



**Annual Conference, 1906**

The third building of Paris United Methodist Church was the site of the 71st North Arkansas Annual Conference, held Nov. 21-25, 1906. Bishop James Atkins presided, with the Rev. Henry Hanesworth serving as secretary, and the Rev. G. M. Barton as host pastor.

## Centennial celebration planned at Paris

United Methodists of Paris, Ark. are planning for a two-day centennial celebration Saturday and Sunday, Sept. 6-7. Dr. Charles McDonald, Fort Smith District superintendent, will be present to deliver the sermon for the Sunday morning worship service.

The Saturday celebration will begin with registration at 2 p.m., and a 6 p.m. churchwide potluck supper will bring present and former members together for an evening of reminiscing and fellowship.

Some of Arkansas' United Methodists will recall that Paris was the site of an Annual Conference session in 1906.

During its 100-year existence, the Paris church has lost four church buildings and four parsonages, according to the Rev. Vernon Paysinger, the present pastor. He states that there have been 20 Sunday School superintendents, 50 trustees, 199 stewards and board members, and at least 30 presidents of women's organizations.

Records indicate that 54 different ministers have served as pastors of the congregation.

# Arkansas Methodist



Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, August 21, 1975

94th Year, No. 33

## Philander Smith College to launch new 'Sunday College' plan

### Ecumenical Convocation, Aug. 30

"The Philander Smith Sunday College," a new program of the Little Rock-based United Methodist institution, will be introduced at an ecumenical convocation to be held Saturday, Aug. 30.

The event is co-sponsored by the Ecumenical Advisory Committee, composed of representatives of the Roman Catholic Church and eight Protestant denominations. Under the direction of Philander Smith President Dr. Walter R. Hazzard, the committee has worked with the institution's administration in the development of the new plan.

Theme of the convocation, to be from 9 a.m. to 4 p.m. at the Little Rock campus, will be "Christian Teaching in the Churches." A keynote address will be given by Bishop S. S. Morris of Little Rock, resident bishop of the Twelfth Episcopal District of the African Methodist Episcopal Church.

Discussion groups will be held on seven areas of concern, including Christian Teaching: Biblical Basis and Christian Objectives, How to Strengthen the Church School, The Role of Parents in Christian Teaching and The Relation of Worship and Christian Teaching.

The "Sunday College" will be a program in which both regular students at Philander Smith and interested youths and adults in the community may

enroll for specific courses, either on a credit or non-credit basis. A unique feature of the concept is that classes may be held both on the campus or in local churches throughout the greater Little Rock area.

Dr. Hazzard reports that the first series, a seminar on The Holy Bible and the International Sunday School Lessons, will begin on Sept. 7. It will be conducted on 15 consecutive Sundays in local churches of the community.

Another unique feature of the concept is that in addition to regular Philander Smith faculty members, qualified ministers and lay persons will be utilized as instructors. To qualify as paid lecturers or instructors, persons must hold a Master's Degree or higher and be approved by the administration of Philander Smith College.

Dr. Hazzard reports that the project has received a grant of \$10,500 as "seed money" from the Appropriations Committee of the Division of Higher Education of The United Methodist Church. Upon awarding the grant, Dr. Fred E. Harris of Nashville, Tenn., associate general secretary of that agency, said "the Philander Smith Sunday College is the kind of imaginative program we have been looking for," and expressed interest in evaluations of the program after completion of its first year.

Dr. Hazzard noted that the program would need the support of concerned citizens, business leaders and local churches and church agencies.

President Hazzard stated that among the objectives of the new plan was "to make higher education more accessible to all persons." He said the college "wanted to help all churches, regardless of denomination, to produce, develop and multiply the trained leadership that is so desperately needed to evangelize and improve the church and society."

Students wishing college credit for courses taken in the Sunday College may receive it at the rate of \$20 per credit hour. Persons wishing to take courses without credit may do so for a fee of \$15, the regular audit fee for courses offered by the college.

Churches represented on the Ecumenical Advisory Committee are The African Methodist Episcopal Church, The African Methodist Episcopal Zion Church, The Baptist Church, The Christian Methodist Episcopal Church, The Church of God in Christ, The Episcopal Church, The Presbyterian Church, The Roman Catholic Church and The United Methodist Church.

United Methodist members of the Ecumenical Advisory Committee are Bishop Eugene M. Frank, Dr. James B. Argue, the Rev. W. H. Bass, the Rev.

Arvill C. Brannon, Dr. Charles Casteel, the Rev. Alf Eason, the Rev. John B. Hays, the Rev. Richard Hunter, Dr. Alvin C. Murray, Mr. William M. Shepherd, Mrs. Maleva Wines and the Rev. John S. Workman.

## Governor Pryor

on

### Major Issues Facing Arkansans

.....

See page four

# Little Rock Conference Lay Men's Assembly



**Lay Assembly Principals**

Giving principal leadership during the retreat were (from left) Mr. William M. Shepherd of Little Rock, Conference lay leader, Bishop William C. Martin of Little Rock, who gave the message at the Saturday afternoon session, Dr. Lindsey P. Pherigo of St. Paul School of Theology, Kansas City, principal lecturer, and Dr. George W. Martin, superintendent of the Arkadelphia District, who gave the message Sunday morning on "Pluralism in The Methodist Church."



**Among Worship Leaders**

Among participants in the worship services were Dr. John Trieschmann (left) of Hot Springs, who presided at the Sunday morning worship hour and Mr. G. James Washington of Little Rock, who gave the prayer at the opening session.



**Scholar Lectures**

"The Characteristics Of Jesus" was the theme of three lectures given by Dr. Lindsey P. Pherigo, professor of New Testament and Early Church History at St. Paul School of Theology, Kansas City.



**A 'Methodist Hymn Sing'**

Song evangelist Bill Mann of Dallas, Tex., led the group in five "Methodist Hymn Sing" sessions during the two-day retreat. The group is shown in the main meeting room in Miller Hall.



**Registering For Annual  
Tanako Lay Assembly**

Over 170 persons attended the Little Rock Conference's Lay Men's Assembly held Aug. 16-17 at Camp Tanako. Shown registering are (from left) Davis Thompson of St. Luke Church, Little Rock, Roy Boyle and J. W. Mason, Jr., both of First Church, Malvern, and E. E. Thompson of St. Luke Church, Little Rock. Seated are Judge Frank Mackey (left) and Doc Finton, both of Highland Church, Little Rock.

## Dr. Joel Cooper to write fall lesson series

Dr. Joel A. Cooper, pastor of Central United Methodist Church, Fayetteville, will author the Sunday School Lessons for the **Arkansas Methodist** for the fall quarter. His first lesson will appear in the issue of Aug. 28.

Prior to coming to his present pastorate in 1967, Dr. Cooper was superintendent of the Conway District. Earlier pastorates were Winfield Church, Little Rock, First Church, Conway, and the churches at Tuckerman, Mountain Home Larger Parish and Vanndale. During 1949-50 he served as the executive secretary of the Town and Country Commission of the North Arkansas Conference. A native of Paragould, he is a graduate of Hendrix College and Duke University Divinity School.

Dr. Cooper presently serves as chairperson of the Board of Evangelism of the North Arkansas Conference. He was the first-elected member of that Conference's ministerial delegation to the 1976 General Conference.

He is a member of the general Board of Discipleship and is a member of the Board of Trustees of the Methodist Children's Home and the Board of Managers of the **Arkansas Methodist**. He was a delegate to the General Conferences of 1968, 1970, and 1972, the latter in which he was chairperson of the delegation. He was a delegate to the World Methodist Conferences of 1966



Dr. Joel A. Cooper

and 1971 and to the National Council of Churches assembly in 1969.

In 1948 he was presented the Progressive Farmer Award as Arkansas Rural Minister of the Year. He has held numerous conference offices and board memberships, including the Board of Trustees of Hendrix College.

Dr. Cooper is married to the former Billie Thacker. They have four sons, Paul, associated with the University of Arkansas in Rehabilitation Research and Training; Marc, in Clinical Pastoral Education School, Columbia, S.C.; Chris, pastor of the Yellville Parish, and Clay, a recent graduate of Hendrix College.

The September through November International Lesson Series unit is entitled "Genesis: Man's Quest for Identity," and consists of 13 lessons.



**Present Gift To 'Arkansas Methodist'**

Mr. and Mrs. Jim Lane (right) of North Little Rock, are shown presenting to Editor John S. Workman and Associate Editor Doris Woolard of the **Arkansas Methodist**, a new Sony tape recorder for use by the paper's staff. In an accompanying card the Lanes stated the gift was made "in recognition of the many hours of unselfish dedication and labor of love" by the staff. Mr. Lane, a staff training assistant with the U.S. Army Reserve, is lay leader of the Conway District and a member of the Board of Managers of the **Arkansas Methodist**. Mrs. Lane is an interviewer with Southwestern Bell Telephone Company.

### THE REV. GEORGE E. WILLIAMS

The Rev. George E. Williams, 90, a former pastor in the Little Rock Conference and a retired member of the North

Texas Conference, died Aug. 15 at Memphis following complications after surgery. He had made his home at DeValls Bluff since his retirement.

He received his theological training at Emory University and through the Conference Course of Study. At the time of his retirement he had served as a pastor for 37 years in the Little Rock and North Texas Conferences. Among churches served in Arkansas were Mabelvale, Ashdown, Portland, Stamps, Dierks, Horatio, St. Charles and DeValls Bluff.

He is survived by a daughter, Mrs. Rubye W. Carlile of Memphis, two grandchildren and a great grandchild. The funeral service was Aug. 16 at the DeValls Bluff United Methodist Church with the Rev. David Prothro officiating. Burial was at Hazen Cemetery.

# One man, one woman, in marriage

## Following up on Mrs. Betty Ford's comments

Whatever Mrs. Betty Ford did or did not say, we are long overdue for some facing up to contemporary sexual behavior. And contrary to what our defensive reactions might be, the church can't respond on this subject only on the basis of proof-text preachments or on what was socially acceptable a generation or so ago. Not, anyway, if we want the saving word of the faith to be heard and taken seriously by so many who would otherwise turn it off. And not, also, if we would be true to the best word our tradition has to say on the subject.

