

Arkansas Pastors' and Laity School to feature Bible scholars

This year's Arkansas School for Pastors and Laity, to be held Sept. 13-16 at Hendrix College, in Conway, will offer "Courses in Biblical Exegesis."

Lecturers for the studies will be Dr. Rolf Knierim of Claremont School of Theology in California and Dr. Lindsey Pherigo of St. Paul School of Theology, Methodist, Kansas City, Mo., both of whom have previously conducted Bible courses in Arkansas in their respective areas of expertise.

Dr. Francis Christie of Conway, H. Holmes Distinguished Professor of Religion and Philosophy at Hendrix College, will deliver the sermons for the Preaching Hours. These presentations are scheduled for Monday, Tuesday and Wednesday evenings at 6:30-7:30 and Tuesday, Wednesday and Thursday mornings from 11:30-12:30.

Dr. Knierim, educated at Piraeus College and the University of Heidelberg in Germany, will present the course on "Old Testament Exegesis." A specialist in the field of Old Testament Form Criticism, History of Tradition, and Old Testament Theology, he has pastored in German Methodist Churches, and served as assistant professor of Old Testament at the University of Heidelberg.

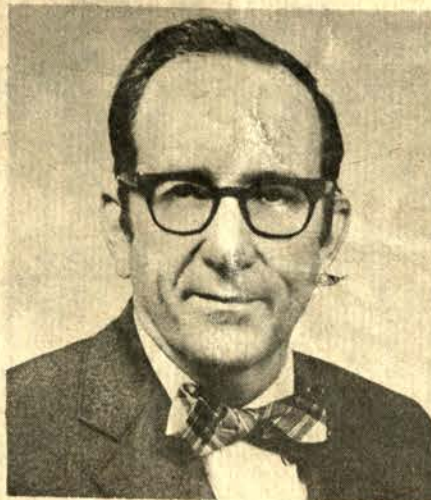
Dr. Lindsey Pherigo, professor of New Testament and Early Church History at St. Paul School of Theology, attended



Dr. Francis Christie

the University of Florida, and earned his Ph.D at Boston Seminary. He has served as instructor in Religion at Syracuse University, professor of Bible and dean of Scarritt College, and has been Lecturer in New Testament at Vanderbilt Divinity School. Dr. Pherigo has conducted numerous Bible studies over the state, in local churches and on the district and conference levels.

Dr. Christie, a native of Junction City, holds degrees from Hendrix College, Southern Methodist and Vanderbilt



Dr. Lindsey Pherigo

Universities. He has taught at Southern Methodist University, Birmingham-Southern College, Simpson College in Iowa and Mount Union College in Alliance, Ohio. He has served as visiting lecturer in the divinity school of Vanderbilt and Emory Universities and as dean of the faculty at the Graz Center in Graz, Austria.

The Rev. Jon Guthrie, director of campus ministries at Hendrix College and a member of the North Arkansas Conference, will serve as dean of this



Dr. Rolf Knierim

year's school. The sessions are scheduled to begin on Monday, Sept. 13 at 2 p.m. and will conclude with the 12:30 lunch hour on Thursday.

The cost for registration, room and board is \$28.50, plus an additional registration fee of \$2.50. Pre-registrations should be sent to: ARKANSAS PASTORS' SCHOOL, Rev. James Major, Hendrix College, Conway, Ark. 72032.

Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, August 26, 1976



95th Year, No. 34

The small church: 'The whole apple in your hand'

Four lay men talk about the small-membership congregation in Arkansas

What is the role of the small-membership church in United Methodism in Arkansas? With which issues is it particularly concerned? What are its unique problems and joys? How does it utilize "the structure" of the church? How does it view its Church School literature? And how does it evaluate its own future and that of the denomination in general?

In an effort to gain insights into such questions, the **Arkansas Methodist** visited with four lay men in attendance at the Lay Men's Assembly of the Little Rock Conference, held weekend-before-last (Aug. 14-15) at Camp Tanako. Each of the four, from small-membership congregations, holds positions of leadership in their church.

Interviewed were:

Mr. Jess Peacock of Winchester (Drew County) Church, Monticello District. Mr. Peacock, age 62, is postmaster at Winchester. He serves as chairman of his church's Administrative Board, is its Sunday School superintendent, and teaches in a Sunday School class. Average attendance at the Winchester Church is 20.

Mr. Elvin Miller of St. Paul (Mauumelle) Church, Little Rock District. Mr. Miller, age 45, a brickmason, is chairman of his church's Administrative Board and is its lay leader. His church's average attendance is 65 to 70.

Mr. Luther Miller of Fairview Church, Texarkana, Hope District. A retired postal employee, age 75, Mr. Miller serves as his church's lay leader. Its average attendance is 135-140.

Mr. Basil Ridgeway of Hawley Church, Pine Bluff District. A retired farmer, age 63, Mr. Ridgeway is a member of the Administrative Board of his church, at which the average attendance has recently risen to approximately 130.

Portions of their remarks are reported here.



INTERVIEW PERSONALITIES (from left): Mr. Jess Peacock from Winchester Church, Mr. Elvin Miller of St. Paul (Mauumelle) Church, Mr. Luther Miller of Fairview Church in Texarkana and Mr. Basil Ridgeway of Hawley Church, Pine Bluff. The four were interviewed while attending the Little Rock Conference Lay Men's Assembly, Aug. 14-15, at Camp Tanako.

Arkansas Methodist: What do you see as the major concerns facing the small-membership church in Arkansas United Methodism?

Mr. Luther Miller: First off, the small church is typical of Methodism in Arkansas. At least that's so in the Hope District, because we have so many of them. They make up a large part of our church.

And it's hard to generalize about small churches because they have very few characteristics in common. Some small churches seem to be in what we'd call almost impossible locations. Others are in very promising locations and soon become large churches. So when we begin to think of the small church we have to consider that the small church is many. It's legion.

But generally speaking, I think one of the greatest hardships a small church labors under is the securing of good pastoral leadership. Because in a good many cases the small churches' financial resources are limited. And, I think, a lot of times the young pastor who comes to a small church has yet to prove his mettle. He hasn't gotten his feet on the ground or had an opportunity to know what it's all about. And he goes away, perhaps, gaining for himself but unable to leave very much for the church.

Mr. Elvin Miller: The small church faces more of a financial burden, too. Our church, for example, is in sort of a unique situation. We have a lot of young people. In fact, over half of our membership is so young that they can't contribute a full share financially. Many are going to school, many are working part-time. But even though they're full members, it puts a strain on the adult members.

Mr. Jess Peacock: Our church is exactly the opposite of that! Money, right now, is not our problem. Our finances are in good shape because of the present financial condition of the country. Everybody's making a little more money and we can support the church.

But when you talk about a small church, we have a small church! Our normal attendance is approximately 20 — out of a membership of about 30. And one of our problems is we just don't have any young people! People grow older and die, you know, and we just don't have anybody coming along to take their place.

Arkansas Methodist: What do you see as the greatest need, or problem, facing your church?

Mr. Basil Ridgeway: Well, the program for our youth would be one of our greatest needs. And we've had the best youth leader, I guess, that we've ever had. He's done a tremendous job. And we're having youth serve on our Administrative Board. But we've got to find a way to reach more young people.

