

Arkansas Methodist

Arkansas United Methodism's Newsweekly

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Politics: What is the Christian's responsibility?

Some Arkansas United Methodists talk about election year politics

Arkansas Methodist: First, three questions — What do you see as the role of the Christian citizen in an election year? Is there a "right" and "wrong" way for the Christian to be involved in politics? And how "partisan" should the church be?

Miss Kathy Fadick: The first responsibility, of course, is to become informed about the issues and then about the candidates and how they stand on those issues. And, yes, I guess the "wrong" way (in regard to a Christian's response to politics) would be not to get involved at all! And no, I don't think the Church as an institution should be at all partisan in such matters. It should keep its focus on issues and not on a party's platform or candidates.

Mr. Tom Conner: The Christian has no privileges that the ordinary citizen doesn't have. He should apply his beliefs in his own private decisions as to how he will work and who he will vote for. His responsibilities, in one part, would be to fulfill God's kingdom on earth, as he sees it. And, since politics is one sphere of life, he must apply his Christian faith to that sphere — as he would to anything else.

In regard to how partisan the Church should be, I know that in one instance a minister of the largest church in one denomination announced from his pulpit his choice of a candidate. And as to that, I'm not too sure — because it's sort of a matter of separation of Church and state.

Mrs. Margaret McNabb: I think the Christian citizen does indeed have a unique responsibility in that we have a very close relationship with the Lord. And the Lord knows what's best for our country. And I think that we have a responsibility to be very careful and very prayerful about who we elect — all the way down to the county and city level. Unless we are electing people that are pleasing to the Lord, then, really, our country is heading in the wrong direction! And I think we need to pray about it very much.

As to being partisan, I don't think the Church has a right to tell how each individual member should vote. I think that it is an individual decision. I don't like politics in the church. I don't like a preacher or a well-respected member of the church getting up in front of a congregation or in a church meeting and saying "This is who I think ought to be elected." I don't think a church should endorse a certain candidate (though it should) talk about the issues and bring both sides to light.

Mr. Frank Thompson: I think the Christian should realize his responsibility in helping select, and in guiding others in selecting, the leadership of government . . .

I think that the Church as an institution shouldn't play as prominent a role as the membership itself. I think it should help guide the members — but as far as taking as active a role as the membership, I don't see this.

Dr. Harold Flowers: I think the church-going person should be sensitive and aware of local politics in the community where he lives. His awareness

What is the Christian's responsibility in the nation's political process? What is the "greatest need" in our contemporary society and how should the Church respond to that need? What does the future hold for the USA and what should be the Church's role in that future?

In an effort to get a sampling of how some United Methodists in Arkansas feel in regard to such concerns, the **Arkansas Methodist** addressed those questions to six individuals in separate telephone interviews conducted Oct. 21.

The individuals interviewed — three from the Little Rock Conference and three from the North Arkansas Conference — were chosen as representative of various segments of the church's life: two are students, one is a nurse and housewife, one is a businessman, one is a lay professional church employee and one is an attorney and clergyman. Three are females, three are males. Five are white, one is black. Five are lay persons, one is a clergyman.

Interviewed were:

• **Miss Kathy Fadick**, director of Christian education at First Church, Jacksonville. Miss Fadick attended Hendrix College for two years, graduated from Henderson State University, and did three years' independent study at Perkins School of Theology, SMU. She is a native of Pine Bluff.

• **Mr. Tom Conner**, a sophomore student at Hendrix College majoring in mathematics. From Helena, he served as a member of the Conference Youth Council while a senior in high school. He plans to enter the ministry and after graduation from Hendrix will enroll in seminary.

• **Mrs. Michael (Margaret) McNabb** of Pocahontas, a housewife and registered nurse in practice at Randolph County Hospital. A member of First Church, she teaches a third and fourth grade Sunday School class and is coordinator of Children's Work in the Paragould District. She calls herself a "new Methodist," having been raised the daughter of Southern Baptist missionary (to Brazil) parents. Her husband is a funeral director.

• **Mr. Frank Thompson** of El Dorado, owner of a tank truck (petroleum products) transport firm. He is a member of First Church where he serves as lay leader. He is chairman of the Camden District Board of Lay Men, a member of the Conference Board of Lay Men, the Minimum Salary Commission and the board of the Arkansas Methodist Foundation.

