired member of the Little Rock Conference and former president of Hendrix College, will fill the pulpit at Hot Springs Village Church for the next three months during the convalescence of the Rev. James Richardson, pastor, who has recently been hospitalized.

THE JUNIOR HIGH YOUTH of Central Avenue Church, Batesville attended a weekend retreat at Kamp Kaetzel April 18-19.



North Little Rock Church Honors Pastor And Wife

The Rev. and Mrs. Earl B. Carter, First Church, North Little Rock receive \$3600 check from Mrs. F. B. Wright, chairperson of the "Send The Carters To The Holy Land Committee" which spearheaded a churchwide campaign to raise funds to finance the trip for their pastor and wife. The Study-Travel Seminar tour, scheduled for July 28-Aug. 14, will be led by Dr. Lindsey P. Pherigo, and will take the Carters to Rome, Cyprus, the Seven Churches of Asia-Minor and the Holy Land. Free-will offerings and a church-wide flea market sale — an event which attracted hundreds of persons from the metropolitan area — supplied the major portion of the funds.

BILL McCLARD, former Arkansas Razorback, was guest speaker in Asbury Church, Little Rock, on Sunday evening, April 20.

STEVE HOLYFIELD, a student at Arkansas Tech who was recently granted a License to Preach, presented messages in First Church, Russellville, for both worship services on Sunday, April 20.

THE REV. DANA THOMASON, son of Forrest City District Superintendent and Mrs. Elmo Thomason, will be the summer youth director at First Church, Brinkley.

RAY HASTINGS, recently granted a License to Preach in First Church, Jacksonville, was the guest preacher for the Sunday morning, April 27 worship services.

DR. HARRY SMITH, president of Mississippi County Community College, was the featured speaker for United Methodist Men's Ladies' Night in First Church, Blytheville, on Wednesday evening, April 23.

BOB CHEYNE, North Arkansas Conference lay leader-elect, spoke to United Methodist Men of First Church, Bentonville recently on the Ministerial Intern Program of Perkins School of Theology.

VANTREASE Church, El Dorado, begins a New Life Mission Sunday, May 4th with Mr. Tank Harrison, widely known lay speaker of Memphis, preaching nightly at 7 p.m. Mr. Harrison is a member of St. Stephens United Methodist Church in Memphis. Mr. Harold Grimmert of Westside Baptist Church, El Dorado, will lead congregational singing. The Rev. Don R. Williams is pastor at Vantrease. The May 4-7 services are open to all.

THE REV. FRANK MAPLES, pastor at Swifton, is conducting a Wednesday evening churchwide study of the Gospel of Luke. The "Good News for Modern Man" translation of the New Testament is being used as the basis for the study.



New Members Honored

First Church, Stuttgart, recently honored its new members with a potluck supper. Some of them are shown here. The Rev. Jack A. Wilson is pastor.

†

Requests License To Preach

Mr. Earl Chadick (center) of Sherrill United Methodist Church, requested a License to Preach during the Sunday, April 20 worship service at that church. With him are Mrs. Chadick, their youngest son, Doug, and Pastor Gene Ratekin (right).

†



HOMECOMING AT BETHEL CHURCH

The annual homecoming of Bethel United Methodist Church, located on the Jacksonville-Conway highway, will be held this Sunday, May 4th. Church School will begin at 10 a.m., with worship at 11 o'clock. The Rev. Jim Southerland, pastor, will present the message. A basket dinner and an afternoon of singing will follow. An invitation has been extended to all who wish to attend.

†

HARTMAN CHURCH will host a homecoming this Sunday, May 4th, beginning with a sermon at 9 a.m. by the pastor, the Rev. Danny Roark. Leading the 10 a.m. song service will be Mrs. Amos Kendall. Mrs. Lorene Marvel will be the organist. A potluck dinner will follow. Chairperson for the event is Charge Lay Leader Mr. Bill Hays. Friends and former members are invited to attend.

RELIGIOUS ART EXHIBIT

The Religious Art section of the Arkansas State Festival of Arts is on display at First Church, Little Rock. The exhibit will remain through May 16th, during which time it will be open to the public between 8:30 a.m. and 4:30 p.m., Monday through Friday.

†



Pancake Breakfast Annual Event

Men of Griffin Memorial Church, Paragould received assistance from the distaff side as they served their annual Pancake Breakfast on a recent Saturday morning. Mr. Jim Cupp is president of Methodist Men; the Rev. Joe E. Linam is pastor.

†

Forrest City District UMW meets Saturday

United Methodist Women of Forrest City District will meet Saturday, May 3rd at First Church, Helena, with the Rev. Ed Matthews, pastor of Lakeside Church in Pine Bluff, as featured speaker for the inspirational portion of the day's program. Mr. Matthews is a former missionary to Africa.

Registration will begin at 9:30 a.m., and the program, following the theme, "Reach Out," will begin at 10 a.m. with District President, Mrs. Pat Freemyer, presiding.

The day's agenda will include the election of officers, a skit and style show, and interest group sessions.

Each local unit is requested to provide \$2 for expenses, and each unit has been requested to take a live flower, blooming branch, and a piece of greenery.

In addition to President Freemyer, the planning committee includes Faye Geisler, Martha Murray, Marie Miller, and Mary Jo Lindsey.

