

World Methodist Women set five-year goals

DUBLIN, Ireland (UMC) — The elimination of sexism, racism, poverty, violence and other forms of injustice are among the goals adopted by 300 participants attending the World Federation of Methodist Women at St. Patrick's College, Dublin, Ireland, Aug. 19-23.

The women from 60 nations adopted a far-reaching set of resolutions which will form the basis for their program for the next five years and stressed their willingness "to think and work ecumenically at all levels." They voted to cooperate with the World Council of Churches in a study on the community of women and men and to ensure effective Christian presence at the 1980 United Nations Consultation on Women.

Representing tiny islands of the Pacific, Asia, Africa, Europe, Great Britain and Ireland, and North and South America, the women charted a course which would make for the most effective use of woman power for the liberation of all peoples. Working under the general theme "Women in Christ's Redeeming Work," they became acutely conscious of their own power to change themselves and others.

Three commission reports dealt with the use of power, education for all of life, and "living with those who differ from us."

On the subject of peace, they asked for continued concern and support to women in "areas where there is racial and religious conflict by thinking, talking,

walking, and praying for peace and taking concrete action to bring about constructive change."

In recommendations on Living with Those Who Differ From Us, the women recognized need for dialogue and communication. "We affirm that women be responsibly involved in situations of risk

for truth, justice and peace to bring the desired result to eliminate human misery."

They invited women from all parts of the world to join in a covenant to work toward the elimination of hunger, and the root causes of hunger, to deal with poverty and their economic problems in

a way that will help all people of the world.

The women asked for research on violence "particularly as it affects children" and a program of peace education stressing the common humanity of all

(Continued on page two)



FLAGS representing 87 countries bedecked the platform during the World Methodist Council meeting in Dublin. The World Federation of Methodist Women met during the week preceding the World Methodist Conference.

Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, September 9, 1976



95th Year, No. 36

World Methodists hear call to 'rediscover disciplined living'

DUBLIN — If the Christian movement and tradition known as Methodism is to survive, it must "recover a Christian's simple original rapture over Jesus Christ," claims a bishop of The United Methodist Church of the United States.

Proclaiming it is still "the day of the Lord," Bishop Earl G. Hunt Jr. of Charlotte, N.C., offered a ringing indictment of passive, lukewarm Christianity as he delivered the keynote address to the opening session of the 13th World Methodist Conference here Aug. 25.

"One thing wrong with the Church today is that it has too many good and respectable people in its pews and pulpits who have never known the unmitigated horror of sin's conviction nor the inexpressible wonder of forgiveness and deliverance," Bishop Hunt said as he called for a renewal of commitment to John Wesley's unique insights into the faith. He noted the Wesleyan theological emphases of assurance of sins forgiven, a contemporary realization of sanctification and a vigorous focus on social redemption. "These are our own uniquenesses. They don't belong to anyone else. They belong to our tradition. They compose a Gospel so total, so richly adequate that even our world with its terrible plethora of problems can be saved by its proclamation and implementation."

In the realm of social redemption, Bishop Hunt said, "It is unthinkable that Methodist Christians would ignore the human tragedies of our world and avoid redemptive involvement in their solutions." He cited such tragedies as hunger, racism, the bomb, the disintegration of family life, drugs and drink, poverty, housing, the struggle of people to attain identity, dignity and freedom, and the incredible excesses of affluence.

But to accomplish any of the tasks demanded by the Gospel in today's world, the bishop said, will require a

"rediscovery of disciplined living." Rather than exhibiting single-minded dedication to Christ's mission and ministry, he said, "We are more often power-conscious, mercenary, self-centered, addicted to comfort and safety, fundamentally unwilling to sacrifice anything of value for the kingdom of God."

He acknowledged there is danger for the disciplined Christian in "an alien, pagan society that no longer is sensitive to the voice of God."

'Ought To Be Danger'

"There ought to be danger in the Church today . . . and there would be if the Church did what it ought to do," he said, such as giving women and ethnics "their full human and ecclesiastical rights." "It is a shame that the Body of Christ must yet engage in debate over principles as elemental as the rights of women and ethnics," he said, adding that the Church should begin "to practice what it preaches," quit playing with such issues, do them and "get on with other kingdom tasks."

Bishop Hunt termed the institutions which have evolved around religion as "means to an end, never the end itself. Churches and boards and commissions and bishops are all expendable for the glory of God and the furtherance of his gospel."

Expressing certainty the "Church of God will survive," Bishop Hunt told the 2,500 delegates representing the association of 60 Methodist and Methodist-related denominations at work in 90 countries of the world that he is "still not certain" the Methodist expression "can be expected to do the same."

"I am persuaded increasingly that the endurance of our particular expression of the Christian faith will depend upon the honesty, the fidelity, the commitment and the skill with which we apply Wesleyan perspectives to the human situation in our time," he said.

The bishop, while claiming the world is still hopeful, noted it also is crowded, polluted, imperiled and confused. "We live in a period of positive and negative eugenics when for the first time we have the capacity of tailoring human beings . . . But the tragedy is that our particular generation, high on drugs and low on personal discipline, is not equipped to make decisions like that . . . We do not have wisdom commensurate with that knowledge."

He said Methodists must be "pilgrims of the future, rightly assessing the revolutionary changes which have come into our world, and seeking to bring each of them under the white light of Jesus Christ."

He said if Methodists are Christ's followers, if "John Wesley's insights into Christianity have meaning," then the theme of the Conference — "The Day of the Lord" — is a "clarion call to the people known as Methodists to recover their passion for God and humankind, their magnificent obsession to bring the fullness of the Gospel to a lost and sinful world."

"Without abandoning scholarly pursuits and commitment to the high level of rational religion which characterized our founder's splendid mind, we must move beyond preoccupation with little things, theological bickering, capitulation before pressure groups whose causes are good but whose focus is often distorted, to a rediscovery of our own first principles and a rekindling of that original ardor" which prompted John Wesley to begin the movement "to save England and the world."

Bishop Hunt called on the World Methodist Conference to "be the forum where . . . cries for spiritual renaissance are heard again in tones so unmistakable that their message shall go 'round the world!'"

