

Saturday, Oct. 9

## Bishop Hicks to address Little Rock Conference women

United Methodist Women of the Little Rock Conference will have the opportunity to hear Arkansas' new episcopal leader, Bishop Kenneth W. Hicks, when they meet on Saturday, Oct. 9 at First United Methodist Church in Arkadelphia, for the organization's Third Annual Meeting. Bishop Hicks will also install newly elected officers during the all-day meeting which will focus on the theme: "On Our Way."

Registration is scheduled to begin at 9:15 a.m. and at 9:45 the Women's Choir of the host church will present preliminary musical selections.

The morning session will begin at 10 o'clock with Mrs. James E. Nix of Lonoke, conference president, presiding. Mrs. Nix will also report on the recent World Methodist Conference which she attended in Dublin, Ire.

Mrs. W. C. Patton of Pine Bluff, conference mission coordinator of Christian Personhood, will lead moments of meditation as the opening session gets underway. Conference UMW vice president, Mrs. Zenobia Waters of Little Rock, will introduce Bishop Hicks, who will present the keynote message. Bishop Hicks came to the Arkansas area last month, following his election to the episcopacy at Jurisdictional Conference in Lincoln, Neb., in July.

Following a one-hour lunch break, the meeting will resume at 1 p.m. The afternoon program will include several skits,



Mrs. James E. Nix

under the direction of Mrs. Charles McNamara of Arkadelphia, conference coordinator of Supportive Community. These will be dramatizations of People and Systems, Nations of South Africa, and The Gospel of Mark.

Conference treasurer Mrs. Louis Fish of Little Rock, and associate treasurer, Mrs. James T. Young of Arkadelphia, will lead the Pledge Service. A special offering will be received for Women in Rural Development. Miss Helen Wilson, missionary to Bolivia who is on furlough at her U.S. home in Hot Springs, will be present to share in this special service.



Bishop Kenneth W. Hicks

UMW officers for the coming year will be elected, and will be installed by Bishop Hicks. (The proposed slate of officers, prepared by the Committee on Nominations, whose chairperson is Mrs. John Stephens of Bryant, was published in last week's *Arkansas Methodist*.) Mrs. Nix, the current conference president, will set the tone for the next year as she speaks on the theme, "On Our Way."

A Communion Service of Celebration and Dedication, under the leadership of the Rev. Dorothy Claiborne, associate pastor at DeWitt, and Dr. C. Ray

Hozendorf, host pastor, will conclude the day-long event.

Other participants in the program will include Dr. Joe R. Phillips Jr., Arkadelphia District superintendent, and the following musicians: Mr. Eugene Kuyper, choir director; Mrs. Lydia Evanson and Mrs. Gene Drummond, soloists; Mr. Robert Ellis and Mrs. Jean Shaver, organists. Mrs. James Spears is president of the hostess UMW organization.

The following members of the Program Committee shared in planning the day's agenda: Mrs. Zenobia Waters, chairperson, Mrs. James Nix, Mrs. Louis Fish (Little Rock), Mrs. Hubert Blakley (Benton), Mrs. W. C. Patton, Mrs. James T. Young, Mrs. Charles McNamara (Arkadelphia), Mrs. Marie Watkins (Little Rock), Mrs. Robert Prator (Texarkana), and Mrs. Ida Bell Mitchell (Little Rock).

District presidents are: Miss Annie Lou Shope, Arkadelphia District; Mrs. Beryl Anthony, Camden District; Mrs. John Rushing, Hope District; Mrs. Louise Pate, Little Rock District; Mrs. R. A. Patton, Monticello District, and Mrs. Hazel Dabney, Pine Bluff District.

The host church will serve lunch at a cost of \$3 per person. Mothers who plan to leave small children in the church's nursery are requested to provide sack lunches for them.

# Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, September 23, 1976



95th Year, No. 38

## Sunday, launch day for major education, evangelism program

Christian Education Week: Sept. 26 — Oct. 2

One of the most significant Christian education and evangelism ventures in the recent history of United Methodism will be launched this next Sunday with the opening of Christian Education Week (Sept. 26-Oct. 2). "Decision Point: Church School," a four-year program designed to strengthen The United Methodist Church through its Church School, will be officially initiated in the two Annual Conferences of Arkansas United Methodism during the week. Both conferences have named the program as one of their priority concerns.

Designed by the church's Board of Discipleship, the program was approved by the recent General Conference, meeting in Portland, Ore., last April and May. It was developed in response to requests from local United Methodist churches across the land.

Objectives of the four-year program are (1) "To nurture and deepen the commitment of persons to Christ and the Church through Christian growth and understanding . . ." (2) "To improve the quality of teaching and learning in every United Methodist church school," and (3) "To increase the number of persons who attend and are enrolled in United Methodist church schools."

The program consists of four basic phases, one to be launched during Christian Education Week of each of the four years. Phase One, with the theme "Church School: A Heritage to Celebrate," is to be officially launched this

coming Sunday, Sept. 26. Themes for the three succeeding phases are "Church School: Into the Next 100 Years." Materials detailing the entire program have been mailed to each pastor of the two Arkansas Area conferences by their respective Council on Ministries office.

Officials of the two Arkansas Area conferences view the program as "imperative for the local church" in its efforts to strengthen its total ministry to persons.

Dr. Warren J. Hartman, associate

general secretary of the church's Board of Discipleship, and head of its Church School Development section, points up the crucial nature of the program by noting that United Methodism's church school enrollment reached its peak in 1961 (with 6,934,876 persons enrolled). He further points out that nearly 70 percent of the persons joining United Methodist churches by profession of faith were in the age bracket of 14 years or younger, reflecting a need for renewed emphasis on membership

training and confirmation preparation by the local church.

Dr. Hartman has written two books related to the emphasis: *A Study of the Church School in The United Methodist Church*, and *Membership Trends*. He states that there is "very strong evidence" that changes in church school enrollment precede changes in church membership "by three or four or possibly five years." He said "The old dictum still holds: 'As the church school goes, so goes the church.'"

## Service of Affirmation to welcome Bishop and Mrs. Hicks

Bishop Finis A. Crutchfield to deliver sermon

A "Service of Affirmation," the official welcome to Bishop and Mrs. Kenneth W. Hicks, recently assigned to the Arkansas Area of The United Methodist Church, has been announced for Sunday, Oct. 10, at First United Methodist Church in Little Rock. The sermon will be given by Bishop Finis A. Crutchfield of Houston, Tex., resident bishop of the Houston Area of The United Methodist Church. To be held at 6 p.m., the occasion will be a worship service, ecumenical in nature, with leaders of various church groups from throughout the state invited to participate.

Planned by the executive committees of the Committees on the Episcopacy of the two Arkansas annual conferences,

the service is designed to afford an occasion for United Methodists and friends from across the state to welcome the new episcopal leader in a worship setting. Following this Service of Affirmation, a series of receptions will be scheduled by the 13 districts of the conferences to afford an opportunity for more individual welcome to Bishop and Mrs. Hicks.

Bishop Hicks, whose assignment to the Arkansas Area became effective Sept. 1, was one of four bishops elected at the South Central Jurisdictional Conference, last July 13-15, at Lincoln, Neb. At the time of his election he was completing his third year as senior pastor of Trinity United Methodist

Church in Grand Island, Neb. He and Mrs. Hicks moved to Little Rock on Aug. 24.

