

Dominant United Methodist events of '74 reviewed

By United Methodist Communications

EVANGELISM PLANNED

The year 1974 reiterated the diversity among United Methodists.

In the year's major news events, members and agencies were headed in several ways — in various ramifications of evangelism vs. social action; in support of or opposition to such public issues as labor disputes, amnesty, impeachment, repression; in growth of ethnic minority leadership but apparent stagnation on inclusiveness; in giving, which was generally higher even at denominational levels but fell well behind inflationary trends.

A survey of United Methodist communications workers revealed these news trends, though some persons felt there was no "big story" during the year. One felt that the very diversity of views and the apparent ability to weather controversy proved the strength of the denomination's connectional system.

As the church reached the mid-point in the quadrennium, the first time in a decade there has been no special mid-quadrennial session of General Conference, the events and developments that stood out included the following:

The many-sided controversy stirred by the evangelical Good News movement was one of the most persistent stories, but its effect was not universal. While one editor called it the "No. 1 story," another said it "does not seem to have been hot enough" to affect many people in his area.

This movement surfaced in many ways — discussing with the Board of Global Ministries its contention that the church's missionary efforts are too socio-political at the expense of personal salvation; pushing the Board of Discipleship for curriculum materials more related to salvation interests; challenging the 1972-adopted doctrinal statement as "pluralistic anarchy"; raising a warning against proposals to accept practicing homosexuals as ministers.

The Good News controversy was often seen as only part of a larger issue of theological interpretation, with a wide range of approaches. The charismatic movement gained ground in several areas, perhaps exemplified by a large "Holy Spirit Conference" in Iowa. A World Methodist evangelism meeting in Jerusalem stressed "we need the power of God" for deliverance from evil as well as for grappling with mankind's problems. And the Council of Bishops presaged a call for an evangelism emphasis during the 1977-80 quadrennium.

At the same time, many evangelicals were talking more of social action, many activists were stressing the need for better theology and Bible-basing, and others continued to plea that evangelism and social action are only parts of the same Gospel.

Meanwhile, the social action continued. As the year began, the Board of Church and Society and the Women's Division of the Board of Global Ministries were under fire for having advocated impeachment proceedings against then-President Nixon. Before the summer was ended, this issue was settled by Nixon's resignation. That brought church leaders' calls for reconciliation and support of the new President, but his pardon of Nixon resulted in praise for its compassion and criticism for it as a blow to the principle of equal justice.

LOBBYING UPHELD

The right of general boards to join lobbying movements consistent with General Conference policy, even though not spelled out, was upheld by the Judicial Council, and South Georgia Conference rejected a motion to prohibit national boards from making statements on political issues.

A major story of more than two years reached several new focal points. In Pikeville, Ky., a rally of supporters

of a strike of nonprofessional workers at Methodist Hospital brought arrests of seven persons. A misdemeanor charge was dropped; trial of felony charges against six persons was postponed. After Congress brought non-profit hospitals under collective bargaining laws, the union called off its strike, but the stalemate continued as the hospital refused to recognize the strikers or union.

REPRESSION PERSISTS

Though the 1972 General Conference had left the amnesty issue for study, adopting neither "general amnesty" nor a limited leniency stance, President Ford's clemency grand spurred church agencies to renew their support of ministry to persons whether in the military, veterans, draft resisters or deserters.

The issue of repression surfaced at several points. Bishop Abel T. Muzorewa continued to seek peaceful solution of Rhodesia's determination to keep the white minority in control of government, and was denied permission to leave the country, even to accept a United Nations award for human rights. Missionary George Ogle in Korea and former missionary Fred Morris in Brazil were ousted because of their alleged action in opposition to current governments, which the Board of Global Ministries has criticized for repressive practices. There and in the Philippines and Chile, several church leaders have been arrested and some expelled.

The last all-black district in the U.S. church was eliminated, and the number of ethnic minority superintendents leading predominantly white districts rose to 37, including the first Hispanic-American. The Mississippi solution to segregated districts remained under question at year's end, with its assignment of one black and three white superintendents to each of two districts within a conference.

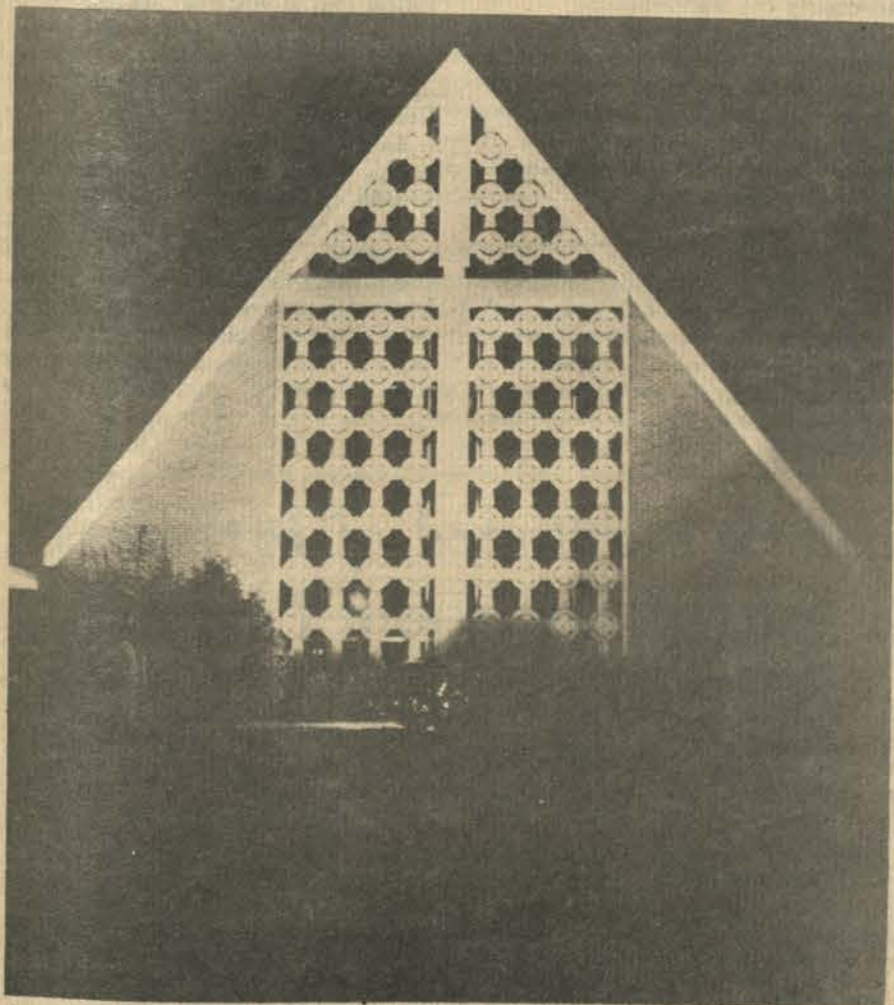
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Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, January 9, 1975

94th Year, No. 2



'Smiling' Church

The lighting on circled, indented crosses is responsible for this unique scene which appears on a wall of St. Paul United Methodist Church in Willingboro, N.J. at night. In daylight the smiles disappear. The church was built in 1957, predating the "smile button" by about 12 years. (RNS Photo)

A look ahead at United Methodism in '75

A News Interpretive
by United Methodist Communications

As 1974 reiterated the diversity within the United Methodist Church, so 1975 may test its ability to withstand both diversity and adversity.

The twin economic pressures of inflation and recession. The growth of new groups opposed to present church policies and practices. The pressures of ethnic minorities and women for full partnership. The question of how to stop membership decline. The reaction to spreading hunger and starvation. These appear to be the major issues facing the denomination in 1975.

Although the action will not wait through the year, much will consist of groundwork for denomination-wide response by the 1976 General Conference, occurring during two short periods of 1975 — the May-June election of nearly 1,000 delegates and the October-November meetings for most agencies preparing recommendations for legislation.

In a survey of United Methodist communications workers, most of the response indicated situations the denomination will face during the coming year, but few predicted what actions would be taken. Here are the highlights of what they saw:

Economy — With prices generally out-climbing income, plus spreading unemployment, can giving maintain its steady but slow rise? While giving to

general church funds through November out-paced that of 1973, gains were well below inflation figures except in special areas such as World Missions and Relief under Advance Specials and the One Great Hour of Sharing.

Inflation will press hard on church agencies at all levels in trying to maintain staffs and programs. UMC has not yet had to lay off national staffers as have some denominations, either due to inflation or to reduced giving.

Dissident groups — Most of this trend is toward the conservative side, such as the evangelical Good News movement calling for more "personal salvation" emphasis in missions, curriculum and ministry education. One editor sees this group's "perception of success" to date as breeding further demands on the future. Another editor sees minority voices within the church growing in strength but also the beginning of a "return to social emphasis of Christianity in reaction against several years

(Continued on page ten)

**Called Session of
North Arkansas Confer-
ence, Saturday, Jan. 11,
12 noon, at First United
Methodist Church, Conway**

Senator-elect Bumpers reflects on role of the Church, hopes and fears for nation in '75

"I'd have to say that the Church has been a great — if not the greatest — influence in my life. Certainly it has more than any institution, and probably almost as great an influence as my parents, whom I have always felt were the greatest influence on my life."

