

Oklahoma Indian Church to host Paragould District campers

By Doris Woolard

United Methodist families from Paragould District will leave this Saturday morning, May 24th, on a pilgrimage which will begin at Newport and will take them to a campsite at Yeager, about 100 miles from Fort Smith — in the Oklahoma Indian Missionary Conference, for a weekend mission at Wewoka Church near the campsite.

This event is only one of numerous activities which have been planned as a part of the "Partnership in Mission" program which began early this year between the Northeast District of the Indian Missionary Conference and the

Paragould District of the North Arkansas Conference.

The May 24-26 activity will involve an eight-hour trip to the campsite where tents, trailers and campers will provide overnight lodging for the nearly 100 participants. There the campers will be joined by Indian pastors Ben Burgess and Bill Gooden and United Methodist people from the area for informal visiting.

Following a cooperative evening meal an orientation session will be conducted by Indian resource persons, and matters relevant to the Indian and Church and State will be presented.

Leaders will include Pearl Thomas and

daughter, in costume, demonstrating Indian sign language; Noah Long of the Conference Office; the Chief of the Creek Tribe or his representative; Jorene Coker of the Bureau of Indian Affairs in the Conference Office, and Woodrow Haney, representing the American Indian Movement. The day's activities will round off with a 9 p.m. "marshmallow roast."

The Sunday agenda calls for attendance at Indian worship, a part of which will be conducted in the Creek language, at Wewoka Church, two miles from the Yeager campsite. The host congregation will provide dinner on the ground. Afternoon fellowship will include preach-

ing, singing, communion and the church's usual fourth Sunday special activities. Capping off the Sunday sharing experience, at 9 p.m. "all-night singing" will get underway at Caney Chapel.

A sleep period and breakfast are planned for Monday morning to refresh the campers for the return trip.

A task force from Paragould District whose chairperson is the Rev. William Haltom of Walnut Ridge has in preliminary sessions — with leaders of the Indian Conference which embodies 32 established churches — planned other unique cooperative events.

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Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, May 22, 1975

94th Year, No. 21

Aldersgate's Country Fair

\$8,400 . . . and growing!



"Going Once,
Going Twice,
Gone . . ."

Fun at the auction was a big part of Aldersgate's Third Annual Country Fair last Saturday. A beautiful day and more than 6,000 visitors helped make the event a grand success. To date a total of approximately \$8,400 has been received from the auction, rummage, numerous booth sales, and other attractions.



At Aldersgate's Country Fair

Aldersgate's Senior Citizens Band was on hand at the May 17 Country Fair to provide entertainment during a recess at the auction. The group was one of several vocal and instrumental organizations providing music during the day-long event which benefited Aldersgate's program of Christian mission.



Rummage Everywhere

One of the largest rummage sales in Aldersgate Country Fair history helped make the May 17th event a success. The rummage sale continues and no report on total sales has been received.

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Little Rock Conference Youth Camp redesigned; open invitation issued

The annual Little Rock Conference Youth Camp, to be held June 16-20 at Camp Tanako, has been redesigned this year to "make it more available to support the youth ministry of our local churches," according to the Rev. Fred Haustein, conference coordinator of youth ministry.

Haustein said that whereas in previous years youth could attend the Conference Camp only upon written invitation, this year an open invitation is extended to any youth or adult involved in youth ministry in the Conference. He said it is suggested that at least one youth from each church attend. Haustein is pastor of St. Andrew Church in Little Rock and is director of the camp.

Designed to provide specialized training for youth leaders and adult workers with youth, the camp will offer workshops on Innovative Worship, Where It's

At (Youth Service Fund, Conference Youth work, etc.), The "Third World" World and Youth Involvement, Group Enabling, Simulation Games, and Innovative Program Planning. New Conference Youth Council officers will be installed during the week. A variety of recreational activities will be a part of the camp schedule.

Registrations will be received on a first-come, first-served basis, and those desiring to enroll are encouraged to send registration forms as soon as possible, using the regular Camp Tanako forms. These may be secured from pastors or by writing to Camp Tanako, 715 Center St., Little Rock, Ark. 72201. A \$5 pre-registration fee is required. Balance of cost for the five-day event is \$30. Haustein suggests that local churches may want to sponsor one of their youth and adult workers to the camp.

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Little Rock Conference appointments, page four

Announcement

Dear Member of the Conference
Committee on Communications:

We will have a short meeting Tuesday, May 27, at 11:00 a.m. at the First United Methodist Church in Hot Springs. At this time we will look through our Pre-Conference report, give committee members an opportunity to ask questions, discuss the function of the committee and our need to be ready to interpret General Conference.

Following the meeting, we will adjourn to the Travelers Motel for a dutch treat lunch in their dining room. You are invited to bring your spouse, lay delegate or others attending Annual Conference with you. We look forward to seeing you in Hot Springs.

Sincerely,
Larry R. Williams
Secretary

REMINDER

Entries for Arkansas Methodist's Bicentennial essay competition should be mailed by May 26th to Arkansas Methodist, P.O. Drawer 3547, Little Rock, Ark. 72203. Entries should deal with some aspect of the general theme: "The American Bicentennial and Our Christian Heritage," and should be limited to a maximum of 1000 words.

Jamaican Coed Scholarship Recipient

Cordella Donaldson (right) of Jamaica, a 1975 graduate of the College of the Ozarks, is the recipient of a scholarship at Scarritt College in Nashville to do graduate study in church and community work. Many United Methodist Women in Arkansas are providing for her needs beyond the scholarship.

Arkansas lay men give high praise to St. Paul Seminary

St. Paul School of Theology, Methodist, held the second annual meeting of its Lay Consultation Council April 25-26 at the institution's Kansas City campus. Attending from Arkansas were Judge Warren Kimbrough of Fort Smith and Mr. and Mrs. Jim Lane of North Little Rock. Judge Kimbrough and Mr. Lane, both representatives to the Council from the North Arkansas Conference, were elected as members of the organization's Steering Committee.

The Council, formed to provide a "platform for the frank exchange of opinions and ideologies" concerning the seminary, is composed of 120 lay persons from the eight states of the South Central Jurisdiction. Over 100 were present at the meet.

Among agenda items was a State of the Seminary address by seminary President Dr. William K. McElvaney, a student-faculty-lay council member panel on "What is Happening in the Seminary and What Does the Laity Expect of the Seminary," small group discussions, and a worship service. The Council voted to sponsor a \$1200 tuition

scholarship for the year.

Kimbrough and Lane report an enthusiastic response to the meet and express the desire that Arkansas United Methodists become better informed on the contribution the seminary has made and is making to the Church and on its needs for greater financial undergirding.

In a paper evaluating the meeting, Lane, who is lay leader of the Conway District, said "I had opportunity to discuss at great length the state of the seminary with six students and three faculty members. . . I didn't find any 'angry young men or women' as I expected to. I did find dedication to purpose, depth of religious commitment, supportive care and love, singleness of purpose, and faith in search of understanding and meaning. . . The future of The United Methodist Church will fare well in the hands of St. Paul graduates."

Lane is a member of Washington Avenue Church in North Little Rock and Kimbrough of Goddard Memorial Church in Fort Smith.



Perkins alumni plan Annual Conference events

Alumni of Perkins School of Theology, Southern Methodist University, will be meeting during each of the Annual Conferences across the South Central Jurisdiction to elect a representative to the Perkins Alumni Council for a two-year term and to hear a representative from the seminary.

The Perkins Alumni Council is made up of two representatives from each annual conference in the jurisdiction, with one of these appointed by the seminary and the other elected by the alumni.

Alumni within the Little Rock Conference are invited to attend an ice cream social to be held on Wednesday, May 28th during conference week, at the breezeway of First United Methodist Church in Hot Springs. The event will follow the evening worship service.

North Arkansas Conference alumni have scheduled a breakfast to be held on Tuesday, June 3 at 7 a.m. at Holiday Inn, during conference week.

ATTENTION, NORTH ARKANSAS CONFERENCE BOARDS AND AGENCIES

The Council on Finance and Administration, North Arkansas Conference, will meet Monday, June 2, at 10:30 a.m. in room 209 in the Mills Center on the Hendrix campus. Boards and agencies wishing to discuss financial matters with the Council should notify the chairperson before the Council convenes on that date.

—the Rev. Charles E. Ramsey,
Chairperson

Perkins offers summer Institute on Evangelism

Designed for laypersons, pastors, persons with
district and conference evangelism responsibilities

A major summer event on the Perkins School of Theology, SMU campus will be an Institute on Evangelism June 30-July 5, open to all persons concerned with evangelism and church growth including team ministers, lay people from local churches, as well as district and conference persons with evangelism responsibilities.

The event co-sponsored by Perkins School of Theology, Office of Continuing Education and United Methodism's General Board of Discipleship, Section on Evangelism will include two primary emphases: During each day, morning and afternoon, there will be a wide variety of Seminars and Workshops with the theme "Problems and Possibilities in Contemporary Evangelism." Each person will have the opportunity to take part in several different workshops or seminars.

The evenings of the Institute will center on the theme, "Can United Methodist Churches Grow Again?" Three outstanding nationally known leaders will be joined by several United Methodist leaders to explore facets of church growth in our day.

Dr. Wallace Fisher, senior minister of The Lutheran Church of the Holy Trinity, Lancaster, Pa.; the Rev. Dean M. Kelley, director for Civil and Religious Liberty of The National Council of Churches; and Dr. Winfield C. Arn, director of the Institute for American Church Growth will be featured evening speakers.

Also featured on other evenings will be Dr. Ross Whetstone, assistant general secretary of United Methodism's Board of Discipleship Section on Evangelism; Dr. W. Richey Hogg, professor of World Christianity, Perkins School of Theology, SMU; and the Rev. Barry Bailey, senior minister of First United Methodist Church, Richardson, Tex. Other seminars and workshops are listed at the end of this article.

Coordinators of the evangelism event are Dr. George Hunter, assistant professor in the McCreless Chair of Communication and Evangelism, Perkins School of Theology, SMU; Dr. Reuben Job, assistant general secretary, United Methodism's General Board of Discipleship; Dr. Whetstone, and Mr. Richard Murray, director of the Con-

tinuing Education Program, Perkins School of Theology, SMU.