Members of the executive committees planning the Service of Affirmation are: Little Rock Conference — Dr. George W. Martin, pastor of First Church, Hot Springs, chairman, and Mr. Don Riggins and Mrs. Zenobia Waters, both of Little Rock. North Arkansas Conference — Dr. Clint D. Burleson, pastor of Lakewood Church, North Little Rock, chairman, Mr. Winfred Polk of Corning and Mrs. Mary Prewitt of Fort Smith. The committees urge that United Methodists, both lay and clergy, from across the state make plans to attend the Oct. 10 service.



# 'A Church to work on and reform'

Pastors' and Laity School leaders discuss  
United Methodism's local congregations

At the recent Arkansas School for Pastors and Laity, held Sept. 13-16 at Hendrix College, the three principal resource leaders were Dr. Rolf Knierim, professor of Old Testament at School of Theology at Claremont (Calif.), who taught the course "Old Testament Exegesis"; Dr. Lindsey Pherigo, professor of New Testament and Early Church History at St. Paul School of Theology in Kansas City, teacher of the course "New Testament Exegesis," and Dr. Francis Christie of Hendrix College, recently named to the Willis H. Holmes Distinguished Professorship of Religion and Philosophy at the institution in Conway, preacher for the four-day event.

At the conclusion of the school the Arkansas Methodist visited with the three regarding various concerns facing local congregations today. Portions of that interview are reported below. In a few instances the participant's remarks have been edited or paraphrased for space considerations.

**Arkansas Methodist:** Where are we in the local church today? How are you feeling about United Methodism's contemporary local congregations?

**Dr. Lindsey Pherigo:** For one, I see the local church on kind of a plateau. It's a plateau on automatic decline because of turnover in membership and population growth and things like that. But it's a relative kind of decline. It's a decline in relation to the rest of the population of the country; I don't think it's a decline in itself.

So, what I see that we need most in United Methodist congregations today is some kind of revitalization. And I don't think the charismatic movement has provided that. I think it's attempted to, but it hasn't. I see a "revitalization" as the biggest single need of the Church today.

**Dr. Francis Christie:** I think that institutionally there are many ways in which the local church is limping rather markedly today. There is, underneath this, some sign of vitality — in a "curiosity"; in a "desire to know." But the main thing that I see in the local church situation today is a desperate crying out — an inability to articulate what the real needs would be and a hunger on the part of the Church for content and for rejuvenation. And those cries are simply not being satisfied.

I agree with Lindsey: I don't think the charismatic movement is doing it. And I certainly think the lay witness movement fouled up pretty badly on it. They've been no more successful than the social gospel movement has been.

There is a hunger, I guess, for the "meat of the spirit" — to be fed a proper diet.

**Dr. Rolf Knierim:** Of course, the question regarding the needs of the local church is a very vital and a very complex one. My first answer is that one has to see the issues from historical perspective. In my viewpoint we have definitely arrived at the place where one elementary presupposition that was once valid for American Christianity is finally fading away. Namely, the presupposition that the local church can find its identity in conjunction with the cultural milieu and background of our century and in our political and cultural ideology. That presupposition is fading away; it is no longer convincing the younger generation.

This younger generation is no longer convinced that it is necessary to be a Christian and a member of the local church — unless there is some specific Christian identity there. And that identity is not provided, finally, by our general cultural environment. The younger generation is no longer prepared to say you should be a member of the Church just for "good behavior" purposes, or "just to be a good human being" or something like that. They are asking for something more than that! For something far more elemental and basic.

Now, the older generation still lives with this presupposition and feels relatively at ease in it. And there is, thank God, a lot of good will available in that group. They're still going to church!

And there is still a great deal of anticipation — of expectation and of "waiting for God" or something like that — both in the older and younger generations. I am continually surprised how people react if they are suddenly hit on a nerve by a particular passage, by something which breaks out of the normal culturally conditioned thought-patterns. When that happens, people react in some fantastic ways!



**FOURSOME** seen in conversation at Pastors' and Laity School reception. They are, left to right, the Rev. Richard Alan Lancaster of Fayetteville, who is serving as a Perkins School of Theology intern at Hendrix College during the current school year; Dr. Harold Eggenberger, pastor of First Church, Conway; Dr. Roy B. Shilling, president of Hendrix College which hosted the event, and the Rev. William M. Wilder, pastor at Wynne.



**PRINCIPAL RESOURCE LEADERS** interviewed by the editor of *Arkansas Methodist* during last week's Arkansas School for Pastors and Laity are, left to right, Dr. Rolf Knierim of the School of Theology at Claremont; Dr. Francis Christie of Hendrix College, and Dr. Lindsey Pherigo of St. Paul School of Theology.

**Arkansas Methodist:** Concerning priorities, what should a local congregation be most concerned about today?

**Dr. Pherigo:** It's pretty clear to me that a local church should be a redemptive community, on two levels — both within itself, to its own members, and to the community in the world at large. And most churches I've been a part of function very poorly as a redemptive community. They instead are more some kind of self-serving religious club where worship patterns are maintained but where no real responsibility for redemptive programs is instituted or carried out.

**Dr. Christie:** Back to our contemporary younger generation for a moment. While my colleagues here work in seminaries, all of my life has been spent in undergraduate educational institutions. And I know it's true here at Hendrix — and I've been doing some checking in other places I've been this summer — and in other parts of the country, that enrollment has been growing rapidly in substantial courses in religion. The real substantial courses — in theology, philosophy, historical theology and biblical studies — are usually the most over-subscribed courses in our colleges! These young people are coming to colleges — whether state, church or private institutions — and are getting in those religion courses! I see this as saying that there is a real hunger for substance.

**Dr. Knierim:** And may I add this: that what is basically important is simply that the Church find an articulation of the Christian message — an articulation of substance — which catches the imagination of this younger generation!

And this has to do particularly with our Christian education of youth in ages six through 14. It is my conviction that in The United Methodist Church, during the last ten to 15 years, we have lost hundreds of thousands of potential members for the next 50 years — right at this age — because of the absence or absolute lack of substance in our Christian education system! We have been "boring" these youngsters out of the Church!

**Dr. Pherigo:** We've learned from our high school senior son that there are really only two things that hold the young people in the church — and only one of those is legitimate. One is a strong peer group. Youth will stay with their peer group — at the bowling alley, if that's where they go instead of the church. That's one way you can hold the youth in, but it's not the way the Church should operate.

The legitimate way is to develop some kind of program which challenges the best that youth has. They'll respond to a challenge. A few programs where they are bored stiff just leaves them out.

**Arkansas Methodist:** How can a local church respond to such needs as you speak to here?

**Dr. Christie:** Well, too often the youth, having gone through the experience in college of coming to a new awareness, gaining some knowledge, hearing new things, find it very difficult to make their way back into the church. Not because they do not want to go, but because the church doesn't quite know what to do with them when they do come back — because their conversion came through the avenue of this "surrogate religion" of education rather than through the traditional evangelism or membership training class in the church. They were already church members!

**Dr. Knierim:** Even so, I would say they are prepared to come back! I think it is a problem of the mental predisposition of the whole community. It lives in a different world, and these young people that are inspired — and in my opinion prepared to go back — they go back home and find themselves in a world that has not changed in the last 30 years! They still listen to this automatic religiosity — and this is the kind of thing that has turned them off in the first place, and it's still there! And they don't find a home.