Arkansas' new Senator-elect, former Governor Dale Bumpers, shared this reflection and other thoughts in an interview with the **Arkansas Methodist** last Dec. 30. He responded to questions on the role of religious faith in meeting the prospects and crises of the nation, his hopes and fears for America, his thoughts about the Church, and his evaluation of the major issues facing the country in the new year.

A 'PERVASIVE CYNICISM' DEMORALIZES THE NATION

Reversing the "demoralization of the country" is seen by the Senator-elect as "the biggest task that confronts the Congress and the Executive branch." Calling this "the most dangerous trend" facing the nation, Mr. Bumpers said, "I sense a cynicism in this country which is pervasive and perhaps almost unparalleled." "A demoralized nation," he said, "is very capable of going in almost any direction. And our system is worth preserving. It is the best one we know anything about."

Among other concerns which the former Governor sees as "really preying on people's minds" and "those issues which will bring at least a feeling of fairness and even-handedness to all the people." He said there was "without question in this country a deepening of polarization of wealth as opposed to poverty." He said "The poor are getting poorer and the wealthy are getting wealthier," and added "It's true that some wealthy people are suffering from inflation. But their life-style doesn't really change, whereas the poor are devastated by inflation."

Mr. Bumpers called inflation "the most critical problem we are faced with right now. Bringing it under control still has to be our number one goal." He said "tax reform is essential in order to show the people of this country that everybody's going to be treated even-handedly."

Noting ecology and land-use planning as other major issues, the Senator-elect added that "the situation in the middle east is so volatile it holds the possibility of Armageddon, and people should not

underestimate its seriousness."

But it was to what he called "the biggest problem in the country right now" that Mr. Bumpers returned again and again: producing "a leadership that has the trust and confidence of the people." He sees the major task of the nation's leadership as "reversing the demoralization process," and considers the accomplishment of that goal his greatest hope for the country in the new year.

THE ROLE OF RELIGIOUS FAITH

Asked his opinion of the role of religious faith in meeting the problems confronting the nation, Mr. Bumpers said that "politicians have been striving mightily to say old things in a new way, and in my opinion this isn't really necessary." He sees as a major contribution of religious faith "the articulation of these basic values, as they were set out in the Commandments and in the teachings of Christ."

Bumpers said that these basic values "are the things that sustain people. They are the things that lift a man's soul and enable him to deal with all those terrible problems that every man is going to be confronted with in this mortal life."

Mr. Bumpers also said that people in general must emulate those with strong religious faith. "Just as any Christian man or woman has to be a person of great faith," he said, "so the people of this country are going to have to demonstrate a sort of similar faith in whatever may be put to them in the way of solutions to all our problems."

Asked his opinion of what the Church ought specifically to be doing, he responded "That's a very difficult question to answer. You know, to say what the Church ought to be doing assumes that what the Church is doing is either not enough or it's wrong. And I'm not prepared to say either of those things."

"I am prepared, though, to say that young people in this country have become very impatient with organized religion because they have seen it as what they considered more materialistic than spiritual, more concerned with the physical assets of the Church than with the spiritual well-being of their flock. And some of this criticism is justified."

Mr. Bumpers added "You know, there was a time when the pastor and the Church had a very dramatic impact on our hour-to-hour, day-to-day existence. And it occurs to me that the Church has

to some extent lost that relevance to most of the people's lives. . . I think the Church ought to become more topical, more involved in the day-to-day issues as they relate to the welfare of the country and as they relate to the basic teachings of Jesus."

He added that the Church "must strive even harder to develop a more compassionate and understanding spirit in their congregations."

THE CHURCH'S INFLUENCE

Reflecting on the influence of the Church on his own life, Mr. Bumpers said "It's been almost total. Certainly in my early years the Church was a tremendous, dominant influence, especially during my formative years. And it has been a dominant influence since I married. Betty and I have raised our children in the Church."

Noting he had not had opportunity since becoming governor to be as active in church life as previously, he said, "I regret that. But we're still in church almost every Sunday, though our roots are not deep because we're likely to be in a different church on most of those occasions."

Asked about church plans after his move to Washington, he responded "That'll be one of the first things we'll do — to locate a church there." The Senator-elect will be sworn in to his new office in ceremonies in Washington on Jan. 14.

Asked if there were "any one further question" from his denomination's newspaper to which he would wish to respond, Mr. Bumpers said "I would say this, though not because I'd like to be asked. But the Methodist Church for example, as well as any other Church or any other institution, is only as viable as the dynamics of the people in it, and particularly the leadership."

"The Methodist people of this state are looking to their leadership to provide the kind of men who can restore their faith, both in the basic values and in the institutions of this country. And it occurs to me that this is one place the Church could improve itself."

"WHAT WOULD YOU PREACH?"

The Senator-elect, a United Methodist who has been active in his home church at Charleston as a church school teacher, choir leader and who is presently a member of its Council on Ministries and is a lay leader in the Fort Smith District, was asked what he would say if he were



Senator-elect Bumpers

asked to give a lay sermon "this next Sunday."

After thought, he said his topic would deal with the need "both in the nation and in the Church" to "indulge in introspection," and examine "how our existence now relates to past civilizations and past times. How do the morals of this country stack up with the morals of previous times? Is there a relationship between the permissiveness of this day and our indifference to our fellowman? And, if there is a substantial indifference and insensitivity, where does history reflect that is going to take us?"

The former governor said "I suppose what I'm trying to say is 'Are we approaching the time of Sodom and Gomorrah?'"

Asked to evaluate the future of the nation, the new Senator-elect said, "I'm hopeful. I guess that's the only way I know to say it. I'm hopeful. One of the reasons I'm hopeful is because when things seem to be the worst, somehow leadership emerges that sort of brings us out of it. And I think this probably will happen. But the question is, 'Is it going to be too late?'"

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Construction At Malvern

Phase one of construction on new church building project at First United Methodist began with the pouring of the first footing on Dec. 13. The Rev. Charles G. Ashcraft is minister.

Aldersgate Board of Directors to hear 'Review and Preview'

"Aldersgate Review and Preview" will be the theme for the Aldersgate Board of Directors Annual Dinner Meeting to be held Jan. 16 at 6:30 at Pulaski Heights United Methodist Church in Little Rock.

The occasion, expected to be attended by some 175 persons, will feature reports from board, committee and staff persons. A slide picture review of highlights of the 1974 camp season and year-round programs will be shown.

Out-going board chairperson Ed Wimberly of Little Rock will preside and camp Executive Director C. Ray Tribble will coordinate reports from the staff. Program chairperson for the dinner meeting is Dr. Kelsy Caplinger of Little Rock. Mrs. Jean Jernigan of Little Rock is chairperson for arrangements.

New officers for the year, to be recognized at the meeting, are: Mrs. Jo Arnold of North Little Rock, president; Jim Vines, vice president, Dr. Erwin L. McDonald, secretary and Charles Hood, treasurer, each of Little Rock.

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DATE OF MEETING CHANGED

The New Life Mission Training Program of the North Arkansas Conference, originally scheduled for April 8-10, has been changed to April 15-17. Dr. George E. Morris of the Board of Discipleship will be the principal resource person in directing some 30 New Life Mission trainees who will be at the meeting at First United Methodist Church, Conway.

State scholarships for public and private higher education

What are the basic issues involved?

The announcement some weeks back that 12 private colleges and universities in Arkansas had "opened a drive to get state financial support" gave rise to an immediate out-pouring of opposition from the state press. Most of the objections were based on the contention that any such practice (as understood by the editorial writers) would be a violation of the principle of separation of Church and State.

This reaction of almost total opposition illustrates how we too often let either partial information, or misunderstanding, or unconscious or willful pre-judgment determine our opinions and reactions. It is a common human failing, and editorial writers — though they should know enough to avoid the danger — are subject to it.

While separation of Church and State is certainly a most basic and vital principle, and one for which we will go to bat at the drop of a hat, it is at very best only a peripheral issue in regard to the current proposal.

Any creditable opposition to a proposal for a state scholarship program which would allow its recipients freedom of choice among either public or private institutions of higher education will have to be based on grounds other than maintenance of the classic principle of separation of Church and State. For the real issues in this instance are other than these.

FACTORS TO KEEP IN MIND

In forming an opinion on what is proposed by the Arkansas Council of Independent Colleges and Universities (ACICU), the organization through which the 12 institutions are working, several factors should be kept in mind:

• **WHAT THE PROPOSAL IS AND IS NOT:** Rather than providing for "direct public aid to private institutions" (a procedure presently in practice in 18 states), the proposed act would establish a "state scholarship program" to enable qualified students to make their own choice of whether to attend a public or a private institution of higher education in Arkansas which meets the requirements for the program.

Basic to the proposal is the fact that our "dual" system of higher education — one provided by both the private and public sectors — has been beneficial to all citizens and is a service to the public. It acknowledges that the 12 Arkansas institutions in the private sector saved the taxpayers more than \$10.3 million in 1973-74, educating almost 8,200 full-time students who would otherwise have required a state subsidy of \$1,272 each.*

But this fact, as impressive as these figures are, is really not of central significance in that it does not speak to the basic rationale for the proposal — which is that a healthy dual system guarantees the preservation of the right of "free choice" to students.

