

Two Centur.

The Beginnings of Methodism in Arkansas

by Helen Lewis Jackson*

History records that a woman on the lonely Kentucky frontier declared: "If you hear something coming through the canebrake, you may know it is either a bear or a Methodist preacher."

The dedication to duty implied in this simple remark was to cause a United States president, Theodore Roosevelt, almost a century later, to voice this tribute: "The whole country is under a debt of gratitude to the Methodist circuit riders, the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier, who shared all the hardships in the life of the frontiersmen, while at the same time ministering to that frontiersman's spiritual needs, and seeing that his pressing material cares and the hard and grinding poverty of his life did not wholly extinguish the divine fire within his soul."

Methodist carriers of the Word in the New World did keep pace with the searchers for secular liberties. John Wesley sent young Francis Asbury to America in 1771, to supervise all the Methodist Societies, and thirteen years later, in 1784, the year following the attainment of American independence, the Methodist Church of America came into being at the famous Christmas Conference in Baltimore. Freed of the Church of England and with the beloved

*See end of article, page two, for biographical information on author.

Asbury appointed its leader, it began its missionary effort anew.

Outreach To The Wilderness

The Methodist itinerate preachers, covering vast circuits in a methodical way — preaching in cabins, or under trees — were able to reach more people than those of other denominations who moved more slowly and lingered to build churches. Through this great outreach, Methodism saturated the wilderness with the gospel, and was still able to build the first Protestant churches in the states of Texas and Arizona.

In 1788, the first Methodist Conference was held "West of the mountains," at a place called Half Acres, in eastern Tennessee. Between that date, and the year of his death in 1816, Bishop Asbury made eighteen trips across the mountains. During the Indian wars, he was guarded on such journeys by armed preachers, on one trip there being "sixteen men and thirteen guns."

Between the years 1797 and 1805, there came The Great Awakening, a revival that started among the Presbyterians, swept throughout the West, and brought into being the historic 'old camp meetings. By 1811, Bishop Asbury estimated that between 400 and 500 Methodist camp meetings were held annually.

In 1803, following the Louisiana Purchase (in which future Arkansas nestled like a green gem)



A Bicentennial feature

Bishop Asbury called for volunteers to cover this wild country. Elisha Bowman, one of those who responded, wrote that he found the few Americans living in this area to be Bible-less and ignorant of its teachings.

'A Place Called Hot Springs Circuit'

The Missouri Conference was organized in 1816, while Arkansas was still a part of the Missouri Territory. The next year, William Stephenson and John Harris, sitting in a Conference 500 miles away,

(Continued on page two)

Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, July 17, 1975

94th Year, No. 28

Arkansas United Methodist Youth are Active!

Summer Youth Directors to meet

A Mid-Summer Youth Directors' Retreat will be held July 21-22 at Hendrix College, Conway. The event will bring together the some 20 summer youth directors working in churches of the two Arkansas annual conferences.

Agenda for the event will include discussion of various programs in local churches, a review of program resources, a session on how to handle "hassles," young adult involvement in the church, and how to continue motivating youth who show special interest. Two worship services are planned.

Registration for the meet will be from 9 to 10 a.m. Monday and adjournment is scheduled for approximately 4:30 p.m. Tuesday. Participants will be housed in Hendrix dormitories but meals will be off campus.

Persons desiring further information on the retreat may contact Tony Hilliard, United Methodist Church, Box 267, Berryville, Ark. 72616 or the Rev. Arvill C. Brannon, 715 Center St., Little Rock, Ark. 72201.

†



New Extention Home To Open In September

'WILLOW OAKS,' purchased by First United Methodist Church, Marked Tree, as a gift to The United Methodist Children's Home of Arkansas, Inc., becomes the fourth such Extention Home operated by the Little Rock-based institution. Purchased for \$75,000, a spokesman said the gift reflected the deep concern of both the members of the Marked Tree Church and the E. Ritter Company for the Christian care of children. The home will open in time for its children to begin school this fall.

'Christian Response' theme of Assembly

"Ability to Respond" is the theme for the North Arkansas Conference Youth Assembly to be held July 28-Aug. 1 on the Hendrix College Campus at Conway. The event, for youth who have completed grades nine through 12, will feature involvement sessions on Lay Pastoral Care, People's Rights, Drama, Acting in Love, and other major concerns. There will be recreation, a talent show, a "Sadie Hawkins Night," a movie and swimming.

The assembly is an annual event sponsored by the Conference Youth Council and the Council on Ministries of the North Arkansas Conference. Its purpose is "to provide an opportunity for youth to come together for fun, fellow-

ship, worship, inspiration and involvement." Some 230 attended the session last year.

The event begins with registration at 1 p.m. Monday and concludes with lunch on Friday. Registration forms, detailing items to be brought by each participant, are available from pastors or from the office of the North Arkansas Conference Council on Ministries, 715 Center Street, Little Rock, Ark. 72201. Cost for the four-day meet is \$40.

Chairperson of the Conference Youth Council is Cindy Henry and Conference Youth Coordinator is Mrs. Saville Henry, both of North Little Rock.

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In Little Rock Conference

Annual Youth Rally July 26

The annual Youth Rally of the Little Rock Conference United Methodist Youth will be held July 26 at First Church, Little Rock. Michelle Campbell of Camden, new Conference president, will preside.

During the morning session participants of the MAD (Music-Arts-Drama) Camp, held recently at Camp Tanako, will give an adaptation of the musical "Godspell."

A highlight of the afternoon's program will be a presentation by "Pilgrimage," a folk music group from Perkins School of Theology, SMU.

Registration for the event, which begins at 9 a.m., is \$2. Adjournment is at 3 p.m. Groups interested in coming to Little Rock on Friday and staying overnight in one of the local churches may contact Mr. Terry Everitt, program director at St. Luke Church, Little Rock (6401 West 32nd St., zip 72204; phone 565-2671). Such groups would be expected to furnish their own bed rolls, sleeping bags, etc.

The annual rally brings youth from all over the Conference, representing their churches. The Rev. Fred Haustein, pastor of St. Andrew Church, Little Rock, is Conference Youth Coordinator.



At 'Day Of Prayer' Ceremonies

Sharing in the presentation to Gov. David Pryor (left center) of Religious Freedom Poster Exhibit are (from left) Ms. Anita Pulliam, the Rev. W. S. Jones (both CME); Dr. James W. Rainwater (Christian Church); the Rev. D. P. Staggers (CME); Bishop Christoph Keller Jr. (Episcopal); Gov. Pryor; Bishop Eugene M. Frank (United Methodist); the Rev. Fr. Alexander Anastasiou (Greek Orthodox); Mr. O. E. Coward (Cumberland Presbyterian); Msgr. James E. O'Connell (Catholic); the Rev. C. O. Magee Jr. (Presbyterian), and Mrs. Frances P. Wood, Administrator-Coordinator of the Arkansas Council of Churches.

'Day of Prayer' set for July 24

'Let the church bells of Arkansas ring . . .'

Arkansas Governor David Pryor joined last Monday with President Gerald R. Ford in declaring Thursday, July 24 as a day of "public humiliation, fasting and prayer."

Meeting at the capitol building with representatives of various religious faiths, Gov. Pryor issued a proclamation in which he noted that "on their first day of business in 1774, the Continental Congress found that prayer could bind their diverse assembly together in a spirit of unity . . ." Mr. Pryor stated that "free government needs the constant moral standard of prayer. Prayer and freedom are vital to each other. . . We now make our own Declaration of Dependence on God as the Continental Congress did 200 years ago."

The governor said "let the church bells of Arkansas ring on (July 24) at 7 o'clock in the morning and at 7 o'clock in the evening to mark the start of a new century of Americans praying together."

In a ceremony arranged by the Arkansas Council of Churches (ACC) and other participating faiths, the governor was presented an 18-poster exhibit on Religious Freedom in America. Making

the presentation were the Rev. Richard N. Clark, assistant at Trinity Episcopal Church and the Rev. C. O. Magee Jr., pastor of St. Andrews Presbyterian Church, both of Little Rock. Present were representatives of the Roman Catholic, Jewish, Greek Orthodox and Protestant clergy and laity. Mrs. Frances P. Wood, Administrator-Coordinator of ACC shared in the presentation of the exhibit, which will be on display at the capitol for one month. Instrumental in coordinating the event was the Bicentennial Observance Committee of the ACC, chaired by the Rev. James Robert Scott, pastor of First United Methodist Church, Magnolia.

Representatives of the ACC noted that the day was also being observed as the beginning of "Forward '76," an interreligious Bicentennial project of the Interchurch Center of New York. The group represents the most broadly-based interreligious group in the nation. The ACC noted that ministerial associations and contact ministers across the state had been informed about the program, which will be observed Aug. 31, 1975-May 29, 1976.

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Board plans hospital, elects president

The Board of Trustees of Methodist Hospital, Memphis, has reaffirmed a previous endorsement of the concept of building a hospital in the Raleigh-Bartlett area of greater Memphis. The action was taken at the semi-annual joint meeting of the hospital's Board of Trustees and the Board of Managers at Methodist Central, held June 27.

