

Arkansans to attend World Methodist Conference

At least 30 Arkansans will be among the more than 2500 delegates to the 13th World Methodist Conference, meeting in Dublin, Ireland, Aug. 25-31. The event, every five years, brings together some 60 Methodist or Methodist-related groups from approximately 90 countries. It is arranged under the auspices of the World Methodist Council, of which Dr. Lee F. Tuttle of Lake Junaluska, N.C., is general secretary. (Dr. Tuttle will retire at the end of August and will be succeeded by the Rev. Joe Hale of Nashville, Tenn., a native of Camden, Ark., presently on the staff of the Board of Discipleship.)

The theme of the week-long confer-

ence is "The Day of The Lord." Seven specific emphases will be given, one each day: A Day of Judgment, A Day of Mission, A Day of Understanding, A Day of God's Power, A Day of Celebration, A Day of Brotherhood, and A Day Yet to Dawn. Program presentations will include platform messages by outstanding clergy and lay leaders from six continents, panel discussions and various business matters. The sessions will be held at the Royal Dublin Society, Ireland's largest conference and exhibition complex, founded in 1731.

Those attending from Arkansas, as known to date by the **Arkansas Metho-**

dist, are: Dr. and Mrs. Roy I. Bagley of El Dorado, the Rev. and Mrs. Harold K. Davis of Hope, the Rev. and Mrs. Alf A. Eason of Monticello, Mrs. Howard (Nobie) Johnson of Clinton, the Rev. and Mrs. Ed Matthews and family of Pine Bluff, Mrs. James (Lucille) Nix of Lonoke, and the Rev. and Mrs. George A. Tanner of Dumas.

Dr. Myers B. Curtis and Mrs. Harold (Gladys) Womack of Conway and Dr. and Mrs. J. Edward Dunlap, the Rev. and Mrs. Ed Keith, Dr. and Mrs. John P. Miles and family; Dr. and Mrs. Alvin Murray, the Rev. and Mrs. Elmo Thomason and Mr. and Mrs. James Rice of Little Rock. (The **Arkansas Methodist**

would like to be informed of others who may be planning to attend.)

Several related organizations will meet prior to or following the conference: the World Federation of Methodist Women, Aug. 17-23; the World Methodist Historical Society, Aug. 24; the World Methodist Youth Convocation, Aug. 24-25, and the World Methodist Conference on Worship and Liturgy, Aug. 31-Sept. 2.

The last World Methodist Conference was held in Denver, Colo., in the summer of 1971.

Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, July 1, 1976



95th Year, No. 27

Two Arkansas ministers endorsed for the episcopacy

When the South Central Jurisdictional Conference convenes July 13 for its three-day meet in Lincoln, Neb. (see related article), two Arkansas United Methodist ministers will be among some one-dozen clergymen who have been endorsed by their Annual Conferences or by their Jurisdictional Conference delegations for the office of bishop. Four bishops are to be elected at the session.

In a first for the Arkansas Area of United Methodism, both of the area's two annual conferences, at their recent sessions this June, gave their respective unanimous endorsements to one of their

clergy members. Dr. J. Edward Dunlap, superintendent of the Little Rock District, was endorsed by the Little Rock Annual Conference, and Dr. Joel A. Cooper, senior minister of Central Church, Fayetteville, was endorsed by the North Arkansas Annual Conference.

Such endorsements have been the custom for a number of years in various sections of the church, but have just this quadrennium been practiced in the South Central Jurisdiction. The practice is generally welcomed by the Jurisdictional Conference delegates (an equal number of lay and clergy persons), who vote to elect bishops, as a means of becoming better informed on persons being considered for the office. Customarily, when endorsements are made, a biographical sheet detailing the individual's ministerial record is distributed, assisting the delegates in making better informed choices among those nominated.

Any elder in good standing is eligible for election to the episcopacy. It is not



Dr. Joel A. Cooper

required that a minister be endorsed by his or her Annual Conference or Jurisdictional Conference delegation in order to be eligible for election to the office of bishop.

About The Arkansas Endorsees

Dr. James Edward Dunlap is serving his fifth year as superintendent of the Little Rock Conference. He was born Nov. 6, 1918, at Wilmar, the son of Edward Lee and Clara Berryman Dun-



Dr. J. Edward Dunlap

lap. He attended the University of Monticello for his freshman year and entered Hendrix College in 1937, where he earned the A.B. degree in 1940. He earned the B.D. degree at Perkins School of Theology in 1943. He entered the Little Rock Conference, On Trial, in 1942, was ordained deacon in that year, and entered the Conference in Full Connection and was ordained elder in 1944.

(Continued on page three)

NO PAPER NEXT WEEK

Following a tradition of long-standing, **Arkansas Methodist** will not be published during the week of July 4th. The next issue will be that of Thursday, July 15. Sunday School Lessons for July 11 and July 18 appear on pages four and five of this issue.

Jurisdictional Conference, July 13-15, in Nebraska

Arkansas delegations to attend

The South Central Jurisdiction of The United Methodist Church will hold its quadrennial Jurisdictional Conference July 13-15 at Lincoln, Neb. The session will be highlighted by the election of bishops (with four episcopal areas currently to be filled), reports from three ethnic minority groups, a multi-media presentation detailing training enterprises and the work of the Jurisdiction's institutions, the election of members to general boards and agencies, reports from basic committees and other official matters.

The session will also mark the retirement of three bishops, one of which is Bishop Eugene M. Frank, resident bishop of the Arkansas Area since 1972. A successor to Bishop Frank will be named at the conclusion of the conference. Bishop Frank will serve until Sept. 1, the date set by the General Conference for the change of appointments of bishops.

The business sessions of the conference will be held in Lincoln's Pershing Municipal Auditorium, with worship services at St. Paul United Methodist Church and dinner meetings in the Cornhusker Hotel. The two Annual Conferences of Arkansas United Methodism will be represented by their official delegations (see page two). The South Central Jurisdiction includes 17 Annual Conferences in eight states: Arkansas, Kansas, Louisiana, Missouri, Nebraska, New Mexico, Oklahoma

and Texas (and a small portion of southeastern Arizona).

The session, which will convene at 8:30 a.m. on Tuesday, will be preceded by committee meetings on Monday, a "home folks supper" sponsored by the Nebraska hosts, and a Service of Holy Communion and Commemoration at 8:30 Monday evening.

Bishop Don W. Holter of the Nebraska Area, host bishop for the conference, will direct the memorial service and Bishop Paul W. Milhouse of the Oklahoma Area will give the sermon. Bishop William C. Martin, retired, of Little Rock, will be among those participating in the service, which will honor the two late retired episcopal leaders, Bishop Paul E. Martin and Bishop W. Angie Smith, and one active bishop, Bishop Kenneth W. Copeland, who have died during the quadrennium.

Election Of Bishops

The election of four bishops is necessitated by the death of Bishop Copeland and the retirement of three other bishops, Bishop Holter, Bishop O. Eugene Slater of the San Antonio Area, and Bishop Frank. The three retiring bishops and Bishop Paul V. Galloway, who was called out of retirement to fill the vacancy created on the Houston Area by the death of Bishop Copeland, will be honored at the session.

At least a dozen ministers from within the Jurisdiction have been endorsed by their Annual Conferences or their Conference delegations for the office of bishop. Both of the annual conferences of the Arkansas Area gave such endorsements, unanimously, at their sessions this June. The Little Rock Conference endorsed Dr. J. Edward Dunlap, superintendent of the Little Rock District, and the North Arkansas Conference endorsed Dr. Joel A. Cooper, senior minister of Central Church, Fayetteville (see item above).

A total of seven bishops are to be elected this summer in three of the denomination's five jurisdictions. In addition to the four (an unusually large number) in the South Central Jurisdiction, two will be elected in the North Central Jurisdiction and one in the Northeastern Jurisdiction. The consecration service for the bishops elected at Lincoln will be held in St. Paul Church on Thursday, July 15, at 11 a.m.

Bishop Robert E. Goodrich Jr., of the Missouri Area, is the current president of the College of Bishops of the Jurisdiction, composed of the bishops of its ten episcopal areas. Dr. S. Duane Bruce of Oklahoma City is the executive director of the Jurisdiction's Council on Ministries. The chairman of the local arrangements committee for the Jurisdictional Conference is Mr. Allan Dunlap of Lincoln.