Arkansans in Perkins' Course of Study program



LITTLE ROCK CONFERENCE participants in this summer's Courses of Study School at Perkins School of Theology were (left to right, front), L. E. Jolly of New Hope-Mt. Carmel Charge in Little Rock District; Sanford Hankins, St. Paul Charge, Malvern; William A. Scott, Lockesburg Enlarged Charge; Richard Justice, Norphlet-Calion; Augustus C. Rummel of Little Rock; (back) Larry Martineau, Columbia Circuit, Camden District; A. M. Block, Hampton-Harrell Charge; Gerald W. Dewlen, Mountain View Circuit, Hope District; Dean Egger, Cherry Hill, Mena, and Larry D. Stoops, St. Mark-Louann, Camden District. Mr. Block graduated from the school.



MINISTERS ATTENDING FROM NORTH ARKANSAS CONFERENCE were (left to right, front), Paul Crossman, Oppelo Parish; Alfred Eckles, Widener Circuit, Forrest City District; Herbert Scott, McCabe Chapel, North Little Rock; Dorothy Collier, associate pastor, Hendricks Hills, Fort Smith; Edward Davis, Marianna Parish; Warren M. Blanchard, Scott County Parish, Leroy Craig, Lavaca-Vesta-Central. Enrollment for this year's program totaled 186 with 12 graduating. Informal seminars for participants' spouses included such topics as: Children with Hearing Disabilities, and Being the Spouse of a Minister, in addition to field trips. Perkins is one of seven United Methodist seminaries offering Courses of Study sessions for ministers who for various reasons cannot attend full-term seminary classes.

WOMEN / GOALS

(Continued from page one)

children of God. They asked for the awareness of images within the formal system of education that "causes children to see themselves as superior or inferior human beings and to work towards correcting those images." They asked for support and full participation in the 1979 International Year of The Child.

They expressed concern for the elderly, those who retire early, and the unemployed, and others who have more leisure time. It was emphasized that life must remain meaningful and preparation be made for changes that occur. Continuing education and new systems of

education which stress essential learning rather than "ultimate benefit" as the underlying purpose were suggested.

Eliminating from text books and educational practices images that present men and women in stereotyped roles was urged as well as eliminating sexism from educational systems in as many ways as possible.

The meeting ended with a service of installation for the new officers and Holy Communion. Presiding over the world organization which has 62 units is Mrs. Elizabeth Kissack of Laxey, Isle of Man. New vice president is Mrs. Esther Saar, Banjul, the Gambia, with Miss Bernice Haver, Oslo, Norway as treasurer and Mrs. Willa Mae Rice, Pittsburgh, Pa., secretary.

Missouri bishop to deliver Peace Lectures

Bishop Robert E. Goodrich Jr., of St. Louis, resident bishop of the Missouri Area of The United Methodist Church and current president of the College of Bishops of the South Central Jurisdiction, will be the lecturer for the 1976 M. E. Peace Lectures, to be held Oct. 4-6 at First United Methodist Church, Magnolia.

Bishop Goodrich will deliver three lectures on the theme, The Other Trinity. Titles of the Lectures, to be at 7:30 each evening, are Your Faith Makes You, A Thing Called Hope, and The Love Triangle. In addition, morning lectures will be given at 10 o'clock on Tuesday and Wednesday.

The lecture series, an annual event, was established in 1954 by Mr. and Mrs. M. E. Peace, members of the Magnolia church.

Bishop Goodrich, who was named to the episcopacy in July, 1972 following a 26-year pastorate at First United Methodist Church in Dallas, is a native of Cleburne, Tex. He is a graduate of Centenary Academy and Centenary College, Birmingham-Southern College and Perkins School of Theology. He was awarded the honorary doctor of divinity



Bishop Robert E. Goodrich Jr.

degree from Centenary and the honorary LL.D. degree from Central Methodist College, Fayette, Mo.

Bishop Goodrich has served as the preacher for eight series of sermons on the Methodist series of The Protestant Hour radio program and is the author of numerous books, including *What's It All About?*, *Reach For the Sky*, *Lift Up Your Heart*, and *On the Other Side of Sorrow*.

The public is invited to attend the lectures.



A First Meeting

Bishop Kenneth W. Hicks (left, front), Arkansas United Methodism's new episcopal leader, in first cabinet meeting with North Arkansas Conference leaders at Hendrix College. Other participants in the Sept. 1 meeting (seated left to right around the table) are Dr. Myers B. Curtis, Conference Council director; District Superintendents, the Rev. Ben Jordan, Paragould District, cabinet chairman; Dr. Ralph Hillis, Jonesboro District; Dr. William Watson, Forrest City District; the Rev. Harold Spence, Fayetteville District; Dr. Paul Bumpers, Fort Smith District; the Rev. Charles Ramsay, Batesville District, cabinet secretary; Dr. Robert E. L. Bearden, Conway District.

Applications Sought

Applications are now being received for the office of DIRECTOR OF STEWARDSHIP AND FINANCE of the Arkansas Area of The United Methodist Church (formerly known as the office of Area Treasurer).

Responsibilities of the office will include the following:

1. Keeping the financial records and accounts of the two Annual Conferences.
2. Maintaining good public relations with agencies and local churches.
3. Developing and promoting a program of stewardship cultivation in both Conferences.
4. Promoting The Methodist Foundation of Arkansas.

Applicants should have a thorough knowledge of accounting principles and have acquaintance with computer systems.

Application forms may be secured in the Area Treasurer's office, 715 Center St., Little Rock, Ark. 72201. The deadline for applying is Sept. 30, 1976.

For further information contact Dr. C. Ray Hozendorf, First United Methodist Church, 113 N. 8th St., Arkadelphia, Ark. 71923 (Phone: 246-2493) or Dr. Clint D. Burleson, Lakewood United Methodist Church, Fairview and Topf Rd., North Little Rock, Ark. 72116 (Phone: 753-6186).

'Appointment' game reveals 'awesomeness of the responsibility'

NASHVILLE, Tenn. (UMC) — It may never achieve the popularity of "Monopoly" or "kick-the-can," but a new game is being produced here which is sure to have appeal for many United Methodists.

The target audience for the game, called "Cabinet," is persons who are interested in the process by which United Methodist ministers are appointed.

Creator of the simulation or "pretend" game is the Rev. Dan E. Solomon, former chairman of the Southwest Texas Annual Conference Board of the Ministry. The Division of the Ordained Ministry of the United Methodist Board of Higher Education and Ministry is producing the game which was copyrighted by Solomon in 1972.

During the early seventies when Solomon headed his Conference Board of Ministry he discovered that many local church pastor-parish relations committees and many seminary students reflected a lack of understanding about how ministers are appointed in the United Methodist Church.

At the time he was writing a doctoral dissertation on experiential learning

models. "Cabinet" was a spin-off of that project. He tested the game with all kinds of groups and revised it six times before final production.