The Board urged the Executive Committee of the Board of Managers and the hospital's administration to continue to actively seek a Certificate of Need for such a project and to proceed as soon as possible with planning and construction upon receipt of such certificate.

In another action Mr. King Rogers Jr., of Dyersburg, Tenn., was elected president of the Board of Trustees. A grocer with investment and farming interests, Mr. Rogers succeeds Mr. L. M. Stratton III, who had served as Board president



Mr. King Rogers Jr. since 1966. Mr. J. H. Sherard IV of Sherard, Miss., was re-elected chairperson of the Board of Managers.

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Students' names sought from pastors

Officials of the two Arkansas annual conferences have requested pastors in both conferences to send to the various campus ministers the names and home addresses of students who will be entering college and university this fall as first year students.

Campus ministers of the various institutions may be addressed as follows:

Arkansas State University: The Rev. James T. Randle Jr., Box 909, Arkansas State University, Jonesboro, Ark. 72467.

Arkansas Tech: The Rev. Von Dell Mooney, Box 1328, Arkansas Tech, Russellville, Ark. 72801.

Henderson State University: The Rev. Robert W. Trieschmann, 1922 Walnut, Arkadelphia, Ark. 71923.

Hendrix College: The Rev. Jon D. Guthrie, Hendrix College, Conway, Ark. 72032.

Southern State College: The Rev. Robert M. VanHook II, Box 1290, Southern State College, Magnolia, Ark. 71753.

University of Arkansas: The Rev. Lewis V. Chesser, 730 W. Maple, Fayetteville, Ark. 72701.

University of Arkansas at Little Rock: The Rev. G. Sam Jones, 5605 W. 32nd St., Little Rock, Ark. 72204.

University of Arkansas at Monticello: The Rev. Thomas A. Abney, P.O. Box 3071, College Heights, Ark. 71655.

University of Central Arkansas: The Rev. James M. McKay Jr., 21 Salem Rd., Conway, Ark. 72032.

First 'Arkansas Ashram' at Sequoyah July 19-24

The first Arkansas Christian Ashram will be held July 19-24 at Mt. Sequoyah Assembly, Fayetteville. Designed as a "corporate quest for a deeper spiritual growth," the Ashram is patterned after a movement founded by the late missionary-evangelist Dr. E. Stanley Jones.

Resource leaders are Dr. Roberto Escamilla, assistant general secretary for the Section on Worship and Theology of the Board of Discipleship, who will be evangelist for the event, and the Rev. Thomas Slinkard, faculty member at Philander Smith College, Bible teacher during the session. Ashram Director is the Rev. C. Waymon Hollis, pastor of First United Methodist Church, Corning.

The event begins with the noon meal July 19 with registration opening at 9 a.m. Adjournment is following the noon meal July 24. Registration forms may be secured from the Registrar, Mr. Robert E. Miller, 2301 S. 40th St., Fort Smith, Ark. 72901.

Members of the Arkansas Ashram committee are the Rev. Mr. Hollis, Mr. Miller, the Rev. Victor E. Green, Mrs. Joan Miller, Mrs. Dudley Rhineheart, King Collier, the Rev. Mrs. King Collier, the Rev. Jerry Canada, Bob Harris, Robert P. Shannon, Dr. Harold Eggen-sperger, Dr. Robert E. L. Bearden, the Rev. Arvest Lawson, the Rev. Edward Harris and Paul Bankhead.

(Continued from page one)

'They loved and praised and served the Lord'

at Bethel in Illinois Territory, heard their names read out for appointment to a place called Hot Springs Circuit. They learned that it consisted of all the country from the Arkansas river to the Louisiana line.

Two years later, encouraged by Stephenson, a group of settlers from Missouri came into Mound Prairie, five miles northwest of Washington, in Hempstead County. They crossed the Arkansas River at what is now Little Rock, finding there only a few huts. It being a Sunday, their leader, the Rev. John Henry, preached.

At Mound Prairie they built a pine log church — the first Methodist church in Arkansas, and called it Mount Moriah. Within a year, they abandoned it for some reason and built a new church a mile away, which they called Henry's Chapel.

William Stephenson was later appointed Presiding Elder of Black River District (the whole territory of Arkansas) and when the first Territorial Legislature met at Arkansas Post, February 7, 1820, he attended as a representative from Hempstead County, and was elected Speaker.

'Arkansas Conference' Established

Hot Springs Circuit, later Mound Prairie Circuit, remained in the Missouri Conference until 1836, the year Arkansas became a state, and the Arkansas Conference was established. In 1838, the Arkansas Conference was held in historic old Washington, in Mound Prairie Circuit. In 1842, the latter's name was changed to Washington Circuit, and Andrew Hunter was named Presiding Elder.

Between the years 1873-1878, Arkansas Methodist women held their own first Centennial celebration by organizing units of the first Woman's Missionary Society in Warren, Mineral Springs, Pine Bluff, Prescott, and Hot Springs.

Space permitting, it would be fitting to bring to our remembrance other names of people who, during the past two hundred years, and more, have triumphantly lived and shared their faith — and to call again the names of places and campgrounds where "the songs of Wesley and the shouts of Methodists were heard . . . by the startled herds of deer."

But that "great cloud of witnesses" needs a more

practical memorial. They loved, and praised, and served the Lord. May we, who now live on the circuits, continue to do so.

In our imagination, we can see the shade of a lone rider on a stormy mountain trail. He pulls up his horse, and looks back, over his shoulder. Rain pours from his hatbrim. His dark eyes gleam in his gaunt face.

"Amen," he whispers.
Did you hear him?

†

*(Mrs.) Helen Lewis Jackson is a lifelong member of Pullman Heights United Methodist Church in Hot Springs, where she served at one time as chairperson of the Administrative Board. She was employed for a time as secretary of the Grand Avenue Church in that city. Over a long period of time she has written articles, some for Methodist publications, under the penname of Mary Humes. She prepared the article above for the recent Bicentennial theme essay competition sponsored by the Arkansas Methodist.

'National Day of Prayer'

A time to get specific

Our President and Governor have called the citizens of the nation and state to observe July 24 as a National Day of Prayer. It is significant that President Ford issued his Proclamation on June 12, exactly 200 years to the day from the time the Second Continental Congress called upon the inhabitants of the Colonies to unite, on a designated Thursday in July, in "humiliation, fasting and prayer."

It is impressive to realize that one year before the Colonies issued their Declaration of Independence from Great Britain they made a public Declaration of Dependence upon God. That day was to become the first "national day of prayer." Since that time more than 150 proclamations of fasting or thanksgiving have followed.

Certainly no one has to be reminded of the hollowness of pious declarations unattended by sincere response. It would be easy to point up how far short we have fallen from such lofty declarations. But the fact remains that we are called to a Day of Prayer, that we do have the precedent, and that we do still have the freedom, the privilege, to fulfill religious convictions.

There is reason aplenty for a National Day of Prayer. Surely United Methodists, as congregations, as individuals, and as participants in ecumenical observances will want to make full use of this very special, very significant day. It can be and should be a time to get specific with God, and allow Him to get specific with us, about where we are as a nation. That will hurt for a time, but there's no other way.

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'What the USA needs'

Considering all that is being said and seen about America's Bicentennial Celebration — in these pages as well as elsewhere — it would be understandable if we were to grow weary of it all before the target year actually arrives. But that would be too bad. Too bad for a number of reasons, not the least of which would be the loss of the great religious potential represented by the event.

It does not automatically follow that we will respond to that religious potential in the highest traditions of our historic Judeo-Christian faith. For an ever-present danger lurks whenever good religious people, who are also good citizens, celebrate events of state. That danger results in what has been called "civil religion" — in which patriotism and biblical faith become confused. And our Bicentennial Celebration, recalling both our civil and religious heritage, and charged with all the emotions surrounding such associations, is a "natural" for such a weakness.

The danger is that the most sensitive and sincere will under react; that they will be timid and fail to utilize the truly legitimate and significant opportunity which the Bicentennial presents to the Judeo-Christian community. That is the chance to give a **dramatic ministry** to the nation — one which it cannot ignore — of the kind of **vigorous** pastoral and prophetic presence which is our most valid reason for being.

Needed is USA-'75, '76 is a ministry of authentic worship of Almighty God; of confession of our individual and national sin; of a turning away from the wrong and turning to the right; of restitution to those we have wronged; of doing and being those things that befit a Nation under God.

A sentence found this week in a mailing from the Arkansas Council of Churches is well worth pondering: "The best contribution the churches can make to the observance of the Bicentennial of the United States is to continue faithfully to preach and to practice the Gospel of Jesus Christ to the best of our ability, following the admonition of the Apostle Paul: 'But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ' . . . We recommend (that religious organizations) suggest ways in which the promise of the nation's beginnings can be fulfilled in the present and the future."

It's pretty much up to us what we make of the religious opportunities afforded by the Bicentennial. We've a responsibility to fulfill toward our nation.