For those who cannot attend the entire event, as well as those on campus for the full time, a special ten-hour workshop on "Strategies for Church Growth" will begin at 7 p.m. on Friday evening, July 4 and conclude at 4 p.m. Saturday afternoon, July 5. It should be noted that any person who is enrolled in a graduate program at any college or university may write to the Director of Academic Procedures at Perkins, C. Wayne Banks, for information concerning staying a second week and taking the Institute for 1½ hours of credit.

For additional information concerning the Institute on Evangelism, write Mr. Dick Murray, Office of Continuing Education, Perkins School of Theology, Southern Methodist University, 75275.

Representing the Board of Discipleship in a series of seminars and workshops will be Dr. Whetstone leading a section on The Holy Spirit in Today's Church; Roberto Escamilla, Evangelizing Through Worship and Preach-

ing; Ginny Youngblood, Outreach Through the Small Church; Warren Hartman, Church School Development; Cornelius Henderson, Urban Evangelism; Bob Ochsenrider, Analysis of United Methodist Church Membership; Danny Morris, Small Groups for Evangelism; Jimmy Bass, Evangelizing Youth.

William Millsaps, Episcopal Chaplain at Southern Methodist University, will be the leader for two separate seminars, Understanding the Occult Revival, and Reaching the College Community. Gary Fitzgerald, an approved evangelist, will provide leadership for a section on Reaching the Unchurched Young Adult. A workshop on Apartment Ministries in the 70's will be led by Jim Ozier, a specialist representing Apartment Ministries Project Incorporated.

Perkins faculty members leading sessions will be Richard Murray, resource person for a section dealing with Evangelism Through the Sunday School, and George Hunter will teach a two-weeks credit course entitled, Evangelism in Contemporary Theology and Practice.

The Editor's Pulpit

From the Bottom of the Heart

'Annual Conference' —

Will we talk only to ourselves?

A session of a United Methodist Annual (regional) Conference presents a rare opportunity to the church. Rare in that it occurs, normally, only once a year; an opportunity because of the unique chance it affords the church to attract the secular world's attention to its message.

But, regrettably, the fullness of that opportunity is too often missed because we spend so much of our time at such sessions talking only to ourselves. We converse in our own private language, our church talk, and too easily forget that we exist for the world — a world which could care less, in most instances, about our structures and our reports and our busyness.

A case could be made for the point that by its very nature an Annual Conference is justifiably a self-centered event; that it exists in order for us to come together to do our necessary in-house business, a vital part of our life.

That is true, to an extent. But one challenge that confronts our business-oriented annual sessions is that we actually be the church while we talk about the church.

To do that will require some conscious, willful, basic orienting: that we do our business realizing that it is Business; that we participate in our worship with a labored realization of who and why we are; and that we return to our home communities knowing that our being the church has not been interrupted — but, rather, reinforced — by our gathering in Hot Springs and Conway.

And to be the church while talking about the church suggests another thing: that we lift our own self-imposed moratorium on speaking to the big, live, controversial issues of the day. Our "no comment" stance of recent years was well motivated by the desire to avoid high-sounding resolutions which were too frequently no more than just that.

But if our silence on such issues conveys to the world that we are more concerned with our own special concerns, or that we are afraid of such issues or don't know what to say to them, then the world will be justified in ignoring our solemn and sterile assemblies.

The question: How can our reporting, evaluating, planning, worship, and organizing better equip us to be servants in the name of Jesus Christ? How can they enable us to be better fitted to preach good news to the poor, proclaim release to the captive, recovering of sight to the blind, set at liberty those who are oppressed and to proclaim the acceptable year of the Lord?

We could do worse than to ponder a bit on such questions as we prepare for this year's Annual Conference sessions.

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The Mayaguez:

'The Tarnishing Of America'

The Mayaguez incident illustrates at least one of the "lessons we've learned" from our Vietnam experience: that we have, indeed, lost whatever military innocence we may have possessed prior to that tragic war.

For granting all the reasons why a quick reaction was judged to be necessary — and we question that decision — the choice we made was pure militarism. It was the kind of militarism which we have historically protested in other nations. It was a rejection of our traditional faith in diplomatic solutions, that words be exhausted before force be employed.

Our action showed the world a "new strength" in the United States: the kind of strength which we have fought three or four wars to assure was no longer necessary. And now, almost before our guns quit smoking from our last war, we were at it ourselves.

Possibly the saddest part of all is our lack of national awareness of, or concern for, our lost innocence. So great has been the injury to our sense of right and wrong resulting from our Vietnam experience.

"But we are children of our time, made so by our environment . . ."

We will find it difficult to be very convincing when we preach to others, as we have been doing, that military solutions are no longer acceptable in solving the world's problems.

It is a sad story, and no one wins in such victories.

Is it too much to hope that there is somewhere a remnant, a people with a message, with a mission, with a Master — a people with an antidote for our time's terminal illness?

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Off the Top of the Head

Seven lean cows

I apologize for making this so long, but for the life of me I can't figure out how to shorten it. And besides, you're not going to believe it anyway — I hardly do myself — so it'll probably take all of this space to convince both of us. Nor am I sure just how to tell you about it, but I've got to make a try.

It was this dream, see. I woke up twice the other morning after dreaming it, and the first time I was hopping mad and the second I was laughing.

In the dream I was in church. But I wasn't the preacher. I was a doctor, sitting in the congregation with my nice little doctor's family all around me. A kind usher came and whispered in my ear that there was an important telephone call for me — just like ushers are always doing to doctors in church services. So I got up and went to the phone.

Only the phone was at another church, seven miles down the road. So I took our then two sons to the phone-church with me. (In the dream they were about four and six years old.)

(Now there's a part of this dream you need to know about and I can't figure out where it fits in so I'll just throw it in here. It doesn't make a bit of sense [either] but it's important to the story.)

(Back when the two sons were younger — they're now in college — it seems I had told them once, when I had on some old clothes and they needed an inch or two of fabric to make a slingshot, that it was all right to cut a piece off the leg of my trousers, which they did. Now remember this; it's important to understanding the rest of the dream. I think.)

Anyway, when I finally got to the phone-church and made my important call, I learned that there was this family in need of a physician. They gave me specific directions on how to get to their home: go three miles west on the old Beachnut Road, turn left at the second gate, and so on. I told them I'd be there in ten minutes flat, Dr. on the spot.

While getting all these instructions I was aware that our young sons were fooling around with my right britches leg. It wasn't until I hung up that I sensed something terrible was wrong.

I sensed right. Something terrible was wrong: I felt the wind whipping around my right leg, and looking down I discovered that those dear ones had cut a strip three inches wide up the entire length of my pants, right up to just below my hip pocket line!

It was at this point that I awoke the first time. I was so hopping mad at my wife's two sons that I couldn't see straight! I wanted, right then and there at 5 a.m., to call both of them at college and ask "What in the world did you do that for?! Why did you cut a three-inch strip out of my right pants' leg when I had only ten minutes to get to that place to do my Dr.ing?!"

But I cooled down and went back to sleep. In about an hour, I suppose, I woke up the second time, this time to the sound of my own laughing. It seems I had dreamed the whole thing again, including my silly thoughts about calling our sons in college.

...

Now — you're due some kind of award for reading all this. So the least I can do is to have the dream interpreted for you. And it has occurred to me to ask my wife to help do this, since she is a school teacher.

But she's working on our family budget just now and I dare not interrupt her. She gets pretty biblical when she does that and I can just imagine what her analysis would be, at such a time, of any dream I might have had: "That dream, dear, can mean only one thing for this household: We're lookin' straight at seven years of famine! No doubt about it!"

There may be something to that. Before I could make my phone call I had to ask the usher to lend me a dime.

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JSW

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United Methodist Student Day — June 8

The United Methodist Student Day offering, to be received on June 8, is designated for the support of The United Methodist Scholarships and The United Methodist Student Loan Fund.

United Methodist Scholarships are awarded in an amount of \$500 per year for payment of tuition and general academic fees only. They cannot be used to meet other expenses. United Methodist Scholarships are granted for one year only. No student may be granted more than two such scholarships during his four years in college.

The United Methodist Student Loan Fund, established in 1872, has made more than \$25,000,000 available to about 100,000 students across the Church. The fund has the distinction of being one of the largest student loan funds in the world, but at the same time is concerned with students and their financial problems.

This rotating fund has helped students prepare for significant positions of leadership in all professional and vocational areas, and now stands ready to aid any qualified United Methodist student.

The United Methodist loan and scholarship programs really are by the (United Methodist) people, for the (United Methodist) people, and of the (United Methodist) people. We very much need your help in interpreting and promoting the observance of Student Day. June is a busy month, but surely every church will allow all of the people to share in this vital ministry.

The records for 1974 indicate that our state has received six scholarships for a total of \$3000, and 33 loans totalling \$18,525. The amount given through the Methodist Student Day offering in 1974 was so much less than the amounts received by the students of our state that I will not list it here.

Requirements For A Scholarship

An applicant for a United Methodist Scholarship must:

1. Be a full-time degree candidate in an accredited university, college, or junior college, related to the United Methodist Church,
2. Be a member of The United Methodist Church for at least one year,
3. Be active in the program of the church and a leader in Christian activities on the campus.
4. Be able to demonstrate unusual leadership ability.
5. Be able to give evidence of good health, emotional stability, and Christian character.
6. Be able to establish the need for financial aid, and
7. Have a scholarly record.

Requirements For A Loan

An applicant must meet the following requirements: 1. Be a member of The United Methodist Church, 2. Be a citizen of the United States, 3. Be admitted to a degree program in an accredited college in the United States, and 4. Be enrolled as a full-time student and in attendance at the time of application.

How To Apply

To apply for a scholarship the student should consult the United Methodist Scholarship Officer in the accredited United Methodist school of his/her choice and ask for application forms. A student wishing to apply for a loan from the United Methodist Student Loan Fund should contact the Loan Officer at the institution in which he/she is registered.

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Little Rock Conference appointments -- 1975

Bishop Eugene M. Frank announces the following pastoral appointments in the Little Rock Conference, effective upon adjournment of the May 27-30 session in Hot Springs. Remaining appointments will be reported at the session.