I don't believe there's any easy answer here. But I think it depends very much on what kind of profile the minister has — what kind of depth and substance he has. He must not depend on this or that tricky method. I think that such things seek salvation in methods and tricks and techniques — I don't believe in that!

I would rather see the minister be freewheeling and look around and take on all the necessary tasks and let his or her imagination and sense of reality challenge him or her wherever a task has to be done.

Now — in regard to this and to other aspects of our conversation: I think that what really is basic is the question, "How absolutely indispensable is it that I have

(Continued on page three)



# Church-State issues confront U.M. institutions

'Can't have it both ways,' says 'separation' leader

WASHINGTON, D.C. (UMC) — United Methodists "can't have it both ways" for their schools — both public funds and a sectarian image — says the United Methodist minister who has become director of the nation's church-state "watchdog."

"As a minister, I'd prefer that United Methodist schools retain their sectarian status; otherwise they should go completely secular," according to the Rev. Andrew Leigh Gunn, new executive director of Americans United for Separation of Church and State (AU).

This is the latest criticism of the denomination from the organization that was founded in 1947 with the goal that none of the nation's churches abuse the privileges granted them. In the process it has had to "slap some hands" for taking public funds.

Though most of those slaps have been aimed at Roman Catholics, some have been on Methodist hands, despite the church's pioneering and continuing role in AU.

The new emphasis, says Gunn, is on religious liberty rather than just church-state separation.

## 'Doing A Service'

Holding that the nation is "strong because of church-state separation," Gunn believes that AU is doing a service to Catholics, as well as Protestants and Orthodox, by helping to maintain that separation. Many Catholic laity, he says, "understand and appreciate" that effort.

Most but not all of AU's leaders have been Protestant, and many Methodist. One of the founders and long-time vice presidents was the late Bishop G. Bromley Oxnam. Gunn's only predecessor as executive was Dr. Glenn L. Archer, a Kansas lawyer and Methodist layman.

Criticism of Methodism has come for such things as its schools' participation in government loans for dormitory construction, student loans, fellowships for graduate study in religious fields, contracts for research, Hill-Burton grants for hospital construction, donation of government facilities and surplus food.

The most recent situation involved Western Maryland College, a long-time Methodist-related school

which was one of a few church institutions granted building funds by that state. After years of up-and-down court decisions, in suits brought by the American Civil Liberties Union and backed by AU, Western Maryland decided it needed the state money and relinquished its church ties to get it (including such measures as removing crosses from the chapel).

A few months later the U.S. Supreme Court ruled that the remaining schools in the suit (all Catholic) were not sectarian and that the grants were constitutional.

## Points Up Problems

That case pointed up one of United Methodism's problems, says Gunn — a greater concern for institutions than for principles, or trying to "have it both ways."

While preferring that such schools remain in and with the church, Gunn calls Western Maryland "at least honest" in going the secular route, though he was sad about it.

Gunn is worried by two aspects of the trend involved in the Maryland situation — that some schools "have not made a real effort to get funds from the church," and that public funds will bring with them public controls. Some, he says, have found they have to spend 20 to 30 per cent of those added funds to handle the extra administrative requirements.

Pointing out that it is AU's role to "be purist about this," Gunn says, "We will try to show the facts of the sectarian situation in each case."

This is far from denying all relationships between the church and the state, according to Gunn, who has taken his share of attempts to influence governmental actions. In the early 1960s he was a leader in the movement that evicted slot machines from their long-entrenched positions in several Maryland counties. He has continued to press officials as an opponent of the state's lottery.

Instead, he says, "The church does have a legitimate responsibility to exercise some influence on the issues of society." Whether Methodist or Catholic or other, they should be free to state their positions on issues, but "they must use wisdom in how they go about their influence; it must be open and above board; they must

not use politicians or use their place in society in injudicious ways." For instance, a church has the right to be against abortion, but not to impose its position on the whole country, in Gunn's view, unless it can gain the support of the people.

Related to this is the proposal in Congress to set limits as to what religious groups can do or spend in influencing government actions. This is dangerous in tending to discriminate against smaller churches, Gunn feels. And it would necessitate "going public" with church funds, another example of state meddling in internal affairs of the church. He believes in disclosure, but to the members who support the church.

## Issues Are Complex

Americans United expects now, according to Gunn, to work more on issues involving the "free exercise of religion" clause in the Bill of Rights. It is currently deep into such aspects of this as a priest fined for conducting mass in his home and the working rights of sabbatarians.

Most of the issues are not simple but complex, he says, such as the use of Missionaries as CIA informants; the contributions of a telephone company to sectarian institutions; school use of transcendental meditation, which AU sees as a "subterfuge to promote the practice of the Hindu religion."

The recent Freedom of Information Act has opened up access to data of considerable importance to AU's challenges.

The organization now claims support from 27 religious groups, a wide spectrum ranging from conservatives such as the Southern Baptists, who don't want government dictation and who "unabashedly advocate" their own standards, to liberals who "don't want the church to impose its own brand of morality on society," according to Gunn.

Then, on the international scene, religionists in several countries are turning to AU for counsel regarding church-state separation and the disestablishment of religion.

A graduate of Oberlin College and Yale Divinity School, Gunn served pastorates in Indian Head and Gaithersburg, Md.

## INTERVIEW

(Continued from page two)

faith in God and in Jesus Christ?" And unless that is indispensable, and unless it becomes clear why it is indispensable — why it is necessary for life and death — we will lose out! Because Christian existence has always tried to make clear why faith in Jesus Christ is a matter of life and death and is absolutely indispensable! And I am convinced that we have not been trained in articulating that very clearly.

Really, I see this as the number one issue before the Church: to get across to ourselves what it means to say that Jesus Christ is Lord. And we must cease from treating this as a matter to be taken for granted, but as a matter of life and death importance!

We have become superficial; we've lost the depth dimension. We deprive people of the chance to make up their minds and to make decisions, and people do not become motivated. And then we sit in the churches as ministers and expect our people to stand up and sing and shout for joy without giving them any motivation!

**Arkansas Methodist:** What answers do you see for such a circumstance?

**Dr. Knierim:** A new reformation!

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**Dr. Pherigo:** I don't have any disagreement with that, but I just wonder if it will communicate the problem to some people. It's the "language problem" all over again. Another thing: I see over and over again the seminaries succeeding in about 50 or 60 percent of the cases with their students. We graduate persons who have a vital concept of what the Church ought to be and who have a sufficient understanding of the issues, only to have them go out into a strong and powerfully structured institution that gets it out of their system in four or five years!

The institution is a tremendous force for destroying this vitality. We often speculate, "How long will it be before this person's vision is lost and he's one of the wheels in the machine, too?" And that's the way it usually happens.

So I put the finger on the problem in another way and say that somehow we must find a way to keep the young ministers' vision from being nullified by the institutional life of the Church, as they climb the rungs of success ladders and so on.

**Dr. Christie:** There's an answer for these problems, but it's not a simplistic one and I despair that it will ever be done. And that's a new reformation, as Dr. Knierim says. But our "structural" reformations of the past (as that of the General Conference of 1972) have been done without any regard to the historical and theological positions of our Church. We restructured on the basis of practicalities, pragmatism and expedience — all the very sins which the Church has been condemning! These very sins which we've been condemning have been the instrumentalities through which the Church as an institution has attempted to operate! And our people now are seeing this and are being bold to speak against it.

