

'World Hunger Sunday' observance in North Arkansas Conference, Sept. 7

As a response to the crisis of global hunger, United Methodist congregations of the North Arkansas Conference have been called to observe Sept. 7 as "World Hunger Sunday." Noting that the church's Council of Bishops, its General Council on Ministries and the North Arkansas Conference have all named world hunger as an "immediate mission priority," a task force of the Conference's Board of Church and Society and Board of Missions has called on the churches to give concerted and continued attention to hunger-related issues.

Designated to share equally in a special offering to be received on Sept. 7 are the United Methodist Committee on Relief (UMCOR) and Heifer Project

International (HPI), the Arkansas-based non-sectarian charitable organization which provides livestock and training to persons in developing areas around the world (See feature on page four).

In addition to the World Hunger Sunday observance, the Conference, at its last annual session, approved a year-long emphasis on fasting and self-denial. It suggested Wednesday of each week as a day for such disciplines, recommending that money saved be given through the local church to hunger relief.

In a letter to pastors, the Rev. Dick Haltom, chairperson of the task force on hunger, said "Since fasting does not feed the hungry, but will give us a conscious-

ness of world-wide starvation, let us fast in order to give." The task force emphasized that local churches should develop long-range programs directed toward such emphases as restructuring life styles, changing patterns of consumption, and perfecting systems of producer-consumer distribution.

The use of the packet "Dimensions of Hunger" was suggested in planning on-going projects related to hunger issues. It is available for \$2.43 from Discipleship Resources, P.O. Box 840, Nashville, Tenn. 37202.

Churches should remit World Relief Sunday offerings through the Conference Treasurer's office in Little Rock.

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'What Are You Doing?'

"I'm No. 83 (See my right ear?) — who are you? And I'm doing something about world hunger — going all the way to Tanzania next month! What are you doing?"

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—See feature article, page four—

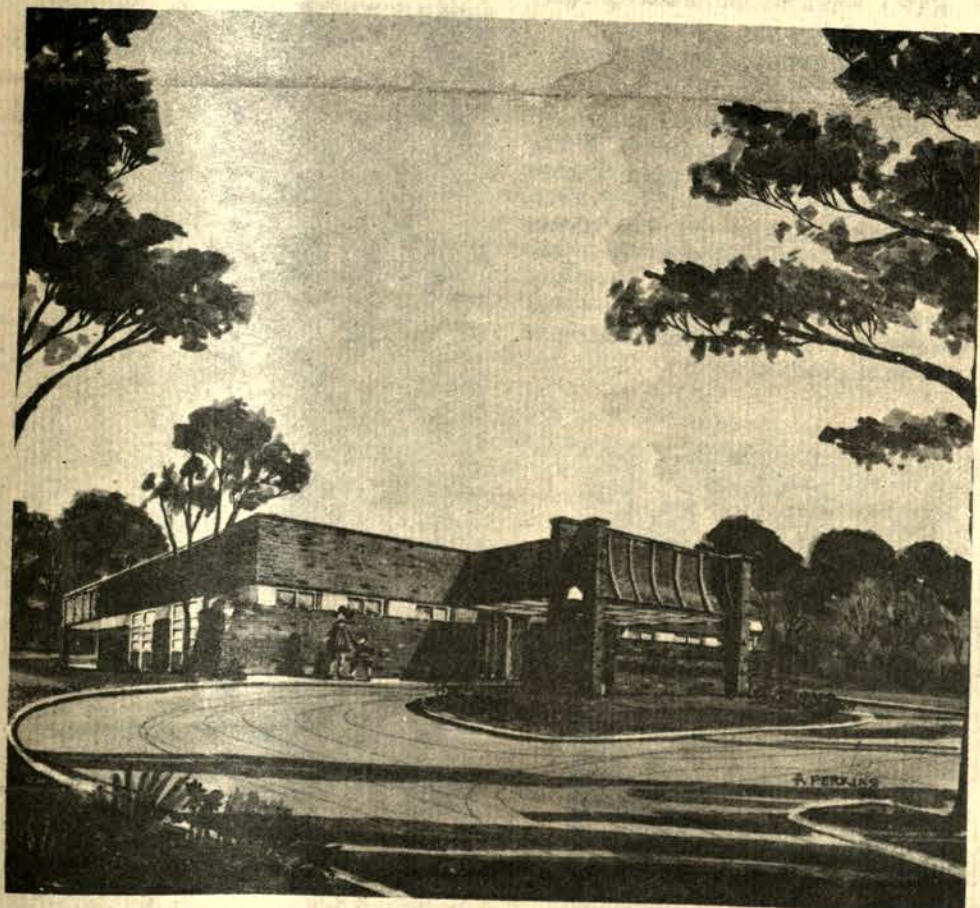
Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, September 4, 1975



94th Year, No. 35



—Artist's sketch

New Child Care Center opens at Children's Home in Little Rock

Sept. 2nd was opening day for the new Child Care Center recently completed at the Little Rock campus of Methodist Children's Home. The unit will serve 50 children from one to 12 years of age. Professional staff persons will supervise the program, which will provide day care for children three months to five years and guidance care for children placed by parents who wish partial care by the Home, rather than full care. The program is partially supported by Title IV-A federal funds and will be open to all children. The Center will provide for expansion of the present day care program operated by the Home in rented property.

Scottish minister to deliver Pierce Lectures in Pine Bluff

Dr. Hugh Anderson of Edinburgh, Scotland, internationally known minister, author and educator, will be guest lecturer at the ninth series of the J. Richard and Elsie Smith Pierce Lectures at First United Methodist Church in Pine Bluff. "Christian Essentials" is the theme for the six lectures, to be held Sept. 7-9.

An ordained minister in the Church of Scotland, Dr. Anderson is a member of the faculty of New College, Edinburgh. He is a graduate of the University of Glasgow, Oxford University and the University of Heidelberg, and holds masters of arts, bachelor of divinity, doctor of philosophy and doctor of divinity degrees.

Dr. Anderson has served as a chaplain with the British Army, as professor of New Testament at the University of Edinburgh, professor of Biblical Criticism at Duke University, Durham, N.C., and as Visiting Professor of Religion at Bryn Mawr College, Pennsylvania. The author of numerous books and articles, he has lectured at colleges and universities throughout Europe and the U.S.A. He will be accompanied by his wife on his visit to the States.

Lectures will be held at 10:45 a.m. and 7:30 p.m. on Sunday, Sept. 7 and 10 a.m. and 7:30 p.m. on Monday and Tuesday.

The J. Richard and Elsie Smith Pierce Christian Lectureship was established by Dr. and Mrs. J. Richard Pierce Jr. and family in memory of Dr. Pierce's parents, Mr. and Mrs. J. Richard Pierce, long-time members of Pine Bluff's First United Methodist Church.



Dr. Hugh Anderson

Dr. John W. Lindsay, pastor of the host church, extends an invitation to the public to attend the lectures.

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Arkansas School for Pastors and Laity Hendrix College Sept. 8-11

Dr. Thomas R. Bennett II
Management course leader

Dr. J. Kenneth Sharablin
Preacher for the week

Begins 2 p.m., Sept. 8



St. Andrews To Build New Sanctuary

Ground was broken at St. Andrews Church, Little Rock, for a new sanctuary following Aug. 24th morning worship, with District Superintendent, Dr. J. Edward Dunlap (third from left) officiating. Other participants in the ceremony were, left to right, Contractor John Whitehurst, Architect Harold Blackwood, (Dr. Dunlap), Pastor Fred Haustein, Chairpersons, Bill Plegge, Building Committee; Roland Lanus, Administrative Board, and Mrs. Charlotte Harrison, United Methodist Women. The estimated construction cost has been set at about \$292,000 and completion of the project will require about one year.

Council Directors to Local Churches

United Methodist Series of The Protestant Hour

The year 1975 marks the 30th year of continuous broadcasting of The Protestant Hour. Begun on April 1, 1945, this religious radio program is now the oldest and largest interdenominational program in the world.

A cooperative effort between United Methodists, Episcopalians, Lutherans, and Presbyterians, The Protestant Hour is a symbol of cooperation between some of the major Protestant denominations around the world. The Protestant Hour is also affiliated with the Communications Commission of the National Council of Churches, as indication of the ecumenical stance of the program producers.

Dr. Roger Bourland, senior minister of the First United Methodist Church in Omaha, Neb. has been selected as the featured preacher for the 1975 United Methodist Series of the Protestant Hour. He will preach 15 sermons on the theme, "The Controlling Force."

A graduate of Oklahoma State University and Garrett Theological Seminary, he also received the Doctor of Humane Letters from Nebraska Wesleyan University.

For ten years he was a minister in Green Bay, Wis. where he was widely known as "Pastor to the Packers," and delivered the funeral sermon for Vince Lombardi.

One of the leaders in Methodism, he was a delegate to the World Methodist Council in London, a delegate on two occasions to the North Central Jurisdictional Conference, twice an alternate delegate to the General Conference and is a member of the Nebraska Conference Division of Higher Education. When our United Methodist Series begins in September, we anticipate a good listener response to the sermons of Dr. Bourland.

Beginning with a modest network of 12 stations in 1945, the Protestant Hour network has increased in size every year since its beginning. Now reaching an estimated total weekly audience of nearly 10 million listeners, the program series is the largest of its kind.

If the program is not broadcast in your listening area, contact the program director or station manager and ask him to consider including it in his regular programming. If the program is

Perkins interns serving in five Arkansas churches

Five United Methodist churches in Arkansas are participating in the ministerial intern program sponsored by Perkins School of Theology, SMU, Dallas. In its fourth year, the program has placed 95 students during the present term in 11 United Methodist

SCHOLARSHIP GRANT FROM CARRIE M. BARKER ESTATE

Hendrix College has received a \$1000 scholarship grant from the estate of the late Carrie M. Barker of Fayetteville.

The scholarship will go to some worthy female student who plans to become a missionary or a teacher in the United Methodist Church.

Born November 20, 1889, Carrie Mary Mahan married Colonel M. E. Barker on May 21, 1919. A long-time member of Central United Methodist Church, Mrs. Barker died May 24, 1970.

conferences, primarily in the Southwest.

The primary purpose of the program is to give seminary students an on-the-scene experience in pastoral ministry. To be eligible, students must have completed their second year in the three and one-half year seminary course of study. While normally geared to the general pastoral ministry, a particular intern's program may give emphasis to special fields of concern, such as education or pastoral care. A student may elect to give one or two semesters in the intern program. The participating local church agrees to provide support for the intern during the period of the program.