Mr. Peacock: I think a lot of our trouble is

(Continued on page two)



United Methodists Off To Ireland

Among the more than 30 United Methodists from Arkansas who are attending the 13th World Methodist Conference Aug. 25-31 in Dublin, Ireland, is this group which departed from the Little Rock Municipal Airport last Tuesday, Aug. 24. One highlight of the week-long conference, theme for which is "The Day of the Lord," will be the installation of an Arkansan, the Rev. Joe Hale, as general secretary of the World Methodist Council. A native of Camden, Mr. Hale has served the last 15 years as a staff executive of the Board of Discipleship. The conference, held once every five years, brings together some 60 Methodist or Methodist-related groups from approximately 90 countries.

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The small church

(Continued from page one)

complacency and spiritual stagnation. What we need are some more dedicated Christians!

Mr. L. Miller: I sense that in our church, and probably in a great many others, the greatest need is a sense of community in which every age would have an input. We tend to have sort of a spiritual "split personality." Some of us want the youth to be encouraged, but we don't find a place for them in the "real church" — that is, a place to influence the course of events in the church.

We oldsters find it difficult to do the things that would encourage them — to be a part of the Methodist Men, for instance. And we don't give them input into the other controlling bodies of the church, such as the Administrative Board and Council on Ministries and other groups.

So, I think we've got to arrive at a sense of community in which every member of the church — regardless of age, of income or whatever — will feel like they're a part of the family and that they can work together.

Arkansas Methodist: It is sometimes said that The United Methodist Church is organized with the larger congregations in mind. Do you find that the church structures and its Sunday School literature are suited for your congregations?

Mr. Peacock: We do use the literature and do use the structure. But we have, of course, to make some adjustments. When you have 20 boards or committees calling for five members apiece and you have only 20 people to work with, you've got to have duplications! For example, I teach a Sunday School class and I'm superintendent of the Sunday School and I'm chairman of the Board. We just can't avoid duplications.

And we do like the literature. We use the International Lessons — the Adult Bible Studies — and we get a lot of use out of Mature Years. And we get a lot of help, too, from the lesson in the *Arkansas Methodist*.

Mr. E. Miller: I think the organization can be workable, but you have to use discretion in it. Because when you have a small church and you have so many offices to be filled, people get a little leary of a few people filling so many positions. But you just don't have that many people who are willing to work and to accept the responsibility.

Of course, we're given leeway, where we can use whatever will work and leave the rest off. And I think that's good. For there's no way that a church of 75 members can work a structure designed for 500.

Concerning the Church School materials, they are really good. But there's been a slacking off of adults going to Sunday School. When I was a boy, there were a lot of people! But now, you just don't have that many. You just can't get the mass of people involved. You just have to plug along.

Mr. Ridgeway: We've adapted to the new structure. It didn't go over too well at first, but now that we know what's got to be done, it's going over.

As far as Sunday School goes, we're doing well with the literature. And really, we're satisfied with it and with the structure.

Mr. L. Miller: It's difficult in many cases for a church

that is small to take the structure and suit it to their use. And that's the first thing they must do. But as David said, when he went out to fight the giant, Saul's armor wouldn't do. It wouldn't fit and he didn't want anything to do with it. And sometimes it's like that with the structure. And too often, before we've learned it, they've come up with another new one!

But one thing about the structure of the church: it takes good leadership to determine just how the local church can adapt it to its own need. So generally, the structure is adaptable. But it requires finesse on the part of those who adapt it. Another thing about it: the local laity doesn't seem to have the same "hold on the handle" of church leadership that they had before. And maybe when this current structure goes out, we'll have a new one and have to go through the same struggle again!

So far as the adult Sunday School is concerned, we found The Living Bible series to be one of the best things in a long time. I'm part of the biggest adult class, a couples class, in our church. And I think they'd tell you that they've read more Bible in the last year or so than they've ever read before in their lives.

Arkansas Methodist: How do you feel about the future of your own local church and about United Methodism generally?

Mr. E. Miller: Well, I really feel optimistic about the future of my own church. We're in a community that happens to be growing. And it's the only church in the community and therefore new people moving in are joining it. So I see the role of this church as being very prominent in the future.

About the church generally, I wish I could say that I was optimistic about it. But I'm afraid I can't say that and really believe it. Because the Methodist Church, it seems to me, is losing to other denominations. I hear people say that the Methodist Church is dead; that the people are too rigid and they don't get with the program. I don't know. But it seems to me that all the other denominations are growing.

Mr. Peacock: I'm pessimistic about my own local church because, as I say, in the 60 years I've been there it hasn't gone anywhere but down. I'm 62 and sometimes I'm the youngest man there! That's why I say our church is gone. There's nothing in town to bring in any new people. We really don't have any prospects.

When I was a child I had great aspirations for the church. I thought, someday everybody's going to realize that they ought to belong to the church, to become a Christian. Since then I've known people — and I see them every day — who don't have any more concern for the church or being a Christian than they have — well, for anything. They're headed in the wrong direction — I know that. I've tried to help turn them around. Our ministers have, our church has. But it hasn't worked.

Now, about Methodism. I'm very optimistic about it. I think sometimes we place a little too much emphasis on numbers. I know we do. If we could get every member in the church that we have now, we wouldn't need any more! If we'd just get those to become Christians, they'd get the new members in. If every Christian in the Methodist Church decided to get one more member per year — why, in three or four years we'd have the world!

So — the problem is with our own members and not with the people outside the church.

Mr. Ridgeway: We feel that unless we can move from our present location within, say, the next two years, our church is gone. We think it'll phase out if we can't

move. But we're enthusiastic and optimistic about it, and we think we're going to move it.

But as far as the future of the Methodist Church, I think the biggest need that we have facing us is evangelism. And I think we slipped on evangelism. I was born and raised with a Sunday night service. And I'll be 64 on my birthday and I've attended a lot of night services! But I don't think there's a Methodist Church in Pine Bluff now with a Sunday night service!

But I believe if we'll stress evangelism, we'll come back.

Mr. L. Miller: Well, each church has its own encouraging features and its own discouraging features. Our church is in an older part of town. In fact, Fairview Church is older than First Church. It was established in 1889, whereas, First Church was begun in 1905, I believe.

And we're in a part of the town that's really not growing. So the future depends a great deal upon the turn that city development takes. And there are some signs of encouragement that the city is turning in on itself. People are coming back. The young people are buying old homes, refurbishing them and making them into good homes. If something comes along and enlivens the old part of town, then that will benefit the church.

Really, I suppose it's all in the hands of God.

And as far as the Methodist Church as a whole is concerned, I think that our greatest need is evangelism — in wanting to tell who God is and what he has done for our lives; to get people interested in becoming Christians. And to do so more diligently and consistently and to make that the aim of our lives. We don't have many John Wesleys and Charles Wesleys anymore.

Arkansas Methodist: Do you feel that the small-membership church has anything unique to offer — something which a larger church might not have?

Mr. L. Miller: It has the whole apple that you can hold in your hand! In other words, in a big church, a lot of times, you "can't see the church for the trees." But in a small church, if it has the right kind of leadership, the individual can feel that he is intimately involved in the goings on of the church, because he has the whole of it and he can grasp it.

Mr. E. Miller: It's a family connection. Whenever you're in a small church you feel like you're amongst the family. In a larger church you seem to be more with strangers. A lot of people in larger churches never even meet the other members. So the small church definitely serves a purpose!

Mr. Peacock: Sometimes my wife and I will talk about it — whether we may have mistreated our children by keeping them in the small church when we could have gone to Dumas or to McGehee.