†



Participants in Jonesboro District UMW Spring meeting, left to right, Mrs. Leon Wilson, coordinator for Christian Personhood at Trumann, Mrs. Barbara Brinkley, district vice president, Miss Mildred Osment, district president, Miss Kathryn Mitchem, deaconess from Scarritt College, Nashville, Mrs. Leo Bartholomew, president of Trumann UMW, and Mrs. D. C. Dickey, general chairperson for the meeting.

Spring meeting of Jonesboro District UMW at Trumann

Approximately 140 United Methodist Women from churches in Poinsett, Craighead and Mississippi Counties gathered for the annual spring meeting of Jonesboro District women at Trumann on Saturday, April 12. Miss Kathryn Mitchem, a deaconess from Scarritt College in Nashville, was the featured speaker.

Miss Mildred Osment, district president, presided over the meeting. Other program participants for the morning segment of the program included Mrs. Barbara Brinkley, district vice president, a musical group called In Remembrance Singers, the Rev. Leon Wilson, pastor of the host church, Mrs. Leon Wilson, local coordinator for Christian Personhood, the Rev. Pharis Holifield,

Jonesboro District VCS Workshop, May 3

Teachers, administrators and pastors involved in vacation church schools in Jonesboro District are urged to take advantage of a Vacation Church School Workshop which will be held at Harrisburg United Methodist Church, Saturday, May 3rd from 10 a.m. to 2 p.m.

Classes and instructors will include: Nursery, the Rev. Lowell Eaton; Kindergarten, Roseanne Williams; Elementary I-II, Mrs. J. Ralph Clayton; Elementary III-IV, the Rev. and Mrs. James Harrison; Elementary V-VI, the Rev. James Barton, and Administrators, the Rev. Arvill Brannon.

The schedule calls for orientation at 10 a.m., Session I, 10:15 a.m.-12:15 p.m., lunch served by the Harrisburg ladies, and Session II from 1:00-2 p.m. A nursery will be provided. The lunch will be served at \$2 per person.

Mrs. James Barton is district coordinator of Children's Ministries.

†



Commission On Status And Role Of Women

The North Arkansas Conference organization as photographed by Dr. Myers B. Curtis during April 21st all-day meeting at First Church, Conway. The group includes Mrs. Mary Ellen Jesson, chairperson, the Rev. Waymon Hollis, the Rev. Mrs. Nick (Carol) Lascaro, the Rev. Wayne Clark, Mrs. Emily Cockrill, the Rev. Sherman Waters, Miss Kathleen Sharp, Mrs. Nadine Hardin, Mrs. Jo Arnold, Mrs. Gladys Womack, Mrs. Ann Murphy, and Mrs. Joy Bates.

†

GRAND PRAIRIE UMY SUB-DISTRICT GROUP MEETS

The Grand Prairie UMY elected new officers at its April 13 meeting at Carlisle United Methodist Church. Installation will be held at the next meeting scheduled for May 4th at Des Arc. The host group won the attendance banner with 21 youth present.

The Little Rock District UMY meeting will be held at Geyer Springs United Methodist Church on Saturday, May 10th.

†

United Farm Workers' Week to be observed

An invitation has been extended by Friends of the United Farm Workers to attend the Farm Workers Dinner Sunday, May 4, to inaugurate United Farm Workers' week. The event will be held at Pulaski Heights Presbyterian Church, 4401 Woodlawn, Little Rock.

Guest speaker for the event will be H. L. Mitchess, co-founder of the Southern Tenant Farmers' Association.

In a news release announcing UFW week the Little Rock chapter of the organization stated "We must all make the decision ourselves on the UFW struggle. But as workers, we must all identify with the farm worker's wish for a secret ballot election... (and) consider the words of Caesar Chaves, 'there cannot be dignity for any worker until there is justice for all workers.'"

Ticket and other information may be obtained by writing or calling Friends of the United Farm Workers, 2415 North Tyler, Little Rock, 72207 (phone 664-0304 or 565-5863).

†

THE REV. AUGUSTUS NOGGLE

The Rev. Augustus A. Noggle of Sikeston, Mo., formerly of North Little Rock, died April 21. He was 73. He had served pastorates in the North Arkansas Conference in Van Buren and Pope Counties.

Born in Tignall, Ga., Mr. Noggle was the son of the late Lonnie and Virginia Blackman Noggle. He was a graduate of Hendrix College and Southern Methodist University.

He is survived by his wife, Mrs. Norma Lee Brannon Noggle; a son, Cletus Noggle of Sikeston; a daughter, Mrs. Felecia Cavendar of North Little Rock; a brother, Lewis F. Noggle of

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MR. R. A. WILLIAMS, father of the Rev. Howard L. and Poe Williams

by Mr. and Mrs. Harold Fincher

WILSON, KEISER, JOINER and Turrell United Methodist youth and adults — numbering 110 — teamed up for a skating party in Blytheville recently. The congregations of these churches have mapped out plans for working together in several areas of mutual interest. Keiser and Wilson churches are sponsoring a joint Confirmation class; Joiner, Wilson and Keiser senior high youth are meeting together as one UMY group. The Rev. Lowell Eaton is pastor.

Mount Vernon (Faulkner County); a half-brother, Robert Goodloe of Cabot; a sister, Mrs. Ruth Woods of North Little Rock, eight grandchildren, a step-grandchild and two great grandchildren.

Funeral was April 23 at Sikeston and burial was April 24 at St. Mary's Cemetery near Rose Bud (White County). Officiating ministers were the Rev. Floyd Brower and the Rev. Jerry Statler.