The proposal acknowledges that fundamental to a dual system of higher education is the insuring of this right of free choice to all qualified students — that their choice of where to pursue their education, at either a public or private institution, be based on educational considerations rather than being foreclosed by economic factors.

• **EXAMPLES OF OTHER STATES.** No less than 39 other states presently have legislation which makes state funds available to private colleges and universities.

If the practice were wrong, this fact, of course, would not make it right. But as sensitive as the issue is, it is not insignificant that 39 other states have seen similar programs to be proper and desirable. And the concept has been sustained in each instance (at least two occasions) when it was tested before the Supreme Court.

Twenty-eight of these 39 states have scholarship grant programs which may be used at either public or private institutions. Eighteen states provide direct institutional aid to private colleges and universities, many of these also offering forms of scholarship support to students.

Of the eleven remaining states, one (Wyoming) has no private colleges or universities, leaving Arkansas as one of only ten states which does not provide assistance in some manner to the private sector of higher education.**

According to ACICU, per student state aid in the private sector "has increased five times over the last decade, and almost 200 per cent in the past five years."

• **THE FACT OF FEDERAL PRECEDENT.** National policy has long evidenced support of the dual system of higher education, and a long list of federal programs have involved the national government in both public and private institutions.

Almost 2500 public and private colleges and universities receive federal tax monies through such programs as:

- the post-World War II G.I. Bill;
- the Federal Housing Act of the early 1950s, which provided funds for construction of residential facilities;
- the National Defense Education Act, providing student support and funds for expansion of instructional programs;
- the Higher Education Facilities Act of 1963, which provided grants and loans for construction of academic facilities; and
- the new G.I. Bill for veterans of Korea and Viet Nam, to name just a few of many federal programs utilized by both public and private higher education. No less than approximately 25 per cent of the educational and general expenditures of the private institutions were provided by such federal funds.*

THE ISSUES AT STAKE

Advocates of separation of Church and State are to be encouraged in their vigil to protect that most vital principle. And we eagerly number ourselves among them. It is a regrettable but realistic fact that the reasonable chance that we could ever recover, in our present government-saturated society, a totally pure and strictly classic "separation" — as idealistically desirable as this might be — passed by us many years ago. This fact, of course, should not restrain us from honoring, practicing and pursuing what is left of and can realistically be recovered of that ideal. But the issues in this proposal are other than this.

Rather than weakening the wall of separation, the proposal would have the effect of correcting, even though partially, what is also a serious concern: the imbalance of federal government involvement in state programs of higher education, whether public or private. Throughout our nation's history the separate states, rather than the federal government, have properly borne the responsibility for providing higher education.

Also, such a program could help forestall and hopefully prevent another serious encroachment which — by default and without intention — is becoming a fact with alarming speed: the monopoly, by the state, in the field of higher education.

The private colleges and universities, and the inestimable contribution they make to our society, are in danger of being squeezed out by default. The percentage of higher education students in private institutions in Arkansas has decreased from 26.6 per cent in 1963 to 15.8 per cent in 1974 — largely due to the increasing cost of private over public education.

As is true with all issues, the proposal by ACICU should be judged on as objective a basis as possible. And when it is, it is the opinion of this writer that it will be seen to be of benefit to all and in violation of neither the principles nor the rights of either Church or State.

* Based on information from ACICU.

** Based on information from the National Council of Independent Colleges and Universities.

Off the Top of the Head

Calendar watcher

Since getting a watch for Christmas, our fifth grade son, Charles, has become official timekeeper at our house. We now know what time it is even when we don't care to know what time it is.

What's more, his new timepiece has a calendar on it — you know, the kind that changes the date slowly every night between midnight and about 2 a.m.

The other evening, after one of his every-quarter-hour-on-the-quarter-hour time checks and date reminders, he asked "Could I stay up late one night next summer and watch my calendar change dates?"

Why not? Sounds to me like the answer for the perfect birthday present for him!

And besides, I don't recall ever hearing of anyone getting into trouble while watching their calendar rotate.

JSW

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The Office of Pastoral Care and Counseling

An up-date on its status

The following letter from the Rev. Jim Beal, chairperson of the Board of Ministry of the North Arkansas Conference, is submitted in response to inquiries on the current status of the Office of Pastoral Care and Counseling.

—the editor

To the Editor:

As I promised a few weeks ago, I am writing this letter to you to indicate the status of the Office of Pastoral Care and Counseling, which the North Arkansas Conference authorized at the last session.

First, a bit of background information: The North Arkansas Conference Board of Ministry offered a resolution to the Annual Conference which would effect an Office of Pastoral Care and Counseling. The resolution was adopted June 5, 1974. It called for funding from the Council on Finance and Administration. The resolution asked the Conference Council on Ministries to take action on the job description and program design at a special meeting called for that purpose. The Board of Ministry was asked to do the background work and provide data to the Council on Ministries. The resolution further called for the target date for effecting this office to be Jan. 1, 1975.

Second, the Conference Board of Ministry met in July, 1974 to do the background work for the Council on Ministries. The Board spent two days putting the recommendation together. These were to have been presented to the Conference Council on Ministries on Aug. 16, 1974, but that meeting had to be cancelled because of the funeral service for a member of the Conference.

The Conference Council on Ministries did meet after Pastors' School on Thursday, Sept. 12, 1974. Although this could not be considered the "special meeting called for this purpose," because the Council was also considering other items, the

Board of Ministry did present the recommendations about the Office of Pastoral Care and Counseling.

These recommendations were presented for discussion, not for adoption. At this point in the Conference Council on Ministries meeting, the motion was made that we ask Bishop Frank to appoint a liaison committee from the North Arkansas Conference Council on Ministries to work with a similar committee he would appoint from the Little Rock Conference Council on Ministries to see if the Counseling Program could be approached from an Area basis.

This was unanimously adopted. It was our hope that this could be done quickly and that we could still be ready to begin the program by Jan. 1. However, because of the restructuring being done by the Little Rock Conference, it was felt that there was no Conference Council from which to appoint a committee until after the called session of the Little Rock Annual Conference. Bishop Frank asked that we take a little more time with the matter so that the best plan could be evolved.

I understand that the Little Rock Conference Board of Ministry is to discuss the Office of Pastoral Care and Counseling at their meeting in February. If positive action is taken, then perhaps we can get the two Conference Council committees together. The North Arkansas Conference Board of ministry is very committed to the counseling program; it is greatly needed. We do agree with Bishop Frank that the program would be strengthened if its scope could be the whole of the Arkansas Area. At this point it must be said that the guidelines for the office and the director are completely open to cooperative planning. A few month's delay to accomplish that would be well worth the wait.

Jim Beal, Chairman
Board of Ministry
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ONE OF THE JOYS of being a D.S. is demonstrated here by Dr. Virgil Keeley, Pine Bluff District superintendent, as he partakes of a bountiful lunch at the recent Leola Charge Conference. Dr. Keeley also preached at morning worship and officiated at the dedication of the new study and carport — recent additions to the parsonage. Moore's Chapel and New Hope are the other churches on the Charge. The Rev. Fred W. Hunter is pastor.



Graduation Ceremonies At Methodist Hospital

Bishop Eugene M. Frank, guest speaker for recent graduation ceremonies for Methodist Hospital School of Nursing, is escorted during recessional by Mrs. Helen Hiatt, assistant director of the school. Eighty-three students, 81 women and two men, were presented diplomas by Mr. Leslie M. Stratton, III, president of the Methodist Hospital Board of Trustees. The ceremonies were held at Christ United Methodist Church in Memphis.

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Council Directors to Local Churches

Seminars on past, present and future of Sunday School

Two seminars on "Confrontation: Sunday School" are being offered for United Methodism's leaders of Christian education during the first half of 1975. Under joint sponsorship of the denomination's Christian Educators Fellowship organization and the Office of Continuing Education at Perkins School of Theology, the first event will be held at Scarritt College Jan. 27-30.

The second seminar, which will involve persons in the Arkansas area will be held at Perkins School of Theology, in Dallas. It will begin at 10 a.m. on Tuesday, April 15 and will end at 3 p.m. on Thursday, April 17.

The seminars, identical in nature, have a three-fold purpose, the examination of: 1). The history of the Sunday School in this country in terms of what can be learned and affirmed; 2). The present-day Sunday School and its operating assumptions; 3). The possible future of the Sunday School.

Specialists in the field of Christian education who will lead the seminars include:

Sara Little, professor of Christian Education at the Presbyterian School of Christian Education in Richmond, Va., widely known for her book entitled, *Learning Together in The Christian Fellowship*. She has served on numerous committees of the curriculum improvement program in the Presbyterian

Church, U.S.

Robert Lynn, Auburn Professor of Religious Education at Union Theological Seminary in New York, who has written a number of articles and books dealing with the history of religious education and church life in this country. One of his better known books is *The Big Little School*.

Richard Murray, director of continuing education at Perkins School of Theology in Dallas, Tex., who has been involved in the leadership of Sunday Schools in large churches with firsthand experiences concerning their problems and possibilities.