(But) our children were raised in that church. And every one of them is still an active churchman wherever they are. Four of them sing in the choir. They support the church wherever they are. And I don't mean to say this egotistically.

And I have five brothers and sisters who were raised in that church. My daddy was superintendent there for 50 years and then he retired and I became superintendent. And I said I was going to keep that church going as long as he lived. Well, he died at 94, six years ago. He would have been 100 this year. And the church is still going.

Someday I'll die, and I don't know whose going to take my place. And I'm not saying that egotistically, either. But somebody has to be there!

Bishop Frank shares parting thoughts

Bishop Eugene M. Frank, resident bishop of the Arkansas Area of The United Methodist Church since June, 1972, retired at the July 13-15 session of the South Central Jurisdictional Conference in Lincoln, Nebr. That retirement becomes effective next Wednesday, Sept. 1.

Before leaving Little Rock recently, Bishop Frank shared some parting thoughts with the Arkansas Methodist. Those comments are reported below.

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Arkansas Methodist: As you look back over your past four years as resident bishop of the Arkansas Area, what are the principal thoughts that come to your mind?

Bishop Eugene M. Frank: Well, for one thing, I think of the first statement I made to our district superintendents after coming to Arkansas. That was an effort to state my philosophy of episcopal leadership. I believe a bishop is called to let God work through him to enable every pastor to be a man of God and an effective pastor wherever he is appointed. And, in no less degree, to let God enable the laity to become the Church.

In order to give God a chance to enable his disciples, we set some goals — about six in number.

The first was to establish an open relationship with the pastors and laity and to become as visible as possible, as available as possible, to everyone. We have spent most of our time these four years traveling over the state of Arkansas, preaching in local churches, meeting with district gatherings of both pastors and lay persons, accepting invitations to preach in local church missions — as many as five each year.

The second goal was to inspire acceptance, on the part of the pastors and laity, of responsibility, without reliance upon external authority, as a Christian duty. In the past, it has not been uncommon to use the bishop as a weapon, to use episcopal authority as a promotional scheme. This may accomplish short-term goals, but it defeats what God plans for every Christian — that he or she be responsible because he or she is a disciple.

In the third place, we set a goal to inspire a turn-around in membership.

Our fourth goal was to inspire the completion of some urgent financial programs and the attempting of some new financial campaigns.

The fifth was to inspire an acceptance of the merger with the former Southwest Conference, the dissolution of the Central Jurisdiction, and the building of a truly inclusive Church.

And the sixth goal was to develop a style of teamwork with the superintendents, based upon the sharing of authority and responsibility.

Arkansas Methodist: How do you measure the achievement of those goals?

Bishop Frank: Well, Wilma and I have tried hard to make ourselves visible and available. But an evaluation of what has actually taken place cannot be objective, as far as I am concerned. But let me make some observations, first a couple of negative ones.

For one thing, we have been sorely disappointed in our evangelistic outreach. These four years have seen local churches clearing their rolls in unprecedented ways. We have received many new persons into the churches, but we have lost far more by clearing the rolls of persons who no longer live in the community.

Another thing has been the pension rate for pastors in Arkansas. It has been disgracefully low.

And, too, the full and complete merger with the former Southwest Conference has been a sore disappointment to us. We have not been able to deal with the decline of membership in our black United Methodist Churches. We have not been able to deal with the need for stronger and more effective black leadership.

But even more importantly, we have not been able to deal with the terrific loneliness of our black members who once had a very intimate fellowship in Arkansas. Because of the merger, they are divided into two annual conferences and they are further divided into 13 geographic districts. While our white membership has tried to become an inclusive Church, we have not succeeded in any way to meet the pangs of loneliness felt by our black members.

Now, on the positive side. We have seen Conference leadership assume responsibility in an amazing way without dependence upon external authority. Programs have been initiated by Conference agencies and carried out by them without reference to episcopal authority. We are completing a pension campaign in North Arkansas and are moving very successfully toward completion of one in the Little Rock Conference. We are engaged in a great campaign for Methodist Hospital in Memphis.

And our two Conferences have paid 100 percent of their World Service for these four years, and are among the very few which did. Arkansas is at the very top of the giving for the Black College Fund. And we have done exceptionally well in the support of theological education.

Really, we stand amazed at the financial resources and the stewardship of our people. And no credit is due the bishop for this. The laity have been good stewards of possessions and have given generously to most of our needs for mission.

Arkansas Methodist: What are your feelings as you say "goodbye" — in this relationship, at least — to Arkansas United Methodists?

Bishop Frank: For Wilma and me it has been a wonderful, even a glorious, experience to be associated with the warmest and most devoted Christians we have ever known. We have thanked God for four years, every day, for this privilege. And we pray that in some way our gratitude will be felt by those who have so enriched our lives.

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Bishop and Mrs. Frank have established their retirement home in Shawnee Mission, Kans., where their address is 3913 West 57th Terrace (Zip: 66205). Later in September they will move to Decatur, Ga., where Bishop Frank will assume duties as bishop in residence at Candler School of Theology, Emory University. While there, their address will be: 3300 Old Mill Court, Decatur, Ga. 30033. In December and during the summer months they will be at home at their Kansas address.

The Editor's Pulpit

From the Bottom of the Heart

The Mission is the Message

Looking backward and forward from the summer of '76

The summer of 1976, soon to be history, has painted a lively collage of significant happenings experienced by United Methodists in Arkansas, as throughout the entire connection.

Introduced by the General Conference, followed by our own two Annual Conference sessions, and climaxed by the Jurisdictional Conference — marked by the retirement of our resident bishop and the assignment of his successor — the summer season has been a full one. Add to these and other activities the two exciting political conventions which have been in the forefront of attention for most Americans, and you have a busy and significant summer indeed.

What are we to make of it all?

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One response that comes to mind is illustrated in a story told by a friend, a first grade teacher. She tells of seeing one of her pupils in the lunch room one day eating his dessert, a bowl of jello, with his fingers. She promptly told him that one should not eat jello with one's fingers, but with a spoon. "But, Mrs. Lewis," the little boy replied, "you can't catch it with a spoon!"

Such a response is appropriate to the summer of '76. For just as it's difficult to catch jello with a spoon, a summer like we have experienced isn't easily captured in a neat package of words.

Another response is in a totally different vein. It points to one of the grim realities of our summer: the recent passing of two of our pastors in active service and of two other devoted ministers, one a clergyman, the other a lay person, who gave years of their lives in the ministry of teaching at Hendrix College.

These deaths, as with others, and the aforementioned events of this busy summer, point in a special way to the real significance of these mid-months of 1976, as, indeed, to the real import of all our seasons.

For such events, though seemingly unrelated, reveal a common motif in all our doings as Christians. Some of these events point us toward a future, with an air of anticipation and excitement, as do the assignment of a new bishop and the beginning of a new quadrennium. Others, like the death of our dear brothers and sisters, bind us lovingly and lastingly to the past. But through all these happenings runs a common theme: that of Christian mission and ministry.

For Christian mission is what it's all about. It's who we are, it's why we exist, it's what we are to be about. It's why we go to conferences. It's why we elect bishops. It's why we preach and teach. Christian mission is what gives meaning to our lives and peace to ourselves and to our loved ones at our death.

There could be no finer tribute to our deceased friends than to boldly carry forward the mission to which they were committed. There could be no more appropriate way to begin a new quadrennium, or more honorable a way to bid farewell to one bishop and greet another, than to renew our commitment to that mission and ministry.