Daily Bible Readings

Below is a schedule for the Daily Bible Readings, which the Board of Discipleship invites you to use as a regular guide in your homes.

May 4—Sunday John 14:15-19
May 5 Acts 8:4-8
May 6 Rev. 21:9-12
May 7 Deut. 8:1-3
May 8 Eph. 1:18-21
May 9 I Kings 8:22-24
May 10 James 1:2-6
May 11—Sunday John 17:9-12

†



Moral Imperatives

Scripture: Leviticus 19:2-9, 9-18, 35-37.

Devotional Reading: Psalms 24:1-6.

Orientation: Today's study on Moral Imperatives, brings us to the sixth of the great Old Testament themes. In it we deal with the customs, laws and other cultural practices of the people of Israel, and while these ideas have been prominently present in the past few lessons, the religious consideration of the holiness of God is the main question involved here in moral relationships.

Expectations of this study: That we will consider faithfully and prayerfully the ancient virtues contained in the "holiness code," (the Hebrew law against dishonesty, falsehood, lying, robbing, thievery, swearing, gossiping, grudge-bearing, et cetera) with special attention to verse 2. Also, that we will find for ourselves that spiritual reasoning for moral integrity, in today's complex social living, that is so basic to it. Finally, that we will study verse 18, as the forerunner of Jesus' enunciation of the law of love in Luke 10:25-28, in answer to the expert lawyer's questioning.

Looking at the Scripture: What, the Ten Commandments again? We just had them April 20. Well, not exactly, but sort of. When the priests of Jerusalem got Leviticus all put together — laws, regulations, religious and ethical ceremonies in about 500 to 450 B.C., it became, for the Hebrews, a "holiness code," or a moral and spiritual behavioral guide.

For the Hebrew there was no "secular" and "spiritual." All of life with Jehovah was spiritual, therefore, holiness was both spiritual and moral — moral being both ethical and right. Verse 2 is the key to the entire holiness code, "you shall be holy; for I, the Lord your God am holy." You are partakers of my character, he would say — so much so you shall worship me in the "spirit of holiness."

Why The "Do Nots?"

You wonder why the writer felt called upon to delineate the "do not's" in verses 11 to 18, especially since they were included in the Covenant Code — the Ten Commandments. But we have to remember the Israelites had some 350 years of their history under Egyptian influences in which they were misused, cheated, slandered, and perverted. The priests kept before them the place they occupied as a chosen people, a holy nation — almost as if by rote you would say to your small children, "wipe your mouth," "wash behind your ears," "clean your hands," "comb your hair."

The place these code ideas occupied in the worship of Yahweh was paramount and constant. In fact they could enter into true worship in depth only through "holiness relatedness" people and God. It was in the act of worship that people achieved a degree of holiness, not as holy as God, but purified — set apart to serve in his name, and by his power. Not holier than thou, but cleansed vessels for his use. No other way but worship — not contemplation, not observation, not intention, not by another's experience, but by worship, worship, worship! In it the Hebrew found his truest response to God's holy presence.

Jesus Deals With Legalism

While both personal and corporate moral responsibilities are required in the "specifics" of the law, their utter dependence upon a rule or

law for every imaginable situation led to a legalism too mountainous for compliance. It was in Matthew 5:21-48 that Jesus dealt with the problem so as not to destroy the intent of law, but to obey the spirit and meaning of it. As we are aware, the law of love he set forth encompassed all the requirements of the law — and much, much more. There were many detailed regulations that placed legalism above the human needs of the time — not being permitted to eat an egg laid on the Sabbath, or care for and heal the sick on the Sabbath, et cetera. The law of love is the ground for linking faith and moral imperatives for the Kingdom of God on earth and eternally.

Memory Selection: You shall love your neighbor as yourself (Lev. 19:18).

.....

With the class: How long has it been since you read the book of Leviticus? If you ask me that question, I have to reply like the fellow in a well known commercial, "too long." In some of the material on this topic the book is referred to as, "the dull reading of the Old Testament." Perhaps we would say "repetitious," as much of it surely is.

The fact is, the material used on this page for April 20, might well be looked at as some resource for today. There is one highlight we must not miss. In the April 20 lesson we were considering the decalogue as decent, corporate social behavior for civilized community living. Today we try to understand the meaning of "holiness" in terms of a "person-God" and a "people-God" character relationship. I never hear any one low-rate the eternal God for being holy.

In fact it is great to share the gusto with which we sing "Holy, Holy, Holy," on Sunday morning at church. In it we credit the saints, the cherubim, and the seraphim with the ultimate of worship and adoration, falling down before him. Singing it our hearts are lifted up, and we experience exultation and lofty joy. Now, how could this hymn incorporate the "holiness" the people are exhorted "to be" in verse 2 of Lev. 19:2? As was pointed out earlier in these O.T. themes, man made in the image of God, takes on some of his character. God is love, God is spirit, God is holy.

What Is Holiness?

In speaking to Israel as a congregation they are commanded "to be 'holy,'" for the Lord, their God is "holy." Not many persons I know would dare have others think of them as "holy" in any way. Somewhere along the way such characterization of persons has lost its good reputation — in fact it's being one of the attributes ascribed to persons, or the people of God (the Church) is almost unheard of. Wonder why?