In June, the game-playing became even more a reality for Solomon as he found himself appointed to the Southwest Texas cabinet.

"I am increasingly grateful for a system that has as many opportunities in it to match personnel and need," he said. "I feel appreciation for a system which allows for continuing pastoral leadership without long time-lags."

He also expressed appreciation for the increasing collegial possibilities whereby cabinets work with pastors and local churches to make the best match possible for everyone involved. The disappointment comes, he admits, when for some reason the process which has so much potential is not successful.

When persons play the new game, or in his case the real "game," Solomon says inevitably one is struck with the awesomeness of the responsibility. "We realize that we are directly influencing the life and destiny of a minister and his or her family."

The new game is described by

Solomon as a "slice of reality." It allows persons to participate in the process of decision-making regarding ministerial appointments and to experience accountability for their decisions.

Simulation in the game includes personal circumstances, time pressure, personal ambitions, the crunch of competing expectations, needs, the pressure of being responsible for another's vocational destiny, and the pressures upon laity and clergy in staffing local churches.

The goal is the most effective pairing of clergy and churches in light of information and an understanding of the process by which it occurs.

The game is played in rounds representing three years each. As many rounds can be played as the group desires but one round is usually sufficient to achieve the purpose of the game.

Players take the roles of eight persons for the game: one bishop, five district superintendents, one clergy advocate, and one lay advocate.

The role of the clergy advocate is to use information provided on ministerial moves: Jesse Sander (all names are

fictitious) must move because he is ending his sixth year on the district while Baruch McBeth must move because of "moral indiscretion." Samuel Wheeler, on the other hand, must move because of the health factors of his child.

The lay advocate argues on behalf of churches such as St. Matthew which says "an intolerable situation exists and a change is necessary" or the Genesis Church which will absolutely not accept a black and prefers someone at least 50 years of age.

Dr. Robert Watts Thornburg, head of the Division of the Ordained Ministry, is recommending the game for use by all annual conference boards of the ministry which have responsibility for recruiting, and counseling ministerial candidates. The game can be played by anyone but he also would like to see more local church pastor-parish committees use it as well as seminary students and persons considering the ministry.

For more information, write the Division of the Ordained Ministry, P.O. Box 871, Nashville, Tenn. 37202. Cost of the game is \$10 or less in quantity.

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The Editor's Pulpit

From the Bottom of the Heart

Where in the world . . . ?

Has United Methodism in Arkansas lost its social consciousness?

We submit that The United Methodist Church in Arkansas has been guilty in recent years of sorely neglecting some of the major social issues of the day. Choosing to center on our own internal concerns, we have, we contend, failed to speak to and give responsible witness toward numerous issues which daily affect the lives of hundreds of thousands of our citizens. Such a failure has, we again submit, been a major default of our Christian duty and a significant failure in our responsibility to the community. And we sense that this neglect has, to our shame, cost us some of the regard in which the larger community formerly held our denomination — as being a leader in the struggle for social and moral reform.

These are heavy and unpleasant contentions, and they call for verification.

To be specific: Where in recent years has been Arkansas United Methodism's ministry to those in prison and our concern for the multitudes of problems facing prison officials? For years a small, devoted number of individuals conducted such a ministry — but even then without much official support from our church. But now, though a few faithful individuals continue such efforts, official United Methodist ministry and presence in relating to problems associated with our prisons is all but non-existent.

And what official input has our denomination made to the issues regarding labor and management? Or to the rising crime problem? Or to the issues revolving around handgun control? Or to the tragic alcohol and other drug abuse problems which continue in epidemic proportions to plague our citizens? Or to the multitude of issues relating to the family? Or to the alarming international arms merchandising by our government? Or to the issue of pornography? Or to the continuing pressures that economic hardships bring to persons? Or to the problems faced by the aging?

The reasons for such apparent official neglect may be elusive, but some are

apparent and they are disturbing. We have been too much concerned with ourselves. We have understandingly been appalled by our loss of membership, but we have reacted in ways which have been dangerously defensive. Fearing that many were turned off in recent years by what they considered their church's immoderate social activism, we retreated to a "spirituality" which soothed the internal waters but which left the shipwrecked struggling in stormy seas. We had a church to save; the drowning could save themselves. We became "holy spiritualized" in a frantic effort to get the attention of many disgruntled members, if not of God. And in so doing, we failed both.

We would like to know: Has United Methodism in Arkansas lost its voice in regard to the major social issues of the day?

If not, then where is that voice?

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When a free press disappears

A guest editorial comment

Postal rates for Second Class non-profit publications continue to soar! The Wesleyan Christian Advocate has already paid from Dec. 1, 1975 to June 30, 1976 almost \$4,000 more than for the same seven months of the previous year. In addition, a "temporary" rate increase was imposed on July 6 of this year followed by another "permanent" increase on July 18 . . .

Our annual postage bill for mailing the Wesleyan Christian Advocate in 1972 amounted to \$7,082. In 1976, it will be more than \$20,000 for approximately the same amount of copies.

Unless national postage policies are changed the church press as we know it will be out of business in a few years followed shortly by weekly news magazines and other publications that are essential for a fully informed public.

The solution to the problem clearly lies with Congress and the Executive branch of the national government. Unless they realize that the low cost dissemination of news is a service that the government needs to facilitate, rather than making the postal service a private organization for profit, then a free press is likely to disappear. And when a free press disappears then democracy will soon be behind it.

—William M. Holt, editor,
Wesleyan Christian Advocate (the official newsweekly
of Georgia United Methodism). Issue of Sept. 2, 1976

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Off the Top of the Head

'Everything but this car, that is'

If we expect folk to pay any attention to our witness, we'll have to do better than was the case in two instances I observed recently while traveling.

Both involved bumper stickers. The first was on the back of a car which whizzed past me so fast on the freeway that it was all I could do to read its message before it disappeared over the next hill: "BE NIFTY — DRIVE FIFTY."

The second proclaimed "GOD HAS EVERYTHING UNDER CONTROL!" Now, that's not a bad sermon but it would have been a whole lot more effective if the car to which it was attached hadn't very obviously been through two or three dandy wrecks.

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JSW

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'Drug and Alcohol Sunday' to focus on church's official policy

WASHINGTON, D.C. (UMC) — The official policy of the United Methodist Church on abstention from alcoholic beverages is at the center of this year's Drug and Alcohol Sunday, Nov. 14.

The statement, also including several revisions concerning other drugs, was adopted by last spring's General Conference.