• **Dr. Harold Flowers** of Pine Bluff, attorney for 41 years and United Methodist minister for seven years; in his fifth year as pastor of St. James Church. He has served as a member of the Little Rock Conference Board of Pensions (12 years) and Board of Missions (eight years). He was awarded the honorary doctor of divinity degree in 1971 by Philander Smith College, his alma mater. Dr. Flowers reported that this interview occurred on the 41st anniversary of his enrollment in the Arkansas Supreme Court as an attorney. Thirty-eight of those years have been in continuous practice in Pine Bluff.

• **Miss Mandy McCoy** of Little Rock, a junior student at Central High (high school). She is a member of St. Luke Church where she is secretary of her UMYF. She is vice president of the Little Rock District UMYF and is a member of the Conference Youth Council. Her parents are Mr. and Mrs. B. J. McCoy.

The interviewees' responses are given in the order in which they were contacted. In a few instances their comments are paraphrased for brevity.

and sensitivity should be an example to others who are looking to him as an example of what Christianity is. And because of that, he ought to become intensely interested in the issues in a local campaign — and he ought to go out and exercise his privilege of voting.

While I think that church members owe it to themselves to congregate and discuss these issues, I don't feel that there should be such an espousal of issues or candidates as would divide the church itself. I do think there should be a respect on the part of persons holding divergent views. And I think we should feel free — that everyone should have a right to his opinion, and that we should be honest and frank. I would suggest that (such discussion sessions) be on the "educational" rather than the "advocacy" approach.

Miss Mandy McCoy: I don't see much distinction between the responsibilities of the Christian citizen and the "ordinary" citizen. But maybe the Christian citizen would be more careful about picking the one he thought was the fairest, the one who would be better for

the country. The Christian should be better able to look at the candidates, (to evaluate) their stands on the issues and the way they feel about them and that sort of thing.

I think the church should help inform its members about the issues and about the candidates, but I don't believe the church should (endorse) a certain party or tell its members who to vote for . . . The church should help in educational ways.

Arkansas Methodist: What do you see as the greatest need in our nation at this time?

Miss Fadick: I see it as what some candidates are saying: a restoration of confidence in government. I think we need to come to a time when we concede that politicians really are "good guys" and that there are "honest politicians." Most folks are really hooked into (the feeling that) if you're a politician, you're really crooked.

Mr. Conner: I see the greatest need as to "forget Watergate" — but "don't

forget it," either. That is, so it won't happen again. We need to move forward and out of our jingoistic past of being Big Brother — without turning our back on our allies or on the world. That is, to quit trying to rule the world — without withdrawing from it. We have to find the fine line between isolationism and dominance.

And inside our own country we need to "straighten up." . . . I feel that people are more important than inflation. In other words, if it's possible for 90 percent of Americans to have low prices while ten percent are out of work and starving, it's better that 100 percent of us have higher prices so that 96 percent of us can work. It's not that much of a burden for 100 people to have to pay ten cents more on an article than to have ten people not able to buy anything.

And we need to straighten up welfare so that people who can work will work. And we need to make it so that the people who are working have as fair a chance as those who are receiving welfare benefits.

Mrs. McNabb: The greatest need? God! Because everything else centers around that, and if we as Christians are acting like Christians, then all the other things are going to fall into place. It's got to come on an individual level — and eventually that will reflect on the national level. If you're safe and secure in your individual relationship with the Lord, that's going to reflect on your relationship with other people — and that's just going to be sort of like an epidemic!

Mr. Thompson: I think that we need a little more of the old Christian revival in the government instead of taking Christianity and so much out of the schools, and what have you. That's a different matter, of course, but we need to adhere closer to the Christian principles.

Dr. Flowers: I think the great need now is to develop a spirit of trust, of respect, of unity among all the people, despite their views. I think the need now is to get our country moving — to lift, in fact, every citizen out of the doldrums wherever he is in American life.

I believe that just as our government has been sensitive to the rights of blacks, for instance, or to persons who were receiving unequal educational opportunities, that the great issue now is to make American democracy meaningful to every American — wherever he lives in our nation.

And I think that in the local community the great need now is for the Christian community to really catch up with the contemporary progress we have made in politics. I think we'll find that by and large the Church is lagging behind in so many areas. We're behind the state itself! And I feel that it is about time that we catch up. Instead of the Church taking a lead, it appears that we must be awaiting a signal from some type of political upheaval — a signal that would give us an opportunity to settle ourselves down to, really, the basics of

(Continued on page two)



GIVING LEADERSHIP at the Symposium on the Role of Women were (from left) the Rev. Carol Lascaro, Dr. Ann Vizzier, Ms. Janis Geyer, Ms. Hillary Rodham, Dr. Francis Christie and Mrs. Mary Ellen Jesson.