You wouldn't call people who go to the races, go boating and fishing on Sunday, mow the grass or work the garden on the Sabbath, play bridge or rook, stay away from prayer meeting, give more monetary support to clubs and fraternities than Church, holy. Or would you? I'm asking you.

Well, how and when are we holy? It has been established that it does not exist totally in a set of "negatives." The law of love switches the charger point from negative to positive. When and if we are loving the holy God, we are loving and serving our neighbors as we would ourselves; being charged with the "holy spirit," the enabling power of God, we behave as holy instruments.

Jesus called for the Kingdom of love and righteousness to be established on earth. Wherever the "moral imperatives" of social righteousness have failed to obtain throughout history, there civilizations have ended. You might want to read Toynbee's history and note that of the twenty-six such, most have deceased for this basic reasoning.

Is it about time for corporate "holiness" on the part of the Church in the matter of meeting the needs of people in society with the resources of our nation? I'm thinking of the billions appropriated for the Pentagon, while pittance have been impounded or denied cancer research, highway building, food stamps for the needy, hot lunch school programs, on and on.

When has the Church, in the spirit of holiness risen up in behalf of "moral imperatives" to care? Or have we? The welfare system of these ancients was simple indeed, leaving the corners unharvested, but today's complex living on concrete slabs challenges the holiness of us all to workable systems of caring.

We are called to be advocates in matters both of social service — picking up and caring for those left out and hurt by the way society operates, and social action that hurls banners, attends legislatures, monitors food pricing, sends experts with know-how and machinery around the world to help others "produce" to help themselves, call the shots where society is structured to discriminate and perpetuate injustice, to communicate the gospel of *agape* love in terms people being more important than things (whatever they are), to challenge liquor and drugs as social menaces, and to be available to serve these and other causes in the spirit of holiness.

Every day we are called upon to make moral decisions that have to do with the coming of his kingdom here and now. In them Christians bear definite moral incumbency. These are "moral imperatives," and are NOT optional.

True or false

(Please answer one way or the other)

1. The Kingdom of God can come on earth.
2. The story of the Good Samaritan shows that any barrier can be crossed to establish kingdom status among people.
3. Not all "moral imperatives" are practical in our social order.
4. Social service is humanitarian, and should be practiced, but social action is controversial and should be avoided.
5. People like Carrie Nation and Martin Luther King are just troublemakers.
6. People of the Church have no business snooping into civil matters such as government, public education, and business standards and practices.
7. There's nothing the Church can do to change the disorders in our world, because so much of the Church is involved in them.
8. If God wants things changed, he'll do so when he gets ready.
9. Being holy means being sweet and unoffensive, even if much wrong-doing is prevailing.
10. My personal holiness is my own business, and no one needs to see it at work, or even know about it.

Conclusion: Being holy, after the manner of, and in relation to God's holiness, means also being moral. The "moral imperatives" for kingdom building are the product of a holiness relationship between God and his people, indicated and lived out through the law of love. They are NOT optional, but are, indeed, IMPERATIVE.

Bible study today

(Continued from page one)

important that we do that!

I think we can get a lot of benefit out of seeing how the word of God was understood and expressed in Roman times, but I don't think the forms are mandatory for every succeeding setting. Slavery, again for example, was clearly accepted in biblical times; it isn't by us today.

So we simply say, with regard to slavery, we deviate from the biblical practice — under the conviction (that such "deviation" is) the word of God for our time, not under any arbitrary decision on our part to depart from the Bible.

What do you say to those who would object that this is not being "true to the Bible"?

To be true to the Bible we can't accept the ways in which it freezes certain principles in certain social settings as absolute norms for all times. To do that is to be as false to the Bible as any other wrong method of interpretation.

Most Bible scholars recognize that the "word of God" is something that is alive rather than something that is fixed. Therefore, Protestantism has the concept of the "living word" which interprets the written word. And there is no way we can do other than interpret the written word by the living word.

And sometimes that means a reversal of "what the Bible says."

Youth And Bible Study

Concerning Bible conferences you've held in local

churches, do you see more youth participation than in recent years?

No particular trend. Older persons seem more interested. That's not a trend of our times, but just the way life runs. As people approach death they think more deeply about questions of eternal significance. The age trend doesn't have much to do with our times — it has to do with our humanity.

What do you see happening among youth Bible study groups other than in-church studies?

The only ones I've run into have been captured by popular paperback books about the second coming and the way world events are reflected by biblical prophecy.

How do you evaluate that? And how should local churches respond when their youth are attracted to such studies?

I think it's not very healthy and not very helpful. It has little to do with living the Christian life today or with transforming the world. It has little to do with ministering to people who need help in these days.

The danger is that if you try to dissuade youth from this kind of Bible study you may leave them with no kind. There's a sense in which I'd rather have them studying the Bible this way than not studying it at all.

But I always find it necessary or helpful to give people a background for understanding that kind of world view and show them that there is a biblical base for other world views, so they will not be captured by a point of view that is only one among several in the Bible, and probably not the most helpful one for these days.

"Not Enough Bible?"

What do you say to the sometimes-heard comment that "There's not enough Bible in the Sunday School literature"?

Well, I have mixed feelings. Sometimes there's not. But I think most of the time there's a lot more Bible than they're actually using.

And what they actually mean is "They're not using the Bible the way I'd like to see it used." And that means, in turn, that they'd like to see the Bible used in the fundamentalist way, in which certain things are authoritatively stated and thought rather than variant versions being examined which require some critical facility.

Is there some "special relevance" of the Bible for our time?