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Arkansas Methodist

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Leftovers from a poet's pen

I Want, I Like

I want my summers hot
I like my winters cold
I want my onions young
I like my friends old.

I want my iced tea sweet
I like my pickles sour
I want my chocolate rich
I like my humor dour.

I want my dogs near
I like my cats gone
I want my preachin' short
I like my playin' long.

I want my singin' loud
I like my talk soft
I want your No never
I like your Yes oft.

I want my falls bold
I like my springs fancy
I want my clothes plain
I like my music dancy.

I want my books thick
I like my movies thin
I want my TV off
I'd like this pom' to end.

...

Last Verse Number Two

I want my joys here
I like my troubles there
I want my razor sharp
I'd like to comb my hair.

†

Two Pom's To My Dog And My Children

In That Order

Pom' One: "Susio's Eyes"

Plenty pom's have been written
'Bout dog's eyes (not kitten's)
But none about mine
(my dog's, that is, gee whiz)
Until I penned these line:

My dog's eyes they are purty
They're chocolate brown, not durty
They'd smile for me all day
If only at home I'd
remain.

...

Pom' Two: Dog Tired

We've got a little doggie
Her name is Su-si-o
Her masters've gone to college
They've drained me almos' po'

I can't buy food for dog
I can't buy food for cat
If they don't send me quick some bread
"That's all she wrote" on
the subject.

...

HOORAY!

After reading back through the above I think it's safe to say that I've pretty well exhausted my Summer of '75 Poetic Period. So maybe we all can get some rest for a while.

You're welcome.

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Paragould District Conference

The Paragould District held a District Conference Sunday, June 29, attended by 391 persons, representing every charge in the District. The Rev. Ben F. Jordan, District Superintendent, presided over the three-hour Sunday evening session which included a snack supper, business meeting, program presentations and worship service. The meeting was held at Griffin Memorial Church in Paragould.

The Conference took action on several major concerns:

• **WORLD HUNGER:** Voted to recommend that every local church consider world hunger a top priority, with individual members being urged to fast one meal a week; the cost of the meal to be sent to the Methodist Committee for Overseas Relief for use in world hunger relief.

• **VIETNAM REFUGEES:** Approved a motion to request each local church to give serious consideration to sponsoring at least one family of Vietnamese refugees. Heard a report that Walnut Ridge First Church is sponsoring two such families; Newport First Church

has plans for sponsoring one or more, and Pocahontas First Church is assisting other churches in the community in sponsoring three families.

• **"PARTNERSHIP IN MISSION":** Heard report on Partnership in Mission program with Northeast District of the Indian Missionary Conference in Oklahoma. Noted several successful ventures carried out with more planned for summer and fall and that the partnership program is the only one currently underway in the South Central Jurisdiction.

• **NEW LIFE MISSION:** Voted to urge every pastoral charge to give serious consideration to the New Life Mission as an evangelistic thrust during 1975-76.

Giving program presentations to the conference were the Revs. Waymon Hollis, William C. Haltom, Jim Beal, Roy Poynor and Mr. Winfred Polk and Mr. Henry Rainwater. The Rev. William P. Connell, pastor of First Church, Paragould, gave the sermon at the concluding worship service, at which the Rev. Lon Brewer, host pastor, presided.



A SNACK SUPPER in the Fellowship Hall of Griffin Memorial Church, Paragould, preceded the Paragould District Conference.

Council Directors to Local Churches

An important message for you

New World Outlook and response magazines have served the church well for many years. Eleven times a year you have seen and read of the church at work in its mission task placed on it by the Master teacher and healer (Go forth... make all nations my disciples; baptize... and teach...)

New World Outlook... unique probing, indepth coverage keeps you in touch with the church in mission — teaching, preaching, healing, serving. response... a MUST for officers of United Methodist Women and a true

A NEW FILM ON HUNGER

Just received in the Film Library from The United Methodist Committee on Relief is the new film, **The H-H Factor**, which raises important questions about what the future might bring if the problem of world hunger is not faced and solutions found. **The H-H Factor** provides an excellent discussion starter and is a significant consciousness-raising instrument for the issues surrounding world hunger. To book this 16mm film resource, write: Methodist Film Library, 715 Center, Little Rock, Ark. 72201.

inspiration for every reader concerned about the church in mission.

Beginning September 15, 1975, the rates will be: **New World Outlook** — one year \$4.00/3 years \$10.00; **response** — one year \$4.00/3 years \$10.00; **COMBINATION SUBSCRIPTION**, both magazines — one year \$7.00/3 years \$20.00.

You are sure to understand the reality of the price change, especially when you compare it with household magazines, commercial magazines, even your Sunday newspaper. All are reflecting increases in paper costs, postage, labor, transportation. Be sure to note your special savings on a 3-year combination subscription... a little over 30 cents a copy... a real bargain in today's market!

In fairness, the new rates are announced early enough to allow a limited period of time for subscriptions to be sent in at the old rate. Surely you will know many persons who will want to subscribe in these few remaining weeks with the old rates.

Orders must be received at the Service Center in Cincinnati BEFORE SEPTEMBER 15, 1975.

Write: Service Center, Board of Global Ministries, The United Methodist Church, 7820 Reading Road, Cincinnati, Ohio 45237.



Reviewing Methodist Procedures

Participants in the Hope District Workshop on Methodist Procedures were (from left) the Revs. Bun Gantz of Hatfield, Arvil L. Burks of Langley, William F. Hartline of Mt. View Ct., Paul L. Lyons of Hope Ct., William Joseph Head of Few Ct., Dale F. McKinney of Prescott Ct., Jerry Don Robert of Blevins Ct., Douglas Carroll Shukers of Winthrop-Wilton, Robert E. Woody of Mineral Springs-Wakefield, Kenneth Gabbart of Alleene, Dennis S. Hankins of Doddridge Ct., and Sanford Hankins of Dierks Ct.

Hope District sponsors Workshop on Methodist Procedures

Some of the more recently appointed pastors in the Hope District met July 5 at the Lockesburg Church for a workshop on Methodist procedures. The group studied customs related to worship, funerals, church administration, relationship with members and goals of the church.

Leaders for the event were the Rev. Bun Gantz of Hatfield, the Rev. Robert E. Woody of Mineral Springs-Wakefield, and Dr. D. Mouzon Mann, Superintendent of the Hope District.

Dr. Mann reports that all of the participants in the workshop began their service in The United Methodist Church within the past 18 months. The youngest is the Rev. Kenneth Gabbart, pastor at Alleene, who will be a junior in high school next September. Noting that three are in their late teens, Dr. Mann says "their dedication and dependence on the Holy Spirit offsets their inexperience."

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Batesville District youth hold Rally



Hearing "Le Jubile Doux"

Greers Ferry Lake at Heber Springs was the site of the Batesville District Summer Youth Rally June 29. Over 180 youth and adult workers participated. Activities included a picnic, swimming, election of officers, a worship service and a folk musical, "Faith, Hope, Love and You," presented by "Le Jubile Doux" (The Happy Mee), youth singing group from the Mountain Home Church.



At Council Meet

(LEFT) At Council meet prior to rally were (from left) Diana Gaither, LaDonna Crenshaw, Larry Hartzell, Marla Barger, Bonnie Dark, Martha Duncan and Robert Baxter.



NEW COUNCIL MEMBERS: From left: Diana Gaither, Bonnie Dark, District Coordinator, Connie White, Terry Hedden, president, Janice Strayhorn, Huie Hunefield, Bryan Shoemaker, the Rev. Floyd Villines, District Superintendent.

Arkansas Methodist

summary by Doris Woolard



The first exchange visit of Cuban Methodists to Peruvian Methodists occurred in May and early June when three pastors and one lay person from Cuba visited churches throughout Peru. A Peruvian delegation was invited to attend the Cuban annual conference in June, and the Cuban women's organization has invited Peruvian Methodist women to send a fraternal delegate to its annual meeting in August.

Cliff School of Theology in Denver has named Dr. Jean Miller Schmidt of Leonia, N.J. as its first full-time female faculty member. She was elected to the position of assistant professor of modern church history at the United Methodist seminary.

A Baptist minister, the Rev. John F. V. Nicholson, has been appointed to the top post of Ecumenical Officer for England by the British Council of Churches and the Churches' Unity Commission. The commission, formed last year, embraces the Church of England, the Roman Catholic Church, the United Reformed Church, the Methodist Church, the Baptist Church, the Congregational Federation and the Churches of Christ. It is engaged in a three-year dialogue on the visible unity of all Christian people.

The Standing Committee of the General Synod of the Church of England (Anglican) agreed to recommend to the General Synod, when it convened July 3rd for its five-day Summer session, that the traditional ban on ordained women priests should be maintained "at this time." The Committee report said "The General Synod should not embark upon a matter as important as that of the admission of women to holy orders in the absence of evidence of overwhelming support for such action in the Church."