We need a new reformation, to be sure. But certainly any time we think in terms of large institutional changes, we must do it within the context of historically, theologically, confessionally and even psychologically and sociologically sound bases! We've sold our souls (by doing it otherwise).

**Arkansas Methodist:** In view of such seemingly overwhelming concerns, how do you feel about the future of the Church?

**Dr. Pherigo:** I don't have any fears for the future of the Church for the simple reason that we couldn't kill an institution as powerful as the Church if we tried hard for two generations! Institutions have a vitality and a life of their own, even if they're wrong and misguided and everything else. We're going to have a church to work on and reform for a long time to come! It's not going to die out or disappear — and that's just sociologically based.

**Dr. Knierim:** In 1966, when I came to this country, there was a great propaganda slogan that "the local church is going out of business." I said if the local church is going out of business, you may as well say that Christianity will be going out of business. I'm convinced that Christianity will not be able to survive without local churches. It's as simple as that.

We will always have problems with the local church. But the local church will remain and will always be the basis for all forms of Christian existence!



# 'Politics is not a dirty word'

## United Methodist Women host 'Legislative Training Event'

"Today political power dominates the world and it dominates the church. Don't ever be sidetracked by people who say 'Keep the church out of politics!' You haven't lived as long as I have if you don't know that the church is knee-deep in politics. It's a different kind of politics, but we're 'in politics' just the same. My question is, 'What kind of politics are we going to be in? What are we going to do about the state of affairs in the world?'"

"We are the Church! Life is Whole! You don't say to me, 'You concern yourself with the well-being of poor people in the ghetto or in the third world, but when you go to church, then you 'Praise the Lord.' Praise the Lord, yes! — but only after we've concerned ourselves with the well-being of God's people! Only after we've done something worthy of giving him the praise he's asked of us."

In the above fashion Ms. Thelma Stevens of Nashville, Tenn., former assistant general secretary of the Women's Division of the Board of Global Ministries, addressed the approximately 60 women attending the Sept. 10-11 Legislative Training Event held at Jacksonville. Sponsored by United Methodist Women of the North Arkansas Conference, the event was a first of its kind and attracted persons from the conference's seven districts.

The ten-hour session was designed to "form a theological base for legislative participation for United Methodist Women and to educate women on how to effect legislative change." The meet featured the keynote address by Ms. Stevens, a series of three workshops and a panel presentation on major social issues. Participants rated the event as most successful and noted that efforts by each district to attract young women between the ages of 18 and 21 were highly fruitful. Those attending included women of varied age groups and from ethnic minorities.

### Christians Are 'Under Orders'

In her keynote address on The Theological Basis for Christian Social Action, Ms. Stevens said that the Christian was "under orders to effect change, to heal the hurts and uproot the fears of God's people." She said that Christian women received their mandate for social involvement from Jesus, who "stuck his neck out" to "liberate and bring justice to the poor and oppressed, healing and hope to the sick and handicapped, freedom and new life to the imprisoned, and liberation of God's people from fear and hunger and ignorance."

Ms. Stevens said that one of "the most difficult problems" of the day was to "change attitudes within the church itself," and noted that women who get involved in social action face "hard times" and the danger of "being unpopular." She quoted Dr. Roswell Barnes, author, who said that popularity



MEMBERS of the Planning Committee for the Legislative Training Event were (from left) Marie Jordan of Paragould, Avis Moore of Mountain Home, Willie Washington of Ft. Smith, Cathy Rohresheib of Poplar Grove, Donna Williams of Trumann, and Ann Barling of North Little Rock, chairperson.

for the church was "more hazardous than hostility."

Among the social issues listed by Ms. Stevens as demanding attention from Christian women were unemployment, health care, education, military spending and problems relating to lawlessness and prisons.

Concerning the military involvement of the United States, Ms. Stevens said that the sending of arms to other parts of the world was "just beyond comprehension." She said that \$11 billion was spent alone in the last several months for such purposes, and noted that the U.S. has "2000 military bases scattered over the world." "Who told us," she said, "that we have the job of policing the world?" She said that there had never been, in her lifetime, "a concerted effort to help us get a clear perspective on what kind of military power this great nation of ours ought to be." She noted that in 1972 Arkansas alone received \$291,438,000 from defense-related federal programs, and that at that, the state "ranked 39th."

### Panel Members Present Issues

Participants on the Panel on Issues were Mary Ellen (Mrs. Brad) Jesson of Fort Smith, Ms. Virginia Williams of Little Rock and Ms. Phyllis Johnson of Fayetteville.

Mrs. Jesson, chairperson of the North Arkansas Conference Commission on the Status and Role of Women, spoke on the involvement of women in The United Methodist Church. Noting that women comprised 51 percent of the population and 54 percent of the membership of the UMC, she said they had "a great potential for being change agents" and were "under orders" to be such.

Mrs. Jesson said that if women were to realize their full potential and become effective change agents in the church

they must "accept themselves as God's change agents, be informed, set their priorities, get organized, get over the hangup of being involved in politics and accept the fact that the church is a legislative body, learn to 'crack Conference codes' (find out where the power is, know where the resistance is coming from, don't overlook the possibility of using coalitions), know what your theological basis is, and 'organize your troops.'"

Ms. Williams spoke in the interest of the Equal Rights Amendment. A

veteran worker in its support, she said that "200 years ago men shed blood and fought a war to win their rights. In contrast, we have not been militant at all in seeking equal rights under the law for both men and women."

She refuted the argument that women's rights were guaranteed under the 14th Amendment, noting that of the multitude of women's rights issues litigated under that provision, "only four or five" had been successful. She said that a basic question asked by ERA supporters was "Is it valid for legal distinctions to be made on the basis of sex?" If so, she said, equal rights under the law were being distorted. She urged the women to become fully informed on all matters pertaining to the ERA.

Ms. Johnson, an attorney, spoke on the issue of Crime and Ways to Deal with the Criminal Offender. She said there was a need for society to shift its attitude and "not think of criminals as 'aliens,' as though they were 'different.'" She said among conditions contributing to the high crime rate were "the large gap between the 'haves' and the 'have nots,'" the "general American attitude of getting something for nothing," and the "inflated incomes of some favored groups." She presented an overview of current theories regarding the rehabilitation of criminals and appealed for the women to become informed and involved concerning rehabilitation efforts.

Chairperson for the two-day event, held at the Ramada Inn in Jacksonville, was Ann (Mrs. Bill) Barling of North Little Rock.

## ANNOUNCING LITTLE ROCK CONFERENCE UNITED METHODIST YOUTH TOUR

Nine-day Tour to Washington and New York  
November 20 — November 28, 1976

For ninth through 12th grade youth from the Little Rock Conference. Tour will include two days in Washington, D.C., with visits to the Capitol Building, the White House and Mt. Vernon, and three days in New York. A tour of the U.N., viewing the Macy's Day parade, a Broadway play and a visit to Radio City Music Hall will be part of the activities while in New York.

