

General Conference nears; over 3500 petitions received

PORTLAND, Ore. (UMC) — Almost 1,000 United Methodist General conference delegates from around the world will convene here April 27 to set policies and priorities for their denomination during the next four years.

The sessions will begin with Holy Communion at 3 p.m. and continue with the Episcopal Address at 7:30 p.m. Final adjournment will depend on how rapidly all business is completed, but will not be later than May 8.

By that time, the 984 voting delegates will have had to work their way through several thousand individual petitions, the only means by which a legislative proposal can get before the conference.

Any individual United Methodist, or church-connected unit at any level, can submit a petition.

By March 1, an estimated 3,500 such requests for action had been received. Deadline for submitting petitions is March 27, except in the case of annual conferences outside the United States meeting between then and April 27.

Issues

The Rev. Newell P. Knudson, Eureka, Calif., petitions secretary, said among the

first 3,500, the single issue claiming the greatest attention is the Social Principles paragraph relating to human sexuality.

This issue has, in recent months, received extensive debate, centering on the question of sexual orientation. Some voices have called for greater acceptance of homosexuals in the life of the church, others would make the present provisions more rigid, and still others would maintain the status quo.

At least three national-level agencies are proposing a study of the human sexuality issue during the 1977-80 quadrennium.

The delegates themselves will decide how much time they want to devote to this question in relation to world hunger; ethnic minorities; the continuing decline in membership; women; issues of ministry, including the meaning of ordination, ministerial education, and selection and assignment of bishops and district superintendents; world and national missions; health care and other public sector policies; and church finances.

After a major restructuring of general agencies in 1972, relatively minor attention is expected in this area.

The General Conference is the only body that can speak for the denomination, or establish official church policy.

Delegates

Several unique characteristics will distinguish this year's delegates.

Included will be a record number of women — including the first ordained women, the youngest delegates ever, and slightly more ethnic minority representation than in 1972.

There will be some 200 women delegates, ten of them ordained, or about 70 more than the total of 128 in the 1972 General Conference. Only four of the 73 conferences in the U.S. failed to elect any women — North Dakota, Northwest Texas, Rio Grande and Yellowstone, while ten named women this year when they had not in 1972.

The Southern California-Arizona delegation will have the greatest number of women, seven. Electing six each were Baltimore, Detroit, Florida, Iowa and West Ohio.

More than a dozen delegations will be headed by women, compared with only three from the U.S. four years ago.

Of the 900-plus delegates from the U.S. and Puerto Rico, 105 are from ethnic minorities. This compares with about 100 in 1972.

The greatest number of minority delegates elected from any one conference was eight from Southern California-Arizona. Northern Illinois and Baltimore elected six each.

Approximately 55 per cent of this year's delegates did not serve in Atlanta, Ga., although a number were alternates. In 1972, some 59 per cent had not been delegates in the last previous sessions.

With the removal of a minimum age level after the 1972 General Conference, Oklahoma elected the youngest delegate, 16-year-old Susie English. Several conferences elected 17 and 18-year-olds, and the youngest head of a delegation apparently will be 20-year-old Elaine Woodworth of the Pacific Northwest.

Among ministers serving in annual conferences, some 160 are district superintendents and another 70 are in special appointments, usually on the program staff. A tabulation of lay occupations is not yet available.

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Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, March 11, 1976



95th Year, No. 11

Black United Methodists in Arkansas

Where are we four years after 'merger'?

When the North Arkansas and Little Rock Conferences meet in June, the annual sessions will mark the fourth anniversary of the forming of two "new" conferences in the state. In 1972 the all-black Southwest Conference of the former Central Jurisdiction merged with the two former predominantly white conferences. What, in those four years, have been the concerns, the successes and the problems of those predominantly black churches in the newly merged conferences?

To gain insight into these questions the Arkansas Methodist visited recently with conference and local church officials in the Hope District of the Little Rock Conference and the Forrest City District of the North Arkansas Conference, the districts in each conference in which the largest number of black churches are located. Highlights of those visits are reported in a two-part feature, the first installment of which appears below.

A Neglected Mission Field

"Right here in our own Conference, in our own back door, we're letting the biggest opportunity to be in mission slide through our fingers! When I think about the potential of the future — of the cultural, educational, and the whole advancement of the people of eastern Arkansas — I think of how The United Methodist Church ought to fit into all of this. Which means that we've got to relate where we are to the people, to the families, where they are!

"Here we are, in our Annual Conference, conducting a mission program that's about like a drop in the Pacific Ocean! We got off on a hunger program, for example, trying to feed the hungry world. I'm not against the programs that we're doing in the conference, but at the same time I'm saying here is a mission area the conference is not even thinking about! We're not even making any kind of approach to it. The need here is so far beyond anything we're doing that there's no comparison that you can draw. It's unbelievable!"

In this way the Rev. Elmo A. Thomason, superintendent of the Forrest City District, sums up the challenge to the church in that eastern Arkansas area. The Rev. D. Mouzon Mann, superintendent of the Hope District, expresses a similar concern: "We've got to reach new people! We've turned inward; we're not reaching out to the people who have no church home. We're static. Unless we reach out to people in need, we'll die."

While speaking to the situation facing predominantly all-black congregations, both superintendents are reluctant to speak in "black-white" terms, preferring to see the issues as common to all United Methodists regardless of race. Mr. Thomason: "As a conference we've wrongly made this a black-white situation. We've pointed our programs toward things that might bring good relations between the blacks and whites. I think the conference should, rather, take hold of the situation on the basis of the needs of people, the needs of the area and the families in it — without reference to race or to

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Global Ministries head to address N. Arkansas UMW

Dr. Tracey K. Jones Jr., the chief executive of United Methodism's largest agency, will be the keynote speaker for the Third Annual Meeting of United Methodist Women of the North Arkansas Conference on Saturday, April 10 at Hendrix College in Conway. Dr. Jones is general secretary of the denomination's Board of Global Ministries.

Mrs. Harold Womack, of North Little Rock, president of the conference organization of women, will preside.

In keeping with the theme for the all-day meeting, "The Past Speaks, the Future Beckons," a pageant entitled, "The Past Speaks," has been written by Miss Mildred Osment, president of the Jonesboro District UMW, for presentation during the morning segment of the program.

The afternoon session will be highlighted by Dr. Jones' address on "The Future Beckons." Dr. Jones was elected to his present position in 1968. From 1964 to 1968, he was associate general secretary of the World Division, which coordinates United Methodist mission work in over 50 countries. Dr. Jones began his mission service in China, where from 1945 until 1950 he did evangelistic work in Nanking. Following the Communist takeover in China he served as pastor of an interracial congregation in Singapore.

Registration for the Bicentennial oriented event will begin at 8:30 a.m. in the Mills Center. Each district organization has been requested to provide a Bicentennial poster or banner relating to the theme and individuals have been encouraged to do likewise. These will be displayed in Staples Auditorium. Colonial



Dr. Tracey K. Jones

dress is optional. In addition the women have been invited to submit original litanies or prayers with the bicentennial theme. Each district will have a booth in the Mills Library to exhibit "things from the past."

The day's agenda will include an opening worship service with participants including Mrs. Donald Moore of Mountain Home leading "Songs of Praise," and the Rev. Harold Spence, Fayetteville District superintendent, offering the morning prayer.

Mrs. Womack will deliver The President's Message preceding the pageant, to

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Survey to seek opinions from 'Methodist' readers

Arkansas Methodist readers will have opportunity to participate in an opinion survey concerning issues that will be before the General Conference of The United Methodist Church when it meets April 27-May 8 in Portland, Ore. The survey, to be carried in the issue of March 18, appeared in the January issue of **The Interpreter**, official program journal of the denomination and is reprinted in the **Arkansas Methodist** with permission.

The survey consists of approximately 50 questions and will enable participants to register their opinions on five categories of concerns: The Ministry, Social Issues, Special Interest Groups, Finances, and General Church Concerns.

Among specific issues on which opinions are sought are tenure of bishops, procedures for nomination of bishops, the question of ordination "regardless of sexual orientation," amnesty, capital punishment, registration of firearms, abortion, and issues relating to ethnic minorities and women.

Participants will also be able to express opinions on whether the church is "spiritual enough" or "isn't concerned enough about social issues," as well as indicate priorities for the 1977-80 quadrennium church program.

Responses to the questionnaire will be tabulated and forwarded to **The Interpreter** for its use and will be published in the April 1 issue of the **Arkansas Methodist**.

Members of the two Arkansas Conferences' delegations to General and Jurisdictional Conferences will be asked to participate in the survey and their responses will be reported as a group. No individuals will be identified by name in any summary of the responses.

To be included in the summary report, forms must reach the **Arkansas Methodist** office by March 25.

Methodist Hospital to construct satellite facility

Methodist Hospital in Memphis announces that construction on Methodist Hospital North, its second satellite facility, will begin by May 1. The \$10 million 174-bed full service hospital will be within the Memphis city limits and will serve residents of the north Shelby County area. The facility will be similar in size and design to the hospital's first satellite unit, Methodist South.

Architects for the structure are William M. Wage Architects, Inc. Dougherty Liddell Construction Company has been named general contractor. The target date for completion and opening of the facility is Jan. 1, 1978.

Methodist Hospital in Memphis, the largest United Methodist hospital in the world, is owned by the North Arkansas, North Mississippi and Memphis Conferences of The United Methodist Church.

Bishop Martin to speak at Washington church

Bishop W. C. Martin, retired and residing in Little Rock, will be the speaker at the 11 a.m. worship service at historic Washington United Methodist Church next Sunday, March 14.

The service is a part of the annual Jonquil Festival celebration, which this year occurs the weekend of March 12-14, at the site often referred to as the "cradle of Arkansas history."

Bishop Martin lived in the McCaskill area during his youth, attended public schools in Nevada and Hempstead Counties, and married the former Miss Sally Beene, who grew up in the Washington community.

Old Washington Church, organized in 1817, is the oldest United Methodist Church in Arkansas and is believed by some church historians to be the oldest United Methodist church with a still active congregation. The Rev. John W. Rushing, a retired member of the Little Rock Conference, pastors the Washington Circuit.



Planning Aldersgate's Country Fair

Shown are some of the 40 persons who gathered at Aldersgate, Inc., Feb. 28 for a "country breakfast" to make preliminary plans for the sixth annual Aldersgate Country Fair, May 14-15. Present were chairmen and representatives of the 15 committees involved in planning the annual event. The group approved a recommendation by general chairpersons Tom and Betty Williams that the goal to be raised be increased by \$500, making it \$12,500. The funds, when added to matching money, would provide \$50,000 for Aldersgate's Senior Citizens program, Medical and Social Service camps and other year-round programs of mission and outreach to low-income and disabled persons throughout Arkansas.