ARKADELPHIA DISTRICT

George W. Martin, District Superintendent	
Amity	Ralph E. Hemund (13)
Arkadelphia:	
First	John P. Miles (6)
Saint Andrew-Hollywood	
	Richard T. Jarrell (3)
Bismarck-Friendship	
	David M. Dunaway (11)
Dalark Circuit	Aultus M. Block (2)
Delight Circuit	Royal S. Dodson (1)
Glenwood-Daisy	William A. Eason (1)
Glenwood Circuit	TBS
Gurdon-Mt. Zion	Joe E. Hunter (1)
Hot Springs:	
First	George F. Ivey (9)
Fountain Lake	O. W. Hoover (1)
Gardner-New Salem	Vurl E. Bland (1)
Grand Avenue	Norris Steele (1)
Haven Charge	Tharnall E. Snow (3)
Oaklawn	Carlos E. Martin (3)
Pullman Heights	James O. Robken (4)
Tigert-Morning Star	E. Stanley Wagner (3)
Village	James F. Richardson (2)
Malvern:	
First	Charles G. Ashcraft (6)
Keith Charge	W. W. Barron (3)
St. Paul Charge	Doyle E. Graham (4)
Mt. Ida-Oden	J. Wayne Edwards (2)
Mt. Pine-Gum Springs	TBS
Murfreesboro-Japan	John T. Dill (1)
Okolona Circuit	Robert W. Triestmann (4)
Piney Grove	Dorothy Claiborne (2)
Shorewood Hills Circuit	Dorise T. Caldwell (3)
Sparkman-Macedonia	Jeff E. Davis (1)

CAMDEN DISTRICT

Charles W. Richards, District Superintendent	
Bearden-Thornton	Kenneth W. Kinard (3)
Bradley	Rodney Steele* (2)
Camden:	
Fairview	Robert O. Beck (1)
First	Howard L. Williams (2)
St. Mark-Louann	G. Coleman Aiken (2)
Timothy-Buena Vista	James E. Ford (4)
Westside	Arthur Terry (4)
Chidester Circuit	Steven D. Barker (1)
Columbia Circuit	Larry W. Martineau (2)
Dumas	Nolan Brown (4)
El Dorado:	
Centennial	Robert W. Jackson (4)
First	Roy I. Bagley (2)
Associate	Ralph S. Mann (6)
St. Paul	F. Gladwin Connell (7)
Vantrease	Don R. Williams (2)
Emerson	Leland Clegg (7)
Greens Chapel	Myron C. Pearce (2)
Harmony Grove-Lakeside	Earl C. Mathis (2)
Huttig	TBS
Holly Springs Circuit	Ray H. Bates* (1)
Junction City Circuit	Michael C. Morey* (1)
Lewisville-Buckner	George G. Kerr (1)
Lisbon	Winston D. Roden (2)
Magnolia:	
Asbury	Howard S. Ritchie (2)
First	J. Robert Scott (2)
Campus Minister, Southern State College	
	Robert M. VanHook II (2)
Magnolia Circuit	Welcome R. Burleson (15)

Marysville-Silver Hill	Robert W. Johnson (1)
Norphlet-Calion	Richard D. Justice (2)
Parker's Chapel-Bethel	James B. Swain (7)
Pleasant Grove	Veio E. Green (2)
Smackover	John F. Walker (4)
Stamps Parish	Bennie G. Ruth (2)
Stephens Parish	Ray Burrow (1)
Strong-Rhodes Chapel	Oscar A. Haire (5)
Taylor-New Era	John L. Prothro (1)
Village Circuit	Robert M. VanHook II (2)
Waldo-Willisville	Robert C. Ekberg (2)
Welcome	Keenan Williams (2)
Extension Churches:	
Kilgore Lodge	Myron C. Pearce (2)
Mt. Moriah	C. H. Roe (3)

HOPE DISTRICT

D. Mouzon Mann, District Superintendent	
Ashdown	William A. Cheyne (3)
Blevins Circuit	Jerry Don Roberts (3)
DeQueen-Gillham	John O. Alston (4)
Dierks Circuit	V. Sanford Hankins* (2)
Doddridge Circuit	TBS
Emmet Circuit	A. J. Lightfoot (2)
Foreman Circuit	Guy Joseph Downing (2)
Alleene-Winthrop-Wilson	
	Douglas Carroll Shukers* (2)
Hatfield Circuit	Bun Gantz (3)
Hope Circuit	Paul L. Lyons (1)
Hope First	Ralph E. Hale (1)
Horatio Circuit	Travis D. Langley (2)
Lockesburg Circuit	J. R. Callicott (15)
Lockesburg EC	Orall Joseph Jr.* (2)
Mena First	W. Shelton Kilgore (3)
Mountain View Ct.	TBS
Cherry Hill	Dean Egger* (2)
Mineral Springs-Wakefield	
	Robert E. Woody (1)
Nashville Circuit	Bruce H. Bean (4)
Nashville-Bingen	David B. Wilson (4)
Ebenezer-Wiley	J. T. Counts (3)
Prescott First	Charles O. Walthall (4)
Prescott Circuit	Dale F. McKinney (4)
Rondo-Harmony Grove	Calvin L. Miller (1)
Springhill-DeAnn	Carl D. Diffie (4)
Texarkana:	
College Hill-Garland	Fred R. Smith (3)
Fairview-Ogden	W. Darrel Bone (5)
Few Memorial Circuit	William L. Head (2)
First	Edwin B. Dodson (4)
Hall Memorial Circuit	
	John Wesley Hogan* (3)
Washington Circuit	John Wesley Rushing (3)

LITTLE ROCK DISTRICT

J. Edward Dunlap, District Superintendent	
Austin Circuit	George C. Bailey (4)
Benton:	
First	Clinton W. Atchley (2)
New Hope-Mt. Carmel	Ralph Wallis* (1)
Parkview	Rayford L. Diffie (1)
Salem-Congo	Lloyd A. Perry (4)
Bryant	Albert M. Elder (5)
Carlisle-Hamilton	Alfred DeBlack (2)
Des Arc-New Bethel	Donald L. Eubanks (2)
Duncan	TBS
Hazen-DeValls Bluff	David Prothro (3)

Hickory Plains Circuit	Doyle Howell (1)
Little Rock:	
Asbury	Fred H. Arnold (4)
Capitol View	Thomas J. Nation (4)
First	Alvin C. Murray (2)
Associate	Louis L. Averitt (2)
Galloway-Mt. Pleasant	Paul Barrington (1)
Geyer Springs	Cagle Fair (1)
Henderson	E. Eugene Efrid (2)
Highland	Louis M. Mulkey (3)
Hunter	T. Nichols Evans (3)
Markham	Larry Powell (1)
Oak Forest	David M. Hankins Jr. (4)
Pulaski Heights	James B. Argue (12)
Associate	O. D. Peters (11)
St. Andrew	Carl V. Matthew (2)
St. James	Fred Haustein (4)
St. Luke	Joe R. Phillips Jr. (7)
St. Paul	Robert A. Regnier (2)
Trinity	Palmer Garner (2)
Associate	John B. Hays (2)
Wesley Foundation-Mt. View	Verlin E. Mikesell (3)
	G. Sam Jones (5)
Wesley	W. Harry Bass (4)
Western Hills	Robert W. Robertson (7)
White Memorial	Varnell M. Norman (3)
Winfield	C. Ray Hozendorf (4)

Lonoke:	
First	Michael R. Clayton (6)
St. James	W. H. Piggee (3)
Mabelvale	Gerald Fincher (4)
Mark Chapel	Elijah Morgan (5)
Old Austin	Herston R. Holland (1)
Pleasant Hill	TBS
Pride Valley	Kirvin Hale (2)
Primrose	A. C. Madison (2)
Sardis-Bethel	Harold Gene Rogers (3)
St. Paul, Maumelle	William H. Robinson (6)
Sweet Home	C. C. Hall (3)
Traskwood-Ebenezer	Ed McCulloch (4)
Woodlawn Circuit:	
Providence-Smyrna	Braska Savage (1)
Bethlehem	Thomas B. King (2)

SPECIAL APPOINTMENTS

(With Annuity)	
Superintendent, Methodist Children's Home	J. Edwin Keith (15)
Director, Conference Council on Ministries	Alf A. Eason (5)
Associate Director, Conference Council on Ministries	Carr Dee Racop (1)
Associate Director, Conference Council on Ministries	John H. Thompson (3)
Executive Director, Christian Civic Foundation	Edward W. Harris (4)
Board of Global Ministries	Negail R. Riley

MONTICELLO DISTRICT

Everett M. Vinson, District Superintendent	
Crossett	Harold K. Davis (3)
Dermott-Wesley	Morris Lee Smith (1)
Dumas	George A. Tanner (1)
Eudora-Parkdale	James Shaddox (2)
Fordyce Circuit	R. B. Brown (3)
Fordyce Parish	Arnold Simpson (1)
Gould Parish	R. B. Brown (2)

Hamburg Parish	William A. Stewart Jr. (2)
Hampton-Harrell	Gerald F. Myers (4)
Hermitage Circuit	Autrey J. Sirmon (3)
Johnsville Circuit	C. H. Roe (27)
Kingsland Circuit	Elam Turner (9)
Lake Village-Montrose	Clyde N. Swift (5)
McGehee First-Arkansas City	Virgil C. Bell (2)
Monticello	William D. Elliott (6)
Monticello Circuit	Wayman Mann (4)
Portland-Wilmot	Robert L. Riggins (4)
Star City-Gould	Calvin D. Mitchell (5)
Tillar Circuit	Marion E. Fleming* (1)
Warren Parish	Joe E. Arnold (3)
Watson	Fred L. Arnold (7)
Wesley Foundation-Wilmar Circuit	
	Thomas A. Abney (5)
Zion	TBS

SPECIAL APPOINTMENT

(With Annuity)	
Superintendent, Mt. Sequoyah Assembly	N. Lee Cate (7)

PINE BLUFF DISTRICT

Virgil D. Keeley, District Superintendent	
Almyra-DeLuce	H. E. Ratekin (1)
Altheimer-Wabbaseka	Carl Beard (2)
Bayou Meto-Lodges Corner	
	Jerry K. Yarbrough (3)
Carthage Circuit	Robert Irwin (2)
DeWitt	Daniel C. George (1)
England-Keo	Osborne E. White (3)
Gillett-Campshad	Therral E. Wilson (1)
Glendale	John T. Adkinson Jr. (2)
Grady-Trinity	Charles T. Settle (2)
Humphrey-Humnote	Harold D. Sadler (3)
Leola Circuit	Fred W. Hunter (4)
Pine Bluff:	
Carr	Larry W. Williams (1)
First	John W. Lindsay (12)
Associate	Harold D. Hansford (4)
Good Faith-Sulphur Springs	
	John B. Ross (2)
Hawley	H. O. Richardson (2)
Lakeside	Edward C. Matthews (5)
Associate	John T. Adkinson Jr. (2)
St. James	W. H. Flowers (4)
St. Luke-Center Grove	
	Horace M. Grogan (1)
St. Mark-Carthage-Hensley	
	Lloyd Smith (3)
Wesley	Allen B. Bonsall (2)
Whitehall	Dale Diffie (1)
Redfield	Claude Clark (2)
Rison-Mount Carmel	W. A. McLean (2)
Roe Circuit	William Dowell* (1)
Rowell Charge	Curtis E. Monroe (2)
St. Charles-Pleasant Grove	
	Warren E. Eagle (4)
Sheridan	Donald F. Nolley (2)
Sherrill-Tomberlin	TBS
Stuttgart:	
First	Jack A. Wilson (2)
Grand Avenue	George G. Meyer (3)

*District Superintendent's proposed appointment, to be filled after Conference.