It declared: "We affirm our long-standing conviction and recommendation that abstention from the use of alcoholic beverages is a faithful witness to God's liberating and redeeming love."

It repeated the statement: "The church recognizes the freedom of the Christian to make responsible decisions and calls upon each member to consider seriously and prayerfully the witness of abstinence as a part of his or her equipment for Christian mission in the world. Christian love in human relationships is primary, thereby making abstinence an instrument of love and always subject to the requirements of love."

The conference also urged the Federal Trade Commission to develop a health hazard warning statement to be affixed to all alcoholic beverages offered for sale, similar to that on cigarettes.

The revised statement added portions:

- Recommending development of an independent information / evaluation system and increased public education regarding mood-altering drugs which "have often been promoted and prescribed for uses beyond those that are medically indicated."

- Pointing to the widespread use of marijuana, and recommending abstinence from its use as well as the removal of felony penalties for possession of small amounts of the drug.

Little else was changed in the church's drug policy, which deals with a wide range of drugs and stresses that the "ministry of the church should be directed both to the prevention and the

treatment of problems related to drug use and misuse."

Observance of the annual Sunday is directed by the Division of General Welfare of the church's General Board of Church and Society.

New D.S.'s, Council directors to meet in orientation sessions

The annual orientation session for newly appointed district superintendents and conference Council on Ministries directors will be held Sept. 7-11 on the campus of Scarritt College, Nashville, Tenn. Approximately 120 persons from the 75 annual conferences of United Methodism in the United States are expected to attend.

Sponsored by the General Council on Ministries, the Board of Higher Education and Ministry and the Council of Bishops, the event is being held in cooperation with Scarritt's Center of Continuing Education.

Approximately 30 leadership and resource persons will involve the new personnel in workshops, information sessions and skill development activities. Topics to be covered include missional thrusts, the appointment process, pastor-parish relations committees, evaluation of ministers, the charge conference, legal issues, general financial commitments, use of property and the clustering and interdependency of pastoral charges.

Dr. Jameson Jones, president of Iliff School of Theology, Denver, will be the featured speaker at three evening plenary sessions. His presentations on theological perspectives will focus on General Conference legislation related to the episcopacy and the district superintendency.



Fort Smith Youth Licensed To Preach

Reginald Moore (second from right), a junior at Hendrix College and pastor of Emory Chapel in Newport, was recommended for the License to Preach in a recent service at Mallalieu Church in Fort Smith. Present to participate in the special service were, left to right, his brother, the Rev. Jonathan Keaton (left), minister at St. Luke United Methodist Church, Chicago, Ill.; his mother, Mrs. Euba Winton, coordinator of the Mallalieu Community Center ministries; (Moore), and the Rev. Robert Felder, Mallalieu minister.

NEWS and opinion

summary by Doris Woolard

Margaret Gee, treasurer of the national Woman's Christian Temperance Union (WCTU), has urged the federal government to devote as much effort to combatting the "epidemic" of alcoholism as it has done in fighting the mysterious disease that broke out in Philadelphia in late July. Mrs. Gee told the organization's executive board that the number of veterans being treated for alcoholism and alcohol psychosis numbers 143,391, an increase of 14,000 in the last year.

Dr. Robert G. Tuttle, a United Methodist scholar, told participants in a United Methodist Conference of the Laity that "those who emphasize a special baptism of the Holy Spirit are those who messed up their first conversion experience." He added that he is "sick and tired of people feeling like they are second class Christians because they do or do not speak in tongues."

"It's Time to Pray, America," an inter-religious, nationwide prayer campaign geared to the presidential election, is scheduled to be presented in a television special by the Christian Broadcasting Network on more than 130 stations on Friday evening, Sept. 17 and will be broadcast over at least 160 radio stations on Sept. 18 through the Mutual Broadcasting System and independent station radio networks, according to a CBN announcement.

German theologian Jurgen Moltmann, author of *Theology of Hope*, and Archbishop Donald Coggan of Canterbury, head of the world Anglican Communion will participate in the dedication of a new academic center at Moravian Theological Seminary in Bethlehem, Pa., Sept. 12-14. Dr. Moltmann will deliver two lectures — one on "Messianic Lifestyle" and the other on "The American Dream — Dreamed by a non-American."

A recent report by the U.S. Bureau of the Census indicates that the chances of "marital disruption" are twice as high for women who bear a child and then marry as for those whose first child is born following marriage.

The Central Committee of the World Council of Churches has allocated \$560,000 from its controversial fund against racism to 37 groups in 19 countries. Since the fund was created in 1970, several denominations have withdrawn support.

Advocates of education reform in British Columbia, critical of the existing public school system, are stressing a return of discipline to the schools, removal of sex education from the curriculum, emphasis on the "three R's," greater structure in the schools, and inclusion of moral education. Many are said to be pressing for a Judeo-Christian orientation in the schools.

Women from 60 nations who attended the World Federation of Methodist Women Assembly in Dublin issued a proposal that training programs be established to enable women to "learn to evaluate with the mind of Christ what they read, hear, and see."

Camilla Kimball, wife of Mormon Church president Spencer W. Kimball, addressing 7,000 women and girls of the Church of Jesus Christ of Latter Day Saints (Mormon), said "The greatest single influence on the spiritual and moral strength" in the nurturing of a family is the presence of "an intelligent and spiritually strong mother." "The role of a successful mother is a lifetime of dedication, day and night," Mrs. Kimball added.

"Superabundance" in North America and the "difficult task of liberation" in South America were cited as the major stumbling blocks to the religious instruction of youth in the Roman Catholic Church, by some 25 U.S., Canadian and Latin American bishops during a recent meeting in Ottawa, Canada.

A position paper on Transcendental Meditation (TM) adopted in Springfield, Mo., by the General Presbytery of the Assemblies of God, asserts that the practice is "but a treacherous substitute for Biblically based experiences in the Holy Spirit." The paper asserts that "serious examination of TM materials shows it is more than a relaxation tool. It is a religious activity."



Blytheville Church Buys New Parsonage

Receiving the key to the recently purchased eight-room, two-story parsonage located at 1713 Country Club Road in Blytheville, are the Rev. and Mrs. Floyd G. Villines Jr. (third and fourth from left), from Mr. William H. Wyatt, chairman of the committee which purchased the property. Shown also, left to right, are members of the UMW Parsonage Committee who furnished and decorated the house: Mrs. Loy Welch, Mrs. Tom A. Little Jr., UMW president; (the Villines and Mr. Wyatt); Mrs. F. L. Husband and Mrs. Frank Harshman. The commodious residence includes a study, two bedrooms and two baths on the upper floor, and living, dining, and master bedroom with bath and sauna bath, in addition to kitchen, den, double-car garage, utility and storage room, and a workshop on the ground floor.