Ministers Train For Mission

Under the leadership of the Rev. Eddie Fox (standing, at left), director of Contemporary Proclamation Evangelism, a division of the Board of Discipleship at Nashville, 31 ministers of the Little Rock Conference were involved in a New Life Mission training event at First Church, Little Rock, Feb. 24-26. Shown also are: (standing, left to right) the Rev. Fred Arnold, conference Board of Evangelism chairman, and Dr. Alvin Murray; (seated) the Rev. Bob Trieschmann, the Rev. Allen Bonsall, the Rev. Jack Wilson, and Dr. George W. Martin, Arkadelphia District superintendent. Ministers who have had the training and have elected to become Missioners will be available to conduct New Life Missions in local churches. Detailed information is available from the office of Dr. Alvin C. Murray, Conference Coordinator of New Life Missions, 723 Center Street, Little Rock, Ark. 72201.

North Arkansas UMW

(Continued from page one)

be presented under the direction of Miss Kathleen Sharp of Paragould with each district portraying a scene from "the past." Scripts for the production were prepared by Mrs. James Chandler of Jonesboro. The 11:45 a.m. to 1 p.m. lunch hour will afford an opportunity for those attending the conference to view the "Heritage" exhibits.

The afternoon session will open with Mrs. Moore leading in the singing of "fun songs from the past." The business meeting will include the election of new officers followed by installation ceremonies under the direction of Mrs. C. G. (Willie) Washington, a member of the Nominations Committee.

An offering will be received to include "In Honor Gifts" directed to the "Women in Rural Development" program. This new fund will be used to assist rural women in obtaining better water supplies, techniques to improve soil fertility, better light weight tools, methods of conserving produce, nutrition education and adequate compensation for their labor.

The day's program will climax with Dr. Jones' address, and will close with the Pledge Service and closing dedication, under the leadership of Mrs. Jim Lloyd and Mrs. D. C. Neal, conference treasurer and mission coordinator of Christian Personhood respectively.

Each women's unit is requested to have the registrations from their respective units in the hands of Mrs. Bob Hanna, 1686 Stephens, Fayetteville, Ark. 72701 by March 29. Checks, made payable to North Arkansas Conference United Methodist Women, should include \$4 for each registrant. Pre-registrations are neces-

sary in order for Hendrix cafeteria personnel to make adequate provision for the luncheon.

District presidents in the North Arkansas Conference of United Methodist Women are: Batesville District, Mrs. George Faulkner; Conway District, Mrs. Ed Davis; Fayetteville District, Mrs. Robert Chambers; Forrest City District, Mrs. Wesley Freemyer; Fort Smith District, Mrs. Aaron Barling; Jonesboro District, Miss Mildred Osment, and Paragould District, Mrs. Robert Shannon. Fayetteville District is hostessing this year's meeting.

Conway District offering Lay Speaking Course

Dr. Olin Cook, the director of Arkansas' Department of Higher Education, a leading layman at Lakewood Church in North Little Rock, and district director of lay speaking, will be the leader for a weekly Lay Speaking Course scheduled for April 6, 13, and 30 in Conway District. The three Tuesday evening sessions, each to last for approximately three hours, will be held at First United Methodist Church Fellowship Center in Conway and will begin at 6:30 p.m.

The Conway District Committee on Lay Life and Work, sponsors for the course, encourage laypersons, whether church school teachers, lay leaders, small group leaders, lay speakers or others to take advantage of this training opportunity. Mr. James W. Lane, district lay leader, said women and youth are especially encouraged to take part in this experience.

Interested persons should arrange as soon as possible with their local church pastor to have their names and addresses forwarded to Dr. Robert E. L. Bearden, Conway District superintendent, P.O. Box 1484, Conway, Ark. 72032.

ANNUAL CONFERENCE DATES

North Arkansas — June 8-10
Hendrix College, Conway

Little Rock — June 14-17
First Church, Hot Springs



A New Church After The Storm

In the spring of 1974 a tornado totally destroyed the church and parsonage of the Kynette United Methodist Church in Forrest City. Today a new church structure (above) has been built by the congregation. The cost of the structure, with the exception of \$4000 from the North Arkansas Conference Disaster Fund, was borne by the congregation, of which the Rev. Joe Hughes Jr. is pastor. Shown viewing the church are Forrest City District Superintendent, the Rev. Elmo A. Thomason (center), and Council on Ministries associate directors the Rev. John H. Thompson (left) and the Rev. Arvill C. Brannon.

Black churches in Arkansas

(Continued from page one)

anything other than such needs, and the developing of the potential that is within the area."

Dr. Mann: "We're going to have to make a leap of faith and deal with one another as fellow Christians rather than as racists. And that means that all of us accept pretty well the same conditions of operating. I mean, for example, that if I get up and dominate the conference floor by talking an hour, somebody ought to really slap me down. On the other hand, we've reached the place where the black man shouldn't be permitted to do this because he's black.

"Now that's an inadequate illustration. But we're not honestly 'in love with one another' unless we are really dealing straight with each other. Everybody's got to run the risk of being misunderstood as being a little racist because he insists on some universal, common principles — although whites must remember that for ages blacks had to listen to them when they may not have cared to. And so if whites have to listen sometimes now if we don't want to, we can write it off as restitution."

Limited Resources A Part Of The Problem

Any attention to the problems faced by the predominantly black churches in Arkansas must take into consideration their relatively small memberships. For many of the problems faced by these congregations relate directly to that fact. The following figures show the comparative numerical strength of the predominantly white and the predominantly black churches in the two conferences.

		Predominantly Black Churches	Predominantly White Churches	Total
NUMBER OF CHURCHES:	LRC*	35	347	382
	NAC*	20	472	492
MEMBERSHIP:	LRC:	1,793	80,658	82,478
	NAC:	864	99,659	100,523
MINISTERS:	LRC:	16	237	253
	NAC:	12	277	289

*LRC indicates Little Rock, Conference, NAC indicates North Arkansas Conference

Strengths

What are the strengths of the predominantly black congregations in Arkansas' United Methodism?

Dr. Mann: "There is no better laity in the church than the members of the black congregations. They have been tested and proved. They have survived without a resident ministry. The active members are among the most steadfast that we have. They are 'United Methodists' to an exceptional extent! All these churches (in the Hope District) will pay their claims. We have a few white churches that won't pay the Black College Fund, but every black church will pay the Hendrix College Fund — which is twice the asking of the Black College Fund! I think that's worth knowing."

Asked what are the major contributions of black United Methodists, Dr. Mann listed "a deeper level of dedication" on the part of the laity, "more freedom and spontaneity in worship without sacrificing order," and "more of an acceptance of the other person regardless of his personal life." He said that in the black churches "a person who according to traditional standards is 'all fouled up,' is accepted. His conduct in the past isn't necessarily approved, but he is accepted. The fruits of tragedy are born without self-righteousness. There is an acceptance that is more pronounced than may be the case in the white church."

Concerning preaching, Dr. Mann says it "may be better in the black church than in the white. I'm talking," he says, "about 'historic' preaching, not lecturing. The black ministers have a drama that we don't have in the white church."

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The Editor's Pulpit

From the Bottom of the Heart

In the second week of Lent

Among all else it does, Lent serves to remind us of the radical nature of the Christian faith.

If we are inclined too much to seek the ways of ease and plenty, Lent points us to the sacrifice and denial that were the ways of our Lord. When our faith is wrongly placed in worldly authority and power, Lent shows us One who chose to be man's servant, though in being such he was despised and rejected and acquainted with grief. In a culture overrun with symbols of superficial success, Lent confounds us with the magnificent defeat of the cross. When our struggles become too much and we despair and give up hope, Lent holds up the promise of Easter, with its message that even the powers of death have been overcome.

Lent reminds us that in the midst of our earthly struggles we lose our way if we seek direction only in the ways of man. It reminds us that the religion patterned after the Man of Galilee is radical in the truest sense: it goes to the root of matters and is content with nothing less. In that is our hope.

Lent, properly observed, will help us maintain authentic Christian faith.

†

Off the Top of the Head

All steamed up and no place to pop

One of the bonuses that comes with most jobs — and I've discovered that this one is no exception — is that from time to time you get to store up more than your share of mad. That wouldn't be so bad in this case if there were some folks near at hand to release it on. But the people who work in this building are too religious for me to do that to them. And since my wife teaches school it doesn't do for me to run over there every day or so and mess up her playhouse. And if I take it out on my dog she bites me and I don't like that.

So you can imagine my delight a few days ago when another problem came up, this time with the Post Office — giving me a dandy impersonal target for my repressed angers. I couldn't wait to dial that number and unburden myself all at once of two weeks of pent-up steam.

When I reached the complaint department, identified myself and got all ready to blister the whole system, a nice gentleman on the other end of the wire asked my name again and then began to recount all his pleasant associations with the Workman family down through the ages. For what seemed like a half-hour he handed out such compliments that by the time he asked "Now what was it you wanted?," about all I could do was to say I just wanted to call and express my appreciation for the fine service they were giving down there.

As they say on TV, that didn't help my headache!

The next time I get all steamed up and want to shower down on somebody and pick the Post Office for that honor, the first thing I'm going to do is to ask to speak to somebody who doesn't know my daddy. Then they better watch out!

†

A clear case of fence-mending

How in the world was I supposed to know that the manager at Osco is a good, pledge-paying United Methodist? They don't display that kind of information around those stores in strategic places, you know — like, say, in front of their M&M's (Plain and Peanut) display.

But anyway, so what if the U.S. Post Office and Sterlings had a few more M&M's in their \$.15 packs than Osco? Big deal. Numbers aren't everything, you know. And besides, it delights me to be able to report to you that Osco's M&M's taste a whole lot better than all those others combined. So there.

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JSW

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Black churches in Arkansas

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HOPE District Superintendent Dr. D. Mouzon Mann (left) and the Rev. John H. Thompson, associate director of the Council on Ministries, visit at the Macedonia United Methodist Church in Lockesburg. The Rev. William A. Scott Jr. is pastor.



ABOVE: Ebenezer United Methodist Church in Nashville. The Rev. J. T. Counts is the pastor.



ABOVE LEFT: New Hope United Methodist Church in DeQueen. The Rev. William A. Scott Jr. is the pastor.

LEFT: The interior of Mt. Zion United Methodist Church in Horatio. The Rev. William A. Scott Jr. is the pastor.



SOME members of Taylor Chapel United Methodist Church in Cotton Plant who gathered for a recent visit with Forrest City District Superintendent, the Rev. Elmo A. Thomason, and Council on Ministries associate directors the Rev. Arvill C. Brannon (right) and the Rev. John H. Thompson (second row, second from right).



ABOVE: Scruggs Chapel United Methodist Church in Holub. The Rev. Joe Hughes Jr. is the pastor.