Delegates to Lincoln, 1976

The following will serve as delegates from the two Arkansas Annual Conferences to the South Central Jurisdictional Conference, meeting July 13-15 in Lincoln, Neb. (The General Conference delegates also serve as delegates to the Jurisdictional Conference.) Both delegations were elected at the 1975 sessions of their respective Annual Conferences.

LITTLE ROCK CONFERENCE DELEGATION General Conference

Clergy: Dr. George W. Martin of Hot Springs, Dr. J. Edward Dunlap of Little Rock, Dr. Virgil D. Keeley of Pine Bluff, Dr. Negail Riley of New York City.

Lay: Mr. John Blundell and Mr. Don L. Riggan of Little Rock, Mr. R. P. Meredith of Crossett, Mrs. Zenobia P. Waters of Little Rock.

Jurisdictional Conference

Clergy: Dr. John P. Miles of Little Rock, the Rev. John F. Walker Jr. of Smackover, the Rev. Fred H. Arnold of Little Rock, the Rev. James E. Major of Conway.

Lay: Mr. William M. Shepherd of Little Rock, Mrs. Jennings Shaw of Magnolia, Mr. Frank Thompson of El Dorado, Mrs. E. T. Davenport of Little Rock.

Jurisdictional Conference Reserves

Clergy: Dr. Harold Flowers of Pine Bluff, the Rev. Ralph E. Hale of Hope, the Rev. Edward G. Matthews of Pine Bluff, Dr. Alvin C. Murray of Little Rock.

Lay: Mrs. James E. Nix of Lonoke, Mr. G. James Washington, Mr. James H. Rice and Mrs. Austine Williams of Little Rock.

NORTH ARKANSAS CONFERENCE DELEGATION General Conference

Clergy: Dr. Joel A. Cooper of Fayetteville, the Rev. Earl B. Carter of North Little Rock, Dr. Charles P. McDonald of Searcy, the Rev. Ben F. Jordan of Paragould.

Lay: Miss Mildred Osment of Jonesboro, Mr. Homer H. Fulbright of Searcy, Mr. Bob Cheyne of Bentonville, Mrs. P. H. (Nadine) Hardin of Fort Smith.

Jurisdictional Conference

Clergy: Dr. Robert E. L. Bearden of Conway, the Rev. Jim Beal of Newport, the Rev. Wayne Jarvis of Batesville, Dr. Ralph Hillis of Jonesboro, the Rev. Floyd G. Villines Jr. of Batesville.

Lay: Mr. Marvin L. Gaither of Batesville, Mr. Gene Brand of Walnut Ridge, Mrs. Howard (Nobie) Johnson of Clinton, Mrs. Wesley (Pat) Freemyer of Helena, Dr. Milton D. Deneke of West Memphis.

Jurisdictional Conference Reserves

Clergy: The Rev. Victor H. Nixon of Jonesboro, the Rev. Fern Cook of Green Forest.

Lay: Ms. Elizabeth Buchanan of Fayetteville, Mr. Roger Beal of Newport, Mrs. Brad (Mary Ellen) Jesson of Fort Smith, Mr. Henry M. Rainwater of Walnut Ridge.

L.R. Conference officers named for new quadrennium

At the recent session of the Little Rock Annual Conference, most of the boards, commissions, committees and agencies of the Conference were organized for the new quadrennium. The following is the list of officers of those agencies, as received to date by the **Arkansas Methodist**:

CONFERENCE COUNCIL BOARDS

Church and Society: Chairman, Loyd A. Perry; vice chairman, William Robinson Jr.; secretary, Robert M. VanHook II.

Ecumenical Concerns: Chairman, T. Nichols Evans; vice chairman, Jefferson Davis; secretary, Verlin D. Mikesell.

Education: Chairman, Howard L. Williams; vice chairman, Norris L. Smith; secretary, Paul L. Lyons.

Evangelism: Chairman, Fred H. Arnold; vice chairman, James B. Argue; secretary, Donald L. Eubanks.

Missions: Chairman, James Robert Scott; vice chairman, Edward G. Matthews; secretary, Donald F. Nolley.

Stewardship: Chairman, Allen B. Bonsall; secretary, Winston Faulkner.

Worship: Chairman, William A. Eason; vice chairman, Ralph Hemund; secretary, Doyne E. Graham.

Campus Ministry: Chairman, Thomas A. Abney; vice chairman, G. Sam Jones; secretary, Robert M. VanHook II.

Communications: Chairman, Larry Powell; secretary, Larry R. Williams.

BOARDS

Ministry: Chairman, William D. Elliott; vice chairman, David B. Wilson;

secretary, Therral E. Wilson.

Diaconal Ministry: Chairman, Mrs. Ernestine McKinney; vice chairman, G. James Washington; secretary, Charles O. Walthall.

Lay Men: Chairman, William M. Shepherd; vice chairman, R. P. Meredith; secretary-treasurer, B. F. Allbright.

Pensions: Chairman, Sidney L. Good; vice chairman, E. B. Matkin Jr.; secretary, Gerald K. Fincher; treasurer, Arnold Simpson.

Trustees: Chairman, George G. Kerr; vice chairman, Aubrey Williams; secretary, Everett M. Vinson.

COMMISSIONS

Archives and History: Chairman, Ralph E. Hale; vice chairman, Edward W. Harris; secretary, Dave Wallis.

Equitable Salaries: Chairman, George W. Martin; vice chairman, John H. Thompson; secretary, Harold D. Sanford.

Religion and Race: Chairman, W. Harry Bass; vice chairman and secretary, Thomas J. Nation.

COMMITTEES

Annual Conference: Chairman, James E. Major; vice chairman, Robert W. Trieschmann; secretary, Gerald Myers.

Insurance: Chairman, Thomas B. Williams Jr.; vice chairman, Thomas A. Abney; secretary, Mrs. Don Martin.

COUNCILS

Council on Finance and Administration: Chairman, C. Ray Hozendorf; vice chairman, F. Gladwin Connell; secretary, Daniel C. George.

Retired minister in North Arkansas dies

The Rev. Elmus C. Brown, retired member of the North Arkansas Conference and for the past seven years minister of visitation at First United Methodist Church in Fort Smith, died June 10 in that city. He was 73. He had retired from the Conference relationship in 1968 after 36-and-one-half years as a pastor.

Mr. Brown, born Nov. 20, 1902 at Summers, Ark., was a graduate of Southern Methodist University, where he earned the B.A. degree in 1928, and of Perkins School of Theology, where he earned the B.D. and M.A. degrees in 1931. He was ordained deacon in 1931, admitted into the Conference in Full Connection in 1933, and ordained elder in 1936.

A faithful and beloved pastor, he served the churches at Lavaca, St. Johns in Van Buren, Mansfield, Harrisburg, Elaine, Berryville, Dardanelle, Huntington Avenue in Jonesboro, Hughes, Lepanto, Corning and Greenwood.

He is survived by his wife, Ernestine; a daughter, Mrs. Thomas Madron of Bowling Green, Ky.; a son, Taylor Brown of Tulsa, and two brothers, O. A. Brown and William Brown Jr.

The funeral service was held June 11 at First United Methodist Church, Fort Smith, with Dr. Paul M. Bumpers, pastor, and Dr. Charles P. McDonald, superintendent of the Fort Smith District, officiating. Burial was at Roselawn Cemetery, Fort Smith.

ADDITIONS TO APPOINTMENTS

The following have been received as additions to the list of appointments for the Pine Bluff District, Little Rock Conference:

Special Appointments Without Annuity Jerry K. Yarbrough, Assistant Dean of Students, Hendrix College.

Special Appointments With Annuity Davis E. Thompson, student, St. Paul School of Theology.
William S. Briant, student, Perkins School of Theology.

CORRECTION

In last week's issue a photo caption on page two incorrectly identified three newly ordained deacons as Probationary Members of the Little Rock Conference. The new deacons are Lay Pastors rather than Probationary Members. They are: the Revs. D. Edward McCulloch, Varnell Norman and Richard D. Justice.



New Congregation Holds First Service

The first worship service of the new Bella Vista Village United Methodist congregation was held June 6. Ninety-eight persons attended the service, held in the activities room of the Hill 'n Dale Restaurant. Shown above with the pastor, the Rev. Sam B. Teague (right), are members of the worship committee, Mr. Ed Williamson, Mrs. Frank Elder, Mrs. Williamson, Mr. Elder, Mr. John A. Cooper Jr., Mr. Joe Basore, Mrs. Basore, committee chairman, and Mr. Teague. The constituting Church Conference for the new congregation was held March 25 with Fayetteville District Superintendent Rev. Harold Spence presiding. Mr. Teague is also pastor of First United Methodist Church in Bentonville.