From Our Readers

Still looking !

To the Editor:

While I deeply appreciate the kind words and openness of Brother Muriel Peters (Open Forum, Aug. 26), I feel that he failed to address the true issue; i.e., the right of Lay Pastors and Associate Members to vote on the clergy delegates who will help formulate the policies of the church we all love.

Brother Peters speaks of accepting "limitations." I do. I readily accept the fact that my ministry will be limited to the smaller churches. I did not ask to go into the ministry. I began because our district superintendent . . . had more charges than he had ministers to appoint to them. The only "options" mentioned were whether five small churches would or would not have a minister. And, I would add, I shall always owe (him) a great debt of gratitude for the joys I have experienced. No person has ever heard me decry my appointments. I always get better than I deserve . . .

The issue is, as I have stated: Do Lay Pastors and Associate Members possess the intelligence to rightly assess the clergy being elected as delegates and evaluate the issues to be considered? Would Brother Peters tell his lay delegates to Annual Conference that unless they had a prescribed amount of formal education they could not vote on who would represent them? If he should do this, I hesitate to think of the brevity of his pastorate . . .

Just because the **Discipline** defines an Associate Member as one who cannot vote on delegates to General Conference does not make that definition infallible or Christian. That is why we're trying to get it changed. Furthermore, it is a travesty when the **Discipline** is not applied equally. How many Full Members raised their voice in protest when, at the time of merger with the United Brethren, a resident bishop received into full connection one Supply Pastor and excluded all others? What options did the Board of Ministry give advice on at that time? Does it really boil down to "whose ox is being gored"? . . .

The Apostle Paul was well educated and God had a place for him. But God also sent Philip to preach to one man. There is a place for Lay Pastors and Associate Members in the smaller churches; there is a place for the better prepared ministers in the larger ones.

The "limitations" are built in, but that is not the issue. The issue is the basic human right to help choose one's representatives. Interpreted biblically, the right is God-given: "God shows no partiality . . . , there is neither bond or free . . . , for you are one in Christ Jesus Then it seems good to the apostles and the elders, with the WHOLE church, to choose men from among them and send them to Antioch" Interpreted in terms of a great church we want to call "inclusive," the denial becomes a contradiction in terms . . .

I am still looking for someone who can give valid, biblical reasons why Lay Pastors and Associate Members cannot vote on delegates to the General Conference. When I receive them I'll rest our case and apologize to our Conference. But until such time we'll be like the little boy when the preacher asked what were his father's last words. He said, "He didn't have any, Maw was with him till the last."

The Rev. Theo Luter
First United Methodist Church
Eureka Springs, Ark. 72632
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DO SOMETHING

To the Editor:

First I want to thank Rev. Van Cleve for his article concerning "Methodists of Arkansas." The article was very timely. We just happened to notice everything but the "Methodists of Arkansas" had readable size lettering.

We are concerned about Methodism in Arkansas. We want to know what other churches and preachers are doing all over the state. When articles from local churches are sent in they hardly ever see one fourth of their news printed, and when it is, many have to use a magnifying glass to find it.

Why not print your top of your head thing in SMALL TYPE?, or, just drop it as it takes one half to a whole page to print something "cute," not inspiring, not informative, just cute.

When we really give them credit for what they do, you will realize the Methodists of Arkansas DO PAY for the Arkansas Methodist paper. The world news, we read every day from many

sources of our religious programs. So why not give Methodists of Arkansas what they want in a paper rather than what you want them to have. I think people would once again begin to look forward to receiving the paper.

It would be a tragedy for people to refuse to pay for the paper but it could happen, you know. So, before it is too late, DO SOMETHING FOR METHODISTS OF ARKANSAS. We are a proud people, our people are dedicated to the cause of Christ, so let's acknowledge this important fact and think "Others, Lord, Yes Others." Help Methodists of Arkansas to know where OTHERS are, and what OTHERS are doing.

The Rev. Bennie G. Ruth
Vantrese United Methodist Church
El Dorado, Ark. 71730
†

A NICE 'THANK YOU'

To the Editor:

I am most appreciative of the **Arkansas Methodist** which I have received weekly since my visit to the L. R. Annual Conference last year. I read all of it and enjoy it and learn from it.

Many conference papers come to our library . . . but to me, they do not compare in value to the **Arkansas Methodist**.

I have especially appreciated the interviews you have had with people in

different areas of work and those having different perspectives — as The Small Church, The Black Response, the bishop's thoughts, etc. I like to read about the people I knew in the past, and learn of others who are "on the job."

Thank you for a good publication. You are carrying on the standards set through all the years I have known the **Arkansas Methodist**.

Margaret Marshall
(One who used to work with the L.R. Methodist Council and Aldersgate.)
29 Spears Ave.
Ashville, N.C. 28801
†

AN IDEA

To the Editor:

Permit me to share an idea with the 33,000 families who receive **Arkansas Methodist** each week: 33,000 x 50 cents equals \$16,500, which I suspect would help keep the paper going! And \$1.00 per family would equal \$33,000 — which would help even more!

So, I'm going to make a small contribution, marked "**Arkansas Methodist**," in Church next Sunday, and hope the idea catches on.

Mary Altom
Rt. 3, Box 223K
Little Rock, Ark. 72211
†

World Order Sunday theme to relate to foreign policy

WASHINGTON, D.C. (UMC) — "Human Rights and Economic Justice," especially as related to U.S. foreign policy, is the theme for this year's observance of World Order Sunday, Oct. 24, in The United Methodist Church.

Designed to encourage church study of and participation in the elements of world peace and order, the special day is under auspices of the World Peace Division of the General Board of Church and Society.

The relationship of human rights to foreign policy is being stressed "because of the failure of that policy to advance or protect human rights in many areas," according to Dr. Herman Will, executive of the division. He notes that many nations which have had U.S. sanction and military and economic aid have turned to repression of their own peoples, including South Korea, Chile,

Argentina and the Philippines.

Material available for the observance is aimed at arousing the churches' and individuals' support for policies and legislation that would express U.S. opposition to such repression, says Will. It also encourages support for the United Nations as vital for multilateral negotiation among the nations in their efforts to resolve "sharp and sometimes violent disputes."

