

Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, August 19, 1976



95th Year, No. 33

Lay men focus on 'Methodist Heritage'

"Our Methodist Heritage" was the theme as over 120 lay men of the Little Rock Conference gathered last weekend (Aug. 14-15) at Camp Tanako for the 18th annual Lay Men's Assembly. Principal speaker at the event was Dr. Albea Godbold of Lake Junaluska, N.C., executive secretary emeritus of The United Methodist Commission on Archives and History. He gave three messages related to the theme. Other speakers, giving one address each, were Dr. Roy B. Shilling of Conway, president of Hendrix College, and Dr. Walter N. Vernon of Nashville, Tenn., author of the recently-published *Methodism in Arkansas, 1816-1976*.

Bishop Kenneth W. Hicks, whose assignment July 15 to the Arkansas Area becomes effective Sept. 1, visited the campgrounds on Saturday and spoke briefly to the assembly (see related article). Mr. William M. Shepherd, chairman of the Conference Board of Lay Men and Conference lay leader, presided at the event and gave a report on major happenings at the General and Jurisdictional Conferences.

Mr. Bill Mann of Richardson, Tex., led several "Methodist Hymns" sessions during the two-day meet, providing solo numbers and giving commentary on the church's heritage related to its hymnody. The Rev. Elmo Thomason of Little Rock, director of the Conference's Council on Ministries, presided at the Communion Service on Sunday morning. Various district lay leaders and other Board of Lay Men officials shared in leadership roles during the session.

Dr. Godbold Gives Three Messages

Dr. Godbold, a former member of both the Little Rock and North Arkansas



PRINCIPALS at last weekend's Little Rock Conference Lay Assembly included (from left) the Rev. Elmo Thomason of Little Rock, Mr. Bill Mann of Richardson, Tex., Dr. Roy B. Shilling of Conway, Dr. Walter N. Vernon of Nashville, Tenn., Bishop Kenneth W. Hicks, newly-appointed resident bishop of the Arkansas Area, Mr. William M. Shepherd of Little Rock, and Dr. Albea Godbold of Lake Junaluska, N.C.

Conferences, gave messages entitled, *The Beginnings of Methodism in England*, *The Rise and Development of Methodism in America*, and *Making Our Methodist Heritage Come Alive*.

Saying, "Unless we know history, we do not know the meaning of the present and are not able to judge where we are going," Dr. Godbold noted that contrary

to other major religions, Christianity was "a historical faith." "Christianity," he stated, "has a noble past. It has a dynamic experience for the present and it has a glorious hope for the future." He said it was the historical nature of the Christian faith which gave it "its great vitality."

In his first lecture, Dr. Godbold traced

the life of John Wesley and the early Methodist movement, saying that all the various branches of Methodism were "the lengthened shadow of the one man."

He stated that during Wesley's more than 80 years he preached 42,400 times — an average of 15 sermons a week — and travelled more than 250,000 miles on horseback and on foot. He noted that it had been said of Wesley that "he preached more sermons, rode more miles, worked more hours, printed more books and influenced more lives" than any other Englishman of his time. Dr. Godbold quoted the English historian, William E. H. Lecky, who credited Wesley's works, and their accompanying social reforms, with saving England from a revolution comparable to that which engulfed France in 1789.

Dr. Godbold said that the work of John Wesley and that of his brother, Charles — who composed over 6500 hymns — complemented each other. He said, "The decades pass and the styles of music change, but it is safe to say that as long as Christian hymns endure, some, at least, of Charles Wesley's hymns will continue to be sung."

In his other lectures Dr. Godbold noted several factors which had insured the success of the early Methodist movement: its "dynamic experience of God," its itinerant ministry, its strict discipline of both clergy and laity, its genius for organization, and its spirit of self-sacrifice. He noted that the great majority of early circuit riders died at the age of 35 or 40, "worn out" after less than a dozen years of rigorous service.

Dr. Godbold told his hearers, "We've got to make our United Methodism as

(Continued on page two)

Bishop Hicks: 'A job to do as we march together'

Bishop Kenneth W. Hicks, who reported to the Little Rock Conference's Lay Men's Assembly last weekend at Camp Tanako that he would be moving to Little Rock about Aug. 25 to assume his responsibilities as newly-appointed resident bishop of the Arkansas Area, took a few moments to share thoughts with the 120 persons attending that two-day event.

Saying there would be other occasions for an address, Bishop Hicks told the group his chief desire was "simply to be here," to express a greeting, and to "tell you a little bit about myself."

The bishop said he was a native Kansan "who grew up on a farm when times were particularly hard." To make matters worse, said the bishop, "If there was any way of finding the hard way to do anything, that's the way we'd do it!"

Excerpts from the bishop's comments are quoted below.

"I'm a pastor by trade. My orientation is the local church. I was raised a United Brethren and in 1946 moved over into the Methodist side of the family, for various reasons — one being I married a Methodist minister's daughter in Nebraska! But that was only one of the reasons — it was a pretty good one, however! And then, except for seven years in Colorado, all my ministry has been in Nebraska, serving local churches and a five-year term as a district superintendent."

"One awareness that I've come by in the last few years... is that The United Methodist Church is — as is the Church in toto — an institution, a movement, that deals with ideas, with ideals and with values. And it seemed to me that in times which are as crucial as these times were, that my life just wasn't 'cutting it' as I felt I wanted it to, nor was the Church, to my notion."

"About the same time there came an insight that wasn't anything original with me. It was a step, I suppose, in my spiritual development... It came to my attention that the pages of the Bible are really talking about humankind saying 'Yes' and 'No' to God. And about the time they begin to settle in somewhere, God had a way, you know, of saying 'You've been here long enough. There's another place I want you to occupy. There's something else I want you to go on and do.'"

"And I decided back there a few years ago — in, I guess, almost a conversion kind of way — that the Christian gospel is a very dynamic kind of gospel, and that you had better be prepared to move if you're going to be faithful to it. And if you want to discover where God is, you won't discover it by looking over your shoulder somewhere. You're likely to discover him out there somewhere in the future..."

"I believe we've got a job to do together! If there's

anything that's a lost cause, it's the idea that the Church is going to be moving in the direction that God wants it to by the ability of the pastors only. We are the Church together! And you, as lay men, are as much a minister as anybody else.

"Some of us happen to be called to serve in a particular way of ministry. But now I find that we are really side by side. And you have a job to do in the Church and I have a job to do in the Church. But it's a job that we do as we march together. And, as I've told my people in Grand Island (Neb.), you really can't march and 'bellyache' at the same time; you can't march and drag your feet at the same time.

"And God is trying to get us to hear what he is trying to say. But it's a message we'll catch as we move together from the place we are to the place where he wants us to be!"

"Now, it's foolish to say that I've never been bishop before. But I really haven't! And I know that — and I hope that all of you will know that. And you'll probably find it out, of course, time and time again! You'll be saying, 'Brother, that guy's never been bishop before!'

"But, you know, if together — if you can help me do my job, and if I in a small way can help you do yours as the laity of the Church — then I just don't think there's anywhere we're going to go except in the direction that God wants us to go."

Dr. James S. Upton dies

Dr. James Southerland Upton of Conway, who retired last May after serving for 34 years as head of the Department of Religion at Hendrix College, died Aug. 12 following an extended illness resulting from a stroke last spring. He was 65.

A ministerial member of the North Arkansas Conference for 42 years, he had served as pastor at South Church in Fort Smith, Eureka Springs, Siloam Springs, Osceola and First Church, Conway. He was instrumental in helping organize Wesley Memorial Church in Conway.