Arkansas Methodist

NEWS and opinion

summary by Doris Woolard



The United Methodist Church and the United Church of Christ were the first two U.S. Protestant denominations to accept responsibility for specific numbers of Southeast Asian refugee families. Each has announced plans to resettle 500 families representing about 2,500 persons. The churches will work through Church World Service, the National Council of Churches' relief agency, which has made tentative plans to resettle some 10,000 Vietnamese and Cambodians.

Dr. Jonathan Chao, dean of the China Graduate School of Theology at Hong Kong, wrote in an article distributed among participants in a consultation in St. Louis on "China and the Christian Church: Yesterday, Today and Tomorrow" that "Christians work hard, are faithful in their labor production, and live honest, exemplary lives, which are also Communist social ideals, and so often win the respect of their local authorities." Dr. Chao noted that the degree of tolerance for Christians in China varies widely from one part of the country to another.

Dr. Robert E. Van Deusen, a retiring official of the Lutheran Council in the U.S.A. has warned that appointed church bureaucrats like himself should not presume to be spokespersons for their denominations and religious traditions. "When it's time for the Church to speak," said Dr. Van Deusen, "it should be the elected leaders who speak in public, on the record."

Rear Admiral John J. O'Connor, a 55-year-old Roman Catholic priest will succeed Rear Admiral Francis L. Garrett, a United Methodist when the latter retires as chief of chaplains July 1.

United Methodism's Board of Global Ministries has in a resolution appealed to the Soviet Union on behalf of Jews who are imprisoned or who want to leave Russia. A news source said one board member voiced concern that the measure as passed said nothing about Russian Pentecostals who are suffering persecution.

Dr. David Hyatt, president of the National Conference of Christians and Jews, addressing a Cleveland audience said, "Now that the horrible, ghastly war in Vietnam is at least in part behind us," Americans ought to work to bring the country together and complete "that dream of a single society and a unified America of equal partners in a great democratic and economic adventure."

Dr. Joseph L. Knutson, the "dean" of Minnesota college presidents, has retired after 24 years at the helm of the American Lutheran Church's Concordia College at Moorhead, Minn. Dr. Knutson, voicing regret that "most colleges and universities in America don't have a distinctive character," said the basic questions of life, such as the existence of God and the nature of good and evil, cannot be answered by scientists or scholars.

News from Korea indicates that a random survey of 25 churches in Seoul showed that since their congregations participated in Explo '74, 50 to 100 more people attend Sunday services each week. One church youth group that formerly had eight members has grown to 150 young people who attend each service. Of these, it was reported 50 meet once a week to pray all night.

Dr. W. A. Visser 't Hooft, Dutch theologian, has urged U.S. delegates to "speak up" at the World Council of Churches Fifth Assembly later this year in Nairobi, Kenya. Dr. Visser 't Hooft said Americans have been too silent in recent ecumenical gatherings because of world criticism of U.S. Vietnam policy and of Watergate. Speaking to an American audience he said, "All intelligent people know that this country has enormous contributions to make to the world, and especially that Christians have contributions."

Elmer L. Winter, president of The American Jewish Committee, has urged the American people to welcome and assist in every way possible the South Vietnamese refugees arriving in the states. "We cannot forget," Mr. Winter said, "the hundreds of thousands, if not millions, of Jews who arrived in this country penniless, who found here a haven for themselves and their children. They thrived from the hospitality extended to them, and they have shown their appreciation by enormous contributions to the growth of the nation."

The Oklahoma legislature has called on Congress to remove the question of abortion from the jurisdiction of the U.S. Supreme Court and return it to the states.

Archbishop Donald Coggan of Canterbury said in a press conference in Toronto that he endorses the principle of ordaining women priests and hopes that the practice will be approved soon. The Anglican Primate said he had no idea when ordination of women priests would become official.

More than 100,000 advance tickets were sold for the Minneapolis-St. Paul showing of the film, "No Hiding Place," in nine local theaters. The film is the true story of a Dutch Christian family, the ten Booms, who hid Jews in their home during World War II, aided them in escaping Nazi persecution, and ended up in a concentration camp themselves. The Twin City theaters were rented by World Wide Pictures, an affiliate of the Billy Graham Evangelistic Association, producer of the film.

A "Manifesto for Our Nation's Third Century" has been adopted by a commission of The American Lutheran Church in preparation for the celebration of the nation's Bicentennial. The 675-word paper will be distributed as a "working document" for congregations and denominational agencies. The manifesto holds that "we declare that our loyalty to Jesus Christ takes precedence over any other loyalty. For us, the dream of the Gospel comes before the American dream."

The World Council of Churches has asked the Nationalist Chinese government on Taiwan to return more than 2,000 Bibles confiscated last January in Taipei. The WCC deputy general secretary called the seizure "a serious infringement of religious freedom." The Taiwanese Bible was banned in 1958 by the Nationalist Chinese as part of a policy of unifying the island's language and culture. The Chinese are now stressing the use of Mandarin as the language of Taiwan.



Religion's Share Of 'Giving' Dollar Increased

NEW YORK — Religion received 43.1 per cent of the total giving in the U.S. in 1974 — reversing a trend in which religion had been receiving a declining share of the philanthropic dollar. According to the 20th annual edition of Giving USA, religion received a total of \$10.85 billion in 1974, again leading the list of major philanthropic categories. Giving to religion had slipped from 49.4 per cent of the total in 1964 to 41.4 per cent of the total in 1973. (RNS Photo)

News from the churches

THE REV. LAWRENCE DODGEN, pastor of Trinity Church, Fayetteville, is preaching for revival services at First Church, Alma, May 18-23 at 7:30 each evening. Music is under the direction of Bill Kennedy, song evangelist from England, Ark. Other guest singers are also providing special music for the services. The Rev. Jerry Nichols is pastor.

A GROUP of ladies from the organization of Fairview United Methodist Women recently made a trip from Camden to Aldersgate Camp at Little Rock to deliver items which had been made for the Aldersgate Country Fair held last Saturday.

MASSARD United Methodist Church, Fort Smith, honored Organist Bill Burton at a churchwide potluck supper sponsored by United Methodist Women of the church. A gift of appreciation and a special cake were a part of the celebration. Music and folk dancing followed the supper.

NURSERY PROVIDED FOR LITTLE ROCK CONFERENCE

A nursery for pre-school children will be available during the opening Communion Service, the Memorial Service, the three evening worship services, and the Ministers' Wives Luncheon. No food will be provided in the nursery.

TANK HARRISON, lay evangelist of Memphis, will be the speaker for a family retreat planned by the Midland Heights, Fort Smith congregation for Friday and Saturday, June 27-28, to be held at Shoal Creek Camp. In addition to his contribution as a lay speaker Harrison, a former member of the Memphis police force, has written three books.

BILLY BOUNDS, graduating senior at Cotton Plant Church, was honored at a recent churchwide potluck dinner, and received a Bible from the congregation in recognition of this milestone in his life.

CHILDREN'S DAY AT WESLEY

Wesley United Methodist Church, 1109 South State Street, Little Rock, will observe its first Children's Day on Sunday, May 25 at 10:45 a.m. when children ranging in age from two through ten years will conduct the morning worship service.

The program will include a number of hymns, sung and pantomimed, and a sermon illustrated on a flannel board. The service, dedicated to the sick and shut-in members of the church and the parents of the children participating, will be presided over by Miss Donna Evans. Directing the program will be Mrs. Shirley Jenkins and Mrs. Janet Clemons. The Rev. Harry Bass is minister. Special honor will be accorded Mrs. E. S. Wines, Church School coordinator, Mrs. Dorothy Foster, former education coordinator, and William E. Gerard.

MARKS CHAPEL United Methodist Church, near Little Rock, will hold its Annual March of Roses Fellowship Program on Sunday evening, June 1st at 7:30 p.m. Dress for the occasion will be formal, with suits for the men and gowns for the ladies. The public is invited to share in the fellowship and refreshments. The Rev. Elijah Morgan is pastor, and Joe McCoy his associate.

RUTH WHITE DAY was celebrated on Mother's Day at White Hall United Methodist Church, Pine Bluff. The honoree, who presently serves as chairperson of the Social Concerns Committee, was honored with a gift of appreciation and cited for "all the services she has rendered to the church for so many years."

A SERVICE OF DEDICATION was held at Cotton Plant Church recently in memory of Mrs. Ruth A. Tarpley Neagle. Dedicated were 25 choir robes, a bronze plaque, and a pulpit Bible, presented by Mr. Earl Neagle, her husband, and daughters, Mrs. Patti Lou Davis and Mrs. Russell Pierpont.



CONFIRMATION CLASS recently received into membership at First United Methodist Church, Crossett, by the Rev. Harold K. Davis, pastor (center). Shown are Brian Boyer, Joe Harper, Nancy Wing, and Kathy Fultin. (Two members were not present for photo.)



WHITE RIVER SUB-DISTRICT

The last meeting of the White River Sub-District was held at McElroy Church in Forrest City District. Ladies of the host church prepared and served supper for the Monday evening event preceding the program. McElroy youth presented a skit, and the sub-district group viewed a film on The Lord's Prayer. The next meeting will be in Wynne.

MRS. C. G. SAMPLE, who for 20 years has taught the Adult Ladies Sunday School Class of Bull Shoals Church, was recently the guest of honor at a Sunday afternoon coffee. Mrs. Sample, now 83, attended Scarritt Bible College as a young woman to prepare for deaconess service in the Methodist Church. For more than 70 years she has served her church in various capacities. And even though visual problems have made it necessary for her to retire from teaching the class, she still maintains a flower garden to provide floral arrangements for her church's worship services.