ABOVE LEFT: The Kokomo United Methodist Church near Hughes. The Rev. C. B. Banks is pastor.

LEFT: Taylor Chapel United Methodist Church in Cotton Plant. The pastor is the Rev. Ed Davis.

What progress has been made since the 1972 merger?

Mr. Thomason reports some form of building activity going on in seven of the eight predominantly black churches of the Forrest City District. He is emphatic in his emphasis that progress depends upon "the need to stop talking about 'black and white' over here. The sooner we start talking about the needs of people, and developing the local churches in the area, whether black or white, the better we are going to be. We've gone through the social revolution and have come out on the other side and are ready to do things. It's not a race question here. It's a matter of developing the Methodist Church!"

Dr. Mann: "We've moved toward the goal of a full-time resident, effective and adequately paid clergy. Since we think personnel is the key, this, in our mind, is very important."

"Secondly, we've developed a real fellowship between the white and black churches. We have integration on the district level and it is most effective."

"Third, increase in membership is a definite goal, but we are static. And we will die unless we reach out to people. We've got to reach new people. And for the black church to reach out to new people will call for a change in orientation and mind."

Problems

The problems faced by black congregations are many and serious. The two district leaders agree that chief among them is the need for adequate pastoral and lay leadership. Mr. Thomason, again insistent that all such problems be addressed without reference to race, says that leadership in the local church must begin with the minister. "We need ministers who can tie people, families, into church life. And that means we've got to win persons to the church. And that in turn means that we've got to have something for them when they get there. Our highest priority is for leadership — first pastoral and then lay."

Dr. Mann sees some of the problems resulting from past patterns. "Our black ministers are accustomed to a style of ministry entirely different from that of white pastors. And there are historical necessities that have produced that. They had to make a living some other way and were non-resident, and all that. One big need is for a concept of between-Sundays ministry — contact, activities, church programs to meet the needs of persons and families. Unfortunately, many of our black churches are so small it is difficult to have Sunday School and other family programs."

The Hope District superintendent sees the black congregations suffering "the common maladies of every church," among them being the reflecting of the "classes element" in society. "Black United Methodists are a rather elite group," he says. "They are educated business and professional people. They are property owners. I don't know if we are going to be able to reach the common man. We've got the same hurdle here that we do in the white church — reaching the masses."

The Rev. John H. Thompson of Little Rock, associate director of the Area Program Council, says, "A part of our problem is that we're in this thing together, but we're strangers. We're not intimate friends. We voluntarily segregate ourselves at Pastors' School and Annual Conference sessions. And a lot of the black power movements have destroyed some of the inner confidence the white man has in himself as he relates to blacks. He used to relate to blacks without feeling any retaliation whatever. But after all these black movements, I can understand how he feels."

The Role Of Money

The two district superintendents differ in their opinions of the role of money in meeting the needs of black churches. Dr. Mann: "Money is not the problem — period. If we get the personnel, the church, blessed by God, will increase. We're in the midst of this move to get more money. And we're funneling most of the funds into the black church right now."

Mr. Thomason: "We're in a mission field over here that will require millions of dollars to develop the Methodist Church in its mission to people who need the church. I'm talking about developing local church situations — putting money into leadership training — especially young leadership, developing extension work, keying in on program, and building new churches in areas where the culture is shifting from the old tradition to the new."

The *Arkansas Methodist* asked Dr. Mann how he responded to the sometimes-heard criticism that considering the number of black United Methodist churches and members, the denomination was "spending too much money" in their support. He responded "Unless the black church grows, we can't continue to justify an inordinate amount of attention and financing. The cost of continued segregation will be too high. There's nothing in keeping with the faith to be preserved by continuing the segregated church."

"And so, considering the faith and the cost factor and the availability of ministers, all this will perhaps counsel the elimination of continuing a church of 13 or 15 wonderful members in a unit by themselves, because they're black, when they could be a vital part of another church in the community."

"We have hoped that by working through these congregations we could reach people. Thus far we aren't doing it, regardless of the money we pour in and such as that. The only justification for the special effort is the anticipation of special results. If we don't get special results, then the special effort is not justified. These people are wonderful people and they can find their places in nearby Methodist congregations, to the benefit of both the congregation they enter and to themselves."

NEXT WEEK: A young black United Methodist pastor shares his and his people's views on merger and other issues facing his congregation. — What can be done now? — Youth and the future of the black congregations.

NOTE: On Saturday, March 20, a "blue ribbon committee" of the Little Rock Conference, authorized by that body's annual session of 1975, will meet to review issues facing predominantly black congregations and black United Methodists in that Conference. The committee of 12 members will meet at 10 a.m. in United Methodist Headquarters Building in Little Rock.

NEWS and opinion

summary by Doris Woolard



President Ford, attending the combined conference of the National Assn. of Evangelicals and the National Religious Broadcasters in Washington, D.C., told the audience, "I believe it is no accident of history, no coincidence that this nation, which declared its dependence on God even while declaring its independence from foreign domination, has become the greatest nation in the history of the world." It is reported that hundreds in the audience wept as Mr. Ford stepped forward and joined hands with a leading evangelist who asked the President to pray with him for the nation.

Dan Barrett, executive secretary of the Western and Pacific region of the American Bible Society said, "We have an indication that 80 per cent of those people in adult education classes who are there to learn to read for reasons other than being naturalized are learning to read so they can read the Bible." "There are a minimum of 25 million functionally illiterate people in the U.S.," Mr. Barrett said.

Harry C. Piper Jr., prominent Minneapolis businessman and holder of a master of arts and religious studies degree, said he hoped that the 1976 Bicentennial year will be the year of the awakening of the ethical consciousness of American businessmen that will start them down the path of "applied Christianity." "It's you and I who must change," said Mr. Piper, noting that new life can come by turning to Jesus Christ "the perfect model of ethics."

Future United Methodist ministers in Texas and New Mexico will be equipped with an understanding of Mexican American culture, history and the Spanish language, under a plan approved by a consultation held at Perkins School of Theology under sponsorship of the Texas-New Mexico Inter-Conference Commission on Mexican American Ministries.

Britain's first school to be jointly owned and maintained by Roman Catholics and Anglicans will open in September as a "sort of prototype" designed by leading educators of both churches. The school will be open to boys and girls "of all abilities" at the age of 12, and will have a declared policy of emphasizing religious education and "combatting the trend towards humanism." Religion will be taught by an even number of Roman Catholics and Anglicans.

Dr. C. Fitzsimmons Allison, a former professor of church history and now rector of Grace Episcopal Church in New York City, said the American Dream suffered when secular influences of the renaissance displaced religious influences of the 16th century Reformation and Counter-Revolution movements in Christianity. He said this harmed "the roots of our biblical faith," and consequently, trust in human will and reason overwhelmed Christian teachings about human sinfulness and the forgiveness offered by Jesus.

Dr. Francis A. Schaeffer, a leading evangelical Protestant scholar and author from Switzerland, gave two reasons for holding a strong, uncompromising view of the Bible today, as he addressed the final session of the joint National Association of Evangelicals and National Religious Broadcasters convention. He said, "First and foremost, this is the only way to be faithful to what the Bible teaches about itself, and what Christ teaches about Scripture." "Second," said Dr. Schaeffer, "there are hard days ahead for us — for ourselves and our spiritual and physical children. Without a strong view of Scripture as a base, we will not be ready for those hard days."

The Division of Overseas Ministries of the Christian Church (Disciples of Christ) has rejected a plan to build apartments for mission personnel in Japan as contrary to the understanding among North American mission boards that they will divest themselves of property in Japan. The concentration of missionary personnel in one area of a city "is not consistent with the 'dispersion' tactic for the deployment of expatriate personnel," and would "perpetuate missionary-governed structures in Tokyo with a growing financial power base," the board said.



RNS Photo

Bibles Substituted For Bottles

WYTHEVILLE, Va. — H. G. Fouse Jr., 25, the manager of a Holiday Inn in Wytheville, Va., says his religious convictions wouldn't allow him to continue selling beer and wine in the motel. So he placed Bibles on the bar's shelves and got rid of the bottles. Business is better than ever, he says.

The Upper Room, daily devotional guide, is experimenting with its first bilingual edition featuring Korean and English translations of the same devotion on pages facing each other.

The "first and fundamental loyalty of the Christian conscience must be to truth . . ." according to a report entitled "Christian Believing," just published by the Anglican Doctrine Commission in London. Archbishop Dr. Donald Coggan said the goal is to "undertake exploration into God" with honesty and devotion, in an endeavor "to press beyond the confines of what hitherto we have grasped and to move away from places that have become too narrow for us in the light of modern knowledge and experience." He said, "... a faith which ignores or distorts the realities of life is not worth having."

Five "Celluloid Pulpit" workshops are being sponsored across the nation during the month of March by United Methodist Communications in cooperation with local churches and regional communications units. The one-day events employ imaginative use of film, music and other media resources in worship.

Council Directors to Local Churches

A study resource for the Bicentennial

Jubilee! "Send abroad the loud trumpet . . . on the day of atonement . . . and proclaim liberty throughout the land to all its inhabitants; it shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his family. A jubilee shall that fiftieth year be to you . . ." (Lev. 25:9, 10, 11, Revised Standard Version).

Jubilee — a time of remembrance, celebration, freedom, justice, healing, and homecoming. In Judaism every fiftieth year was a Jubilee year. This became a pivotal experience in the history of that ancient people of God. It was so rich in meaning and impact that Luke saw Jesus' presence as a Jubilee — "the acceptable year of the Lord." Many scholars like John Howard Yoder (*The Politics of Jesus*) see Jesus' ministry and teaching immersed in and a fulfillment of Jubilee.

When I began to think and pray about resources persons might need to make this 200th anniversary of America (our fourth Jubilee) a significant experience, the vision of Jubilee kept gnawing at my mind and heart. What would it mean for the Bicentennial year of America to be a

Jubilee year?

In our ministry at The Upper Room, through Resurgence '76, we have been working deliberately since April 30, 1974 (The Day of Humiliation, Fasting and Prayer for the Nation) to invest deep spiritual/moral meaning into this historic occasion of our nation's life. Thousands of persons have made a covenant to pray daily in a specific way for our nation.

A year-long prayer vigil (July 4, 1975 to July 4, 1976) is in progress. The calendar is covered. Persons and churches are praying every hour of every day for our nation. The second part of the covenant is to evaluate our life-styles, relationships, work, and institutions in which we participate in light of justice, human dignity, stewardship of the earth, and the interdependence of the human family (all Jubilee principles).

Thousands of persons have been involved in prayer-growth efforts, using Upper Room resources like *The Workbook of Living Prayer* and the *Prayer of My Life* series.