Born May 17, 1911 at Plainview, he attended Fordyce High School, John Brown University, and earned the B.A. degree from Hendrix College in 1931, the B.D. degree from Perkins School of Theology in 1934 and the M.A. degree from SMU in 1944. He did graduate work at Garrett Biblical Institute and Boston University. He was awarded the honorary D.D. degree by Hendrix College in 1954.

Long active in youth and young adult interests, he was youth director of the North Arkansas Conference for 13 years and director of the Arkansas Methodist Student Movement for 15 years. He served as secretary of the North Arkansas Conference for five years. At a dinner given last May 28 at Hendrix College, upon the occasion of his retirement, he was honored as having made a major and lasting contribution to several generations of youth within the state, many of whose members later became

Methodist ministers and lay leaders within the church.

Active in numerous community affairs, Dr. Upton was a former president of the Conway Kiwanis Club, Faulkner County Red Cross and Faulkner County Tuberculosis Association. He was a former vice president of the board of Conway Memorial Hospital and was active in Boy Scout work in Conway for many years.

He served as president of the Arkansas Genealogical Society in 1968 and authored "The Upton Family Genealogy of Upton, Kentucky." He was a member of the Arkansas Historical Society, the Kentucky Historical Society, Sons of the American Revolution, American Academy of Religion and Religious Education Association.

He is survived by his wife, Mrs. Virginia Townsend Upton; two sons, Jack T. and James S. Upton Jr., both of Greeley, Col.; a daughter, Mrs. Virginia Conover of Charlottesville, Va.; a brother, Bruce E. Upton of Arkadelphia; a sister, Mrs. Joe P. Voorhies of Benton, and five grandchildren.

The funeral service was Aug. 16 at Greene Chapel on the Hendrix campus with Dr. Harold O. Eggenberger, pastor of First Church, Conway, and Dr. Joel A. Cooper, pastor of Central Church, Fayetteville, officiating. Burial was at Oakland Cemetery in Fordyce, with the Rev. Arnold Simpson, pastor of First Church, Fordyce, officiating at the graveside service.

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Dr. Christie to write lesson series

Dr. Francis Christie of Conway, Willis H. Holmes Distinguished Professor of Religion and Philosophy at Hendrix College, will author The Sunday School Lesson for the fall quarter for publication in the *Arkansas Methodist*.

Elected to his present position last December by the trustees of Hendrix, Dr. Christie fills the first endowed professorship in the college's history. He had served as dean of the institution since July, 1965.

A native of Junction City, Dr. Christie earned the B.A. degree from Hendrix in 1944, the B.D. and M.A. degrees from Southern Methodist University in 1947 and the Ph.D. degree from Vanderbilt University in 1952. He is a ministerial member of the North Arkansas Conference.

Positions previously held by Dr. Christie have been instructor of religion at SMU, professor of religion at Birmingham-Southern College, dean of the college and professor of philosophy and religion at Simpson College, Indianola, Ia., and the same position at Mount Union College in Alliance, Oh. He has served as visiting lecturer in the divinity schools of Vanderbilt University and Emory University and as dean of the faculty at the Graz Center in Graz, Austria. He has travelled and worked in Central and Eastern Europe and in England.

Dr. Christie has contributed articles for numerous professional journals and has written for church publications. He has served as a consultant to several



Dr. Francis Christie

institutions of higher education on special academic problems and has been a member and chairman of national screening and selection committees for Fulbright-Hayes Scholars. He has been active in various community, social and political organizations.

Dr. Christie is married to the former Joann Finley of Cotter. They have three children, Catherine, Christine, and John Finley.

The fall quarter of The International Lesson Series consists of three units totaling 13 lessons. The series is entitled The Message of Reconciliation, and is based on studies from the New Testament books of Galatians and Romans. The first lesson will appear in next week's issue.

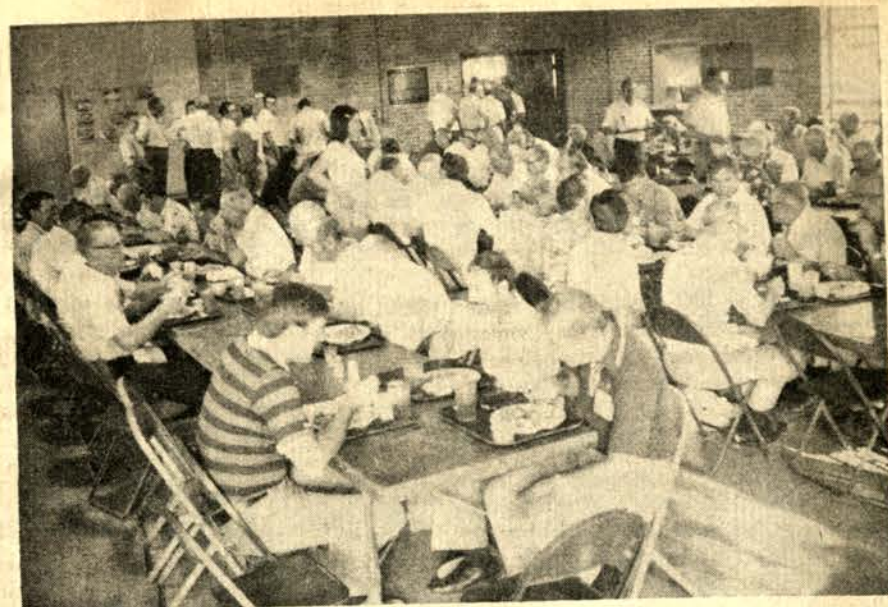
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ANNOUNCEMENT CONCERNING NORTH ARKANSAS CONFERENCE

The Rev. W. L. (Bill) Walker has been elected to succeed the Rev. W. L. Douglas as treasurer of the North Arkansas Conference Board of Pensions. In the event of the death of a minister or spouse, persons concerned should call or write to Mr.

Walker as soon as possible in order that insurance and pension benefits from the General Board of Pensions will not be delayed.

Mr. Walker's address: P.O. Box 238, Bay, Ark. 72411. Telephone: 781-3262 or 781-3236.



'SUPPER TIME' at Camp Tanako, where approximately 120 men were present for the two-day Lay Assembly, the theme of which was "Our Methodist Heritage."

METHODIST HERITAGE

(Continued from page one)

vital to us as it was for our forefathers."

Dr. Shilling, Dr. Vernon Speak

Speaking Saturday afternoon, Dr. Shilling said he saw one function of the laity retreat as "a time to acknowledge that the levels of esteem, confidence, trust and love between persons in all institutions, including the church," were at one of their lowest ebbs in recent history. Such a condition, he said, "has not left the life and work of our church unscarred."

Saying that such was "not a phenomenon unique solely to this period in our history," but was a recurring problem that evidenced "deep conflicts within our lives as human beings." He said that such a circumstance emphasized "the need for help from beyond ourselves."

Dr. Shilling said that the rebuilding of esteem, confidence and trust between persons was "a prerequisite for the continuance of any form of institutional life" in our society. He said that institutional structures such as the church and family were "fragile forms indeed" which had been "rocked by the violent and rapid changes" experienced in our time.

The Hendrix president said that "the good news is that personal relationships can be transformed because human beings can be transformed." He said it was possible for persons to live in the tensions of faith and hope and "be confident that persons are good and that life is good in spite of evil." He said "the beginning point for the reestablishment of esteem and trust and love" is the renewal of faith in God.