'Heaven's Angels'

—RNS Photo

NORWICH, England — With a blessing from Anglican Bishop Maurice Wood of Norwich, mobile clergymen speed out to spread the good news with crash helmets on their heads and a prayer in their hearts. The idea for a fleet of "heaven's angels" is Bishop Wood's and it is based on economics. After all, the Bible urges prudence and economy in all things. So why not increasingly expensive gasoline? The bishop decided that his clergymen

should swap their thirsty cars for motorbikes that can spin out 200 heavenly miles to the gallon as they make their rounds of rural villages in the Norwich diocese. When the vicars arrived at the bishop's residence to collect their machines, a short service was held and the bikes were blessed. Then the reverend gentlemen revved up, and after some shaky starts, satisfied the bishop that the Lord's glad tidings were in safe hands.

A Boston Globe writer has presented several accounts of young people who have left the Unification Church of the Rev. Sun Myung Moon charging that they had been exploited and "brainwashed." Melody McDonald, 24, of Somerville, Mass., who joined last Summer and left in October, asserted that constant activity, never being alone, and little sleep is used by followers of Mr. Moon "as a perfect means of mind control." Ms. McDonald said, "you can't think straight when you're half crazy from no sleep. It's messing up so many young people."

Task force studies on ministry to veterans, and on peacemaking and U.S. policy have been authorized by a council of the United Presbyterian Church. Also authorized was a study on the law of the sea, using current studies on the topic by United Methodists and Quakers.

Anglican Suffragan Bishop David Sheppard of Woolwich, London, recently installed as the Church's youngest bishop, said: "The church can only provide a reminder of people's responsibility to those in weaker situations if its members renounce the luxury of being armchair, elder brother critics, keeping their hands clean of the 'dirty game' of politics and become involved in corporate life at work and in the community . . ."

Speaking of the ecumenical scene Anglican Bishop David Sheppard said that Christians of different denominations have strong convictions. "Let us not water them down," he urged. "We know there are points of conflict. Let us not pretend they don't exist. Yet we are brothers in Christ; separated brothers, but brothers."

Two schools at Redhill in Surrey County south of London — one Anglican, one Roman Catholic — will be integrated in a project described as unique to make up one school of 1,100 pupils. The schools began sharing facilities about five years ago, enabling each to widen the choice of subjects, and gradually the idea of integration grew. A spokesperson said the new school would help give pupils of each faith a greater understanding and appreciation of the other's beliefs.

Catchy Headline And Its Message

PROVIDENCE, R.I. (RNS) — "Adultery in July?" was the headline over a paragraph in the June issue of the Rhode Island Churchman, monthly publication of the Episcopal diocese.

The item, designed to impress Episcopalians whose church attendance falls off in the Summer, follows:

"In August is it moral to steal or to lie? Of course, you'd answer no! For the Ten Commandments apply all the time — what is wrong in June is wrong in January. Isn't it odd, then, that the great majority of our communicant members assume it is all right to break the Commandment about 'Keeping Holy the Sabbath Day' in the summer months!"

Father Douglas Morrison, a professor of pastoral care at Catholic University of America, told a workshop audience that bringing others of the parish community to serve the emotional and simple human needs of the sick person broadens the likelihood of meeting all of those needs. Father Morrison said priests tend to "react intellectually to situations and people, but the sick person's need are not 'head' needs but simple, human ones."

"The 700 Club," a Christian television counseling program, in the New York City area, has been rated the most popular Christian night-time radio program. It is produced as a public service by the non-profit Christian Broadcasting Network of Portsmouth, Va. and is aired on WWDJ Radio at 10 p.m. weeknights and 11 p.m. Saturday. During the program, persons facing problems are urged to call a New York-New Jersey area number for free counseling and help.

More than 2 million four-page leaflets containing a passage from the Letter of James, as well as a 16-page leaflet of the entire epistle have been prepared for distribution to visitors to the Vatican during the 1975 "Holy Year." The distribution is a joint project of the United Bible Societies and the World Catholic Federation in cooperation with Pope Paul VI.

Rabbi Arthur Hertzberg, president of the American Jewish Congress, told an interreligious conference of editors and theologians meeting in New York City that Judaism and Christianity have major differences in their teachings about salvation. "Judaism emphasizes the community as the agent of God's salvation," he said, whereas Christianity "emphasizes the salvation of the individual."

The Anglican Church of Canada has accepted the ordination of women to the priesthood with the proviso that bishops who are opposed have the right to refuse to perform such a ceremony.

Messengers to the 118th annual meeting of the Southern Baptist Convention, meeting at Miami Beach, rejected a statement that would have criticized the charismatic movement and instead reaffirmed the teaching on the Holy Spirit contained in the Baptist Faith and Message statement adopted by the 1963 SBC convention.

Participants in an international ecumenical consultation in Toronto said that Christian "unity is contradicted where the church is divided, and is clearly signalled only by a visible unity of Christians in one faith and one fellowship at the Lord's Table."

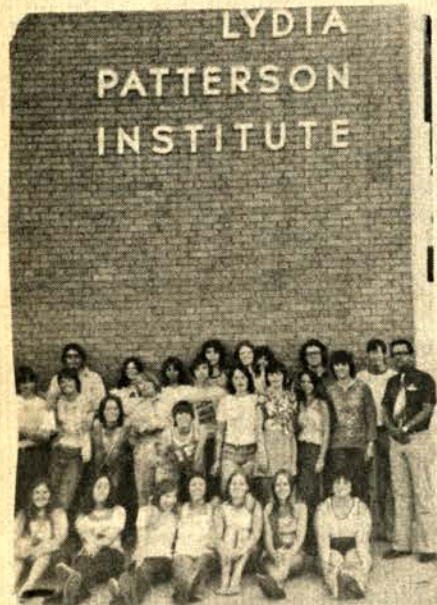
The Rev. John P. Strand, reporting at the opening of the Association of Free Lutheran Congregations said that in today's world God's Word is "judged as less relevant and true than the words of men." "His law," he added, "is made of little consequence in comparison to public opinion and individual lusts and desires."

News from the churches

DR. MARSHALL T. STEEL of Hot Springs will be the guest preacher for revival services at the Altheimer Church beginning Sunday, July 27, at the 11 a.m. service. A retired member of the Little Rock Conference, Dr. Steel is a former pastor of Highland Park Church in Dallas and president of Hendrix College. The Rev. Carl E. Beard, host pastor, extends an invitation to all to attend the services.

SYLVAN HILLS CHURCH, North Little Rock, held Vacation Church School June 9-13 with an average daily attendance of 107. Classes were held for three year olds through grade six, with worship, crafts, music and films being utilized. Directors were Camille Davis, Jan Bley and Barbara Henderson.

RICHMOND CHURCH (Hope District) was host June 28-29 to a three-county singing convention. Choral groups from Arkansas, Oklahoma and Texas attended the Saturday night through Sunday afternoon event.



YOUTH from Jacksonville First Church returned recently from "El Paso Experience '75" which included a work project, human relations training and recreation at Lydia Patterson Institute. The group visited other UMC mission projects. They are shown above with the Rev. Harry Kahl (right), principal of LPI.

NOTICE OF CWU PICNIC MEETING

The Central Arkansas Business Group of Church Women United will have a picnic July 25, 6:30 p.m. at Burns Park, North Little Rock, pavilion number 11. The menu is pot luck. Members are asked to notify their telephone chairperson if they can attend. Call 753-8355 or 753-1109 before noon July 24.



Canoe Camp

LEFT: Some 27 youth and seven counselors participated in the recent North Arkansas Conference Canoe Camp on the Buffalo River. Directors were the Revs. Allan Hilliard of Cabot and Wayne Clark of Indian Hills Church, North Little Rock.

DR. J. RALPH HILLIS, superintendent of Jonesboro District, gave the message at Promised Land and Lake Street Churches, Blytheville, on June 29. Dr. and Mrs. Hillis were guests at the Fifth Sunday Fellowship Meal which followed morning worship.

MARKHAM CHURCH, Little Rock, recently held a homecoming and get-acquainted day for their new minister, the Rev. Larry Powell, and his family. After the morning service there was dinner on the ground followed by ball games and group singing.

FIFTY ACRES on Bull Shoals Lake, east of Lead Hill, has been leased by First Church, Harrison, for use, free of charge, by any churches requesting it. The Methodist Men of the Church care for the property and held a work day June 28. Mr. John Crouse provided a bulldozer and excavated for a new pavilion he will erect at his cost. A well has been drilled and rest rooms built. Churches desiring to use the site may call the Rev. John M. McCormack, the Harrison church's pastor.

THE YOUTH of Lakewood Church, North Little Rock, will travel to Six Flags in Dallas on July 19-20. Other youth activities at the Lakewood church include senior high golf, skating, and junior high bowling.

BILLY JOE DAUGHERTY, youth minister and Christian education director in the Sheridan Assembly Christian Center, was the evangelist for a revival held recently at the Hazen Church. Mrs. Daugherty, daughter of the Rev. and Mrs. Clyde Swift of Lake Village, directed the music and presented several solos.

ALDERSGATE HANDBELL CHOIR of First United Methodist Church, Wichita, Kans., and the Trinity Handbell Choir of Trinity United Methodist Church in Hutchinson, Kans., presented a concert recently at Trinity Church, Little Rock.