John H. Westerhoff III, associate professor of religion and education at Duke University Divinity School in Durham, N.C. Dr. Westerhoff has been the editor of *Colloquy*, and is the author of *Values for Tomorrow's Children*. He is a joint author of the recent book, *Generation to Generation*.

The seminars are planned for professional Christian educators, ministers, lay workers in Christian Education, age group coordinators, work area chairpersons and teachers.

The cost for tuition is \$35, including a \$10 deposit when advance registration is made. Registration procedures and other information may be obtained through the Conference Council On Ministries Offices in Little Rock.

Arkansas Methodist

NEWS and opinion

summary by Doris Woolard



Dr. Robert W. Huston, head of United Methodism's ecumenical agency, has urged Christians to avoid "extremist positions" on either side in the Middle East conflict. Dr. Huston suggested that a balanced, helpful attitude involves both a strong affirmation of the right of Israel to exist and the creation of an independent state for the Palestinians.

Dr. George Ogle, United Methodist missionary recently deported by South Korea, said in a press conference in New York that Christians are "harassed" and "intimidated" by the President Park Chung Hee regime for acts no more political than praying for people in jail. Dr. Ogle agreed that South Korea faces a genuine threat from the North, but stated that the threat is neither more nor less than it has been for 15 or 20 years.

The U.S. State Department has through diplomatic channels protested South Korea's handling of the deportation of Dr. George Ogle. The United Methodist missionary was forcibly expelled on Dec. 14 for refusing to sign a statement saying he would not criticize the government of South Korea.

Sen. Harold E. Hughes of Iowa was cited in Washington for being the first elected member in the history of the U.S. Senate to resign his post for the "distinct reason that he seeks to dedicate his full life, time, effort and energy to the service of God." The 52-year-old United Methodist senator — and former governor of Iowa — resigned on Dec. 31, after serving a single six-year term. Following a period of prayer, meditation and reflection, he plans to begin working as a layman with the International Christian Leadership and Fellowship Foundation in the promotion of prayer breakfasts in this country and abroad.

Roy L. Farrow, Alaska Methodist University's field representative in Texas, who is attempting to forestall closure of the 15 year-old university in Anchorage, said that "Ten million Methodists own this university and 1,000 giving \$1,000 each would save it." Due to financial problems trustees voted in November to sell the campus and close the university at the end of the 1974-75 school year.

The Executive Council of the Episcopal Church has proposed that each family in that denomination give at least \$1 per month to meet the immediate needs of the world's hungry people. Episcopal households are estimated to number more than 950,000. If each complied with the proposal for a year, more than \$11 million would be raised.

Nine bishops of the African Methodist Episcopal Church took part in groundbreaking for a new \$750,000 publishing house structure in Nashville, which has been called the capital of religious publishing. The United Methodist Church, the Southern Baptist Convention, the National Baptist Convention, U.S.A., Inc., the Seventh-day Adventist Church and the Churches of Christ all have publishing operations in that city.

Bishop Abel T. Muzorewa said in Salisbury that black Rhodesians will hold no talks with the white minority government of Ian Smith until all political prisoners are released. The United Methodist bishop, president of the African National Council of Rhodesia, is the chief spokesman for that country's 5.5 million blacks. The Smith regime has lifted a ban which prohibited Bishop Muzorewa from visiting black tribal areas. Observers say that recent international developments, especially the plans of Portugal to free two white-ruled colonies in southern Africa, have undercut the position of the Smith government, which is apparently attempting to negotiate a settlement with the black majority without giving up white control. Rhodesia has 270,000 whites.

Bethlehem's Arab Christian Mayor Elias M. Freij, presided at ground-breaking ceremonies on Christmas Day for a civic and cultural center in that city. The ceremonies followed a fund-raising visit to the U.S. by the mayor for the purpose of implementing his "rehabilitation and beautification" project in Bethlehem.

A team led by Hebrew University's Department of Archeology (Jerusalem) has discovered what are believed to be the remains of a palace built by Herod near Jericho. The remains were found to be lying above a fortress dating back to the Maccabean period, between 167 and 37 B.C. Herod was satellite king of Judea under Romans from 37 to 4 B.C. Modern Jericho lies about 23 miles northeast of Jerusalem. The site of the New Testament Jericho lies under the modern city.

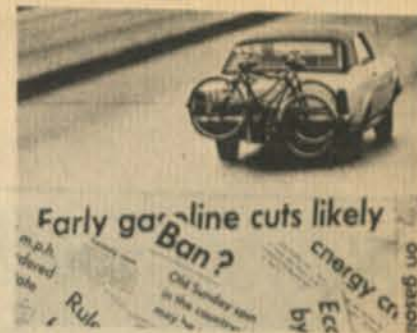
Four C's for Century III, a Bicentennial program sponsored by the Youth Department of the Seventh-day Adventist Church, has received official recognition from the American Bicentennial Administration. It is estimated that more than 200,000 Adventist young people will be involved in the program of community beautification, campus beautification, camp beautification, and character beautification. With regard to the fourth "C" a spokesman said the Church will strengthen its battle against drugs, tobacco, alcohol, and immorality.

Enrollment in Sunday schools of the Church of the Nazarene in 1974 was more than twice the total of the denomination's worldwide membership of 566,094. In Korea the denomination recorded a spectacular membership gain of 132 per cent — up from 7,486 to 16,532.

India's Christian community has designated Jan. 19 as a national Day of Prayer on behalf of the country's Christian "untouchables." The mass prayer campaign is intended to register Christian concern over alleged government discrimination against millions of untouchables whom the late Mahatma Gandhi called "Harijans" (Children of God). The majority of Harijans perform jobs that higher caste Hindus call repugnant. They clean bathrooms, dispose of dead cattle, clean streets, and carry waste, and are barred from using shops, main roads, community wells, and temples. Converts to Christianity are reportedly cut off from government financial aid programs and other benefits available in principle to Hindu untouchables.

Pending the anticipated Royal Assent of Queen Elizabeth, the Church of England will have the permanent authority to determine its doctrine and to order its worship without constant recourse to Parliament. A measure requesting this authority was introduced in the House of Lords by Dr. Michael Ramsey just prior to his recent retirement as Archbishop of Canterbury. Passing that branch of Parliament it was introduced in the House of Commons and passed by a vote of 145 to 45.

It Happened In '74



As energy crisis developed many church leaders saw the need for a simpler, more austere life-style.



Inflation presented serious problems for the churches, necessitating curtailment of programs in many instances.



The world's food crisis emerged as a central concern of both church groups and the international community.



Controversial textbooks, termed by some parents and clergy as anti-Christian and anti-American, became an issue in some segments of our society.



Shortly after former President Nixon's Watergate-related resignation in August, Gerald R. Ford took the oath of office as the 38th President of the U.S. Mrs. Betty Ford holds the family Bible as Chief Justice Warren Burger administers the oath. (Photos by RNS)

News from the churches

THE REV. JERRY YARBROUGH, pastor of the Bayou Meto-Lodges Corner Charge, preached at First Church, DeWitt, on Sunday, Dec. 29 and the First Church, DeWitt pastor, the Rev. Thurston Masters, was guest speaker in the Pleasant Grove and St. Charles Churches.

MEMORIAL CHIMES were dedicated at Midland Heights United Methodist Church, Fort Smith, on Sunday, Dec. 29 by Fort Smith Superintendent, Dr. Charles McDonald. The chimes were presented in memory of Mr. and Mrs. A. M. Carden by their family. Guest speaker for the event was the Rev. Leonard Byers, pastor of First Church, Clarksville, and son-in-law of the Cardens.

A NEW YEAR'S EVE Watch-Night Party and Communion Service were held in First Church, Newport. The evening included games for all ages, a snack supper, the movie "The Music Man," the viewing of the Sugar Bowl game and a midnight Communion service.

THE REV. CHRIS COOPER, son of Dr. and Mrs. Joel Cooper, was pulpit guest on Student Recognition Sunday, Dec. 29 in his home church, Central United Methodist in Fayetteville. Cooper, a senior at Duke Divinity School in Durham, N.C., will return to Arkansas in June to receive an appointment in the North Arkansas Conference.

IN CELEBRATION of the arrival of the New Year the UMY of First Church, Lonoke, shared in a progressive dinner. The celebration concluded at the church with a Communion service.

THE SANCTUARY of First United Methodist Church, Osceola, provided the setting for a cooperative performance of Handel's Messiah on Sunday, Dec. 22, with choir members from First United Methodist and other churches in the area participating. Mrs. Coleman Stevens directed the choir.



At Parsonage Open House

A feature of the open house at the recently completed parsonage for the Salem-Congo Charge, Benton, was the presentation of a "money tree" to Pastor and Mrs. Loyd Perry. Much of the work on the four-bedroom home, dedicated during the Salem Camp Meeting last summer, was done by members of the Charge.

DR. ROBERT E. L. BEARDEN, Conway District superintendent, was the pulpit guest in First United Methodist Church, Morrilton on Sunday, Dec. 29.