Jurisdictional Conference to be invited to Little Rock

An invitation for the 1980 session of the South Central Jurisdictional Conference to be held in Little Rock will be made when that Conference meets in its upcoming session in Lincoln, Neb. The invitation will come from the two Arkansas Area Annual Conference delegations.

Although a Convocation of the eight-state Jurisdiction has met in Arkansas, the two Arkansas Annual Conferences have never hosted a Jurisdictional Conference since the Jurisdiction was formed in 1939.

A response to the invitation will be given before adjournment of the July 13-15 session in Lincoln.

†



College Of Bishops In Session

Members of the College of Bishops of the South Central Jurisdiction met June 23 at Mt. Sequoyah during Jurisdictional Fellowship Week. President of the College is Bishop Robert E. Goodrich Jr. (center, left) of the Missouri Area and secretary is Bishop Ernest T. Dixon Jr. (center, right) of the Kansas Area. Others shown are (from left) Bishop W. McFerrin Stowe of the Dallas-Fort Worth Area, Bishop Paul V. Galloway of the Houston Area, Bishop Eugene M. Frank of the Arkansas Area, Bishop Goodrich and Bishop Dixon, Bishop Alsie H. Carleton of the Northwest Texas-New Mexico Area, Bishop Paul W. Milhouse of

the Oklahoma Area and Bishop O. Eugene Slater of the San Antonio Area. Approximately 240 persons from the eight-state Jurisdiction attended the four-day meet in Fayetteville. Program participants were Bishop Earl G. Hunt Jr. of the Charlotte Area, who gave the Willson Lectures; Bishop F. Gerald Enslay of the Ohio West Area, who led the Bible study; Dr. Zan W. Holmes Jr., Perkins School of Theology professor, preacher for the week, and Dr. Carlton R. Young of the Scarritt College faculty, who was song leader.

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(Continued from page one)

Arkansas ministers endorsed for episcopacy

Pastoral appointments served, in order, have been: Forman, Oaklawn in Hot Springs, Lonoke, Mena, Nashville, Arkadelphia, Goddard Memorial in Fort Smith, Monticello District, Winfield in Little Rock and the Little Rock District.

Among positions held have been chairman of the following boards and agencies of the Little Rock Conference: Council on Finance and Administration, Board of Ministry, Town and Country Commission and Council on Ministries.

Among other positions held have been: Conference Missionary Secretary, chairman and secretary of the Cabinet; four-time member of the Jurisdictional Conference delegation; member of Jurisdictional Boards of Missions and Evangelism; member of the Executive Committees of Hendrix College and Philander Smith College Boards of Trustees; three-time delegate to the World Methodist Conference, and delegate to General Conference. He serves as chairman of the Finance Committee of the Christian Civic Foundation of Arkansas, Inc.

He was awarded the honorary D.D. degree by Hendrix College in 1969. He is a Knight Templar in York Rite Masonry and has been awarded the Knight Commander Court of Honor, of Scottish Rite Masonry.

Dr. Dunlap is married to the former Marion Tally, daughter of a Methodist minister. They have two children, Dr. James E. Dunlap Jr., director of bands at the University of Arkansas at Monticello, and Mrs. Jerry K. (Dorothy Janelle) Yarbrough, wife of the associate dean of students at Hendrix College. The Dunlaps have five grandchildren.

Dr. Joel Aubrey Cooper is serving in his tenth year as senior minister of Central United Methodist Church in Fayetteville. He was born Dec. 26, 1918, at Paragould, the son of the Rev. and Mrs. Willis E. Cooper, Methodist minister and wife. He earned the A.B. degree at Hendrix College in 1940 and the B.D. degree at Duke Divinity School in 1943. He entered the North Arkansas Conference, On Trial, in 1943, and was ordained deacon the same year. He was ordained elder and admitted to the Conference in Full Connection in 1945.

Appointments served, in order, have been: Cherry Valley, Mountain Home Larger Parish, Secretary of the Conference Town and Country Commission, Tuckerman, Conway, Winfield in Little Rock, Conway District, and Central Church in Fayetteville.

Among positions held have been chairman of the following boards and agencies (in the North Arkansas Conference unless otherwise noted): Program Council Executive Committee, Board of Evangelism, and Board of Ministry (Little Rock Conference).

He has served on the Boards of Missions, Education, and Ministry; the World Service and Finance Commission; the Boards of Trustees of Hendrix College and the Methodist Children's Home, and the Board of Managers of the **Arkansas Methodist**. He is presently chairman of the Council on Finance and Administration and has served on the Jurisdictional Conference Finance Committee and Committee on Ecumenical Affairs.

He was named Rural Minister of the Year in 1948 by the Progressive Farmer

magazine and was awarded the honorary D.D. degree by Hendrix College in 1962. He has had articles published in **Together** magazine, the Duke Divinity School Bulletin, and **Arkansas Methodist**.

Dr. Cooper is married to the former Billie Thacker. They have four sons,

Paul, associated with the Rehabilitation Research and Training Center at the University of Arkansas in Fayetteville; Marc, pastor of Asbury Church in Batesville; Chris, pastor at Yellville, and Clay, youth activities director at First Church, Paragould.

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Off the Top of the Head

That'll be too soon . . .

Having been born on the Fourth of July, it occurs to me that it would be extremely unpatriotic of me not to do something very special to mark our nation's Bicentennial as I celebrate my own forthcoming.

And you'd be surprised what an easy time I've had trying to figure out what that something special ought to be. In fact, I haven't had to do any figuring out at all. It's happened that our sixth grader, Chuck, has already done all of that for me.

"What we'll do, Dad, is ride our bicycles to Conway!"

"Great," I said, being absorbed in the 5:30 news and not really hearing what he said or being aware of what I said.

"And we can go the back way — it's 60 miles that way — and spend the night at Big Jim's and Big Sue's and Mom can come pick us up in the car the next day!"

"Terrific."

"Hot dog, Dad — I can hardly wait!"

"Me, too." (Pause while Eric Sevareid completes his commentary.) "Wait for what?" I said.

And our son proceeded to fill me in on what I had just agreed to.

"Now wait a minute! I don't even have a bicycle," I told him. And he told me, "You will, after next week, when I get my new one and you buy my old one for \$15, which is what the bicycle man said it was worth."

"Now wait just a minute, Charles Mark . . ."

"And we can get up real early in the morning and cook our breakfast and be all packed and ready to leave by 5 o'clock and . . ." and so on, for about 20 minutes.

All of that was about three weeks ago. And just to show you how effective I am in winning arguments with my children, I have now completed the first three weeks of my break-in period on my new four-year-old 10-speed bike, having pumped my way through daily warm-ups, completed two 15-mile (!) and one 20-mile (!) training trips, and conditioned myself to walk again in a reasonably upright position and sit down without exhibiting too many visible and audible signs of agony.

So if all goes as planned (we're not sure yet of the exact date of this adventure), what you'll soon be reading on this page will be written by either the veteran of the First Official **Arkansas Methodist** Bicentennial Trans-County Bikathon, or by one very embarrassed daddy. (If it's the former, you'll read about it. If it's the latter, you might hear about that, too, but it won't be from me.)

(I did something like this way back when I was 11 years old, when my older brother and I rode our bikes the 100 miles from Fayetteville down to Mt. Magazine. And on this current venture I've come to realize two things, at least: One, I'm not the man I was at 11; and Two, in a few days I'll be one-quarter as old (lacking one year) as our Bicentennialized nation! Put that way, it smarts.)

Oh, well. If I do make it on this trip, at least I won't have to do it again for another 200 years.

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JSW

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Variety of Life Styles

By DR. WILLIAM C. GENTRY
Professor of Philosophy and Humanities
Henderson State University
Arkadelphia, Arkansas

Scriptures: Matthew 16:24-26; Matthew 19:16-30;
Colossians 2:16-23

Jesus' Counsel to the Rich Young Man

The account of Jesus' conversation with the young man in Matthew 19 has been troubling to Christians in all ages. Jesus asked the young man who was seeking eternal life whether he obeyed the Commandments not to kill, not to commit adultery, not to steal, not to bear false witness, to honor his parents, and to love his neighbor as himself. The man said, honestly it would seem, that he had observed all these norms.