'Role of women' is reviewed

Realizing they have a vital stake in the struggle "for what it means to be a human being," some 140 women attended a Symposium on the Role of Women, held Oct. 23 at Hendrix College. The event, sponsored by the North Arkansas Conference's Commission on the Status and Role of Women, and Hendrix College, featured seminars on women in history, "discovering the authentic you," women and religion, and women and law.

Resource leaders, respectively, for the seminars were Dr. Anne Vizzier of Fayetteville, professor of history at the University of Arkansas; Ms. Janis Geyer of Little Rock, a psychotherapist with The Counseling Center; Dr. Francis Christie, professor of religion and philosophy at Hendrix, and Ms. Hillary Rodham of Fayetteville, assistant professor of law at the University of Arkansas.

The Rev. Carol Lascaro of Van Buren, pastor of the Massard Larger Parish, was director of the project and presided at the one-day session. The event was enabled by a grant from The Arkansas Humanities Program.

Dr. Vizzier said the study of women's history had "gone beyond the concept of a fad" and was now well established. She said that most history needed to be read "with the understanding that it was written by men, primarily men of the cloth," and that it reflected "a history of attitudes."

Ms. Geyer said that both women and men were "programmed" to fulfill certain roles because of their sex. Men were seen as dominant, aggressive, strong and "as children, played with guns." Women were seen as passive, were to be "not too intelligent or if you are, not to show it," good wives, good cooks, good mothers and "as children, played with dolls." Such false roles, she said, were destructive of persons' individuality and creativeness.

Dr. Christie said that the Church had not been very successful in dealing with the question of women and religion primarily because of its "limited view of what religion is." It is vital, he said, that the Church realize that religion "has its roots in the past, its existence in the present, and its hope in the future." He said one of the Church's greatest problems was its unwillingness to accept the present.

Ms. Rodham noted the vitalness of law in achieving the rights of persons. "When all else fails," she said, "we order our society by law." But the law, she said, could "never be the answer" as it was "only a partial direction-giver." She said the next ten years were "critical" in the search "for what it means to be a human being."

Mrs. Mary Ellen Jesson of Fort Smith is chairman of the sponsoring commission.

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Little Rock physician to head Hendrix Loyalty drive

Dr. Phillip J. Deer of Little Rock has been named general chairman of Hendrix College's Alumni Loyalty Fund drive for 1976-77. The goal for the campaign has been set at \$116,000.

Hendrix officials report that last year the college's alumni contributed \$113,000 to the fund, which is used to help the institution "keep up with the mushrooming costs of higher education." Dr. Deer, an ophthalmologist, said the current campaign goal could be reached "if all alumni will participate."

Deer said "We hope that those who have not established themselves as regular donors will do so by contributing to this campaign, and that those who have supported Hendrix in the past will consider increasing their giving."

Dr. Deer is a native of Mississippi County and graduated from Wilson High School, Blytheville, in 1951. After attending Hendrix from 1951 to 1953, he entered the University of Tennessee Medical School, graduating in 1957. He interned at John Gaston Hospital in Memphis, following which he spent two years in the U.S. Navy. After release from active duty in 1960 he attended Harvard Medical School where he specialized in ophthalmology. He served as a resident in City of Memphis Hospital and at the University of Tennessee and



Dr. Phillip J. Deer

entered private practice in Little Rock in 1963.

While a student at Hendrix, Deer received the R. E. Lee Wilson Company Scholarship and was a member of Blue Key.

He is married to the former Florence Ross, who also attended Hendrix from 1951 to 1953. They have three children, Jim, who is presently attending Hendrix, and Ross and Sloan.

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Hendrix College Candlelight Carol Services

Sunday	Dec. 5 — 4:30 P.M.
Monday	Dec. 6 — 8:00 P.M.
Tuesday	Dec. 7 — 8:00 P.M.
Thursday	Dec. 9 — 8:00 P.M.

To assure yourself a seat within the Chapel:

1. Please send first and second choices of dates.
2. Send self-addressed, stamped envelope for reply.
3. Write to Miss Janet Harkleroad, Hendrix College, Conway, Arkansas 72032.
4. Tickets will be reserved according to date order received.

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THE CHRISTIAN'S RESPONSIBILITY

(Continued from page one)

love and of Christ and of Christianity.