THE REV. AND MRS. W. Richard Schisler, Jr., missionaries to Brazil, were guests in First United Methodist Church, Russellville, the weekend of Jan. 4-5. The Schislars, on furlough, are enrolled in graduate courses at Candler School of Theology, Emory University in Atlanta.

WILLIAM SHEPHERD, Little Rock Conference lay leader, was the guest speaker for the December meeting of United Methodist Men of First Church, Little Rock.

THE REV. AND MRS. Vernon Paysinger entertained at the parsonage in Paris with an open house for members and friends of the Paris-Cole's Chapel congregations on Sunday, Dec. 22. Chairpersons and co-chairpersons of United Methodist Women presided over the refreshment table.

THE CHURCHES on the Fountain Lake Charge, Arkadelphia District, celebrated Christmas with individual programs. The program at Gum Springs Church featured local talent and a Christmas film. Mountain Pine Church showed the film, The Christmas Riddle. The youth and Mrs. Kenneth Davis presented a Christmas program in Fountain Lake Church. The Rev. Charlie Mashburn is pastor of the churches.

THE REV. CALVIN L. MILLER, pastor of Taylor United Methodist Church in Camden District, relinquished his usual pulpit responsibilities on Student Recognition Day to give his congregation an opportunity to hear from Gwen Nations and Robin Wylie, both students at Hendrix College in Conway, and Barry Brown, who is in the Air Force Training program at Sheppard Air Force Base, Wichita Falls, Tex.



Booneville Open House

The Rev. and Mrs. J. Clarence Wilcox hosted an open house at the Booneville parsonage honoring Miss Marcell Phillips, left. Mrs. Wilcox is shown with the honoree, designated one of Booneville's outstanding citizens of the year. Miss Phillips, active in many phases of church work, recently gave land to the city for a city park.



Open House Williamsburg Style

Misses Anna Stanfield and Ann Weaver of First Church, West Memphis, serve as hostesses at a holiday open house in the Williamsburg tradition at the parsonage home of the Rev. and Mrs. Ben G. Hines. Guests were greeted by young bell ringers, and groups of carolers sang outside the house at intervals throughout the evening. Women of the congregation, dressed in colonial costumes, assisted the pastor and wife with entertaining in a festive yuletide setting of yesteryear.

DECEMBER activities for United Methodist Women of First Church, Trumann, included the annual Christmas party with Mildred Osment, Jonesboro District UMW president as a special guest. She was the recipient of a silver bowl engraved to indicate her position in the district organization. The ladies also honored their pastor and wife, the Rev. and Mrs. Leon Wilson, with a gift of silver, and their outgoing president, Mrs. David Dickey, was presented one of the new UMW pins. A trio of ladies presented a playlet entitled Heaven's Christmas Tree. The UMW made a contribution to Foster Children's Christmas in Poinsett County. In addition they sent Christmas goodies to shut-ins and to college students away from home, and sponsored the annual birthday party for the children of their congregation.

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BULL SHOALS PASTOR AND WIFE HONOR CONGREGATION WITH TURKEY DINNER

As a "gesture of appreciation for a fine congregation," the Rev. and Mrs. George Cleary, prepared and served a pre-Christmas turkey dinner to 80 members of their church at Bull Shoals. A member of the congregation said, "I've been going to church for over 40 years, and this is the first time a pastor has ever given a dinner to any congregation I've been a member of."

In a separate event, a Christmas drama entitled, The Gift of the Lights, was presented by the children of the Bull Shoals church school. It was authored and produced by Mrs. Cleary with assistance from church school teachers. Appropriate music with guitar accompaniment was presented by the young people under the direction of Mrs. L. A. Kelley.

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Sunday School Class Provides Chrismon Tree

The Chrismon tree that stood in the sanctuary of Stamps First Church during Advent season was placed there by the Mary McSwain Sunday School Class. The Christian symbols were explained in a special program narrated by Mrs. Dennis Fuller. On Dec. 21st the junior and senior UMYs of the church presented a dramatization of the Christmas Story and a program of Christmas carols.

A Message From Bishop Frank

Dear Friends,

Would you like to share in a ministry of concern for two students from Africa who have been left stranded without financial support?

They are both students in Philander Smith College. They both have excellent scholastic records. They are both Christians, with a high dedication to Jesus Christ and are the products of our missionary schools in Africa.

If you are looking for a way to manifest your love, if your Sunday School class is looking for a real mission, if any group to which you belong wants to share in this ministry, here is a good opportunity.

There is an item in the Conference Treasurer's books called THE BISHOP'S ADVANCE SPECIAL. Any contributions to this cause can be directed to Mr. Grafton Thomas, Treasurer, and designated for the Bishop's Special.

A Blessed New Year
Bishop Eugene M. Frank



Little Rock Conference Youth Visit White House

Miss Susan Ford (center of both photos), daughter of President and Mrs. Gerald Ford, was hostess for a tour of the White House by the 92 youth and adults of the Little Rock Conference who participated in the recent nine-day Washington-New York tour. The group visited the Capitol and other landmarks, spent three days in New York and visited the Upper Room Chapel and other spots of interest in Nashville, Tenn., on the trip home. Tour leader was the Rev. David M. Hankins, pastor of Oak Forest United Methodist Church in Little Rock. Other adult leaders were Mrs. Hankins, Mr. and Mrs. Beck Tyer and Mrs. Deanna Ethridge.

A "SNOWFLAKE TREE" graced the narthex of St. Paul Church, El Dorado, during Christmas holidays. The white paper ornaments were fashioned by Mrs. J. G. Simpson and placed on a tree furnished by another member of the congregation, Mr. Charles Sullivan. Interspersed among the snowflakes were white handmade birds. Information concerning the method used in creating the ornaments is available through the St. Paul church office.

UNITED METHODIST WOMEN of the Sherrill United Methodist Church presented a pageant entitled, "What Child Is This?" to introduce their Christmas tree — a 20-foot Douglas Fir — as the Advent season began. Construction of the Chrismos and preparation for the program were in charge of a committee chaired by Mrs. W. A. Albright. The Rev. Gene Ratekin is pastor.

PARAGOULD DISTRICT pastors and families met at Griffin Memorial Church in Paragould for a potluck dinner on Friday evening preceding Christmas. As each parsonage family introduced themselves, they placed on the Christmas tree an ornament with special meaning to them and told of a family tradition that had been meaningful to them over the years. Here the Dick Haltom family of Walnut Ridge explains their special family Christmas tradition. The program included music by a handbell choir of First Church, Paragould, directed by John Copher, and a number of Christmas songs sung by Mr. and Mrs. Copher. District Superintendent and Mrs. Ben Jordan were presented a portable TV set.



MINISTERS and families of Fort Smith District met at First Church, Fort Smith, for their Christmas dinner and party. Mrs. Larry Powell, president of Parsonage Women is shown presenting District Superintendent, Dr. Charles McDonald and Mrs. McDonald a television set from the families. Santa distributed gifts from the McDonalds for all. The Rev. and Mrs. Bob Felder led carol singing, and 14-year-old Roger Redding entertained with magic tricks.



BATESVILLE DISTRICT parsonage families gathered at First Church, Batesville for a turkey dinner. Here, Mrs. Dewey Dark, chairperson for district Parsonettes leads carol singing, accompanied by Marietta Mason. A skit was presented, and a meditation was led by Mrs. Carroll Jackson. Treats were distributed among the children, and District Superintendent Floyd G. Villines, Jr. and Mrs. Villines were presented gifts.

UMW officer in North Arkansas Conference dies

Mrs. Cecil E. Holman of Fort Smith, Mission Coordinator for Supportive Community in the organization of North Arkansas Conference United Methodist Women, died Dec. 27. She was 65. She had served for the past two years as secretary for the Arkansas School of Christian Mission.

A teacher in the public schools of Arkansas for more than 35 years, Mrs. Holman retired in 1974, at which time she was a teacher at Darby Junior High School in Fort Smith. She was born at Plummerville, Ark., and was a graduate of Philander Smith College and the University of Arkansas.

She was a member of the Mallalieu United Methodist Church, and was a past president of the former Women's Society of Christian Service, and had served as Church School superintendent, organist, trustee, youth director and chairman of the Work Area on Worship. She was financial secretary of the Advisory Board of the Mallalieu Center, where she conducted reading classes.

Active in community activities, Mrs. Holman was president of the Anna T. Strickland Federated Club, a member of the American Association of University Women, the Holy-Chism Veterans of Foreign Wars Auxiliary, and chairman of the Administrative Board of the Margie K. Harris Branch of the Y.W.C.A.

Survivors include a son, Curtis Adams of Washington, D.C.; two sisters, Mrs. Martha Baker and Mrs. Georgia Brown and a brother, the Rev. Amos F. Adams, all of Kansas City, Mo.

Funeral was Jan. 3 at Mallalieu United Methodist Church.

A memorial fund has been established in her name at the church, located at 800 North Ninth Street, Fort Smith, Ark. 72901.

The Sunday School Lesson

by William M. Wilder

Lesson for January 19

The Lord of Life



ORIENTATION: This is the last of a series of four portraits of Jesus by the Gospel writers, and seeks to reveal to us how the fourth Evangelist saw our Lord. It is strikingly different from the first three Gospels, and has earned for itself the title, "The Spiritual Gospel."