The five Arkansas United Methodist churches participating, and their interns, are: First Church, Conway, Robert C. Armstrong; First Church, Magnolia, the Rev. William S. Briant Jr.; First Church, Newport, the Rev. Rhonda Kay Crow; Lakeside, Pine Bluff, the Rev. Henry A. Ratliff Jr., and Pulaski Heights Church, Little Rock, the Rev. James R. Rosenburg. In each instance the host church's senior minister serves as field instructor for the intern, training for such leadership having been given by Perkins School of Theology.

An ecumenical program, the present group of 95 interns includes 15 Roman Catholic Deacons, related to the Oblate College of the Southwest, San Antonio, Tex. In addition to the placements in 11 United Methodist conferences, students are located in Lutheran, Episcopal and Unitarian Churches in accord with their own tradition.

broadcast too early in the morning for you to hear conveniently, write a letter to the station requesting a broadcast time later in the morning.

The 1975 series begins on September 28, 1975 and may be heard in Arkansas from the following radio stations: Arkadelphia, KVRG, 10:05 a.m.; Conway, KCON, 3 p.m.; Dumas, KDDA, 4 p.m.; Jonesboro, KBTM, 7:30 a.m.; Nashville, KBHC, 6:30 a.m. Paragould, KBRS, 6 p.m.; Prescott, KTPA, 9:55 a.m.; and Siloam Springs, KUOA, 6:30 a.m.

These broadcasts are all Sunday schedules.

Listeners may receive free printed copies of the sermons broadcast on The Protestant Hour. The printed sermons are available by writing to The Protestant Hour in care of the radio station broadcasting the program. Over the years, many listeners have made it a regular habit to listen and request the free sermons from their radio station as a regular practice.



Little Rock Conference Pastors At Perkins

Ministers from Little Rock Conference who attended recent Course of Study School at Perkins School of Theology, Dallas. BACK, from left: the Revs. Larry Martineau of Columbia Circuit, Wayman Mann of Monticello Circuit, and Sergio Picado of Little Rock; MIDDLE: the Revs. Richard Justice of Norphlet-Calion Charge and Aultus M. Block of Dalark Circuit; FRONT: the Revs. H. E. Ratekin of Almyra-DeLuce Charge, Sanford Hankins of Dierks Circuit, and Carl Diffie of Springhill Circuit. A record 211 attended the school, which provides training for ministers who do not have opportunity for work in the regular three-year seminary degree program.



North Arkansas Ministers In Course Of Study

North Arkansas ministers who participated in the Perkins Course of Study program. BACK, from left: the Revs. Alfred Eckles of Widener Circuit, W. Bert Powell of Dover Parish, Herbert Scott of McCabe Chapel, and Edward Davis of Cotton Plant; FRONT: the Revs. Paul Crossman of Oppelo Parish, Leroy Craig of Lavaca-Vesta Charge, Dorothy Collier of Dyer-Newberry Charge, and Bill Kirkland of Black Rock. The 33 graduates of this year's session bring the total completing the five-year Course of Study at Perkins to 842. Since the series began in 1947, 5,153 have attended.



Oldest And Youngest Break Ground

In recent groundbreaking ceremonies for a new Memorial Fellowship Hall at Sparkman, Isaac Taylor, oldest church member (left), and Geni Leigh Denton, youngest girl in the congregation — with the help of her father, Donny Denton — turned the first shovels of ground. Dr. George W. Martin, Arkadelphia District superintendent, officiated, assisted by Pastor Jefferson Davis Jr., Trustee Chairman Benton Taylor, and Mrs. John DeLaughter, building committee co-chairperson. (Mr. James Taylor is the other chairperson). The anticipated cost of the building will be about \$34,000.

The Editor's Pulpit

From the Bottom of the Heart

No holiday for the Grim Reaper

World hunger — still a marginal concern for most Americans

Few problems, if any, pose a greater threat to the world community than do those related to hunger. And hunger, probably more than any other single concern, presents the most crucial test yet of the ancient religious ideal that we are "keepers" one of another. And probably no other set of problems makes such radical demands of those who would work toward their solution than do those problems related to hunger.

A whole host of issues are involved — social, cultural, economic, political, educational and so on. But in the current crisis there is in each of these issues the common denominator of humanity's most basic physical necessity: food.

It doesn't follow that if there were enough food for everyone, all of the world's problems would suddenly disappear. But it does follow that unless a way can be found to meet some of the present and impending crises related to global hunger, then we are in for the unimaginable.

The concern must be both a global and a grassroots one. And the affluent, consumption-oriented (as opposed to survival-oriented) nations are not exempt from the issue, in spite of the fact that multitudes of their citizens seem to hold fast to the illusion of plenty. The thought that the rich nations could be exempt, or "should" be, is intolerable and is repugnant to all except those who are totally devoid of any sense of morality.

While acknowledging that there are devoted agencies, organizations and individuals working at the problems, it remains that for most Americans world hunger is a marginal concern, pushed to the edge of our attention by agitation over our own increasing food prices, the rising cost of gas and the prospect that football tickets may be hard to get ahold of this season.

And in the case of those citizens who are genuinely concerned, the vast majority of them feel an almost total frustration over what to do about the fact that one-eighth of the world's population, some 500 million persons, is starving and that one-fourth is the victim of serious, debilitating malnutrition.

The problem demands continuing attention. The fact that people "get hungry three times a day" should be three reasons enough to remind us that we must give the hunger crisis a great deal more than on-again-off-again spurts of attention. There is something inhumane about faddish "Fight Hunger" crusades which are popular only so long as they can attract a fickle, well-fed people's attention.

What it amounts to is that world hunger confronts us with demands which we are not adequately prepared to meet. It calls for sacrifices which may be more than we are willing to make. For what is required of us is nothing less than a radical reordering of our life-styles, the changing of long-held patterns, and — even more difficult — the adapting and the possible surrendering of some of our most established political and economic systems.

In short, what is required of us is a conversion experience of the most fundamental order. And when it comes to such things as our breakfast, dinner and supper and TV snacks — if the history of human nature is any indication of what we can expect — it may be hard to get us to the altar.

One thing is sure: the continuing battle with world hunger must be a "whole" one. It must be grounded in the concept of total human development — concerned not only with immediate relief efforts but with the hosts of related cause-and-effect elements. It must enable people to do their own "developing," rather than having it done for them. And the battle against hunger must be waged with an openness to restructuring existing systems, and none of our golden calves should be allowed immunity from such involvement.

If a way is to be found through the desert ahead, persons of courage, faith, willingness to dare and to sacrifice — and to change — must be found in greater numbers. The church has always produced that kind of prophetic leadership. It does so today. But more is needed. In any event, the grim reaper is not going to take a holiday while we play Church with lesser matters.

'Cows Are Beautiful!'

On learning more about Heifer Project

Like most things that are beautiful, Heifer Project International (see page four) is "simple." As simple as a four-letter word: l-o-v-e. For although a lot of sound economics and good common sense and a lot of other things are a part of it, it is love, finally, that makes Heifer Project go.

The 30-year-old Arkansas-based agency, whose world headquarters moved here from St. Louis in 1971, is an organization worthy of greater participation and support by Arkansas United Methodists.

As one of the agencies through which our own United Methodist Committee on Relief (UMCOR) functions, HPI offers a variety of ways for congregations, Church school classes, individuals and men's and women's groups to relate in a most significant way to a world mission project. And HPI's 1200-acre ranch near Perryville offers a natural for church youth groups looking for a meaningful, informative and inspirational work project.

HPI's concept of helping the needy help themselves and others through the

sharing of livestock and poultry is a bright light in a dark world of human need. You can know more about the organization and its program by reading the feature article on page four of this issue. For more information you may write Heifer Project International, P.O. Box 808, Little Rock, Ark. 72203.

Hunger — moooooove over; here comes HPI!

†

Found Is The Hunter

(To the 'Boanerges' searchers)

I searched for those things
that make me "me",
I looked to the earth
and the sky and the sea.

I ventured on journeys,
lost in my dreams,
to places not travelled
though clearly seen.

I walked through the snows
of deep December,
I fished in a Book
and tried to remember.

I relived a morning
early in Spring,
I followed a bird
high on the wing.

I felt the West wind
full in the sail,
pursuing a vision
of the Holy Grail.

I climbed in a tree,
the family kind,
I pondered the mystery
of the Mind divine.

I studied people
and rummaged through thoughts,
I considered the "dos"
and weighed the "oughts."

I repented of things
that were left undone,
of battles lost
and victories won.

And I lived in love
where I made my home
but remained content
that my search go on.

At the last I'll know,
when I inherit my ground,
that while I was searching
I was being found.

†

John

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Arkansas' other 'diamond mine' — Heifer Project International

A growing number of Arkansas United Methodists are making a significant discovery: that located right in the heart of their own state is one of the most significant international person-serving agencies to be found anywhere — Heifer Project International (HPI).

The 30-year-old organization, which has had its international headquarters in Arkansas since 1971, has for the most part been a low-profile service-oriented institution. It has been so busy with the task at hand that it hasn't had time to worry over public awareness. "Such modesty," notes one of the organization's informational leaflets, "is in keeping with HPI's motives, but recent events tell us it is time for HPI to make itself better known."

An 'Idea In Action'

What is Heifer Project International?

Organization-wise, HPI is a non-sectarian charitable agency which provides livestock and training for its care, to persons in developing areas around the world. Organized in 1944, HPI has been responsible for placing over 50,000 animals and over 1½ million chickens to persons in over 90 countries and more than 20 states in the U.S.A.

But HPI is more than "just another organization." And it is even more than an idea whose time has come, though it is indeed that. HPI embodies an idea whose time has always been here, but which has not often enough been made workable. And HPI does just that: it makes a good idea work!

That good idea — HPI's basic concept — is that whenever an animal is placed, the recipient agrees that the first female offspring of the gift animal will be given to another needy family. And that family is in turn to do the same, and so on.

With that philosophy, HPI is not only making a significant dent in some of the basic hunger-related problems confronting needy persons, it is also tapping one of the most hope-filled resources for confronting a host of major world issues: self-help combined with helping others.

Something Happens

HPI has learned that something significant happens when a person in need is entrusted with a valuable gift of an animal, literally a gift of life. The gift inspires hope, it fosters self-confidence, and the privilege of giving the first offspring to another makes possible the priceless satisfaction which comes with helping another person in need. Such benefits, believes HPI, cannot be measured.

But what can be measured is HPI's considerable record of solid accomplishments. Consider:



RANCH MANAGER Dr. Clarence Mannasmith and Nancy (Mrs. Paul) Magnall. The Magnalls, United Methodists, are two-year volunteers at the ranch. They are sponsored by the Waterloo (la.) District in their home state.

- In Korea, half of the present chicken population is descended from HPI stock.