As our thoughts moved to the final phase of this emphasis — the Bicentennial year — Jubilee became the dominant

image. I began to think about writings that had already spoken to me of Jubilee.

Since we had had a primary focus on prayer, I knew immediately that Walter Rauschenbusch's "The Social Meaning of the Lord's Prayer" was the bridge. Then I thought of Clarence Jordan. He lived out Jubilee on a farm in South Georgia. Others came to mind:

Vernard Eller, whose book on *The Simple Life* had put into perspective my longing for first things first.

My friend, Bishop Jim Armstrong, who submitted our nation's history to the bright light of God's judgment and grace and called for *The Nation Yet to Be*.

Tom Skinner, the black evangelist, who unites the revolutionary personal and social dimensions of the Christian faith into a radical call to discipleship, pointing always to that power beyond ourselves — the living Christ.

Then I felt the need for the sensitive, provocative insight of a woman. Susan Wiltshire became our natural choice.

To put it all into perspective — the meaning of Jubilee and the possibilities of this fourth Jubilee of our nation — in light of scripture, I asked Robert Hamerton-Kelley to write on the specific biblical theme of Jubilee.

So we have taken these writings, each complete within itself, and put them together under the banner of Jubilee. The beauty of it is the wholeness, the all-together thrust of resolute thoughts from persons whose faith shines through ever so clearly. This book can be a constitution for humanity, a motivator for new commitment and action.

Our hope is that it will inspire, probe, challenge, provoke, disturb, sustain, and move you to your own Jubilee. If enough of us are moved to accept "the acceptable year of the Lord," maybe, just maybe, this Bicentennial year will be a *kairos* time of God, and our entire nation will know Jubilee.

Maxie D. Dunnam
World Editor, The Upper Room
Director, Resurgence '76

Order: The Upper Room, 1908 Grand Ave., Nashville, Tenn. 37203.

News from the churches

DR. LINDSEY P. PHERIGO will lead a Bible Conference, for members of Gardner Memorial and First Churches in North Little Rock, March 19-21. "Jesus and the Gospels," is the theme of the study, to be held at First Church, 7-9 p.m. nightly.

THE REV. VICTOR H. NIXON, pastor of Huntington Avenue Church, Jonesboro, will lead a four-night study of the book of Genesis March 22-25 at First Church, Walnut Ridge.

THE REV. NICK EVANS, pastor of Hunter Memorial Church, Little Rock, is leading his congregation in a six-week study on Paul's letter to the church in Rome. The Sunday evening series begin at 7 p.m.

FIRST CHURCH, Malvern, will hold a revival March 21-24 simultaneously with other churches in the Arkadelphia District. Guest speakers will be Dr. Joe Phillips, pastor of St. James Church, Little Rock, March 21 and 22; the Rev. Rufus F. Sorrells, retired minister of Fordyce, March 23, and Dr. John W. Lindsay, First Church, Pine Bluff, March 24.

MABELVALE United Methodist Church, Little Rock, had as pulpit guests on the two Sundays preceding and leading to the Feb. 8 Service of Dedication, two former pastors, the Rev. Ben G. Hines, now pastor of First Church, West Memphis and the Rev. Woodrow W. Smith, associate pastor at St. Luke Church in Houston, Tex.

DR. ROBERT N. ARBAUGH, pastor of St. Paul United Methodist Church, Springfield, Mo., was recently a guest preacher at Central Church, Fayetteville.

UNITED METHODIST MEN of Washington Avenue Church, North Little Rock, viewed a slide presentation of the Buffalo River at their March meeting.

RICHARD HATFIELD, Searcy attorney, spoke to the Methodist Men's group of First Church, Searcy, on the legal aspects of the trial of Jesus.

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

DR. ROY I. BAGLEY, pastor of First Church, El Dorado, was the preacher for recent "Four Nights for God" services at Wesley Church, Pine Bluff.

JIM WENNER, of the U.S. Forestry Service, presented a program entitled "Pleasant Memories" for a meeting of United Methodist Men at First Church, Hot Springs.

MISS HELEN WILSON, missionary to Bolivia, was a recent speaker at First Church, Camden.

HELENA UMY recently sponsored a Dinner Theatre for the congregation featuring the movie "Oliver!"

Bishop Frank To Preach For Lakewood Series

Bishop Eugene M. Frank will be the speaker for the 1976 Preaching Mission at Lakewood Church, North Little Rock, March 14-17. He will preach at the 8:30 a.m. and 10:45 a.m. Sunday services on the subject, "The Crisis of Faith." All evening services will begin at 7:30 p.m., Sunday through Wednesday, and the topics on those successive evenings will be: "The Inescapable Authority," "The Incomparable Savior," "The Divine Presence" and "The Whole Person."

Music for the Preaching Mission will be under the direction of Mr. Oris Baldwin, music director at Arlington Heights United Methodist Church in Fort Worth. Mr. Baldwin is a native of Beebe, Ark., and was educated at Hendrix College and Southwestern Baptist Theological Seminary. He has served as pianist and guest soloist for the last two national conventions for United Methodist Men — held every four years at Purdue University.

A nursery will be provided for all of the services at Lakewood Church, located at Fairway and Topf Road. A brief fellowship hour will follow each evening service.

DR. JAMES ARGUE, pastor of Pulaski Heights Church, Little Rock, will be revival preacher March 21-24 at Oaklawn Church, Hot Springs.

THE REV. DAVID WILSON, pastor of First Church, Nashville, will preach for revival services to be held March 21-26 at First Church, Gurdon.

A SPREE (Spiritual Renewal Encounter) revival will be held at Belleville Church in Conway District, March 21-25, with the Rev. Cecil Williamson, a conference evangelist from the North Mississippi Conference, preaching. Buddy and Carol Smith, also of Mississippi, will present vocal music for the services which will begin at 7:30 each evening.

GREEN FOREST United Methodist Church hosted a quarterly fellowship supper on Sunday evening, Feb. 29 with members of the Alpena church in attendance. Dr. and Mrs. Joe Bill Wilson of Harrison First Church were guest leaders at the evening service, assisted by pianist, Mrs. Bill Yarbrough and organist, Mrs. Larry Boss. Miss Fern Cook is minister of the Green Forest-Alpena Charge.

WALLERS CHAPEL Church held a fish fry and churchwide business meeting on the fifth Sunday in February. The financial report revealed that Wallers Chapel had made special gifts of over \$300 beyond the conference askings. Among these gifts was \$100 to campus ministries at the University of Arkansas at Monticello. The church has also purchased a new pulpit desk, two pulpit chairs and new draperies for the sanctuary and installed paneling and carpeting in a Sunday school classroom.

THE REV. DAVID MOOSE, pastor of Shiloh Church, Paragould District, was a representative to the recent Jurisdictional Youth Caucus in Oklahoma City, Okla. During his absence Darrell Kersey, a candidate for the License to Preach in Shiloh Church, led the Sunday services.

Personalia

MRS. LON BREWER of McCaskill, wife of the late Rev. Ron Brewer, is the grandmother of Lon Thomas Barker, born on Feb. 9 to the Brewer's daughter Brenda Brewer Barker and husband, Mr. David Barker, also of McCaskill. Mr. and Mrs. Martin Barker of Hope are the paternal grandparents.

Aunt Mintie's 99th Birthday

Members of Wallers Chapel United Methodist Church joined the children and grandchildren of "Aunt Mintie" Maxwell for the recent celebration of her 99th birthday. Mrs. Maxwell (seated in center) is the oldest living member of Wallers Chapel Church.



Bishop Frank At St. Paul, Maumelle

Bishop Eugene M. Frank was the featured speaker at a recent fellowship dinner at St. Paul United Methodist Church, Maumelle. The Rev. John Thompson is pastor.



Musical Revival Team

Billy Joe and Sharon Daugherty will lead a revival March 16-19 at Arkansas City United Methodist Church. They have recently directed revivals in First Church, McGehee and Tillar.



Western Hills UMM

Officers David Hyde (second from left), president, Philip Chrouch (center), secretary-treasurer, and the Rev. Robert W. Robertson (right) are pictured with Leon Sneed (left) and Robert McHenry (second from right) who were guests at a recent United Methodist Men's breakfast meeting at Western Hills Church, Little Rock.



Wye Jonquils In Bloom

The congregation of Wye United Methodist Church invites Arkansans to take advantage of the spectacular seven-acre display of yellow jonquils now blooming on church property located on Highway 113, six miles north of Lake Maumelle, between Highway 10 and Bigelow, on Wye Mountain.

This former Evangelical United Brethren congregation — until merger in 1968 with the Methodist Church — has continued the jonquil project, initiated many years ago by their late pastor, the Rev. Austin Harmon. Although no charge is made for the flowers, which visitors are at liberty to pluck, contributions toward the maintenance and improvement of the church property are appreciated.

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.

Mar. 14—Sunday John 1:43-51
Mar. 15 Matt. 9:35-10:8
Mar. 16 Luke 5:1-11
Mar. 17 Mark 4:1-20
Mar. 18 Acts 8:26-40
Mar. 19 John 9:13-25
Mar. 20 Acts 7:59-8:8
Mar. 21 Mark 11:1-11

Churches building, improving, adding to properties



Bradford Congregation Rebuilds

Participants at opening service in the sanctuary of completely rebuilt Bradford United Methodist Church, replacing the former 41-year-old structure. Present to take part in the celebration was the Rev. Floyd Villines Jr., Batesville District superintendent (right, front). Building Committee members Dalton Guthrie, Laveda Steed and Pauline Grigsby stand beside him on front row. BACK ROW (left to right): the Rev. W. L. Walker, pastor and other committee members, Tom Winningham, Charley Grigsby and Quentin Pearce. BELOW (left) is the attractive renovated structure. On the interior, over the central altar is a stained glass window 10 feet in height which includes the United Methodist symbol. Pastor Walker designed the six-foot rose window above the entryway from a picture of a window in a thirteenth century German cathedral. BELOW (right) is the completely renovated parsonage. A new kitchen, pantry, dining room and bath, and native stone exterior were added.



St. John's To Erect Fellowship Hall

To help meet the needs of a growing congregation, St. John's Church at Van Buren has begun construction of a new fellowship hall building to house also a "Children's Church." This is one of many improvements necessitated by the addition of more than 100 new members within the past two years. Shown studying plans are, left to right, Gene Martin, finance chairman; Frank Johns, contractor; Bill Williams, Administrative Board chairman; David D. Scroggin, pastor; Oscar Hicks, Council on Ministries chairman; Louis Garr, lay leader; Forrest Saffells, building chairman, and Dewel Ray Basham, Trustee chairman. Improvements include remodeling of the sanctuary, education building, youth balcony, external repairs, conversion of existing fellowship hall into classrooms and film rooms and paving of parking lots with additional space purchased for parking.