The one thing he lacked then, Jesus said, if he would be perfect, was to go and sell all that he owned and give the proceeds to the poor. This, apparently, the young man could not do. Jesus follows up this conversation by telling his disciples that it is virtually impossible for a rich person to enter the kingdom of heaven.

It is understandable why this story has bothered Christians ever since. It has appeared to many that Jesus is stating here, with unmatched simplicity, the radical pattern of life in his kingdom. The follower of Christ must put his Master above all else in his life. The goals and rewards of citizenship in the kingdom are totally otherworldly.

Numerous and often ingenious are the ways Christians have found to weaken these demands. But, in the view of some interpreters at least, these requirements stand impervious to all rationalizations. The Christians of the Middle Ages faced up to this demand in an interesting way. They distinguished two orders of the Christian life: the "religious" and the "secular."

Medieval Christian Life-Styles

After Christianity had succeeded in "conquering" the Roman world and much of barbarian Europe, many believers discovered that the enemy of the life of faith was no longer the non-Christian world but the things of the secularized-Christianized world which tended to distract them from the highest calling of Christian discipleship. They remembered Jesus' teaching regarding the dangers of wealth. And they also remembered Paul's admonition that sexual fulfillment in marriage is a lesser stewardship of one's life in these "last days" than is perpetual celibacy (1 Corinthians 7:6-7).

Therefore, medieval Christians conceived a two-level Christian morality. Most believers lived under the basic obligation to use their private property in a just and loving way and to remain sexually faithful to one spouse. But some Christians were granted a special grace which enabled them to undertake living according to an "ultra-obligation" of poverty and perpetual virginity.

Some among these latter ascetics fled from the world which they regarded as filled with temptations to violate their vows to Christ. They were the eremitic monks (hermits) whose reputations spread throughout medieval Christendom. St. Anthony is perhaps the most famous of the early Christian hermits. He was born about A.D. 250 of wealthy Egyptian-Christian

parents. When he was about eighteen his parents died, leaving a younger sister in his care.

"One day, while in church, he heard in the reading of the Gospel, the command of Jesus to the rich young ruler (Matthew 19:16-20) . . . Going out from the church, he immediately gave his inherited acres to the villagers, sold his movable possessions, and distributed the proceeds among the poor, reserving only enough for the care of his sister. Later hearing in church the injunction of Jesus, 'be not anxious for tomorrow,' he turned over even this remaining fund to the poor and placed his sister in the care of a community of virgins. He took up his abode outside the village, working with his hands, spending part of the return for food and giving the rest to the poor, visiting the hermits of whom he had heard, and learning from one or another of them graciousness, love, kindness, endurance, meekness, freedom from anger, and the art of prayer. He fought temptation in many forms, ate and drank sparingly and only of bread, salt, and water once a day after sunset, often went without food for from two to four days, slept but little and then usually on the bare ground, and to harden his body would not anoint it with oil. Later he withdrew to a ruined fort on a mountain and there dwelt alone for nearly twenty years, seldom seen by any." (K.S. Latourette, *A History of Christianity*, New York: Harper & Brothers, 1953, p. 227)

Later some disciples came to the mountains where Anthony had taken up his life. They built themselves separate cells in the caves of the mountains and copied Anthony's life-style. Anthony is said to have died in A.D. 356 at the age of 105.

A second type of "religious" or monastic life developed in the early medieval church. It is called cenobitic, and means that the monks lived together in a community following the leadership of an abbot (from Aramaic, *abba*, father) and a definite set of rules. The most important of the cenobitic orders was the Benedictine, named for its founder, Benedict. Benedict established his monastery at Monte Casino and formulated a set of rules which centrally involved the triple vow of poverty, chastity, and obedience.

Benedict wrote, "The sin of owning private property should be entirely eradicated from the monastery . . . All things are to be had in common according to the command of the Scriptures." (Quoted in *Adult Leader*, p. 50.) The Benedictines formed a self-sustaining agricultural community. Their purpose was to train monks to worship and serve God through prayer (seven times each day), reading, meditation, and hard labor.

Another type of the "religious" life which was cultivated during the Middle Ages was the mendicant (begging) order of the Franciscans. St. Francis of Assisi determined to make his life and *imitatio Christi* (imitation of Christ).

Because Christ owned no property, Francis would own nothing. Christ went about preaching, so Francis would travel around preaching to whomever would listen (even the birds, according to tradition). Christ went among the sick to heal them, thus Francis would build hospitals. Christ did not marry, therefore Francis would not marry. Christ received no money for his services, so Francis would give to the needy whatever money was given to him. Christ had died on the cross with wounds in his hands, feet, and side; Francis is reputed to have miraculously received the *stigmata* of Christ's wounds some two years before his own death.

The Franciscan Order was formed to follow Francis' and Christ's example. This order has contributed much to the poor and suffering in the world.

The examples of Anthony, Benedict, and Francis of Assisi represent especially devout styles of Christian

life developed in the Middle Ages in the effort to satisfy what was taken to be Christ's requirement for full citizenship in his eternal kingdom. Even during the medieval period it was widely recognized that the demands of such life-styles are too great to be met by most people.

Also, in light of the fact that the end of the age did not appear to be imminent, it was considered necessary that most Christians marry and bear children, work at the ordinary tasks of life, and contribute their wealth to the continuation of the mission of the church. This secular life-style, that of the laity, was thought to be of a lower moral order, to be sure, but it was acceptable for most people.

Christian Life-Styles Today

The Protestant Reformers of the sixteenth century argued that all Christians have the same *vocatio* (calling). They denied, therefore, the distinction between a more perfect and a less perfect Christian life-style. Luther and Calvin, among others, maintained that the Pauline principle of salvation by grace alone, appropriated by faith alone (see Colossians 2:16-23) rules out all efforts to gain God's favor by doing such "good works" as remaining virginal, owning no property, and doing vigorous religious exercises.

Protestantism stressed the importance of an "inner-worldly asceticism" of sexual fidelity, responsible use of property, and social involvement. The Protestant Churches have established no monastic orders as rigorous as the Benedictine or Franciscan orders.

Protestants also have tended to read Matthew 19:16-30 in a manner which does not interpret Jesus as laying down rigid rules for a Christian life-style. Jesus is not giving the rich young man explicit rules which he must obey in order to receive eternal life. No one can merit salvation. It is the gift of God effected through the gratuitous sacrifice of Jesus Christ on the cross. A person can only accept by faith what God in Christ has done for him.

The point of Jesus' counsel in Matthew 19 is to show the young man that he errs in trying to earn God's favor through his legalistic righteousness. To make clear that this effort is fruitless, Jesus points out that while the youth has obeyed the Ten Commandments, he has not surrendered totally to the grace of God. He still places confidence in his possessions. Only when his riches become insignificant to him when compared to the wealth of God's love will the young man be able to accept the gift of eternal life.

We cannot earn salvation, but being saved by God's grace does involve us in a life of responsibility. There is no single, universally obligatory Christian life-style, but each Christian gives shape to his faith or unfaith in his living. Some of us may marry; some may not. Some of us may own property; some may not.

Three factors must be considered by each of us as he or she decides what is his or her fitting life-style. Above all is the knowledge that Christ is the Lord of our lives. The second factor is the unique constitution of each individual's personality, his dispositions and abilities. The third factor is the social context of needs and responsibilities in which the person finds himself.

It is in light of as full an awareness as possible of each of these elements that each Christian must develop his own life-style.

†

NEWS and opinion

summary by Doris Woolard

The Rev. Wan Suk Hahn, moderator of the Presbyterian Church of Korea, told the General Assembly of the Presbyterian Church in the U.S., "We are deeply distressed over reports of continuing tragedy in Cambodia" and "the silence of so many" about reports of large-scale suffering and death there following the Communist takeover. Referring to his own divided country, the Korean moderator said, "We in the South live constantly in the face of a very unpredictable threat, not knowing when or how the North may make a move against us." He said evangelism is "one of the best ways to combat communism."

Page Four

Dean Jonathan T'ien-en Chao of the Chinese Graduate School of Theology in Hong Kong told a consultation on the China Experience, meeting at Luther Seminary in St. Paul, that "Separated from their Western roots and loyalties . . . deprived of full-time pastors . . . and without national organization of church buildings," Christians in China remain loyal to Christ.