- In India, during the past 18 years HPI has sent 700 pure-bred dairy cattle which have produced more than a million cross-breeds. These are now producing three times as much milk as native cows.

- In Ecuador, a family earns more from the sale of one offspring of an HPI pig than they would normally earn in an entire year.

This next month HPI begins the fulfillment of its largest project to date: sending to Tanzania the first of what will eventually total more than 1000 Holstein heifers. In a program carefully developed with Tanzanian officials, the first shipment of 140 yearling heifers will leave HPI's Fourche River Ranch, near Perryville, Ark., on Sept. 21, to be flown directly to the east African nation. The project is just one more example of a great good news: when a solid idea for helping people catches hold, there's no stopping it.

What About United Methodist Involvement?

While HPI works with and receives support from all types of groups — farmers' organizations, service and civic clubs, 4-H clubs, women's groups, private and governmental agencies — more than two-thirds of its support comes from churches and church-related groups.

United Methodists across the nation are involved through the United Methodist Committee on Relief (UMCOR), which is officially related to the Arkansas-based organization. Mr. Jerry Bedford, HPI's director of development, reports that United Methodists contributed about \$150,000 during 1974, providing for approximately ten per cent of the agency's program. He states that of the 11 major denominations lending support to HPI, the United Methodist Church and the United Church of Christ are about equal in being the major contributors. A number of local United Methodist Churches in Arkansas have adopted HPI-related projects.

Dr. Clarence Mannasmith, D.V.M., manager of HPI's International Livestock Center at the Perry County-located ranch, was asked about HPI's level of awareness among Arkansas United Methodists. "It's been slow," said the active United Methodist layperson, "but that never really concerns me. I think that the Lord kind of takes care of these things. When he gets ready, it'll happen."

And, for the good of a lot of needy people around the world — and for the hearts of United Methodists in Arkansas, too — the sooner it happens the better.



"BUCK" and Dr. Mannasmith. The ranch uses several horses in working the 1300 cattle at the Perry County location. Purchased from Premier Corp. two years ago, the 1200-acre ranch formerly belonged to W. E. Darby of Little Rock.



The 'HPI philosophy'

excerpts from a statement by
Edwin Geers
Executive Director
Heifer Project International

Development is a process of liberating man from the constraints of hunger, disease and utter dependence on ill-understood natural forces . . .

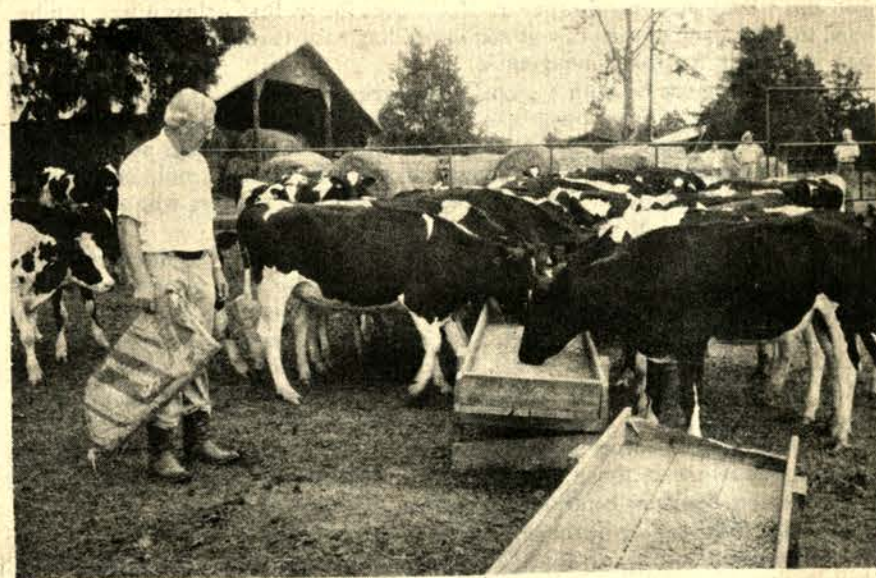
Technical assistance is necessary, bridges and roads are necessary, but unless men feel that they can grow as human beings, grow as masters of their own development, share in decisions, no amount of material effort will achieve liberation. Men and women want to be actors, not spectators, in their own liberation from poverty . . .

Heifer Project, from the day of our founding, has operated with the

conviction that development must be human if it is to be successful. Our philosophy of "passing on the gift" respects the dignity of the people we help and their aspirations to "stretch themselves" through self-help . . .

The problems of world hunger are not going to be solved only by producing increased amounts of food grains. Solutions will come as we work together in developing all the resources available to hungry people and nations . . .

To each person who is sharing in making possible our Life Sharing work, our warmest thanks.

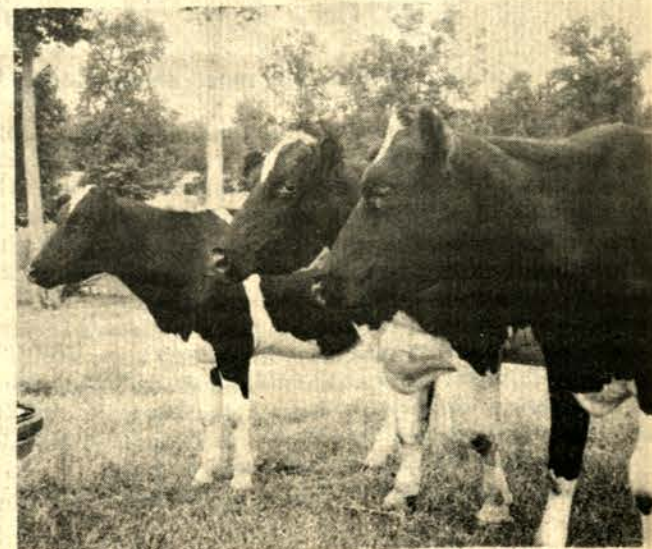


SEMINAR ON TANZANIA: HPI's Fourche River Ranch manager Dr. Clarence Mannasmith plays host at dinner time for some of the 140 holstein yearling heifers which will be shipped to Tanzania, Africa, Sept. 21.



'HOW CAN UNITED METHODISTS HELP?' With rich pasture land in background Dr. Mannasmith visits with N.A. Conference Task Force on Hunger members the Rev. Von Dell Mooney, the Rev. Arvill Brannon and Dr. Myers Curtis.

"COME ON, GIRLS — he said if we lined up he'd put our picture in the Methodist paper!"



NEWS and opinion

summary by Doris Woolard



Roman Catholics in the Jefferson City, Mo. diocese will no longer be required to pay a fee for the celebration of weddings, funerals and baptisms, and any voluntary offerings made are to be considered parish funds, according to a pastoral letter issued by the presiding bishop of that area. The end of the ancient practice of requiring a "stole fee" terminates a custom which was originally considered a normal part of the income of the clergy. To compensate for the loss of income, the salaries of priests have been raised.

The Christian Church (Disciples of Christ) has become the fourth denomination, affiliated with the Consultation on Church Union (COCU), to approve recognition and acceptance of persons baptized in other COCU denominations into membership in their own church body. Denominations still to act on this step, requested last year by COCU, are the United Methodist Church, the Episcopal Church, African Methodist Episcopal Church, African Methodist Episcopal Zion Church, and the Christian Methodist Episcopal Church.

Christians will be able to maintain a presence in Muslim countries as long as they respect "the Muslim conscience" and "the political options" of those nations, according to French-born Cardinal Leon-Etienne Duval, Archbishop of Algiers and a resident of Algeria since 1947. An observer said envoys of Christianity in Africa should always be "persons who identify with the indigenous peoples to whom they are bringing the Christian message."

The Rev. Britton Wood, a Baptist pastor who specializes in ministry to single adults, has declared in a paper prepared for the upcoming Continental Congress on the Family, that "the people of God are on the edge of one of the greatest adventures the church has ever known." Commenting particularly on "the divorced, widowed, and separated adults — in our midst," Mr. Wood said, "the formerly married are definitely the challenge of the new frontier for the church today." The interdenominational congress, dealing with the family, will be held in St. Louis Oct. 13-17.

The weakening of family structure is primarily responsible for the increase in school vandalism and violence, three principals told the Colorado Association of School Executives. The principals noted that getting the parents involved with the school had reduced destruction of school property by students.

A new book entitled "Whole Child, Whole Parent," by Polly Berrien Berends, stresses love, freedom, unity, truth, happiness and fulfillment not only for children but for parents as well. The author says: "The quest to realize love is the heart's desire and the lifelong task of both parent and child. It is the only valid purpose of our being together and the only workable way."

Dr. Robert G. Tuttle, minister of evangelism at First United Methodist Church, Colorado Springs, told a men's breakfast at the General Assembly of the Christian Church (Disciples of Christ) that "being a charismatic is merely being open to the Holy Spirit." Unlike classical Pentecostals, Dr. Tuttle said, charismatics do not maintain that speaking in tongues is the only manifestation of the Holy Spirit in a person's life.

Dr. Albert C. Outler, professor of theology at Perkins School of Theology, told a meeting of the Disciples' Council of Christian Unity that in the concept of mingled or multiple membership "Christians can find shared faith and open love in Christ instead of shared polity and structure." Dr. Outler was one of several United Methodists who addressed the Disciples of Christ General Assembly.

The Rev. Maxie Dunnam, Prayer Life director for United Methodism's Upper Room devotional guide, will be nominated to succeed Dr. Wilson O. Weldon as editor of the publication. Bishop Edward L. Tullis of Columbia, S.C., chairman of the search committee, will present Mr. Dunnam's name for formal election at the Oct. 24-26 meeting of the United Methodist Board of Discipleship.

White attitudes toward blacks shifted from negative to positive during the period from 1964 to 1974, according to a series of surveys conducted by the Institute for Social Research in Ann Arbor, Mich. The proportion of whites who said all their friends are white dropped from 81 per cent in 1964 to 53 per cent last year. Whites believing in "strict segregation" declined from 25 per cent to 10 per cent over the decade.

Dr. Mikko Juva, president of the Lutheran World Federation told the organization's executive committee that "the basic deficiency of us Christians who live in affluent countries has its roots exactly in the fact that we have not been able to be sufficiently open to the suffering which surrounds us, which is to be found in our societies, in our very selves." He called on Christians to demonstrate a "solidarity in suffering with this mankind, of which God himself has become a member in Christ."

South African Baptists are accepting without protest a government decision to take over the Jubilee Mission Hospital at Hammanskraal. "Much public money has been spent on extensions to the hospital, and the eventual assumption of full government control is inevitable," according to an article in the South African Baptist. The Methodist Church, to no avail, raised objections to a government decision to assume full administration of four hospitals serving black homelands.