Miss McCoy: I think our greatest need is for a closer relationship between the government and the people . . . There should be some better way to help inform people about the big issues before the country. I feel that people are watching things more closely today, and that is hopeful. But I think the government should speak more openly to the people; let us hear more of what's going on. You hear a lot, but a lot of it's not what's most important.

Arkansas Methodist: What do you believe is the most important role for the Church to fulfill in contemporary society?

Miss Fadick: I think probably that of prophet; in the real, honest-to-goodness Old Testament sense of the term — not just foreseeing some sort of doom or something but in pointing out what it means to be God's people right now. And (among the things it's going to take to get that done) is preaching of a "learned" caliber and, certainly, dynamic and daring. Such preaching will have to be biblical, "hard nosed" exegesis (and

then) with application of the scripture to life.

Mr. Conner: The Church, no matter what period it's in, has the mission of bringing God's Word to the world. It does that by remembering the past — but that's not necessarily "bringing the Bible," as some would interpret it, into the present world. But, rather, it is to take God's word and define it by our action and our statement . . . (If) the Church can work toward a peaceful and merciful nation in which the hungry are fed, the needy clothed and the illiterate taught, then it's fulfilling its mission.

Mrs. McNabb: Gospel teaching is the most important role for the Church. I think that when we get away from the basic reason that we are a Church, the basic message that we have to proclaim to the rest of the world — if we get too involved in social aspects and get away from the basic message that Jesus came into the world to save us and is our Savior and died for us — then we're getting away from the reason that we are a church. If we go back to plain gospel teaching, in mission action, on a city, county, state, national and foreign

level, then I think the Church is going to be stronger.

Mr. Thompson: I think the Church should fulfill the responsibilities that it has, of course, been charged with all the time — to provide guidance and leadership for the community and help the community in every Christian way it can.

And I think the Church is improving in doing this. I think we are beginning to realize, because of the Watergate situation and such, the seriousness of such needs and I believe we are becoming more aware of our responsibility in providing moral leadership.

Dr. Flowers: I think if the Church can rid itself of racism in American life, it would mean so much to the movement of the people of God in our country. I hate to put the question, because I'm black. But I do think that in this area we have not shown the courage nor the desire (as has been shown in the political sphere).

All across Christendom in the United States we have yet to open up the doors of our church so that every Christian may feel free to move into a spirit of fellowship and worship. And I think the

thing now is — and especially in The United Methodist Church — that the white brother in the church could do more to bring the blacks into The United Methodist Church! And the bold act of opening his doors and making him in fact welcomed to the fellowship would do more, and is one of the great needs, I think, of our day.

Miss McCoy: I think the Church's most important role is to get the word of God to the people. I think it needs to educate all its people — not necessarily about the good things in life only; but about everything in life.

Arkansas Methodist: How do you evaluate the future of our country?

Miss Fadick: I guess basically I'm a pessimist about it. I don't see any easy answers. And I don't know anyone who has a very good proposal in mind for even getting to an adequate answer. As for the Church's reaction to that sort of situation, I take the scriptural message to be that even in such conditions we are always surrounded by God's love, and

(Continued on page four)

Tax exemption raises basic issues for Churches

NEW YORK (RNS) — The National Council of Churches, speaking through its Governing Board, declared here that it will "resist" any attempt by government to define "church" and "religion." The declaration came in a resolution on current issues involving tax exemption and had specific reference to proposed revisions or new interpretations of the Internal Revenue Code.

Deletion of one section of the resolution gave the first public indication that the new, voluminous U.S. tax law, passed by Congress and signed by President Ford, contains a provision advocated by both the National Council and the U.S. Catholic Conference.

That provision, which is quite complicated, exempts churches from expanded limits on the lobbying activities of non-profit "public charities." At the same time, the law protects Churches from certain recent court decisions which seem to make tax exemption a privilege to be traded for the right to petition government.

A number of proposals for defining "religion" and "church" have been made

in recent years by agencies or officials in charge of supervising tax exemption.

"It is the responsibility of 'religion' and 'churches' to define themselves and their activities," the National Council resolution stated. It went on to oppose recent Treasury Department regulations seeking to define "integrated auxiliaries" of churches for exemption from filing IRS information returns. The phrase "integrated auxiliaries" is not used by any U.S. Church or other religious body, according to the National Council, but, it added, should any organization claim such a title then only the Church involved can validate that claim.

For 200 years, the resolution said, Congress and U.S. courts honored the First Amendment without any attempt to define "religion" or "church" since both were in existence and readily recognized by all before the nation itself came into being.