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JSW

'Back to School Party' to open season

United Methodist students who attend the University of Arkansas at Little Rock are invited to a "Back to School Party" at the Wesley Foundation, Friday night, Sept. 3, 7:30 p.m.

Entertainment for the event will include a "Gospel-Rock" singing group, and a "Bong-Show" — a parody of the television daytime series, "The Gong-Show," which features various kinds of amateur talent.

The U.A.L.R. Wesley Foundation, which is also called the "Methodist Student Center," is located at 5605 West 32nd Street, on the east side of the U.A.L.R. campus, near the Coleman Creek bridge.

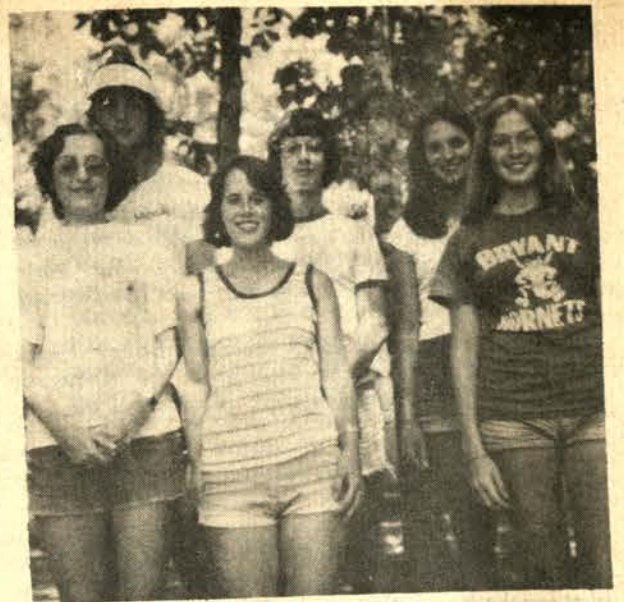
Pastors and staff of churches in the Little Rock area as well as presidents of

women's groups are urged to cooperate by inviting students who attend U.A.-L.R.

U.A.L.R. students who are cooperating in putting on the "Back to School Party" include: Kurt Boggan, Gene Ratliff, Gene Alexander, Terri Alexander, Susan Brook, Nancy McLean, Terri Brook, and Glenn Green.

Among other activities scheduled for students at the U.A.L.R. Wesley Foundation this fall are a weekly luncheon on Thursdays, 12:15 p.m., to be served by churches in Little Rock, an informal worship service on Wednesdays at noon, and a camping weekend Sept. 24-26. Service projects planned by students include a picnic for some of the Methodist Children's Home residents,

Wesley Foundation students at the University of Arkansas at Little Rock who participated in a recent weekend planning retreat at Camp Tanako. Left to right, Nancy McLean, Gene Ratliff, Terri Alexander, Kurt Boggan, Susan Brook and Terri Brook. (Gene Alexander, another member of the planning group, was not present at picture-taking time.) The Rev. Sam Jones is Wesley Foundation director.



Youth call for study of Jesus' teachings

NASHVILLE, Tenn. (UMC) — During its regular semi-annual sessions here early in August, the United Methodist Council on Youth Ministry (UMCYM) made plans for the transition into a new National Youth Ministry Organization mandated by the 1976 General Conference.

The 32-member Council, 20 of whom are youth, will meet for the last time during the Christmas holidays. An interim steering committee is at work planning for a national delegated convocation Aug. 1-6, 1977 at which time a permanent steering committee for the new organization will be elected.

In other action here, the UMCYM elected new officers, selected four new program priorities, and approved seven Youth Service Fund projects which will receive a total of \$25,000 during 1977.

• "Commitment to the Teachings of Jesus" is one of the four priorities selected by the Council. "We are committed to the teachings of Jesus, the Christ, as recorded in Scripture," the Council said. "We call on all persons, especially youth, to study and examine what these teachings are."

• A second priority on world peace includes six specific goals: "the development of a world-wide attitude of peace, halting production of the B-1 Bomber, total support of the United Nations and disarmament of all nations, the participation of all persons toward development of a non-military economy, support of the continual reduction of military spending, and the banning of handguns."

• In a priority on hunger the youth declared "every person has the right to a nutritionally adequate diet" and called on the total church to support programs designed to alleviate hunger, including relief programs, equitable food distribution and discouragement of wasteful lifestyles.

• In a fourth priority on "liberation of oppressed persons" the Council declared that "persons should be able to have the right of equality by which their destiny is determined and that all persons should be recognized for their personal worth, realizing that we are endowed with the gifts of God's love."

In a list of those oppressed, the Council included both women and men, ethnic minorities, third world persons, the poor, and the aged. The Council went on record supporting black African majorities in their struggles for liberation, the Equal Rights Amendment, legislation designed to combat poverty, and the elimination of discrimination "which limits the growth and development of God's people according to their age."

Projects approved for 1977 to be

funded from the 30 percent of the Youth Service Fund which the Council administers are:

- Asian American Summer Camp, an event which includes youth from Western Jurisdiction Asian American United Methodist Churches, \$1,500.

- Black and Proud Youth Organization, a school and community center in Jackson, Miss., \$3,000.

- Resources for Community Change, a Washington, D.C. collective managed and staffed by four young adults who support community and institutional organizers, \$2,500.

- The Independence (Kans.) Youth Center sponsored by First United Methodist Church which seeks to overcome racial prejudice by opening communications between black youth and the schools, police and churches, and preventing juvenile delinquency, \$5,000.

- Support of a conference-wide youth organization for the Mozambique Annual Conference of the United Methodist Church, \$5,000.

- Eastside Youth and Young Adult Ministry, Milwaukee, Wisc., an ecumenical ministry in a community in transition, \$3,000.

- Black Community Enabler/Developer Program, Waterloo, Ia., \$5,000.

Youth from across the church contribute to the Youth Service Fund, 70 percent of which is kept by the respective annual conferences for their own projects and programs and 30 percent of which is used for the administration and programs of the national organization.

The last meeting of the UMCYM will be held in December at the University of Oklahoma Center for Continuing Education in Norman where the first national Convocation of the new youth organization is to be held Aug. 1-6, 1977. Attending the first convocation will be approximately 230 persons including three representatives from each annual conference, two of whom must be youth, including the conference youth president or designate. Legislation for the new organization "strongly recommends" that at least one of the conference representatives be from a racial/ethnic minority. Annual conferences must have a youth in their delegation in order to exercise voting privileges.

Plans for the first biennial Convocation include programs on spiritual growth and leadership development, selection of priorities for the national organization, examination of social issues, establishment of monetary goals for the Youth Service Fund, and election of the first 35-member steering committee.

and a Christmas party for Muscular Dystrophy children of Pulaski County.

The Methodist Student Center building is open Monday-Friday, 8 a.m. to 5 p.m. Included in the facility are an extensive library of ethical, biblical, religious, and philosophical books, a kitchen for the use of students who may wish to take lunch to school, and a large game room.

The director of the U.A.L.R. Wesley Foundation program, the Rev. Sam

Jones, also conducts individual and group counseling sessions. He is co-leading a weekly therapy group during the fall with Dr. Ralph Hammond of the U.A.L.R. Counseling Center.

For further information relating to the "Back to School Party" and other activities of the Wesley Foundation during the fall, students may call 663-0572.