LITTLE ROCK CONFERENCE MINISTERS' WIVES LUNCHEON

Thursday, May 29, 1 p.m.
Trojan Room, Velda Rose
in Hot Springs

Tickets available at \$4.25 at registration desk at the opening of Annual Conference and during the sessions. Deadline for ticket purchase — Noon on Wednesday the 28th.

BELOW: The Rev. V. Sanford Hankins, recently from Indiana, is serving as pastor of the Dierks Charge in Hope District. Shown with Pastor Hankins, left to right: Wade, Paul, Rachel, Eric, Mrs. Hankins, (the pastor) and Mary Rose. A son, Dennis, serves as an associate pastor in New England. Pastor Hankins came from another denomination to serve when no pastor was available from the United Methodist connection to serve the Dierks Charge.



DR. R. B. BRAWNER of United Methodism's Council on Finance and Administration will speak for an "old-fashioned get-together" at Branch Church in Fort Smith District this Sunday, May 25th. The Rev. Aaron Barling, associate pastor at First Church, Fort Smith and a former pastor at Branch will lead the 9:30 a.m. service. The event will mark the completion of an extensive remodeling project which has included a new red brick exterior, repainting the interior of the education building, and the addition of new carpeting, draperies and seat cushions. The Rev. Raymond Hawkins is pastor.



HOLLY SPRINGS Church on the Rondo Circuit of Hope District will celebrate its annual homecoming and decoration day this Sunday, May 25th with a special worship service at 11 a.m. followed by a basket lunch on the ground, and old-time singing in the afternoon. The church, established around 1852, derived its name from springs surrounded by holly trees near the building site. The present building was opened during 1952, the church's centennial year. The cemetery contains — in one grave — the remains of three Confederate soldiers killed by Union forces during the Civil War. The Rev. George E. Rook is pastor.



THE MEN'S Sunday School Class of Gravette United Methodist Church recently treated their spouses to a breakfast which included biscuits and fried apples. Present for the event were about 30 members and visitors.

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 25—Sunday Romans 5:1-5
 May 26 Gen. 1:26-28
 May 27 Isa. 6:1-4
 May 28 Num. 20:6-9
 May 29 Zech. 8:7-9
 May 30 Psalm 29:1-4
 May 31 Num. 6:22-27
 June 1—Sunday Matt. 7:24-27

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VANTREASE WOMEN HONOR HIGH SCHOOL GRADS

Seven graduating seniors of Vantrease Church in El Dorado, their parents and counselors were honored recently at a banquet sponsored by United Methodist Women of the church. Mrs. Joe Sanders, UMW president, presented pocket prayer books to each of the seniors. Program participants included the Rev. Don R. Williams, pastor, Raymond Jones, entertainers Aaron Shook, Terry Tucker, Nancy Huskey, Karen Roberson, and Alan Avery, and Miss Rhonda Williams.

Mrs. Paul Novack, chairperson for Group Three, was in charge of arrangements.

†

CHAPLAIN DANIEL WOLBOLDT, United Methodist Chaplain at Fort Chaffee, will preach at Wyatt Memorial Church, Fort Smith, this Sunday, May 25th. Chaplain Wolboldt is from Ohio.

Christian Personhood Weekend in Little Rock Conference



STEERING COMMITTEE for the recent weekend retreat in which 60 United Methodist Women from over the Little Rock Conference came together at Ferncliff Camp near Little Rock. Left to right: Lucille Nix, conference president, Doris Fish, treasurer, Zenobia Waters, chairperson, Helene Blakeley, secretary, Theda Bell Patton, Christian Personhood coordinator, Mrs. Gordon Buergey and Pat Paulus, program participants.



STUDY TIME! In addition to study sessions the weekend event included an UMCOR film pointing out the world hunger problem, a Sunday morning sunrise prayer service in the woods, other inspirational periods, a creative project period which produced a collage, a mobile, drawings, poems, and other original creations, and recreation.

Thursday, May 22, 1975



The Rev. James Meadors, host minister for the Forrest City District meeting, District President Pat Freemyer, and Sarah Jo Gibbs, creator of the floral arrangement.



The Marvell unit registered participants in the all day meeting.



Interest group leaders at the morning session of Forrest City District meeting at First Church, Helena.



Browsing at literature table.

Helena UMW hosts Forrest City District meeting

The Rev. Ed Matthews, minister at Lakeside Church, Pine Bluff and inspirational speaker for the May 3rd Spring Meeting of United Methodist Women of Forrest City District, focused his message on the theme of the day: "Missing

Something? . . . Then Reach Out!" District President, Mrs. Wesley Freemyer, presided as 150 ladies participated in the activities at First Church, Helena.

Mrs. Katherine Hill, president of the Helena UMW hostess group, welcomed the guests with a historical review of women's work in that church. Special music was presented by Mrs. Edwin Calhoun and Organist Mrs. J. F. Wahl. Ladies of the West Helena UMW served as hostesses for a fellowship time for early arrivals.

While Mrs. Horace Powell of Forrest City presented the morning devotion, Mrs. Sarah Jo Gibbs, also of Forrest City, created a floral arrangement with individual live flowers, blooming branches and greenery — one of which each person had been requested to bring. The floral creation symbolized the unity, inclusiveness, and teamwork which are necessary for an effective United Methodist Women's organization.

The morning program included an original skit by Mrs. L. E. Gwyne of Brinkley entitled, How to Kill a UMW. Mrs. Bob Pollard of West Memphis First Church arranged a display of books as sources for personal enrichment and encouraged all women to take time for reading.

Eight interest group meetings were another highlight of the morning session. The groups and leaders included: Mission Impossible, Unless, Martha Murray of Wynne; Church Women United, Hazel Dabney of Pine Bluff; Creative Worship, Betsy Campbell of Marvell; UMW Must Haves, Dessa Norton of Forrest City and Ruth Wright and Marie Miller, both of McCrory; Personal Enrichment, Lynne Hughes of Forrest City; God Cares . . . Do You? Mental Health, Richard Maxwell of Helena; God Cares . . . Do You? Senior Citizen, Marjory Darnella of Lexa, and The New You, Jane Glass of Marvell.

The luncheon hour featured a style show by members of the Helena UMW unit entitled, Let Us Entertain You, narrated by Mrs. Al Haraway Jr.

During the afternoon new district officers were installed by Mrs. Dave Block of Wynne. They are: Pat Freemyer of Helena, president; Mary Jo Lindsey of Caldwell, vice president; Doris Sibley of Helena, secretary; June Spotts of West Memphis, treasurer; Joyce Nenard of Wheatley, Christian Personhood; Faye Geisler of Brinkley, Christian Social Involvement; Marie Miller of McCrory, Christian Global Concerns; Opal Piper of Marianna, Supportive Community; Sarah Thompson of Marianna, chairperson on Nominations.

Other members of the Committee on Nominations include Ruth Wright of McCrory, Mary Belle Schaffhauser of Marvell, Barbara Keen of West Memphis, Mary Butler of Brinkley Wesley Chapel, and Nona Stewart of Wynne. Other chairpersons include: Jane Glass of Marvell, Membership; Jo Bentley of Hughes, Program Resource, and Eda Clair Rucker of Parkin, associate treasurer.

The Rev. James A. Meadors, minister of First Church Helena, officiated at the celebration of Communion which climaxed the day's program.

†

ARKANSAS METHODIST Memorial Gifts

ALFRED A. KNOX

Lillian B. Culver
 Mr. and Mrs. R. M. McKinney
 Dr. and Mrs. Erwin L. McDonald
 Dr. and Mrs. E. W. Dodgen
 Mr. and Mrs. Guy W. Lowder
 Mr. and Mrs. A. F. Wilson Jr.
 Mrs. Vance Thompson
 Mr. and Mrs. Edgar F. Dixon
 Mr. and Mrs. D. C. Raiford
 Rev. and Mrs. H. D. Womack
 Mr. and Mrs. W. A. Storey
 Dr. and Mrs. H. I. Woolard
 Norman E. Goodwin
 Dr. and Mrs. J. Edward Dunlap
 Mr. and Mrs. J. M. Hardin

The Sunday School Lesson for June 1, 1975



How The Bible Came To Be

by WAYNE S. WHITE

Unit of four lessons:

THE BIBLE: DIVINE - HUMAN BOOK

ORIENTATION: This lesson is the first of four on THE BIBLE: DIVINE HUMAN BOOK. We take a new look at the old Book in our need for truth in life and our hunger for the bread of life.

BACKGROUND SCRIPTURE: Exodus 24:3-8; Jeremiah 36; John 21:24-25; Revelation 1:10, 11.

DEVOTIONAL READING: The words Jesus read from Isaiah 61, as reported in Luke 4:18. New translations help give new light and meaning for our personal attitudes and actions.

PURPOSE: To confront the Bible anew, and ask ourselves how it can become more meaningful for us. In the first of the four lessons the question, "How did the Bible come into being?" is explored. The holy spirit of God moved not only in the hearts of ancient Bible folk, but is moving in our hearts today.

Remembering Holy Experiences

The Bible, like the sacred scriptures of other nations, caught the high moments of human spiritual experiences and conveyed them to future generations. Something wonderful happened that lifted a person or group to new insights and enduring commitments. A high moment of life brought new vision or challenge, and the account is cherished by the race.

A question of the sky watcher as he looks through the night to the starry heavens becomes an answer with authority. Man is important to the Creator of the cosmos; in fact, humanity is closely akin to God.

Or the burning bush experience in one life reconciled his guilt and compassionate helplessness so that he dared return to dread Egypt. The Voice has been recognized and lives have found new hope, new power and new purpose. Hearts have been "strangely warmed" and Wesleys in multitudes have felt a love to God in Christ and to their fellows.

At first these divine intimations were transmitted orally. Parents passed them on to their children. Shepherds at night around the fire recounted and wondered at them. Then traditions of early heroes, the patriarchs and later the oracles of the prophets were repeated and handed down orally, along with accounts of creation and national origins.

When There Was No Bible

Long ago there was no Old Testament, which is the Jewish Scriptures. Nor was there a New Testament, nor Bible as we know it today. Moses had no Bible. The twelve disciples had

the Scriptures, but not the New Testament, as did Paul. The early Christians wrote the books that became the New Testament around the latter part of the first century and the early part of the second.