The whole matter is complicated by a popular misconception of what Christianity is all about. So many folk see the Christian religion primarily, if not totally, as a "morality system." It IS that and it ISN'T that.

Systems of morality do indeed grow out of the Christian faith — and fortunately so. The church does and should inspire the very highest of moral conduct. But the church is not first and foremost a morals factory. Above all else, what the Christian faith is about is the revelation of the mighty acts of God for the salvation of the world, of which mighty acts the greatest is his revelation in Jesus Christ.

Having said that we must rush on to say that a society cannot exist, at least in any kind of really human fashion, without the guidance of a morality higher than whatever might be dictated by natural urges. And the highest expressions of morality — political, social, economic, sexual or whatever — have come from our Judeo-Christian traditions.

The United Methodist Church, in its Social Principles, has spoken to the issues raised in the recent CBS "Sixty Minutes" interview with Mrs. Gerald Ford, in which the First Lady expressed views widely interpreted as supportive of pre-marital sex. The Social Principles statement, from page 86 of *The Book of Discipline of 1972*, reads in part:

We recognize that sexuality is a good gift of God, and we believe persons may be fully human only when that gift is acknowledged and affirmed by themselves, the church, and society . . .

Although men and women are sexual beings whether or not they are married, sex between a man and a woman is to be clearly affirmed only in the marriage bond. Sex may become exploitive within as well as outside marriage. We reject all sexual expressions which damage or destroy the humanity God has given us . . .

Although reflecting the spirit of Christian teaching, that statement has roots much older even than our Judeo-Christian traditions. It is not too much to say that it reflects a principle based on nothing less than the very nature of the whole scheme of things. It points to what we could call the intent of the original divine design of "one man, one woman."

Because of that design, there is a very significant sense in which sexual morality has always been more than a private matter. Because it is concerned with the basic creative and nurturing functions of human life, sexual morality is the possession and responsibility of the whole society, and not just the private business of "consenting adults," as some of our laws might suggest.

This common-property nature of sexual morality makes the maintenance of that morality an obligation of the whole society. It doesn't follow that any one group — such as the church — should be allowed to impose its interpretation of sexual morality upon the whole of society. But it does follow that no segment of society should be allowed to impose, upon society at large, the effects of what is widely considered to be immorality.

To weaken, by sexual promiscuity, the basic social structure is to affect all with that structure. It is fair play for a person to say "I have every right to object to your sexual promiscuity because the society it weakens is my society, too, and that of my children's children."

Right or wrong, sexual morality has long been considered the "keystone" of all

moralties. It could be argued that this is bad, that it is the very reason for so many of our guilts and hang ups, etc. But nevertheless, when this keystone morality becomes weakened, all other moralities are less secure, less respected, less "relevant." We suggest it is more than coincidental that the crisis in political morality in this nation follows an all-time low in our sexual morality (witness not only live-in and "swapping" patterns, but motion pictures and now even many TV programs).

One could have hoped that our long history — from the Prodigal Son to our present behavior patterns — would have been evidence aplenty that "the liberated life" is not what it appears to be. It never was and never will be. How sad that so many young persons do serious damage to their lives before learning this. And how unfortunate that we should see the patterns receive encouragement by the untimely — and we can't help but believe misstated — remarks by our First Lady.

It has been said for a long time, and in a lot of ways, but we have yet to learn it: that when life is lived "for a good time only," there will come a time that is not good; and that we don't "break" the basic laws of moral behavior — we break ourselves upon them.

While binding up the broken, and ministering with those who are hurt, the church must be more diligent in showing to others, who will come along, a more excellent way.

## Off the Top of the Head

### A real goat-getter

One thing that gets my goat — (What does that mean, anyway? I've got a book that tells us all about such pithy sayings, but this one isn't in it. That gets my goat!)

But anyway, one thing that gets my goat — (I don't even have a goat! But if I did, considering my luck of late, I'm sure there'd be a lot of competition for getting it.)

Anyway, back to things that get my goat — (If I did have a goat, I think I'd name her or him "Pigeon," so if anyone ever did get my goat, she or he could find her or his way back home.)

One more try: Speaking of things that get my goat, about the time I get around to deciding what clothes I'm going to need for the summer, every bloomin' store in town is pushing fall things and there's not a single summer outfit to be found in the whole county. Well — maybe the whole city. The whole shopping center? Store?

Anyway, I've decided that what this country needs most — besides fewer people telling us what this country needs most — is a store for us folk who take two full seasons to figure out what we wanted to wear last season, and who then need another half-season to make up our minds to maybe purchase it, perhaps.

What I had on my schedule to buy this summer was a new pair of Bermuda shorts. (Can I say that on a church page?) I figure it was about time to replace my 1957 outfit.

After using enough gas to buy a whole pair of regular long pants, and after having to explain to several young salespersons what Bermuda shorts were (I thought they still used that term), I finally found a store which had, according to the salesperson, only one pair left. I told the good man that I found that rather hard to believe because it said, right there on the tag, "3/\$10." I knew, I said to him, that that meant "three for ten dollars," and that I would appreciate it, please, if he would show me the other two pair.

He was nice as he tried to explain to me what the "3/\$10" meant, although as far as I was concerned he didn't do a very satisfactory job of it. I still believe there's got to be two other pair of Bermuda shorts somewhere in that store.

Anyway, although they're not the color I wanted, and although they really look too nice, maybe after I wear them a few years I'll decide to keep them.

But in the meantime the way things are going I'm not sure which I'm going to run out of first: summer clothes or goats.

### De-pressed

My dog barked at me the other evening for the first time ever. Must have been because she didn't get her name in the paper last week.

### Progress report

I thought of a pom' the other day and didn't even write it down!

## Arkansas Methodist

Established 1882

Official newspaper of the Little Rock and North Arkansas Annual Conferences of The United Methodist Church

### Editor and Business

Manager . . . . . John S. Workman  
Associate Editor . . . . . Doris Woolard  
Editorial Assistant and Bookkeeper . . . . . Karen Compton  
Office Secretary . . . . . Kathleen Storey  
Circulation Manager . . . . . Jane Raiford  
Poetry Editor . . . . . Barbara L. Mulkey  
Contributing Editors . . . . . Alf A. Eason  
Myers B. Curtis

### Officers — Board of Managers

Chairman . . . . . Edward G. Matthews  
Vice Chairman . . . . . Charles Casteel  
Secretary . . . . . Kenneth Parker

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

POSTMASTER: Mail form 3579 Box 3547, Little Rock, Ark. 72203.

ADDRESS ALL CORRESPONDENCE to Box 3547, Little Rock, Ark. 72203. Articles other than editorials do not necessarily reflect the opinion of the editor.

EDITORIAL and business offices located in United Methodist Headquarters Building, 715 Center Street, Little Rock, Ark.

NEWS SERVICES: United Methodist Communications (UMC), United Methodist boards and agencies: Religious News Service (RNS), National Council of Churches, and others.

ADVERTISING RATES on request. Represented nationally by Jacob's List, Inc., Clinton, S.C. 29325. Products or services advertised are not necessarily endorsed by this newspaper or by The United Methodist Church.

SUBSCRIPTION PRICE: \$4.00 per year.

MEMBER: Associated Church Press, United Methodist Press Association

**Council Directors  
to Local Churches**

## World hunger — a crisis ???

### THINGS YOU MIGHT DO:

Have a "Love Fast". Set up a family night that will be different. Tickets could be sold, the proceeds of which would be sent to the church's world hunger agency.

The interesting feature would be that everyone is served a bowl of rice and a glass of water, or a subsistence meal, except for a privileged few who, due to the number they draw, would eat at a special table loaded with chicken, corn on the cob, fresh garden vegetables, iced tea. This will demonstrate how most of the world eats every day. Participants will sense the feeling of having plenty while others have only a subsistence level of food.

At this "Love Fast," present the church's challenge concerning world hunger.

- Give up three meals a week and channel the money you would spend for the meals to a relief organization.

- Decrease the family consumption of beef (that has a high grain intake for top-grade) and use more direct protein foods such as whole grain and soybean products.

- Keep in contact with representatives in Washington to support legislation designed to help feed hungry people or to liberalize trade arrangements with developing countries.

- Plant a garden this year to provide vegetables for your diet.

- Ask your church groups to plan their meals carefully. Also, suggest that the church consider planting a community garden on vacant church lands.

- Hold special study groups and teach-ins on the hunger crisis so that all your church members become aware of the need.

- Work hard at saving energy — gasoline, electricity, natural gas — and at cutting your consumption.

- Cut way back on the fertilizer for your lawn this summer.

- Order the films THE H & H FACTOR or BEYOND THE NEXT HARVEST, new films related to the problem of WORLD HUNGER, recently purchased by your Methodist Film Library, 715 Center, Little Rock, AR. 72201.

†



### Planning For Conference On The Holy Spirit

The Executive Committee of the Steering Committee for the Nov. 6-8 Conference on the Holy Spirit, being sponsored by Little Rock Conference, met last week to continue preparation for the event. SEATED: The Rev. Fred Arnold (center), Evangelism Board chairperson, and Dr. James B. Argue (left), vice chairperson, both of Little Rock, and Dr. John Trieschmann, publicity chairperson, of Hot Springs; STANDING, left to right: Mr. William M. Shepherd, Conference lay leader, and the Rev. John H. Thompson, associate director of the Council on Ministries, both of Little Rock.

†

### Workshops in Little Rock District

Two workshops for teachers of pre-school and elementary grade children will be sponsored in September by the Little Rock District. One event is scheduled for Sept. 4, 7-9 p.m., at Trinity Church, Little Rock; the other for Sept. 6, 2-4 p.m. at the Carlisle Church. The workshops will enable teachers to become acquainted with two new series of curriculum resources, "Christian Studies for Children" and "Exploring the Bible."

Teaching teams for the workshops will be, Pre-school, Sandy Haustein and Kay Evans; Lower Elementary, Betty Deaton and Dorothy Robinson; Upper Elementary and Three-Four, Olive Smith and Sheila Hurt.

The District coordinator of children's ministries is Mrs. Sheila Hurt of Little Rock.