HIGHLAND CHURCH, Little Rock, will have pulpit guests for the next two Sundays. On July 20 the Rev. John S. Workman, editor of the *Arkansas Methodist*, will preach at the morning service and Mike Mitchell, summer youth director, at the evening service. The Rev. Louis Averitt, associate minister at First Church, Little Rock, will preach at the morning service July 27 and Mr. R. F. Camp, a member of Highland Church, will speak at the evening service.

CLINTON UNITED METHODIST Church held their Vacation Church School recently with 60 children, youth and adults participating. Mrs. Bob Sisco was director.



El Dorado Youth To Sing At Asbury, Little Rock

The combined youth choirs of St. Paul United Methodist Church and First Presbyterian Church of El Dorado will present a folk music worship service at Asbury United Methodist Church in Little Rock July 20 at 7 p.m. The choir, directed by Robert McMenis, consists of 35 youth. They are on a three-day tour in Arkansas and Missouri.

WHITEHALL CHURCH, Pine Bluff, reports that five young men and women from that congregation became college graduates this year. They are: **Stella Cameron Cone**, University of Arkansas at Monticello, B.A. degree in English; **Vicky Hull**, University of Arkansas, Fayetteville, B.A. in Physical Education; **Neal Jansonius**, UALR, B. A. in Mathematics (Magna Cum Laude graduate, Math Award for Outstanding Math Major); **Joyce Chambliss Joseph**, UALR, A D. in Nursing (will become Registered Nurse this month); and **Carolyn Nichols Smith**, University of Arkansas at Monticello, B.A. in Elementary Education.

THE YOUTH of First Church, Walnut Ridge, held a "Love Fast for World Hunger" recently. The event included educational information and a movie on world hunger.

Mt. View Fish Fry

RIGHT: Shown at the annual fish fry at Mt. View Church (Fort Smith District) are (from left) C. B. Norris, the Rev. J. T. Byrd, pastor, and Joel Branan. In background may be seen new chain-link fence recently added to church yard.



USHERS AT FISH FRY (LEFT): Ushers and wives of First Church, North Little Rock at recent annual event. Ushers who serve the church are O. T. Beard, Paul Ross, Bob Meeks, Alvin Bass Jr., Don Schaber, Harry Wellhousen, Kenneth White, Basil Smith, Frank Dicus, Frank Fowlkes, Dewey Whitfield, Bill Bradley and Arlis Monk.

Worship Together

RIGHT: The youth of New Hope Church, Benton, and England First Church worshipped together recently at the New Hope church. The host church prepared a spaghetti supper for the England youth.



'Partnership in Mission' in Paragould, Oklahoma Indian Districts

By Dick Haltom*

The Paragould District of The United Methodist Church is involved in a "Partnership in Mission" project with the Northeast Oklahoma District of the Oklahoma Indian Missionary Conference. The partnership involves a series of exchange programs, the most recent of which was a senior high weekend camp between youth of the two districts, June 13-15, at the United Methodist Camp at Wayland Spring.

A total of 47 persons attended the camp from the two districts. Twenty-five of these were Oklahoma Indians, mostly of the Creek tribe.

A special feature of the weekend was a one-day canoe float trip down the Spring River. Fourteen canoes were used in accommodating those who wanted to make the river trip. A total of 42 persons made the journey down the sometimes fast-flowing, rapid-filled stretch, which began at Many Islands and terminated below Hardy.

Surprisingly, many of the Indians had never been in a canoe and had little or no experience with a boat so an introductory course was given on how to handle a canoe on the river. At the end of the day, almost everyone felt they had gained some expertise in the art of canoeing. Before completing the eight-mile trip, each had turned over



TIRED BUT HAPPY youth take a break on White River float trip.

his canoe at least once and all were thoroughly wet and happy.

The canoers stopped at the park in Hardy where they were met by the staff of Wayland Spring Camp who provided sandwiches, chips and cold drinks.

The campers returned to the campsite, freshened up, had the evening meal and then boarded the two church buses again to see the Arkansas Traveler Folk Theatre at Hardy, where the Oklahoma Indians were exposed to some of the old-time traditions of the people of the Ozarks.

The camp was climaxed on Sunday morning by a bilingual worship service produced by the whites and the Indians. Along with traditional church hymns, the Indians sang their unique Creek Indian hymns, which have a recognizable Indian flavor and beat. Creek Indian hymns sound much like the chants most whites associate with movies and television in which the American Indian plays a role.

A highlight of the Sunday morning worship centered around one of the Indian youth who donned her Indian costumes and dramatized the Lord's Prayer in Indian sign language.

In addition to the worship period on Sunday, the Indian youth from Oklahoma shared with the other campers and counselors their ancient craft of constructing necklaces, bracelets, and other items, made from beads. Each youth had opportunity to make something to take home. The youth also could purchase Indian jewelry brought to the camp from Oklahoma, which necessitated many hours and days in construction.

Counselors from the Paragould District included the District Superintendent and his wife, the Rev. Ben Jordan of Paragould; the Rev. and Mrs. Joe Wilkerson of Tuckerman, and the Rev. Dick Haltom of Walnut Ridge, who directed the camp. Several adult counselors accompanied the Indian youth from Oklahoma.

Others from Walnut Ridge attending the camp were Allen Brand, John Bland, Ronda Haltom and Jim Tilley,



INDIAN YOUTH and Paragould District Superintendent the Rev. Ben Jordan (third from left) visit before canoe trip.

who is youth director at the local church.

The partnership between the two districts will continue over a period of years. The first event involved 80 persons from the Paragould District journeying to Oklahoma, for a weekend camping experience with the Indian families.

The next event in the partnership will be a work camp from Oklahoma to Walnut Ridge where the Oklahoma

youth will join youth from the Paragould District, working together on churches in the area which need painting and minor repair. The youth will stay in homes of members of the First United Methodist Church.

*The Rev. Dick Haltom is pastor of First Church, Walnut Ridge and is chairperson of the Partnership in Mission Task Force.

†

Three new United Methodist Women units in Forrest City District

Three new local church units of United Methodist Women (UMW) have been organized in the Forrest City District in recent months. The new organizations and their presidents are Widener, Mrs. J. C. Rice; Smith's Chapel, Hughes, Mrs. Georgia Meeks, and New Salem, Mrs. Earnestine Jumper.

As a part of the District UMW's 1975 emphasis on new units, all churches having no local unit were given the opportunity to invite a membership team to provide information on the

purposes, goals, pledges and structure of the UMW.

In addition to the three churches establishing new units, a team visited Taylor's Chapel at Cotton Plant with information, encouragement and program helps. The Taylor's Chapel president is Mrs. Willie M. Hatchett.

President of the Forrest City District UMW is Mrs. Wesley Freemyer of Helena and membership chairperson is Mrs. Gerald Glass of Marvell.

†

Personalia

THE REV. AND MRS. EDWARD Warren of Morrilton announce the birth of their second child, a daughter, Courtney Beth, born July 2. Grandparents are Mr. and Mrs. Tom Scott and Mr. and Mrs. Howard Warren of Morrilton. Great grandparents are the Rev. and Mrs. I. L. Claud of Morrilton and the Rev. George W. Warren of Magnolia. The Rev. Edward Warren completed his internship at First Church, Benton, in May, and returns in the fall to Perkins School of Theology, Dallas, for his final year. The Warrens also have a son, Christopher.

MR. AND MRS. JAMES S. DAVIS of Conway announce the arrival of Susan Elizabeth, born June 28. Maternal grandparents are Dr. and Mrs. Bryan Brawner of Evanston, Ill. Dr. Brawner is General Secretary and Treasurer of the Council on Finance and Administration. Paternal grandparents are the late Mr. and Mrs. James S. Davis of Greenbrier.

ERIN ELIZABETH YOKEM was born Sunday, July 6 in Pine Bluff. Her parents are the Rev. Mackey Yokem, intern minister at Lakeside United Methodist Church, Pine Bluff, and Mrs. Yokem.

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The Sunday School Lesson for July 27, 1975



by WAYNE S. WHITE

The Holy Spirit in Christian Growth

ORIENTATION: The term "Holy Spirit" in that divine-human book, the Bible, refers variously to the power by which God's activities are carried on, and the way his presence is experienced.

We need to keep in mind that this lesson is not a comprehensive study of the doctrine of the Holy Spirit by itself. But, rather, we are thinking of the way God's Holy Spirit works in personal growth. Does he work in our thinking, and through our minds? Or through our feelings and emotions? Or when we are active in service for Him? Or does the Holy Spirit work in all these ways?

SCRIPTURE: John 16:12-15; Romans 8:26, 27; Galatians 5:16-26.

PURPOSE OF THE LESSON: God's Holy Spirit is right at hand; yes, even nearer. It is within us. Therefore, the power and the guidance needed for personal growth and maturity is here. All our needs can be met, and our lives can be fulfilled. Our built-in hungers call for the help of the Holy Spirit in the development of our spiritual capacities.