NEWS and opinion

summary by Doris Woolard

Dr. Derek Prince of Fort Lauderdale, Fla., told the fifth International Conference on the Holy Spirit — as it met in Minneapolis — that America's Christians have no right to criticize their government unless they pray for it. He suggested that Watergate might not have happened if Christians had been praying for their government. Quoting the Bible, Dr. Derek said God will bless America if its people do four things: "humble themselves, pray, seek God's face and turn from their wicked ways."

A national survey conducted by a Seventh-day Adventist research team revealed that the most frequent comment by American fathers to their children is "I'm too tired." The next most common were: "We don't have enough money," and "Keep quiet."

A "Singles Manifesto," developed by the Single Adult Task Force of the United Methodist Church's California-Nevada Annual Conference, is attracting increasing attention by individuals and groups throughout the denomination. The manifesto proposes the development within the Church of "support structures uniquely designed to meet the needs of single persons and/or one-parent families," and calls for an awareness "that single persons need to FEEL and BE a part of the whole Church's struggle to become a family."

The Rev. Glenn Polzine feared he had received a letter bomb when he responded to a youth's knock on his office door at Arlington Hills Presbyterian Church in St. Paul, Minn. "I was paid to deliver this envelope to you," said the youth as he handed Mr. Polzine a thick, business-sized envelope, then immediately turned and walked away. After careful examination by the head of the St. Paul police bomb squad, it was discovered that the parcel contained \$11,000 in \$100 bills and a handwritten note with the message: "This gift is given to Arlington Hills Presbyterian Church in honor of my mother. Anonymous."

Dr. David A. Works, Episcopalian priest director of the Boston-based North Conway Institute and a senior member of the Massachusetts Governor's Drug Rehabilitation Board, has described as "terrible" a proposal by the Massachusetts Council of Churches that public clinics experiment with the use of heroin in the treatment of drug addicts. "I would be more horrified if I thought it would be implemented," said Dr. Works.

Monaco's Prince Ranier and Princess Grace, speaking at the recent Eucharistic Congress conference in Philadelphia, listed "the strong bond of religion" and a "firm hope in the Christian family" as the major ingredients for a happy life in marriage.

Dr. James Hitchcock of St. Louis University asserts that the American Bicentennial finds the Church and the American culture "in the midst of greater tension and conflict than at any time in decades." The Roman Catholic historian said "there can be no doubt that America in recent years has been undergoing a moral revolution of immense dimensions, the limits of which are as yet unclear."

Dr. W. Leslie Pugh, minister of the Mayflower Congregational Church in Minneapolis, used a 29-letter word as his sermon topic one summer Sunday. It was: "Floccinaucinihilipilification." The word, to be found in the Oxford English Dictionary, means "the habit of estimating as worthless."

Meeting in Bolivia, representatives of Methodist Churches in eight Latin American countries and Puerto Rico issued a joint declaration criticizing the failure of church and society to act against the "sin of hunger" in their countries. The Consultation on Hunger brought together some 60 people from Brazil, Argentina, Uruguay, Bolivia, Peru, Panama, Costa Rica, Mexico and Puerto Rico. The declaration concluded: "Those of us here will return to our countries but we carry a spark of love that will ignite a bonfire everywhere we go . . . we will initiate a movement against hunger and establish a Commission of Struggle so that, finally, it will reach the level of the whole continent."

'Lay Ministry': another point of view

To the Editor:

This response is not intended to make Lay Preachers or Associate Members of the Annual Conference feel any less ministers than is indicated by the two letters which were printed in the Arkansas Methodist (July 22 and August 5). These persons have meant much to the ministry of the United Methodist Church and are to be commended for the fine work that they do and have done in the ministry. Brother Theo Luter is among those who have served well and I have deep appreciation for him. However, I believe the question can be approached from a different point of view.

First, the rhetoric used by Brother Reed Hanks, (Open Forum, August 5) concerning Lay Pastors, L.P. (i.e., "Little Pup, Lolly Pop — or Losing Pitcher") could be used about Full Members of the Annual Conference, F.M. However, there would be little gained by developing such a list since it would contribute nothing to the discussion of the issue.

A matter of choice

Second, these two letters seem to indicate that Full Members of the conference have consigned them to their status. I submit that they are Lay Pastors or Associate Members by choice.

When I entered the ministry, I was thirty years of age, married, and had three children. I had completed high school but military service prevented college at the time. At the time of entry, I faced the same options all new candidates for the ministry face and these are clearly defined by the Discipline of the church. Although the identifying names were different, there were three options open to me.

Having explored the options and in counsel with the late James Upton and Bishop Paul Martin, I chose to enter college and seek full membership in the Annual Conference. I faced the same choices again upon graduation from college. At the request of Bishop

Martin, I enrolled as the first student from Arkansas at St. Paul School of Theology, United Methodist, in Kansas City and became the first graduate to return to Arkansas.

This choice required the moving of my family to Kansas for three years in order to complete seminary and prepare for Full Membership in the conference. I at no time felt that I was doing anything other than meeting the prescribed disciplinary requirements for full membership. It required considerable sacrifice for me and my family to meet these requirements. At the time, I was free to choose any one of the three options. Even though it was much more difficult, I chose to become a Full Member. However, had I chosen any other option, it would not have been the members of the Annual Conference or the Board of Ministry consigning me to the role and limitations I had chosen.

The Board of Professional Ministry advises of the options and limitations but it is the candidates who choose what option they will follow. When the option is selected, so are the restrictions and limitations.

It should be said also that options other than Full Membership do not have to be permanently accepted. Provisions are made whereby an individual may upgrade his/her status even to meeting Full Membership requirements.

I take no special credit for selecting the option of Full Membership. Others have done the same. Brother Bennie Harmon has just recently become a Full Member with family responsibility. Brother Tom Anderson is presently working on requirements for Full Membership and has a wife and children. My purpose is simply to point out that when an option is selected insofar as requirements are concerned, one also should accept the limitation.

I can sympathize with the frustration of these persons. I experienced it, too, until I received Admission on Trial. This served to affirm the fact that I

had selected the correct option for me, personally. However, others must make their choice as to what is right for them. One must weigh the sacrifice, difficulties, and possibilities of the options and select the one that is best. However, each option outlines certain rights and privileges under that option. These are selected at the time the option is accepted. Hopefully, this was understood at the time the choice was made.

'They also serve'

No one can honestly question the good work that has been done by many lay preachers and Associate Members of the Annual Conference. Those with whom I am well acquainted, I deeply appreciate. But, I do not feel that I, as a Full Member of the Annual Conference, have willfully held them down or have failed to recognize their contribution to the ministry of the church. I chose one disciplinary option and they chose another. That was their privilege and I respect their choice. If they made the choice without a full understanding of the limitations and restrictions, then it is most unfortunate and regrettable.

United Methodism has historically had certain expectations and requirements for its ministers. This has not changed even now. In a time of professionalism, there is perhaps even greater need for establishing such requirements.

I can agree that a roll for the Lay Pastors and Associate Members in the Conference Journal would be wise. These have served as ministers of the church and should be so recognized.

The sole intent in my writing is to inject another thought into the discussion of conference ministerial relationships.

Muriel H. Peters, Pastor
First United Methodist Church
Corning, Ark. 72422

†

From Our Readers

NOT TOO LATE!

To the Editor:

Thank you for the good coverage of the Arkansas School of Christian Mission. Those of us who are involved in it think it is the outstanding mission event of the year for the two conferences.