†

## Governor Pryor on major issues faced by Arkansans . . .

### The economy — the drug problem — the 'crisis of confidence' in government

From an interview by the editor

*The following is the conclusion of a two-part interview with Governor David Pryor made August 7 in Little Rock. Part one appeared in last week's issue.*

**Arkansas Methodist: What do you see as the major concerns facing Arkansans?**

**Governor David Pryor:** I would have to say that the economy is our number one concern at this moment. I frankly do not see how some on the lower income bracket are making ends meet! And I think our economic conditions are having a great deal to do about the mental attitude and frustrations of the country itself.

I think that retirees with only a Social Security check, or those on food stamps, or others trying to make ends meet and support children in college and so forth — I just don't see how they are making it. And that is our major concern now.

**What other issues do you see as being of major concern?**

One would be the drug problem. It touches so many families today! And it has such a great relationship to the rise in crime. For example, our prison population in the state is absolutely exploding. Continuing at the same rate that we are experiencing today, in the next five years we will have to appropriate \$50 million at our prisons even to house the prisoners! We've just recently acquired through government surplus 80 mobile homes which were put in there for temporary use by prisoners simply because we do not have room to house them.

Drugs are such a major problem. People come into this office daily — I've had two cases today, for example — of young people in their 20's and one 18 or 17, who were involved in minor drug problems or situations which they got caught up in, or got in the wrong group, or whatever. Those people today are incarcerated in our prison system. They're prisoners!

This is why I pushed so hard for our First Offender program that we did enact and which we're imple-

menting (as of) July 1. (It will) offer alternatives to prison, alternative forms of service — say work in the State Hospital, or such. And hopefully it will work. It's the only one of its kind in the nation, and it's being implemented now.

**How do you see the church helping most in response to such problems?**

In the drug matter, education. The churches have done a tremendous amount in the field of education. Of course, many times I don't know if we're trying to "save souls" that are already saved, so to speak. But whatever program we have, it must be expanded. I've got to ask the state legislature, for example, for additional personnel in our drug programs in the state . . . We've got to beef up (the enforcement) end of our program.

But the churches are performing a great deal in the area of education, and making us aware of what the problems are. But somehow or other, we've got to do a lot more and we've got to broaden the base of that education. The government can do a great deal, but it can only do so much.

A great deal must be done by the parents . . . It's so easy for a young person to get involved in a wrong situation, almost by mistake. It's a miracle if a family can escape without being touched adversely in some way today by the drug problem!

**What other major concerns do you see facing our time?**

(Another would be) the "crisis of confidence" in government.

For example, in the general elections in 1974 less than 40 per cent of the eligible voting population of this nation even bothered to vote, which indicates an extremely low confidence rating in what is going on in this country.

I think, though, that (confidence) is picking back up. And hopefully — thinking of Watergate — we'll not remember the weaknesses of our system, the weaknesses which a few men helped to exploit and helped to

perpetuate upon this nation; but that we will recognize the strengths of the system, of a strong judicial branch, of a congress that became aroused to the extent that they did, and that hopefully we'll continue in the future to cure defects and flaws in the system.

For example, we in our own state — and I don't think we could have done this prior to the Watergate era — finally passed the legislation which requires campaign reporting by candidates for state-wide public office. This is a start; it is not the cure. It requires constant vigilance.

I don't think we can legislate confidence in government . . . Sometimes one bad apple can ruin the whole name of government, or of a particular program.

**You are completing your first eight months in office. What reflections do you have at this point?**

First, it's hard to believe I've been in office for eight months.

Second, I do have some concern that I've not been able to accomplish everything I've wanted to. One reason is because of an economy in which we did not have the flexibility in which to operate that I had hoped we would have. It's been a time when we've had to tighten our belts. It's been a time in which I've had to cut out — if not programs, certainly construction money — for higher education, for example, and for some other services of government.

We've had to cut back. And as a result I feel we have not been able to be quite as creative as I hoped we would be. But, we've attempted to make the very best of it, to hold the line, to be as flexible as humanly possible.

I think we've been able to accomplish a lot — but not as much as I had hoped to at this time.

**Is there something you can tell me that you've never told to another reporter?**

(Laughter) I'm sure there are lots of things I've never told another reporter! (Pause) Let's see. (Pause) I wish I could think of something!



The Federal Communications Commission has rejected a petition by two Californians that it put a freeze on applications by religiously-affiliated groups to secure FM and television educational channels. The FCC, in its unanimous decision, declared that any "religiously affiliated educational organization . . . may become an educational broadcast licensee." The FCC had received 700,000 letters — almost all opposing the petition. Previously, the most letters received on a single issue was 100,000 relating to a hearing on whether to limit advertising on children's programming. However, Ashton Hardy, FCC general counsel, denied that the vast outpouring of letters influenced the decision.

Gov. Milton J. Shapp has signed into law a program of state aid to Pennsylvania's parochial and other non-public schools, estimated at \$31 million for the 1975-76 school year. The American Civil Liberties Union and the Pennsylvania Committee on Public Education have announced their intention to contest the constitutionality of the measure.

C. Welton Gaddy, director of Christian citizenship development for the Southern Baptist Christian Life Commission, told a Churchwide conference on the U.S. Bicentennial that "the church should be as morally responsible for its motivation for and actual use of power as any other aspect of its ministry. It is to be an institution which can demonstrate selflessness and care for others whether the issue is power or evangelism."

The Rev. Alan Walker, superintendent of the Central Methodist Mission of Sydney, Australia, charged in an address that anti-Christian forces, aided by some government ministers, are seeking to change Australia into a totally secular state. He said, "The Christian faith is under attack in Australia today as never before in its history." The internationally known evangelist said the country's greatest need was for a popular Christian movement that could "speak to and win" the mass of the people.

Dr. C. Eric Lincoln of Fisk University, Nashville, writing on the subject "200 Years of Black Religion" in a special Bicentennial Issue of Ebony magazine, said that the dominant religious tradition in America has exerted "questionable value to the immediate interest of black progress" in the various periods of history. However, the United Methodist clergyman says that by and large, and given the fact of 350 years of slavery, he believes that Christianity has served the goal of black liberty and equality in the nation.

Bethany United Methodist Church in Aurora, Ill. has raised \$2,300 to buy an organ for Choon Shin Methodist Church in Seoul, South Korea. The instrument was transported, free of charge, by a moving company and an air line.

A historic step in ecumenism occurred recently as 23 young people and five adults were confirmed at a joint Anglican-Methodist service in Bristol, England.

A book entitled "What Young People Should Know About Drugs," written by the Rev. Guillermo Vasquez, Baptist pastor in Quito, Ecuador has been declared required reading for all high school students in Ecuador. The author describes his experiences in counseling young people and parents on drug problems.

Students at Vanderbilt University in Nashville are being taught New Testament research methods with the aid of a computer. The Rev. Judson F. Parker, of United Methodism's Eastern Pennsylvania Conference, developed a computer module equal to three hours of lecture-discussion. Passages from events recorded in the Gospels of Matthew, Mark, and Luke are arranged on computer printout sheets for students to use in comparing styles, words, and phraseology. Each student is asked questions about sources and uses of certain terms. The computer notes incorrect or incomplete responses, and urges the student to try again.

Church life is flourishing in Arizona, according to officials of several of the state's leading religious groups. The Rev. William R. Colby, superintendent of the Phoenix District of the United Methodist Church, said that a three-year membership decline in his church had "bottomed out," and had shown an increase of about 200 members this year. The Episcopal bishop noted a 50 per cent increase in attendance in the state's 75 Episcopal congregations during the last six months. Other major church bodies in the state likewise report significant membership and attendance increases.

Fifteen young people are taking part in a summer seminar tour of Africa and the Middle East under sponsorship of the Division for World Mission and Ecumenism of the Lutheran Church in America.

—RNS Photo



## Angolan Children Wait For Help

LUANDA, Angola — A reported 600,000 refugees from colonial Angola's struggle to win independence from Portugal are now returning home and bringing with them enormous social and economic problems. Added to these pressures is the plight of thousands of other displaced families who have fled their homes to seek shelter in the capital city of Luanda because of a new outbreak of hostilities between rival Angolan independence parties. Shown here is a little refugee girl holding her baby sister, who with their family, were seeking shelter in Luanda. Agencies such as Church World Service are attempting to meet the needs of the homeless in Angola, slated to become independent in November. CWS has forwarded an initial \$5,000 to United Methodist Bishop Emilio de Carvalho for an ecumenical program of relief.

## Organist Plays 22-Hour Marathon

LONDON, Ont. (RNS) — Organist Albert Furtney celebrated the 50th anniversary of the United Church of Canada with 22 hours of hymn playing at Dundas Street Centre United Church here.

Director of Christian education and music, he started his hymnathon on a Friday at noon and played all the verses of the 506 hymns in the Anglican-United Church hymn book. He took a 10-minute break every two hours.

Congregation members dropped in throughout the night to encourage him and one man coming off the night shift brought him a milk shake.

The chairman of the board gave him a back massage and his wife fed him sandwiches while he played.

Church members sponsored him at so much a hymn and he cleared more than \$2,000 for the church. When he completed his last hymn, he received a standing ovation, but declined to play an encore.

Congregations in South Africa and Rhodesia not paying their pastors 50 per cent more now than in 1971 are "robbing" the clergy, according to a report issued by the Board of Missions of the Presbyterian Church of Southern Africa. The report maintains that at least a 50 per cent salary increase over the past four years is necessary to offset the hike in the cost of living. The report asks that in addition to fringe benefits, pastors in South Africa receive at least about \$150 per month (U.S. value) and pastors in Rhodesia about \$120.

Eighteen Vietnamese refugees have been recruited by a team of Roman Catholic priests to study for the priesthood in the New Orleans archdiocese. Almost half have already taken up residence at Notre Dame Seminary, while the remainder are waiting for their families to get settled. Most of the new seminarians can read English and speak French, according to Father Michael Haddad, one of the recruiters, who said many refugees were attracted to the New Orleans area because of the French background, the climate and the coastal area, and the heavily Catholic population.

Archbishop of Westminster John Cardinal Heenan, said in London that only through kindness can prisoners rediscover their self-respect. Punishment, he said, should never be unendurable. Some pride and dignity should always be left for the prisoner, if he is to return to a normal life, said the archbishop.