Dr. D. Elton Trueblood, noted Quaker educator at Earlham College, Richmond, Ind., told a Southern Baptist audience of 900, "I can see in many places the complete eclipse of the Christian college. Many of our colleges are more immoral than the world around us and the great majority are not Christian colleges anymore. You are in the minority."

Dr. Trueblood offered a four-point plan for "redeeming" Christian colleges, as-

serting, "We must accept our weakness . . . we must once again accept the principle of requirement . . . we must accept the requirement of excellence (and) . . . resist mediocrity . . . we must reinstate the vision of wholeness." Dr. Trueblood said, "I am among those who believe that the fair dream which we call the Christian college is still a live option for modern men and women."

President Ford, addressing the annual meeting of the Southern Baptist Convention said that "personal integrity is not too much to ask of public servants." The President warned that the nation "cannot stand very long on the shifting sands of situation ethics. History proves that power and prestige are slippery peaks from which the mighty have often fallen into disgrace." "At some point we must take a stand and say, 'This is right; this is wrong.' There is a difference," said Mr. Ford.

The Rev. Edward G. Latch, chaplain of the U.S. House of Representatives, believes that most members of Congress "are honest, hard-working (people) and devoted to their (congressional) districts and to our country and ready and willing to work for their people and the people of our country." The United Methodist clergyman said, "I think what we need in our national fiber is a little bit more positive feeling. There's too much of this negative 'tear down, tear down.' I wish people would be more positive."

Responding to a questionnaire by the Inter-Lutheran Commission on Worship, North American Lutheran pastors overwhelmingly endorsed contemporary language for worship and a three-year cycle of Scripture readings similar to that used by other church bodies. Of 3,400 questionnaires returned, 92 percent favored replacement of "thou" language with "you" language.

Arkansas Methodist

Storms within the Church

By WILLIAM C. GENTRY

Professor of Philosophy and Humanities
Henderson State University
Arkadelphia, Arkansas

Scriptures: Matthew 7:15-29; 1 John 4:1-12

False Prophets

"How can we know what we are to believe?" This is another way of asking, "On the basis of what sort of authority can we believe some religious teaching to be true?" Jesus warned his followers in Matthew 7 that there would be false prophets who would urge persons to accept them as authorities and to believe their teachings. Jesus advised that these false witnesses can be identified by their "fruits" or the results of their teaching. If anyone's counsel results in destructiveness, pain, or divisiveness, his authority is surely not from God.

The writer of 1 John also urged that a prophet be tested by the application of three criteria: (1) Does he confess that Jesus is the incarnation of God? (2) Is he "of the world"? (3) Is his prophecy one of love? (1 John 4:1-12)

There are divergent voices interpreting the meaning of the Christian Faith for our day. Some counsel us to accept as literally, scientifically true the Biblical worldview, complete with angels, devils, and supernatural phenomena.

Others argue that the world-view of the Bible is historically relative and that only the more abstract spiritual and ethical principles of the Bible are to be accepted as valid. Some argue that the historical picture of Jesus which is derived from the Synoptic Gospels (with some gymnastics to reconcile the apparent contradictions among their accounts) is to be accepted as biographically accurate.

Others contend that all efforts to know what Jesus was really like, what he did, and what he said (apart, perhaps, from a few isolated aphorisms) are vain. Some voices advise us that the Holy Spirit speaks directly to some individuals, giving them inspiration and guidance not only for their own lives but also for others.

Others contend that the Holy Spirit guides the church and its members in an intermediate, historical fashion. Some persons call us to intense personal evangelism and confrontation with others who seem to us to be less committed to Christ than, in our judgment, they ought to be.

Others advise a more patient, serving course of Christian witness, one which tells others of the values of faith through our love. Some advise a Christian withdrawal from the structures of social-political life and a dedicated waiting upon God to bring in his kingdom by fiat.

Others recommend that Christians be actively involved in the institutions and practices of secular life, working to ameliorate the destructive effects of ignorance, sloth, and avarice on the general welfare.

These are but a few of the many conflicting witnesses which late twentieth century Christians hear. Who among them are the false prophets and who are the true?

The Issue of Authority in the Medieval Church

During the early part of the period of European history which we call the Middle Ages (roughly A.D. 500-1500), the Bishops of Rome had firmly consolidated their position as leaders of the Christian Church in the West. The pope's (as the Bishop of Rome came to be called) authority was founded in part on the passage from Matthew 16:18, "You are Peter, and on this rock I will build my church."

Much of the pope's authority rested however, on a document which is called "The Donation of Constantine." This document was supposed to be a grant of temporal as well as spiritual dominion over much Roman territory to the Bishop of Rome and his successors by the fourth century Emperor Constantine. In the fifteenth century, however, the document was proved to be a forgery by Lorenzo Valla, a Renaissance humanist, classic scholar, and developer of historical criticism. It could not have been written earlier than the eighth century.

By the thirteenth century the power of the papacy had reached its height. Perhaps the most outstanding of the popes of the "high Middle Ages" was Innocent III. Innocent gained more political and religious prestige than any pope before or since.

"Innocent believed that in all mankind under the guidance of the Roman Pontiffs the Christian ideal was to be attained. He wrote that Christ had 'left to Peter the governance not of the Church only but of the whole world.'" (Kenneth S. Latourette, *CHRISTIANITY THROUGH THE AGES*, New York: Harper and Row, 1965, P. 121)

Innocent III also controlled the Fourth Lateran Council held in 1215. This council is regarded as the most significant between the Councils of Chalcedon (A.D. 451) and Trent (1545-1563). The Fourth Lateran Council stressed (among other important matters such as affirming the doctrine of transubstantiation and forbidding that Christians take interest on money loaned) the supremacy of the papacy in matters both spiritual and political.

The power of the papacy began to decline after the reign of Innocent III, but another late thirteenth century pope, Boniface VIII, issued a bull (an official document sealed with a **bull** indicating that it is authentic) titled **Unam Sanctum**, which declared that "it is altogether necessary for salvation for every human creature to be subject to the Roman Pontiff" (Latourette, p. 122).

The pope thus came to be considered the single most important authority in matters of orthodox religious belief and practice. Not all medieval Christians were pleased by this development, however. There were several pre-Reformation attempts at reforming the Catholic Church and establishing a different base of theological authority. Among these were the twelfth century Waldensians or followers of Peter Waldo, who called for Christians to live a life of apostolic poverty.

Another was the Lollard movement inspired by John Wyclif (c. 1320-1384). Wyclif declared that the popes were not to be regarded as infallible. Popes, too, were subject to error. And they were not really essential for the governance of the universal church. Wyclif translated the Bible from Latin (the Vulgate) into English. And his followers went about preaching the authority of the Bible. Wyclif and those who followed him were persecuted by the church as heretics. But his influence led a Bohemian priest, John Hus (c. 1373-1415) to call for an ethical and theological reformation of the Catholic Church.

Some Catholic theologians became convinced in the 14th and 15th centuries that the authority of the pope was superseded by that of a church council. John Gerson and Pierre d'Alilli were leaders of the so-called conciliar movement, which aimed to put the authority to determine orthodoxy of belief in the hands of councils representing the entire church. The conciliar movement did not succeed.

The Protestant Reformation of the sixteenth century brought with it a new conception of spiritual authority for its followers. The Bible came to be considered by

Martin Luther and John Calvin as the sole authority on the basis of which Christians should decide what they are to believe about God's saving relationship to persons in Jesus Christ. But many Protestants, acknowledging the authority of the Bible, have recognized that the Bible requires interpretation. There needs to be some resource or resources which we can call on to assist us to understand what the Bible means for us in our age. What can these be? Is there some authority to which moderns can turn?

Sources for Understanding the Faith Today

It is not precisely true to say that medieval people were more authoritarian in their thinking than are we today. Contemporary Westerners trust some authorities as much as many of their medieval ancestors trusted the authority of the pope. It is just that we accept authorities in fields different from those accepted by medieval people. Whereas pre-Enlightenment Europeans turned to authorities in the areas of knowledge which we call "non-cumulative," that is, religion, philosophy, aesthetics, and the like, modern men and women turn to authorities in the empirical sciences to learn, not about values, but about the natural world.

Protestants (and a growing number of Catholics as well) are individualistic and relativistic in their views as to the nature of religious truth. That is, they hold that one person's opinion about such matters is just as good as any other's, regardless of differences in training or position. This, of course, is not the case with scientific belief. The untrained layman's opinion about scientific facts is manifestly not as valuable as that of the educated technician.