Dr. Vernon spoke Sunday morning on the topic, Writing the History of Methodists in Arkansas. He reported on highlights of his experiences as author of the recently-published volume commissioned by the two annual conferences of the Arkansas Area.

Saying the project was "an official and not a private one," he expressed appreciation for a letter from Judge Franklin Wilder of Fort Smith, which appeared in the Aug. 5 issue of the *Arkansas Methodist*, pointing up the significance of the role played by the two annual conferences and their respective members of the Joint Committee.

He spoke of the numerous "tribulations and joys of an author," speaking of both the difficulties and frustrations of finding factual information and told of his gratification upon discovering new material. He expressed particular joy at finding a letter written by the Rev. Eli Lindsay, first Methodist minister appointed to serve in Arkansas, which shed new light on his activities.

Dr. Vernon spoke of the disappointment of being unable to realize scheduled visits with certain persons, notably Mr. J. H. Atkinson, a member of the state Historical Commission and the Rev. Stanley T. Baugh, both of whom died before those visits could be realized.

He spoke of the joy of hearing from various readers and expressed particular satisfaction that "not only scholars, but average people alike" had expressed appreciation for the volume.

The assembly, which began at 2 p.m. Saturday, adjourned following lunch on Sunday.



VISITING at the Tanako session were Dr. Bryan Brawner (left) of North Little Rock, recently retired as General Secretary and Treasurer of the church's Council on Finance and Administration, and Mr. Roland Shelton of Little Rock, who was Conference lay leader at the time the annual Lay Assembly was instituted 18 years ago.

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Southern Africa presents 'dilemma of temporary violence'

by Robert Lear, United Methodist Communications

NAPERVILLE, Ill. (UMC) — Blacks in Southern Africa are waging a "holy war" against oppressive white minority rulers, and the use of "temporary violence" is an "act of higher Christian responsibility," United Methodist Bishop Abel T. Muzorewa of Rhodesia said here recently.

However, the black nationalist leader told United Methodist Communications that violence is a "last resort" to correct the "tragedy before us. If we had been able to choose, the best way would have been peaceful change." He said the situation illustrates "the dilemma" in which Christians sometimes find themselves.

The head of United Methodism in Rhodesia, and a leader in the African National Council, addressed interdenominational schools of missions here and in Pacific Grove, Calif. It was his first visit to the U.S. in 14 months.

"There are some of us in Southern Africa who strongly believe in non-violence," he said in the second of three addresses here, "so much that they are prepared to apply temporary righteous revolutionary violence in responsible love in order to eradicate the wicked violence now taking place in South Africa, Rhodesia and Zambia.

"We have been misunderstood by many Christians who see that line of thought and action as essentially a departure from the principles of passive resistance. When we look at the use of temporary violence against the present perpetration of violence by the regimes in Southern Africa, we take it as an act of higher Christian responsibility.

"If we have to be necessarily violent in order to defend ourselves, like the contemporary Christians of St. Augustine's time, some of the Christians in Southern Africa have been forced to decide and take arms against the hopeless situation in Southern Africa as a 'just war' and as the only credible alternative way of effective self-defense against the tyrannical violence of the oppressive regimes in that part of the world."

Bishop Muzorewa said that, if a father lets a madman invade his home and stands passively by while his family is brutally attacked and killed, the father "isn't a Christian," but "a fool and a sick man," like the attacker.

"I think," he continued, "that if he is a real Christian, he would stand up and get hold of the man and do all that he can do — punch him, or chew him, or whatever — to defend the family.

"This is the attitude a lot of church people now have

taken in Southern Africa — to defend themselves, rather than sit down, sigh and pray, and go and watch (Prime Minister Ian) Smith doing (his atrocities). They say, 'No, we've got to accompany our prayers and hope and faith with something,' and that's what they are doing.

"The oppressed people of Southern Africa are waging a 'holy war' as the last resort to our problem. The peaceful negotiations have collapsed and the intransigent regimes of South Africa continue to keep themselves in power through violence. Passive resistance, some Christians would say, is tantamount to . . . inaction and irresponsibility. . . . The realities of the situation in Southern Africa now demand the type of Christians who shout 'no more' . . ."

Responsibility Of The Church

The African churchman noted that "it is the church, through direct preaching and teaching the Bible and Jesus, that has liberated many Africans and made them to be self-aware and to have need of liberation."

"This," he said, "accounts for the fact that practically every liberation movement" in Southern Africa has been "started and led by men who had been through the Sunday School classes of the missionaries. The change which is taking place is another form of the germination of the seeds that the church planted about a century ago.

"While it seems clear that Jesus did not condone violence and there is nothing in the New Testament which directly supports violence, . . . we, the oppressed and tormented Black Christians in Southern Africa, given the cruel realities of our situation and a deep desire to save the crippled humanity in our part of the world, take it as a challenge of higher Christian responsibility to act against the violence of the demonic racist regimes of South Africa."

In his opening address, Bishop Muzorewa said that the West, including its churches, has "failed dismally" the movement of black majorities for control of governments in Rhodesia and other parts of Southern Africa.

With a few exceptions, he asserted, the churches have not taken "an effective and uncompromising stand against the inhuman, diabolical regimes of southern Africa," and "individual Christians have cooperated and compromised with the ruthless apartheid regimes."

"Today," he went on, "many countries in Africa and the socialist world are helping the people of Zimbabwe (the African name for Rhodesia) in their struggle against racism and oppression. It is a pity, to say the least, that the victory of the liberation struggle will be

achieved while the U.S.A. is still supporting the minority regime in Rhodesia as they did in Vietnam, Mozambique and Angola."

Parallels To America's 1776

Beginning his address with quotations from the U.S. Declaration of Independence, the bishop said that the "unliberated black people of Southern Africa want to achieve what the Americans achieved in 1776."

The black leader said that "there are no objections when Western countries cry out for democratic rule," but blacks are always seen as waging a Communist-inspired war against civilized and Christian governments."

"Today at this 11th hour in Rhodesia, the oppressed Africans are labeled in derogatory terms like communist-inspired agitators who want to transplant communism in Rhodesia. Does one have to be a communist in order to liberate oneself? Was the American move to independence in 1776 inspired by communism?"

"The blacks of Zimbabwe (and) the African National Council have many times pleaded for peaceful change, have fallen on their knees to Washington, D.C. I was there in 1974 to plead for economic sanctions against Ian Smith by imposing an embargo on chrome, but what did I get — nothing. Nothing whatsoever.

"I wish to point out that the white regimes of Southern Africa have been 'godfathered' by the Western world (which is) guilty of complicity in the conspiracy (to delay progress toward black majority rule in Southern Africa)."

Atrocities include, the bishop went on, hanging babies in trees for shooting practice, torturing an entire United Methodist youth group to "the point of blood," suspending a black head down on a device which repeatedly lowers his head into cold water, and putting prisoners in cells infested with insects and vermin.

Rhodesia has an estimated 270,000 whites and 5,750,000 blacks. Christians make up only about 15 percent of the native population with some 21,600 of these being United Methodists.

Bishop Muzorewa was first elected to the episcopacy in 1968. He attended school in Africa and holds degrees from Central Methodist College, Fayette, Mo., and Scarritt College, Nashville, Tenn. In September of 1974 he was cited by the editors of six religious journals as one of the world's 11 most influential contemporary Christian thinkers. In 1973 he was cited by the United Nations for "outstanding achievement in the field of human rights."