Gov. Otis R. Bowen of Indiana told the 58th annual convention to the International Lutheran Laymen's League, meeting in New Orleans, that "our duty in 1976 will be about the same as it was in 1776." Addressing the 1,200 delegates, the keynote speaker commented that "we are Democrats and Republicans, Birchers and libs, Lutherans and Baptists, agnostics and Druids. We fight like cats and dogs among ourselves, and like tigers together when commonly threatened." No one but another American really understands "why we are the way we are," or how the nation survived the past 200 years, said Gov. Bowen. The reason, he added, can be stated in three words: "Americans are free!"

Bob Jones University, Greenville, S.C., has changed its admissions policy to permit the enrollment of unmarried black students. Dr. Bob Jones III, president, commenting on the policy change, declared that the courts have "invaded the rights of private schools," but stated that, "We will 'render to Caesar the things that are Caesar's' so long as we can do so without failing to 'render to God the things that are God's.'" The school has admitted some married black students in the past.

# News from the churches

THE YOUTH of West Helena United Methodist Church and youth of First Church, Helena and other area churches, have recently presented an original musical, "Color My World, Lord." Directed by Melinda Nesbitt of El Dorado and Camille Snider of West Helena, the musical is based on the Gospels of Luke and John and includes songs from several contemporary musicals, along with traditional hymns and other numbers. The 45-voice group, accompanied by piano, guitar and flute, has also presented the musical at Wynne and Marvell.

YOUTH WEEKEND '75 was held recently at First Church, Camden. Some of the activities included a Mexican Supper with entertainment by Dr. George W. Martin, Arkadelphia District superintendent, a cookout at Mustin Lake, and a joint "Youth Quake" shared with the youth of First Presbyterian Church.

FIRST CHURCH, Harrison, recently hosted the Youth Choir from First United Methodist Church, Tallulah, La. The Louisiana church is the home church of Mrs. Sally Jo Gibson, director of music at Harrison First Church. The New Covenant Singers, under the direction of Mrs. Gibson, recently presented the musical, "Alleluia" for their congregation. They also performed at the recent Conference of the Laity at Mt. Sequoyah.

THE REV. AUBRA O. HAYS, retired member of the North Arkansas Conference, will be the guest speaker at the Lake City and Lake View United Methodist Churches on Sunday morning, Aug. 24.

THE REV. FLOYD TACKETT, pastor of the Church of God of Prophecy, was the guest speaker at the recent West Helena-Lexa United Methodist Men's Breakfast.

THE REV. JOHN WORKMAN, editor of the *Arkansas Methodist*, was a guest speaker in First United Methodist Church, Newport, recently.

THE PACESETTERS, a senior citizens' group at First Church, Fort Smith, traveled to Tahlequah, Okla., recently to attend the Tsa-La-Gi, the Trail of Tears pageant performed by Indians from the Five Civilized Tribes.

MRS. HENRY CALDWELL JR. of Benton presented a program on "The Young Woman's Role in the Home" for the UMW of First Church, Forrest City, Mrs. Horace Powell is president of the Forrest City First Church UMW.

MR. GRANT ALEXANDER, director of development of Methodist Hospital in Memphis, presented the message for the morning worship service at First Church, Marianna, recently.

DR. JAMES GRINER, professor of history at Arkansas State University, was a recent pulpit guest at Bono United Methodist Church. Dr. Griner also spoke at Pleasant Valley United Methodist Church, Jonesboro District recently.

GARDNER MEMORIAL CHURCH, North Little Rock, held a churchwide picnic recently at Aldersgate Camp, Little Rock. The afternoon event included swimming, games, picnic supper and evening worship service.

DR. JAMES MAJOR, vice president of Hendrix College, was a recent pulpit guest in First United Methodist Church, Smackover.

THE YOUTH CHOIR from Richland, Washington, presented a sacred concert in Pulaski Heights Church, Little Rock, on a recent Sunday evening.

THE REV. IRL BRIDENTHAL, a retired member of the Little Rock Conference, preached at Indian Hills United Methodist Church, North Little Rock, on Sunday morning, Aug. 10th, in the absence of the Rev. Wayne Clark, pastor. On Sunday, Aug. 17th, he spoke at Amboy United Methodist Church, North Little Rock, and will again fill the pulpit on Aug. 24th while the Rev. Muriel Peters, pastor, is on vacation. Rev. Bridenthal has expressed a willingness to preach for other pastors who find it necessary to be absent from their churches.

## Progress report on 'First Offender' project

This report is directed to numerous individuals who helped in many different ways in initiating the recent volunteer aide program in conjunction with Little Rock Municipal Court's First Offender Project. Please accept this method of extending our thanks for the hours of time and talent expended, excellent press coverage, food donated and other gifts.

The initial training course has been completed with an average attendance of 30 at each session. Of the people attending several indicated they would be unable to presently enroll in the program but were attending as interested citizens and as representatives of organizations wishing to become



## Murfreesboro Youth Leader Honored

Johnny Schaumloeffel (in choir robe), who from 1955 through 1970 directed the youth program at First Church, Murfreesboro, was honored for dynamic leadership during a recent service by receiving a painting of Moses and a secretarial desk for use in the church. Making the presentation was Freeman Henderson, lay speaker. Tributes in recognition of Mr. Schaumloeffel's dedicated leadership came from faraway places like Alaska, Brazil, North Carolina, San Francisco and elsewhere.

## Personalia

THE REV. MERLE A. JOHNSON, pastor of First Church, Forrest City, is the author of a sermon chosen for publication in the Sept.-Oct. issue of *The New Pulpit Digest*. The sermon, "Duel at Carmel," is reprinted from Mr. Johnson's book *Ancient Fires for Modern Man*. He is the author of five books, the latest being *Religious Roulette and Other Dangerous Games Christians Play*, published this year by Abingdon Press.



**Dr. Barry Bailey, Revival Speaker**

Dr. Barry Bailey, a former Arkansas pastor — now pastor of First Church, Richardson, Tex., will preach for revival services at Sparkman, Aug. 24-28. Dr. Bailey graduated from Sheridan High School and Hendrix College, and received his theological training at Perkins. Early in his ministry he served at Rison, going from there to a 10-year pastorate at First Church, Shreveport. Prior to his present pastorate he served Broadmoor Church in Baton Rouge. The Rev. Jefferson E. Davis Jr. is pastor at Sparkman.



## Presidents Get Together

Four of five presidents who have served the Union Mission Band, an organization of five churches in the DeQueen area which have held fourth Sunday afternoon meetings since 1956. Pictured are Mrs. Rose Pulliam of Lewis Temple Church of God, DeQueen, Mrs. Nora Johnson, Mt. Phebia Baptist at Horatio, Mrs. Margie Spratt of New Hope United Methodist at DeQueen, and Mrs. Snowie Brown of Mt. Zion United Methodist at Horatio.



## 'Third Thursday Barbecue,' Churchwide Event

(Above left) The Rev. and Mrs. Ralph Hale, new pastor and wife at First Church, Hope, were honored recently at the church's "Third Thursday Barbecue," attended by 240 parishioners. Also honored in a special ceremony was Mrs. Edith Brown (above right), president of the Jett B. Graves Class. Presenting a plaque to the honoree for winning attendance during a six-month period is Church School Superintendent Austin Hutson.



## 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.

- Aug. 24—Sunday ..... John 6:60-65
- Aug. 25 ..... Luke 13:23-25
- Aug. 26 ..... Heb. 12:14-17
- Aug. 27 ..... Deut. 5:6-10
- Aug. 28 ..... Matt. 7:12-14
- Aug. 29 ..... Mark 10:23-27
- Aug. 30 ..... II Cor. 5:1-5
- Aug. 31—Sunday ..... Luke 14:7-11

NEW Council on Youth Ministries of North Arkansas Conference — youth and adult members — elected to serve during 1975-'76. Their installation in a candlelight ceremony, followed the Thursday evening Service of Holy Communion. Other evening events included: Monday, get-acquainted party; Tuesday, presentation of "Celebrate Life" by youth singers of First Church, West Memphis; Wednesday, Sadie Hawkins night, and Thursday, Talent Show. Daytime program presentations were made by Mayor Eddie Powell and Mr. Jeff Hardwich of North Little Rock, and Dean Francis Christie of Hendrix College. Twenty-four Youth Involvement groups were led by adults.



Photos by Dee Edwards, ministerial intern, Danville United Methodist Church

### United Methodist Women

Little Rock Conference

Plan now to attend the Second Annual Meeting

at First United Methodist Church, El Dorado Saturday, Oct. 11, 1975



## North Arkansas Youth Assembly



EXECUTIVE COMMITTEE of Conference Council on Youth Ministries: (Back, left to right) Laura Beal of Newport, treasurer; Iris Stricklyan of West Helena, secretary; Diana Gaither of Central Church, Batesville; Vicki Van Poucke of Siloam Springs; (Front) Mrs. Saville Henry, coordinator of Youth Ministries and director of the assembly, and Arvill C. Brannon, Council on Ministries staff representative.



DAUGHTER-MOTHER team: (Left to right) Cindy Henry, chairperson for the assembly, assisted by her mother Saville, conference coordinator of Youth Ministries, planned and supervised the program for the 218 young people and 37 adults who participated.

### Spiritual Retreat for North Arkansas women

United Methodist Women of the North Arkansas Conference will meet for a Spiritual Retreat at Aldersgate Camp, Little Rock, Saturday, Sept. 20th and Sunday, Sept. 21st, with a member of United Methodism's Women's Division leading the event. Miss Gene Maxwell, a staff member serving in the Denver, Colorado region, will be the featured resource person.

The retreat is open to all women of the conference on a "first-come, first-served" basis. Registration is scheduled for 12 o'clock noon on Saturday. The cost of \$10 will include supper, \$2.50; breakfast, \$1.75; Sunday dinner, \$3; lodging, \$2.25, and insurance, \$.50, all of which may be paid upon arrival.

Reservations should be submitted as soon as possible to Mrs. D. C. Neal, 1101 North Avalon, West Memphis, Ark. 72301. Each person is requested to register separately.