.....

The Holy Spirit and Personal Growth

There is "that of God in each person" as the Society of Friends expresses it. This divine, indwelling spirit is more of a potential than an actuality, because it requires nourishment and cultivation for fulfillment. But it is real; it is the divine image, breathed into every human being by the Creator — father. When it is developed through worship, praise, gratitude, reverence and prayer, a person grows. He enjoys abundant living and life to the full. But if these faculties are neglected, unused and undernourished, they leave one with hungers and various symptoms of incompleteness and immaturity.

Outer Expression Without the Inner Experience

Christian conduct begins with right attitudes. Behavior is the fruit of motives. The Methodist emphasis on inner experience as the power and impulse for outward expression is sound and right. We neglect it at our peril. We sometimes think it sufficient to "go about doing good," as it was said of Jesus. But we Methodists, both preachers and laymen, like to go about doing good, as a bishop once said, especially the kind of doing good that requires a lot of going about.

Bent on the outward expression we like to think we are helping folks by activities. We do practical and material things for them, or get them into various organizations. We seem to forget the roots in the spirit out of which fruits should naturally come. The first thing is for a Christian to "be." After the "being" is the "doing."

A social worker who was trained in the American activist pattern plunged into doing for others. Soon she became cynical because people did not respond to her generous efforts, and no one took her well-intentioned efforts seriously, or seemed to appreciate them.

Disappointed and angry, she quit her work, deeply frustrated. She came to see later, however, that it was superficial to work for surface improvement only.

You cannot expect basic change in people's lives unless the inner life is changed from within. She saw that she had been emphasizing only the material aspects of life. But after prayerful self-examination she herself experienced the Holy Spirit guiding her into deeper spiritual living. After that she knew that she could meet others on the deeper levels. God had been merciful to her and she was concerned now for others, and that was reward enough for her work.

The Small Voice

People in the Bible who experienced the presence of the Holy Spirit often refer to the communication as a voice. Usually it is a small voice, or a still, small voice. It may have been very quiet, but the communication was clear.

Such experiences happen today, too. A person who is troubled in spirit, trying desperately to find light and help, may quiet himself and wait, listening. Then if he is in tune with God the Holy Spirit comes with light for his darkness and a wonderful release to his tension.

The danger which he has faced may have seemed to him like the "great, strong wind that rent the mountain and broke in pieces the rock" of Elijah's time. However, the Lord was not in the wind, nor in the succeeding earthquake and fire. If this represents the inner turmoil of the prophet he must have felt doomed by the royal anger, about to be destroyed.

At last, however, Elijah calmed down, quieted his fears and listened. He heard a message asking, "What are you doing here, Elijah?" That message comes to all of us, and we hear it better when we are shaken and running scared. We hear it when we are refusing to face ourselves, and to face the Lord, and are evading his call to witness for him.

Take that question and toss it around a bit. Meditate on it; repeat it, giving it different emphases. Ask yourself what YOU are doing here? then ask, what you are DOING here? then, what are you doing HERE?

The Holy Spirit knocking on the door of your heart is lifting fundamental life questions. Your life is passing before you, as Elijah's did. You are rethinking your whole life, and asking what was it that pulled you, or pushed you here, and is this where you really belong. Is this what you were made for and intended to do?

The confrontations in the Bible between the Holy Spirit and people could happen to any of us today. If you examine the language carefully,

and change a few words you can see the everyday, common experience involved.

Think again of the sixth chapter of Isaiah. The godly young leader in a time of national turmoil went into the temple to collect himself. He saw the anarchy of his nation and the agonizing confusion, and that God had the answer. But God needed a person to reveal that answer, so the call was urgent. Isaiah's reply is a classic for all of us: "Here am I, Lord; send me."

The Holy Spirit Is Power

After the Crucifixion the disciples were stunned and shocked. It was not only because they had lost Jesus, their Master and Friend, but together they had failed to achieve the visible political Kingdom and to vindicate the ancient hope of Israel's glory. So they comforted one another in sorrow. Their mourning, however, was cut short. They had the word to tarry in prayer until they received power.

After Pentecost they were empowered by the Holy Spirit to launch out and take the risks. They became witnesses aflame. They saw a world of people hungry for the gospel. They were enabled to communicate the good news both in word and in life.

The power of the Holy Spirit changed John Wesley after that remarkable heart-warming experience. He ventured in that power to find new pulpits from which he witnessed. He had faith and courage to preach outdoors and witness everywhere.

This great work succeeded in changing the face of England. The historian, Green, credits the Wesleys (with the Holy Spirit) with bringing justice to the prison system, freeing the slaves, reducing poverty and helping the needy so that England was spared the bloody excesses of the French Revolution.

The Holy Spirit is able to empower committed Christians today to bring blessing to our chaotic American economic and social institutions.

The Holy Spirit Is In People

God is both transcendent and immanent. He is above and beyond us, and also within us. "You are the temple of the Holy Spirit" is a reminder we often neglect. Sometimes we pray as though God were only "out there," when He is also within, since we are His temples.

A person, next to God, is the most precious part of the Universe. Since God resides in His whole creation He is most certainly dwelling in the human heart. The Genesis account of creation gives special place to humanity, for when he came to them He breathed into them the breath of life so that man became a living spirit.

A complete, mature person is unthinkable without the Holy Spirit, but with him a person can fulfill himself and his destiny to the greater glory of God.

Women's Year meet adopts 'Plan of Action'

Conference called 'turning point in human history'

MEXICO CITY (RNS) — The World Conference of the International Women's Year, adopted a World Plan of Action for the advancement of women and their integration in economic development.

In addition, the U. N.-sponsored conference adopted a "Declaration of Mexico," a political document proposed by the developing countries on how they see equality of women in relation to their societies.

Also adopted were 34 resolutions on subjects ranging from improved education and family planning services to negotiations on the Panama Canal and the rights of the Palestinians.

The conference was attended by 133 countries as well as half a dozen liberation movements, including the Palestine Liberation Organization (PLO).

On the other side of Mexico City there was a parallel discussion of women's problems at the "Tribune" consisting of many non-governmental organizations from more than 80 countries. The Tribune covered such areas as education, health, nutrition, development, urbanization, family structures, population and birth control, law and the status of women, professions and the arts, political participation, decision-making, armaments and efforts for peace.

The Tribune was designed to stimulate the discussion at the main conference where the delegations represented governments of the member countries. However, the Tribune never got its views officially presented to the main conference, ostensibly for lack of time.

The World Plan of Action was adopted by consensus although the Vatican and China had specifically excluded themselves from it.

The adopted declaration urges all peoples and government to dedicate themselves to "realizing a human society where women and men can live in dignity, freedom, justice, and prosperity." It said that every couple and every individual "has the right to decide freely and responsibly whether or not to have children as well as to determine their number and spacing, and to have information, education, and means to do so."

It also said that "respect for human dignity encompasses the right of every woman to decide freely for herself whether or not to contract matrimony."

The result of the conference was described by its secretary-general, Mrs. Helvi Sipilä of Finland, as "a turning point in human history."

The United States delegation said it was quite happy with the results. Mrs. Patricia Hutar, who headed the delegation, said that women power surfaced at the conference and that women delegates "got it together despite attempts to politicize the conference."

The conference president, Mexico's Attorney General Pedro Ojeda Paullada, declared that the meeting was the first step towards a society in which all women of the world became "the mistresses of their own destinies."

Mrs. Hutar, in stating that the women's movement is global, said that women assumed leadership roles and were determined to become decision makers on an equal basis with men.

EMC statement 'ambiguous,' BOGM leaders say

NEW YORK, N.Y. (UMC) — A recent statement by an evangelical caucus of United Methodists that the group intends to function as a "coordinating and referral agency" for evangelical personnel in the church's overseas mission work is ambiguous and requires further study and discussion, according to executives of the denomination's mission board.

"As a continuing effort to keep the concern for evangelism before all of us, we welcome it," (the statement) said

Bishop Paul A. Washburn, president, and the Rev. Dr. Tracey K. Jones Jr., general secretary, of the United Methodist Board of Global Ministries in a joint statement issued here June 30.

However, the two board officials noted the Evangelical Missions Council statement, issued by its executive committee June 18 in Atlanta, Ga., "would raise serious questions of church polity in a connectional church" if the intent of EMC is "to set up an unofficial, self-appointed alternative" mission board.

"We hope the latter possibility is a

misinterpretation of their position, but do not feel that we can make any formal response until this and other matters are cleared up," Bishop Washburn and Dr. Jones said.

Representatives of the Board and EMC have maintained a continuing dialogue since EMC was formed in February 1974 as an expression of dissatisfaction with what it termed a lack of evangelical emphasis in the board's overseas mission program.

From Our Readers . . .

A 'Thank You' from West Africa

To the Editor:

Many thanks for your interesting letter of March 28, 1975 which was received here on April 4, 1975.

I have read through it carefully and I am very pleased and grateful to learn that you have advertised my February 15th letter in your weekly paper and that four persons in U.S.A. have sent in contributions in response to this advertisement with which you have offered me a gift subscription for one year.