United Methodists have never been authoritarian in their view of religious belief. They have in recent years sought to make clear the resources we have for gaining as valid an understanding as possible of the meaning of the Christian Faith. The 1968 General Conference established a commission to study our Methodist theological heritage. The commission's report is found in the 1972 **Book of Discipline**.

Here there is no attempt to set forth a creed which all United Methodists must believe; nor is a single religious authority identified. Rather four resources are recommended to us for our use as we think about God and his activities of reconciliation. These are the Scriptures, tradition, experience, and reason. The basic source of Christian understanding is the Bible. It is the definitive witness to God's creating, sustaining, judging, and redeeming work through the history of Israel and through the ministry of Jesus Christ and his Holy Spirit.

But biblical meanings are not always clear and often give rise to serious disagreements among dedicated Christians. An invaluable resource which we have to aid us in interpreting the Bible is the history of the church's struggle to understand the Scriptures. We today have much to learn from the study of this tradition.

The third resource we have is experience which "functions for the individual as tradition functions for the church" (**Adult Leader**, p.55). The Faith we share is a living faith. Its valid principles will illumine and enrich our concrete experiences.

And, finally, reason is a God-given resource which should always be employed in our consideration of what is worthy of belief. Faith and reason are not ultimately in conflict. A faithful use of reason will help bring the meaning of faith to a new clarity for us.

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From Our Readers . . .

A LAYMAN'S IMPRESSIONS

To the Editor:

A layman's impressions of the Little Rock Annual Conference: At first you see the preachers. You know some of them, but almost everyone is a stranger. You speak, they speak. Preachers are a unique breed, having lived so much of their lives in a peculiarly regimented atmosphere. They wear more formal clothes than others and although uncomfortable they submit to this regimentation. Generally they are pale, not of the best physique, not averse to minor vices, but care of the "Temple" is not a prime consideration.

They touch upon our most pressing problems but offer only vague solutions,

perhaps not wishing to interfere too much with the "status quo." They are "called" to their parishes but do not answer without some consideration of salary and advantage. Both men and women go about these affairs affably and overall are good people.

Strange creeds which attract young people disturb them, but these young people are seeking answers. If they do not find the peace which every soul seeks in one place they will look elsewhere.

The young people come, not dressed like their staid elders but in blue jeans and colorful shirts. You sense a change, perhaps a portent of things to come. As they sang they bobbed up and down to their music, arms and legs moving in

rhythm (danced?). Music and all was generally patterned by what is known as "rock." Even the audience sang to music of a quicker beat.

The prayer solicited from the audience was responded to by solemnity — and humor! I did not offer my prayer as it seemed out of place, too sacred to me really to risk at that time.

The Lord's Prayer was presented by a charming young lady and each part was answered by an invisible God whose adolescent voice offered answers more applicable to much younger people. Teenagers can certainly comprehend the meaning of the Lord's prayer if they have a teacher who is truly "sent." The sooner they begin its teachings the more opportunity they will have to attain the

kingdom in this life before having to pass on. "We must through much tribulation enter the kingdom." Jesus brought the news of that kingdom but it is left up to us to attain it in our lives. "The time is at hand" he said again and again.

A change in the old order is needed but it must not succumb to frivolous ways. I speak of the caesthenics asked of the audience in throwing an imaginary stone at the adulteress. I did not participate in acts depicting more pageantry than purpose.

Will I go again? Maybe. I am committed to some things.

William E. Speed
Box 415
Foreman, Ark.

Arkansas School of Christian Mission

Hendrix College — Conway, Arkansas

July 28-30
3-Day School

July 31-Aug. 1
Weekend School



Dr. Arthur V. Long,
Consultant on staff of
United Methodist Communications,
Evanston, Ill.

Staff for course:
"The Nations
of South Africa"



Rev. Edwin Lemaster,
former missionary to Angola,
now on Union College staff,
Barbourville, Ky.



Mrs. Robert R. Lindsay,
former banker,
widely experienced instructor
in Christian education
and mission work areas,
St. Louis, Mo.



Dr. Earl D. Mitchell Jr.
Chemistry professor,
Lay Delegate to
1976 Jurisdictional Conference,
Stillwater, Okla.



Mrs. Forest A. Fields,
music teacher, worker with
students, jurisdictional,
Women's Division levels;
taught in girls' college in Japan,
Oklahoma City, Okla.

DEAN:

Rev. Thomas A. Abney
U.A.M., Monticello

ASSOCIATE DEAN:

Mrs. James R. Chandler
Jonesboro

SECRETARY:

Mrs. Harold Flowers
Pine Bluff

TREASURER:

Mrs. Hubert Blakley
Benton

REGISTRAR:

Mrs. Gordon Buergey
Little Rock

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Instructor for Bible Study:
"The Gospel of Mark"



Rev. Frank Jones,
wide experience as teacher of Bible courses,
former member North Arkansas
Conference, now pastor;
Brookfield, Mo.

Staff for course:
"People and
Systems"



Marie Whitmore Watkins,
teacher in Pulaski County
Special School District,
worker in jurisdictional UMW
Little Rock



Mrs. Walter D. Niles,
business experience in training
personnel and counseling;
member General Board of
Church and Society,
minister's wife,
Warrenton, Mo.



Dr. Richard H. Bauer,
Executive Secretary, United
Methodism's Office of
Personnel,
Nashville, Tenn.



Rev. Jerry Canada,
pastor, Hendricks Hills Church;
seminary training included
internship in Clinical
Pastoral Education,
Fort Smith, Ark.



Mrs. J. W. Cunningham,
minister's wife, teacher
in Conference Schools of
Mission; Retreat and Day Apart
leader; conference UMW officer,
Memphis, Tenn.

**United
Methodist
Women**

Thursday afternoon from
1:30-3:00, during the 3-day
school, and Saturday after-
noon from 3:30-5:00 there will
be a period of special empha-
sis for United Methodist Wo-
men. Conference officers
from both the Little Rock and
North Arkansas Conferences
will be leading this emphasis.
Come with your questions, be
a part of the answers, but
come and let us learn more
about the mission of our
Church through United Meth-
odist Women.

OPEN TO BOTH MEN
AND WOMEN.

REGISTRATIONS AND HOUSING

IF YOU PLAN TO PARTICIPATE IN ANY AT ANY TIME YOU MUST BE REGISTERED.

NAME _____ ADDRESS _____
CITY _____ ZIP _____ LOCAL CHURCH _____
DISTRICT _____ CONFERENCE _____

PLEASE CHECK APPROPRIATELY

___ Three day school, July 28-30, Cost \$25.00 ___ Weekend school, July 31-Aug. 1, Cost \$15.00
___ Both schools, July 28-Aug. 1, Cost \$43.50 ___ Commuter, Cost \$3.00 Registration and Insurance
(Friday night room included) ___ Tuesday night room \$3.50

Paid by _____ Enclosed Amount _____
(Complimentary or Scholarship)

BIBLE STUDY FOR EVERYONE: THE GOSPEL OF MARK: Frank Jones, Instructor

WOMAN _____ MAN _____ COUPLE _____ YOUTH MALE _____ YOUTH FEMALE _____

NAME OF ROOMMATE _____

Please indicate any health factor affecting room assignment _____

WOULD LIKE NAME TAG TO READ: _____

SINCE THERE ARE NO FACILITIES TO CARE FOR CHILDREN, HENDRIX COLLEGE REQUESTS THAT
PARTICIPANTS DO NOT BRING CHILDREN TO THE SCHOOL OF CHRISTIAN MISSION.

STUDY CLASSES

BIBLE STUDY FOR EVERYONE: THE GOSPEL OF MARK: Frank Jones, Instructor
You may take one study class in each school (3 day or weekend). Check 1st and 2nd choice of Teachers. (If
attending both Schools, indicate choices for each school.)

	PEOPLE AND SYSTEMS		NATIONS OF SOUTHERN AFRICA	
	3-day school	weekend school	3-day school	weekend school
Dr. Richard H. Bauer	_____	_____	Mrs. Forest A. Fields	_____
Rev. Jerry D. Canada	_____	_____	Rev. E. E. LeMaster	_____
Mrs. Walter D. Niles	_____	_____	Rev. E. D. Mitchell	_____
Mrs. W. J. Cunningham	_____	_____	Mrs. Robert Lindsay	_____
Mrs. Marie Watkins	_____	_____	Dr. Arthur Long	_____

Class assignments will be made in the order they are received, so register early. This, also, applies to your housing.