#### PRE-REGISTRATION BLANK

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_ Zip \_\_\_\_\_  
 Local church \_\_\_\_\_ District \_\_\_\_\_

Thursday, August 21, 1975

### El Dorado First choirs perform in Europe

Forty youth and adults of the Sanctuary and Covenant Handbell Choirs of First Church, El Dorado, have recently returned from a four-weeks concert tour to Europe.

Concert performances of the choirs, under the direction of Gordon and Helen Betenbaugh, were received with standing ovations. Following their appearance at St. Martin-in-the-Fields Church on Trafalgar Square in London, they were awarded an exclusive recording contract to cut a stereo record for pre-Christmas release.

En route to Detroit, their point of departure, the choirs were hosted by Grace United Methodist Church in St. Louis and First United Methodist Church, Birmingham, Mich. Their tour included visits in Brussels, Belgium, Luxembourg, Saarland, West Germany, Paris and Calais, France, Shannon, Ireland, and the London area.

Among the highlights of the trip was

an ecumenical worship service in Fischbach, West Germany, where they sang in German and English before a "standing room only" audience. (The pastor, the Rev. Hans Unfricht, studied under theologian Karl Barth.) Youth hosts at Fischbach arranged a variety of excursions for them, including one to Bernkastel, where they were permitted to examine a Gutenberg Bible.

The choir members visited the major cathedrals and churches of Paris, Versailles, the Louvre, l'Arc de Triomphe, and the Eiffel Tower. In England, they attended Choral Evensong at Canterbury Cathedral and St. George's Chapel at Windsor Castle and Choral Communion at St. Paul's in London, in addition to visiting numerous other places of historical significance.

Funds for the trip were raised by the youth of First Church, supplemented by \$800 from the church budget. Arrangements were made by Carl Zwinck of Ann Arbor, Mich.

## How Human was Jesus?



\$4.95 AT YOUR BOOKSTORE by C. Harley Dickson

"Jesus... fully God and fully man." Powerful words. But what do they mean to you?

A SPECIAL KIND OF MAN will take you on a refreshing spiritual pilgrimage. It will open your eyes to Jesus' humanity... to His capacity to understand your needs. And it will leave you with a deeper assurance of His divinity.

C. Harley Dickson provides meaningful answers to pressing questions like:

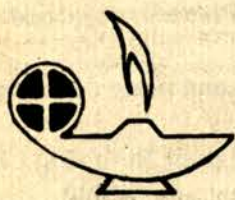
- What does it mean to you for Jesus to be fully human?
- Was He really human like you?
- Did He have advantages that you do not have?
- If not, how did He live such a perfect life?

An exciting new look at Jesus that is sure to build your faith... and leave you with the conviction that you too, can be God's special kind of person.

C. Harley Dickson is the senior minister of Providence United Methodist Church, Charlotte, North Carolina

**WORD BOOKS** PUBLISHER  
 for people on the grow

WACO, TEXAS 76703



## The Sunday School Lesson for August 31, 1975

# Accepting The Challenge To Grow

by WAYNE S. WHITE

**ORIENTATION:** As we conclude this unit on Christian Growth in a Changing World we ask ourselves if we have grown and will continue to grow. We have explored such areas of Christian living as maturity. Are we maturing? How does the Holy Spirit help us grow? We have considered some resources for Christian change in personality and in society, how personal relations help us grow, and how we may witness to growth as Christians?

I hope we always examine ourselves. We need to ask ourselves why we act the way we do, and relate action to our basic belief as to the Nature of Things. For actions are assumptions as to what we think about ourselves, others, and God who is Being and Reality.

Review also this week the influence of our Sunday School class upon our growth: Are we expected to be honest? Do we go away feeling good about ourselves and do we help others feel good about themselves?

**SCRIPTURE:** Matthew 5:43-48; II Timothy 1:3 to 2:7.

**PURPOSE OF THE LESSON:** If we accept the challenge to grow we consciously commit ourselves to the quest for maturity and Wesley's call to "go on to perfection." Since growth is a built-in human faculty we can take seriously the striking words of Jesus in Matt. 5:48, "Be ye perfect, as your heavenly Father is perfect." This verse is the theme of today's lesson, literally so, when we read the Cotton Patch translation by Clarence Jordan: "You all must be mature as your spiritual Father is mature."

### How Do You See Yourself

Paul said to Timothy, "Think of yourself as strong; for as you see yourself, so you will fulfill yourself: be mature." This I believe is the meaning, as he continues, "Be strong in the grace that is in Jesus Christ; endure hardship . . ."

When we are young we accept what others (especially our families) think of us; and believe ourselves to be what they think we are. We learn this from what they say, and the way they treat us. As we become self-conscious we can choose to be what we want to be. We ask ourselves who we really are, what we are here for, and how we fit into the scheme of things. Self-examination reveals the need for increased powers, greater strength, wisdom and insight, which grow as a person grows.

Do we think of ourselves as having great potential? The inner life is marvelous with amazing powers of unfolding and growth. Fulfillment is built-in, just as light is made to shine, so we are made to grow. As Sam Walter Foss said, "We are here and all born little, just because we're here to grow." Many of our ills come from not growing, when our urge to grow is stifled or starved. If we repress the real, honest self within us just to conform to a social or job pattern, we suffer ills.

"Life," said Simone de Beauvoir, "is occupied in both perpetuating itself and surpassing itself. If all it does is maintain itself then living is only not dying, and human existence is indistinguishable from an absurd vegetation."

Life fulfillment comes from a supreme commitment to high values that resembles losing one's life to find it.

### Except You Become As A Child

A mature Christian has self-consciously achieved a child-like outlook on life. A child has unconsciously the inborn qualities which Jesus considered essential to membership in the Kingdom. A child is open to growth; he expects and wants to grow because he is born that way. His curiosity opens up wonderful worlds of life. His curiosity is his hunger for experiences and for things that help him feel at home in his universe. He is accepting: he does not normally exclude people from his friendly trust, even people of different dress, language or looks. His outreach to all kinds of people widens his world.

If adults shared this outlook they would not be threatened by a different life-style, not get angry at clothing, hair styles or unconventional youth attitudes and nonconforming opinions. They would warm up to aliens, the hungry, the prisoner, as Jesus explained in Matthew 25. He said the way you treat these needy people is the way you treat him. ("I was sick, hungry, et cetera and you visited me . . . Inasmuch as you did it to one of the least . . .")

Another quality we were born with and often lose in growing up, is the faculty of wonder. I remember a two-year old, squatting before a flower, looking intently at it and lost in ecstasy. This is one of the attitudes of children for which Jesus held them in high regard. When he said, "Except you become as a little child," he was not referring to childishness or other infantile attitudes, but to the child's capacity for wonder, which also characterizes creative adults, who are mature and fulfilled. Wonder means an increased aliveness, that the person is open, responsive and expectant. It is the opposite of boredom and cynicism, an awareness of the

richness of life that offers more room for exploration and appreciation.

Wonder is an enlarging of life and an essential part of growth. It is related to what one holds to be of ultimate value and meaning to life, therefore is essential to good religion. "The highest to which man can attain," said Goethe, "is wonder." It is not only an everyday experience for those who live in "the now" of life, but is close to that awe which Isaiah experienced in the temple, and many others in sublime spiritual insights and visions.

Wonder is part of grace. We pray for each other that the grace of the Lord Jesus will be with us, and expect joy, humility and praise to be part of living.

### It Is Enough To Describe, Not Explain

When we stand before some awe-inspiring phenomenon of nature we are conditioned by reason and science to try and explain and name it. But here is where the growth of the soul could take place; not in reasoning but in appreciating and seeing. A school of philosophy, "descriptive philosophy" by Philip Leon, agrees with childlikeness and wonder as the highest of values. Leon points out that we have fragmented reality by describing it in factual, objective language. Both science and theology limit and fence-in portions of the universe by defining it in words. They explain, and sometimes explain away, great things in life. But descriptive philosophy bids us "neither believe that we may understand" or "doubt that we may see. Then we shall find ourselves in an exciting universe."

### Only The Mature Can Love

The Christian life is summarized by Jesus in love to God and neighbor. Since love is so basic let us examine often our thoughts about love and see if we mean what Jesus did. People must grow up in order to give and experience love. Our cheapened use of the word in commercialized entertainment is a misuse and an abuse. We need another word, such as **agape**, or spiritual love. The God of love made us in His image, so we are capable of spiritual love, but we often forget it, or else we do not trust God.

It takes the courage of maturity to love. For love requires giving, not asking for sympathy or someone to lean on, or help in weakness or someone to exploit. To give oneself, is to lose oneself as the supreme act of self-fulfillment. That is the Christian way to maturity of personality.



## More on 'The Great Awakening'

To the Editor:

United Methodists have a great heritage, so great, in fact, that we need not claim for ourselves what was not ours. The genius of Methodism is not and was not in beginning new movements, or in innovation, so much as in organizing what they found. "Organizing to beat the devil" is not a misnomer for our history.

With that in mind, I would comment on a letter found in the July 31 issue of our paper. This letter was in reference to the beginning of the Great Awakening of 1797 among the Presbyterians. This is true. The revival began among the Presbyterians, the Cumberland movement. It was, however, the beginning of the Second Great Awakening. The Cumberland movement began it. Later Methodism as it too crossed the Appalachians entered in, and far outgrew the Cumberland movement, yet they did not begin the revival.

Now, I called this the Second Great Awakening, for the Great Awakening took place many years earlier. In this country, two men stand preeminent in this revival: Jonathan Edwards, called the only authentic American genius, and George Whitefield, whom even the old deist Benjamin Franklin, considered the greatest preacher he had ever heard. This revival began in 1735 at a time when John Wesley was in America at Savannah. How he was doing there may be taken from Albert Outler's characterization of him as a "tactless pastor," concluding that "the Methodist mission to Georgia was a fiasco."

Whitefield and Edwards have been much maligned over the years because of their rigid reformed theology, but let us not take from what they did in the work of the First Great Awakening. Truly it was the seed Whitefield planted in his later American work that Asbury gathered when he came. But what of Wesley?

I mentioned that Wesley was in Savannah. He returned to England in 1738 discredited. Later in the year came Aldersgate, but even that did not change him. In fact he did not mention it again but for one time after writing his description of it. But two things did happen that year that were crucial.

First, he read Edwards' *Narrative of Surprising Conversions* describing what

happened in New England. Second, he and Whitefield were again united.