BACKGROUND SCRIPTURE: John 6:35-51; 11:1-53.

DEVOTIONAL READING: John 6:35-51.

AUDIO-VISUAL RESOURCES: "Retreat and Decision" (30 min., C or B & W). Depicts the time leading to Lazarus' resurrection and to the Triumphal Entry of Jesus into Jerusalem; or "The Raising of Lazarus" (FS), both of these resources are from Cathedral Films, 2921 W. Alameda Ave., Burbank, Calif. 91505.

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BACKGROUND MATERIAL

John's portrait of Jesus is so different, and so tremendous, that we find ourselves being awed by it. It is too deep, and that which we have trouble understanding we often ignore. Every word of John's is chosen to hit hard, and his ideas spill out so fast that we can scarcely keep up. St. Teresa once complained, "I only wish I could write with both hands, so as not to forget one thing while saying another." This is the feeling you get with John's Gospel.

Note that he is not so much concerned with the human Jesus. He assumes you know the story of his birth, life, and resurrection. But he has a revelation to make about the Lord of Life, the Spirit or unseen force at the heart of the universe which the Greeks called the Logos or Word, and this Word was with God from the beginning, and without it nothing was made. And then he says this Word was made flesh and dwells among us, and it is none other than Jesus Christ our Lord. This truth fairly bursts out of John's writing.

This is probably the reason that John treats the miracles in a little different fashion. They are done to reveal God's glory and to bring men to faith, whereas the miracles in the Synoptic Gospels seem to come as a result either of one's own faith, or the faith of one's friends if you remember the story of the man on the pallet lowered through the roof of the house.

I do not know why the International Lesson people selected John 6:35-51 as the Devotional Reading since it was listed as Background Scripture. Perhaps they wanted to make sure you would read it!

Here is the phrase of Jesus, "I am the bread of life." You might take stock of how many times Jesus uses this phrase, "I am" — the light of the world — the vine — the water of life. Had you ever made the connection between the

revelation of God's message to Moses when he told Moses to tell the Egyptians, "Say that I AM sent me to you" (Exodus 3:14), and the fact that Jesus uses the phrase "I am" so often? Certainly the Pharisees realized the connection and were furious.

Jesus not only correlates his life with God in the use of "I am" but in the use of bread, for bread is the very staff and sustainer of life. As William Barclay in his commentary on John puts it, "By life there is meant something far more than mere existence. Life here is a new relationship with God, and that new relationship is made possible by Jesus Christ. That is to say that Jesus was declaring that He was the essential element in life for all, and through him the restless soul finds rest and the hungry heart is satisfied."

The Pharisees understood very well what Jesus was saying, they just didn't like it. They felt he claimed too much, and they were not willing to accept him as the Christ, the Lord of life.

THE SITUATION AT BETHANY

After Jesus left Nazareth, it seemed he only returned the one time, and was not very welcome then, and even his own family became somewhat estranged. There was another place which became a sort of second home to Jesus and that was at Bethany in the home of Mary and Martha and Lazarus.

Our Scripture for today deals with the death of Lazarus, and the arrival of Jesus, too late to save him. John indicates that this is really a part of God's plan to allow Jesus to perform the miracle of resurrecting Lazarus.

However one interprets the story, there are some interesting sidelights. Martha makes the comment, John 11:24, "I know he will arise again in the resurrection at the last day."

Some commentators have thought this was a strange statement, indicating a belief in the resurrection even before the crucifixion. However, my studies indicate that the Pharisees did have a belief in the resurrection at the last day, a kind of general resurrection. The Sadducees had no such belief, and this was one of the major differences in the two parties.

The dispute continues in the New Testament by those writers, like John of Revelation, who talks of a general resurrection at the last day, and someone like Luke who reports that Jesus said, "Today you will be with me in Paradise" (Luke 23:43). Personally, I have long believed that death is an open door to the life beyond, and like John R. Mott used to say, "Life is like a streetcar where we get a transfer, and when we come to the end of the line, we don't stop, we change cars!"

Let us mention also that resurrection, as the early Christians understood it, is not just immortality, which is a Greek concept of life eternal where one's spirit is swallowed up into

one eternal Spirit. Resurrection of the body means a survival of identity, perhaps a new body like a seed changing into a plant, but an identifying personality. In the resurrection of Jesus, the body seemed to be slightly changed in appearance, but clearly identifiable, nevertheless.

Have you ever noticed that we fumble through some of our funeral services, intermingling the two different ideas of the New Testament about eternal life, and never stating explicitly whether we believe in the "moving-on now experience," or the "resurrection at the last day" experience? By the way, which do you believe?

The play, "Lazarus Laughed" by Eugene O'Neill presents Lazarus as a character who has lost his fear of death, and his laughter in the face of tragedy so upsets his fellow Jews that they finally kill him. Does your belief in Christ and the Life everlasting free you of the fear of death? If we really believe, death should lose its sting.

THE LORD OF OUR LIVES

John's portrait was written not only to tell men about Christ, but that He might become King of their lives. Life in those days was dark and dreary. A few laughed and drank their way through human existence. Most knew life as a series of hardships and mishaps accumulating in disease and death. Life expectancy was for most around 22 years. Women were mothers at 14, and grandmothers at 28. The lot of the poor was hard work from sunup to sundown. Life had little to offer, and death nothing to look forward to.

Then John wrote (1:12) "As many as received him, to them he gave the power to become the sons of God." They discovered that they were to live as sons and daughters of the Father, and have a place in the Kingdom, a hope of life eternal.

As men caught the vision, life began to change. Never again were folks quite the same, for they found that they had been reborn not of blood, nor of the will of the flesh, nor of the will of man, but of God (1:13). They were new creatures in Christ, sons of God the Father.

John was an eastern mystic, and the Eastern Church has always grasped the doctrine of the Incarnation better than our Western world. Frank Boreham of Australia once said that Michelangelo used marble to contain his concept of beauty; Sir Christopher Wren clothed his ideas in granite; William Shakespeare used ink; and God the Father did it in his Son Jesus Christ.

This is John's portrait: The Word made flesh, and dwelling among us. God in human form. And John added, "As many as received him gave him the power to become the sons of God."

Help your class to receive Him into their hearts anew.

'Five cries of youth' cited in survey of 7,050 'teens

MINNEAPOLIS (RNS) — Dr. Merton P. Strommen, Minneapolis clergyman and psychologist who has been called "the George Gallup of the churches," says he doubts the claims of those who predict the doleful future for the Church.

A new study he has conducted reaffirms his earlier surveys that there is "a vigorous core of committed Christians who reflect in their values, beliefs and behavior the power of a personal faith."

Results of his latest study, involving 7,050 high school age youth from a dozen denominations and believed to represent a cross-section of American church youth, are reported in a new book, *Five Cries of Youth* (Harper & Row, \$6.95).

Dr. Strommen, who is director of the Youth Research Center in Minneapolis, says youth "cry out their needs in many different ways." His book was written as an aid to hearing and interpreting the cries, based on his research.

According to the book, the five "cries" of youth are:

- The cry of self-hatred. This "un-voiced" cry seriously haunts the lives of one young person in five, according to Dr. Strommen. "It arises out of feelings of worthlessness, self-criticism and loneliness," he says. "Fostering self-esteem is an important goal for home and church. Given a congenial atmosphere and reaffirming adults, youth can change their self-perception and gain a new outlook on life. The awareness that one is loved by God and man can be encouraged."

- The cry of psychological orphans. "The most poignant cry," Dr. Strommen says, "is the sob of despair or shriek of sheer frustration among youth living in atmospheres of parental hatred and distrust. Often it ends in running away from home, delinquent behavior, suicide or other self-destructive behavior." The book reviews elements that make for family health.

- The cry of social protest. "The voice of social conscience is not always loud and insistent," Dr. Strommen says. "The signals of social concern that high school students send require a special alertness. They may come subtly, infrequently, or perhaps in such an exaggerated form that the impulse is to laugh and forget them, or, perhaps, to refuse to allow them to be put into action through the church..."

- The cry of the prejudiced. "About one in seven church youth embody the prejudice that haunts the Christian church," Dr. Strommen says. "They differ from other church youth in their consistent belief that acceptance with God is earned by meritorious living. They are less reflective and thoughtful and hence prone to think in stereotypes and make prejudgments. They rank lower than other church youth in academic achievement and are somewhat more self-seeking in their values..."

- The cry of the joyous. According to Dr. Strommen this is the most insistent and frequent of the five cries. "It may take the form of quiet exuberance over the simple pleasures of living. Or it may be a shout of celebration and hope that contrasts with the despair and cynicism so often heard from 20th century man. It is the cry of youth whose joy is in a sense of identity and mission that centers in the person of Jesus Christ. As a minority group (about one-third of all church youth), they exemplify in what they value, believe, perceive and do the impact of identifying with a personal God and a believing community."

Dr. Strommen was co-author of *A Study of Generations*, which surveyed the attitudes of a cross-section of 6 million U.S. Lutherans and was published in 1972 by Augsburg Publishing House, Minneapolis.