Certainly, but the relevance of the Bible is not basically in its "teachings" or "words." The relevance of the Bible is that through those teachings and words — some of which are useful and some of which are primitive and not useful — we can come into closer contact with God himself. And God is relevant!

And so the question isn't, ultimately, "Is the Bible relevant?" But if the Bible is a means of grace, and if it is a revelation of God, then the ultimate question is "Is God relevant to our times?"

And the answer there is very clearly "Yes!" There's nothing more relevant!

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Open Forum . . .

Question: "How much of the Bible is 'true,' and do pastors really 'believe' it?"

To the Editor:

Rev. David M. Barbaree's letter brings up a couple of questions that United Methodists need to seriously and prayerfully consider. How much of the Bible is true? What authority should it have in the formulation of our church doctrine?

As Rev. Barbaree points out, it seems inconsistent **not** to allow homosexuals to be ministers on the basis of what the Scripture teaches, while ignoring and not equally applying its other teachings. For example, Jesus' teaching concerning heaven, hell, Satan, salvation and Christ's coming again are virtually ignored in our church school literature. How many sermons have you heard on these subjects? Instead, we read and hear about ecology, race relations, politics, "love" and universal salvation (Read John 14:6, Acts 4:12, I Timothy 2:5).

The erosion of Biblical authority in the UM Church has its roots in the philosophies of men such as Kant, Kierkegaard, Bultman, Barth and Tillich. These and other philosophies have been taught in UM seminaries for many years. Essentially, they tell us that there are no absolutes and truth is relative to each individual. They attempt to make the Scripture captive to human reason, rationalize the mystery, remove the supernatural, rendering the Bible as simply the words of human authors unaided and uninspired by the Holy Spirit. The scripture warns us about following the philosophies of men (Col. 2:8).

I am convinced that many United Methodists are being deceived into thinking their pastors and church leaders believe more of the Bible than they really do. The primary reason for this is the popularity of neo (new) orthodox theology in our seminaries. Basically it says the Bible **contains** the Word of God but **is not** the Word of God. There is a huge difference. If the Bible only

contains the Word of God, then everyone must select what is and what is not God's message. This part of the Bible is the Word of God for Tom, that part is truth for Dick, and still another part is truth for Mary.

Neo-orthodoxy promotes the idea of selective inspiration, that is, the Bible is only inspired when you think it is. Thus, the ascension (Luke 24:51 and Acts 1:9-11) is only true if you think so. A 1971 poll showed that 49 per cent of UM ministers **don't** believe in the bodily ascension of Jesus.

Neo-orthodoxy has also redefined many of the basic terms of the Christian faith. For example, "God" might mean a secular power or impersonal force. "Jesus" may not mean the Christ of God, but instead a human liberator figure or a great philosopher. "Salvation" might mean social change and/or political liberation. Many trusting church people are misled when they hear these old familiar theological words. I am **not** implying that all UM clergy adhere to neo-orthodoxy, but I think most do to some extent.

The reliability of the Scripture is very important. For example, why should I believe what the Bible says about God's love and the resurrection if at the same time I am told that the Bible is full of errors. I am also told that its teachings on homosexuality, the Virgin Birth, the ascension, and some of Jesus' teachings aren't true and are not valid for us today. If Jesus was wrong about some things, maybe he was just a disillusioned man who thought he was the Son of God. Possibly, the men who wrote the Scripture were also mistaken.

I regret there seems to be an apathetic attitude within the church concerning theology. It's time we reaffirm and adhere to our original Articles of Religion which were neatly undercut by the 1972 General Conference. If laymen don't start getting more involved in the decision-making process and voice concern about the changes in the Book of

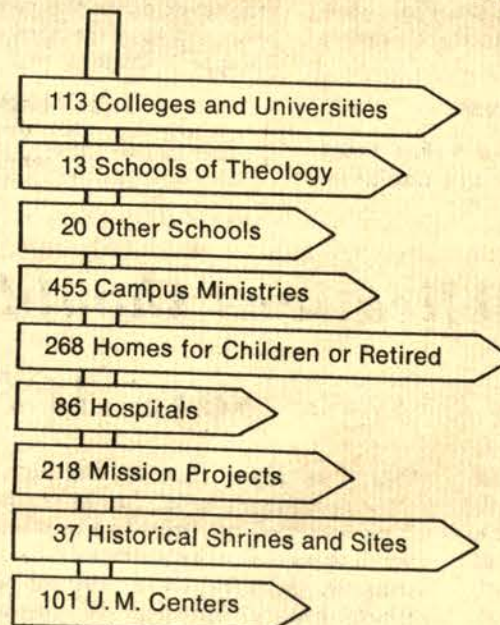
Discipline and the theology being taught in our seminaries, then the future of the UMC is a dim one. People will continue to leave and seek churches where the basic historic doctrines are taught and preached, where all the Scripture is regarded and respected as being God's Holy Word. Someone once said "Faith is

not a leap into the dark, but it is acting on evidence, this evidence is found in the Bible and is the Bible."

Gary S. Crain
5308 W. 32nd
Little Rock, Ark. 72204

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General Conference 1976 Issues

'Nomination' of bishops? Pastors, laypersons help name district superintendents?

Commission to study the episcopacy and district superintendency suggests major changes

EVANSTON, Ill. (UMC) — Formal nomination of persons to be considered for election as United Methodist bishops, and changes in church law to make easier the transfer of bishops across jurisdictional lines, has received tentative approval from a commission conducting a four-year study of the episcopacy and district superintendency.