A Dutch Reformed denomination, the Nederduitse Gereformeerde Kerk, has launched a mission to Communists at Walvis Bay, Namibia. A full-time director will be in charge of the program aimed at seamen on shore leave from Russian and other Eastern European boats that put into port. A booth to distribute Bibles in the sailors' native language has been opened near the Customs Office. Scriptures are distributed in Bulgarian, Polish, and Spanish for Cubans.

The Rev. R. Melvin Vostry, 24, of Clio, Mich. has been named by the United Methodist Board of Global Ministries as chaplain to workers on the Alaska oil pipeline. Some 17,000 workers have been drawn to Alaska by the pipeline project. Chaplains are being provided through the Alaska Christian Conference, a state council of churches, with the cooperation of the Alyeska Pipeline Company and various Churches. Working out of Fairbanks, Mr. Vostry (the son of a pipeline welder), who himself worked on pipeline construction during summers while in college and seminary, will be flown by Alyeska to serve the five different camps along his circuit.

A group of 25 Roman Catholic parents in the Holdingford, Minn. community are planning to open a new school this Fall — St. Jude's Academy — to counter the state's school system which they consider "pagan and God-less."



Eurofest Draws 7,000 Youths

BRUSSELS — Bible study, in large and small groups (left photo) or in "Tent City" (right photo), where many camped, was the order of the 10-day EUROFEST '75, which brought 7,000 young people from more than 40 countries to Brussels to search the Scriptures and discuss applications of various passages. Each morning, Bible studies were led in plenary sessions by Anglican Bishop Festo Kivengere of Uganda and Argentine evangelist Louis Palau. The sessions in the Palais Du

Centenaire were simultaneously translated into seven languages. The assemblage then broke up into language groups for concentrated study and application, and then divided again into small groups of eight to ten people. In the evenings, many of the EUROFEST participants went to Heysel Stadium, where Billy Graham was holding an evangelistic campaign. (RNS Photos)

Thursday, September 4, 1975

News from the churches

THE REV. Harold D. Sadler, a retired member of the Little Rock Conference, returned to the Rison United Methodist Church to preach his 50th anniversary sermon as that church celebrated with a homecoming. It was the third Sunday in August of 1925, when Rev. Sadler preached his first sermon, from the same pulpit. Since his retirement two years ago, he has served the Humphrey-Hum-noke Charge. The Sadlers continue to maintain their home in Rison.

MT. CARMEL and Macedonia United Methodist Churches in Lockesburg celebrated their tenth annual homecoming, Aug. 1, 2, and 3. On Friday night Miss Ruth Garland of Chicago was guest speaker at Mt. Carmel. On Saturday, the annual picnic was held at the old Sevier County school grounds. Activities included a ladies' softball game and men's baseball. On Sunday, the Rev. John H. Thompson, associate director of the Council on Ministries offices of Little Rock and North Arkansas Conferences, preached for morning worship.

THE REV. SAM TEAGUE, pastor of First Church, Bentonville, will present at a churchwide event Sunday evening, Sept. 7, a program on the New Life Missions in which he recently participated in Australia.

BILL KENNEDY, song evangelist from England, served as song leader and soloist in a series of special services at Hawley Memorial Church, Pine Bluff. The Rev. H. O. Richardson is pastor.

THE REV. AARON F. BARLING, associate minister of First Church, Fort Smith, is the author of two articles in the September-March issue of *Commonlife*, a source book for high school youth ministries. Titles of the articles are "What About Drinking?" and "Static Makers."

THE PASTORS of the White County Area of Batesville District met recently to discuss church program and elect new officers. Dr. J. Ralph Clayton, pastor of First Church, Searcy, was elected chairman of the group.

MEMBERS of First Church, Mountain Home, were in Nashville, Tenn. recently to tour the various agencies of the United Methodist Church. Stops included the Upper Room Chapel and Museum and Scarritt College for Christian Workers along with other agencies. The group also took advantage of cultural and entertainment features in the Nashville area.

FIRST CHURCH, Murfreesboro, will hold a revival Sept. 7-11 at 7:30 each evening. The Rev. Dwight Judy, pastor of St. Stephens United Methodist Church of Mesquite, Tex., will be the preacher. A nursery will be provided for all services and everyone is invited.

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.

Sept. 7—Sunday Luke 13:11-15
Sept. 8 James 2:1-4
Sept. 9 I Tim. 6:1-2
Sept. 10 Matt. 5:38-42
Sept. 11 Matt. 6:1-4
Sept. 12 Matt. 6:16-18
Sept. 13 Luke 6:1-5
Sept. 14—Sunday Matt. 18:15-17

†

THE FIFTH AND SIXTH Grade Church School Class at Trinity Church, Little Rock, is collecting winter clothing, toys and games for the refugee children at Fort Chaffee.

DR. JOHN MILES, pastor of First Church, Arkadelphia, recently conducted revival services at England-Keo Churches.

DR. D. MOUZON MANN, Hope District superintendent, was a recent pulpit guest at First Church, Texarkana.

MR. E. L. SMITH, administrator of Methodist Nursing Home and Methodist Village, Fort Smith, was guest speaker at a meeting of United Methodist Women in First Church, Fort Smith.

THE THRIFT SHOP, operated by First Church, Walnut Ridge, has helped needy families in the area in the amount of \$750.

THE YOUTH and adult Sunday School classes of First Church, Malvern, met in the new Educational Building for the first time on Sunday, Aug. 24. The building also contains a bride's room, the chapel and kitchen.

THE NORTHSIDE Methodist Men held their quarterly meeting recently at Levy Church, North Little Rock. Jay Lawhon of McCrory presented a slide program on his trip to Bangladesh.

TOM FRANCES, presented the morning sermon at his home church, Midland Heights Church, Fort Smith, before leaving to enter St. Paul School of Theology, Kansas City. Mr. Frances has been pastor of Winslow United Methodist Church, Fayetteville District, this year.

THE REV. AND MRS. Mackey Yokem, and daughter Erin, have recently left Lakeside Church, Pine Bluff, for Dallas where Mr. Yokem will complete his senior year at Perkins School of Theology. He has been appointed to a three-point charge outside Dallas and will commute to the campus. The new minister-in-training at Lakeside Church is the Rev. Buddy Ratliff of Little Rock, also a Perkins intern student.

CHAPLAIN T. D. WHITEHORN, of the Veterans Administration Hospital, and Dr. William T. Flynt, of the Ozark Guidance Center, were the guest ministers at Trinity Church, Fayetteville, while the pastor, the Rev. Lawrence Dodgen, was on vacation.

THE CHOIR of First Church, Paragould, presented "The Annual Festival of Music" in their sanctuary Sunday evening, Aug. 24th.

DR. J. EDWARD DUNLAP, Little Rock District superintendent, was a recent guest speaker at Asbury United Methodist Church, Little Rock.

THE REV. EDWARD HARRIS, executive director of the Christian Civic Foundation of Arkansas, was the pulpit guest in Winfield Church, Little Rock, recently. Dr. and Mrs. C. Ray Hozendorf, pastor and wife, were vacationing in Florida.

GUEST MINISTERS at First Church, Searcy, during the pastor's vacation were Dr. Matt L. Ellis, former president of Hendrix College, and the Rev. Arvill C. Brannon, associate director of the Conference Council on Ministries.



The E. Delos McCauley family

Missionary family serving in Nepal returns to Arkansas for visit

Mr. and Mrs. E. Delos McCauley, United Methodist missionaries to Nepal, will be in Asbury United Methodist Church, 1215 Schiller, Little Rock, for the morning and evening worship services on Sept. 7, according to the Rev. Fred Arnold, host pastor. The McCauleys are former members of Asbury.

Since 1970, Mr. McCauley, a civil engineer, has served in Pokhara, Nepal, where he is in charge of the construction of a boys' boarding school. Plans for the school include 20 buildings made of native stone and built by local labor. Boys attending the school come from remote regions in all areas of Nepal. The school system is under the National Education Program and will be turned over to Nepali administration in the future.

During their term in Pokhara, the McCauleys have lived in the village, not on a mission compound.

Born and reared in Arkansas, Mr. McCauley obtained his bachelor of science degree in civil engineering from the University of Arkansas and attended Asbury Seminary, Wilmore, Ky. Before entering missionary service, he worked as a structural and design engineer for the Corps of Engineers, as well as for several firms.

Mrs. McCauley, also a native of Arkansas, received her bachelor of arts degree in journalism from the University of Arkansas and worked for the Times-Record in Fort Smith.

†

THE ANNUAL Homecoming at Temperance Hill United Methodist Church, will be held Sept. 14. A picnic lunch will follow the morning worship service. The church, one of the oldest in the state, is located six miles west of Fordyce in Dallas County. The Rev. Arnold Simpson is pastor.

THE YOUTH CHOIRS of First Baptist and First United Methodist Churches in El Dorado presented "Beginnings," a musical praise concert in First United Methodist Church recently. The Rev. C. Michael Anders, associate pastor and youth minister at First Baptist, was narrator.



Gift Communion Set Honors 62nd Wedding Anniversary

In celebration of their 62nd wedding anniversary, the Rev. John T. Bolding honored his wife, Mrs. Annie Lee Bolding, by presenting a brass Communion set to St. Paul United Methodist Church in El Dorado. Shown with the Boldings and the gift is the Rev. F. Gladwin Connell, pastor.

THE REV. LON BREWER, pastor of Griffin Memorial Church, Paragould, presented the morning devotionals on Station KDRS the week of Aug. 10-17.

ELEMENTARY classes of Levy Church, North Little Rock, cleared \$80.25 at a recent Bake Sale for Heifer Project International. The class members will select the animals they want to purchase. All six elementary classes visited the HPI farm on Fourche River last Saturday, Aug. 30.

DR. MORRIS SMITH, pastor at Dermott, was guest speaker at a recent Dermott Rotary Club meeting.



Grace Church, Searcy Celebrates 20th Anniversary

Mr. Horace Gentry (right foreground), 85 years of age, was one of the charter members of Grace Church when it was organized twenty years ago. The anniversary was celebrated with a fellowship dinner following the Aug. 17th morning worship. The evening service was a presentation of witness and singing by the church's UMY.

Arkansas Methodist

Women's Division sponsoring media monitoring project

NORMAN, OKLA. (UMC) — Prime time television programs will be the focus for a media monitoring project sponsored by the Women's Division of the United Methodist Board of Global Ministries.

The project will scrutinize the new so-called "family viewing time" during the fall and winter television season, October 1975 through January 1976, and will study the effect of such television programming on the socialization of women.

Although the monitoring project was approved initially by the Women's Division in October 1974, the specific focus on prime time programs was announced here during the division's quadrennial National Seminar, Aug. 16-23 at the Oklahoma Center for Continuing Education.