Poll shows 40 per cent in U. S. attend services

PRINCETON, N.J. (RNS) — Forty per cent of the U.S. adult population attended church or synagogue in a typical week in 1974, the same level reported in three previous years, the Gallup Poll reported here.

Between 1958 and 1971, church going slipped nine percentage points, according to Gallup.

The survey organization said there was little change in 1974 church attendance patterns among Protestants and Catholics from those reported in 1973 when 37 per cent of the Protestants and 55 per cent of the Catholics went to worship in a typical week.

Protestant attendance has remained constant since 1964, but Catholic attendance fell 16 percentage points between 1964 and 1971. Jewish attendance also remains relatively unchanged, with a drop of only one point — from 17 to 16 per cent — between 1964 and 1974.

Gallup said that educational level and

age have some bearing on church attendance. It found young Protestants who have gone to college only slightly more likely to attend church than those without college experience. Young Catholics, however, who have attended college are more likely to go to church than non-college youths.

Persons over 50 years of age — 42 per cent of the Protestants and 66 per cent of the Catholics — are the most likely to attend church, Gallup said.

Only 30 per cent of the Protestants from 18 to 30 years of age and 41 per cent of the Catholics are churchgoers, Gallup reported, while 36 per cent of the Protestants and 57 per cent of the Catholics between ages 30 and 49 attend.

To obtain the figures on church attendance, Gallup conducted 6,261 interviews during weeks selected to account for seasonal fluctuations. Persons were asked, "Did you, yourself, happen to attend church or synagogue in the last seven days?"

Drug dependence created by ads, church official charges

SAN FRANCISCO (RNS) — Creation of a climate fostering drug dependence in the United States through advertising was criticized at the first North American Congress on Alcohol and Drug Problems.

Dr. Thomas E. Price, an official of the National Council of Churches Project on Drug Advertising, presented the findings and conclusions of the project, begun in 1971. He said the special panel convened to examine drug advertising ethics found "a substantial amount of misleading and deceptive advertising" produced by significant portions of the pharmaceutical industry.

Another panelist charged at a press conference that "the most dangerous pushers in our society are not the junkies on the corner but pharmaceutical manufacturers." Gary Jensen, director of the Utah Division for Alcoholism and Drugs, added that state studies showed that advertising of drugs and alcohol could promote "lack of responsible usage" and create a public impression that "it's good to use drugs."

Mr. Jensen said Utah had developed a resolution calling upon electronic and print mass media within the state to ban drug and alcohol advertising on a

voluntary basis.

Dr. Price, although noting his organization's concern with chemical abuse, said progress had been made by drug makers and the National Association of Broadcasters, which adopted a code for self-regulation in 1973. "We saw an over-all reduction of drug advertising abuses," he said, "but some still continue."

He cited drug advertising in medical journals which played to what he called the physician stereotype of women as weak, passive and dependent. One advertisement urged prescription of a tranquilizer for women's "excessive use of the telephone."

Mr. Jensen said that it was incredible to him that the idea in the country was that we can have mental health if we take a chemical into our bodies... we are being ripped off...

Dr. Price was hopeful that pharmaceutical manufacturers and the advertising industry could develop effective self-regulation. But, he warned, "if this is not possible, then we propose that drug advertising be banned."

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From Our Readers

ADDRESS CHANGE NOTED

To the Editor:

We are sure appreciative of the fine work that the staff has been doing with the *Arkansas Methodist*. It is a fine paper and we read it from cover to cover each week...

We would like very much to wish each of you on the staff a Joyous New Year and may the blessings of God be with you and your work.

I am writing to let you know that we have changed our mailing address and if you can publish it in the paper it would be appreciated... The new address is P.O. Box 7, Rogers, Ark. 72756...

Rev. Dwight C. Bonham
Rogers, Ark.

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ANOTHER SIDE TO THE STORY

To the Editor:

In *Arkansas Methodist* of Jan. 2 a story of a young man who chose to leave the United States rather than work in the Viet Nam war and now chooses to live in Sweden rather than take advantage of the offered amnesty.

You have no place in *Arkansas Methodist* for letters from readers so this note will probably go to the wastebasket; but I just have to write and say that this boy's family is not the only family to receive anonymous phone calls and letters. The family of Jerry Harmon of Malvern, Ark., shortly after Jerry's death in Viet Nam, received both from people who seemed to want to make them feel guilty for allowing their son to serve in that war.

(Mrs.) Sibyl Hightower
Box 122
Gillett, Ark.

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"Hi" and "Lo"



Al'n'm

United Methodism '74 (Continued from page one)

WOMEN AND ETHNICS ISSUE

Although several annual conferences had called for making pastoral appointments without regard to race, such assignments remained on a minute scale.

The issue of adequate ethnic opportunity came to a head primarily on national board staffs. In several cases, competition developed between ethnics and women, who also see themselves as under-represented in leadership. However, agencies most concerned with the issue — Commission on Religion and Race and Commission on the Status and Role of Women — declared that women and ethnic minorities should not have to compete against each other for positions.

Despite a continued, but slowed, decline in membership, to 10,063,046 in the U.S., giving generally held up, and some funds out-grew the nation's double-digit inflation. Through November, the basic World Service fund was 1.7 per cent above the year before, and all national benevolences were up 12.03 per cent.

One place that felt the pinch was Alaska Methodist University, whose board voted to close down after several years of deficits.

However, a downward trend in the number of missionaries was reversed as special appeals produced nearly \$1 million, enabling the Board of Global Ministries to again seek "persons in mission" for assignment.

ment. Coming from both the U.S. and other nations and often ecumenically, these totaled 868 at year's end. Needs for 120 more were identified and recruiting efforts increased.

PENSIONS PROBLEM

The problem of ministerial pensions loomed large in some areas, in the aftermath of New York Conference's discovery that nearly \$5 million in endowment funds were lost through alleged fraud by its corporate treasurer.

The Publishing House added its own "bad news" to this plight, as it announced operating losses would prevent its allocating profits among the annual conferences for pensions, for the first time since Methodist unification in 1939.

People, a vital part of the denomination's life, made news in ways like these:

Four bishops died — James H. Straughn, one of the two Methodist Protestants who became a bishop at unification; Arthur J. Moore, elected in 1930 and the senior bishop in service; Edgar A. Love, one of the first black bishops assigned outside the Central Jurisdiction; W. Angie Smith, one of two brothers who were bishops simultaneously.

Death also came to the church's best-known woman theologian, Dr. Georgia Harkness, a six-time delegate to General Conference and early champion of ministerial rights for women.

NO SINGLE TREND

No single trend appeared in the annual sessions of the regional conferences. Nearly all continued to struggle with the mandated equalization of lay-clergy voting strength, which added from a dozen to more than 200 lay persons to conference membership.

In addition to "routine" relief needs around the world, the churches responded with a special offering of more than \$1.6 million for two major disasters — the spreading famine of northern Africa and this nation's worst tornadoes in decades.

As the year of "trends in all directions" ended, United Methodists were being brought up against what may be the biggest problem for 1975 and for several "next years" — hunger. The Council of Bishops and several boards urged both fasting and re-direction of food distribution to meet immediate famine needs and steps to solve long-range problems.

United Methodism looks ahead

(Continued from page one)

of individual-application-of-the-Gospel emphasis." Following strategy discussions that began at the 1972 General Conference, it can be expected that Good News (Forum for Scriptural Christianity Within the United Methodist Church) will be more active politically in seeking to elect evangelical delegates to the 1976 General Conference.

Minorities — In a period when leadership is being selected, ethnic caucuses are expected to be more active in seeking selection of their representatives to decision-making spots. This includes General Conference delegates, of whom 11 per cent were non-white in 1972. In addition, new chief executives will be chosen this year in three major agencies — Finance and Administration, Council on Ministries and Church and Society — plus several other staff members being replaced.

Women — Claiming 54 per cent of UM membership and thus not a minority, women will seek to expand their role in decision-making further, by electing delegates to General Conference (they had 13 per cent in 1972) and by seeking to fill some of the executive positions. The number of women ministers is expected to continue to increase. There also will be renewed activity for ratification of the Equal Rights Amendment by enough more states to place it in the U.S. Constitution. This will be UN Women's Year.

Membership — The rolls of U.S. churches have continued the decline that began in 1966 and have dropped below 5 per cent of U.S. population for the first time in at least 35 years. Although the loss has been smaller each year and was only 1.26 per cent for 1973, it will require only a six-tenths per cent drop to go below the 10 million-member mark which the church first surpassed in 1961. Efforts to reverse the trend are getting attention but few specific "answers" have appeared. Plans are building to make evangelism an emphasis for the 1977-80 quadrennium.

Hunger — Although church agencies have been aware for years of the growing specter of famine and hunger, their warnings have gained little response until the problems became con-

tinental-wide and combined in 1974 with such other crises as inflation, the energy crunch and crop losses. As the year changes, renewed pleas for both immediate relief of suffering and long-term means of development were coming from the Council of Bishops and several boards. Attempts to alleviate hunger are expected to loom large in 1975 and to become a church-wide emphasis for the 1977-80 quadrennium.

General Conference — Beyond issues noted above, this policy-making, worldwide gathering will face reports from study committees making recommendations on bishops and district superintendents and on the ministry — seminaries, ordination and special appointments. Another report will come from a committee studying whether the church's board headquarters offices, now in five cities, are properly located, and another on the future of the church's 12 black colleges.