Price of \$215 includes travel by Continental Trailways "Silver Eagle" 46-passenger bus, all meals while in Washington, D.C., dinner at the world famous "Mama Leone's" in New York (total of 8 meals furnished; all others to be paid for by the individual tour member), hotel, insurance and special events as detailed on the itinerary.

Complete details may be had by writing to the tour leader, address below, or Little Rock Conference Council on Ministries Office, 715 Center St., Little Rock, Ark. 72201.

### REGISTRATION FORM Return before October 1st

NAME \_\_\_\_\_ AGE \_\_\_\_\_

ADDRESS \_\_\_\_\_

Street or box \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

GRADE \_\_\_\_\_ CHURCH \_\_\_\_\_

PARENT OR GUARDIAN \_\_\_\_\_

Registration Fee \$30 enclosed \_\_\_\_\_ (Remainder — \$185 — due Nov. 1).  
Make check payable to "United Methodist Youth Tour."

Parent's signature \_\_\_\_\_

Your signature \_\_\_\_\_

Fill out and send with \$30 to: The Rev. David M. Hankins Jr.  
2401 Fair Park Blvd.  
Little Rock, Arkansas 72204



"PANEL ON ISSUES" members were (from left) Virginia Williams of Little Rock, Phyllis Johnson of Fayetteville, Mary Ellen Jesson of Fort Smith, and Marie Jordan of Paragould, moderator.



## From Our Readers

### LESS MONOTONY, MORE ENCOURAGEMENT

To the Editor:

A few weeks ago I read in the Methodist weekly, an article that the Methodist churches of the United States had lost, I believe, 800,000 members, during the course of a few years. The manner in which the article was written left the reader with a question of "why" in his mind.

That question has remained with me and I have thought of it frequently.

One answer that has come to me is the word "monotony."

A member of a church who is a Christian and wishes to become a better Christian in the course of years; or a new member who wishes to become a Christian, monotony can become very monotonous and discouraging. To attend Sunday services every Sunday morning, Sunday after Sunday for 52 Sunday mornings, to be told every Sunday, he is a sinner is certainly monotonous and discouraging.

There are many people in this world who need encouragement instead of discouragement. One of them is me.

J. T. Jones

Jonesboro, Ark. 72401

†

### 'FOR EVERLASTING FRIENDSHIP'

To the Editor:

I am writing this letter to you in the hope that you may be able to help me to find pen friends in America.

How splendid it would be if we could

be better acquainted with each other through letters, though we are far away apart.

Myself: Birthday, April 17, 1948. Age, 28. Hobbies: cooking, reading, ping pong, postcard collecting, photography, correspondence, etc.

I want people from 20-35 for my pen pals. I think that to have some overseas friends is to enlarge the world of our own.

I thank you very much for your cooperation and in conclusion let us wish for an everlasting friendship and good will between your country and mine.

(Miss) Keiko Shichino  
12-12-1 Chome  
Higashi Ohasu,  
Higashi Osaka,  
Osaka, Japan

†

### TO HELP

To the Editor:

I notice in *Arkansas Methodist* of Aug. 19 that your cost of our paper has become almost more than your support of it.

Please accept this check for covering the costs of the many copies each month or the change of addresses or any other way in which it will help to meet such expenses.

Please do not use my name, if you use this letter in order, perhaps, to encourage others to send contributions.

May God richly bless the *Arkansas Methodist* employees.

(Signed, name withheld by request)

†

## Church music workshop in Conway District

"Directions '76," a church music workshop, will be held at Gardner Memorial and Lakewood Churches in North Little Rock on Friday and Saturday, Oct. 15-16, under the co-sponsorship of the Conway District Council on Ministries and the Conway District Fellowship of United Methodist Musicians.

Dr. Carlton R. Young, professor of Church Music at Scarritt College for Christian Workers, Nashville, Tenn., will serve as clinician for the sessions which will include choral reading and techniques, trends in church music, and a special session in youth choir techniques with the youth choir of Pulaski Heights Church serving as the demonstration choir. A display of choral, organ, handbell music, and books related to church music will be available for browsing or purchase.

Dr. Young is known throughout United States Methodism as editor of the revised Methodist Hymnal, published in 1966. In addition to contributions to many periodicals, Dr. Young has 100 compositions in print including



Dr. Carlton R. Young

"Songbook for Saints and Sinners," "Genesis" and "Exodus" songbooks. He also co-authored the "Companion to the Hymnal."

The registration fee for the workshop is \$7, which includes \$4 worth of music (to be kept by participants) for choral reading sessions. Tickets for the banquet on Friday evening, at which Dr. Young will be the keynote speaker, may be purchased for \$2.50. Reservations must be returned by Friday, Oct. 8, to Len D. Bobo, Workshop Director, Lakewood United Methodist Church, Fairway & Topf, North Little Rock, Ark. 72116.

### REGISTRATION FORM — Church Music Workshop

NAME \_\_\_\_\_ TELEPHONE \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_  
DATE SENT \_\_\_\_\_ \$7.00 REGISTRATION ENCLOSED? \_\_\_\_\_  
WILL YOU BE ATTENDING THE BANQUET? YES \_\_\_\_\_ NO \_\_\_\_\_  
DATE SENT \_\_\_\_\_

## Bella Vista church to honor the Hicks

A United Methodist rally and reception honoring Bishop and Mrs. Kenneth W. Hicks, United Methodism's new episcopal leader in Arkansas, will be held at the Bella Vista clubhouse on Sunday, Oct. 3, from 2:30 to 4:30 p.m. Announcing the event, Mr. Ed Williamson, chairman of the Administrative Board of Bella Vista United Methodist Church — officially chartered this summer — said, "We are excited about the future of the Bella Vista Church and deeply honored that Bishop and Mrs. Hicks are taking this opportunity to visit us so soon after coming to Arkansas."

A site for the new church plant to be erected in Bella Vista Village was approved in a special meeting on Sunday, Sept. 12. The Rev. Harold Spence,

Fayetteville District superintendent, presented the morning message and presided over the business meeting which followed. The Rev. Sam Teague, pastor of the Bentonville Church, is presently serving both congregations. Services are being held temporarily in the community center above the Hill 'n Dale Restaurant.

In addition to Bishop and Mrs. Hicks, Bishop and Mrs. Paul V. Galloway, now retired and living in Little Rock, and District Superintendent and Mrs. Spence will be special guests at the Oct. 3rd rally and reception. Friends throughout the state are invited to attend the celebration.

## Methodist Hospital to host 'Cancer Update'

Methodist Hospital in Memphis will present a seminar on Oct. 1-2 on recent developments in the diagnosis and management of cancer. Entitled "Cancer Update '76," the event, co-sponsored by the University of Tennessee Center for Health Sciences, Memphis Regional Cancer Center, and the Memphis and Shelby County unit of the American Cancer Society, is open to all physicians, medical students and nurses.

Program Chairman Dr. Irvin D. Fleming announces that an outstanding group of some two-dozen visiting and local faculty persons will provide leader-

ship for the seminar. The event will begin with registration at 7:30 a.m. on Friday, Oct. 1 and conclude at noon on Saturday.

The hospital's director of communications, Mr. Las Savell, reports that the seminar "may well prove to be one of the most significant medical meetings of the year." Interested physicians, medical students and nurses who desire more information may contact Miss Sue Summer at Methodist Hospital, 1265 Union Ave., Memphis, Tenn. 38104 (901-726-7780).