However, there was one glaring omission in the Week-end School — no offering was taken. I know that many facetious remarks have been made about "do something religious — take up a collection." Nevertheless, several people mentioned that they felt that their worship experience was incomplete because they were not afforded an opportunity to make a contribution.

If any of the readers of this letter are in this group, it is not too late. Send your contribution to the treasurer: Mrs. Hubert Blakley, 219 West North Street, Benton, AR 72015. The money will be divided equally between the United Methodist Committee on Relief and the Women's Division project on Women in Rural Development.

Apologetically yours,
Ms. Kathleen Sharp
508 N. 9th St.
Paragould, Ark.

†

MORE SPACE FOR GRACE

To the Editor:

Praise the Lord for the sanctified saints who have found a common cause to unite them. I have often heard it said that if you want a congregation to rally 'round a flag, find something that they're all opposed to. Of course in the process you have to exclude those evil sinners who are not in agreement with your personal prejudices. This makes for an exclusive group, club, or church.

In my understanding and experience, the Church, being the continuing incar-

nation of Christ, is to be an inclusive fellowship, reaching out with the Love of Christ to embrace sinners with reconciling grace. When we pick out particular sins to point our finger at, let us remember that three of the fingers on the hand doing the pointing are aimed back at the one aiming the digit.

Since EACH OF US, unless we have attained that state of Christian Perfection we strive for, has numerous particular sins, implying being in a state of Sin and separated from God, others, and often torn within ourselves, there is a need (as I see it) to devote more space in our publications to expounding on that Grace which restores us to fellowship with God, with our brother and sister sinners, and brings healing, wholeness and holiness (all deriving from the ancient word "Hal") to individuals, groups, congregations, denominations, communities, states, nations and the world.

May I plead that our saints now turn from being "aginnners" to being professors as well as confessors for something positive? In other words, PLEASE PRAY FOR US SINNERS NOW AND AT THE HOUR OF OUR DEATH.

The Rev. W. Shelton Kilgore
Rison United Methodist Church
Rison, Ark. 71665

†

REPORT ON A SCARRITT STUDENT

To the Editor:

Cordella Donaldson from Jamaica has done field work there this summer as part of the requirements for her master's degree in church and community work at Scarritt College. She writes they have a lovely new church and she's eager to train leadership for it.

Since many Arkansas Methodists have contributed as individuals and groups to enable Cordella to go to graduate school, and many have asked me about her, I want you to know of her progress. She wrote a letter which was published in an April issue of this paper.

Scarritt College writes that they are very impressed by her spiritual depth and Christian sincerity. They assure me she will get her master's degree next May. Her grades are excellent. Last spring she took a travel seminar to rural areas which she enjoyed very much.

Scarritt College has awarded her another \$1,000 scholarship and a \$600 work grant for this school year. I have promised to raise the money to supplement this. Also, I had to write immigration officials that Methodists in Arkansas would see her through so she could get a visa to return to school. Scarritt gave her three-fourths of her

summer tuition also. She will return Aug. 18th.

Cordella and I thank all of you for all you have given for her, and we hope you will be able to contribute again for this school year. Many of you already have, and we are very grateful. I am sure she'll be better equipped to serve with a master's degree. Please make all checks payable to Scarritt College but send them to me so I will know when there are sufficient funds for the school year.

Mrs. R. K. (Marguerite) Bent
615 Hill Street
Clarksville, AR 72830

†

"It's a special moment. Something significant has been done."



Author John Workman traveled with and helped unload Heifer Project International's first shipment of purebred Holstein heifers to Tanzania, East Africa.

The cattle will be used to help the African nation establish its own dairy industry.

Workman felt the exhilarating, humbling sense of joy and accomplishment that is only right when something is done by people for people.

"One more small nail to hold the universe together has been firmly, securely driven home. It feels good."

We sent 140 heifers. We promised 1000. Won't you help?

HPI is a church-supported organization that uses donated animals and funds to establish livestock programs in developing countries. A gift of \$300 will purchase, process and deliver to the port of embarkation one heifer for the Tanzanian program.

Contributions are tax-deductible.

Call or write Dr. Thurl Metzger, Director of International Programs

HEIFER PROJECT INTERNATIONAL

P. O. Box 808 • Little Rock, Arkansas 72203 • 501/376-6836

By DR. FRANCIS CHRISTIE

Professor of Religion
Hendrix College
Conway, Arkansas

Justification By Faith

An Overview — The Message of Reconciliation

What does it mean to be "religious?" What do I have to do? What about all those apparent contradictions and uncertainties in what I hear? Can I be a more effective Christian? These are some of the basic questions that confront most of us. If they do not confront us, there is a good chance that we are missing the mark somewhere.

The Uniform Lesson Series for this quarter (September, October, November) focuses on **The Message of Reconciliation**. There are three units in the series: The Freedom of the Christian (Sept. 5-26), The Meaning of Reconciliation (Oct. 3-Nov. 7), The Life of the Reconciled (Nov. 14-28). The scriptural materials come from Paul's letters to the Galatians and the Romans, with one additional passage from First Corinthians.

Certainly no topic is more timely for our age of alienation than the theme of reconciliation; and no words speak more meaningfully to contemporary dilemmas than Galatians and Romans. In this quarter's study it is hoped that students will discover why Galatians frequently is called "The Charter of Christian Freedom" and why Romans is, in the opinion of many, the most important theological document ever written.

A bit of time devoted to introduction of the topic and the biblical materials will be helpful before we go further into the study of specific passages. Thus, the opening paragraphs of the present lesson are a little more lengthy than their counterparts later in the series.

Reconciliation has to do with bringing together separated parties — a restoring of relationships. To adjudicate a dispute is to restore the parties to a relationship in which one is no longer threatened by the other. This has always been a major concern of religion. Many answers have been given, some of them noble and some rather base.

The whole Christian thing is really about the bridging of gaps between man and God and between persons. The need for, the nature of, and the results of this central emphasis of our Christian faith will occupy central places in our study for three months.

Galatians was written by Paul, probably from Antioch in Syria, after his second missionary journey. This would place it at about A.D. 52. There is some disagreement as to the precise date, but all agree that it was written to urge the Christians in Galatia to hold on to their freedom in Christ.

Romans was written from Corinth near the end of the third journey, about A.D. 56. Paul wrote the Christians in Rome to assure them of his concern and to encourage them in their faith. Much of the thought in Romans had been introduced in Galatians and was expanded in a more formal and systematic fashion in Romans. In the next several weeks more specific references will be made to the situations behind the two letters.

Students of these materials are encouraged to read the second half of the Book of Acts as background for the lessons. Though the letters transcend the bounds of time and context, placing them in proper historical setting could help to make their messages more clear.

Scriptures: Galatians 1:1-3:18.

Who is to be Included?

Central to this section of Galatians is 2:16, which affirms that a person "is not justified by works of the

law but through faith in Jesus Christ." The idea expressed in this sentence has been a dominant theme in the significant revivals of interest and deepening of insight throughout the history of the Christian movement.

When Paul returned to Antioch after his first missionary journey he found that a "truth squad" from the church in Jerusalem had been in Antioch questioning the soundness of the doctrines and practices of the church there. Apparently the major concern of the parties from Jerusalem was the validity and authenticity of the faith of some of the Christians in Antioch. In the literature dealing with the New Testament these concerned people are known as the **Judaizers**. They insisted that one must be a Jew before becoming a Christian. Their arguments were fairly simple and forthright. Jesus was a Jew. The apostles, indeed, all the first Christians, were Jews. Paul himself was a Jew. To admit into the fellowship of Christians persons who had not first fulfilled the demands of the law would be to lower the standards.