Editorial Comment . . .

A clear and present crisis —

In the past we have refrained from imposing upon you the trials and tribulations faced by this newspaper because of rising costs, choosing rather to devote valuable space to matters of direct interest to our church, which, of course, is our reason for being. We have hoped that you have been aware of what past and current increases in postal and printing and other costs have meant to publications in general and to the **Arkansas Methodist** in particular. (Our recent reduction from 12 to eight pages is a vivid reflection of these hard facts of life).

But due to recent increases in production costs, we are faced with problems of such a serious nature that we feel compelled to ask your attention to them. We begin by referring you to the editor's note, on page seven of this issue, following an inquiry by one of our readers.

In addition to the increased costs listed there (amounting to over \$7,000 for the year), within the past month we have received an increase of over 100 per cent in the cost of address corrections. Until June 13, 1976, the U.S. Postal Service charged 10 cents for each such correction. On that date this charge was

increased to 13 cents. Then, on last July 18, this charge was again increased to 25 cents per correction.

We receive an average of approximately 100 such corrections each month, and that figure, while not in itself overwhelming, becomes a formidable factor when added to other continuing increases. In preparing our budget for the current year our Board of Managers allowed for anticipated increases, but had no reason to expect such sizeable ones.

As noted on page seven, our board is giving attention to these matters. We continue to search for ways to conserve funds, something this paper has done diligently for years. But such staggering increases remain, at this point, a serious challenge to the future of the only general communication channel of The United Methodist Church in Arkansas, which at age 95 is one of the oldest Methodist institutions in our state.

The United Methodist Church in Arkansas has a great story to share with the 33,000 families who presently receive this paper each week. We believe a way must be found to continue telling that story, to ever-increasing numbers of people, in the challenging and exciting days before our church. To find that way will require resources which, we must confess, we do not presently foresee.

Off the Top of the Head

Shortcut on the sawdust trail

I'd love to tell you all about this but I can't figure out the right words to use — about how my wife decided to ride my ten-speed bicycle the other day and succeeded. Up to the point, that is, to where it came time to stop and get off. She had to decide, right quick, before the driveway ran out against the carport wall, how to get her feet out of the toe clips (which all of us racing cyclists use on our pedals), get off the super-high saddle (which sets us pros apart from the novices), and reach the security of solid ground, all without falling.

I shall not even attempt to paint the picture of what transpired — only to report to you that by the time she freed her feet, leapt from the saddle, and met the ground, she had acquired two possessions of no small value: One, a brand new religious experience; and Two, a firm determination to leave bicycle riding to her crazy husband.

Not a bad return, I'd say, for lending your bike to your wife.

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North Arkansas Youth Assemblies



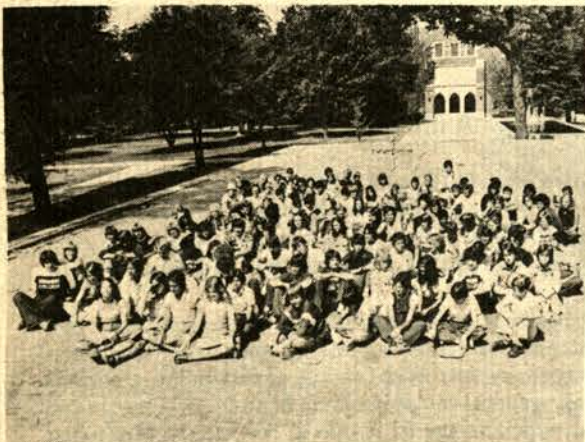
THE NORTH ARKANSAS CONFERENCE Council on Youth Ministry takes office at close of recent Assembly held at Hendrix College. The theme around which the Senior High Assembly focused was "Liberty and Justice for All." Three major presentations were: "Liberty," by Dr. Clint Burleson; "Justice," by Supreme Court Justice John A. Fogelman, and "For All," by a panel which included different ethnic and minority groups.



COUNCIL OFFICERS (left to right, front): Susan Brown of Fort Smith, president; Connie Russell of Rector, vice president; Connie White of Beebe, treasurer; (standing) Arvill Brannon of the Conference Council on Ministries staff; David Moose, conference coordinator, and John Friday of West Memphis, secretary.



CLIMAXING the three-day program was a presentation by this panel which included: (Left to right) Dr. Gordon Morgan, a professor at the University of Arkansas; Mrs. Marie Jordan of Paragould; Jacob Sotigh of Lawton, Okla., a ministerial student at the University of Oklahoma, and Mr. Moose, panel moderator.



THE JUNIOR HIGH ASSEMBLY which followed the Senior High Assembly was a "first" for the North Arkansas Conference. Mr. Jim Daugherty, a lay person from Augusta, directed the event which centered on the theme, "Seek and Ye Shall Find." Twenty-four youth and adults gave leadership to the three-day assembly attended by 103 young persons.

Major training events scheduled

Two major training events for the ministerial leadership of the 17 annual conferences of the South Central Jurisdiction have been announced by Dr. S. Duane Bruce of Oklahoma City, executive director of the jurisdiction.

The first event, a workshop for Board of Ministry personnel, will be held Sept. 13-15 at the Center for Christian Renewal in Oklahoma City. The session will deal with new General Conference legislation regarding the ministry, continuing education for pastors, concerns for female clergy, and other matters related to Board of Ministry responsibilities. Leadership for the workshop will consist of four staff members from the Board of Ordained Ministry in Nashville, Tenn., and seven other persons, primarily ministers from within the eight-state jurisdiction.

Mt. Sequoyah, at Fayetteville, will host the second event, Sept. 21-23, a convocation for bishops, district superin-

tendents and annual conference Council on Ministries staff members. Sponsored by the jurisdiction in cooperation with the General Council on Ministries, the convocation is designed to "strengthen relationships between the cabinet and the annual conference staff, encourage teamwork, provide a forum for the sharing of programs across the jurisdiction, give emphasis to the connectional church, reflect on the futuristic concepts and opportunities in the new quadrennium and reaffirm the local church."

The leadership for the Mt. Sequoyah event will consist of members of the College of Bishops of the jurisdiction, General Council on Ministries staff members, and individuals from the various annual conferences participating.

Persons desiring more information on the events may contact their Council on Ministries office.

Two youth tours announced

United Methodist Youth tours, both to the northeast, are planned for November by the Councils on Ministries of the two Arkansas Area Conferences. Though separate tours, both are scheduled for Nov. 20-28. They are open to youth of the conferences who are in the ninth through 12th grades.

Both tours will include two days in Washington, D.C., with visits to the Capitol Building, the White House and Mt. Vernon, and three days in New York, with a tour of the United Nations, viewing the Macy's Thanksgiving Day parade, a Broadway play and a visit to Radio City Music Hall. The North Arkansas Conference group will schedule a day in Philadelphia.

Cost of each tour is \$215, including travel by bus (Continental Trailways for the Little Rock Conference group, Grey-

hound for the North Arkansas Conference group), hotel or motel accommodations, and some meals (a total of eight meals furnished on the LRC trip; for NAC trip, all meals while in Washington and one meal in New York; all other meals are to be paid for by the individual). Full details are available through the addresses given below.

Registration fee for both tours is \$30 (due before Oct. 1 in LRC; by Oct. 15 in NAC), with the remaining \$185 due by Nov. 1. Registration or further inquiries should be made as follows: Little Rock Conference — The Rev. David M. Hankins Jr., 2401 Fair Park Blvd., Little Rock, Ark. 72204; North Arkansas Conference — North Arkansas Conference Youth Tour, Council on Ministries, 715 Center St., Little Rock, Ark. 72201.