Winfield begins improvement project

The first phase of a projected improvement project estimated to cost \$150,000 is underway at Winfield United Methodist Church, Little Rock. On Feb. 22 the Binswanger Glass Company began the task of removing, repairing, sealing and releading all stained glass windows in the sanctuary of the church located at Sixteenth and Louisiana Streets. When the windows are re-installed, Lexan Protect-A-Glaze will be applied.

Additional plans call for painting of frames and glazing of all windows and outside doors of the education building,

painting the sanctuary walls, entrances, halls and classrooms as needed, the repair or replacement of air-conditioning towers and equipment, and "other construction work to bring the church plant into A-1 condition," a spokesman said. The work is under the supervision of Anderson and Baker Architects. Architect Bruce Anderson is a member of Winfield Church. Dr. Ray Hozendorf is pastor.

The project will be financed through regular budget pledges on an annual basis over a seven-year period.

Asbury Parsonage Dedicated

The parsonage for Asbury Church, Magnolia, built in 1972 at a cost of \$41,262, was dedicated in recent ceremonies at which Dr. Charles Richards, Camden District superintendent (second from left), officiated. Shown with Dr. Richards are Mrs. Richards and the Rev. and Mrs. Howard Ritchie and children, Christy Anne and Michael Howard.



Obituaries

E. H. "TANK" HARRISON

Ewing Hunter (Tank) Harrison Jr., of Memphis, lay evangelist and former Memphis policeman, died Feb. 16. He was 55.

A frequent speaker in United Methodist Churches in Arkansas, Mr. Harrison was author of three books, *I've Been Had, You Better Believe It*, and *You Can't Con God*. He was a member of St. Stephen United Methodist Church.

Mr. Harrison joined the Memphis police department in 1950 and became head of the juvenile squad when it was formed in 1959. He was one of the founders of Camp Courage, a camp for Memphis boys, and was named Outstanding Police Officer in 1960 by the Memphis Civitan Club. He was a former coach for the Golden Gloves and received service awards from the Rotary Club and Sertoma Club.

He is survived by his wife, Mrs. Dorothy Miller Harrison; a son, Ewing Hunter Harrison III; four daughters, Mrs. Mary Lee Couey, Sidney Ann Harrison, Diane Mildred Harrison and Helen Elaine Harrison, and a sister, Mrs. Dorothy Wright, all of Memphis; two brothers, Lawrence Amos Harrison of Nashville and Kenneth Edward Harrison of Memphis, and two grandchildren.

MRS. BRASKA SAVAGE

Mrs. Eula Gladys Savage of 604 North Martin Street, Little Rock, died Feb. 20 at age 68. Mrs. Savage had served since the mid 1930s with her husband, the Rev. W. Braska Savage, in various pastorates of the Little Rock Conference, until his retirement in 1973. She was a member of Capitol View United Methodist Church in Little Rock at the time of her death.

The funeral service was conducted Feb. 23 at Martins Chapel United Methodist Church in Monticello District with burial at Outlaw Cemetery, near the church. Dr. J. Edward Dunlap, Little Rock Dis-

trict superintendent and the Rev. Tom Nation, pastor of Capitol View Church, officiated at the services.

Survivors in addition to her husband include a son, Sidney Royce Savage of Plainview, Ark.; a daughter Mrs. Eugene Shoemaker of Topeka, Kans.; a brother, Donald Smith of Dallas, Tex., and six grandchildren.

MRS. ROBERT (REBECCA) CHEERS

Mrs. Robert (Rebecca) Cheers of Marianna died Feb. 22. She was 85. She was a member of Livingston Chapel Church on the Marianna Enlarged Parish, where she was president of the Ladies Aid Club.

Born in Greenwood, Miss., April 9, 1890 to Mr. and Mrs. Mose Doby, the family later moved to Marianna where they were instrumental, with the Livingston family, in founding the Livingston Chapel Church.

Among her survivors are five nieces and two nephews.

The funeral service was held Feb. 28 at Livingston Chapel Church with the Rev. Joe Hughes, pastor, and the Rev. C. B. Banks officiating. Burial was at Trinity Cemetery.

MRS. EDNA HATLER MOBLEY

Mrs. Edna Hatler Mobley, a charter member of the Oak Ridge United Methodist Church at Cord, Ark., died on Feb. 10 at a Batesville Hospital at the age of 83 years. She had taught the Adult Sunday School Class for over 30 years.

The funeral service was held on Feb. 13 at the Oak Ridge United Methodist Church with the Rev. Kern Johnson and the Rev. Harrold Ford officiating. Burial was in Hopewell Cemetery, near Cord.

Mrs. Mobley is survived by four daughters, Mrs. Ella Melton of Cord, Mrs. Virginia Melton of Charlotte, Mrs. Melba Clouse and Mrs. Lewanda Jones of Batesville; one son, Leburne Mobley of Cord; one sister, Mrs. Irene Reeves Saffell of Saffell, four grandchildren and three great-grandchildren.

An Indictment of Hypocrisy

By VICTOR H. NIXON, Pastor, Huntington Avenue United Methodist Church, Jonesboro



Lesson for March 21

Scripture: Matthew 22:15-23:39.

Foreword: Nobody likes to be called a hypocrite. As every sensitive United Methodist knows the surest way to start a full-scale controversy within the community of faith is to remind fellow-believers that there is some discrepancy between what they believe and how they behave.

The pre-Civil War split of Methodism over the issue of slavery is but one example among many in the history of the Christian Church where the consequence of confrontation with rife hypocrisy led to division. Few of us are willing to run the risk of paying such a dear price for consistent maintenance of faith and practice.

Yet, Jesus was never one to avoid controversy where religious integrity was concerned regardless of the personal cost. The ballyhoo of the Jerusalem entry had hardly quieted before he became embroiled in one controversy after another with his now familiar opponents, the scribes, Pharisees, and Sadducees.

Speaking to the crowds and his disciples, he instructed them to "practice and observe whatever they tell you, but not what they do; for **they preach, but do not practice**" (23:3). In just so many words, Jesus indicted his learned opponents for hypocrisy and surely sealed his fate with the religious authorities. Nobody likes to be called a hypocrite.

In this section of the Matthew narrative we find the plot thickening with controversy. Attempting to "entangle him in his talk" (22:15), first the Pharisees posed a hypothetical question about the poll tax (22:16-22), followed by the Sadducees' interrogation on the resurrection to the point of the ridiculous (22:23-33), then a lawyer (or scribe) tested him on "the greatest commandment" (22:34-40).

Jesus not only foiled their verbal attempts to discredit him, but proceeded to turn the tables by himself asking a question regarding the sonship of the Messiah which they could not answer (22:41-46). In the remainder of the account Jesus delivered a scathing denunciation of the "scribes and Pharisees, hypocrites!" that included the seven "woes" and a concluding lament over Jerusalem (23:1-39).

While the reader of this indictment for hypocrisy certainly finds himself cheering Jesus on to victory over the religious authorities, one certainly misses the point altogether if he does not find himself under indictment on the same charge.

What Is Hypocrisy?

Have you heard of the lady who dismissed her maid and exclaimed indignantly: "I had to dismiss her. I found that she was stealing those lovely Holiday Inn towels I had!"¹

Commonly understood, hypocrisy is basically pretense, claiming or appearing to be something that you are not. The ungrammatical answer of a school boy when asked to define this word is much to the point. He said, "Just be what you is, don't be what you ain't; if you is not what you are, then you ain't not what you is."²

However, such a popular conception of hypocrisy is in sharp contrast to the biblical understanding of the word. The Revised Standard Version regularly translates the Hebrew *chanaf* by the English "godless" (Job 8:13; 15:34; Isa. 33:14) where the King James Version has "hypocrite." In this Hebraic sense "hypocrisy" means **radical opposition to God** and the wickedness of the one so opposed.

In the passages under consideration Jesus does not attack the Pharisees for insincerity in feigning goodness. On the contrary, it is because they are so self-righteously convinced of their goodness that he castigates them. Their blindness sets them in opposition to God.³

"What runs unmistakeably through the entire discourse is the warning against trying to evade God, against trying to get around him."⁴

Naming the Hypocrites

The word "Pharisee" has a bad connotation for Christians. But it was not always so. The Pharisees were the religious progressives of their day who formed themselves into a religious party marked by strict adherence to the Torah and a respect for the tradition of the elders. Although the name is obscure, in a general sense it came to mean "those who separated themselves" from impurity. In other words, Pharisees were loyal, law-abiding citizens, much like your neighbors down the street.

The "Sadducees," on the other hand, were the priestly, aristocratic party in Judaism whose interests centered in the temple and whose views and practices opposed those of the Pharisees. The name is a derivation from *zadik*, "righteous," indicating a conservative, fixed interpretation of the Law.

Unlike the Pharisees, the Sadducees denied the doctrine of the resurrection of the body which prompted the question of Jesus in Matt. 22:23f. The reason for such a denial was that the doctrine was not found in the Law. The Sadducee is the ancient equivalent of the modern-day biblical literalist preacher.

"Scribe" is the third class which Jesus labeled hypocritical. The scribes were a class of professional exponents and teachers of the law. The term "scribe," or *sopher*, was a person able to "cipher" and placed in charge of the legal documents. The scribes came to be the "doctors of the law," learned men and teachers whose primary interest was less in the plain meaning of the text than in the preservation of the legal system built upon it. In typical, teacher-testing fashion, a scribe asks Jesus, "Teacher, which is the great commandment in the law?" (22:36).

So there we have it — hypocrisy defined in terms of liberal, conservative and scholar! A fairly representative slice of the historical pie no matter when you cut it!

In all fairness to these great classes in Judaism, the gospel portrait requires correction to some extent. "It was to their faithful transmission of the religion of Israel in the Greek and Roman periods that we owe the preservation of our Old Testament scriptures, together with the foundations in Judaism of the Christian religion."⁵

The hypocrisy against which Jesus spoke might well be directed toward any conventional or institutional religion where genuine faith in God tends to be confused with "correct" belief or "correct" practice — a temptation from which 20th century saints have not been fully delivered.

Orthodoxy and/or Orthopraxis

Jesus very clearly observed that preaching and practice must be consistent with one another if hypocrisy is to be avoided. John Wesley insisted that authentic faith results in good works. Like love of God and neighbor, theology and sociology go hand in hand.

Classically, theology has been concerned with "orthodoxy," that is, "right belief," abstract conceptualizations and definitions. Some recent studies have shown that Christianity may have unwittingly fostered intellectual and social hypocrisy. They indicate that religious orthodoxy is largely unrelated to people's secular attitudes and behaviors.