The complicated turmoil of the Middle East, particularly involving the Palestinians and with the threat of renewed war, will be the object of attempts to find some means of reconciliation and solution.

Church-related colleges will get renewed attention, following the request of Northwestern University for its release from church relationship and the decision of Alaska Methodist University to stop operating and sell the campus. A new curriculum system for church school children is to be ready in the fall.

After continuing circulation losses, despite extensive changes in the general periodicals (*Today*, *Newscope*, etc.), the Board of Publication is expected to investigate closely the consequences of such alternatives as continued subsidy, shifting the periodicals to another agency or ceasing their publication.

Whether the diversity of the denomination is a bane or a blessing has never been fully determined, at least not to everyone's satisfaction. Some of the polled communicators foresee "growing disunity" within United Methodism, while others see almost the same facts as part of a "pluralism of many views" which give it strength.

Pension funds sound despite bad economy

CHICAGO, Ill. (UMC) — Despite a troubled economy, United Methodist pension funds are in sound condition and in good position to take advantage of any recovery in the financial sector, the denomination's Board of Pensions was told here.

In other business at its annual meeting, the board paid tribute to its retiring general secretary, reviewed the ten years he has been in office and formally elected his successor. The Rev. Claire C. Hoyt retired Dec. 31 and was succeeded by Stanley D. Morrow.

Reviewing the current economic picture, Dr. Hoyt said that the board "survived each of three other downward fluctuations in the past 15 years and to some degree achieved a more advantageous position, and we hope to do so again," although the present situation is "broader, deeper and longer than the others."

John Tittle, the board's chief investment counselor, said that, in his opinion, the foundation is forming in the economy for a recovery in the stock and bond market and that the current picture is better than it was at the close of the third quarter of 1974.

Reviewing the decade during which Dr. Hoyt has served as general secretary, the board noted that in 1964 some 10,500 annuitants received \$10,300,000 in benefits, whereas in 1973, \$28,096,288 was paid to 17,550 annuitants.

Assets as of May 31, 1964, were \$148,190,668 at market and \$117,641,659 at book.

Other programs administered by the board have shown similar growth. In 1963-64 claims under the Death Benefit Program totaled \$240,695, and in 1973 reached \$1,012,337. Claims in the Hospitalization and Medical Expense Program passed \$4,000,000 for 1973 against \$707,000 in a 35-month period of June, 1961, to April, 1964.

The number of annual conferences participating in the reserve program has grown to where at present only ten of 73 are not included, and seven of these are involved at some stage in study and obtaining funds.

Dr. Morrow, 36, is a native of Garden City, Minn., and was on the board's staff for seven years before leaving five years ago to join the administrative department of the Mayo Clinic in Rochester, Minn. For the past two years he has practiced law in Forest Lake, Minn.

DEATHS

BISHOP J. GORDON HOWARD

WINCHESTER, Va. (UMC) — Retired United Methodist Bishop J. Gordon Howard, 75, died here Dec. 24.

Bishop Howard retired in 1972 after four years as resident leader of the Philadelphia Area. He was elected to the episcopacy in 1957 in the former Evangelical United Brethren Church and served 11 years in that denomination's East Central Area.

DR. PAUL D. WOMELDORF

Dr. Paul D. Womeldorf, the first executive secretary of the South Central Jurisdiction, died Dec. 15, at Wesley Towers, Hutchinson, Kans., where he and Mrs. Womeldorf lived.

Dr. Womeldorf was elected executive secretary of the South Central Jurisdiction in 1944, serving in this capacity for four quadrennia. He was born Nov. 26, 1890, in Hanover, Pennsylvania.

Bishop Aubrey G. Walton, who was serving as chairman of the Jurisdictional Council at Dr. Womeldorf's retirement in 1960, said: "He pioneered in a new field of service in the church, and has led the South Central Jurisdiction in the task of building and carrying on a jurisdictional program which we have come to use widely and to appreciate greatly."

Planning a Will?

Why not include the Arkansas Methodist?



UMY Presents Christmas Drama

Members of the UMY at St. John United Methodist Church, Van Buren, who took part in the presentation of a play entitled, "What are we going to do with the King?"

'Giving,' Christmas theme at St. John

A series of events at St. John United Methodist Church, Van Buren, centered around the theme, "Giving yourself to Christmas." They included:

—The annual bazaar sponsored by United Methodist Women of the church.

—The parties of individual Sunday School classes and their gifts to the Zion Foster Home, the Methodist Nursing Home, Union Rescue Mission, and the Gateway House.

—The invitation of men from the Union Rescue Mission by the Men's Club as their guests for a dinner.

—A presentation by the Adult Choir of the cantata, Love Transcending, and a musical presentation of the nativity scene by the Children's Choir. In addition this group caroled for shut-ins.

—An open house for the congregation, hosted by the Rev. and Mrs. David Scroggin and family.

—The presentation and dedication on Christmas Sunday morning by Mr. Torg Thompson of two of his recently completed original oil paintings of Christ, as a memorial to the late Mr. Sid Minor.

—Christmas activities climaxed with a candlelighting service on Christmas night.

FAW CONFERENCE AT HOT SPRINGS

The annual Arkansas Faith at Work Conference will be held at Royale Vista Inn in Hot Springs Jan. 31-Feb. 2.

Faith at Work, founded by the late Sam Shoemaker, is an informal network of clergy and laymen committed to the church and to discovering fresh ways to incarnate and proclaim the good news of Jesus Christ.

Out-of-state leaders include Dave Stoner, director of lay ministries for an Episcopal church in Jacksonville, Fla.; Dr. and Mrs. Don Neblett of Knoxville, Tenn.; Louise Mohr of Montgomery, Ala.; and Tap Hanson of Atlanta, Ga.

Registration fee of \$10 per person should be mailed to Mr. and Mrs. Aubrey Scott, 1410 South Madison, Jonesboro, Ark. 72401.

Some scholarships are available upon request.

†



Awarded UMW Life Memberships

Recipients of life memberships from the organization of United Methodist Women at Fairview Church, Camden, during a recent Sunday morning worship service were: (front row, left to right) Miss Ada Akin, Mrs. A. C. Hale, Mrs. Marguerite Branch, Mrs. Josie Knight, Mrs. Mattie McKinnis; (back row) Mrs. Mary Seaton, and the Rev. George A. Tanner, pastor.

They go together!



We have been partners for more than fifty years!

Let the partnership endure.

Great things have been done in the past half-century in the name of Christ and modern medicine through this union. Like the rolling hills and fertile deltas of Arkansas—the future sprawls out before us and greater achievements yet lie ahead.

Both need each other—to strengthen—to sustain. This healing mission of the church was born in the great heart of Methodism and in that heart it must ever remain.

Clasp hands and let us go on together.

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First Church, Batesville, began the Advent season with an interpretation of the Christian Year Series of symbols by the Rev. Dois Kennedy assisted by members of the congregation. The Chancel, Youth, and Children's choirs presented special music accompanied by Organist, Herman Hess, and other instruments including trumpet, flute, dulcimer and bells.



Mrs. A. H. Landers, president of the Wesleyan Unit of United Methodist Women at Harrisburg Church, and Mrs. Art Bentley, chairperson for Chrismon project, stand with the Rev. Tom Weir, pastor, by the tree which graced that church's sanctuary.



This symmetrical tree provided the background for the Chrismons handcrafted by members of the Silver Hill United Methodist Church in Camden District.



Mrs. J. D. Harwick and Mrs. Saxon Arnold, co-chairpersons for the Chrismon project at First Church, Malvern, have just added new symbols representing the seasons of the Christian Calendar.



Christian Year Series

An increasing number of Chrismon trees have come into use in recent years in United Methodist Churches, as well as others. All have one thing in common — they are decorated with handmade ornaments, each of which symbolizes some aspect of the Christian faith. This year a number of the churches have in addition created a "Christian Year Series," some of which were incorporated in their Chrismon tree decor, while other churches featured them separately.

Shown here is the Christian Year Series displayed in the sanctuary of First Church, Van Buren, against a background of red velvet. The upper loop symbolizes the Triune God — Father, Son, and Holy Spirit. The lower loop, reading counterclockwise, symbolizes God's most complete revelation of Himself in the life and work of Christ Jesus through his death on the cross, his ascension and Pentecost (at top of lower circle). Some of the Chrismons required as much as 40 hours to complete.

†



The Chrismon Tree at Shiloh Church, Paragould, attracts the attention of these three young admirers. (Photo by Paragould Daily Press)



The church school class of Mrs. Tom Roth gathers around the Children's Corner of the Chrismon Tree at Grand Avenue Church, Stuttgart.



The Chrismon tree at Fairview Church, Camden, included the new Christian Year Series of Chrismons. United Methodist Women of the church presented a Chrismon service as the Advent season began.



Symbols of the Christian Year are visible in the two circles on this tree decorated by members of First Church, Blytheville. United Methodist Women of the church hosted a Christmas Home Tour, to the homes of three church members, which was followed by a tea and the opportunity to view the Chrismon Tree.