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Youth Choir Clinic planned

A new experience in choral training is being offered youth choirs within the Little Rock Conference in the form of a Youth Choir Clinic to be held on Saturday, Sept. 25 at First United Methodist Church in Camden. Mr. John Erwin, choral director at the University of Central Arkansas in Conway, will conduct rehearsals for the all-day event for junior and senior high choirs.

In addition, various choral conductors in the area will lead workshops on vocal techniques during the clinic which is being sponsored by the Little Rock Conference Council on Ministries in cooperation with ministers, organists and choir directors over the conference. Registration is scheduled for 9:30 a.m., and an informal performance will cap the day's activities following a morning rehearsal from 10 a.m. to 12 o'clock noon, the vocal techniques workshops, and a second joint rehearsal from 2:30-4 p.m. in the sanctuary.

Literature selected for use in the clinic includes the following anthems: Sing We Joyously, by Walter Grady; Alleluia, by William Boyce; A Canon of Praise, by Natalie Sleeth; I'm Goin' To Sing, arranged by Lee Jkelson; Lobet den Herren, by Michael Praetorius; Psalm 100, by Heinz Werner Zimmermann, The Peaceable Kingdom, by Don McAfee, and How Can I Keep From Singing, by John Coates Jr.

The cost will be \$5 per church to be paid with the advance registration as a non-refundable deposit, plus \$1 per choir member to be paid upon arrival. Registrations should be mailed to Mr. David Glaze, First United Methodist Church, Camden, Ark. Additional information may be obtained from the Council on Ministries Office, Methodist Headquarters in Little Rock (Telephone: 374-5027).

†

Methodist Hospital opens new section

A new section of the operating room suite of Methodist Hospital's Central Unit, in Memphis, opened Aug. 9. The new facility occupies the entire third floor of the new Sherard Wing and adjoins existing surgery facilities in the Thomas Wing. The addition increased the number of operating rooms to a total of 32.

The new section, built at a cost of approximately \$2 million, contains 16 operating rooms, three of which are designed and equipped for special procedures such as heart surgery. Other

features of the new section include outpatient surgery waiting and dressing rooms, doctors' lounge and dressing rooms, an x-ray subsection, and a holding area for patients in the event of any delay before surgery.

The Memphis-based facility, with the Central Unit and one existing satellite unit and another planned, is the largest United Methodist hospital in the world and is owned by the North Mississippi, Memphis and North Arkansas Conferences of The United Methodist Church.

†

Students' names sought

Officials of the two Arkansas annual conferences have requested pastors to send to the various Wesley Foundation campus ministers the names and addresses of students from their churches who will be entering college and university this fall as first year students.

It has been suggested that ministers of churches in the university and college communities who wish such names may get them from the campus ministers.

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

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

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

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

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

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

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

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

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

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

In five regional meetings —

'Good News' keeps 'conservative issues' before United Methodists

READING, Pa. (UMC) — Establishment of a new seminary that "is Wesleyan in theology and United Methodist in commitment" was called a "distinct possibility" by the head of the denomination's "Good News" group during a regional meeting here recently.

"We would prefer to work within the present theological schools," said the Rev. Edmund Robb of Lubbock, Texas, "but if there's no significant opening of a positive evangelical expression of the faith, there is the distinct possibility that a new seminary . . . will be established."

A year ago, the Rev. Michael Walker, Greenville, Texas, a former "Good News" board member suggested during an address at a national meeting of the group that at least two of the denomination's 13 seminaries be designated as evangelical schools.

Seminaries was one of five concerns listed here by Mr. Robb that should command attention of evangelicals. The others are the church's stand on abortion, the reduced number of missionaries outside the U.S., an alleged refusal of the Board of Global Ministries to condemn persecution in Communist countries, and a perceived absence of evangelical positions in church school literature.

Some 450 persons took part in the sessions here, one of the five such regional meetings this summer. About 180 were registered for the sessions in Mobile,

Ala., 400 in Dallas, Texas, and 120 at Squaw Valley, Calif., with a final meeting scheduled August 9-12 in Anderson, Ind.

Speaking at the Mobile meeting, the Rev. Charles Keysor, Wilmore, Ky., editor of "Good News" magazine, said that the issue of women in the church is perhaps the most controversial confronting evangelicals, many of whom are "totally hostile to any expression of feminism, while others are genuinely struggling to find Biblical answers to things like the Equal Rights Amendment, status and role of men and women, and so on."

Mr. Keysor, generally regarded as the founder of "Good News," listed five general ways in which that organization is working to bring about change in the denomination and to "minister to the evangelical constituency." These include building "an evangelical fabric" across the church, provide "services and resources which our denomination will not or cannot provide for evangelical United Methodists," and "standing boldly and without compromise for the essentials of Scriptural Christianity which continue to be our spiritual birthright."

Other Sessions, Other Issues

The Rev. Paul Morell, Dallas, former "Good News" chairman, told the Mobile meeting that the 1976 General Con-

ference significantly slowed the prior rapid movement of the church toward the left, but took little action to review or retract prior decisions favorable to the left and exhibited a tendency to approach problems through a secular mind with a liberal non-Biblical orientation and justification continued.

The Dallas sessions, held in the same hotel where the group's first national meeting was held in 1970 with an attendance of some 1,500 persons, were described by one observer as a "family reunion."

The Rev. Ira Galloway, Peoria, Ill., a former general secretary of the church's Board of Evangelism, said that national boards and agencies represent "misplaced power" and might frustrate the work of the Holy Spirit which he said is still the most active part of God.

Some boards are not as responsible to the laity as they should be, he told a representative of United Methodist Communications, and put the laity down as untheological and unsophisticated.

The Peoria pastor said there are many instances at the local level in United Methodism where the church is "coming alive to missionary outreach when a Biblically-based theology is expressed in a faith-at-work discipling process."

Addressing the Reading meeting, the Rev. George Outen, newly-installed general secretary of the United Meth-

odist Board of Church and Society and one of the few blacks involved in the Northeastern sessions, said that "God can't use a timid church."

"If we aren't on the growing edge," he continued, "(God) will find some other means of getting his work done."

One of the speakers at the Squaw Valley session, who was not on the planned program, the Rev. Maurice Culver, a United Methodist missionary to Rhodesia, took issue with a claim earlier in the session by Mr. Morell that some missionaries are involved in "Marxist revolutions." "I don't know anyone like that, and I have served in one of the most revolution-ridden areas of the world," the missionary said.

The regional sessions were the first of their kind to be held by the evangelical group. They usually have held one national convocation each year.

Dublin registrations pass 2,200

LAKE JUNALUSKA, N. C. (UMC) — Registrations for the 13th World Methodist Conference opening August 25 in Dublin, Ireland, have passed the 2,200 mark, officials of the conference said here Aug. 6.

United Methodist Bishop Earl G. Hunt, Jr. will give the keynote address for the sessions which have as their theme "The Day of the Lord."

NEWS and opinion

summary by Doris Woolard

Dr. Oswald C. J. Hoffman, speaker on "The Lutheran Hour" since 1963 urged an audience attending Princeton Seminary's annual Institute of Theology to "stop presenting Christ as legend or superman. He is Reality, absolutely human throughout His divinity. The kingdom of darkness is still a reality, but something great is happening in the world today," Dr. Hoffman said. "We need to stop acting as though it isn't."