The 30-member commission at its session here April 18-21 also reached tentative consensus on life tenure for bishops; the creation of a network of advisory councils for bishops and district superintendents; a "normal term" of eight years for a bishop in a particular area; a consecration service for district superintendents; provisions for the bishops to consult with a variety of groups in selection of district superintendents; and a limit of 12 years as a superintendent during a person's ministry, with a limit of six consecutive years at any one time and at least a three-year period between the end of one six-year period and the next appointment as superintendent.

If finally adopted at the panel's October meeting, these proposals, along with a number of others, will go to the 1976 General Conference. Adoption by the 1,000 delegates at that world-wide session would make them a part of the church's **Book of Discipline**.

"We're trying to move away from rigid legalism and build as much flexibility as possible into the episcopacy and district superintendency," said the Rev. Merlyn W. Northfelt, chairman of the study commission and president of Garrett-Evangelical Theological Seminary here.

Earlier, the commission had said that one of their basic assumptions is a "oneness of ministry" wherein bishops, district superintendents and pastors all share in a common ordination to word, order and sacrament. Under this concept, all clergy have the same roles, but their functions differ in relation to their specific appointment.

Nomination A 'Sharp Departure'

The formal nomination of persons for bishop would mean a sharp departure from the church's traditional

and current practice.

At present, delegates to the five jurisdictional conferences begin voting by placing on a ballot the number of names equal to the vacancies to be filled. Voting continues until an individual has received a number of votes necessary, usually either a simple or a two-thirds majority.

Under the plan given tentative endorsement here, each of the denomination's annual conferences would place in nomination the names of one or two ministers to be considered by the jurisdictional conference delegates. However, voting would not be limited to those receiving annual conference nomination.

Each annual conference would devise its own plan of developing nominations, but any plan would require a majority vote of the entire annual conference as a final step. The nominations would be made at the session of the annual conference between the jurisdictional conferences, which normally meet in July every fourth year, and the General Conference in April.

The commission said that formal nominations would permit a larger group of persons to participate in the election process since the nominations would come from the annual conference, the basic body of the denomination. It also would make easier a systematic distribution of data on persons being considered for the office and make the election process more open and less vulnerable to rumor.

There has been widespread discussion in recent years of the election process for bishops, including charges that the traditional method can give rise to undercover political activity on the part of a minister either seeking the office, or being promoted for it by friends.

Opponents of formal nomination have said it makes the selection process more political and could lead to the nomination of persons who are popular rather than prophetic leaders.

Lay, Clergy Favor Nomination

An extensive survey by the study commission earlier in this quadrennium found more than 50 per cent of the

clergy and lay persons queried to be in favor of some kind of annual conference nominating process for episcopal elections.

The proposals to make easier the transfer of bishops across jurisdictional lines could mean another major change from current practice. While such transfers are possible under present church law, the process is so complicated that none have ever taken place.

Under the plan endorsed here, the assignment of bishops to areas would still be done by a jurisdictional conference upon recommendation of its committee on the episcopacy, and elections to fill vacancies would take place in the jurisdictional meetings, but a General Conference commission would determine which bishops were available for assignment in a particular jurisdiction.

Such a commission would include lay and clergy representation from each annual conference. It would replace the present Interjurisdictional Committee on the Episcopacy.

Proponents of this proposal said it would make easier the placement of episcopal leadership where particular skills might be needed, but at the same time would leave the actual assignment in the hands of the jurisdictions.

The study panel also voted to ease slightly the present prohibition on newly-elected bishops serving their first quadrenniums in areas from which they were elected. This would still be thought of as the "normal procedure," but a jurisdictional conference could set this restriction aside by a two-thirds vote.

The "normal term" of eight years in an area for a bishop is a reduction from the present limit of 12 years. However, the "normal term" could, under the proposal, be extended for one more quadrennium by a two-thirds vote within the jurisdiction.

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Next week, Part Two: Life Tenure For Bishops? Pastors and lay persons share in appointment of District Superintendents?

Church publications should reflect 'grassroots identity,' says ACP executive

NASHVILLE, Tenn. (UMC) — **United Methodists Today** magazine which will cease publication in June may have had a greater impact and a better chance of success if it had steered a course that was more rather than less Methodist in character, an ecumenical group of religious communicators were told here April 14 by Dennis E. Shoemaker, executive secretary of the Associated Church Press (ACP).

The United Presbyterian clergyman addressed a joint meeting of the Nashville Chapter of the Religious Public Relations Council and a regional meeting of ACP, an association of Protestant and Orthodox publications which has a total readership of more than 16 million.

The United Methodist Board of Publication announced March 26 that it was discontinuing **Today**, a decision which leaves the 10 million member denomination without a general church subscription magazine.

Shoemaker said **Today** should have been more self-consciously aware of its United Methodist reason for being.

"This is to argue that the future of religious communication, despite a continued series of overtures to the whole church to become more ecumenical in its structure, depends on a sharpening rather than a diffusing of special identity," he said.

Calling for individuality in publications, Shoemaker said, "People are yearning for something, anything, that says to them, 'I'm me!'. In religious journalism this calls for saying, 'I'm a Methodist', or even, 'I'm a Tennessee Methodist.' What has been lost in modern culture is a sense of special belonging."