The evidence quite consistently indicates that religious orthodoxy is either irrelevant to people's orientations, or it is associated with such orientations as ethnocentrism, prejudice, economic and political conservatism, authoritarianism, localism, and an unwillingness to support social change.⁶

Christianity is not merely a set of beliefs, but a way of life. Orthodoxy as right belief needs to be balanced with "orthopraxis," or "right practice." Put another way, what do the great doctrines of the faith such as the Trinity and the Incarnation have to do with human behavior in our modern world? Do they stress **believing** and not **doing**? Are we to believe in a gracious God without practicing justice and mercy in human society? Hopefully, not.

Alongside the theological question, Do you believe in Jesus Christ as your personal Lord and Savior? Christian Faith asks the sociological question, "Do you personally love your neighbor?" To ask one to the exclusion of the other is to degenerate to a humanless God, on the one hand, or a godless humanism on the other. Or, as Jesus put it, "straining out a gnat and swallowing a camel" (23:24) — which, from my point of view, is distasteful theologically and impossible gastronomically!

Our creed must relate both to divine revelation and to human behavior, lest we find ourselves addressed like the orthodox of old: "Woe to you, scribes and Pharisees, hypocrites!"

Hypocrisy and Conventional Religion

One recent survey of 40,000 people revealed that more and more Americans have come to regard orthodox religion with skepticism or disinterest with the result that the church is fading as a force of influence on social and political policy.

The logical assumption was that if the church is crumbling, religion must be crumbling too. If people aren't praying at fixed times in sacred places, they obviously aren't praying.

Our research shows that this assumption is not true. Religious sentiment is everywhere. People still seek answers to the great religious questions that human beings have addressed themselves to for centuries, and they still ache to believe that someone is minding the store, that there is something beyond our personal and collective reach. "There must be something more," wrote one reader. "I'd hate to think that we humans are the most superior."⁷

If the Church is crumbling, perhaps it is because it has fallen prey to the greatest hypocrisy of all: that when human life longs for "something more" the Church behaved as if the Proprietor were not at home.

"O Jerusalem, Jerusalem, . . . Behold, your house is forsaken and desolate. For I tell you, you will not see me again, until you say,

'Blessed is he who comes in the name of the Lord.' " (Matt. 23:37a, 39).

†

¹Charles M. Laymon, *The International Lesson Annual*, Horace R. Weaver (ed.) (New York and Nashville: Abingdon Press, 1975), 245.

²*Ibid.*, 245.

³*The Interpreter's Dictionary of the Bible* (New York and Nashville: Abingdon Press, 1962), Vol. 2, 669.

⁴Euard Schweizer, *The Goodnews According to Matthew*, Trans. by D. E. Green (Atlanta: John Knox Press, 1975), 446.

⁵*Op. cit.*, Vol. 4, 248.

⁶G. J. Quinn and J. D. Davidson, "Theology: Sociology=Orthodoxy:Orthopraxis," *Theology Today* (January, 1976), 345-352.

⁷Robert Withnow and Charles Y. Glock, "The Shifting Focus of Faith," *Psychology Today* (November, 1974), 131-136.

'Church and Society' board speaks on social issues

WASHINGTON, D.C.(UMC) — A proposed policy of more openness toward United Methodist Church membership for homosexuals was reaffirmed here by a national board. Later it voted, and then rescinded, a statement supporting equal rights for homosexuals.

The actions were taken Feb. 20-21 by the denomination's Board of Church and Society, in a special meeting which also selected a new chief executive, the Rev. George H. Outen of Nashville, Tenn.

The board's two-day gathering recommended several resolutions to this spring's General Conference, on issues of peace, women's rights, health care, age-group rights and crime. A major share of its time was spent, however, on the issue of homosexuality involved in the denomination's basic Statement of Social Principles document.

Four months ago the board adopted a proposed revision to make the statement

read: "We welcome all persons regardless of sexual orientation into the fellowship and membership of The United Methodist Church." This would replace a portion which read: "We do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching," which was adopted by the 1972 General Conference.

In the end, the board stayed with the October stance on three questioned paragraphs by substantial margins, then re-adopted the entire portion by a vote of 32-15, approximately the same ratio as last fall.

Later the board took up a new section proposed for the Social Principles, presented but not acted on in October, referring to the rights of homosexuals. In part, it would say:

The gift of life, full and abundant, is offered to all, men and women,

single and married, heterosexuals and homosexuals. Homosexuals are children of God on an equal basis with heterosexuals and are not to be discriminated against in any way . . .

This passed by 28 votes to 21. Several hours later, during the meeting's last half-hour, one of its supporters, the Rev. John V. Moore of Berkeley, Calif., asked for reconsideration. He expressed fear that the statement would be "interpreted as opening the way" to ordination of homosexuals and would not be helpful in consideration of the total issue.

After another vigorous debate, including not only the issue but whether the 25 members still on hand had proper authority, the proposed paragraph was rescinded by a vote of 16 to 8, with one abstention.

Other changes in the Social Principles recommended to General Conference would oppose "the use of detention and imprisonment for the harassment and elimination of political opponents or other dissidents," support citizens' access to information about their governments, oppose the extension of national security "to justify or keep secret mal-administration or illegal and unconscionable activities directed against persons or groups by their own government," support persons who refuse to cooperate with systems of conscription, and support efforts "to develop a more just international economic order."

Some 50 of the board's 90 members from across the nation attended the short special session, chaired by Bishop James

Armstrong of Aberdeen, S.D.

Among the resolutions which will go to General Conference from this meeting are:

- Support for U.S.-Panama negotiations for a new canal treaty to "reflect a relationship of justice, cooperation and mutual respect."
- Opposition to Senate ratification of commonwealth status for the Northern Marianas Islands.
- Support for adequate income, housing, health care and social services for the nation's elderly persons.
- Support for medical rights for children and youth.
- A new introduction to the resolution on health care, passed in October, stressing that this goes beyond medical care to include "prevention . . . understood in a holistic sense."
- Opposition to the use of capital punishment.
- Support for several measures aimed at equal justice, including reforms in the police, courts and penal systems.
- Opposition to establishment of state lotteries and state promotion of gambling.
- Support for ratification of the Equal Rights Amendment and for affirmation of the emphases of International Women's Year.
- Support for U.S. diplomatic recognition of all governments, regardless of approval, as "basic to the promotion of communication and the establishment of peace."

From Our Readers . . .

PETITION

To the Editor:

Enclosed you will find a copy of a petition we have sent to Rev. Knudson, Conference Secretary, Eureka, Calif., Bishop Frank, District Superintendent Floyd Villines, our eight delegates to General Conference, and pastors of our district — the Batesville District.

The purpose of this petition is to provide a clear statement of our opposition to what constitutes an attack upon the ordained ministry of the United Methodist Church. This attack is made possible by the attempt to separate the ordained ministry of the Church from its rightful grounding in the Holy Scriptures. This is a point of view which we have not yet seen expressed by the contributors to the **Arkansas Methodist** and we feel called to make it available to the paper and its subscribers.

Marshall United Methodist Church
Council on Ministries
Mrs. J. C. Baker Jr., Chairman
Joseph W. Bourgeois, Pastor

The petition follows:

We are against any changing of **The Discipline** of the United Methodist Church which would allow avowed homosexuals ordination as Deacons or Elders in the United Methodist Church. We, also, oppose any change in **The Discipline** of the United Methodist Church which would allow appointment of avowed homosexuals to the local United Methodist churches via the Local Preacher's License or as Lay Pastors.

Our viewpoint does not reflect our personal judgment concerning any individual homosexual. Rather, we are greatly concerned about our Church's scriptural grounding. We see that the real issues surrounding the ordination of homosexuals are the authority of the Holy Scriptures and the definition of the basic task of the professional ministry in the Church.

In our view, the Holy Scriptures are the only valid primary guide to faith and practice for Christians. We think other sources of knowledge — scientific discovery, personal introspection — are valid, but as they submit to the light which the Scriptures cast upon them and their findings.

Therefore, whatever might be found concerning homosexuality in any study, we find it to be incompatible (for instance in I Corinthians 6:9-11; Romans 1:26,27; I Timothy 1:9, 10) with the life of righteousness toward which the Holy Scriptures tell us Christians should be striving (Romans 6:13).

Furthermore, we find (Ephesians 4:11 and Titus 2:1) that the task of a clergyman is to equip the saints and, as part of this duty, to teach sound doctrine. Since we cannot see how one can avow homosexuality as a valid lifestyle and teach sound doctrine as it is taught us in the Holy Scriptures, we find no place for avowed homosexuals as Lay Pastors, Local Preachers, Deacons or Elders in the United Methodist Church.

TRIBUTE TO A FRIEND

To the Editor:

I lost a friend the other day. I am a little selfish in saying that for I know that he was just as personal a friend to everyone who ever knew him. He was that special kind of friend that only the Master can create. He was a friend in Christ. Only the Lamb of God could have been gentler. Only Love himself could have been more caring. Only the Savior himself could have made a greater sacrifice.

No greater love has any man than that he gives his life for a friend. This is what my friend has done. He has given his life for his Christ and in so doing he has given it for me and unknown thousands whose lives he has touched. He has worn the highways of this nation out telling one story, one simple story, how God took a man going 100 miles an hour in one direction and turned him around.

When the turn was made, God did what he had done with others. He had changed a man's name, but this time without changing a letter. A name which once had represented a cold, hard, impersonal, fearful machine now reflected the power, the resolution, the total commitment of a life in Christ.

I know a hundred stories about Tank Harrison, most of them very funny and all of them very moving. They are stories of things he did and things he said. Two stand out. "If I had a wish I would take all the heartaches, the burdens, and anxieties from each of you and replace them with the love of the Lord Jesus Christ that I have in my heart. That would be my wish." "If you were to die tonight where would you spend eternity?" The last question was always a cliché to people — until Tank looked them in the eye and asked it.

Today I can see him sitting at the foot of the throne telling the same story, the only story he could tell, and I can hear our Savior laughing.

David B. Bentley, Pastor
Monette-Black Oak Charge
North Arkansas Conference

Their tomorrow depends on you



Hundreds of boys and girls in Calcutta, India, attend school only through United Methodist scholarships.

Lee Memorial Mission offers a home for orphans, and primary and high school training. **Calcutta Girl's High School** serves 1200 girls of several languages and cultures, many of them requiring scholarship aid. **Lee-Collins Boys' Home** provides training for more than 100 boys from an overcrowded refugee section of the city.

Your gift to the United Methodist Child Support program of the World Division can help these young people prepare for tomorrow.



Support a Child. Send Your Check Today.

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Street address _____
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Church _____ Annual Conference _____

Clip this coupon and mail with your check to:
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New York, N.Y. 10027

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.

General Conference

(Continued from page one)

Meetings

All plenary meetings, and all legislative committees, will be housed in Memorial Coliseum. In addition to business sessions, the coliseum also will contain a food service, meeting space for caucuses, communications and other support facilities, a book store, and some 9,000 seats for visitors.