Returning from America, Whitefield had begun open air preaching at Bristol where the same scenes were repeated as he had met in America. Whitefield had to leave Bristol and he called upon his friend Wesley to come to Bristol.

Wesley opposed the idea of field preaching, but he gave in and went. And he preached and for the first time the same thing happened that he had read about in Edwards' *Narrative*. The old dictum "preach faith until you have it" came true in Wesley's case. The next year (1739) is the generally accepted date of

the beginning of the Wesleyan Revival.

Wesley was never the preacher that Whitefield was, but it was his great organizational talent that founded the societies. The work of both these men and many others still well-known in England were one of the influences that kept England from revolution.

The point of this may be made by again quoting Outler: "It is not too much to say that one of the effectual causes of the Wesleyan revival in England was the Great Awakening in New England" — the First Great Awakening.

For the work of Edwards and Whitefield, we should be properly grateful.

In them God raised up giants: a theoretician and a preacher beginning a great work of renewal. Later it was given to Wesley to organize the movement in England bearing his name. Each used their given talents. It is not to take away from any to say this, but rather to give credit to those who went before us, even those who went before in both Great Awakenings.

Keenan Williams, pastor  
Welcome United Methodist Church  
Springhill, La. 71075

†

## 'Still another great religious revival is needed'

To the Editor:

I hope that other readers of my article, "Two Centuries of Faith," published in the July 17 issue of the *Arkansas Methodist*, did not join the Methodist layman at Fort Smith in gathering the impression that I intended to infer that The Great Awakening that occurred in the early American West in any way supplanted the religious revolution begun under John Wesley in England. Of course, I did not. But the truth is, The Great Awakening, as a capitalized term, is singularly American.

It was coincidental that Wesley's personal great awakening — he called it conversion — occurred at Aldersgate in 1738, about the same time that the term, "The Great Awakening," was used to describe a religious revival that swept the eastern seaboard of the American colonies under the preaching of Jonathan Edwards, a Puritan Congregational minister, and George Whitefield, an ordained minister of the Church of England, who had associated himself with the Methodist Societies in England. Both of these men were adherents of Calvinism, as opposed to John Wesley's Arminianism. Edwards died in 1758, and Whitefield succumbed to smallpox the year before Wesley sent Francis Asbury to America. Edwards and Wesley (who were born the same year, but a world apart) never met, but Wesley "confessed to having read the records of the 'Great Awakening' with a burning heart."

Wesleyan Methodism did not officially

begin in America until 1766, when five persons met in the house of a lay preacher, Philip Embury, in New York. Five years later, Wesley sent Asbury, also a layman, to superintend the growing Methodist Societies. In 1776, when the American Revolution started, most of the ordained Church of England ministers returned to their homeland. It was not until the Baltimore Conference in 1784, and the ordination of the faithful Asbury by Thomas Coke, sent over by Wesley for this purpose, that American Methodism had its own ordained ministers. The circuit-riding ministry did not begin until after that date.

Therefore, it was more than a half-century after The Great Awakening of the Atlantic coast colonies that the mighty Spirit-filled preaching of Presbyterian James McGready, on the Cumberland in Kentucky, set the frontier to burning with a holy fire. As is God's way, His movement breached all man-made barriers. By 1800, all denominations on the frontier were joining in meetings — particularly the Presbyterians and Methodists, who were in "full communion with one another." The Cumberland Presbyterian and the Christian, or Disciples of Christ, Churches were formed during this time. The Baptist work grew. The Western Conference of Methodism more than doubled its membership, and its far-ranging preachers were filled with new power and zeal.

(Accounts of this Great Awakening —

also called The Great Western Revival, etc. — from the Methodist standpoint will be found in Peter Cartwright's *Autobiography*, Chapter V; Burke's *Autobiography*, pages 77-79; Redford's "History of Methodism in Kentucky," Vol. I, page 268, and following; Sweet's "Rise of Methodism in the West," Nashville, 1920, and numerous other sources too numerous to mention here.)

There have been many Great Awakenings throughout history; Our Lord's earthly ministry, the Renaissance, the Reformation, and John Wesley's ministry, to name the most important one, and a few others. We can be grateful that our country — as England's colonies, and as a young nation — had its own great spiritual awakenings. And, shunting pride aside, we may joy in the knowledge that Methodism has had a prominent part in these.

However, in view of Howard Greenwalt's article, "Which Way United Methodism," reprinted in the last issue of the *METHODIST*, it appears that still another great religious revival is needed. If we, through the power of God, and with a sane and compassionate view of denominationalism, can bring one about, I do not believe that the great religious leaders of the past would find it inappropriate for us to describe it as The Great Awakening!

Helen Lewis Jackson  
#1 Westbrook  
Hot Springs, Ark. 71901

†

## From Our Readers

### COUNTY-WIDE LAY VISITATION MAY BE A 'FIRST'

To the Editor:

I wanted to share something with the Methodists of Arkansas that happened in Polk County (county seat, Mena). I went back Aug. 4-8 to preach in revival services at the church in which I was reared. This was at Vandervoort where I attempted to preach my first revival series thirty years ago in August, 1945.

The Vandervoort church has a small membership, and I wondered if there would be many people there. I should not have doubted — and all credit is due to United Methodist laymen of the county and their pastors.

On Sunday afternoon, Aug. 3, laymen from all eight Methodist churches in the county came to Vandervoort and visited in every home in the area. We had good attendance each night; in fact, I preached to members of seven Methodist churches of the county.

This may be a "first" in a county-wide laymen's program to help in one rural church.

I'm not sure just who should be given recognition, but my hat's off to laymen like Hartline of Shady Grove and Ogden of First Church and to pastors, Kilgore, Egger, and to that hard-working Bun Gantz, pastor of Vandervoort Church. It takes a team and Polk County has it — from D.S. Mouzon Mann, to local pastors to lay men.

Virgil C. Bell (the Rev.)  
First United Methodist Church  
McGehee, Ark. 71654

†

### CONCERNING VIETNAMESE REFUGEES

To the Editor:

I received a check from Mr. Grafton Thomas for \$558.27 that was contributed by churches in the Little Rock Conference. We do not have a list of the churches so would like to take this opportunity to thank those churches that contributed to this fund.

A report has been sent to the *Arkansas Methodist*. We are using these funds for emergency needs at Fort

Chaffee and to help in the Resettlement Program when it is needed.

The real priority now is for churches to sponsor Vietnamese individuals or families. Church World Service is doing a great job and the resettlement program is going real well. If I can be of help to churches considering sponsorship, please write or call me.

Charles P. McDonald (the Rev.)  
P.O. Box 3634, Station A  
Fort Smith, Ark. 72901  
(Telephone: 501-783-0385)

†

### 'SOCIAL PRINCIPLES' NEED SCRIPTURAL DOCUMENTATION

To the Editor:

I believe the following idea should be added to the Discipline: "Any addition to Part II, Social Principles, should include a statement of the relationship between the Social Principles and the scripture."

I find some of the Social Principles very hard to relate to scripture. It would be helpful when we are studying them to know how those who offered the principle understood its relationship to scripture. It probably would influence

the General Conference to have this information before them, too, without limiting what they could do.

I am not asking for proof-texts. Possibly, in some instances, the statement might be that scripture does not deal with this issue, or that a scriptural principle outweighs a contrary statement in the scripture. In this case the principle and the contrary statement should be identified.

It would take a constitutional amendment to add this to the Restrictive Rules (Paras. 16-21). It could be added to Part III, Social Principles, but it seems best to me to add it to Paragraph 609, Petitions to General Conference.

My original intent was to find an issue that my local church would support, that we might send a petition to the next General Conference and be involved. Now that I have an issue, it seems important to me and I would like to see it become law. I would like to learn if there are others who would support a petition to this effect.

W. P. Fiser (the Rev.)  
Rosewood United Methodist Church  
2303 E. Barton  
West Memphis, Ark. 72301

## Worship must serve 'different types,' seminary professor tells church musicians

BUCKHANNON, W. Va. (UMC) — The most important development in worship during the past ten years has been greater inclusiveness brought about by the recognition that America is a richly diverse society, a seminary professor and author told ministers and other worship leaders here Aug. 7 during "Renaissance '75", a United Methodist convocation on worship, music and the arts.

More than 1300 attended the event, sponsored by the 20-year-old Fellowship of United Methodist Musicians, the Section on Worship of the denomination's Board of Discipleship, and the Chorister's Guild, an ecumenical organization based in Dallas.

Dr. James F. White, professor of worship at Perkins School of Theology, SMU, told the group that for many years worship excluded some and offended others, creating the impression that worship was for adults only at 11 a.m. Sunday. "We had to unlearn much to

show that we wished to serve different types of people," he said.

Although many local churches in the United Methodist Church have not experimented with new forms of worship, Dr. White said all churches have been irrevocably influenced by experimentation which has taken place across the denomination and Protestantism.

More imagination is being used in worship planning, he said, with the pastor becoming more of a producer than a "one-man show." All art forms are being used in order to create a more humanizing experience in worship, he said.

The convocation featured three premieres during the week:

Music for the 1972 alternate text for the Sacrament of the Lord's Supper, an original piece of music with a Bicentennial theme written by Lloyd Pfautsch, and an organ composition presented by Gerre Hancock, organist and choir-

master at St. Thomas (Episcopal) church in New York City.

In a move that was a subject of debate approximately 300 worship leaders attending the event organized a national "United Methodist Society for Worship" to affirm the centrality of worship in the denomination.

It was stated that both laity and clergy will be encouraged to join the society which has as its tentative purpose "to be a sharing and enabling fellowship that affirms the centrality of worship embracing preaching, the expressive arts, the sacramental life appropriate to a pluralistic church."

The birth of a separate worship organization as well as its life expectancy were points of debate. Some felt that music and worship are too closely related to be divided organizationally. Others expressed appreciation to the musicians for including them in the convocation but said they were tired of seeing worship "shoved to the side" in

denominational programming and resourcing.

Immediate needs listed in its tentative statement of purpose are:

- "Reflecting theologically on the liturgical life of the church"
- Sharing resources, nurturing fellowship, and stimulating creativity, in forms and acts of worship;
- Sensitizing and working with those structures within the United Methodist Church, the ecumenical church and others that carry responsibility for worship."