The problem of general periodicals is not one United Methodists face alone, Shoemaker said. Others challenged in recent years have included **Presbyterian Life** which merged with the United Church of Christ **Herald** to become **A.D.**; **This Day**, a Lutheran-Missouri Synod family magazine which was terminated; and **The Disciple**, resulting from a merger of the Disciples of Christ **The Christian** and **World Call**.

Though Subsidized, Must Be Free To Criticize

The only way church magazines can exist today is to receive subsidy, according to Shoemaker. "We are now in a 'red alert' where the rule is 'subsidize or perish,' and with that all the hazards and tensions that come with such assistance must be endured."

Although subsidy is required to keep religious publications alive, Shoemaker said there is a danger that a journal will "lose its soul to the bureaucracy it serves."

"A journal that attempts to represent the church institution, to speak for it, and does not possess the facility to criticize it, runs the risk of becoming a propaganda instrument which cannot be trusted to tell the truth," he said.

He called for church periodicals to take the reader's side, doing grassroots journalism on behalf of the readers. "Practically, this means use of raw news, news that deals with the complexity of

human experience, that doesn't gloss over reality with an ecclesiastical paintbrush, that has the grace not to end every story with a there's-joy-in-following-Jesus theme, or how-faith-helped-me-muddle-through. Life often isn't very much like that, and some credibility might be restored if the religious journalist was given freedom to illustrate how and why that's true from real experience."

Ultimately, Shoemaker said the question that must be resolved by any denominational journal is basic and simple: "Whose publication is it? Is it the communication vehicle of a people whose identity has been clarified, or is it the pipeline of denominational officials? If it is the former, then the publication can become a forum for the engagement of human beings who live in community, however uneasily . . . if not, the journalistic effort may be no more than an attempt to demonstrate a handy-dandy guide to the Christian life, which everybody can play."

Batesville District Communications Workshop

The all-day event, coordinated by the Rev. Norman Carter, Batesville District director of Communications and Dr. Myers B. Curtis, director of the North Arkansas Conference Council on Ministries, attracted both laypersons and clergy.



Communications Specialist Leads Workshop

Dr. Bob Robertson (left), United Methodist Communications specialist from the Dallas area, conducted the Batesville District workshop. Shown with him are Mr. Carter and the Rev. Floyd G. Villines Jr., district superintendent.

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EIGHT YOUNG MEN of Harrison First Church were presented the God and Country Award at a recent Sunday morning worship service. Shown, left to right, are Melvin Binam, Ozark District scout executive, Pastor John McCormack, Eagle Scouts Mike Colliver, Phillip Moon, Tom Garrison, Rob Davis, Star Scout

Steve Woolverton, Life Scout Mel Parks, Eagle Scout Dan Colliver, Life Scout Scott Spencer, Tom Millard, recipient of Scouting's Silver Beaver Award, who assisted the pastor and Scoutmaster Mike Nabors (right) in the 18-month training period which culminated in the awards ceremony.

Poetry Panorama

by Barbara Mulkey

Martin Luther said . . . "How wise of God every twenty years to give us a new generation of children in the Church."

Children's Hymn

Show us the way, the children ask;
For Christian teachers — a holy task.
Divinely called, Thy followers true,
Messengers of love, our faith imbue.

Tell us what is right, and what is wrong;
Save us from confusion, help us be strong.
Teach us to think, and plan with reason;
To seek God's help in each decision.

Give us work to do to test our skills;
We want a part in mending worldly ills.
Lift high our aims, lengthen our visions;
And may we strive for worthy ambitions.

Thy will be done must be our daily prayer,
Facing the future in Thy holy care.
So all of life and work may be
Dedicated wholly for Thee.

—by Lucille Pearce
Bentonville, Arkansas

My Sleeping Children

As I peek in on my children at night,
Oh, what a precious, Godly sight.
Their eyes gently closed, so silent and still.

As I look at them in their beds, I know
those small little hands and feet will grow.
Even as they lie there, they're doing just that.

How selfish to want to keep them so small,
so dependent with me in the center of it all.
But day after day they change and they grow
to be their own selves, to build and create.
To be as God intended individual and separate,
only one of a kind.

But until that time when they grow up and away,
I'll peek into their bedrooms in this same way,
And lift up my thanks as I quietly pray.

—by Sue Eubanks
Little Rock, Arkansas

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OFFICERS of the Men's Fellowship organization of Harrison First Church for 1975 include, left to right, Otis Horn, devotional chairman; James Clark, president; Forrest Newman, food coordinator; Jewell Morris, treasurer; Andy Miller, projects chairman; Bob Story, vice president; Doyle Ward, church lay leader; Otis Wilson, secretary; and Floyd Rogers, membership and attendance. (Mike Nabors, shown in above photo, is reporter.) A recent major event sponsored by the club was its annual chili supper. Proceeds will fund projects the men have undertaken for the church.



MRS. JOSIE ELDER, recently elected and installed Grand Royal Matron of the Order of Amaranth of Arkansas. Mrs. Elder, is the mother of the Rev. William Elder, missionary from the Little Rock Conference to Japan, and of the Rev. Albert M. Elder, pastor at Bryant.

One Man's Journey

An Arkansas United Methodist responds to hunger in Bangladesh

by Ann Faris*

Most well-fed Americans read about others in the world who are hungry, drop a dollar or two in some collector's hand and let someone else worry about the problem. But Jay Lawhon, a big gangling farmer from McCrory is one of those rare individuals who has found a way to do more.