The sessions here will be the first time the top legislative body of the 10,000,000-member United Methodist Church has met on the Pacific seaboard since its formation in 1968 through union of the Evangelical United Brethren and Methodist churches. The last previous meetings of antecedent bodies on the West Coast were the 1952 Methodist General Conference in San Francisco, Calif., and the 1915 Evangelical Association assembly in Los Angeles, Calif.

The sessions here are expected to cost about \$1,000,000, approximately the same as the 1972 meeting in Atlanta. Delegates will receive a \$25 per diem.

Practically all of the time here will be devoted to legislative considerations, except for the opening eucharistic celebration, the Episcopal Address, devotions at the beginning of each day's agenda, and a

special Oregon-Idaho observance on May 2.

A series of preaching services will be conducted at 4:30 p.m. each day under auspices of the Board of Discipleship. These are attended mainly by Portland residents and visitors, since business sessions usually are underway at this hour. The services will be at First United Methodist Church.

Music for the morning devotional and afternoon preaching hours will be provided by especially-chosen choirs from across the nation. Prof. Carlton R. Young of Nashville, Tenn., is director of music for the General Conference.

Bishop James S. Thomas of Des Moines, Iowa, will give the Episcopal Address. Bishop W. Ralph Ward of Rye, N.Y., will be in charge of the opening Communion service.

Bishops serve as presiding officers for the sessions, although they do not have vote nor voice in debate, except where they are given specific permission to speak.

An extensive communications effort is being developed for the conference, providing both news and feature coverage here, and reports to church members "back home."

†



— Chamber of Commerce Photo

Along The Willamette

The Memorial Coliseum in Portland, Ore., site of the 1976 United Methodist General Conference, is situated alongside the Willamette River, shown here reflecting the lights from the city's downtown area as evening falls. Portland is Oregon's largest city and one of the busiest seaports on the Pacific coast.

†

Church historian sees advances for the Church

CHICAGO (RNS) — Church historian Martin Marty predicts organized religion will settle down for the next few years, with far fewer major crises or phenomenal advances.

Dr. Marty, also an editor and a Lutheran Church-Missouri Synod pastor, sees a period of "settled-downers" ahead for five major types of U.S. religion: new religions, ethnic religion, civil religion, mainline religion, and "Evangelicals, Fundamentalists, Pentecostals, etc."

His views are carried in the Feb. 1 issue of Context, his bi-monthly newsletter published by the Claretian Fathers, a Roman Catholic order. In the wake of the disappointed "institutional utopianism" of the 1960s, Dr. Marty says current "expectations seem lower, and a more realistic generation has learned to be surprised by small gains and graces."

Though he predicts "hard times for most honest religious institutions," he says that also "manifest resources that surprise many of us who are participant-observers in their life."

'Boom Over' for 'New Religions'

"The boom is over," for the "new religions," Dr. Marty writes, noting that they are generally not really "new." "The occult cults are sometimes pre-Christian. The new paganisms are often variations on the oldest paganisms," he says.

Dr. Marty says that while "the saffron robe or the claims of a new Messiah will draw more attention than the . . . faded cassock of Western clerics . . . these hit-and-run gurus" who "used to be entertained seriously" are now "treated either as mildly amusing" or "only mildly alarming."

Some of these groups, Dr. Marty writes, have "hardened," relying on "extreme discipline" as in the Unification Church of Rev. Sun Myung Moon where, he says, "no one is trusted. There is no spontaneity."

Others of the groups "have survived by semi-secularizing themselves," according to the editor. He cites TM (Transcendental Meditation) whose religious roots, he writes, were quite clear when it first arrived in the late 1960s. "Today . . . TM is a marketable technique, capable of being divorced from those roots and grafted on to secular or Christian or other styles."

"Racial and ethnic features of religion," Dr. Marty says, will continue to be accented, as they have been for 15 years.

The church historian sees U.S. ethnic religion as mainly a "suffusive force, something that has made us all a little different, a little more aware of race and peoplehood. But it did not issue in cultic expression on any great scale."

'They'll Bust You In The Teeth'

As for civil religion, "The common people are said to hold it and, in a way, they do," Dr. Marty writes, "but they'll bust you in the teeth if you try to tell them that religions of state and nation are their real religions, and that they only go through the motions down at First Baptist or St. Bonifaces."

The historian says what organization civil religion was undermined in the 1960s and early 1970s by court decisions and because the Executive Branch institutionalized "such bizarre and retrogressive expression of civil religion in the East Room of the White House that they became implausible, and thoughtful people became wary."

In "mainline religion," Dr. Marty writes, "the worst demoralization seems to have passed." In the aftermath of Vatican II, he says, there are "few shocks left" for Roman Catholicism, though he sees a continued "leadership crisis." He contrasts dioceses "where the bishops encourage pastoral leadership" to those in which "bureaucrats and autocrats simply try to keep the people in line and to keep the show on the road."

In the first type, he says, "there is a forward-looking spirit among the people," while in the second, the laity are "dispirited, ready to outlast but not to outfox the current ordinaries and hierarchs."

Dr. Marty says the Apostolic Delegate in the United States, Archbishop Jean Jadot, "has helped better the climate, and the episcopal appointments in which he has had a hand give reasons for hope." Seminarians he says, "are often extremely cautious and conservative types, but some of them begin in completely settled-down Catholicism and move from there into slightly more adventurous forms."

Judaism Facing Survival, Identity Problems

As for Judaism, Dr. Marty predicts that "the questions of both the survival of the Jewish people and the identity of Jewish persons . . . will remain urgent." He wonders, however, why these questions "have not . . . meant more for the 'organized religion' side of Judaism? Why so little return to the synagogue, where so many of the signals ought to be called?"

He suggests that "many of the same cultural factors that operated in Catholicism operated in Judaism in the third quarter of this century, especially with the suburban moves and the dispersal of ghettos."

"Unless Judaism begins to attract a slightly larger population cohort to temple and worship," Dr. Marty warns, "it is in for even worse times, and the symbol of Israel by itself will not do much to assure survival or provide identity."

On 'Mainline Protestants'

As for "mainline Protestantism," Dr. Marty thinks that "only when measured against the artificial boom of the 1950s has there been great loss" of membership. "Many," he adds, "are also beginning to recognize that many of the losses must have come from the ranks of those who joined superficially in the 1950s' revival."

Dr. Marty says "mainliners" have suffered most from cultural change because their "preached theology" of witness among the problems of the world is being taken seriously, thus making Protestant institutions "vulnerable."

"Sooner or later it is going to occur to people that if they follow the appeal, there will be some decline in the importance of 'organized religion' for them," Dr. Marty writes. "The message of the faster-growing intransigent and rigid churches is just about the opposite of this. And people hear it, and their churches grow."

The historian also notes the "new sense of immediacy and local responsibility" in mainline Protestantism, and a "new appreciation of the parish." He also observes that denominational lines have held, even though they may "seem nonsensical" and "tell us too little about what people believe." He predicts continuing fights over denominational destiny. "We are sometimes told that fights over an organization are a sign of vitality in them. . . . But, alas, it happens that most of what Episcopalians, Methodists ("Good News"), Missouri Lutherans" and others fight about "are signs of decay, and not health," he writes.

Finally, Dr. Marty predicts that "Evangelicals, Fundamentalists, Pentecostals, etc." will "continue to prosper." But there is a limit to their market, and as a group they've nearly reached it. He suggests there is "a good deal of revolving door activity, as people get converted and reconverted." He holds that followers of such people as Corrie ten Boom, David Wilkerson, and [the late] Kathryn Kuhlman "almost become denominations across denominational lines."

Dr. Marty predicts evangelicals will "increasingly part company with the fundamentalists over questions of ethos, behavior, tactic, and Christian spirit." He sees them moving "more and more toward the 'mainline.'" He predicts "internal stresses" between activist "young evangelicals" and more established older ones, also between "hard" and "soft" Pentecostals. He suggests that the former will look "more like the non-Christian groups around them" while the latter will merge "ever more with non-Pentecostal styles of Christian spirituality and renewal."

Dr. Marty bases his projections and conclusions on "everything from extensive reading in the sources to watching the signs of the times to giving expression to intuitions and 'gut feelings.'"

Arkansas Methodist

Arkansas Methodist Children's Home

The following people gave memorial gifts to the Methodist Children's Home in January 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

CHARLIE NEAL ANDERSON
by Mrs. Jimmie Neal
M. L. ALDRICH
by Mrs. Lavern Aldrich
MISS LACRETIA ANDERSON
by Mr. and Mrs. Winfred Pickett and Family
EDGAR T. ACKERMAN
by Mr. and Mrs. Arthur N. Green
MRS. AMIE BOWERS
by Mr. and Mrs. Bill Block
REVEREND LON BREWER
by Reverend and Mrs. David Moose
W. E. BLACKBURN
by Mrs. W. E. Blackburn
ARTHUR BRUCE
by Mr. and Mrs. E. H. Guyer
by Mr. and Mrs. Curtis Bradley
by Mr. and Mrs. Thomas B. Motes
by Reverend and Mrs. Gene Ratekin
MRS. M. BLOMHORST
by Mr. and Mrs. W. B. Bennett
by Reverend and Mrs. Gene Ratekin
D. D. BRACEWELL
by Mr. and Mrs. W. B. Bennett
REX BURRIS
by Mr. and Mrs. Charles F. Cingolani
MRS. AMY BOWERS
by Mrs. Lee Purcell
MRS. FAIRLEE BUTLER
by B. A. and Nellis Stocks
by Belle and Leonard Harmon
MRS. JENNIE BARNETT
by Mr. and Mrs. S. E. Hutson Jr.
REVEREND LON BREWER
by Judge Harrell Simpson
by Mrs. Della Brummett
MARVIN E. BIRD
by Mrs. Marvin E. Bird
MRS. ETHER BAIN
by Mr. and Mrs. Roy A. Dortch
MRS. ALMA V. BARRON
by Rowan Prewitt
JOHN M. BARRETT III
by Mrs. Hudgens Jeter
by Mr. and Mrs. Garvis Pollard
by Elizabeth Carson
by Mr. and Mrs. Thomas Motes
LUTHER BLACK
by Mr. and Mrs. Homer Busby
DR. CLOVIS G. CHAPPELL
by Dr. and Mrs. W. R. Siebold Jr.
LOUIS V. CAMPBELL JR.
by Mr. and Mrs. W. B. Bennett
RUBE CUTRELL
by The Parkerson Family
MRS. ANN CINGOLANI
by Mr. and Mrs. Charles Cingolani
J. R. CLAUNCH
by Mrs. J. R. Claunch
by Paul Claunch
W. E. CRENSHAW
by Mr. and Mrs. W. E. Crenshaw Jr.
MRS. BEN F. CLARK
by Mr. and Mrs. C. E. Blackburn
REVEREND JAMES CHANDLER
by Mr. and Mrs. A. C. Smith
MRS. HARVEY G. COMBS
by Mr. and Mrs. E. V. Markham
RILEY CARROLL
by Mrs. Will Jenkins
DOYLE CHESHER
by Mr. and Mrs. Cecil R. Haun
W. E. CARPENTER
by Dr. and Mrs. Firmin Williams
T. E. CHAPMAN SR.
by Edith P. Myar
MRS. ELLA DEVENY
by Mr. and Mrs. Ernest Medlin and Gay
DOT D. DOYLE
by Gerry Gill and Family
ALAN EDGAR
by Mr. and Mrs. C. L. Horne Jr. and Sons
by Mr. and Mrs. Gerald Edgar
MRS. LILLIE EDWARDS
by Jennie Knox Circle, First UMC, Paragould
MRS. MARY SUE ESKEW
by Mr. and Mrs. Thomas B. Motes
by Mr. and Mrs. W. A. Albright
by Mr. and Mrs. R. E. Jeter
by Morgan and Helen Jones
by Mr. and Mrs. James Ford
by Mrs. David Ford
by Mr. and Mrs. Charles Williams
by Reverend and Mrs. Gene Ratekin
NEILS P. ERIKSEN
by Mr. and Mrs. Ray Harris
by Lena Bookout
MRS. ROLFE EDLIDGE
by Mrs. J. G. Williams
TANYA FRENCH
by Mrs. Cecil Nall Jr.
by Mr. and Mrs. Jack Mazanti, Lisa, Mike & Cindy
by Mr. and Mrs. O. D. Harshaw
TATE FLOYD SR.
by Mrs. T. G. Floyd
MRS. W. C. FOSTER
by Asbury UMC, Batesville
MRS. MARY FULK
by Lloyd and Nancy Woodman