Before there were any Old Testament books which we now know, the Hebrews prized the oral traditions. These included the holy experiences we have mentioned, the psalms, proverbs and many other teachings. The ethical and legalistic rules and the Ten Commandments in two forms (Exodus 20:1-17, and Deut. 5:6-21) as well as the Book of the Covenant (Ex. 24:7) that Moses read to all the people.

The Hebrew people comprised a religious community guided by the Word of the Lord. Authority was first expressed as the chosen leaders, the priests, received a "yes" or "no" to a question by way of the Urim and Thummim, which was probably several black and white stones that were kept in the Ark. This was the sacred box which they carried as the focus of worship. The authority of the Word was later found in the spoken word of the prophet whose famous phrase, "thus saith the Lord," replaced the Urim and Thummim.

When all these holy experiences, commandments, teachings and prophetic pronouncements were written down, the Scriptures (from scriptus, Latin, writing) became a fixed and final authority.

Was The Writing A Gain? Or Loss?

When the oral tradition was put into written form there were some obvious gains. People could get at the whole of the past religious experience. Or could they? When we try to recapture a great moment by writing it, what happens?

There was a comfort in specifying a collection of written teachings as the Word of God. But profound problems are immediately seen. One asks about the writer, as to his qualification for description. Does it take inspiration to read about or write about inspiration?

If a story teller feels the ecstasy of a sublime experience he can communicate the glory through voice or facial expression. But the written word is cold and often lifeless.

Readers are warned, "The letter killeth, but the spirit giveth life" (2 Cor. 3:6). There is a danger in confusing the Word with the words. For the living experience is more than the language in which it is conveyed. Those who forget this may become mere book-worshippers, or bibliolaters. James Russell Lowell's poem on this subject reminds us:

*God is not dumb that He should speak no more;
If thou hast wanderings in the wilderness
And find'st not Sinai, 'Tis thy soul is poor.
There towers the mountain of the voice,
no less,
Which whoso seeks shall find.*

God who spoke in ages past speaks today. The divine-human book is being written even now. The Word comes to the awareness of some who see God in history and in the heart.

The Glory Of The Bible

The actual existence of the Bible is a mystery and an evidence of God's power in history. Here is one people with one God across many centuries of time and wide spaces of geography. Abraham's teachings and ways of worship are not lost or corrupted in Egypt.

After the Hebrews fled into the desert these unlettered ex-slaves, led by Moses, worked out the covenant relationship which operates in the 20th Century. Think of the miracle of the man, Moses, who was educated as a privileged prince of Egypt, defying Pharaoh and shepherding the Israelites into nationhood.

"In many and various ways God spoke of old to our fathers by the prophets" (Heb. 1:1). There is a marvel and miracle in the spiritual insights of dozens of pre-Christian Biblical characters, and then comes Jesus Christ who reinterprets the Old Testament so that his followers found an authority greater than the written page itself.

Four Concerns Basic To The Bible

This unit will help Christians who pray, study and think to work their way through these concerns: (1) How the Bible came to be; (2) What is the Bible? (3) Why the Bible was written; and (4) Is the Bible relevant?

PRAYER: O God, you are speaking to us now as you spoke to people of old time; through the still small voice you speak to our listening spirits; through historical happenings you speak, in every day affairs and in great events. Make us aware; help us hear; may we be alive to the holy.

QUESTIONS

- Why did Jesus choose for public reading (Luke 4:18) the passage from Isaiah 61:1, 2?
- Is God saying anything to us through the fall of Saigon?
- What does it mean "to muse"? (While I was musing the fire burned. Psa. 39:3)
- When did you last wonder? How often do you wonder? At what? Can you teach people to wonder, or is wonder born with us and built-in?
- Why are missionaries taught to appreciate different religions?
- How does the influence of Moses' mother help explain the burning bush experience?
- Is there any similarity between Moses' burning bush experience and the Aldersgate heart-warming experience of John Wesley?
- When did you last see "Him who is invisible?" Did it help you (as it did the early Christians) to endure?

Matter of Biblical interpretation debated

To the Editor:

As I read the article by Dr. Lindsey P. Pherigo, "The Study of the Bible Today: 'Right' and 'Wrong' Uses," in the May 1 issue of the *Arkansas Methodist* I noticed several things which are quite misleading.

Dr. Pherigo said, "The culture in which the Bible arose is not the same as today's." He uses polygamy and slavery as examples of practices which the Bible approves and claims we deviate from the Biblical practice because polygamy and slavery aren't acceptable in our society. To say the Bible approves of polygamy and slavery is misleading because this suggests that these were Bible teachings and approved of by God, neither of which is true.

His terminology, "Biblical practice," seems to infer "Biblical teaching." God ordained in Genesis the fixed principle of one-man, one-woman in marriage and this is consistently taught throughout the Bible. True, Scripture records that man did not follow this principle in Biblical times, but Dr. Pherigo should not imply that this was God's plan. The same is true of slavery. Therefore, we

are not deviating from Bible teaching but cultural practice when we reject polygamy and slavery.

Dr. Pherigo mentions sexuality as an example of a "cultural application that we have to reconsider." In contrast to polygamy and slavery there are teachings in the Bible about sexuality which are just as applicable today as when they were written. Dr. Pherigo should not confuse Bible teaching with cultural practices.

Dr. Pherigo said, "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." Is he inferring that if the practice of polygamy became acceptable again sometime in our society that we should follow that cultural practice and not follow God's principle as set forth in the Bible?

Dr. Pherigo said that the study of Biblical prophecy and the Second Coming by the youth is "not very healthy and not very helpful," and "It has little to do with living the Christian life or transforming the world." There are over 318 verses in the Bible that promise Christ's return, so evidently God thought it was healthy and helpful.

Paul said, "Comfort one another" with the knowledge of our Lord's return. There is more to transforming the world than just meeting people's physical needs. Jesus ministered to the whole person — spirit, soul and body. He said, "for what shall it profit a man if he shall gain the whole world and lose his own soul?" I wonder if Dr. Pherigo believes in a literal Second Coming of our Lord.

Dr. Pherigo stated, "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." Is he suggesting that Christ is not the only way to reach God, that the Bible teaches other religions just as relevant as Christianity? Jesus said that "no man cometh unto the Father but by me." (John 14:6) I don't know of any Scripture, read in context, that teaches any other way to obtain eternal life and fellowship with God except through His Son Jesus Christ.

Dr. Pherigo's comment on "Not enough Bible in Sunday School literature" shows just what a narrow view of Scripture he takes. He criticizes the "fundamental" way as being a biased view of Biblical interpretation, one that

does not take into consideration "critical facility." Apparently he means the liberal way is the "right way" to interpret the Scriptures. This is done by examining the Bible as just another book written by man without the guidance of the Holy Spirit. This method eliminates the Holy Spirit in one of His promised functions as teacher. (John 14:26)

He said that "the relevance of the Bible is not basically in its 'teachings' and 'words' . . . some of which are useful and some . . . primitive and not useful." Again, Dr. Pherigo is taking the typical liberal view which leaves the Scripture as a product of human reason, a book that cannot be relied upon for eternal truths. The liberal uses this concept to strip the supernaturalism out of the Scriptures, leaving an uninspired book with miracles such as the Virgin Birth termed "myths." He wants a Bible with no authority which permits him to make God in his own image and allows him to "do his own thing." This usually means social work. . .

Mrs. Wm. R. Wilson
41 Glenmere Drive
Little Rock, Ark. 72204
†

Corrections on how it's done in seminary

To the Editor:

Although I appreciated Gary S. Crain's letter of May 1, I would like to respond to several statements he made. As a seminarian myself, I believe his representation of the "theology being taught in our seminaries" is inaccurate and dangerously misleading.

First of all, neo-orthodoxy is not "taught" here. It is studied. There is a big difference between the two. When something is "taught," information is handed over from one person to another, and the information is accepted as fact. When something is studied though, certain ideas or assertions are introduced to another person for his own evaluation, and he will eventually determine for himself if the material being studied has any validity. (At practically every seminary, incidentally, a fundamental guideline for determining a theological statement's validity is Holy Scripture.) Also, for the record, along with the neo-orthodox theologians we also study Packer, Rahner, Runia, and others who insist that the Bible is inerrant.

Secondly, neither Kierkegaard, Bultmann, Barth, or Tillich (I have not read Kant) believe that "there are no absolutes, and truth is relative to each individual." In all of these theologies it is of fundamental importance to believe that God is absolute. I believe these theologians would also deny the other claims Mr. Crain's letter attributed to them.

Finally, in my dialogues here at Perkins I have never met any ministerial student who believes that God is just a secular power or an impersonal force, that Jesus is just a philosopher and not the Christ, that "Salvation" means social change or political liberation, or that the Bible was not inspired by the Holy Spirit. (If the attitude here is that the Bible is not reliable or authoritative I can't understand why any of us would

want to spend so much time on it!) Neo-orthodoxy does not typically include any of these beliefs. I am not sure if Mr. Crain actually intended to give the impression that these things represent the beliefs of most seminarians (or my own beliefs, in particular). If any readers got that impression, however, I hope this letter now has been somewhat clarifying.

It is quite true, however, that many seminarians (myself included) believe that it is wrong to equate the Bible with the Word of God. To say that anything other than Jesus Christ is the Word of God is a serious mistake. The Word of God, by its very nature, has always been alive, unrestricted in power and creativity, and infinite. It is impossible to bind it down to anything. It cannot be contained in a finite number of words, sentences, and thoughts. It cannot be authoritatively possessed by human beings. It is not a commodity which we can purchase at the book store. When we receive the Word of God it is only because, out of Grace, He has chosen to give Himself to us, not as the Bible, but through the Bible.

Of course Christians (yes, even us "neo-orthodox" ones!) believe that God has chosen to reveal Himself to us through the entire Bible. My own answer to Mr. Crain's opening question, "How much of the Bible is true?", quite decidedly is "All of it!" But I believe the question we must ask ourselves is this: "How much of our interpretation of the Bible is true?" And — in all due respect to those who disagree with me here (this is merely my own opinion) — I believe the answer should be: An interpretation of scripture can be true only when it is in accordance with the way God reveals Himself to us as Jesus the Christ. This means, basically, that the "truths" we encounter in a Pauline statement must be substantiated in regard to whether they are agreeable to the truths expressed in the Bible by the life and

The Bible: God made no 'human typewriters'

To the Editor:

I am a United Methodist minister and I resented some of the implications Mr. Gary S. Crain made in his letter on May 1. I am very much opposed to homosexual ministers in any church, and it is here that I will agree with Mr. Crain.