The materials include a pamphlet on "Making Rights Matter," by the Rev. Alan F. Geyer, professor at Colgate University; "The Minutes for Peace," a study guide, and the 1976 General Conference statement on the United Methodist Church and Peace. That conference determined that World Order Sunday should be established as "the Sunday before Reformation Day."



You can play an important part in both the spiritual and scholastic lives of some school children in India. Your gift could provide room and board for a boy or girl attending one of the four Methodist boarding schools in the Delhi Annual Conference.

Students come from poor homes, and scholarship aid determines whether or not they stay in school. You or your

church can choose one or more annual scholarship opportunities:

\$50 for a primary pupil; \$75 for a middle school student; \$100 for a high school youth.

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

By DR. FRANCIS CHRISTIE
Professor of Religion
Hendrix College
Conway, Arkansas

Set Free!

Scriptures: Galatians 4:8-5:12.

Freedom is not Easy

Perhaps readers of the *Methodist* will be tolerant of a personal observation. In some 30 years as a minister, teacher, and administrator the most persistent difficulty I have met is getting persons to accept, hold on to, and exercise freedom. Likely this is because I have so much difficulty in maintaining perspective on my own sense of freedom.

It is easier to let others do for us. Most of us are too lazy or frightened to use fully our opportunities for liberty. In 1784, in an essay, *What is Enlightenment?*, the German philosopher, Immanuel Kant, wrote: "It is because of laziness and cowardice that it is so easy for others to usurp the role of guardians. It is so comfortable to be a minor! If I have a book which provides meaning for me, a pastor who has conscience for me, a doctor who will judge my diet and so on, then I do not need to exert myself. I do not have any need to think; if I can pay, others will take over the tedious job for me."

Most of us enjoy talking about freedom, and we value it as an ideal; but often when it calls for the acceptance of responsibilities we are not quite ready. A line of an ancient prayer is supposed to have run, "Lord, make me a saint, but not yet." So it is with freedom. "Lord, make me free, but not yet." "Make me free, but shield me from responsibility." It is strange that we are willing to sacrifice, even to fight, for freedom, yet are so reluctant to practice it. Paul's friends in Galatia had this problem.

Why Turn Back?

Paul was concerned that the Galatians were in danger of returning to slaveries from which they had been liberated. "... how can you turn back again to the weak and beggarly elemental spirits, whose slaves you want to be once more?" (Gal. 4:9). For the Galatians these spirits were demons, evil spirits, idols, false gods, pagan ceremonies — the forces which they had once believed to control life and destiny.

For us the list has changed, but the temptation to return remains. We have our false god, our idols, our pagan rituals. We have made them, or we have accepted them when others have pressed them upon us. Attachments to them are broken only slowly.

What are some of the "elemental spirits" to which we turn? One of the more persistent is the **shorter vision**, with the security immediate satisfaction seems to bring. We are reluctant to lift our sights beyond the horizon, the limit of our vision. Great spiritual leaders from the time of Moses to the present have urged us to lengthen our vision and to stand with them on the heights of Pisgah and other mountains, but we have been satisfied with what our limited vision could contain. Both the prodigal son and his older brother had their visions blurred by the immediate.

The **easy gain** is another enticing elemental spirit tempting us to surrender our larger freedom. Another is the thoughtless **prejudice**, again because it is easier to go along with prejudice than to take responsibility to stand against it. There are others, but all of them have one thing in common. They are **compromises**.

Returning to those things from which we have been

liberated is harmful to individuals, but the harm does not stop there. It extends to organizations. Consider what happens to churches when they suffer from limited vision the easy gain, prejudice, compromise with the evils of society. Under such conditions a church is no longer free to minister, because it is enslaved to the elements with which it has struck a bargain.

Falling From Grace

In Galatians 5:4 Paul tells the Galatians that they have fallen from grace. For centuries this phrase has given great concern to Christians. Often it has been pictured as the most dire of sins. Perhaps it is; but far too much time has been spent trying to define what it means to fall from grace. In this passage it simply means giving up grace for something else — falling back to a former state, surrendering one's freedom. Note that the passage does not say that we are excluded from grace, but that we **fall**. We do the severing. We fall from grace when we cut ourselves off from the fellowship and love of God and our fellows by returning to those things which divide or separate us. God doesn't do this to us. We do it ourselves by falling back to former positions and attachments.

Yeast Works Two Ways

Charles M. Laymon, in *The International Lesson Annual* for 1976-77 (pages 34 and 35) makes the point that yeast works both ways. "Jesus... compared the growth of the kingdom to bread that rose because it was impregnated with yeast (Matt. 13:33). Paul used the same illustration when he wrote... 'A little yeast leavens the whole lump' (Gal. 5:9).

"Yeast as a symbol of an inner spirit or vitality, that leads to growth, can either be positive or negative. With Jesus it stood for the fact that, do what we will, the kingdom will come. You can beat it down, change the shape of the dough, put it in a cool place, or whatever else you choose, but you cannot kill it.

"Paul, however, was using yeast in a negative sense. Just like the Jews, who cleaned out all the old leaven in the house before the Passover, Paul was telling the Galatians to remove from their lives and hearts all the old evil influences of their Gentile and pagan environment..."

Bacterial action can have beneficial effects, or it can, as we know, result in spoilage. Whether for good or for bad, its work is certain. Once introduced into the lump it begins to do its work.

Churches and communities have been destroyed by the quiet ferment that comes from the introduction of elements of spoilage. The action is gradual and irreversible. Of course, much good comes from the ferment stimulated by the introduction of noble elements. The point stands, however, that yeast works both ways. In a sense it may be compared to sincerity. Insincerity is bad, because its purpose is to deceive. But sincerity is not necessarily good, because it is possible to be sincere in narrow-mindedness and prejudice. All genuine bigots are sincere.

The United Methodist Church should ask itself, from the local to the general church levels, what kind of leaven is at work in it. It needs to ask itself where certain courses of action will lead. Will they lead to

more grace and greater freedom? Or will they result in a more spiritually restrictive and narrow fellowship?

For Freedom . . .

Paul had a way with words. He could turn a phrase. He often used words or phrases that provided mental nourishment long after they were read. An example is Galatians 5:1 — "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery." For freedom we have been set free! We are free in order that we may be free. Freedom is its own end, its own reward. The freer we are, the freer we can become. The more free we become, the more free we are. Only the free know what it means to be free. Only the free can lose freedom — a precious but precarious gift. Do not choose it if you are not willing to practice it and to grant it to others, because only by using and practicing it will you retain it.