BEN GATES
by Mr. and Mrs. Howard Franklin
by Mrs. Grady Clark
RICHARD W. GRISWOLD
by Mrs. Don Harrell
AUBRA H. GRAVES
by Mr. and Mrs. Clyde Diggs
AMELIA GILMORE
by Mr. and Mrs. Cecil R. Haun
CARL GUNNELS
by Mr. and Mrs. M. S. Coffey
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ED GOODWIN
by Mr. and Mrs. Doyle Hunt
F. L. HILL
by Ruby Hill
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by Mr. and Mrs. Robert M. Scarlett
MRS. KARA HEDGER
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WALLACE F. HARRIS
by Mrs. Wallace F. Harris
MRS. IDA JONES
by Dr. and Mrs. Lee Parker
MRS. GEORGE JONES
by Margie L. Shirley
by Mr. and Mrs. Ted Carmical Sr.
VIRGIL JOHNSON
by Woody Townsend and Family
by L. E. Townsend and Family
O. T. JONES SR.
by Anne and Don Stone
by The Perdues
MRS. MARTIN W. KEHART
by Mrs. Hickman Calaway
MR. AND MRS. ROBERT C. KEENE &
DAUGHTER MICHELLE
by Asbury UMC, Batesville
MRS. GERALD KEITH
by Mr. and Mrs. Winfred Pickett & Family
by Senior Adult Sunday School Class,
Timothy UMC, Camden
WILLIAM J. B. LEA
by Mrs. Clara Caruth
MRS. FLOYD LANGDON
by Few Memorial U.M.C., Fouke, Ark.
K. R. LINDQUIST
by Gail L. McCammon
MRS. LAURA A. LEWALLEN
by Mr. and Mrs. James H. Bryant
IKE LAWS SR.
by Mr. and Mrs. Ward Ramsay
G. E. LESLIE
by Dr. and Mrs. R. B. Boles Jr.
WILSON MCKNIGHT
by Mrs. Lee Purcell
O. J. MCCLUNG
by Mr. and Mrs. Harry W. Bowman
MRS. ETHEL BLAIR MCNEW
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by Mr. and Mrs. John Carpenter
MRS. CLARA MCCALLISTER
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by Sarah Ward
MR. AND MRS. A. J. MATHEWS
by Mrs. W. E. Blackburn
MRS. STERLING MONTGOMERY
by United Methodist Women, 1st UMC,
Newport
MRS. WILLIAM MURPHY
by Mr. and Mrs. R. E. Glasscock
MRS. HATTIE MILLER
by Mr. and Mrs. C. R. Oakes
MISS ALICE MURRAY
by Mrs. Joe Mae Clark
by Mr. and Mrs. Clyde Diggs
by Mr. and Mrs. Clifford Paris
MRS. DINA MEFFORD
by Mr. and Mrs. R. B. Newcome
by Miss Martha Pugh
by Mr. and Mrs. Benton Newcome
by Mr. and Mrs. Joel Newcome
by Mr. and Mrs. Bob Pugh

(To be continued)



A Lot Of Living!

These ladies — each of whom is 96 years of age — are all active members of First United Methodist Church, Osceola. The three, who have lived 288 years collectively, are (left to right) Miss Nettie Gray, Miss Nell Rhodes and Mrs. Alma Morrison. Another member of the congregation, Mrs. Joe Rhodes Sr., celebrated her 90th birthday on Jan. 6.

SIXTY-SEVEN youth of Central Church at Rogers, with assistance from parents and counselors, were entertained at a Valentine Banquet. They were met at the door by "Dad butlers" and seated in the banquet hall in an atmosphere dominated by flowers, candles, heart-covered walls, a "sweetheart tree" and individual pots of hearts. Entertainment included song interspersed with humor by "The Two

Plus Twos," a barbershop quartet, the introduction of Doug McKinney, the church's new director of Christian Education and Youth Activities, and a production by the "Rocking Sounds," a group of 25 musicians. Some 30 parents contributed to the success of the event by donating, cooking and serving the food, and cooperating in numerous other ways.

AD RATES

Arkansas Methodist advertising pays

Liner ads cost only \$.75 per line, or part of line; \$.50 per line for identical ads after first entry. Display ads cost \$5 per column inch for first insertion. For additional information write: Arkansas Methodist, P.O. Box 3547 (We reserve the right to reject advertising which is not in accordance with our publication policies.)

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Most people do not realize how much richer and happier life becomes when they hear better. However, this government guide has helped thousands solve their hearing problems. So send for your copy now. It will be sent to you free and without obligation. Just write Dept 4387, Beltone Electronics, 4201 W. Victoria St., Chicago, Ill. 60646.



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United Methodism with Arkansas orientation



North Arkansas Church Musicians Meet

Music leaders representing various churches from across North Arkansas Conference met Saturday, Feb. 28 at Levy Church, North Little Rock, to explore the possibility of forming a conference chapter of Fellowship of United Methodist Musicians, to be affiliated with the national organization. Officers elected to give leadership are shown here. Front row (left to right): Monty R. Bell, First Church, Searcy, chairperson; Miss Sheila G. Combs, First Church, Fort Smith, vice chairperson; Jerry Ridgeway, First Church, Cabot, secretary; Mrs. Robert Shoemaker, First Church, Conway, representative to conference Committee on Worship. Standing: Dr. Ashley Coffman of Hendrix music faculty and Director of Music, First Church, North Little Rock with other music leaders who attended the meeting. Mrs. Shoemaker will serve as hostess for the next meeting, Saturday, May 1 at 10 a.m. in First Church, Conway. All local church music leaders are invited.

†



DeLuce Prairie Union Revival

The Rev. Ed Eagle of St. Charles Church was guest preacher for the recent event. Musicians included Mrs. Roy Roach, song leader; Mrs. Dan Hargrove, accordianist, Mr. Volney Neal, guitarist, and Mr. Howard Fox, accompanying on the electric piano.

†

Coaching Conference Dinner Meeting

Seated at head table for dinner meeting of Little Rock Conference Coaching Conference at First Church, Little Rock, on March 2-3. Left to right: The Rev. Carr Dee Racop Jr., associate director of the conference Council on Ministries and one of the featured speakers at the dinner; Mrs. Alvin Murray and husband, Dr. Murray, host pastor and inspirational speaker for the dinner; the Rev. Alf A. Eason, conference Council on Ministries director and Mrs. Eason, and Mrs. John L. Tucker, conference director of Children's Work.



Pre-ministerial Student Receives Commentary

Miss Joan Frost, senior pre-ministerial student at Arkansas State University, Jonesboro, receives a copy of the Interpreter's (one-volume) Commentary on the Bible from the Rev. Wayne Jarvis, pastor of Central Avenue Church, Batesville. Miss Frost was presented the volume as an expression of appreciation from Central Avenue Church where she served during the summer of 1975 as a vocational intern in the pastoral ministry.

†



Arkansas Theolog Makes 'Who's Who'

The Rev. John A. Wilcher (left), in his final year of the master of divinity degree program at Iliff School of Theology, Denver, receives certificate from the school's president, Dr. Jameson Jones, announcing his election to "Who's Who Among Students in American Universities and Colleges for the year 1975-76." Mr. Wilcher, the son of Mr. and Mrs. George D. Wilcher of Camden, holds deacon's orders in the North Arkansas Conference. His studies focus on the parish ministry. He was one of four elected by the student body for the honor. He is married to the former Brenda F. Cooksey of Magazine, Ark.

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In the 'Spirit of '76'



A RECENT PARAGOULD DISTRICT Youth Rally at Corning was attended by 140 persons. In keeping with the Bicentennial theme several counselors arrived in costume and delivered "Bicentennial Minutes," with the one from Walnut Ridge judged best. That youth group was honored with a \$5 contribution (in their name) to the Youth Service Fund. The attendance award, a Lenten banner created by the Walnut Ridge UMY, went to the Sedgwick delegation. "George Washington" (in reality, David Moose, district youth coordinator) presented the inspirational message. Shown to his left is Don Halder, counselor from Shiloh.



ST. PAUL Church, El Dorado, chose Sunday, Feb. 22 (George Washington's birthday) as the time for a 1776 worship service based on the order used by the Reformed Church of that period. The Rev. F. Gladwin Connell, pastor (fourth from left), is shown with members of the congregation in appropriate attire. The service included lining the hymns; there were no choirs nor music. The Bicentennial celebration featured "dinner on the ground" and an afternoon "singing."



JONESBORO DISTRICT Superintendent, Dr. J. Ralph Hillis and Mrs. Hillis are shown with Mrs. Eugene Hall and Mrs. Charles Reed of Blytheville who served as hostesses for the Feb. 16 district dinner meeting of ministers and wives at Ramada Inn in Blytheville. Tables were decorated in red, white and blue. The Junior Music Club Girls and The Progressive Club of Marked Tree presented a program of music, song and skit. The audience of 31 joined the music club girls in singing "The Church in the Wildwood."