Andrew Leigh Gunn, executive director of Americans United for Separation of Church and State, has criticized what he termed the introduction of "illegitimate religious issues" into the Presidential campaign. Acknowledging that "there are proper and legitimate religious issues that concern all citizens," Mr. Gunn said, "Obviously, if a candidate were to discriminate against certain religions in his policies or appointments, or use his position to promote sectarian values, or to regard his every decision as the will of God, it would be appropriate for voters to be concerned about his ability to discharge his duties as President of all the people."

Sen. Mark O. Hatfield of Oregon, commenting on references by presidential candidates to religion, said "If we are truly concerned this election year about the relationship of the personal faith to our political elections, then we should begin by taking seriously what that faith asks of its believers." "Being a disciple of Jesus Christ," he declared, "entails a clear commitment to replace a materialistic ethic of possessiveness with more personal and spiritual values of what constitutes true fulfillment for human life."

Winfield Dunn, former governor of Tennessee, raised a Baptist and now a United Methodist, said separation of church and state shouldn't mean separation of "churches and statesmen," as he spoke at a chapel service of the Southern Baptist Foundation in Nashville. He said "Religion and politics mix inevitably in life. God's love carries a mandate to give ourselves by caring for and loving others."

Some 2,000 Quakers from North America and Latin America will meet in Wichita, Kans. from June 25-July 1 next year for the first Western Hemisphere conference of the Religious Society of Friends (Quakers). "Of the world's 198,000 Quakers, about 14,000 live in the so-called Latin American nations," according to an official of the religious body.

Dr. James H. Nichols, a professor of church history at Princeton Theological Seminary, said in a four-lecture series at the school that in contrast to the anti-Christian thrust of the French Revolution, most of the American colonists were Christians themselves. A result of the French Revolution, commented Professor Nichols, was the birth of "nationalism as a religion." Relating this phenomenon to modern civil religion, Dr. Nichols warned his listeners: "You can go pretty far in your churches with Christology, but don't be disrespectful with patriotism; it won't be tolerated."

Participants in a Consultation on Moral Choice for health-care professionals, meeting in Elizabethtown, Pa., developed recommendations for decision-making in such areas as behavioral control, genetics, extending and terminating life, and "informed consent." Groups discussing "controlling birth quality" and genetics suggested, among other things, that decisions should be "consistent with 'quality of life' as a shared goal in the context of patient and family values, the cultural value system, and the medical team." The consultation was sponsored by the Church of the Brethren.

He's looking to you

Can you read the cry for help in his eyes? He is one of 125 children at the Sager-Brown School, Baldwin, Louisiana. These children, often wards of the court, come to the school with learning and emotional problems. Kindness, understanding and a Christian challenge bring results. Sager-Brown is a Youth-In-Crisis Ministry, part of the United Methodist Child Support Program, supported through the National Division of the Board of Global Ministries. You or a group in your church can provide a positive answer to these children who look to you for help.

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Room 1439
475 Riverside Dr.
New York, NY 10027

Name _____
Street address _____
City _____ State _____ Zip _____
Church _____ Annual Conference _____

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

550760-1

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

In Mission Together

Scriptures: John 10:1-18; I Corinthians 1:10-31; 3:5-9.

The Body of Christ

Paul refers to the church as "the body of Christ" (I Cor. 12:27), an apt figure of speech to indicate what the church should be. Just as a healthy human body functions as a harmonious unit when fully coordinated, so also ought the Church of Jesus Christ. It is as inconceivable that the church would be able to fulfill its mission when broken apart as it is that a person can achieve his life-mission if his body is literally disjointed or if the various parts, arms, legs, eyes, and brain, are working discordantly.

Paul deplored the divisiveness he learned existed in the Corinthian Church (I Cor. 1:10-31). He wrote to admonish the Corinthian Christians to end their disputes with one another and to reaffirm their central commitment to God in Christ. Factions within the church were contending against one another. Those who looked to Paul for leadership were affirming his emphasis on salvation by grace alone and freedom from the Jewish law. They were opposed by a party, declaring their devotion to Peter, who taught the importance of Christians observing the Old Testament legalistic ceremonies.

A third faction of Corinthian Christians were loyal to Apollos and were committed to his theological employment of Greek philosophy. A fourth group, "the Christ party," may have been "super Christians" who thought themselves more pious and holy than the followers of Paul, Peter, or Apollos (see Kinghorn, *Adult Bible Studies*, p. 92).

In his letter of pastoral counsel, Paul asks rhetorically, "Is Christ divided?" He stresses the need for church unity. He points out that while he and Apollos had something to do with the "planting" of the faith, it is God alone who gives growth. Paul, Peter, and Apollos are of equal importance; but their importance is nothing when compared to the importance of God.

The Historical Disunity of the Church

From those earliest days down to the present the church has known disunity. There are today more than 230 different Christian denominations in the United States and Canada (*The Yearbook of American and Canadian Churches*, 1975; see *Adult Leader*, p. 76).

What accounts for the brokenness of Christ's body in church history? The reasons are manifold and apparently almost impossible to deal with. Cultural, geographical, economic, and nationalistic facts account for some of the major divisions within the church.

For example, the Western branch of the church, centered in Rome, and the Eastern (Orthodox) branch, with its seat in Constantinople, grew apart in the late classical and early medieval periods as the Roman and Byzantine cultures grew apart. "The Eastern and Western wings of the Catholic Church continued to drift apart until the rupture became so unmistakable that attempts to heal it had only temporary and partial success" (Kenneth S. Latourette, *Christianity Through the Ages*, p. 139).

Although Martin Luther's rebellion against papal authority in the sixteenth century certainly had a theological base, nationalistic and economic factors were ultimately involved in the breakup of Western Christianity and the establishment of Protestantism.

Electoral Frederick of Saxony supported the independence of Lutheran Churches from Rome because he wanted to reduce foreign influences in Germany.

Meanwhile, mercantile interests in Geneva and the Low Countries welcomed the growth of Calvinism because the Catholic Church's prohibition of usury (taking interest on money loaned) was a hindrance to their capitalistic enterprises. Henry VIII's desire for an annulment of his marriage to Catherine of Aragon played a significant role in the establishment of the Anglican Church.

Theological disagreements, such as that between the predestinationists and the advocates of free-will, propelled the rapid proliferation of Protestant sects. More divisive perhaps than theological disputes were controversies among Protestants over ordination, liturgy, and the meaning and form of baptism and the Lord's Supper (Shall we baptize by immersion or by sprinkling? How are we to interpret the "real presence" of Christ in the Eucharist?). Protestants also disagreed among themselves over the proper form of church government. Bitterness developed between those who favored the episcopal form and those who supported congregational autonomy.

The church remains divided in our day for these same reasons: cultural-social, nationalistic, theological, liturgical, and governmental.

Ecumenical Efforts

The twentieth century especially has seen a significant movement toward greater cooperation and even unification among formerly separated churches. "Despite (the) forces which work for continued division, one of the major religious currents in modern times has been the ecumenical movement, the movement toward one universal church" (*Adult Leader*, p. 78).

Awareness of the need for greater unity in Christianity grew as the various European and American churches pursued their separate, and frequently competitive, missionary efforts in the 19th century.

Non-Christians toward whom these efforts were conducted found it difficult to understand how a religion which preached the reconciliation of God with mankind and the love of persons for one another could be so divided.