I do think that Mr. Crain will do well to read some of the church school literature of The United Methodist Church and not rely on prejudices for his opinions. We have some of the very best literature that is available. And as for his concern that a social gospel has found its way into the church, I only request that he read the second chapter of James, and please clarify how the Christian faith is to be practiced.

It seems to be his major point that others seem to interpret the scriptures differently from himself, but rather than stating this simply, he seems to say that they don't believe the scriptures at all. The scriptures themselves state clearly that they are of no "private interpretation." I believe the scriptures for what they are — a book of faith. This means that I believe that God inspired men to write, but I do not think that God made human typewriters of these men.

In my study of the Bible, I have found

teachings of Jesus Christ.

For example (and this is getting back to my first letter) I believe that Paul's unqualified condemnation of all homosexuals is incompatible with Jesus' own teachings. Jesus' teaching was that what makes a person unclean is not what he does but rather what goes on within a person's heart, and that what goes on here is not to be judged by others, but only by the Father.

Rev. David M. Barbaree
Perkins Seminary
Dallas, Tex. 75275

a number of inconsistencies within the Bible itself. These may easily be resolved by trying to understand what God is trying to get us to hear, rather than by trying to defend the writer as a perfect man (Cf. Ex. 24:10a and John 1:18). This does not shake my faith, and if it does yours, then yours is based upon something other than an understanding of God as revealed in the scriptures.

Finally, I think it is high time we try to understand that God does use various ways to do his work, and that we can limit him by saying that the only way that he cannot use natural means to do his supernatural work. He used frail men to preach his word, and to record it for us. Perhaps he is still using them. Thank you.

Richard D. Justice (The Rev.)
Norphlet UM Church
Norphlet, Ark. 71759
†

Challenge

To the Editor:

I was a Methodist 48 years and know little about the Bible. I have to challenge the statement of the Kansas City theologian that the Bible "approves polygamy and slavery." He mentioned those two "social norms" in proving that we don't need to take the Bible too seriously. (Ark. Meth., May 1)

The Bible reports the sin of the "Roman culture" and other dispensations, not in approval, but warning.

I have been confused several years as to the real objectivity of the Methodist ministry.

Amber Cochran
Twin Lakes Road
Augusta, Ark.

General Conference 1976 Issues

by Judy Weidman*

Something basically healthy is happening in the church press. All of a sudden a spate of articles and editorials on homosexuality and ordination of homosexuals has begun to appear in print. An issue which until recently was rarely discussed is now rehearsed in great detail. The justification, of course, is that it will be a major issue at the next General Conference, now only a year away.

Any time Christians can discuss sex and any time the political process that leads to General Conference is opened up, one can only rejoice. But what a responsibility for those who enter the fray! To date I think we haven't asked what makes an issue an ISSUE at General Conference. By this I'm suggesting that some writers have failed to distinguish between what is planned on the legislative front (which is, after all, what determines our stance as United Methodists) and what may be a special interest sideshow.

My own research reveals that NOT ONE official agency of the church or interested caucus at this time plans to introduce legislation which would specify that homosexuality should not be a bar to ordination.

Those who report this as the intention of the Youth Council do so on the basis of news releases which are now a year and a half old. In fact, they do not plan to petition General Conference on this specific issue one way or the other.

'Near-Hysterics' Not Justified

The "Gay Caucus" turns out to be

Homosexual ordination:

No agency plans to introduce
the subject at General Conference '76

several fringe groups in various parts of the country who openly admit that they aren't organized, that indeed they can't even get a mailing list together. So the verbiage from any given individual of this persuasion hardly would seem to merit the near-hysterical reaction which has accompanied many articles and editorials.

The Women's Caucus, which passed a resolution favoring ordination rights for homosexuals, has no specific strategy for legislation at this writing. Those who watched them fight for their life in Dallas last month would seem to have little reason to fear a great show of strength from that quarter.

Official women and ethnic concerns have long since been lodged in the bureaucracy of the church, and neither group seems ready to sacrifice their gains on the battlefield of homosexuality. Meanwhile, those who worry about caucuses in general need to be aware that they are thinking of the politics of the 1960s.

The Board of Church and Society, official guardian of the Social Principles, is clear that they are not in the business of deciding qualifications for the ordination of candidates to the United Methodist ministry. The agency of the denomination which carries this responsibility (Division of the Ordained Ministry of the Board of Higher Education and Ministry) has spoken in clear terms, lodging its stand in the general position to be found in the Social Principles.

The Issue?

So what is the ISSUE; what can we expect on the legislative front? Those groups who have a general concern on the question of homosexuality plan to petition General Conference that one

sentence and another clause be removed from the Social Principles: "We do not recommend marriage between two persons of the same sex." "... though we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching."

Undoubtedly this is where the battle lines will be drawn when the issue emerges in the legislative forum. But here again only the Youth Council formally has announced plans to push the General Conference at this point. It's a fairly safe guess, of course, that some of the caucuses as well as groups and individuals not now catching the headlines will file similar petitions with the General Conference. Even that does not mean they will survive the legislative committee. A delegate taking it to the floor of the Conference against the

vote of this committee surely will face an uphill battle . . .

Now that the Division of the Ordained Ministry and the Council of Bishops have tied the question of ordination of homosexuals to the Social Principles, any attempt to remove that wording is likely to be met with extreme reserve.

Let us debate and be politically informed but let us use our energy on the real issues, not alarms from careless researchers or would-be guardians of the faith.

†
*Ms. Weidman is assistant general secretary of interpretation for the Board of Higher Education and Ministry. This article was prepared as a background paper for the staff of the Division of the Ordained Ministry. It is reprinted here in part.

Local church dates of origin needed to complete History of Methodism in Arkansas

The Commission on Archives and History of the Little Rock and North Arkansas Conferences report that the new volume on the history of Methodism in Arkansas, to be available in 1976, will contain the dates of origin of each United Methodist Church in the state, as submitted by the current pastor. They report that this information has been received from over 230 churches in each of the two Conferences but that several have yet to submit such dates.

Pastors of churches which have not as yet given this information are asked to mail it as soon as possible to the following addresses. Little Rock Conference: Dr. C. Ray Hozendorf, 1601 Louisiana St., Little Rock, Ark. 72206. North Arkansas Conference: The Rev.

William M. Wilder, P. O. Box 849, Wynne, Ark. 72396.

The new history is being authored by Dr. Walter N. Vernon of Nashville, Tenn., who retired in 1972 after 35 years association with the General Board of Education of The Methodist Church.

The volume will cover the period from the beginning of Methodism in Arkansas (approximately 1816) through 1972. Its publication will mark the 140th anniversary of the organization of the Arkansas Conference and the approximate 160th anniversary of Methodism in the state. Its printing will coincide with the nation's Bicentennial Celebration. It is scheduled to be available in May, 1976.

†

Recapping 'Confrontation Sunday School'

Concluding a two-part report by the Rev. William M. Wilder
Pastor, First United Methodist Church, Wynne

One of the happy moments for me at Dallas came when Dr. Richard Murray stated that far too many group discussions were nothing but the "pooling of common ignorance," and that if a teacher had prepared well, had something to tell, and knew how to tell it, she or he could do a most effective job.

It was a delightful moment because I have said the same thing for twenty years, but no one in Nashville or anywhere else would listen. Buzz groups, brainstorming, open-discussion were in style, and the lecturer was anathema to all. It is good to know that the method which has kept schools, colleges, and universities in business is still operative in the modern Sunday School.

It was good also to hear the idea scotched that only the small group can have intimacy, or that intimacy is always necessary to learning. Having grown up in a large Church School, I could share with the speaker that often workers in such schools were just as interested in Christian nurture and development as those who were in smaller, more rural, churches.

Is your Church School growing? Statistics tell us that those who are growing have the following program: (1) They have developed an organized plan for recruiting people; (2) They have a program of following-up on absentees; (3) They also follow-up visitors. (4) They have a Nursery-Home Visitation Program.

Is your Church School losing people? If so, it is most likely that you have not succeeded in making those persons feel a part of the group. (Consciously or unconsciously, you've frozen them out.)

Some people drop away from the Church School for personal reasons such as a change of job, arguments at home, or illness. Of course many of these may be excuses for some deeper motivation.

For those of you who worry about the particular position of your church on theology or social concerns as a factor in driving folks away, it does not affect as many as you think. Those who find your church too conservative will usually quit the Church altogether; whereas those who see your church as being too liberal will move on to a more conservative denomination.

The Church depends on two kinds of people that are critical to its future, and these are the teacher and the pastor. Both need a love and concern for people combined with an evidence of faith in life. Both need to be well-versed in their craft, and have a sincerity of purpose.

Dr. Warren Hartman of Nashville made one observation that startled many, because most of us have spent extra time trying to recruit men into the Youth Division. He stated that women teachers are "more likely to be found in the Youth Division of growing churches." The reason for this seems to be that youth have a stronger response to women teachers during their high school years, and stay loyal to the Church longer thereby.

Confrontation Sunday School closed by sharing models of the Sunday School of the future.

One that I liked was one which would meet regularly; have all kinds of teaching material available; would seek to tell the Christ story on an intergenerational level, using many kinds of techniques and methods. This

model would seek teachers for a shorter term of commitment (by the quarter, or even the month).

It would hope to involve the whole Sunday School into the total Church. It would encourage other meetings of groups, perhaps for crafts or recreation. It would be sensitive to the needs of groups with varying theological stances in the fellowship.

Another model of interest was for a Church School on a short-term (six weeks, or perhaps more) basis. This would use the corps of leaders, perhaps a dozen, which are in every church — dividing the congregation into four groups of people containing couples, singles, divorcees, children. From these groups, persons would be chosen to form a class which would study selected subject matter. This might meet on Friday evening. They would have supper together — and study. There might be a group recreation — or a project — for Saturday. The group would worship together on Sunday at the church service.

Another model sought to list the essential elements of the congregation, the cross, the world, and the heritage of faith. Taking these elements, the Sunday School would face the future, perhaps even in outer space, seeking to be the loving, caring, sharing humanity.

It comes down to the fact that Sunday School is what you make it. By the way, how's your Sunday School?

How's Your Sunday School?