I am happy to acknowledge that I now regularly receive by sea mail your **Arkansas Methodist** and would like to take this opportunity of writing you a letter to express my sincere appreciation and deep gratitude for your efforts in helping me secure a gift subscription to your paper.

As regards the four readers of your paper who sent in gifts that enabled you to offer me a gift subscription, I will very soon write each of them letters of thanks.

Thank you again for your efforts in helping me obtain a gift subscription.

Till I hear from you again, I remain for the meantime, with my most fraternal greetings. May God bless you richly.

Mr. A. Bashiru
Box 2037
Accra, Ghana
West Africa

NOTE: Mr. Bashiru is a student in a Methodist mission-founded junior college — CUM, a divinity school in Accra. His original letter appeared on page nine of our issue of March 13.

'Why not protest same action in Russia?'

To the Editor:

The World Council of Churches and the National Council of Churches, neither of which, as I recall, is on record as protesting the confiscation of Bibles in Russia and the other Communist lands, is now protesting to the government of the Republic of China (Taiwan) (anti-

Communist) the alleged "seizure" of Bibles there.

This is typical of WCC and NCC tactics. The facts, however, give quite a different picture: The issue arose when Bibles scheduled for distribution were printed in violation of government language regulations which seek to

promote Mandarin as Taiwan's official language.

The Bibles in question did not follow the simple guidelines of the Ministry of Education in that the text in Mandarin did not also appear in them. The Ministry requested that they be, and they were, willingly surrendered to the authorities.

The Ministry stated: "The government has no intention whatsoever to restrict or interfere with religious freedom. But it does expect the concerned religious bodies to respect its efforts in the standardization of the national language of China and cooperate accordingly." Bibles published in the national language have enjoyed unhampered distribution for years.

Why is the NCC and such not protesting the confiscation of Bibles in any language, and the imprisoning of people who risk their lives to smuggle them in and share them behind the iron curtain? Is there anyone who as yet does not know why?

Similarly, in the three years of Marxist oppression under Salvador Allende in Chile, no protest from world church figures. Then, when Allende is overthrown, not only was there an outcry from the Communist bloc, but also from the Latin American Staff of the World Division for a "restoration of civil liberties in Chile!" . . .

Mrs. Bill Scroggin
Higden, AR 72067

Off the Press

The Pro & Con Book of Religious America — A Bicentennial Argument, by Martin E. Marty. Word, Inc., 1975, 292 pgs., hard cover, \$6.95.

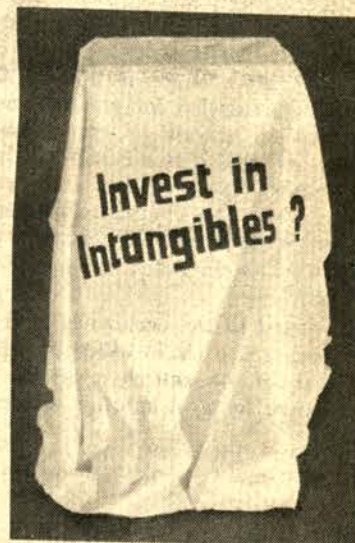
"If ever there was a nation born of spiritual vitality, it was America," states Martin E. Marty. Using this statement as a springboard for debate, he discusses the "Pro" argument of what is right — religiously and spiritually — with the United States.

But that is only one side of the argument. On the other hand, he says "If ever there was a nation free to be sinful, it was America." He then analyzes the "Con" aspect of religion in American life and culture.

In this "bicentennial argument," Marty explores what is right and wrong with religious America. Designed as a "flip-over book, **Pro and Con** gives the reader an opportunity to view both sides of the question. Each chapter has a debate-stimulating counterpoint which should provide lively discussion beyond the bicentennial observance.

Martin E. Marty is professor of the History of Modern Christianity at the University of Chicago Divinity School and is associate editor of **The Christian Century** magazine.

Evaluation: Top-notch treatment by one well-equipped; timely for critical Bicentennial Year evaluation of the role of the Church in American life.



Maine common sense and Missouri skepticism keep most of us from investing in things we can't see, feel or experience. Yet the church needs daring folks who will invest in our mission program on faith.

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Charismatic renewal spurred by 'cold' society, priests say

NEW ORLEANS (RNS) — The structure of a cold, competitive, data-ridden society has been a prime contributor to the fantastic growth of the charismatic renewal movement in the world, according to two Roman Catholic priests who are experts on the subject.

Father Donald Gelpi, S.J., co-director of the Institute for Spirituality at the Jesuit School of Theology in Berkeley, Calif. and Father George Montague, S.M., editor of the Catholic Biblical Quarterly, conducted a course in "Experiences of the Spirit" at the eighth annual Catechetical and Pastoral Institute held at Loyola University here.

They agree that thousands have found in the charismatic movement what they can't find in the modern world, that the future of the movement looks bright, and that criticism of it may be blown out of proportion.

"Modern man experienced the eclipse of God, the death of God in his lifetime," Father Montague said. "That only made him more thirsty for God. There's also

the alienation, the lack of community at a very basic level. The charismatic renewal movement has provided a response to both those needs . . . It's a phenomenon. It's an effect of the Spirit of God similar to the intense dynamism and wild fire spreading that we read about in the Acts of the Apostles."

'Shared Prayer' Reason For Growth

"The growth of the movement, I feel is due largely to shared prayer experience," Father Gelpi said. "It's where people are able to share in faith their experiences with God. It's where Catholics, many of them for the first time, are being provided with the social context in which it's possible for them to talk about very personal religious experiences . . . I think this type of shared prayer provides the context in which people can really reassure one another in faith."

"To many Catholics this kind of prayer is a new experience. They're used to liturgical prayer, or

paraliturgical prayer. Here you're providing a very spontaneous type of prayer which engages the people at a personal level and which also allows for the expression of personal religious feelings and, I'm not talking about emotionalism, but the legitimate expression of a positive feeling about God, about a joy in his presence."

"It (the charismatic movement) is speaking to a society where the very structures of their society tend to isolate people from one another. You hear about the nuclear family structure being split up . . . the whole economic picture tends to make people more competitive . . . I think that by participation in those prayer groups, what people are touching is something very similar to the prayer experiences that comprised large segments of the first Christian communities."

Father Montague and Father Gelpi said recent criticisms of the movement in national publications are really unfair because they zero in on a minute area of the movement and play it up as a big factional clash.

Church press has 'positive future,' ACP exec says

ANAHEIM, Calif. (RNS) — "One way or another the church press will survive," Dennis E. Shoemaker, executive secretary of Associated Church Press, told the national convention of the Religion Newswriters Association here.

Predicting a positive future for the church press even though it continues to face problems in several areas, he declared: "Electronic media will not bring an end to it. Neither will the steep increases in publishing costs. Nor will the decrease in circulation some of the church press publications are presently encountering."

The United Presbyterian clergyman used the term "church press" to refer exclusively to official denominational publications. He asserted that these periodicals are generally facing two "obvious kinds" of trouble.

First, he said, "there is a general decrease in circulation for publications that depend on private or group subscriptions, where a direct link is established between the sender and the receiver. Two, the church publishing enterprise is saddled with increasing costs that will soon reach the point of intolerance."

With regard to the economics of the church press, the ACP executive affirmed that "if the church press is to survive, some form of subsidy will be required."

Money problems?

'See church leaders'

INDIANAPOLIS (RNS) — Who do people trust on money matters?

"Twice as many American families feel confident about church leaders as sources of information for financial planning as feel confident in business sources for the same help," says Dr. Robert J. Hemphling, stewardship promotion secretary for the Christian Church (Disciples of Christ).

His statement is based on a survey of the American family and money which the firm of Yankelovich, Skelly and White conducted for General Mills.

Their study found, Dr. Hemphling said, that 67 per cent of American families express confidence in financial information coming from churches.

The ratings for other groups were: banks, 62 per cent; consumer groups, 62 per cent; home economists, 61 per cent; physicians, 61 per cent; tax experts, 57 per cent; social service agencies, 53 per cent; federal government, 52 per cent; local government, 43 per cent; media, 37 per cent; business, 31 per cent, and stock brokers, 21 per cent.

A Varied Role For Church Press

Mr. Shoemaker praised the church press for serving "as informer, interpreter and inspirer." In the area of world hunger, he commented, "new money for world relief in 1975 may run as high as a hundred million dollars, a feat inconceivable apart from the contribution of the church press."

Commenting on the relationship between the church press and the institutions they serve, Mr. Shoemaker said that "meeting the maintenance needs of the church is and perhaps should be the main justification for the existence of the church press." He suggested as rule of thumb that "the state of health of church publications is in direct correlation with their parent institutions."

According to the ACP executive, "if the members of a denomination really believe in their institutions, care sufficiently about the work and mission of their Church and the relationships surrounding them; if they are proud of their identity as affiliates and see real

purpose in their membership, the denominational publication can be expected to succeed."