Another factor encouraging the ecumenical movement's limited but real success is the glaring redundancy of resources, buildings, and personnel as numerous small struggling churches in towns and across the rural countryside compete with one another for the few potential members available.

A third motivating force behind the movement for inter-church unity is the need to bring together our divided resources to deal with the mammoth world-wide problems of human suffering and deprivation.

Early nineteenth century efforts at unity and church union included the formation of the American Bible Society in 1816 and the American Sunday School Union in the 1820's. By the late decades of that century many cities and towns witnessed the formation of local ministerial alliances. On the basis of the impetus of this local movement, the Federal Council of Churches of Christ was formed in 1908. Its purpose, as well as that of its successor, the National Council of Churches, was to be "an enabling agency to help churches carry out endeavors that could be better done cooperatively"

(*Adult Leader*, p. 78).

The record of the National Council has been excellent in such efforts as cooperative missionary efforts, radio and television programming, ministries to migrant workers, disaster relief, and refugee resettlement.

Just in the past few decades many denominations with similar theological backgrounds have effected organic reunion. The effects of slavery and the Civil War had torn many churches apart in the mid-1800's. Some of these divided churches have been reunited, for example, the Methodist Church was reunited in 1939. The United Methodist Church was formed in 1968 by the Methodist Church and the Evangelical United Brethren Church. Both congregations had an episcopal form of government and were evangelical in character.

Since 1961 several churches have been participating in the Consultation on Church Union (COCU). The ultimate aim of this organization is to create a church which will be "both reformed and catholic." A plan of church union, developed in 1970, is being studied by the denominations participating in COCU. There is little question but that the plan will need considerable revision before it is acceptable to all the participating churches. But the discussions continue.

Unity or Union

There are, of course, some Christians today who will support no efforts at ecumenism whatever. Such persons seem unwilling to cooperate with other Christians; if they do, it must be only on their own dictatorial terms. They are obstinate in their view that they alone possess the Whole Truth: their theology, their worship practices, and their form of church government are the only authentic ones.

What can we do for such Christians? It seems that the best things we can do are to continue to love them (recognizing their unlovableness) and to pray that they may receive a portion of that grace they so badly need: humility.

Gratefully, most Christians are very willing to work toward achieving greater inter-church cooperation and unity. The serious question which many of them ask is "What should be our goal: unity or union?"

There is no easy answer to this question. It would seem that, however much mutual love and joint action Methodists, Baptists, Presbyterians, Disciples, Episcopalians, Catholics, and others share, the continuation of such denominational distinctions is a scandal against the reconciling love of God in Jesus Christ.

But is organic union a feasible or desirable goal in the foreseeable future? An interesting argument holds that because we live in a pluralistic society, should the Christian Church become monolithic in organization, it will tend to lose contact with some elements of modern society. This argument contends that the continuation of denominational pluralism guarantees that persons of different socio-economic, educational, ethnic, and nationalistic backgrounds will be ministered to more effectively by a variety of denominations reflecting these same and other cultural differences.

However, the undivided Body of Christ — one in faith, in baptism, and in organic structure — remains the more attractive ideal, provided that within this single church an effective ministry of evangelism, preaching, teaching, and service to all persons is carried out.

†

From Our Readers

ISSUE BRUSHED OFF?

To the Editor:

I have read the articles in the *Open Forum* from Theo Luter, Eureka Springs, July 22, and from Reed Hanks, Magazine, Aug. 5. It seems that when it comes to voting for delegates to the General Conference, Associate Members are neither clergy nor laity, just a hybrid. Like a mule, they are without pride of ancestry or hope of progeny.

It seems to me the issue they have raised should be faced, not ignored. So far they have received only a brush-off. Those who oppose their viewpoint should speak up and answer them.

I have (attended) Methodist churches in Arkansas, Illinois, Indiana, and Pennsylvania, under both Lay Pastors and pastors with seminary degrees. When it

came to church administration, I could on the average see no difference. Dedication and common sense appeared to be more important factors.

I think it is important that our ministers be properly educated, but a degree is only a calling card that opens the door. Experience is a better, and often bitter, teacher, and in this respect a Lay Pastor is better equipped than a young seminary graduate who has spent most of his life going to school.

It seems to me this issue could have already been settled if the conference leadership had had the courage to bring it to the floor. Could it be that conference members who oppose giving Associate Pastors a vote are afraid to stand up and be counted?

Don W. Utley
19 E. Mountain Dr.
Eureka Springs, Ark. 72632
†

ASKS 'WHOSE SCHOOL?'

To the Editor:

On July 9, at a Paragould District ministers meeting, different materials were handed out to those present. Among the many pieces of literature received was a small brochure printed by or at least for Hendrix College.

I must say it was a very well planned brochure that was very informative describing the school. It gave a good account of the workings and activities of the school, and it spoke of the achievements it has reached in scholastic levels, and it took into account the basic things one would like to know about the school before enrolling there.

One major item was left out completely in the brochure. Where is any reference to the United Methodist support, or where is the word Methodist at all? Is it a Methodist school now or not? Why is it when the apportionments

are sent out, Hendrix College is spotlighted as, "this is your school and one to be proud of." Is not the school proud of the affiliations it has with the United Methodists of the North Arkansas Conference and United Methodists elsewhere?

Maybe other schools are dropping, or trying to get away from tying their name to any church relations or any denomination's name, but when brochures are circulated to stimulate interest from persons who help support their cause, and no mention of why the school exists, it is time to restructure what the school is striving for. How are prospective students to know it is a Methodist school if it isn't in the brochure?

Any institution supported as strongly as Hendrix College by United Methodists ought to have the desire to make

(Continued on page seven)

Arkansas Methodist

From the Churches

WESTERN HILLS United Methodist Church, 4601 Western Hills St., Little Rock, will host the 106th Arkansas Army National Guard Band in a free public concert next Sunday, Aug. 22, at 2 p.m. This will be the second in a series of appearances in which the group will present music in keeping with the observance of the nation's Bicentennial year.

MISS HELEN WILSON, Arkansas missionary to Bolivia — now home on furlough, was the speaker at the August meeting of United Methodist Women of First Church, Jonesboro. Guests for the occasion were United Methodist Women of Huntington Avenue and Fisher Street Churches in Jonesboro. An evening service was provided for the benefit of those women who could not attend the daytime event. Miss Wilson displayed Bolivian crafted items and native costumes. A love offering was received for Miss Wilson.

TWENTY YOUTH from Vantrease Church, El Dorado, left Aug. 15 for a one-week trip to Florida, including stops at Pensacola, Panama City, Orlando, Cape Kennedy and Disneyworld. Funds for the trip were raised by the youth through various work projects. Making the trip as counselors are Mr. and Mrs. Charles Huskey and Mr. John Smith.

ST. PAUL CHURCH in Malvern held a revival meeting Aug. 8-11. The Rev. Worth Gibson, pastor of First Church, Jonesboro, was the evangelist. The Rev. Sanford Hankins was the host pastor.

THE CONWAY DISTRICT PARSONETTES recently named as new officers the following: President, Mrs. Roberta Crossman of Oppelo; vice president, Mrs. Ellen Thompson of Conway; secretary-treasurer, Mrs. Nancy Nichols of Atkins; scrapbook, Mrs. Linda Kennedy of Danville, and reporter, Mrs. Velma Cordell of Conway.

DEVIEU CHURCH will hold its annual homecoming Aug. 22. Guest speaker at the 11 a.m. service will be Mr. John Lee of Jonesboro. A basket lunch will be served at the noon hour. The Rev. Michael Hollowell, pastor, invites all members and friends of the church to attend.