Later in the same chapter Paul gives an eloquent testimony as to what freedom means for him. It is "faith working through love." Note carefully the wording. **Faith working.** Faith is not passive, but intensely active. It is a doing. One wishes it could be expressed as a verb, for that is what Paul seems to connote by **faith**. It does not work in vacuum, but expresses itself **through love**. Where faith is at work through love there is a community of free persons.

We are set free, then, in order that we might be free. As with several of the teachings of Paul, this is too simple for many. We want to know just what we are free to do or not to do. Paul gave us no answer to this. He said we are free to be free.

But Will it Work?

We began with an observation that it is difficult to get us to accept and use freedom. One reason for this is our fear of what lies ahead. Another is that we fear anarchy or lack of moral restraint. Paul urges the freeing of our spirits from their domination by the lower values through the development of new attitudes or habits of mind.

Though the next passage is not a part of the scripture for the lesson it is introduced to indicate how this concept of freedom worked for Paul. He was in prison, perhaps awaiting execution, when he wrote to the church at Philippi that his imprisonment had really served to advance the gospel. He was not distressed about anything. Rather, he rejoiced. "... with full courage now as always Christ will be honored in my body, whether by life or by death. For me to live is Christ, and to die is gain. If it is to be life in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. But to remain in the flesh is more necessary on your account" (Philippians 1:20-24).

There is a picture of a **free man**. Though he was in prison, facing death and uncertain of the immediate future, his spirit was still free to accept with grace anything that might happen to him. It was not the custom of Paul to ask of his friends that which he was not willing to do or to be.

How free are you?

†



Refugee Family Honored At Watermelon Party

The Dinh Van Dong family of Little Rock were guests of honor at a recent watermelon party given at the Broadmoor Reception House by the United Methodist Refugee Council of Little Rock, the Vietnamese family's sponsor. Shown with the Dinh family are (back row, from left) council president Mr. Earl Pettyjohn of Pulaski Heights Church, Mrs. John S. Workman of Trinity Church, secretary, Mr. Dinh, and Mrs. Curtis Packard of St. Luke Church. Mrs. Dinh is at left, second row. Mr. Dinh is employed by Baptist Medical Center. Other area churches with members participating in the council's work are Henderson, Markham, Mountain View and St. Paul.

'Christ-centered' cookbook

NEW YORK (RNS) — A "Christ-centered" approach to meal preparation and the enjoyment of food is described in a new cookbook by Graham Kerr, author and one-time television star of *The Galloping Gourmet*.

Mr. Kerr's new book, *The New Seasoning* (Fleming H. Revell, Old Tappan, N.J., \$7.95), describes the transformed spiritual attitude toward cooking and the sharing of meals which he has experienced since a religious conversion in 1974...

"Never be burdened by food preparation; cook with a sense of responsibility; feel love for those who are to eat your food."

Mr. Kerr warns against "elaborate preparations" which often become a "misuse of time." He said "it is actually wiser to serve the simplest of

foods — the fresher and more natural the better — than to attempt complicated culinary 'tricks' aimed at improving your status as a cook at the cost of your freedom as an individual..."

The cookbook author also considers the saying of grace before meals an indispensable blessing. He recalled a memorable blessing given in the home of a friend where the Kerrs had been invited to share a simple potluck dinner.

The father of the household, looking with gratitude at the table, said: "Dear Lord Jesus, we'd just like to praise you and love you and thank you for this day and we would ask you to bless this food. Wow, Jesus, just look at that food — isn't that wonderful... just look at that food, Lord! Thank you, Jesus."

News from the Churches

THE UMY OF FIRST CHURCH, HEL-ENA, has planned a trip to Little Rock for Saturday, Sept. 11, which will include a morning workshop for their organization at Lakewood Church, North Little Rock. Leading the workshop will be (Mrs.) Saville Henry, a widely experienced youth ministries' worker in the North Arkansas Conference. An afternoon "adventure" period will include shopping, a movie, visiting friends and other activities.

THE REV. EARL CARTER, pastor of First Church, North Little Rock, will be the featured speaker for an Appreciation Dinner and Program to honor church school teachers at Lakeside Church, Pine Bluff on Sept. 27. The event will be a part of the church's observance of Christian Education Week.

MISS HELEN WILSON, missionary to Bolivia from Hot Springs, Ark., will speak and show films at Duncan United Methodist Church at 7 p.m. on Sunday, Sept. 26.

MR. JACK DEBERRY of the Mississippi County Community College, will be the speaker for the September 14 potluck supper meeting of United Methodist Men at Osceola.

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.

METHODIST MEN'S CLUB of Lake Street Church, Blytheville, treated their wives to a fish supper at a recent Ladies' Night program. Dr. David M. Miles, local veterinarian, showed slides from his recent tour of the Holy Land. The club's latest project is that of providing pew cushions in the sanctuary. (Fish for the supper were from the private catch of Mr. and Mrs. Don Estes.)

AD RATES

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.

RETIRE MINISTERS needs woodburning stove at fair price. If interested in selling such, please write or call the Rev. Jim Breazeale, 724 Mundo Rd., North Little Rock, Ark. 72118, telephone: 851-1383.

Educational Opportunities for Clergy and Laity

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Kenneth R. Davis

Named Director of Music

Mr. Davis, who for two years has directed the youth and children's music program of Central Church, Fayetteville, has been elevated to the position of Director of Music, and will direct all choirs. Certified by the North Arkansas Conference as a Director of Music, Mr. Davis is a graduate from Millikin University, Decatur, Ill., where he studied choral conducting, church music, and vocal music methods under Richard Hoffland and organ with Kenneth LaRowe and Theodore Ripper. He has recently returned from the second annual church-sponsored music workshop at Southern Methodist University.

†

THE BICENTENNIAL was observed at Lake Street Church, Blytheville, with an informal patriotic service reminiscent of early Arkansas Methodism. The Rev. Charles P. Reed, pastor, presented the sermon and conducted the Love Feast. Mr. Freddie Roberts, music director, led the congregation in singing "God of Our Fathers," and other appropriate music. Worshipers attended in frontier type attire, men and women were seated on opposite sides of the sanctuary, pallets were spread in the aisles for babies and hats were used for the "collection."