Some 230 United Methodist women throughout the country will conduct the actual monitoring, with each woman viewing three programs from three series — a total of nine shows. Compilation of data gathered by the monitors will be done by the Media Center at the Pacific School of Religion in Berkeley, Calif. The Media Center is working with the Women's Division in designing the project and monitoring forms.

Twenty-three monitoring coordinators, trained at the National Seminar will convene and train monitoring teams in their home areas. The Rev. George Conklin, director of the Media Center, and the Rev. Sandy Gess and Gail Joralemon, research assistants and seniors at the Pacific School of Religion, conducted the training sessions at the seminar.

In a presentation to the 350 seminar participants, the Media Center officials cited statistics showing that each year "the average American devotes 1200 hours to viewing television, 200 hours to newspaper reading, and for book reading, 10 hours." They termed television "one of the most powerful, pervasive educational systems in the United States."

Ms. Ellen Kirby, Women's Division staff member and coordinator for the

media monitoring project, said prime time television in the family viewing time was chosen as the focus for the project because less research had been conducted from the perspective of women's concerns than such segments as commercials or day-time programming.

Recommended Bicentennial Reading

William Stevenson, Riding Preacher, by Walter N. Vernon. SMU Press, \$1.45. Biography of the Founder of Arkansas Methodism.

Forever Building, The Life and Ministry of Paul E. Martin, by Walter N. Vernon. SMU Press, 1973. \$6.95. Biography of a beloved Methodist bishop of Arkansas.

"Beginnings of Methodism in Arkansas," article in **Arkansas Historical Quarterly**, Winter, 1972, by Walter N. Vernon. Story of the first preaching and first "churching" in Arkansas by Methodists.

Henderson State College, The Methodist Years, 1890-1929, by John Gladden Hall, 1974. College Alumni Assn., Arkadelphia. Excellent history of the Methodist years at Henderson.

My Treasure Chest, by Forney Hutchinson. A warm story of the life of "Brother Forney." (Out of print, but in some libraries.)

The Story of My Heart, by Philip Cone Fletcher. A warm autobiographical account by one of the great preachers of Arkansas. (Out of print, but available in some libraries.)

The Story of American Methodism, by Frederick A. Norwood, Abingdon, 1974. Paperback, \$9.95; cloth, \$7.95. A new, excellent history of American Methodism.



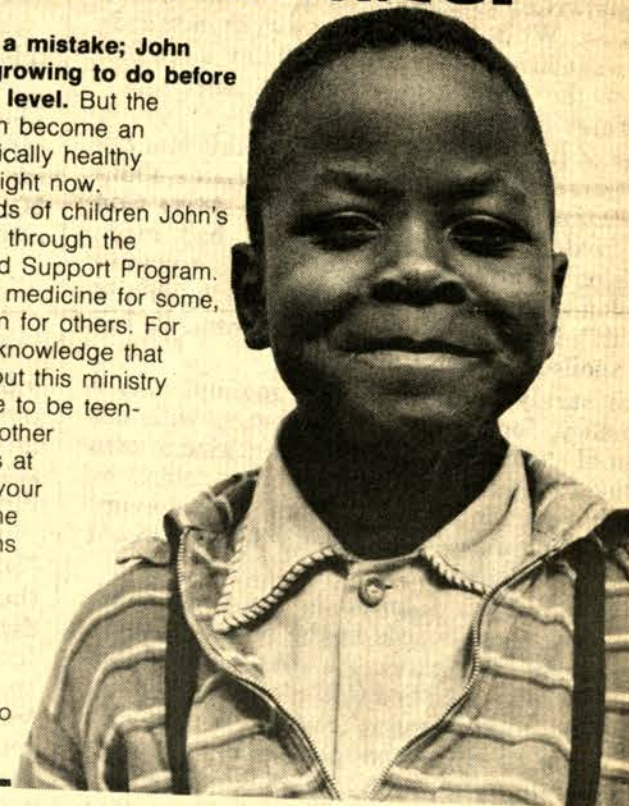
— Photo by Horace Crofoot

Interpreters Bible Set From Men's Bible Class

David Hanshaw, pastor of Plumerville-Springfield Charge, receives a set of The Interpreter's Bible and Dictionary from the Men's Bible Class of First Church, Morrilton. Making the presentation is the Rev. Horace M. Lewis, a retired member of the North Arkansas Conference, who several years ago suggested that his class adopt the practice of presenting such a set to each young man entering the United Methodist ministry from that church. Looking on are Dr. Raymond Franks, pastor, and the Rev. I. L. Claud, another retired minister of the conference. Young Hanshaw plans to attend Iliff School of Theology in Denver. Other young men who have been recipients are William Earl Maxwell Jr., Hendrix student; David Moose, pastor of Shiloh Church, Paragould; David Scroggin, pastor of St. John's Church, Van Buren, and Dennis Spence, student at Emory School of Theology, Atlanta.

Help a Teenager

No, we didn't make a mistake; John has a few years of growing to do before he reaches that age level. But the best way to help John become an emotionally and physically healthy teenager is to begin right now. Hundreds of thousands of children John's age are being helped through the United Methodist Child Support Program. This means food and medicine for some, a home and education for others. For each, it provides the knowledge that someone cares. Without this ministry many would never live to be teenagers. In this and 60 other nations your church is at work, substituting for your presence with the same caring, embracing arms that you would put around hurting, helpless children. Your gifts help teenagers, and give other youngsters a chance to become teenagers.



Workshop On Children's New Curriculum

Midland Heights Church, Fort Smith, recently hosted a district workshop on the new curriculum for children covering both the Living Bible Series and the Christian Studies for Children. Program participants included (standing, left to right) Mrs. Larry Dodgen, Dr. Charles McDonald, Fort Smith superintendent, Mrs. Robert English, Mrs. Lawson Clininger, district coordinator of children's work; (front) Mrs. Nathan McDaniel, Mrs. W. F. Bates, Mrs. Frances Winter, Miss Bonda Sue Deere, and Mrs. Tod Goodman.

Thursday, September 4, 1975



Please send your gift through your local church, annual conference, or to:

United Methodist Child Support Program Rm. 1439 475 Riverside Dr., New York, N. Y. 10027

Apply my gift of \$ _____ to the project checked:

UMCOR

☐ We support a child health care and nutritional aid service, West Bank, Jordan. #630445-8

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☐ Support is provided in Christian boarding homes for child victims of famine and poverty, Delhi, India. #006156-5-RB

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Church _____ Annual Conference _____

The United Methodist Child Support Program is a part of the world wide ministry of the Board of Global Ministries, with all child care institutions approved as Advance Specials.

A Free, Yet Accountable, Creature

By JOEL COOPER

Pastor, Central United Methodist Church, Fayetteville, Ark.



Lesson for September 14

ORIENTATION: Last Sunday we began our Study of Genesis by dealing with the central question of the first unit of study, Who am I? The answer: man is made by God in God's own image.

This Sunday we look at a second way in which Genesis speaks to our unit question, who am I? The answer: man is a free, yet accountable, creature. He can choose what he will do and he must accept responsibility for the consequences of his choices.

Eve's and Adam's decision to "eat the apple" in spite of God's injunction to the contrary shows that man is free. The fact that God held them responsible for their actions shows that man is held accountable for his actions. Genesis implies that we cannot know who we are until we understand that we are free but responsible creatures.

SCRIPTURE: Gen. 2:15-17; 3.

CONCLUSIONS HOPED FOR: That you might come to accept the Genesis teaching that you are free to make decisions, that your decisions are not pre-determined by anything. It would add to the dignity and meaning of your life, if you saw yourself, not as a pawn on a chess board pushed hither and yon by some force outside your control, but as the chess master himself.

I could hope that you might come to see that responsibility is attached to freedom, that you cannot choose and then expect someone or something else to assume the responsibility for your action. The maturity to say, "I did it; I am responsible" is what we need to learn from this lesson.

.....

"...you shall not eat...she ate...and he ate..."

The Garden of Eden incident was told by the Genesis writer to account for sin in the human situation. While the incident as written sounds somewhat like history, it is probably more like one of the parables Jesus told, that is, it illustrates important truths.

One of the truths to be found in this story is this: persons are free to make decisions about their actions. Get the picture in the story: God had created the world and man, had made provision for all of man's needs, had put man in a garden with no responsibility but to "till it and keep it." It was a wonderful arrangement, but man spoiled it.

God surely knew that the "goof-up" was a possibility, for He had created man with the power of choice. That was the only kind of man worthy of God's creativeness. No doubt, he could have made a "puppet man" whose every action he could have controlled. But that would not have satisfied God.

James Weldon Johnson in his poem "Creation" puts these words in the mouth of God: "I'm lonely; I'll make me a man." A puppet would not have satisfied God's loneliness. Only a man who could freely choose fellowship with him, would be a suitable companion.

But the ringer was this: to make a man who could choose to walk in companionship with God would be to make a man who could choose to turn his back on God. Genesis is saying: that is the kind of men we are, free to be in fellowship with God or to be estranged from God. Studdert-Kennedy says of man's nature:

"There's summat as draws 'im upwards
And summat as drags 'im down,
And the consequence is — 'e wobbles
Twixt muck and a golden crown."

The second truth in this portion of the story is this: sin is disobedience of God's clear instructions. God said, "You shall not eat" but they ate anyway. Let it be clear: this story is not simply saying that sin comes into the life of mankind in the first place by the disobedience of

Adam and Eve, it is saying that disobedience is the very nature of sin. Sin can be defined in terms of disobedience.

Now, in Adam's and Eve's case sin was doing something God told them not to do. Sin is still this. Sin is breaking the "Thou shall nots." But it is also disobedience if we fail to follow the positive commands of God, "the thou shalts."

True, today men are confused about what is right and what is wrong, but there is a large moral area about which we are **not** confused. In many areas we know what is right and what is wrong. Yet we disobey God's clear voice within us. That is sin.

"...good for food...delight to eyes..."

Some of the factors influencing Eve's decision to try the forbidden fruit are listed in the story. Use your imagination. Adam and Eve are sitting under the tree "in the midst of the garden." They look at the fruit. It does not seem to be any different from the other fruit in the garden. If anything, this fruit is even more appetizing than the rest. It looks good for food; it is beautiful. Eve picks the most luscious looking "apple" within her reach, bites into it, tastes it, smacks her lips, and then hands it to Adam. Appetite helped to lead them into disobedience (sin).

Do you think there is a moral to be drawn from this part of the story? Of course. Our appetites and desires are often involved in our sins. We want things so we take them. Quite often we tell ourselves that we have a right to them, trying to justify our actions. Or, we just take them even when we know they are forbidden.