The Rev. Roberto Escamilla, Nashville, Tenn., staff executive of the Section on Worship, said he expects the music and worship groups to merge, probably at the 1977 convocation. Others, however, said they would like to see a continuing body give theological attention to the liturgical life of the church.

## 'Crisis' in minority ministries prompts mini-consultations

WASHINGTON, D.C. (UMC) — Saving and strengthening ethnic minority churches will be the major goal of four small United Methodist gatherings spread across five weeks this fall.

The mini-consultations are to respond to research and strategy recommendations whose preparation was advanced by a recent meeting here of the Ethnic Minority Churches Consultation Task Force.

The meetings, with one minority group dominant in each, will be Sept. 26-27 in Oklahoma City for Native Americans; Oct. 2-3 in Erlanger, Ky., for blacks; Oct. 10-11, probably in San Antonio, Tex., for Hispanic-Americans, and Oct. 31-Nov. 1 in Oakland, Calif., for Asian-Americans.

The project grows out of action last

March by the General Council on Ministries, which pointed to an "immediate crisis" for the ethnic minority church and ordered the study. Its goal is "to mobilize all segments of our church toward saving, preserving, strengthening and empowering the ethnic minority churches."

One of the problems pointed out by the Rev. Douglas Fitch of the Board of Higher Education and Ministry was the general failure to recognize that, while the rest of the denomination may be experiencing an over-supply of ministers, there is a serious under-supply of ethnic ministerial leadership. And, he added, there is "not presently a conscious plan in the church for ethnic ministry recruitment."

## World hunger, other needy areas, benefit from UMCOR grants

NEW YORK, N.Y. (UMC) — Grants totaling more than \$1.5 million, including \$650,000 for programs to combat world hunger, were approved and disbursed by the United Methodist Committee on Relief (UMCOR) in July.

The funds will aid projects in Africa, Asia, Latin America as well as anti-hunger programs in Oklahoma, Illinois and Mississippi.

The largest grant — \$300,000 — went to the Fund for Reconstruction and Reconciliation in Indochina, a World Council of Churches coordinated program, bringing to \$900,000 the United Methodist relief agency's participation in the effort to aid the Indochinese in rebuilding their lands. An additional \$150,000 went to the WCC Commission on Inter-Church Aid, Refugee and World Service to assist in supplying rice for an

emergency feeding program in Indochina.

The Christian Commission for Development in Bangladesh received \$200,000 for an agricultural project to provide irrigation of land in northwest Bangladesh to benefit an estimated 100,000 persons in the area. Programs in six African countries will benefit from the new grants, as will Honduras and Nicaragua in Central America.

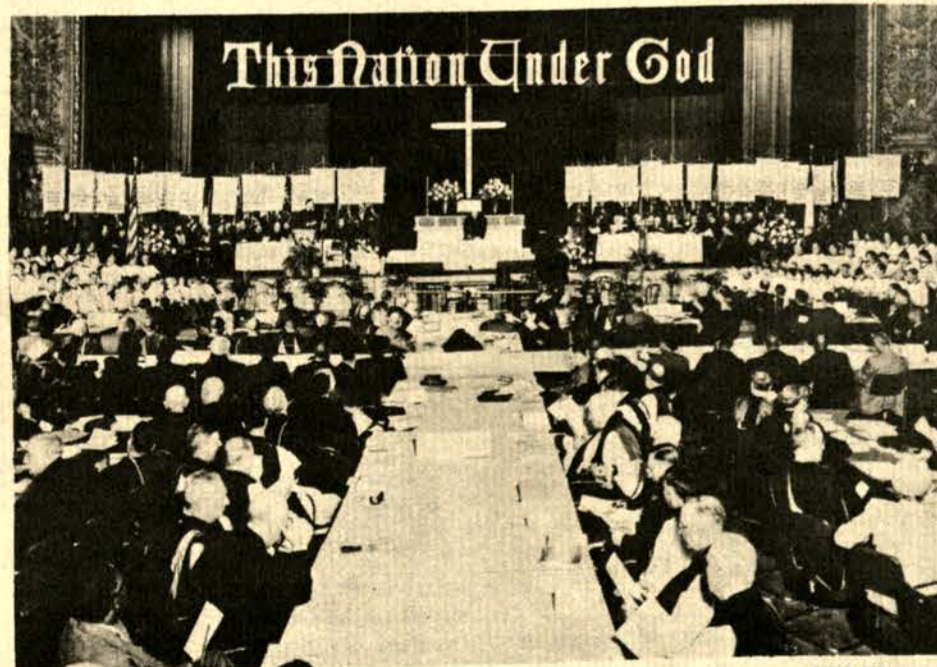
In addition, grants were made to three major anti-hunger projects in the U.S. They include programs in Oklahoma City, Chicago, and Tupelo, Miss. Dr. J. Harry Haines, associate general secretary of UMCOR, said the agency voted to make the grants at this time rather than hold up funds until the agency's October meeting.

## Scarritt receives Kresge grant

Dr. J. Richard Palmer, president of Scarritt College, has announced that the trustees of the Kresge Foundation have approved a grant of \$75,000 to the Nashville, Tenn. college, an institution of The United Methodist Church. The funds will aid in the completion of a teaching center for church music, to be housed in the Laskey Library building.

The grant by the Kresge Foundation, created in 1924 by the philanthropy of Sebastian S. Kresge, will enable Scarritt to strengthen its emphasis on church music. A spokesman for the college stated that the Scarritt faculty has recognized for some time a need for lay persons to incorporate music skills into their teaching and service ministry in the church.

Dr. Carlton R. Young, editor of The Methodist Hymnal and professor of Church Music at the college, is giving leadership in development of a program designed to enable Scarritt to provide the Southeast and the whole nation with a major center for the teaching and development of church music.



—RNS Photo

## 'This Nation Under God,' Founding theme

NEW YORK — At 11 a.m. on Nov. 29, 1950, in Cleveland, Ohio, the National Council of the Churches of Christ in the U.S.A. was born. Delegates representing 29 Protestant and Eastern Orthodox communions and eight interdenominational agencies signed official documents establishing the new organization. Above the stage in silver letters is the general theme of the founding convention.

## National Council to honor its presidents

All former presidents of the National Council of Churches are living and will be honored in New York, Oct. 10-12, when the ecumenical organization marks its 25th anniversary. Three of the former presidents are United Methodists, two bishops and one layman.

Bishop William C. Martin, who has lived in Little Rock, Ark. since his retirement in 1964, was the second president, serving from 1952-54, and succeeding Bishop Henry Knox Sherrill of the Episcopal Church.

Bishop Reuben H. Mueller, elected from the Evangelical United Brethren Church before it became part of the United Methodist Church served from 1963-66 and is now retired and resides in Naperville, Ill.

Succeeding Bishop Mueller as president from 1966-69 was Dr. Arthur S. Flemming, a United Methodist layman, now U.S. Commissioner on Aging.

The Council was formally established on Nov. 29, 1950.

# Aldersgate Gifts

## MEMORIAL GIFTS

DR. TED C. PANOS  
by Dr. J. O. Cooper

MINNIE HOOKS  
by Matrons Sunday School Class,  
Central UMC, Fayetteville

HARVEY HILL  
by Mr. and Mrs. Buddy Arnold  
by Mr. and Mrs. Glenn Hammond

HAROLD SMITH  
by Mr. & Mrs. Richard M. Jones  
by Mr. & Mrs. A. C. Raper

DR. & MRS. JAMES THOMAS  
by Mrs. Ruth B. Simmons

DR. & MRS. M. C. JOHN  
by Dr. & Mrs. Milton John

MARY E. ROBKEN  
by Major & Mrs. Leslie E. Ross,  
USAF, RET  
by Mr. & Mrs. J. P. Cook  
by Mr. Carl Robken  
by Miss Norene Robken

MR. C. ARMITAGE HARPER  
by Mrs. John H. Rule

A. E. (ZEKE) MONTGOMERY  
by Mildred Scott

DR. FRED HARRISON

MR. BEN COOK

MRS. IVORY B. HALL

MRS. EMILY RUTH JOHNSON  
BUNTING

WILLIAM EARLE BUNTING  
by Rev. & Mrs. Edward W. Harris

CINDY WALLS  
by Gene, Gwen & Wendy Efirid

PHILIP SHRIDER  
by His family

BURKE M. TOLIVER  
by Mr. & Mrs. John Yancey  
by Mr. & Mrs. M. W. Fowler  
by Mae Jeffrey  
by Mr. & Mrs. P. A. Dulin  
by Mrs. Elizabeth Higginbotham  
by Gladys H. Kelly  
by Mr. & Mrs. Yandell Johnson  
by Mr. & Mrs. Donald Jones  
by Ernestine Dorris  
by Dolly Townsend  
by Cleo Gray

by Bea Cornish  
by Mr. & Mrs. Leland Gibson  
by Elizabeth E. Lemaire  
by Mr. & Mrs. Charles E. Rabon  
by Mr. & Mrs. Harold Hedges Sr.  
by Mrs. Knight Pegrin  
by Mr. & Mrs. W. S. Mitchell  
by Mrs. Kathryn W. White  
by Mr. & Mrs. Philip W. Ragsdale  
by Mr. & Mrs. Charles Hudson

## DONATIONS DESIGNATED FOR CAMPERSHIPS, MEDICAL CAMP, SENIOR CITIZENS, ETC.

Culture Club of Fordyce  
Robert Moore Bible Class, Asbury UMC,  
Little Rock

Sammons, Hill & Meek PA  
Dr. & Mrs. Chester F. Hight  
The Ambassador Class, FUMC, N.L.R.  
King's Daughters Class, FUMC, N.L.R.  
Aldersgate Class, Asbury UMC, L.R.  
Mr. & Mrs. Glenn Hammond  
Mrs. Fred D. Ward  
Mrs. S. R. Farris  
Mr. & Mrs. Ralph D. Shrider  
Edith Martin  
Mr. & Mrs. John D. Womack  
Katherine Croom  
Dr. & Mrs. Ethan W. Dodgen  
Mr. & Mrs. David W. Kennedy  
Mrs. John B. Hefley

Anonymous  
Women's Bible Class, FUMC, N.L.R.  
Mr. & Mrs. Claude Deaton  
Ray and Betty Tribble  
LOFTY Class, Fairview UMC,  
Texarkana  
United Methodist Women, Mena  
Henry & Bonita Lorish  
Mr. & Mrs. Joe H. Roussel  
Mrs. C. R. Waites  
Mary Florence Scobey  
Mr. & Mrs. L. D. Crenshaw  
Dr. Wm. F. Hayden  
Smith Booth Class, PHUMC, L.R.  
Mayo Hudson Class, Methodist  
Church, DeWitt  
Fred K. Darragh Jr.