"New members of these classes can be recognized by derivation from, or resemblance to, existing ones. Efforts to spell out a definition of 'church' or

'religion' may have the effect of freezing in law the forms of one particular period rather than allowing the continuous evolution of forms to fit changing circumstances. Furthermore, by defining the nature of 'religion' or 'church' government takes the first and most insidious step toward structuring a sacred area where it has no power to legislate."

Delegates to the Governing Board were asked to delete the last section of the tax resolution since it referred to an issue covered in the new federal law.

The Rev. Dean Kelley, director for civil and religious affairs for the National Council explained in an interview that various groups had pressed hard to have Churches separated from new tax provisions governing the lobbying activities of "public charities."

To insure their right to address public issues and help form public policies, many non-religious charitable groups drafted legislation setting expenditure tests for lobbying. That action was taken in light of Section 501(c)3 of the IRS Code, which declared that "no

substantial part" of a tax-exempt organization's expenditures can be used to influence public opinion. Churches did not wish to come under the limits found acceptable to charities because most religious groups contend that Section 501(c)3 is unconstitutional.

Religious representatives, Mr. Kelly said, were successful in arguing that Churches should be set outside the financial tests for lobbying contained in the new law. They were, nevertheless, concerned about the impact of the re-enactment of 501(c)3 if that section of the tax code were to be interpreted in light of an appeals' court ruling in a case involving Evangelist Billy James Hargis.

The new law, Mr. Kelley explained, preserved the status quo on 501(c)3. "That leaves us in limbo," he said, "but I had rather us be there than to accept the principle of limitation. I do not want to concede to anything making limits possible since that would undercut the argument that 501(c)3 is unconstitutional."

The Editor's Pulpit

Looking beyond November 2

No matter which candidate wins the Presidential election next Tuesday, Americans will very soon have occasion to remember a truth we seem to forget too conveniently: that as far as significant and lasting improvements in our social system are concerned, the buck finally stops with the people, with ourselves — and not with any particular candidate who may be elected President or with any political party which may win the Executive office.

Given the importance of the positions and philosophies of the individual candidates, and given the significance of the role of leadership, and given the vital contribution which political parties have made in our nation's history, in the final analysis it is the people who will determine the outcome of the big issues confronting this nation. It is a myth that one man or one party may claim credit for the successes or should shoulder the blame for the failures of a democracy of 213-million citizens. In a real sense the people are the President, the people are the Congress.

This fact does not lessen the significance of choosing among candidates and platforms. Individual leadership of the highest integrity and noblest vision is of primary importance, and competition among parties to produce the best and most workable government is of fundamental significance. But it is the people — their attitudes, prejudices, visions, limitations and actions — which are most formative of a nation's personality and of its destiny.

It is the people who, by their values, finally determine how militaristic their nation will be. It is the people who, by their self-chosen affluent lifestyles, affect their nation's energy policies and escalate its inflation rate. It is the people who, by their prejudices or social vision, either restrict or broaden the civil liberties of their fellow citizens. It is the people who, by their priorities, fashion their nation's social programs and policies, affecting all manner of concerns, from employment to the status of the nation's health care. And it is the people who, by their ethical and moral groundings, influence the whole range of national issues, including foreign policy, welfare, abortion, crime and on and on.

Elected officials — even Presidents — can't lift a nation above the level determined by its citizens' attitudes and actions.

So come next Tuesday, win or lose, the people's part continues. Whether it be President Ford or "President Carter," it is in fact all of us, collectively and individually, who are reelected to a term of citizenship. And the requirements of that office, in a democracy, remain high. It is we who must answer, in the present, to the past and to the future. In truth, the buck finally stops in front of our own door.

Affluence, the Church, and new lifestyles

If we accept the contention, as made above, that social reform depends more on a nation's citizens than its leadership, it should follow that concerned citizens bear a special responsibility. Certainly that would be true for those citizens whose compassion and humanitarianism stem from the Christian religion.

We have, on this page, frequently stated the opinion that one of the most neglected responsibilities in this nation is that of preparing persons for the change in lifestyles which is going to be required of affluent nations in the future — a future much nearer than most of us realize. Given the harsh realities of hunger and need across the world, the affluent and wasteful lifestyles of most Americans simply cannot be justified. From a purely secular standpoint such wasteful ways are economically irresponsible. From a Christian and humanitarian standpoint they are morally indefensible.

Is there, in the USA, a people who will step forward as the willing, intentional proponents and practitioners of a lifestyle which is less self-centered, less wasteful and more humane, more sacrificial, more "Christian"? Who, if not the Church, could be expected to fulfill so vital a role?