Personalia

THE REV. WORTH GIBSON, pastor of First Church, Jonesboro, is to be one of five featured resource leaders in The Jackson Area Bicentennial Holy Spirit Conference Sept. 3-5 in Jackson, Miss. Among other leaders will be Bishop Mack B. Stokes, resident bishop, the Rev. Ross Whetstone, director of the Section on Evangelism of the Board of Discipleship, and the Rev. Jack Gray, president of the National Association of United Methodist Evangelists.



HELEN WILSON (left), missionary to Bolivia — presently in the states on furlough, was the speaker for a recent worship service at First Church, Hope. Photographed with Miss Wilson at the reception which followed are (left to right) Patsy Hale, the pastor's wife; Janet Freeman, director of youth activities, education and music, the Rev. Harold K. Davis, Hope District superintendent, and Mrs. Davis, and the Rev. Ralph Hale, pastor (at rear).



SIX YOUNG MEN of the Boy Scout Troop at Sedgwick United Methodist Church were recently awarded the rank of Eagle Scout. Shown standing (left to right) are Scoutmaster Raymond (Chief) Covey, and Eagle Scouts Ronnie Scott, Robert Lamb, Clarence Weaver and Scoutmaster Jackie Ward. In front are Eagle Scouts Mike Bennet, Chris Langston and Waylan Deen.



MRS. SHERRY RIGGS (center) of First Church, North Little Rock, presents a check to Capt. J. D. Hughes (right) and Mr. K. W. Smith, emergency vehicle driver at North Little Rock's Fire Station No. 1. A special offering was received by the church membership to buy a foot suction pump for the rescue vehicle which will make about 400 emergency rescue calls in the city during the year.

VANTREASE CHURCH, El Dorado, has presented a new LTD Ford to their pastor, the Rev. Bennie G. Ruth, and family. The new parsonage family was recently honored with a reception sponsored by the United Methodist Women whose president is Mrs. Joe Sanders, and the church's Administrative Board, which is chaired by Mr. Raymond Johnson.

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.

WANTED: Couple, no children, to live and work in treatment home for teenage boys in rural setting. Experience in similar programs desirable. Salary and time off negotiable. Call 225-1444 or send resume to: Aldersgate, 2000 Aldersgate Rd., Little Rock, Ark. 72205.

CHURCH SECRETARY WANTED: General office skills required. Salary: \$4,950 per year. Two weeks vacation. Call for more information or send resume, by Aug. 30, to: Levy United Methodist Church, 701 West 47th Street, North Little Rock, Ark. 72118.

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FROM OUR READERS

(Continued from page six)

efforts to let people know it is supported by United Methodists and it is a Christian School (the brochure mentioned once it was church-related through a "nationwide association"). We are proud of our school, if we can use the word ours, or do we say now, we have been used by the school. Administration, trustees, and conference officials, where is the support of Hendrix for United Methodism? It sure wasn't in the brochure!

The Rev. Michael G. Orr
First United Methodist Church
Swifton, Ark. 72471

ALMOST NOTHING AND EVEN MORE

To the Editor:

What has happened to the "NEWS and NOTES" from local churches? The number of articles has been reduced to almost nothing and the size of the print has reduced even more.

Daily Bible Readings

Aug. 22—Sunday Job 19:13-27
Aug. 23 John 11:20-27
Aug. 24 II Cor. 5:1-10
Aug. 25 I Thes. 4:13-18
Aug. 26 Rev. 7:9-17
Aug. 27 Rev. 21:1-8
Aug. 28 Rev. 22:1-7
Aug. 29 Neh. 8:1-12

Since the **Arkansas Methodist** support has doubled why can't the size of the print remain the same.

The Rev. Joe Van Cleve
First United Methodist Church
P.O. Box 452
Augusta, Ark. 72006

Note: The former News and Notes column is now entitled "From the Churches." When cost factors necessitated our reduction from 12 to eight pages, it became necessary to accommodate items sent in by churches, to reduce the size of type used in some features in the paper.

While under the new plan, the churches have assumed support of the paper (which their members, individually, had been assuming under the subscription plan), it is not accurate to say that support for the paper has "doubled." What has doubled, almost, in the last 18 months has been the paper's circulation, from 17,000 to 33,000, with that large increase being financed, up until recent inflationary increases, at something over 11 percent of the cost of the 17,000 circulation.

Inflationary rises continue to be a serious concern for the paper, with postal increases last month alone amounting to 29 percent and, in the same month, printing costs increasing 12 percent! These two factors alone have placed an additional \$600-per-month burden on the paper's already over-taxed budget. Our Board of Managers is giving faithful attention to these matters, but our **Arkansas Methodist**, like

all publications facing printing and mailing increases, is confronted with serious questions because of such factors.

We are most sympathetic to our readers' concern about the small type. It almost becomes an issue of "small type or no type." We're tempted to say "pray for us and pay for us," but we know that our readers have done and are doing both. Like many businesses and families facing hard times, we seem to be at the mercy of uncontrollable forces. Yet we remain firm in the conviction that this paper has a vital role to play in the mission of our Church and that a way will be found to do what is required to fulfill that responsibility.

—the editor

Announcement

EDUCATORS CONSULTING SERVICES, INC. (ECS) of Conway, Arkansas is publishing a **Directory for Arkansas Educators and Suppliers**. More than 8,000 free copies will be distributed to all public and private educational institutions in the state.

Educational institutions and suppliers interested in being included please contact:

Dr. Fay W. Smith or Ben Theimer
Educators Consulting Services, Inc.
P.O. Box 1503
Conway, Ark. 72032
Phone: 327-4471

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PARTICIPANTS in school at First Church, Trumann.

†



FIRST CHURCH, El Dorado, workers and children.

†



PINEY GROVE, Hot Springs, Vacation Church School ended their week with a trip to the Methodist Children's Home where they distributed gifts and presented a love offering to the Rev. Edwin Keith, the superintendent.

†

MRS. LIZ FOWLKES (second from left), children's director of First Church, North Little Rock, Vacation Church School, presents check to Heifer Project International official following a guided tour of the ranch.

†



THE NURSERY GROUP of Hickory Ridge make footprints in plaster during recent school.

†



MISS EDITH MARTIN (standing, left), retired missionary to Africa, spoke to the Vacation Church School at First Church, Harrison, on the importance of Christian mission.

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THE ALPENA school concluded on Friday evening with a program in which children recited Bible verses learned during the session. The Rev. Fern Cook, pastor, presented attendance certificates.

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BOYS AND GIRLS of First Church, Carlisle, who met in daily sessions for work, study, and other experiences in Christian growth.

†



EVENING SESSIONS at Wilmar United Methodist Church brought together an average of 30 persons for study, worship and fellowship. Directing the school was Mrs. Karen Groce.

†



REGISTRATIONS for the school at Fisher Street Church in Jonesboro reached 111 in number.

†



"LIVING TOGETHER" was the theme of the school at Hazen. Sixty boys and girls attended the sessions, directed by Mrs. Bobbie Meiner.



VACATION CHURCH SCHOOLERS at Wesley Church, Pine Bluff. Mrs. Robert Siever served as director.



LAVACA AND VESTA United Methodist Churches conducted a joint school. The group is shown with the Rev. Leroy Craig, pastor.

†

THE PORTLAND school, coordinated by Ms. Betty Gay, registered an average attendance of 70 pupils and workers.