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Bill Mann

'Evangelism in Song'

Oak Forest United Methodist Church, 25th and Fair Park Blvd., Little Rock, will present Mr. Mann, nationally known in United Methodism as a song leader and recording artist, in a series called "Evangelism in Song." Services will be held at 7 p.m. Sunday, Sept. 12, through Tuesday, Sept. 14, with morning services at 10 o'clock on Monday and Tuesday. A nursery will be provided. All United Methodists of the area are invited by the congregation, and the pastor, the Rev. David Hankins, to participate in this opportunity for spiritual enrichment.

†

THE UNITED METHODIST FELLOWSHIP, an organization comprising six churches of the former Southwest Conference, met for Sunday School and worship at Hospitality House in Burns Park, North Little Rock, on a recent Sunday morning. The Rev. E. M. Johnson, a retired minister, preached, and the choir of White Memorial Church provided special music. More than 250 persons attended the services and the potluck dinner which followed. Officers for the organization are Mr. Wendell Strong, president, Mrs. Marie Watkins, chairperson for programs, and Miss Brenda Norwood, secretary.

Daily Bible Readings

Sept. 12—Sunday Psalm 47:1-9
Sept. 13..... Psalm 67:1-7
Sept. 14 Isa. 42:1-9
Sept. 15 Isa. 43:1-13
Sept. 16 Isa. 51:1-11
Sept. 17 Eze. 34:6-16
Sept. 18 Hos. 11:1-12
Sept. 19—Sunday Josh. 23:1-11

LYNN & COMPANY, a group of four musicians from Benton, presented a recent Sunday evening service at Geyer Springs United Methodist Church. A reception followed the program.

GOLDEN AGERS of Lakeside Church, Pine Bluff, and friends, accompanied by the Rev. Mackey Yokem, associate minister, and Mrs. Yokem and daughter Erin, visited the Mountain View area recently. Traveling by bus the group of 25 stopped at Heber Springs for a picnic lunch in the park then proceeded on to Mountain View where they watched skilled craftsmen at work at the Ozark Folk Center. Following dinner at the Center's dining room, the party attended an evening concert performance by Ozark musicians. The trip was highlighted next morning by a tour of Blanchard Springs Caverns.

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

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United Methodists of Arkansas



First Runner-up!

Miss Helen Alcott, an active member of the United Methodist Church at Bald Knob, won the title of First Runner-up at the recent World's Ideal Miss Pageant in Baton Rouge. She was also named Miss Photogenic and received a \$500 scholarship. Miss Alcott is the 15-year-old daughter of Dr. and Mrs. George Alcott of Bald Knob. The contestants in the pageant represented 25 states, with 154 girls competing for the top honor.

†



McCrary Church Honors Member

Mrs. Elizabeth Thomson, was honored on a recent Sunday by the congregation of First Church, McCrary, for more than 50 years of loyal and dedicated service to her church and community. A Sunday afternoon concert in her honor was followed by a reception. The event was sponsored by the Elizabeth Thompson Sunday School Class.

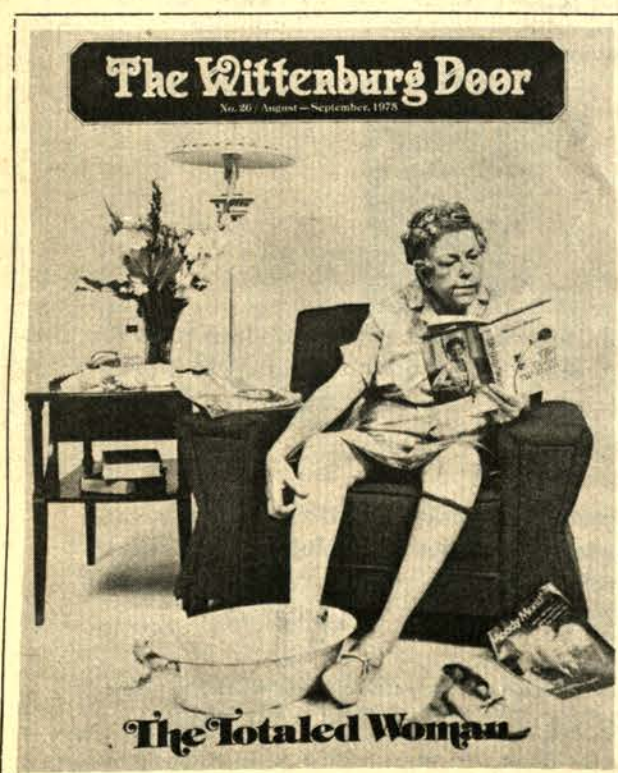
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Arkansan Completes Doctoral Studies

The Rev. Robert E. Price, formerly affiliated with the Little Rock Conference, has completed his doctoral studies at Duke University in Durham, N.C., and has recently been appointed assistant professor of Religion and Chaplain of North Carolina Wesleyan College in Rocky Mount, N.C. Mr. Price graduated from Little Rock Central High School, and graduated *cum laude* from Columbia College and Union Theological Seminary in New York City. He is the son of Mrs. E. F. Price and the late Mr. Price of Little Rock.

†



A Prize Winner

PHILADELPHIA — This cover of the August-September 1976 issue of The Wittenburg Door, published by Youth Specialties in San Diego, was a double first prize winner in the 1976 competition of the Evangelical Press Association. It was judged both the best single photograph and the best cover... "Although the illustration is obviously contrived," the cover judges noted, "it remains believable — much in the same way that a good theatrical production is believable."

—RNS photo



Central Church, Rogers, Holds Fall Preview

"Hi! — I'm a baby," announces Doug McKinney, education director at Central Church, to Lana Eckard, as they prepare to lead a crowd of 275 members of the congregation through the stages of their lives, during recent fall preview of programs offered by that church. Each organization and class participated by presenting a promotional skit or advertisement using the theme, Let Us Be The One For You. The stars, bearing labels such as Church Membership, Attendance, Involvement, Participation and Support challenged the membership to take an active part in the various programs offered by the church. Ice cream and cake were served following the preview.



Hardy UMW Presents Patriotic Program

United Methodist Women at Hardy observed the Bicentennial year with a program on "Freedom," presented by Mrs. Bertha Glass (center). Special membership pins were presented to Mrs. Edith Williams and Mrs. Rebecca Horn (to the left and right of Mrs. Glass). Other participants included Mrs. Merlene Bates (far left) and Mrs. Rose Berry (right).



Hartford UMW Fashions Money Apron

Ladies of the United Methodist Women's organization at Hartford display money apron on which each member has sewed a patch under which a monetary contribution was placed. The \$65 collected will go toward the repair of stained glass windows in the church's sanctuary. Ms. Shirley Magnani (third from right) is president of the UMW.