The Rev. George Williams

De Valls Bluff Church Honors Retired Pastor

Friends of the Rev. George Williams came from Jacksonville, Brinkley, Forrest City, Biscoe, Brasfield and Hazen on a recent Sunday to help him celebrate his May 1st 90th birthday with a potluck dinner at De Valls Bluff United Methodist Church.

The honoree went to the pastorate of De Valls Bluff church in the early '50s. He also served the churches at Brasfield, Peppers Lake and New Bethell. After retirement he decided to stay on at De Valls Bluff.

At the dinner his friends presented Rev. Williams a money tree as "an expression of their love and appreciation" for his service in the community.



Rev. Klee Honored

The Rev. George Klee who plans to retire from the Scott County Parish pastorate at conference time was both surprised and honored when members from the five churches gathered at his home recently to help celebrate his birthday. As an expression of appreciation for "his many services and wonderful help" they presented him a money tree.

M. S. (SHIELDS) EDWARDS

Mr. M. S. (Shields) Edwards of Blytheville, aged 65, died May 3. Owner of the Arkansas Plumbing and Supply Company, he was a member of the First United Methodist Church where he had been a member of the Administrative Board and a Junior High Sunday School teacher.

He was a sponsor of the Demolay, a past grand commander of the Knights Templar and past grand high priest of the Grand Royal Arch Chapter of Arkansas.

He is survived by his wife, Mrs. Grace Emboden Edwards; three sons, the Rev. Bob Edwards, pastor of Rose City Beacon United Methodist Church, North Little Rock, Bill Edwards of Blytheville and Jerry Edwards of Indiana; a daughter, Mrs. Mary Lou White of Ohio; a brother, Jimmy Edwards of Blytheville; two sisters, Mrs. Vance Henderson of Blytheville and Mrs. John B. O'Shea of Louisiana, and 12 grandchildren.

The funeral service was held May 6 at First United Methodist Church with the Rev. J. William Watson, pastor, officiating. Burial was at Elmwood Cemetery.

MRS. ETHEL TEAGUE TARVER

Mrs. Ethel Teague Tarver of Arkadelphia, died May 3. She was a retired dietitian, having served the Clark County Memorial Hospital for many years. She was a member of First United Methodist Church and of its Annie Maude Evans Sunday School Class. She was a member of the Order of Eastern Star, the American Legion Auxiliary, the Clark County Hospital Auxiliary and the Pioneer Homemakers' Extension Club.

She is survived by a daughter, Mrs. Fred Rylee of Martinez, Calif.; two brothers, Dr. Otto W. Teague of Little Rock and Mr. Milton Teague of Arkadelphia; one sister, Mrs. W. F. Wheeler of Galena, Mo.; one grandchild and three great-grandchildren.

Funeral service was May 6 at First United Methodist Church with Dr. John P. Miles, pastor, and Dr. George W. Martin, Arkadelphia District superintendent, officiating. Burial was at the Hollywood, Ark., cemetery.

MRS. S. H. BABCOCK

Mrs. S. H. (Ida May) Babcock, wife of the late Dr. S. H. Babcock who began his ministry in Arkansas, died on May 3 at the home of her daughter, Mrs. Tom Cottingham of Boone, N.C.

The funeral service was held at Nichol Nichols Hills United Methodist Church, Oklahoma City. Burial was in Oklahoma City. Mrs. W. E. Greenhaw of Marianna is the sister of the late Dr. Babcock. (She has been a subscriber to *Arkansas Methodist* since 1907.)

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MRS. BOB NIMOCKS (right), artist and creator of the intricate designs used for the nine needlepoint cushions stitched on 16-mesh canvas by ladies of First Church, Forrest City, and Mrs. Fred McCollum Jr., UMW president, display two of the cushions. Multiple stitches in Persian wool and cotton floss were used in the design to produce a variety of textures and sheens. The cushions, blocked and filled by a Memphis firm, are housed in special cedarlined cabinet (when not in use) constructed by Mr. Virgil Vandiver, a member of the church.

Needlepoint kneeling cushions dedicated at Forrest City Church

Nine needlepoint kneeling cushions stitched by 25 workers over a period of two-and-one-half years, were dedicated at First Church, Forrest City during a recent Sunday morning worship service.

Before attempting the magnitudinous project, Mrs. Bob Nimocks, creator of the designs used on the cushions — and a committee selected to assist her — engaged in Biblical research to determine which symbols of the Church would be used for the designs. The next step in the process was the purchase of ten yards of canvas and 25 pounds of wool yarn. All of the yarn was purchased at the same time to assure uniformity of color.

Colors selected for the project were coordinated with those in the stained glass windows in the sanctuary to be used against burgundy — the background color — which matches the carpeting and pew cushions.

The Christian symbols, designed and hand-painted by Mrs. Nimocks on the individual cushions, include an open Bible, butterfly, bursting pomegranate, baptismal shell, lamb with banner,

descending dove, crown and cross, chalice and host, triune fish — and corner symbols of wheat and grapes. A frame-like pattern which picks up the architectural design used in the wood-work trim in the sanctuary is stitched into each canvas, bordering the central design.

Each cushion is 11 inches wide by 36 inches long and four inches deep, and each contains 780 square inches of stitches with 256 stitches per square inch — which adds up to some 1,797,120 stitches.

The completion date and the initials of the persons who contributed to this unique labor of love are stitched on the boxing of the cushions on which they worked. In addition there are inscriptions dedicating the cushions to individuals who are members of the church.

Mrs. Nimocks said, "One reason we chose this particular type of project is that this canvas work, or needlepoint, is so permanent that examples of it are still in existence since the tenth century — and in perfect quality."

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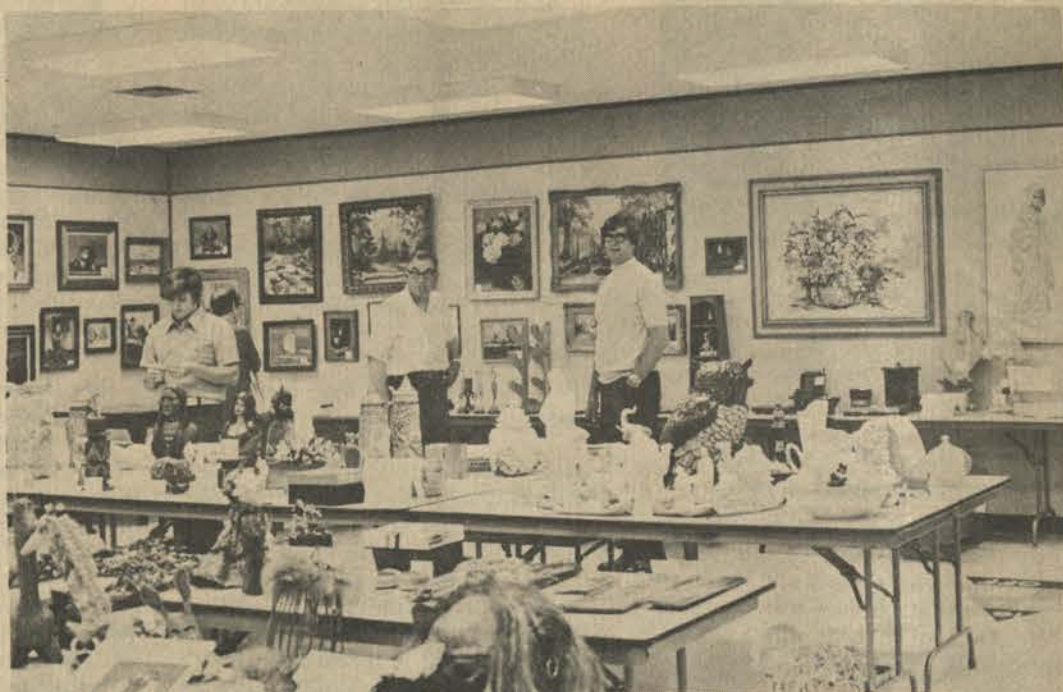
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Des Arc Artisans Display 375 Items

Woodworking items (above) were included in the second annual Arts & Crafts Fair at First Church, Des Arc. Other categories included needlecraft, painting, decoupage, macrame, creative writing, terrarium, recycled items and ceramics, some of which are shown at right. Two hundred persons viewed the Sunday afternoon exhibit.

†



Hendrix Junior Awarded Scholastic Honor

Miss Julia Hilliard of Cabot received the Delta Kappa Gamma scholarship at the recent annual convention of the Arkansas chapter of the Student National Education Association. Miss Hilliard, the daughter of the Rev. and Mrs. Allan Hilliard is an English major, a member of the Hendrix Choir, the Sophomore Council and the Hendrix Christian Movement, and has received numerous additional honors.

†



Young Christians' Weekend

Junior High UMY group of First Church, Hot Springs, and their counselors recently attended Young Christians' Weekend at Silver Dollar City, Mo.

†



Youth Sunday At First Church, Stuttgart

Some of the 29 UMY members who participated in teaching and presenting the morning worship service on Youth Sunday at First Church. Shown are Beckie Jones, president with Buzzy Woerner, Jamie McCollum, Margaret Spivey and Heidi Denman.

†



Smackover Festival

Members of First Church, Smackover view exhibit at their church's recent Arts and Crafts Festival.

†

Poetry Panorama

by Barbara Mulkey

On his deathbed, Dostoevski, who was recognized throughout the free world as the outstanding novelist and writer of the 19th century, sent for his two young children and his New Testament. He had his wife read the story of the Prodigal Son, and then he explained to his children what it meant to him. His daughter, Aimee, wrote later, "I have been present at many deathbeds, but none was so radiant as that of my father. He saw without fear the end approaching. His was truly a Christian death. He was ready to appear before his Eternal Father."

There Is No Death

There is no death, I say,
Only release to immortality.
You who would hold me in your finite grasp
I flee from you.
I soar far beyond your reach
Into space and time infinite.
I am found in every tiny bloom of spring —
I sing with the birds in their chorus —
I am in each snowflake that flickers in the air —
I roll and crash with the ocean tide,
Sending ships to sea.
I warm the earth and kiss the diamond dew
From tender blades of grass.
I am a part of the new born babe.
I am in everything that walks, talks, feels,
Sees, smells, and breathes.
I am immortality!
There is no death!

—by Esther O. Hozendorf
Little Rock, Arkansas

†

The Inner Wall

For man
to recapture
his truant soul, he need
but remount the slippery wall
of faith.

—by Jaye Giammarino
Coatesville, Pennsylvania

†