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## NEWS and opinion

summary by Doris Woolard

Rhodes E. J. Chimonyo, a United Methodist financial officer in Rhodesia, said in Evanston, Ill., that "more than any other denomination, the United Methodist Church has put Africans into positions of leadership." He said "The United Methodist Church is respected for having sent persons out for training . . . contrary to the general situation in Rhodesia. As a result, the Church is an embarrassment to the establishment."

Dr. Alan Walker, Australian evangelist, told the World Methodist Council that "The greatest need of the world is the full-orbed Gospel of Jesus Christ. It must truly be the full Gospel. There is no word of deliverance in the minimum Christian faith carefully trimmed to the modern mind. There is no power in a church which allows the world rather than the Holy Spirit to write its agenda."

The Rev. Paul Nichols, a black Baptist pastor in Richmond, Va., told a student conference sponsored by a department of the Southern Baptist Sunday School Board that such statements as "religion is colorless" or "God is colorblind" do not help to foster good relations between black and white churches." He said " . . . you've got to deal with my blackness, with my cultural difference. I have a right to be black and I have a right to be different. I shouldn't have to be the same as you to like you, to worship with you."

West Germany's Roman Catholic bishops have issued a strong statement pleading for the recognition of "basic moral values" — such as the guarantee of life, personal responsibility and freedom in marriage, the family and social groups — as the underlying principle of development in society and the state. They assert that if "total pluralism" of rights and values reigns, the freedom and

dignity of the individual will eventually be destroyed.

William A. Johnson, newly appointed board chairman for the University of North Carolina's 16 campuses, contends that private colleges and universities jeopardize their independence when they get public money. Mr. Johnson, a lawyer, said "What does it profit a private institution to be saved by public funds if in the process it loses the very attributes which made it worth saving as a private institution in the first place?"

Father Avery Dulles, S.J., professor of theology at the Catholic University of America, Washington, D.C., suggests that if life were discovered elsewhere in the universe "we would have to find out whether these other living beings are free and rational, so that they can make moral and religious choices. Then we would have to learn whether they have, and are conscious of having, a history of sin and redemption."

Father Alexander Schmemmann, Greek Orthodox theologian, believes that "fundamentally, the discovery or the non-discovery of life on other planets, e.g., Mars, does not change the content of the Christian faith as summarized in the (Nicene) Creed. If that life exists, it was obviously created by God, 'the Maker of all things visible and invisible.'"

Rabbi Marc Tanenbaum, an executive director of the American Jewish Committee, observes that most leading rabbis and sages of the Jewish tradition "believe that there is no physical life as we know it anywhere in creation except on Earth."

Dr. W. A. Criswell, a past president of the Southern Baptist Convention, says "This planet is absolutely, incontrovertibly unique. There's no planet, no star, no substance in the universe comparable to our world. This is the place where Jesus was born. This is the place where Jesus was reared and had His ministry. This is the place where Jesus died and ascended into heaven . . ."



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

# Our Need to be Reconciled

Scriptures: Romans 1:16 - 2:11

The lessons for this quarter (Sept., Oct., Nov.) are on the general topic of "The Message of Reconciliation." Today's lesson is the first of Unit II, a series of six lessons on the theme, "The Meaning of Reconciliation." The lessons in this unit and in the one to follow are based on Paul's letter to the Romans, in the opinion of many the most important theological document ever produced.

As was pointed out in our discussion of the lesson for Sept. 5, Romans was written in Corinth near the end of Paul's third journey, around A.D. 56. He wrote the letter to a church he had not founded nor visited to explain his interpretation of the Gospel and to assure the Christians in Rome of his concern for them. Much of the thought in Romans had been introduced a few years earlier in a letter to the Galatians; but Romans provides a more thorough and systematic treatment of the major themes of Paul. He indicated (Romans 1:8-16) that he had wanted for some time to visit Rome in person, but had been prevented. He still hoped to see them in the future for the purpose of mutual encouragement, but for the present a letter must suffice.

Paul's inability to reach Rome at this time has, in the long run, served to bless the Christian tradition for more than 19 centuries; because it has given to us this remarkable letter. The heritage of our faith is rich in testimony as to what this book has meant. One could quote from Luther, Calvin, Wesley, Barth, Niebuhr, Tillich, to mention only a few. There are, however, no more fervent words of testimony than St. Augustine's remark, made after deep spiritual anguish. Augustine was addressing God — "So I most greedily seized upon the venerable writings of your spirit and in particular the works of the apostle Paul. In the past it had sometimes seemed to me that he contradicted himself and that what he said conflicted with the testimonies of the law and the prophets; but all these difficulties had now disappeared; I saw one and the same face of pure eloquence and learned to rejoice with trembling" (Confessions, Book IV, Chapter 21). The great medieval Christian goes on to quote extensively from Romans.

Recall also that John Wesley had been reading from the preface to Luther's translation of Romans when he, in his words, felt his "heart strangely warmed," as preparation for his Aldersgate experience. Indeed, an alternate title for the Epistle to the Romans could be "The Gospel According to Paul."

## World Communion Sunday

On Oct. 3 Christians throughout the world will be celebrating World Communion Sunday. As we participate in the sacrament of Holy Communion in our local churches we share in the table of fellowship with Christians in all other parts of the world. This is a meaningful symbol of at least a desire for unity in a fragmented world.

It is quite appropriate that the topic for the lesson on World Communion Sunday is "Our Need to be

Reconciled." The sacrament we celebrate indicates (1) our corporate recognition of our need for reconciliation with God and his creatures and (2) a flesh and blood demonstration of our efforts at reconciliation within the Church. It is an attempt at wholeness, and a major part of this wholeness we seek is in our common affirmation of our need for reconciliation.

## We Are All In This Together

A widespread activity of humanity is the search for some common ground. Paul provides us with at least one shared point. We are all sinners. The memory text for this lesson states it in a direct way — "All have sinned and fall short of the glory of God" (Romans 3:23). All is the most inclusive and comprehensive word in the human vocabulary. For many the notion of the universality of sin appears a bit negative. In fact, some have suggested doing away with the word; but changing terminology will not alter reality. We can never rid ourselves of the conviction that something in our human condition is amiss.

Guilt, anxiety, dread, desperate attempts to excuse or rationalize our shortcomings, even attempts to sanctify these shortcomings by calling them something else — all of these are evidences of our human condition. Evil is a reality. Those who share in it, and this includes all of us, are sinners. And in this is a great paradox; for we are united in our state of sinfulness, but this same state and the acts resulting from it separate and alienate us. We desire to overcome sin, but discover that our attempts only make us more aware of its reality.

## What Is the Root of Sin?

This is an intriguing question, the subject of much of the world's literature. Many answers have been offered, some of them thoughtful and many of them foolish. Paul appears to have summarized his views on the question in a simple and direct statement — "And since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct" (Romans 1:28). It would do no violence to the text to paraphrase by substitution "we" for "they" and "us" for "them." You see, what this really boils down to is pride.

This pride is not to be confused with the sense of satisfaction that comes from a task completed or a goal achieved. The pride that Paul was talking about is our own willful and stubborn refusal to acknowledge our creaturehood — our dependence on God and his Providence and the accompanying and inevitable kinship to all other creatures. The root of most of our sin is our insistence that exceptions be made for us. This is pride at its most destructive point, and many of our personal and social dislocations can be traced to this.