At the same time, Mr. Shoemaker warned that readers of the church press frequently resist the efforts of such periodicals to tell "the whole story" in reporting on controversial issues.

"Do not for a moment suppose that the reader constituency of the church press is ready for full exposure to the truth," the former editor of TRENDS magazine cautioned.

The ACP executive declared that "there is a mood in the church, a very strong one, that resists the efforts of the church press to tell the whole story. Many of the potential and actual readers continue to live behind the stained glass windows of their cathedrals, and defiantly reject any intrusion of light not so filtered."

New Distribution Plans Popular

As a more positive element in the

picture of the church press today, Mr. Shoemaker cited "the increasing usage of 100 per cent coverage distribution plans in which subscribers do not pay directly for the publication."

These plans, he said, "in effect employ a new economic principle that has not until recently been a live option for most Protestant publications, though it has a long history in many Catholic diocesan newspapers."

After reviewing the problems and prospects, Mr. Shoemaker predicted "an important future for the church press." He commented, "The task is there. The skills are there. The need for open communication has never been greater. There is a hunger, too, a hunger for the straight story. What we have lacked for some time, and are only beginning to discover, are the institutional processes and support systems that will enable the task to be done."

Major changes proposed in Youth Ministry

NORMAN, Okla. (UMC) — A proposal which could substantially change the national senior high youth ministry program of the United Methodist Church and give more attention to the particular needs of early adolescents will be considered here August 18-22 at a consultation to be attended by youth and adult representatives from every annual conference in the denomination.

The proposal, created by a Youth Ministry Task Force, would replace the present United Methodist Council on Youth Ministry (UMCYM), a semi-independent Council, with a national senior high organization for persons in the ninth through 12th grades.

The senior high proposal would include a Youth Ministry Convocation every other year composed of elected delegates from every annual conference. The Convocation would elect members to a continuing National Senior High Youth Steering Committee which would administer the national portion of the Youth Service Fund and implement other decisions of the Convocation. The staff of such a national Steering Committee, if needed, would be nominated by the Convocation but elected by the Board of Discipleship and subject to its personnel policies and guidelines.

When approved here, the proposal will go to the Board of Discipleship's legislative committee for further consideration and then to the General Conference in April.

The 15-member Youth Ministry Task

Force created the proposal following the first national Consultation on the Future of Youth Ministry held in Oklahoma City in October, 1973.

According to the Rev. Donald Cottrill, Nashville, chairman of the task force, the proposal seeks to sharpen the focus on senior high youth, the age level which he believes can be adequately represented in a national level organization, but also enables the church "to minister to the distinctive needs of early adolescents through more appropriate processes." The plan calls for a National Committee for Early Adolescent Youth Ministry related to the Board of Discipleship.

"The proposal gives annual conference senior high youth and adult coordinators more voice in setting national priorities," Mr. Cottrill explained. "The membership procedure also provides a direct two-way linkage between annual conference and national youth organizations."

A staff member of the Board of Discipleship's Division of Lay Life and Work, Mr. Cottrill said the plan will also clarify and strengthen the ties of the national youth organization's staff to the Board of Discipleship providing more accountability.

According to Mr. Cottrill, leadership of the church at all levels of the church — both adults and youth — have recognized for many years that one program cannot effectively meet the needs of both junior high and senior high youth. Although the difference in their ages may be little,

Mr. Cottrill said the difference in their concerns and interests is great. Leading advocate for greater attention to early adolescent youth as a separate entity in church programming has been the Rev. John Gattis, director of early adolescent ministries for the Board of Discipleship.

The proposed biennial Senior High Convocation would include three voting representatives from each annual conference in the church: the annual conference youth president or designate, the conference adult coordinator of youth ministry or designate, and one other youth. Provisions are included for adequate geographical and ethnic representation. Associate members without vote would include general agency youth members and youth staff and other adult general agency representatives.

The smaller National Senior High Youth Steering Committee would include 20 youth, one adult annual conference coordinator of youth ministry from each of the five jurisdictions, a bishop, and one staff or elected board member from several church agencies. The 20 youth must be elected from the membership of the National Convocation, according to the proposal. Members of the Steering Committee would serve two-year terms.

The lengthy proposal is far from finalized, Mr. Cottrill said. "We welcome ideas and suggestions from anyone." Copies are available from Mr. Cottrill, P.O. Box 840, Nashville, Tenn. 37202.

Enjoying a Methodist tradition -- honoring incoming and outgoing pastors



"An Evening For The Holifields"

The congregation of Fisher Street United Methodist Church, Jonesboro, honored their pastor, the Rev. Pharis J. Holifield, and his wife with a surprise party recently in appreciation of their seven years of service. A carry-in dinner was served in the fellowship hall, which was decorated with flowers and posters depicting achievements of the church during Mr. Holifield's pastorate. After dinner there was singing in the sanctuary featuring the "Sweet Salvation Singers" and members of the congregation. The Holifields were presented with a chalice of friendship, a photo album with the members of the congregation, and a love gift of \$3,000 to make possible a Holy Land trip. Pictured above with the Holifields are (standing) Robert Black, chairperson of Pastor-Parish Relations Committee and Mildred Osment, chairperson of Council on Ministries.

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Trumann Pounding

The Rev. J. Leon Wilson (holding rug) and family were honored at a reception and old fashioned pounding as they returned to serve their third year at First Church, Trumann. The pastor was presented with several "gag" gifts before two wheelbarrows of food were presented to Mrs. Wilson.

†



Pastor Pounded "But Not With Clubs"

The congregation of Elm Springs Church pounded their new pastor, the Rev. Richard Stegall (center), with bags of groceries at a recent covered dish dinner. The Stegall family came from Antioch to serve the Elm Springs-Harmon Charge.

A hymn to Zion's Watchmen

'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Savior's hands.

They watch for souls for whom the Lord
Did heavenly bliss forgo;
For souls that must forever live
In rapture or in woe.

May they in Jesus, whom they preach,
Their own Redeemer see;
And watch thou daily o'er their souls,
That they may watch for thee.

Philip Doddridge, 1702-1751

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Gibsons Honored On Reappointment

Mrs. Arthur Renzy (left), president of the United Methodist Women of First Church, Jonesboro, serves punch to the Rev. Worth Gibson at a reception honoring the Gibsons upon their return to First Church for the seventh year. Also pictured are Mrs. Gibson and children, Mark, Marcia, Phil and Paula.

†



Booneville Honors Retiring Minister

Pictured at retirement dinner at First Church, Booneville, recently are Mrs. Clarence Wilcox, the Rev. Clarence Wilcox, Lisa Lippare, and Jim Tom Wilcox, pastor's son. The congregation presented the Wilcox's a hanging basket filled with money, a plaque and a brass bowl. Upon retirement Mr. Wilcox will be associated with Goddard Memorial Church, Fort Smith.



Ice Cream Social Honors Pastor

The Rev. and Mrs. George Cleary (above) were honored at an Ice Cream Social before they departed Bull Shoals for a new pastorate at Fisher Street Church in Jonesboro.

Vacation Church Schools around Arkansas



FIRST UNITED METHODIST AND FIRST PRESBYTERIAN CHURCHES in McGehee held a joint vacation church school recently. Mrs. Marsha Loyd served as the school director. Shown above are some of the participating children, pictured in the sanctuary of First United Methodist Church.

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VACATION CHURCH SCHOOL was held at Shiloh Church, near Paragould, under the direction of Mrs. Faustina Ford. Offerings from the school were sent to Heifer Project International.

†



THE COVENANT CHOIR of First Church, Stuttgart, presented the musical, "SAM," directed by Mrs. Jack Wilson, at the close of their vacation church school. Mrs. Tom Hasty Jr. was school director.

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GRACE CHURCH, Searcy, vacation church school was under the direction of Mrs. Jackie Noble and Mrs. Janet Overstreet. A total of 58 children and workers participated.

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THIRTY-NINE children and 15 adults participated in the vacation church school at Vandale United Methodist Church. Mrs. Oscar Grafton was the school director.

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VACATION CHURCH SCHOOL participants from Newhope United Methodist Church, Benton. Classes were held in the evenings and included ages two years through senior high.

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MANCHESTER UNITED METHODIST CHURCH, Arkadelphia District, had an average daily attendance of 35 pupils at vacation church school. Shown above are a number of the children, parents and teachers who attended the picnic on the closing day.

†



FISHER STREET CHURCH, Jonesboro, had a vacation church school enrollment of 120. Mrs. Catherine Gerdes was dean of the school.

†



MORE THAN 60 CHILDREN attended vacation church school in Ashdown recently. Mrs. Claudette Smith and Mrs. Bonnie Johnson were co-directors. ABOVE LEFT: the Elementary I-II class with teacher, Mrs. Jean Clark. ABOVE RIGHT: Kindergarten children go fishing with Mrs. Earline Cheyne, teacher.



THESE CHILDREN are among those who attended vacation church school recently at First Church, Helena. The group on the left are 1st and 2nd graders. The group on the right are 3rd, 4th, 5th, and 6th graders. The week ended with a Family Night Supper and VCS program.