All of the crimes against property fall into this sinful category. The "apples" look good to us, so we steal them or take them by force. Then, there are the sins of indulgence. In this case, the "apples" may not be forbidden, but we eat too many of them. Indulgence is one of the big sins of our culture. Our appetites, when allowed to run uncontrolled, lead us into sin.

"...you will be like God..."

There is another factor which had great influence on Adam's and Eve's decision to eat the "apple." They thought the eating of it would make them equal to God. The Genesis storyteller introduces the serpent to bring out this point.

The serpent begins his seduction very subtly, "Did God say, 'you shall not eat of any tree of the garden?'" (Now, I am surprised that Eve didn't run away screaming. A snake is too much for many women, to say nothing of a **talking** snake.) But Eve answered calmly, "No, God said we could eat the fruit of any tree except the tree in the middle of the garden. And He said that if we even touched that one we would die." The serpent crawled a little closer to Eve as if to divulge a secret and whispered, "You will not die....you will be like God, knowing good from evil."

This was a very skillful approach for it made an appeal to man's desire to be like God. Now, there is nothing wrong in wanting to be like God. The Bible surely teaches that we ought to strive to be like God, particularly, like God in character. But the Bible also teaches that we become like God when we obey him. The serpent tells Eve that she can become like God by disobedience.

Something more than **likeness** to God is involved here. The Interpreter's Bible says of this point, "The serpent in telling the woman

that likeness to God is to be achieved by defiance of his command tacitly suggests that the likeness which is within human reach is likeness not in character but in power. He (serpent) suggests that man can make himself **equal** to God." And this, I believe, was the temptation which Eve could not resist. She wanted power equal to God so that she could be independent of him.

So it is with men today. Modern theologians would call this the sin of pride. Man is creature, thus dependent. His sense of dependence may turn him in search of God, but it may also turn him in search of independence. Man may be conscious of his limitations but he does not relish this. He wants to stand on his own feet and determine his own destiny. If he could (and he is always trying), he would take God off the throne of his life and crown himself king.

Pride, the desire and effort to be equal with God, to usurp God's prerogatives, is not only a temptation leading to sin but is sin itself. God is creator; men are creatures. When we forget, neglect, or deny this relationship, this understanding of who we are, we are involved in sin.

And in our effort to be independent of God, we never get what we hoped. Adam and Eve did not get "knowledge of good and evil" or equality with God, as the serpent promised. They got a consciousness of their nakedness, became conscious of sex. When we act in pride, we do not attain the goal of independence we seek. We often destroy ourselves and always bloody ourselves against God's immoveables.

"...where are you?..."

Adam and Eve could not hide from God successfully. Plagued by guilty feelings they attempted to hide from him, but his voice reached them with one of the most searching questions ever asked, "Where are you?" And Adam answered, "I'm hiding over here behind the bushes because I am ashamed to let you see me."

Where are YOU? God does not ask this question because He does not know where you are. He asks it to help you face up to your own condition of lostness and estrangement.

**"...she gave me...and I ate...
the serpent beguiled me, and I ate..."**

When God confronted Adam and Eve with their disobedience, they began to make excuses for themselves. Adam was quick to say, "What we did was not my fault. Eve gave me the apple." And Eve glared at Adam for blaming her but said, "That serpent, that snake in the grass, deceived me. I would not have eaten the apple otherwise. You can't blame me."

But God did not buy these excuses, according to Genesis. He began immediately to impose disciplines on Adam and Eve. God **might** have said, "Adam, Eve, I can't accept the excuses you have given for your disobedience. I made you free. You had the power to say 'no' or 'yes' to the serpent's proposition. I wanted you to say 'no' and you **could** have, but you said 'yes.' Adam, you are responsible, not Eve. Eve, you are responsible, not the serpent. So each of you has to suffer the consequences of your disobedience and know that each of you is responsible for those consequences."

Does this part of the story speak to the human condition? Of course, that is the point of the story. Modern men try to shift responsibility for their decisions to someone or something else. And we are not mature until we are able to say, "I did it; I am responsible."

First prerequisite for recovery: the alcoholic must seek help

By Tammy Tanaka
Religious News Service Staff Writer

(Adapted from the second
in a series of articles)

NEW YORK (RNS) — What do you do when someone close to you has a drinking problem?

What can you do if a family member, co-worker, employee or friend begins to show signs of alcoholism or problem drinking — but refuses to admit there is a drinking problem?

Experts on alcoholism say that most people either do nothing, feeling it is none of their business, or do the wrong thing because they do not understand the nature of the disease.

Alcoholism is recognized as a "progressive" disease that affects more than the alcoholic. According to estimates of the National Institute on Alcohol Abuse and Alcoholism, the 9 million alcoholics and problem drinkers in the U.S. affect the lives of 36 million other people.

While there is no known cure for

alcoholism, professionals in the field stress that it is "treatable," and that alcoholism as a primary disease is gaining increasing attention . . .

Alcoholics Anonymous and Al-Anon, the latter a program for families and friends of alcoholics, are the two organizations most frequently endorsed for persons having alcohol problems.

But AA will not accept an alcoholic on the recommendation of someone else.

The alcoholic must admit he has a problem, state that he has a desire to overcome it, and appeal for help himself.

Getting the alcoholic to this important point of acknowledging the problem is one of the most difficult barriers. The common word for the problem is "denial."

This is where the united front becomes essential.

The Rev. Joseph L. Kellermann, then director of the Charlotte, N.C., Council on Alcoholism, described alcoholism in 1968 as a downward spiraling merry-go-round named "denial."

He said alcoholism rarely appears in one person set apart from others. The merry-go-round is kept going, he said, because, instead of allowing alcoholics to face the painful consequences of their "self-created crisis," well-meaning friends, family members, clergy, co-workers, cover up for them or bail them out of their predicaments . . .

Dr. James McGowan, director of the alcoholism treatment center at St. Vincent's Hospital, a New York facility, says, "Don't rescue him, cut him loose . . . Make him face up to the consequences of his drinking."

Work-related alcoholism programs have proved to be among the most successful. The New York affiliate of the National Council on Alcoholism reports that effective employee alcoholism programs have recovery rates of 60 to 80 per cent. But once the alcoholic has lost his or her job, the recovery rate dips to 25 per cent.

The National Council on Alcoholism estimates that 6.5 million employed

" . . . tragedy is . . .
wasted lives of individuals who fail to
achieve their
potential . . ."

workers are alcoholics, or roughly 5 per cent of workers in any given job or organization. Loss of productivity because of alcoholism has been computed at \$10 billion annually.

But perhaps the greatest tragedy is the apparently wasted lives of individuals who fail to achieve their potential because of alcoholism and lose friends, family and self-respect as well.

Actress Mercedes McCambridge, a recovering alcoholic, quoted Abraham Lincoln's views on alcoholism during a Christopher Closeup program, produced by the Christophers here.

According to Lincoln, she said, "This vice seems ever to delight in sucking the blood of genius and generosity. There is a proneness to this vice among the brilliant and warmblooded . . . If we take habitual drunkards as a class, their heads and hearts will bear an advantageous comparison to those of any other class."

†

Sermon on World Hunger

'Will you recommend fasting or abstinence?'

— Reflections on a question asked of United Methodist ministers —

by the Rev. Thomas Barnett*

When I was admitted into full membership of the North Arkansas Annual Conference, not so long ago, I was asked several questions by the bishop — questions which, according to a footnote in the *Discipline*, "were formulated by John Wesley and have been little changed throughout the years . . . and which every Methodist preacher from the beginning has been required to answer upon becoming a full member of an Annual Conference."

There were nineteen questions in all, having to do with one's preparation for and commitment to the ordained ministry, and I answered all of them properly. But, as you may have guessed by my confessional tone and mood, I have a bit of a guilty conscience concerning one of the questions and my answer to it.

One of the questions asked by the bishop was: "Are you going on to perfection?" Ministers are supposed to answer, "Yes," but a lot of them have balked at that question. That one didn't bother me, though. At the time I felt fairly confident that I didn't have much farther to go toward perfection anyway, so I said "Yes!"

I had more trouble with this question: "Will you recommend fasting or abstinence, both by precept and example?" I answered, "Yes," but I haven't done so. And I suspect that I am not the only minister in this conference who hasn't done so. Let's take a poll of the congregation. How many sermons have you heard that make such a recommendation?

First, let's be sure that we understand the question. "Fasting" is a familiar enough term from the Bible. It refers to the voluntary act of abstaining from food as a religious discipline. "Abstinence," in the context of this question, means, in Mr. Wesley's words, "The taking of a smaller quantity of food than usual . . . to be done when we cannot fast entirely, by reason of sickness or bodily weakness."

Now, how many sermons have you heard recommending fasting or abstinence to the people of the church? Not many?

Let me assure you that I am quite serious, and that I have better motives than the easing of my guilty conscience, in recommending to you that we rediscover and reinstitute fasting as a part of the discipline of our Christian faith.

We don't need to bring back fasting as a method of winning God's favor; we don't need it as a means of punishing ourselves to atone for any real or imagined evil in us; and we don't need it as another work of religious piety to justify ourselves before God . . . We don't need the fast of the hypocrites; we don't need it for show, for mourning, for self-righteousness. Never-

theless, there are, I believe, compelling reasons for Christian people to rediscover the practice of fasting.

A Means Of Discipline

To begin with, fasting is a Biblical and Christian means of discipline through self-denial. Consider one example, out of many possibilities, from the Scriptures: the story of Jonah and Nineveh.

The prophet Jonah was sent to proclaim God's judgment of the great Assyrian city of Nineveh, a city not unlike cities or towns or communities of our own, a city in which the people had neglected the ordinances of God and had abandoned the disciplined life for life characterized by self-indulgence and lack of concern for others.

We probably remember Jonah best because of the celebrated detour he made before going to Nineveh, a detour through the belly of a fish, but of greater importance is the record of a prophet's call to repentance and a contrite people's response. We read in the Scriptures: "The people of Nineveh believed God; they proclaimed a fast, and put on a sackcloth, from the greatest of them to the least of them" (Jonah 3:5), and God had mercy upon them.

By lifting up this story, I don't mean to imply that proclaiming a fast is the way for us to win God's pardon and deliverance from our sins. I do mean to suggest that the fast of the people of Nineveh — their symbolic act of repentance, self-denial, and discipline — was an appropriate response for us in this community, this state, and this nation.

We, too, have neglected the ordinances of God. We, too, have engaged in self-indulgence, often at the expense of our neighbors. We have shown precious little interest in denying ourselves anything in our constant pursuit of happiness. We have devoured the resources of our land with little thought toward the stewardship of God's creation. We consume enormous amounts of the world's energy and its food, and we complain — when prices go up or when items of relative luxury aren't immediately available to us — that we are suffering beyond our capacity.