CHECK OR MONEY ORDER MUST ACCOMPANY EACH REGISTRATION FORM!
Make check payable to: SCHOOL OF CHRISTIAN MISSION, TREASURER

Send registration to: MRS. GORDON BUERGEY, #27 HOGAN DRIVE, LITTLE ROCK, ARK. 72209
REGISTRATION MUST BE RECEIVED NOT LATER THAN JULY 12, 1976
If a receipt is needed please request one!

From the Churches

ST. PAUL United Methodist Church, Maumelle, will observe the July 4th Sunday with an Independence and Bicentennial Service. "Methodism in the Bicentennial," will be the theme of the 11 a.m. service. The Rev. John H. Thompson, pastor, will deliver the message.

FIRST CHURCH, Mineral Springs, has been designated as the Bicentennial "Bell Ringing Church" for special ceremonies to be held Sunday, July 4th. The day's activities will include a basket dinner following morning worship, with the bell ringing at 1 p.m., and the singing of appropriate patriotic songs.

MEMBERS of Trinity Church, Little Rock, will be summoned to their church's July 4th Bicentennial Worship Service by the ringing of a bell. A harpsichord will accompany the singing of Wesley hymns and others widely used during the period of the American Revolution; a recorder ensemble will offer special music from the same period, and the choir will present a patriotic selection. Musicians, ushers and clergy will be clad in costumes appropriate to the occasion. The Rev. John B. Hays, pastor, will deliver a sermon in keeping with the celebration, and a special ceremony will focus on the church's set of six new flags. Visitors are welcome to attend the service, scheduled for 10:30 a.m.

DR. FRANCIS CHRISTIE, recently named Distinguished Professor of the newly established Willis H. Holmes chair of Religion and Philosophy at Hendrix College, will be the speaker for a Bicentennial celebration at First Church, Benton this Sunday, July 4. The Rev. Clint Atchley, pastor, will portray the role of a circuit rider, arriving at the church on horseback, and members of the congregation will wear costumes appropriate for the celebration. An old-fashioned "dinner on the grounds" will follow the 10:40 a.m. worship service.

FEATURED at the recent Paragould District Youth Rally was Dust & Ashes, musical duo from Nashville, Tenn. A major item was the election of new district officers. Elected as representative on the North Arkansas Conference Youth Council was Jeff Haltom of Walnut Ridge. District officers include: President, Pam Owen of Newport, Vice President, May Lindsey of Biggers, and Secretary/treasurer, Randy Jenkins of Paragould.

RICHMOND United Methodist Church on the Ashdown-Richmond Charge, whose pastor is the Rev. William A. Cheyne, has announced plans to construct a Fellowship-Education Building adjacent to the sanctuary as the next step in its continuing building improvement project. The historic church has recently completed its second vacation church school, held in five evening sessions.

July 15 is the extended deadline for registrations to the North Arkansas Conference Junior High Assembly to be held at Hendrix College, August 2-6. Send to Mr. Jim Daugherty, Rt. 2, Box 62, Augusta.



Appreciation Dinner Honors Newly Assigned D.S.

First Church, Russellville, honored the Rev. Charles E. Ramsay (their pastor for the last six years) and his family at an appreciation dinner on Sunday evening, June 13th. The event preceded the Ramsay's departure for Batesville where Mr. Ramsay has been assigned to the superintendency of Batesville District. The family is shown here as they were presented gifts from the congregation — a wristwatch for Mr. Ramsay, and a television set and gift certificates for the family.

BEN FEW CAMPMEETING July 30-Aug. 8

The Rev. Howard Williams, pastor at First Church, Camden, will be the evangelist for the July 30-Aug. 8 campmeeting at Ben Few Camp this year. Evangelistic song leaders for the event will be Ed and Wanda Sipe, husband and wife vocal duo. Directing youth activities will be the Rev. William M. Nicholas, pastor at Leola.

On Sunday, Aug. 1, the Mid-South Boys will present a program at 3 p.m. The Rev. Arnold Simpson, Fordyce pastor, will preach at the Memorial Service on Sunday, Aug. 8 at 3 p.m. Preaching services are scheduled for 11 a.m. and 7:30 p.m., Monday through Friday and on Sundays.

†

Central Church Schedules 'All-Youth Program' for Summer

The Youth Council of Central Church, Fayetteville, has projected a summer program which will combine the qualities of fellowship and fun, sharing, service and spiritual enrichment for the church's youth. Under the direction of Mr. Bill Mauck, director of Christian Education and Youth, with the assistance of youth sponsors for junior highs, mid-highs and senior highs, a variety of activities have been planned.

A Youth Bible Study will be conducted on Tuesday evenings in the church parlor, and Mid-week Visitations will be made to hospitals and convalescent homes where special entertainment will be provided.

The fun side of the summer will include a trip to Devil's Den for hiking, swimming, paddle-boarding and a picnic.

June 27 has been designated "Bike to Church Day." Following morning worship the youth will ride their bikes on a 10 to 15-mile trip in the area.

To highlight the summer, Youth Week has been scheduled for Aug. 8-12. It will feature guest speakers, a movie, a swimming party and a trip to Eureka Springs to view the Passion play.

During August children's and youth choirs of the church, under the direction of Kenneth Davis, the church's director of music, will participate in a music camp at Shoal Creek Camp.

†

"OLD FASHIONED SUNDAY" was observed recently at Weiner United Methodist Church. The Rev. Joe Sherman, pastor, delivered the sermon. Dr. J. Ralph Hillis, Jonesboro District superintendent, presented a musical number. Out-of-town guests came from as far as Sterling, Colorado, to take part in the day's celebration which included a potluck dinner, followed by singing and special musical numbers, one by the Baptist pastor and wife.

AN 80-MEMBER excursion group from Pulaski Heights Church, Little Rock, visited Scarritt College and several United Methodist agencies in Nashville, Tenn., recently, under the leadership of Mr. Roger Holladay. While there, the group visited other local attractions and places of historic interest, by arrangement with Scarritt College's tour service.

UNITY United Methodist Church, on the Columbia Circuit in the Magnolia community, under the direction of Mrs. Jane Quarles, held a five-morning vacation Bible school. Twenty-five of the 30 enrollees had perfect attendance records. The closing program featured skits, music and craft displays. Mrs. Mollie Tatom received a Certificate of Recognition for outstanding work with the Primary Class.

Winfield Librarians Honored

Two long-time members of Winfield Church, Little Rock, were honored on a recent Sunday, when that church's library was officially named the McRae-Caldwell Library. The honorees, left to right, were Miss Faye McRae, for 81 years a member of Winfield Church and instrumental in setting up and helping maintain its fine library, and Mrs. L. H. Caldwell, a member for 38 years, who has in recent years served as librarian and kept cataloging of books current. Shown with Miss McRae and Mrs. Caldwell is Dr. Ray Hozendorf who presided over the ceremony during which they were honored.

†

Open House Honors 90-year-old

Mrs. Jessie H. Cleary (left), a life-long member of Paris United Methodist Church, was honored on her 90th birthday with an open house in the home of her daughter, Mrs. Louise C. Hill (beside her), in Fort Smith, and her son and wife, the Rev. and Mrs. George Cleary (right) of Fisher Street Church in Jonesboro. Mrs. Cleary now makes her home with her daughter and is an active associate member of Wyatt Memorial Church in Fort Smith.

†

THE EXECUTIVE COMMITTEE of Paragould District United Methodist Women met on June 12 with Mrs. Ben F. Jordan at the district parsonage. Mrs. Robert Shannon, president, stressed scheduled conference events — Arkansas School of Christian Mission, Legislative Training Event, Aldersgate Retreat. Plans were made for the district "Day Apart" to be held Oct. 14 at Wayland Spring Camp. Mrs. Dalton Henderson, district coordinator of Christian Personhood, is in charge of arrangements. The District Fall Meeting is scheduled for Nov. 9.

UNITED METHODIST WOMEN of Fayetteville District met recently at the Crescent Hotel in Eureka Springs for a Spiritual Enrichment Day. The event, attended by 67 women, was led by Mrs. Marvest Lawson of Fayetteville. Sally Jo Gibson, director of music at First Church, Harrison, led group singing and provided special music. The day included periods for both group and private meditation.