Thus, they argued there were conditions to be met prior to becoming a Christian, and these conditions involved the acceptance and practice of the Mosaic Law. The more common expressions of the law were the ritual of circumcision and the following of the dietary regulations pertaining to clean and unclean foods. They had accepted the law and found it good. It was important to them that others share in this.

Paul and Barnabas were sent to Jerusalem to confer about the problem with the leaders of the church there. The people at Antioch and elsewhere needed and deserved some clarification. They had been subjected to apparently contradictory teachings by unquestionably sincere leaders. The Second Chapter of Galatians and the Fifteenth Chapter of Acts give accounts of the "Jerusalem Conference," which took place around A.D. 48. The result of the conference was an agreement that Paul should continue to go to the Gentiles with his message of salvation by faith, and that the apostles would continue their work among the Jews.

Paul Writes a Letter

When Paul returned, three or four years later, to Antioch from his second journey he heard that the Judaizers had been at work in Central Asia Minor, in the churches of Galatia. He had established these churches on his first journey, and had revisited them on his second journey. They represented the fruits of his labor and love. Now they had been enticed toward the position of the Judaizers. Paul felt that he had an obligation to warn them and to defend his version of the Gospel — the good news. This accounts in part for the apparently harsh tone of the opening portion of the letter to the Galatians.

The Structure of Galatians

The letter itself falls into three natural divisions. Chapters One and Two find Paul defending his own authority, a task which seldom brings out one's better qualities. In Chapters Three and Four he defends his conception of the Gospel, and in the concluding two chapters he deals with some practical aspects and applications of the Gospel of Freedom. The lesson for this first week of the quarter bridges the first two sections.

The Issue

But, just what is the issue? It seems to boil down to the question as to the basic purpose of religion. A fairly

common answer to the question both before and after Paul is that religion has a two-fold function — (1) to please, placate, or win the favor of the deity, and/or (2) to make us good. The Gospel, as interpreted by Paul, went far beyond both of these purposes. We do not have to win the love of God. We have it, and it is demonstrated at its highest in the redeeming love of the cross as well as in the teachings of Jesus. For instance, the parable of the prodigal son asserts that the son did not have to win his father's love. He had never lost it. What he had to do was to return and claim it. Further, if we try self-consciously to make ourselves good, we only discover how far we miss the mark.

Certainly it is good to have God's favor, and a morally upright life is better than an immoral one. The real function of religion, however, extends beyond both of these noble ends. Put very simply, it is to enable an individual to relate to God as a person by freely accepting the **grace** of God. That is genuine freedom — the ability to accept the love of another. Often we do not love or we cannot accept love because we are not free.

This is really about all that **justification**, as used in these passages, means — accepting freely and without reserve the unconditioned love of God in Christ. Paul's answer proved too simple for those who wanted to complicate the Gospel. The act of justification (restoration, reconciliation) was found in **faith**, the grace to receive the gift of the love of God as demonstrated in Christ. Thus, **justification by faith** is the acceptance of the love of God, as revealed in the person, the teachings, the quality of life, the death and resurrection of Jesus Christ.

Renewal and Restoration

This central theme has renewed and restored the vitality of the church throughout its history when it has lost its way and given in to some form of the Judaizers. It is one of the four basic points of Protestant Christianity. It formed the nucleus of the preaching and teaching of Luther, Calvin, Wesley, and others. It is the heart of the meaning of the words "whosoever will."

The Judaizers have the counterparts in those who, today, would impose legalistic restrictions on others as prior conditions for Christian experience and continuance. Contemporary exponents of the position do emphasize such things as circumcision and the food laws; but they are at work wherever persons are denied access to the fellowship of the Gospel by reason of external circumstance, appearance, practices, and the like.

The Gospels in the New Testament are replete with passages in which Jesus urged his hearers to avoid being distracted by relatively minor and purely external considerations. The Pharisees were good folks, and this was commendable. Their problem was that they often identified religion with the externals.

If there is to be a revival of vitality among Christians today, there must be a rediscovery and affirmation of the real meaning of **justification by faith alone**. If there is to be an effective witness to a desperate world, there must be a proclamation of the message that the only condition for membership in the fellowship of faith is faith — the acceptance of the love of God which was shown in Christ. The works will surely follow, but they cannot be substitutes.

Persons are "not justified by works of the law but through faith in Jesus Christ." It is just that simple. Don't let any one deceive you. †

Increased Interest in Church Business Administration Reported

COLORADO SPRINGS, Colo. (UMC) — A sharply-increased interest in the accreditation program of the United Methodist Association of Church Business Administrators and greater service as resource persons to local churches without business managers marked the group's annual convention here July 25-26.

Some 13 persons have made application for certification, a one-two year process. About 50 United Methodists attended the sessions here, held in conjunction with the National Association of Church Business Administrators.



St. Luke Youth in Service Project

Some of the youth of St. Luke Church, Little Rock, who have been working in the Little Rock District Area Four Urban Ministries program this summer as a service project. Shown with the group is Ms. Harrietta Fowler (center), the summer program director for the project.

Arkansas Methodist

News from the Churches

THE DINH VAN DONG's, Vietnamese refugee family living in Little Rock, were honored at a "Watermelon Party" last Sunday afternoon at the Broadmoor Reception House in Little Rock. The event, sponsored by the United Methodist Refugee Council, provided a fellowship occasion for the Dinh Van Dong's and their sponsors.

BATESVILLE DISTRICT PREACHERS and their families met for a picnic and overnight retreat at Camp Kaetzel on Aug. 9-10. District Parsonettes met during the event to elect the following officers: President, Mrs. George Renfro, Bald Knob; Vice President, Mrs. Charles McDonald, Searcy; Secretary-Treasurer, Mrs. Wayne Jarvis, Batesville, and Sunshine chairperson, Mrs. Charles Ramsay, Batesville.

UNITED CHURCH WOMEN of Central Arkansas extend an invitation to attend a special ministries program entitled "Frontiers of Understanding" on Oct. 8 at 10 a.m. at Pulaski Heights Presbyterian Church Youth Building. A fellowship hour will begin at 9:30 a.m. Mrs. Frances Wood, administrator-coordinator of the Arkansas Council of Churches, will open the program, which will feature a panel representing the Jewish, Anglican, Roman Catholic and Protestant faiths. Panel members will include Mrs. Cora McHenry, moderator, Mrs. L. B. Goldberg, Mrs. W. P. Dortsch, Mrs. William Hanson and Mrs. Earl Cotton.

THE THREE CIRCLES of Gravette United Methodist Women prepared and presented on Sunday afternoon, Aug. 15, a Bicentennial program which ended with their own "birthday gift to America" — a spiritual rededication service. Present for the observance were Fayetteville District officers and representatives from United Methodist Women of Siloam Springs, Gentry, Decatur, Centerton, Sulphur Springs and Gravette. A Bicentennial display included the various U.S. flags, posters, U.S. symbols, Bibles, including a Douay Bible and a New Testament from the World War I period. Mrs. Guy Miller is president of the Gravette UMW.