We might well proclaim a period of fasting; a time for us to act out our willingness to deny ourselves and humble ourselves before our God. What would happen if we were to set aside a time of fasting each week and combine it with a time of earnest prayer for ourselves, for our Church, and for others? I believe that it would bring us blessing and renewal . . .

Perhaps our volunteering — in our own way and at our own time, in private, as families, or in small devotional groups — to participate in "these little instances," as Wesley called them, "of self-denial," of

doing without . . . Perhaps these symbolic acts would bring new life to our commitment to deny ourselves and follow our Lord.

Perhaps, also, we could employ the small savings that result from our occasional "doing without" in such a way that our act of fasting could become an act of compassion toward the many persons around the world who involuntarily do without food or with little food.

'Little To Ask Of Ourselves'

United Methodists, along with other Christians and concerned groups of people in countries where food is plentiful, have pledged themselves to seeking ways of relieving the critical shortages of food that exist in many areas of the world.

Ten million of the world's children, according to figures released by UNICEF, suffer from severe malnutrition. That figure represents the ugliness of the crisis in the world's food supply.

We can channel the money or the food saved from our fasting through agencies of our Church, such as the United Methodist Committee on Relief or the Heifer Project. These agencies bring emergency relief and encourage long-range development of food supplies through self-help programs in areas where hunger persists.

The sacrifices of our fasting and giving through these agencies would be little to ask of ourselves. Our action would hardly affect the economy of our local communities because it would represent only a small portion of our total consumption, but such action could make a great difference with respect to world hunger.

And this act of compassion would insure that our fasting does not become merely another self-centered work of religious piety. Wesley spoke of the importance of adding works of mercy to observances of fasting . . .

We celebrate Thanksgiving in the United States with a feast, and at our house we follow the feast with several days of turkey sandwiches. Maybe we could balance our national day of feasting with a few days during the year of fasting. I believe this would be an excellent way to give thanks to God for our bounty — by practicing discipline and stewardship, and by sharing our bread with the hungry.

I urge you to give prayerful thought to this recommendation of fasting, and in all things let us give praise to God who in Christ by the Holy Spirit creates, sustains, and redeems our lives.

†

*Mr. Barnett is pastor of the Charleston-Branch Charge in Fort Smith District.

Women's Division seminar described as 'mind-bending'

NORMAN, OKLA. (UMC) — The world and its people — their pains and joys — were ever-present as 326 United Methodist Women convened here Aug. 16-23 for the National Seminar of the denomination's Women's Division.

During a closing worship service, a white-haired woman unexpectedly but unobtrusively stepped to the microphone. With tear-filled eyes and a voice almost strangled by emotion, she spoke haltingly of the racial tensions which grip the citizens of her home town — Boston, Mass.

"I ask all of you to pray for our children that they will not be hurt because of the blindness of their elders," she said, appealing for spiritual support as Boston struggles toward integration of its public schools.

Confessing she had left the auditorium of the Oklahoma Center for Continuing Education in order to catch her flight to Boston, she dramatically related how she found it impossible to leave without speaking of her agonies and so returned to the service. She pled that participants at the next seminar would not find it necessary to identify each other in terms of "white women" or "black women," but merely as "women."

As she asked for the prayers of the group and turned to leave, the congregation rose to its feet, applauding, and several women quietly stepped to her side and walked with her out of the room. Most people in the audience were choking back tears.

The incident occurred with the sudden impact of a bolt of lightning and was gone just as swiftly. But it had a galvanizing effect on the women and vividly characterized the atmosphere which had pervaded the seminar.

Theme: 'Living in the 8th Day'

Keyed to the theme "Living in the 8th Day," the seminar provided a crash course on global economic realities, pluralism and inclusiveness, human sexuality, and global cooperation — all within a framework of theology, biblical reflection and consciousness raising. Many participants commented, "We will never be the same again — our eyes have been opened to some worlds unknown until now."

The presence of an Episcopal woman priest, the testimony of an avowed homosexual woman who is a state representative in Massachusetts, a ringing challenge to United Methodist women to continue their prophetic role in the life of the church and the world, and a massive scope of workshops ranging from story-telling to corporate responsibility presented a continual mind-bending experience.

"I have begun to realize how very powerful the church is," said Massachusetts state Rep. Elaine Noble, of Boston during a panel presentation on human sexuality. "Most social action comes from the church. You have a responsibility" to society to help it deal with understanding all of God's creation.

However, she cited an instance characterizing the

church's frequent failure to shoulder such responsibilities. Recalling the death of 32 persons in a fire at a homosexual bar in New Orleans last year, Rep. Noble said many parents of the victims would not claim the bodies or pay for plastic surgery performed on several others who were injured in the fire.

"My brothers and sisters and I are tithing our salaries to pay mortuary fees, burial costs and medical bills," she said, noting many of the victims families are probably church members. She added that many congregations refused to let the gay community use their facilities for memorial services. "That, to me, is not a very Christian community."

Cautioning the audience against viewing her "only in sexual terms," Rep. Noble said homosexuality is "looked on as a terrible disease . . . I want you to see our total humanity."

United Methodist Board of Church and Society executive Grover Bagby, also a panel member for the human sexuality topic, warned the audience against narrow attitudes which view anything of the flesh as evil. "The creation story is that God created us sexual beings and it is good."

'Trivial view' of sexuality 'improper,' says panelist

"There are four improper ways of regarding and interpreting human sexuality: to worship it . . . to sacramentalize it . . . to debase it . . . or to trivialize it," he said, adding that the trivial view represents the dominant theme of a number of people in the sexual liberation movement. "What we call the current sex revolution is still relatively superficial, and a lot of the discussions (about it) are not too healthy."

Mrs. Mai Gray of Chillicothe, Mo., a member of the Women's Division Board of Directors, defined human sexuality as "the commitment of one human being to the personhood and sacredness of another in terms of love, respect and self-worth."

Ms. Theresa Hoover of New York City, chief administrator of the Women's Division, also spoke briefly to the issue in a major address on pluralism and inclusiveness.

Human sexuality, she cautioned, "may not yet find a healthy place on the General Conference agenda" when the denomination's highest legislative body convenes in Portland, Oregon next April. Debate on the topic must not become merely "an emotional 'breast-beating' or 'blood-letting' about homosexuals whether in or out of the ordained ministry," she insisted.

Recommendation supporting Church's stance defeated

A recommendation calling for the Women's Division to take a stand at General Conference supporting the church's current stance on homosexuality was defeated by a vote of 2-to-1 by seminar participants. The United Methodist Social Principles state that the church does not "recommend marriage between two persons of the

same sex." While affirming all persons as being "of sacred worth" and "entitled to have their human and civil rights ensured," the church does not "condone the practice of homosexuality and consider(s) this practice incompatible with Christian teaching."

In the area of corporate responsibility, however, the seminar participants voted unanimously to recommend that the Women's Division, as a share holder in General Motors, write the company "requesting reconsideration" of GM's plans to open a plant in Chile since "workers are under a military regime and not allowed to negotiate with management concerning working conditions."

Resolution Questions Legislative Proposal

The women also approved a lengthy resolution concerning the proposed commonwealth status for the Marianas in the South Pacific, which already has passed the United States House of Representatives and is expected to be before the Senate for a vote later this year. The resolution questions the change in status for the islands which currently are a trust territory of the U.S. under a mandate from the United Nations Trusteeship Council.

The resolution calls for:

- Transmission of a statement to U.S. government officials including President Ford and Secretary of State Kissinger urging "open hearings" prior to any vote in the Senate.
- Individual requests by seminar participants for information and clarification on the matter from their senators.
- Enlisting other persons to take similar actions.
- Additional research, analysis, and proposals for action by the Women's Division.
- Sending a statement of support for a "Nuclear Free Pacific" from the seminar to the upcoming International Women's Year Conference in the South Pacific.

A wide ranging scope of more than 40 workshops and discussion groups provided resource material and background information for the women. Topics ranged from China and Indochina to sex role stereotyping in education and women in the media, from Native Americans today and the recent Law of the Sea Conference to the Farm Worker Movement and International Women's Year.

Undergirding the exhaustive schedule of workshops were daily biblical reflection sessions and spiritual exercises.

The Rev. Carter Heyward of New York, one of eleven Episcopal women ordained to the priesthood in an "irregular" Episcopal service last year, served as liturgist for the seminar and presided at the three major worship services.

In the context of the seminar program and its mind-boggling content, the United Methodist women may well have felt themselves immersed in faith.

'Accountability' an issue in national youth consultation

NORMAN, Okla. (UMC) — Slightly more than half of the delegates at a national Consultation on the Future of Youth Ministry here Aug. 18-22 voted in favor of retaining in principle the organizational pattern of the United Methodist Council on Youth Ministry (UMCYM).

Failing to get a majority approval was a plan which would have replaced UMCYM with a national steering committee elected biennially by a national convocation of senior high youth representing all annual conferences.

Many persons had predicted that the Consultation would mark the beginning of the end for the controversial national UMCYM but a slim majority (65 for, 58 against) threw their support behind a proposal for continuing a modified UMCYM.

Presenting the majority proposal which got strong support from UMCYM members and third world (non-white) members was Herbert W. Watson, Jr., adult coordinator of youth ministry for the Baltimore Conference. Mr. Watson charged the new plan for a national senior high youth ministry had been developed without serious consideration

of strengthening UMCYM.

"Persons have been looking for a scapegoat and they've found the wrong one to point the finger at," he said. The problem of accountability would not have been serious in the past, Mr. Watson said, if annual conferences had given more support to the jurisdictional youth caucuses at which UMCYM members are elected.

In his proposal, Mr. Watson suggested that the new Council employ a professional staff person at a professional salary and spelled out proposed legislation for a jurisdictional youth conference which would include four voting representatives from each annual conference. All plans, policies, priorities, and projects, according to his plan, would be implemented "with special consideration and regard to the direction of the jurisdictional youth conference."

Conferences asked to assist in UMCYM accountability

Critics of UMCYM have charged that it has been neither representative nor accountable. Strongest criticism has come in recent months against UMCYM

statements affirming homosexuality as a valid lifestyle or sexual orientation.

Since the first Consultation in late 1973, a 12-member task force developed the proposal calling for a national senior high convocation every other year which would elect an on-going national steering committee. Accountability was built into the proposal asking each annual conference to have delegates at the convocation and calling for any steering committee staff to be confirmed by the Board of Discipleship.

Instead of combining the two proposals following the close vote, the 160 delegates representing 46 annual conferences proceeded to perfect separate majority and minority plans. Both will be sent to the Board of Discipleship's legislative committee for consideration. If the Board rejects the modified UMCYM plan, it is expected that the UMCYM will send its own legislation directly to the denomination's 1976 General Conference.