Lawhon has just returned from a two week trip to the largely forgotten, three year old country of Bangladesh, where he saw, "eyeball to eyeball," what a gnawing ache for food really means. There he saw how existence is spelled out in thousands of flimsy bamboo lean-tos, tightly packed together. Deep anger at needless misery and death spurs him on to do what he can about the situation.

The results of his trip will come when Christians all over America become more involved with his need. Lawhon and a group of dedicated men, to whom His Spirit fire has spread, are in the process of setting up the **World Christian Relief Fund, Inc.** that will get money for food and supplies to that stricken country in a hurry. June Monsoon winds will soon lash across the flat delta land outside the big cities, particularly Dacca, where refugees are allowed to squat. Then they will have to move. Then and now they need food.

Lawhon and his Board of Directors are sending money direct to six of the many agencies working in that area, hoping to save administrative costs this way. They say, however, that they don't care how or through what agency money is given, just so these people are cared for.

When asked about UMCOR, (United Methodist Committee for Overseas Relief), the Methodist agency, he explains that their help is sent through

various organizations which include the **World Council of Churches** and **CROP**.

"I met a number of the heads of the agencies there and feel that they are doing a good job with what they have to work with. The need is so great, the funds are so short, that Christians everywhere need to put the proper tools in their hands so they can feed hungry people." He says: "UMCOR has sent thousands of dollars and is active in this connection."

'What Would Jesus Do?'

When this McCrory farmer first worried about Bangladesh, he says that he asked himself the question, "What would Jesus do?" He thought then that Jesus didn't heal all the blind people in the world, but only a few. Jesus did what he, one man, could do. So Lawhon thought that perhaps he might be able to send along a tractor or two and help improve the agricultural situation there so people could help themselves.

But he found that it isn't that way. While there he saw a shop with 25 tractors, the remains of 100 sent there three years ago. No mechanic or parts accompanied them. If a tire or oil filter or some part gives out, it takes six months and much money to replace it, so one tractor is robbed to furnish parts for another. The average farm in certain areas of Bangladesh is one and one-half acres, some as large as three acres. In the smaller ones there is not room for a tractor to turn around in because it would break the mud levys that also serve as division lines between farms.

In that primitive society, at least 100 years behind ours, where "the agricultural practices about blew my mind," plowing with two old cows hitched to a



—Photos from UM booklet, Bangladesh used by permission

four inch plow seems practical, Lawhon says. Since there are many people who have time to do it this way; hand sprigging of rice to save seed seems right, too.

Already \$5,000 for food has been sent. The next money will be specified to buy small pumps, the kind the average farmer in America throws away as too small to be practical. With such pumps land can be irrigated for use in the winter when surface water is not available and 2 extra grain crops can be obtained each year. Although this is just a drop in the bucket of need there, one pump will serve 40 to 50 families.

Other aid from the **World Christian Relief Fund, Inc.** will go to **Save the Children Clinic** on Bhola Island. It is run by two nurses from Holland. Lawhon says that during December 7700 children were seen and treated there and in January, 5100. There were mothers with their children waiting outside the clinic that had walked over five miles to get treatment that morning. All the children were fed while at this clinic and given powdered milk to take home.

Barriers Overcome

While in Dacca, Lawhon went along with Delores Hill, a registered nurse, to vaccinate people for small pox. While giving the shots Lawhon says he laughed and tried to show interest and love for each patient. He feels that somehow Jesus spoke through him because he got genuine response from the children, in spite of the language barrier. He says, however, that he was a curiosity to them because of his height, as few Bangladesh people are over five feet tall.

All along on his trip he met Christians who were not only dedicated to their jobs but also committed to Jesus and had the joy and power that could be recognized.

Dallas Vipond, Director of **CARE**, helped arrange his trip while in Bangladesh, which included extensive travel by boat. Among the sites visited were refugee camps holding as many as 35,000

people, an agricultural mission, a stop in Delhi, India to contact missionaries there.

Now that independence has come (three years ago), Christians must help feed this Bengali nation until they can eventually feed themselves, must assist with their education and help them understand and practice birth control, Mr. Lawhon says.

Members of the Board of **World Christian Relief Fund, Inc.** are: Edmund Ziegenhorn, Young Farmer of the Year for Arkansas and a Baptist; Noel Lawhon, son of Jay, a Catholic and a business man; Donald Cain, a Nazarene and land owner; Vernon Golden, an insurance man who belongs to the Church of God; Jodie Ellis, a Baptist and manager of Production Credit Association; Raymond Pulley, a farmer and Methodist and Jay Lawhon, a farmer and Methodist.

Ben Campbell Johnson, a United Methodist minister and National Director of the Institute of Church Renewal that programs Lay Witness Missions, has offered his offices, staff and facilities in Atlanta for this project when it is practical.

"If there's any glory in all of this, give it to the Lord," Lawhon says. He lists the following agencies with whom his Board will cooperate: **CARE**, Mennonite Central Committee, Salvation Army, World Vision International, Southern Baptist, Save the Children and **CORR** (Christian Organization for Relief and Rehabilitation).

All of this has resulted when one man asked himself, "What would Jesus do?" and did what he felt was the answer. Did? Is doing. Maybe we can help them along.

†

* Ann (Mrs. Paul) Faris is a free lance writer and a frequent contributor to state publications. She lives in Conway where she is a member of First United Methodist Church.