**Parkview Member Receives
Carnation Award**

Mrs. Nancy Whitley, a leader in Parkview Church, Benton, is shown with the Carnation Community Service Award received recently on Channel 11s "Eye on Arkansas" program in recognition of her volunteer services in the community. Mrs. Whitley, who has served as church school teacher and UMY counselor at Parkview, is presently secretary of the church's Administrative Board and Christian Social Concerns chairperson. In addition to numerous other areas of service, she served as the first chairperson of the voluntary Action Center, and has headed the Local Needs Committee for one year. The engraved silver Revere bowl was awarded by the Carnation Company. (Photo by Cooperative Extension Service)

Daily Bible Readings

Aug. 29—Sunday Neh. 8:1-12
Aug. 30 Psalm 32:1-11
Aug. 31 Psalm 92:1-15
Sept. 1 Isa. 12:1-6
Sept. 2 Isa. 35:1-10
Sept. 3 Luke 15:1-10
Sept. 4 Luke 15:11-32
Sept. 5—Sunday II Sam. 12:1-14

CONTACT to begin Fall training sessions

CONTACT LITTLE ROCK, a 24-hour crisis intervention telephone service and ecumenical Christian volunteer program, announces the fall training course which begins Sept. 7 and continues until Nov. 23 at Westover Hills Presbyterian Church, Kavanaugh and Pine Valley Road, Little Rock.

CONTACT invites our readers to accept this opportunity for group participation and personal growth under the leadership of a trained, professional staff. Sessions will be held one night weekly, 7 to 9:30 p.m. with a six-hour Saturday session at Aldersgate. The cost for the 36 hours of extensive training is \$10.

Persons who wish to dedicate time and talents to this volunteer service may call any of the following for additional information: Maxine Albright, 225-5220; Mary Katherine Raper, 225-7396, or CONTACT, 666-0234.

†

Changing Address ?????

Please help by sending us your complete new address and the name label on front page of this publication two weeks before moving. Send to: ARKANSAS METHODIST, P.O. Box 3547, Little Rock, Ar. 72203.



**Decatur Church
Honors Oldest Member**

Mrs. Lillie Peek, a member of the Decatur Church for 80 years, was honored on the recent occasion of her 93rd birthday. She is shown receiving flowers from Lay Leader Tiny Sweetland at the close of the morning worship service.

†



Daisy Church 'Clean-up Day'

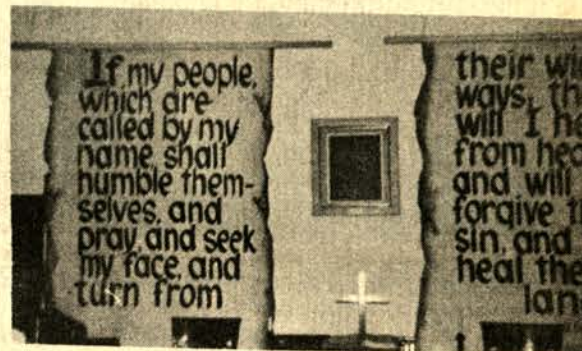
Members of Daisy Church relax during their monthly "clean-up day and potluck supper." The church, pastored by the Rev. Bill Eason, is located across from Daisy State Park on Lake Greeson. Many summer campers attend Sunday worship services at Daisy Church.

Bicentennial Celebrated at Oppelo Church

Mesdames David Leach, Auta Watson, Leon Thompson and Josie Mourot (left to right), of Oppelo Church in Conway District, are shown in costumes typical of those worn by most of the ladies of that congregation for the church's recent Bicentennial observance. The informal morning worship service included the singing of old time hymns under the direction of Mrs. Jim Rankin. A potluck dinner followed.



The two large scrolls at right presented the text for the Rev. Paul Crossman's sermon. Taken from II Chronicles 7:14, the complete passage reads: "If my people who are called by my name humble themselves and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land."



†

Jonesboro Church Breaks Ground for Parsonage

Construction of a new three-bedroom parsonage for St. Paul and Mt. Carmel Churches began the day following the Aug. 1st groundbreaking shown at right. Groundbreaking participants, left to right, include the Rev. W. P. Fiser, Mr. Jack Richardson, Ms. Sue Lee, Ms. Betty Tankersley, Mr. Weldon Douglas and Mr. Al Brogden. The parsonage family expects to be in the new residence before Christmas.



†

HYMNALS TO GIVE AWAY

Grace Church, Searcy offers approximately 150 used Methodist Hymnals for some church that might have such a need. The hymnals, which are earlier editions, are in good condition. Around 100 of these have wine-colored covers, the others have blue covers. They are available at Grace United Methodist Church, 1004 East Moore Ave., Searcy, Ark. 72143 (Telephone 268-5159 or 268-6385).

†

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.

Beautify Your Church
with new pews — oak or pine
We also have pew cushions.

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Phone 561-4404; Home: 461-4961

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

Paid Advertisement

Summer activities of church youth



YOUTH OF FIRST CHURCH, MENA, and counselors meet in the church's Teen Room to plan their recent Spiritual Emphasis Weekend. A "slave auction" and a 24-hour "rock-a-thon" provided funds for decorating their room.

†



THE YOUTH of Berryville Church shown here recently made a trip to the Kansas City area where they visited St. Paul School of Theology and met Dr. William McElvaney, the president. Accompanied by their pastor, the Rev. David Moose, the group stayed overnight in First Presbyterian Church, Independence, Mo., and visited several other points of interest.

†

Elementary Choir Camp in North Arkansas



MONTY BELL (center), director of music at First Church, Searcy, assisted by Jerry Ridgeway (right), director of music at Cabot, led the second annual Elementary Choir Camp of the North Arkansas Conference. Sally Jo Gibson (left), director of music at First Church, Harrison, served as choir accompanist.



THE KITCHEN CREW, above, was under the direction of Mrs. Sue Wiseman (second from right), professional caterer from Searcy who volunteered her services as dietitian and cook.



MUSIC CAMP COUNSELORS included, left to right, Ann Wiseman and Ann Blakely of Searcy, James Gibson of Harrison, Ruth Ramsey of Batesville and Wally Dix, also of Searcy.



SIXTH GRADE BOYS and their counselor, James Gibson, pose in front of one of the cabins at Kamp Kaetzel.



THIRTY-THREE BOYS AND GIRLS attended the July 26-29 camp, studying music theory and choral music suitable for use in worship services throughout the church year, took part in crafts (under the direction of Mrs. Monty Bell), worshipped, and spent some of their leisure time swimming. Climaxing the camp activities was the performance of anthems learned during the week. Attendance at this year's camp doubled that of last year.



MISS JANET FREEMAN of Shreveport has joined the staff of First Church, Hope, as youth, music and education director. A recent Christian Education grad of Centenary College, she also studied music education at Louisiana Tech and was a soloist in the concert choirs of the two schools. In 1973 Miss Freeman sang and traveled with the Foundation Singers, affiliated with the Louisiana Moral and Civic Foundation. She has had wide experience in directing youth activities. Her paternal grandfather was the Rev. F. M. Freeman, a former pastor of First Church, Texarkana, Ark.

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THE "NEW GENERATION," youth group of Lakeside Church in Lake Village, under the leadership of David Swift, has engaged in numerous summer projects, including fellowship and Bible study. The high point was a three-day excursion to Nashville, Tenn. where they visited Scarritt College, The Upper Room, The Methodist Publishing House and other places of interest. Mr. Swift is the son of the Rev. Clyde N. Swift, pastor, and Mrs. Swift.

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YOUTH OF GRIFFIN MEMORIAL CHURCH, Paragould, and counselors ready to depart on four-day trip to Norfolk and Eureka Springs, where they attended the Passion Play.

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