Representatives of the majority and minority plans met with six Board of Discipleship members during the convocation. Afterward, the Rev. Henry Clay of Mississippi, a member of the Board's

executive committee, said both groups recognize that concessions will be necessary. The majority group, he said, recognized that some accountability such as the confirmation of staff by the Board of Discipleship would be necessary. Both groups agreed that a name change would also be necessary.

It also appeared that the minority group would be willing to build in a 50-50 white and non-white membership on the steering committee, a ratio which now exists on UMCYM.

A major issue at the consultation was whether or not junior high youth have the experience, maturity and interest to participate in national, decision-making groups. It was pointed out that although junior high youth give a major portion of the Youth Service Fund, only one or two have actually been members of UMCYM. General agreement was reached that junior high youth should be given more visibility and should be included as members on the Project Review Committee of UMCYM and a new National Committee for Early Adolescent Youth Ministry.

(Continued on next page)

Arkansas Methodist

Arkansas Methodist Children's Home

The following people gave memorial gifts to the Methodist Children's Home as tribute of their love, sympathy, and respect of a loved one or friend. A memorial card has been sent to the family notifying them of this remembrance.

MEMORIAL GIFTS

MRS. W. J. ABLE SR.
by Simon and Irene Capp
EDWARD C. ATKINS-CHIDESTER
by Mr. and Mrs. James L. Gatliff
MRS. WALTER AINSWORTH
by Mr. and Mrs. Fred Holt
E. C. ATKINS-CHIDESTER
by Fred and Susie Dial
MRS. NORMA AINSWORTH
by Mr. and Mrs. John H. Ralph
by Mrs. Hazel Byrd
MARTHA HOLDERBY BOYNTON
by Mrs. R. H. Boynton
MR. JIM BRUTON
by Mrs. A. C. McGregor
by Mr. and Mrs. T. M. McGregor
by Mr. and Mrs. Frank Carr
JAMES L. BRUTON
by Joe and Wilsie Colclasure
by The Dickinsons
by Mr. and Mrs. A. R. Merritt
by Mr. and Mrs. E. H. Guyer
CALVIN S. BATSON
by Mr. and Mrs. John Carpenter
HARVEY A. BRAGG
by Mr. and Mrs. John Carpenter
ROBERT V. BETHAY
by George D. Pence
by George O. Pence
by Mabel Pence
by Mary Irby
MRS. L. R. BLOCH
by Mr. and Mrs. Julian E. Young
RIP BLEDSOE
by Mr. and Mrs. Jack Parker
MRS. VERL BALL (Ruby Lee)
by Dr. and Mrs. Firmin E. Williams
GEORGE BRANNON
by Mrs. S. M. Wilbourn
by Dr. John R. Stallings
MRS. CARRIE BOGY
by Mr. Edith P. Myar
by Mrs. Judgens Jeter
by Mrs. A. C. McGregor
by Mr. and Mrs. J. C. Hall
by Mr. and Mrs. Jarvis Pollard
CARL BRAND
by The Jeff Able Family
OVIE BRADFORD
by Mrs. E. C. Haller
by Mr. and Mrs. Wesley Rooks

YOUTH CONSULTATION

(Continued from page ten)

In other action, the Consultation:

- reaffirmed youth as full laity and defined "youth ministry" as an inclusive title, encompassing all the interests of the church and all activities by, with and to youth, including the United Methodist Youth Fellowship.
- recommended that churches with one youth group have a church school directed by the work area of education and a youth-led UMY directed by designated youth officers with adults as enablers.
- encouraged continuation and strengthening of present local church programs for junior highs.
- recommended that both flexible and highly-organized styles of senior high youth ministry be affirmed, described, and resourced.
- proposed that national Youth Service Fund continue to receive support from both junior and senior high youth.
- proposed a district youth ministry organization.
- affirmed a National Committee for Early Adolescent Youth Ministry, including junior highs, which would receive and utilize information from a comprehensive national research project expected to be completed in 1977.

During the Consultation, a "Fellowship of Adults in Youth Ministry" was launched. The idea for such a fellowship grew out of the 1973 Consultation. A goal of 1,200 members was set for January 1, 1976. The Fellowship will offer an annual packet, newsletter, and other support services.

Thursday, September 4, 1975

MRS. BEATRICE CLOUD
by Louise Francis
by Oscar and Dessie Fitzhugh
by Mr. and Mrs. W. L. Connevey
by R. H. Matson, Jr., Matson Inc.
by Jewell Fitzhugh and Lisa Carle
by Wesleyan S.S. Class, Bauxite
NEIL CRANE
by Hatfield Adult S.S. Class
DR. CHARLES W. CLARK
by Rev. and Mrs. Gene Ratekin
by Mr. and Mrs. J. W. Freeman
by Rev. and Mrs. Larry Williams
GURTHA CARTER
by Timothy United Methodist Church
WILLIAM A. CHISHOLM
by Mr. and Mrs. Ronnie Ribble
MRS. GERTRUDE CRABTREE
by Mrs. J. W. Farr
by Jerry Richardson
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by Mr. and Mrs. D. B. Morgan, Sr.
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by Mrs. Adam Guthrie Sr.
by Mrs. Pearl L. Logan
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ELBERT FRAZER
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by Mrs. Murphy Jones
by Mrs. L. J. Tomlinson
by Mrs. H. M. Breach
by Mr. and Mrs. Harold Dyer
M. E. FINN
by Mr. and Mrs. Taylor Prewitt
MICHAEL GORMAN
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by Mr. and Mrs. Taylor Prewitt
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by Mr. and Mrs. Paul Blake
by Mr. and Mrs. C. F. Taylor
by Dr. and Mrs. J. D. Scurlock
HARVEY HILL
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by Mr. and Mrs. Geo. H. Riley
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ARNOLD RAY HASLEY
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MRS. A. H. HARRELL
by Fay and Alvin Thompson
FRANCES HECKSHER
by Dr. and Mrs. R. W. Spelzhaus
BENJAMIN D. HINSON
by Mr. and Mrs. C. C. Royer
MRS. CARMEN HARRELL
by Mr. C. R. Prewitt
PURVIS JONES
by Mr. and Mrs. John Carpenter
MRS. KENNETH (Margaret) KINARD
by Dorothy Duckworth
by Mr. and Mrs. Jack Vestal
by Mr. and Mrs. Fred Dial
MRS. L. W. KNOWLES
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by Mr. and Mrs. Fred E. Harrison
by Mrs. H. C. Rowland
by Mrs. B. R. Tyler
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MRS. INEZ LAND
by Mrs. Frank Burk, Jr.
IRA E. LEA
by Mrs. Ira E. Lea
MRS. CARRIE LANDERS
by Gertrude S. Boyd
MRS. J. A. McCUTCHEN SR.
by Mr. and Mrs. Robert McGinnis
HAROLD McCLUNG
by Mr. and Mrs. Bill D. Self



ELEMENTARY CAMP II of Little Rock Conference was directed by the Rev. Nick Evans, pastor of Hunter Church, Little Rock. Volunteer teachers were the Rev. and Mrs. John Prothro, Mrs. Paul Halley, Mrs. Edna Williams and Frank McClure. The college staff included Kay Douglass, Sylvia Jackson, Mary Ann Pelton, Chuck Reaves, Jacque Wasson and Frank Thomas.



SEVENTH GRADERS and counselors of First Church, Jonesboro, photographed during recent trip to Eureka Springs (where they viewed the Passion Play) and Silver Dollar City, near Branson, Mo.



MISS DONNA FINCHER of Prescott United Methodist Church was chosen to participate in the Fifth Annual European Concert Tour sponsored by the Universal Academy of Music at Princeton, N.J. The only Arkansan on the 26-day tour, which ended with a performance in New York City, Miss Fincher has served as an officer in the Prescott UMY and has been a member of the youth choir.

TRAVEL SEMINAR

Dr. James T. Clemons, Professor of New Testament at Wesley Theological Seminary, will lead a travel seminar to Rome and Greece Dec. 29-Jan. 16. Special attention will be given to the background of St. Paul's thought. For further information, please write Dr. Clemons at 4400 Massachusetts Ave., Washington, D.C. 20016.

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(To be continued)

Vacation Church Schools



Pleasant Grove School

This vacation church school enrolled 36 children. Mrs. Linda Panneck served as dean of the school at Pleasant Grove Church, located in the Jonesboro area.

†



New Haven VCS

Above are some of the children who attended the school at New Haven Church, Hensley, Ark. BELOW: Class of boys and girls and their teacher engrossed in handiwork activity.



†



Hendricks Hills

One of the class sessions at Hendricks Hills Church in Fort Smith. The school involved 51 children plus 16 adult and youth workers.

†



Lesson In Archaeology

Third graders at First Church, Jonesboro, vacation church school dig for treasures as part of their study on Bible lands and times, following a brief lesson on archaeology presented by Dr. David Vosburg, Arkansas State University geology professor. Among the 220 enrolled for the school were 18 Vietnamese boys and girls, who have recently arrived to make their home in Jonesboro. BELOW, left, fourth graders paint nursery furniture as one of their service projects. BELOW, right, second grade class, led by Mrs. Mike Wiseman, learns to sing "Deep and Wide."



†



VCS Offerings Help Other Children

ABOVE: Sixty-seven boys and girls took part in the school at Oak Forest Church in Little Rock. Special projects included a contribution of money to The Children's Service Fund and provision of material for the use of children at Aldersgate. Mrs. Glen Robinson and Mrs. Richard Hanson, assisted by 24 leaders, directed the school.

†



Elm Springs School Features 'Parent Night'

More than 35 young people attended the week long school at Elm Springs and concluded activities with a "Parent Night" in which each class displayed its work and presented skits and songs.

Poetry Panorama

by Barbara Mulkey

One of the most demonstrable evidences of love is patience. Someone has said . . . "Patience is not passive, it is active. It is concentrated strength." It is another sign of God.

Discovery

I knew You were there
but I didn't think I needed You.
I knew that You cared
but I thought I had better things to do.
I thought I was happy.
I thought I was free!
But when I looked at myself
there was so little to see....
And I asked myself
"Is this really me?"

Love was a word written in books.
Its meaning was clear.
All I had to do was look.
But I was afraid.
I had eyes but could not see
the forgiveness in You
as You died on that tree
on Calvary
for me.

by Kathy Rowland
Mountain Home, Ark.

Prayer

Lord
You know me
You know
where I've been
You have seen my every step.

Lord
You have loved and accepted me
Me
all this time
Me
with all my faults.

Thank you Lord
For hangin' in there
'Cause now
I'm in there too.

by Charlotte Johnson
Austin, Texas

†