An apt illustration of this state is found in Jesus' reference to the Pharisee and the Publican. One thanked God that he was not as other men, and followed with a catalog of the vices of others. The other acknowledged his state. It is possible that the most destructive sinning is brought off by "religious" people,

individually and corporately. Witness, for example, the extent to which our prideful insistence on special exceptions for ourselves has divided the Church. The Roman soldiers at the crucifixion cast lots for the seamless garment, but the followers of Christ have shredded it.

## What Are the Results?

Our lack of reconciliation toward God and his creatures has produced all manner of evil. Paul listed some of these in Romans 1:29-31. Most of us can read this passage and identify others in it. But, what about ourselves and some of the more respectable and acceptable sins we commit? Remember that Paul mentioned covetousness, malice, envy, deceit, gossip, slander, foolishness right alongside the more frequently acknowledged sins. Not many of us steal or murder. We resemble the Pharisee in this respect. But we continue to erect barriers between ourselves and God and between ourselves and others by envy, gossip, slander, foolishness, etc. The presence of these factors and practices in our lives is adequate evidence that we all stand in need of reconciliation. "We have all sinned and fall short of the glory of God." In brief, the results of sin are more sin.

## The Test of Our Desire To Be Reconciled

One of the dangers inherent in any discussion or consideration of the topic of sin is that we fall into that ancient practice of **finger pointing**, often dignified with the title of righteousness or judgement. Paul felt constrained to remind his readers that in passing judgement upon others we also pass judgement upon ourselves (Romans 2:1-3). He reminds us that God's patience and forbearance, his kindness, is meant to lead us to repentance, the first step in the journey of reconciliation.

Thus, the basic tests of our desire for reconciliation are (1) a willingness to accept for ourselves the consequences of our actions and (2) a willingness to extend to others the sort of forgiveness we seek for ourselves. "Forgive us our trespasses as we forgive those who trespass against us."

## "It's Me, Oh Lord!"

An old gospel song invites us to affirm that it is not just the preacher, the deacon, our neighbor, our relatives, our friends, or our enemies who stand in the need of prayer. "It's me, oh Lord." This is true of our need for reconciliation. It begins with each of us individually and with the Church as the body of Christ. Unreconciled Christians and suspicious, prideful churches cannot minister adequately to an alienated world. Each of us must first recognize his or her own need for reconciliation.

World Communion Sunday is a symbol of reconciliation within the Church. Each of us can do something, however small, to translate the symbol into a living reality.

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## 'Olden days' depicted in Amity Bicentennial celebration



THE REV. RALPH HEMUND, pastor, arrives in typical circuit rider style for the early August celebration. He later delivered the morning message from the outline of a five-hour John Wesley sermon. Seen in background are worshippers arriving on foot.



THE AMITY YOUTH GROUP featured such old fashioned chores as woodchopping, quilting, churning and scrubbing clothes on a wash board on their float which joined antique cars, horseback riders, a surrey and many "walkers," in the Sunday afternoon parade.



PASSENGERS IN THE SURREY include Mr. Tom Sutton manning the reins, Mrs. Sutton and daughter, and several nieces. The parade followed an old-fashioned carry-in dinner. Later in the afternoon the congregation gathered for an old time hymn sing directed by the Rev. Bob Treischmann of Arkadelphia.



## News from the Churches

PRIMROSE Church, on Dixon Rd., announces revival services for which Dr. Alvin Murray, senior minister at First Church, Little Rock, will be preaching. The Sept. 26-30 series will begin on Sunday evening at 7 p.m. Monday through Thursday night services will begin at 7:30 p.m.

MRS. JUANITA SANDFORD, assistant professor of Sociology at Henderson State University at Arkadelphia, will review her latest book, "What's the Matter with Your Mother?," at Oak Forest United Methodist Church on Thursday, Sept. 30 at 1 p.m. The event is under sponsorship of United Methodist Women of that church and proceeds will go to augment the organization's budget and to help meet the pledge to missions. Tickets are \$1.50 and may be obtained by calling the church office (663-9407), Mrs. Marvin Marshall (666-8584) or Mrs. John Stephens (847-9373).

THE REV. EDWIN LEMASTER, former Methodist missionary to Angola — now registrar at Union College, Barbourville, Ky., will lead a School of Missions at First Church, Little Rock, Oct. 1, 2 and 3. Sessions and themes for the course on "The Nations of Southern Africa," will be: "Where the Church is in Southern Africa," Friday, Oct. 1, 7:30 p.m.; "Angola," Saturday, 12 noon potluck luncheon; "Where from Here for the Church in Southern Africa?" Sunday noon potluck luncheon. The event is open to all United Methodists of the area. Mr. Lemaster will speak to the Bethell Church School Class on Sunday morning.

THE REV. JOHN S. WORKMAN, editor of the *Arkansas Methodist*, will speak on the Future of Methodism at Pride Valley United Methodist Church, near Little Rock, next Sunday, Sept. 26 at 6 p.m. The special program is one in a series of celebrations of the Bicentennial Year, and is open to the public. Refreshments will be served during the Fellowship Hour.

### 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.

FOR SALE: A-100 Hammond Organ, 2 manuals, 25 pedals, mahogany finish. Excellent condition. Contact John Blundell, 23 Nottingham, #4, Little Rock, Ark. 72205. Phone 664-0877.

FOR SALE: 25 Choir Robes — Adult sizes. Lt. Gold acetate fabric in good condition. \$250. Contact: 1st United Methodist Church, 9th and Port Arthur, Mena, Ark. 71953; Phs. 394-3051.

### NOTICE

#### Don't put off buying

- 8' plastic top folding tables
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#### First line products—

Sorry, no longer can we offer blemished products

For prices call after 6 p.m.

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North Little Rock  
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508 Main Street  
North Little Rock, Ark.



### Ladies' Bible Class Holds Reunion

Members of the Ladies' Bible Class at St. Paul United Methodist Church, Fort Smith, got together for a reunion during their church's recent celebration of the 200th anniversary of our country, and the 50th anniversary of St. Paul Church. Mrs. Alma Rimmer (standing, at right) is teacher of the group, and Ms. Belva Spicer (seated, third from left) is assistant teacher.

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### Dr. Virgil Morris to speak at Western Hills

Dr. Virgil Morris, a native of Little Rock and former executive director of the South Central Jurisdiction, will be at Western Hills Church, Little Rock, next Sunday, Sept. 28 at 7:30 p.m. to present slides and discuss his recent African trip. His presentation will relate to this year's churchwide study of The Nations of Southern Africa.

Dr. Morris, a brother of Mrs. Delwin Jones of the Western Hills congregation, is widely known in Arkansas and throughout the South Central Jurisdiction. Early in his ministerial career he served as a student pastor at Douglasville (now Western Hills) and Geyer Springs churches. Dr. Morris (now retired) whose distinguished career includes pastorates and district superintendencies in the Louisiana Conference, has also served as a delegate to numerous General, Jurisdictional and World Conferences of the denomination.

All United Methodists of the area are invited to attend the lecture and slide presentation at Western Hills Church.