Personalia

THE REV. ALLAN E. HILLIARD, pastor at Cabot, returned to his home in Cabot last week following open heart surgery at the University of Arkansas Medical Center in Little Rock on June 16th. Mr. Hilliard wishes to express his deep appreciation for the prayers, good wishes and other expressions of concern from friends. He anticipates that he will be able to return to his pulpit in early August. For the benefit of persons who wish to send cards or letters to Mr. Hilliard, we list the following mailing address: P.O. Box 153, Cabot, Ark. 72023.

Obituary

MRS. ALOSIE HARRIS HALLEY

Mrs. Alosie Harris Halley was born on Aug. 31, 1925 in Paraloma, Ark., the daughter of the Rev. Dr. and Mrs. H. E. Harris, and died May 30, 1976 in St. Louis, Mo. Mrs. Halley was the sister of Mrs. Euba M. Winton, developer of the Black Community Development Center, an outreach ministry of Mallalieu Church in Fort Smith.

Mrs. Halley joined the Mallalieu Church on confession of faith early in her youth. She sang in the Youth Choir and was active in Sunday School. The family migrated to St. Louis in 1947, where she became a member of the Union Memorial Methodist Church, later transferring to Asbury Methodist Church, where she served as a church school teacher until her recent illness. She was active in Girl Scout work.

Other survivors include her husband, Augusta L. Halley Sr., a daughter Marion Louise; two sons, Augusta Lee Jr. and Brian Keith, all of St. Louis; a half-sister, Mrs. Clara L. McIntyre, Chicago, and two grandchildren.

The Rev. H. M. Davis officiated at the funeral service in St. Peter's A.M.E. Church in St. Louis. Interment was at National Cemetery.



FIRST CHURCH, Conway, will hold a Youth Emphasis Week July 11-15. "Life" is the theme of the event, which is for all junior and senior high youth. Jim Moore is serving as youth director at the church.

THE REV. Wayne Edwards, pastor of First Church, Mt. Ida, was the preacher for a recent revival at Rison United Methodist Church. The Mid-South Boys Quartet provided special music for each of the services, and Pastor Billy W. A. McLean led the singing. The church's Board of Trustee's chairman, Mr. J. H. Creed, announced to the congregation in a recent Sunday morning service the complete payment of indebtedness on the church's facilities.

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, Little Rock, Ark. 72203, or telephone 374-4831.

FOR SALE: A. B. Dick offset press and platemaker with supplies, used very little. Call 967-2965.

EMPLOYMENT OPPORTUNITY: Person needed to be head resident at Galloway Hall, Hendrix College. Primary consideration will be given to married couples and single women. Salary \$4,800 per 12 months, plus room and board and comprehensive medical and life insurance. Contact Jerry K. Yarbrough, %Hendrix College, Conway.

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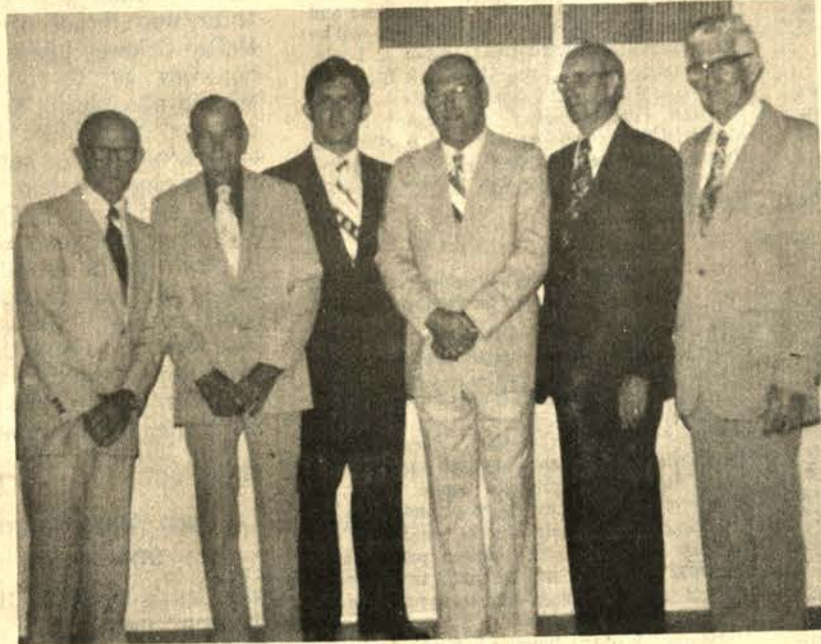
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United Methodists in Arkansas



An Outreach Ministry Of Mallalieu Center

Staff at Vietnamese H.O.P.E. Center, one of three separate outreach ministries sponsored by Mallalieu United Methodist Church in Fort Smith. Left to right: Beth Wilson, caseworker; Vo Nam, interpreter; Chu Thi Minh Tam, secretary; Chu Thi Huong Lan, an assistant, and Nell Barling, coordinator for the program. (The Rev. Robert E. Felder, pastor of Mallalieu Church, administers this center, the R. C. Preston Center for Human Development, and the Black Community Development Center.) Services provided by H.O.P.E. Center include job counseling, job placement, counseling for such social services as Medicaid, other health needs, financial needs, food stamps, and others. With the help of Church Women United, a day care center opened for the summer and permanent facilities are being sought. Seminars on insurance and finance have been conducted for adults.



Service Of Dedication At Earle

Participants in a recent Service of Dedication for items installed since the first of the year at First Church, Earle, were, left to right, Joe Kamm, lay leader; Everett Hood, Trustees chairman; the Rev. A. M. Hall Jr., pastor; C. E. Morrison Jr., Administrative Board chairman; the Rev. Elmo A. Thomason, then Forrest City District superintendent, and Sam I. Bratton, Finance chairman. Dedicated were chapel lights, carpeting, an Allen Computer Organ, a Mass/Rowe Carillon, pew cushions, and set of paraments for chancel furniture — all made possible through the generosity of several church members and families. In a Charge Conference held the same day authorization was given for extensive renovation of the church's exterior.



Spiritual Enrichment Retreat

Youth of First Church, Searcy, and adult counselors took part in a recent spiritual enrichment retreat at Kamp Kaetzell. The group of 50 was led in the weekend program by four Hendrix students.



Searcy Seniors Honored

This group of graduating high school seniors of First Church, Searcy, was honored with a traditional luncheon following their graduation rehearsal. Mrs. Richard Hall is youth director.



Batesville District VCS Workshop

A recent Batesville District workshop for vacation church school workers was hosted by Asbury Church, Batesville. Shown are both workers and resource persons, and the Rev. Marc Cooper, host pastor (center, back row).



Ninetieth Birthday Celebrated

The 90th birthday of Mrs. C. A. Walker, a member of First Church, Stuttgart, was honored by her family with the presentation of a new piece of equipment for the church office. The new Gestetner automatic scanner, shown with the honoree, is capable of reproducing, in stencil form, pictures or other printed matter.



Spring Rally At Bear Creek Camp

The annual Spring Rally of the Forrest City District was held at Bear Creek Camp near Marianna with the Friday evening program featuring "Lovelight," a gospel band from Tupelo, Miss. In a Saturday morning election of new Council members, Miss Patti Freemyer of Helena was elected to the Conference Council on Youth Ministries and Bill Conner was elected chairman of the District Council.

Pianist-choir Director Honored

The Leachville congregation recently observed "Mrs. Ethel Hancock Day," to honor Mrs. Hancock who has rendered more than 50 years of dedicated service as pianist and choir director. Shown with Mrs. Hancock is the Rev. James D. Harrison, pastor.



'Super Summer' Kickoff

Girls and boys of First Church, Benton, ages 3-12, began their summer theme, "We are the Church," with a special kickoff Sunday. The curriculum has been developed from the Avery and Marsh song of the same title, with four activity centers which include: People who Have Been the Church, People Who Have Been OUR Church, When the People Gather and I + You = We.

Vantrease Ladies Observe Bicentennial

United Methodist Women of Vantrease Church, El Dorado, recently observed their country's Bicentennial with an appropriate luncheon and program. Shown are some of the ladies attired in clothing of "yesteryear." The program featured a history of the church and a display of pictures of all former ministers, including the Rev. J. W. Vantrease, who was admitted to the Little Rock Conference in 1890 and served when the church was a mission, and for whom the church is named.



Patriotic Theme

Passers-by the Marysville-Silver Hill parsonage may view this 24 by 16 foot flag-shaped flower bed with its red, white and blue petunias — the handiwork of the Rev. Robert W. Johnson.