## Golden Agers See Passion Play

Recently 30 Golden Agers of Lakeside Church, Pine Bluff, participated in an excursion to Eureka Springs to attend the Passion Play. The Pine Bluff Police Department's Community Service Division provided the bus and the driver, Mr. Bill Jones — also a member of Lakeside Church. The trip agenda, coordinated by Mrs. Hazel Dabney, Golden Agers chairperson, Mrs. Rubye Lee Jackson, in charge of food arrangements, and Associate Pastor Tom Adkinson, included (on the first day) a picnic lunch at First Church, Harrison, and a rest period, and on the return trip next day the Golden Agers were guests of two Sunday School classes and the Rev. and Mrs. John M. McCormack at First Church, Harrison. The host church also provided a program of music, singing and other entertainment. Rev. McCormack had organized the Golden Agers in 1957 during his pastorate at Lakeside Church.

Miss Frances Morgan  
Mr. & Mrs. George D. Cress  
Mrs. M. O. Bettis  
Men's Bible Class, Winfield UMC, L.R.  
Robert W. Raney  
Mr. & Mrs. J. A. Riggs Jr.  
Wesley Class, Gardner Memorial  
UMC, N.L.R.  
Mr. & Mrs. Wm. H. Branaman  
Mrs. Murray B. McLeod  
Mr. & Mrs. Graham R. Hall  
Henry W. Jinske  
Mrs. John C. Shewmake  
First United Methodist Church,  
Harrison  
Cotter United Methodist Women's  
Society

Builders Class, Methodist Church,  
Carlisle  
The Smith-Holloway Foundation  
Doorkeeper's Class, Winfield UMC, L.R.  
Miss Mary E. Brain  
Inona Pierce  
Matilda Forrest Bible Class, Gardner  
Memorial, N.L.R.  
Tri-W Class, St. Luke UMC, L.R.  
Mrs. T. S. McDavitt  
Mr. & Mrs. Walter C. Coleman, Jr.  
Blanche E. Stephens  
Sunshine Class, FUMC, L.R.  
Dr. & Mrs. James W. Workman  
Service Class, FUMC, El Dorado  
Wesleyan Service Circle, Siloam Springs  
Miss Betty Jo Morris  
Mr. & Mrs. C. A. Clift  
Mr. & Mrs. Rush D. Holt  
Mr. & Mrs. Robert I. Campbell  
Old Fashioned Circle, FUMC, L.R.  
Open Door Class, Trinity UMC, L.R.  
Estate of Mary Simpson  
Houston Bigelow Bus Lines, Inc.  
Mrs. Ray A. Robinson  
Blakeney Bible Class FUMC, L.R.  
Mrs. Inola H. Childress  
Coleman Diary Foundation  
Mr. & Mrs. Eugene M. Parks  
Charles W. Gardiner

(To be continued)

## Poetry Panorama

by Barbara Mulkey

*A timely and timeless reminder, by author unknown is entitled "We Go This Way But Once." It reads in part, "We go this way but once, O heart of mine. So why not make the journey well worth while . . . Giving to those who travel on with us a helping hand, a word of cheer, a smile?"*

### Happiness

Happiness is for everyone, both young and old;  
Even for bluebirds when they sing  
their songs of gold;  
When a person finds the gift of giving . . .  
And in every heart, when faith is living . . .  
True happiness is easily found;  
You can always find it if you look around.  
You can find it in the forest  
where animals live free;  
And where little boys  
climb big trees.  
When little girls have tea parties  
with their favorite dolls;  
When the snowflakes begin to fall.  
It's no fun to have all work and no play;  
Life can be happy if you make it that way.

—by Dorrie Echols  
Fort Smith, Ark.

### Life Triumphant

I seek the life abundant  
A life which makes me free  
A love that will not let me go  
Beyond the love God has for me!

I want a principle to behold  
Amid the toil of the day,  
A principle that always stands for good  
Beyond what I might do or say.

I want a faith that stands each test;  
The grace to live each day.  
I want to stand up brave and strong  
With courage serene, I seek, I pray.

So I must work in deed and truth  
With love always as my guide.  
I will put my hand in Thine to lead  
As we walk side by side.

Down life's pathway I would follow;  
Some worthwhile deed I would do . . .  
To make another happy,  
Or to a friend be true.

Abundant living, oh, yes it is.  
I would not ask for more  
Beside the still waters I would walk  
In pastures green I adore.

Why should I seek Thee, Triumphant Christ,  
Why place my hand in Thine?  
It's because I teach a little child,  
And he places his hand in mine!

—by Nina Byram Gilbert  
Jonesboro, Ark.

### Highly Recommended

### HOLY LAND TOUR

10 days — \$899 total & complete

Join Donald E. Wildmon, United Methodist minister and author, on his ninth tour of the Holy Land and Greece. Departs Nov. 3, 1975. One of America's most highly recommended Holy Land tours. For brochure write:

Donald E. Wildmon  
Box 1368  
Tupelo, Miss. 38801  
Phone 601-844-4500

GROUPS — RESERVE NOW FOR THE GREAT PASSION PLAY! Tickets, lodging, swimming and meals only \$11 at KELLER'S COUNTRY DORM RESORT, Rt. 1 — Eureka Springs, Ark. 72632, Phone (501) 253-8418.

# Arkansas School for Pastors and Laity

HENDRIX COLLEGE  
CONWAY, ARKANSAS

September 8-11

## BASIC DESIGN:

### FOCUS ON CONTINUOUS ATTENDANCE

#### Monday

2:00 - 4:00 First Session - *"Understanding The Future"*  
5:00 Dinner  
6:30 - 7:30 Preaching Hour  
7:30 - Reception in Mills Center - Tour of Center

#### Tuesday

8:45 - 11:30 Second Session - *"Changes and Potentiality of the Future"*  
11:30 - 12:30 Preaching Hour  
12:30 Lunch  
2:00 - 4:00 Open time (possible optional workshops, as called)  
5:00 Dinner  
6:30 - 7:30 Preaching Hour  
7:30 - Musical Presentation in Mills Center

#### Wednesday

8:45 - 11:30 Third Session - *"Goals for Defining an Optional Future"*  
11:30 - 12:30 Preaching Hour  
12:30 Lunch  
2:00 - 4:00 Open time (possible optional workshops, as called)  
5:00 Dinner  
6:30 - 7:30 Preaching Hour

#### Thursday

8:45 - 11:30 Fourth Session - *"Leadership and Strategy in our Ministry"*  
11:30 - 12:30 Preaching Hour  
12:30 Lunch

†



Dr. J. Kenneth Shamblin

## Preacher for the Week

Dr. Shamblin, minister of St. Luke's United Methodist Church in Houston since 1961, was for 13 years pastor of Pulaski Heights Church in Little Rock prior to his present pastorate.

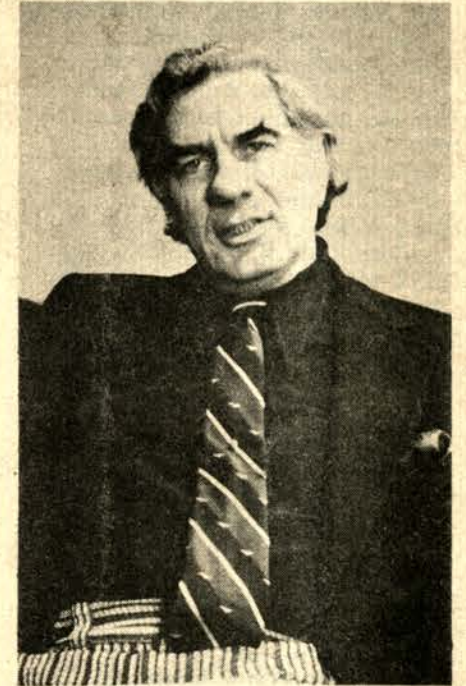
Shamblin, a native of Ozark is a graduate of the University of Arkansas and Perkins School of Theology. He has done graduate work at Boston University School of Theology and has been the recipient of a doctor of divinity degree from Hendrix College.

Dr. Shamblin was licensed to preach at the age of 16. In addition to his pastorate at Pulaski Heights, he has pastored churches at Winslow, Lamar, and West Memphis, and has served as superintendent of the Searcy District.

He has served as a delegate to the World Methodist Conference in London in 1966, the World Council of Churches Assembly in Sweden in 1968, and to the last three General Conferences of The United Methodist Church.

Dr. Shamblin is author of the book, "Life Comes as Choice."

†



Dr. Thomas R. Bennett II

## Management Course Leader

Dr. Bennett, one of the nation's leading behavioral scientists, will lead the daily course sessions at the school, placing particular emphasis on the local church.

He heads a nationally known consultation firm which specializes in organizational development and executive training for numerous industrial, voluntary, and governmental organizations. He is president and chief operating officer of Media Publishers, Inc.

Dr. Bennett has worked on a continuing basis with Armour Foods, General Mills, Continental Oil Company, International Business Machines, Continental Coffee Corporation, and the Super Market Institute.

Born in West Virginia, Dr. Bennett was educated at the University of Chicago and at the University of London. He is Research Professor of Administration in George Williams College, Downers Grove, Ill., and has served as Consulting Professor in the Department of Psychiatry at the University of Chicago.

Bennett has authored three books, the latest of which is entitled, "Being Human In A Pushbutton World."

†

## PRE-REGISTRATION BLANK

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

Please check [ ] option you desire:

- \$27.50 - Registration, Room, Board  
 \$15.00 - Registration  
 \$20.00 - Registration and meals

Send blank and check to: Rev. James Major  
Hendrix College  
Conway, Arkansas 72032