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### Personalia

A FELLOWSHIP SUPPER at Gravette United Methodist Church honored members of the congregation who have August birthdays. Receiving special recognition in appreciation of 51 years of service to the church were Mr. and Mrs. Frank Hidy. Mr. Hidy, chairman of the church's Administrative Board, and Mrs. Hidy, are scheduled to move from Gravette to Hope, Ark., to make their home. The Rev. Wilbert Feagan, pastor, presented the message for the occasion.

MISS BRENDA J. NORWOOD, an active member of St. Paul's Church, Maumelle, has been selected as one of the Outstanding Young Women of America for 1976. Miss Norwood is a graduate of Philander Smith College, is chairperson of the Evangelism Commission and a member of the Administrative Board in her church. She is also a Member-At-Large of both the Commissions on Religion and Race and of Evangelism on the conference level. She presently serves as vice-chairperson of Black Methodists for Church Renewal on a national level and is a member of the National Commission of Concerned Black Women.

### Daily Bible Readings

Sept. 26—Sunday	Gen. 28:10-22
Sept. 27	Exo. 3:1-15
Sept. 28	Exo. 13:17-22
Sept. 29	Deut. 32:1-12
Sept. 30	Psalms 119:105-112
Oct. 1	Prov. 3:1-12
Oct. 2	John 8:12-15
Oct. 3—Sunday	John 4:7-26

THE CONGREGATION of Cherokee Village United Methodist Church extends an invitation to an open house to be held at the recently completed first permanent parsonage for their minister and family. The event will be held next Sunday, Sept. 26, from 2 to 5 p.m. The Rev. Ben Jordan, Paragould District superintendent, the Building Committee and Parsonage Committee, will be present, along with the Rev. and Mrs. Roy E. Poyner and son Rob, parsonage family, to welcome guests. The Lydia Circle of the church's UMW is in charge of arrangements.

### QUILTERS TAKING ORDERS

The Quilters Group at First United Methodist Church, 22nd and Poplar, North Little Rock, is now taking orders for quality handmade quilts.

The Quilters Group meets each Wednesday at the Church and will complete hand quilting on tops, batting and lining provided by customers.

Those desiring hand-finished quilts may make arrangements by calling the Church office at 758-1210 or Mrs. Henry Lambert at 375-2159. Prices are determined by size and degree of difficulty of the quilts.

### Youth Director Continuing Studies

Miss Bonda Sue Deere (left), who has served as youth director for the past four years at First Church, Jacksonville, has entered Perkins School of Theology to work on an advanced degree. Shown with Miss Deere at a fellowship occasion in her honor are the Rev. David Conyers, pastor, and Mrs. Veta Smith, presiding over the punch bowl.



### "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



## People and events



### Children's Ministry Coordinators Meet

Members of the Little Rock Conference Council Coordinators for Children's Ministry at recent annual planning meeting held at First Church, Pine Bluff, with Mrs. John L. Tucker, conference coordinator. (Seated, left to right) Mrs. Larry Williams, Pine Bluff District coordinator; the Rev. Mackey Yokum, associate pastor at Lakeside Church, Pine Bluff, who presented the morning meditation; Mrs. Gale Pitts, Little Rock District; (Standing) Mrs. N. J. Garrett, Monticello District; the Rev. Vurl Bland, Arkadelphia District; Mrs. Darrell Bone, Hope District. (Mrs. John Prothro is Camden District coordinator.)

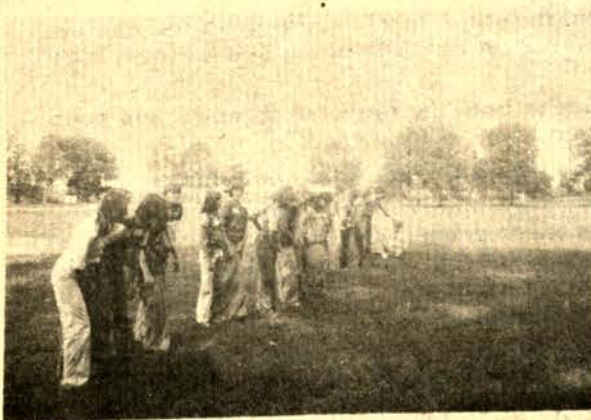


### Malvern UMY's Elect New Officers

Newly elected officers for the senior high (s.h.) and junior high (j.h.) UMY groups of First Church, Malvern are (left to right), Lynnae Westerman, j.h. secretary; David Keith, s.h. vice president; Rick Bruns, s.h. president; Cindy Wise, s.h. treasurer; Jane Ann Copeland, j.h. vice president; Donna Stephenson, s.h. program chairperson; Wayne Clark, j.h. president; Melissa Cox, j.h. treasurer. The group was installed during a recent Sunday morning worship service by the pastor, the Rev. Charles G. Ashcraft.

## Pine Bluff District Youth Rally

Sunday afternoon, Sept. 12, at the Rising Star Recreational Area, off Highway 65 South, on the Arkansas River between Pine Bluff and Brady.



A group all set for the three-legged race.



Volley ball was a favorite activity.

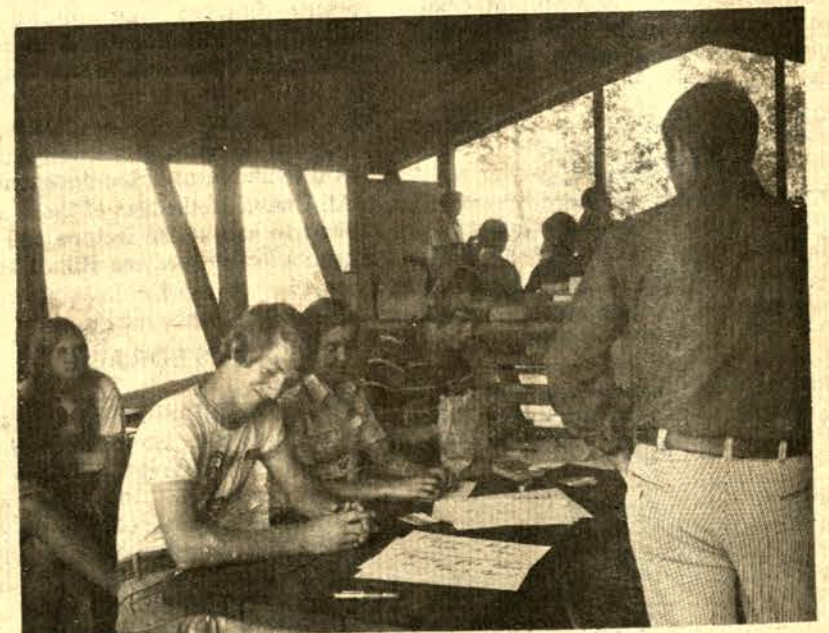


Football was one of the more active sports.



### Wesley Foundation Open House

The photos (above and below) show some of the 200 persons who attended an open house hosted by the Wesley Foundation in Arkadelphia to honor Freshmen. Left to right (in above photo) are Dr. C. Ray Hozendorf, pastor of First Church, Arkadelphia, Kent McAnnelly, the Rev. Wayne Edwards of Mt. Ida, athletic director Duke Wells and Mrs. Wells, and Mrs. Carolyn Trieschmann, wife of the Rev. Bob Trieschmann, campus minister.



Eugene Wright and Marty Vinson help register some of the 160 youth and adults who attended the rally which featured worship and various recreational activities.