But do we see the Church taking such a stance?

No. Not, at least, in any recognizable numbers or in any official way that we know anything about. And we submit there's a reason for this: we are a people who are too much a part of the problem. By and large, we are a part of that affluence. We stand to lose too much.

That's a harsh and hard indictment to make against ourselves, but we stand by it.

If we are interested in pursuing remedies for such a condition, they are at hand. But like all remedies for sin, they lay a heavy claim upon us. They take the shape of a cross, and that has never been a comfortable shape.

At the risk of being understood we submit that the following should be part of our attempt to meet such a condition within our own house, thus equipping us to make a better witness to the world:

- That we start with our clerical leadership. That pastors and district superintendents be required to justify to the Cabinet the more than cost-of-living increases in pastors' salaries — except in those instances where churches need to play catch-up on salaries which have not been adequate or just. We don't want to reinforce the reluctance of those churches which have dragged their feet in giving needed and justified increases. There's certainly no virtue in their failure to meet their responsibilities to their ministers. That's not what we're talking about here. Nor are we talking about the woefully inadequate sums paid to retired preachers as well as to some active pastors.

What we are talking about, rather, are those too-frequent instances in recent years in which district superintendents, pastors, and church finance committees have played the game of competing with other churches in raising salaries — mostly in the "upper brackets" — to boost their clout in the appointment game.

We submit that not only is a practice difficult to square with a proper theology, but that it is objectionable for several other significant reasons: it further compromises the preacher's prophetic voice on a considerable list of moral issues; it makes the Church a party to the continuing inflationary spiral, and it perpetuates and snowballs an element of the appointment system which, in our opinion, is already out of hand: the predominance of the salary factor in making pastoral assignments.

- Second, that we challenge our lay (and clerical) membership to quit "playing church" in regard to material stewardship; that our local churches put the pencil to their congregation's giving and measure it by the tithe. When United Methodists reach the tithe as "the minimum standard of giving" — as we once proudly and frequently claimed to be our goal — we can feel comfortable about our stewardship and can vastly improve our ministry to a hungry and needy world.

If it's true that the lifestyles of affluent nations must, in the light of world conditions, change — and we believe that such is true — we suggest that the Christian Church should lead in such a change.

It has been said that the Church, rather than transforming the world, has taken on the characteristics of the world. However true that may have been in the past, the record of the present and future has yet to be determined. Time is running out for the Church to make its witness on this issue. This ball is now in our court.



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Methodist Hymnal Editor Leads Workshop

Dr. Carlton R. Young (left), director of the graduate program in church music at Scarritt College, Nashville, Tenn., was guest clinician for a Church Music Workshop held at Gardner Memorial Church, North Little Rock Oct. 15-16. Dr. Young is editor of the latest Methodist Hymnal. Also present for the Friday evening session was Dr. Richard Palmer (center), president of Scarritt College. Others in photo are, left to right, Len D. Bobo, music director at Lakewood Church, North Little Rock; Ron Ballard, organist at Pulaski Heights Church, Little Rock, and Elise Shoemaker, organist-choir director at First Church, Conway.



Pulaski Heights Youth Choir Gives Demonstration

Dr. Young, in session on Youth Choir Techniques, updates his listeners on the latest trends in church music, use of the Methodist Hymnal, choral reading and techniques. One of the highlights of the workshop was this session in which the youth choir from Pulaski Heights Church demonstrated various techniques. Seventy-five persons attended the workshop.

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Fayetteville District Conference Authorizes Land Sale

The recent conference authorized the district trustees to sell a parcel of land owned by the district, with proceeds to go to the newly organized church at Bella Vista. Presiding over the event was the Rev. Harold Spence, district superintendent (left, front). Others in photo, left to right (front), are the Rev. Gerald Hammett, pastor at Central Church, Rogers; Mrs. Lloyd (Doris) McConnell, vice president of the district UMW; Mrs. Pryor (Doris) Cruce, district Children's Coordinator; the Rev. David Moose, conference Coordinator of Youth Work; (back): the Rev. James Major, vice president of Hendrix College; Gary Kennan, district commissioner for Methodist Children's Home; Dr. Myers B. Curtis, Conference Program Council director; the Rev. Lewis Chessner, Wesley Foundation director at U. of A., Fayetteville; the Rev. Philip Hathcock, moderator for a course of several weeks duration for Lay Speakers, and the Rev. Arvill Brannon, associate director of the Conference Program Council. A highlight of the district conference was the certification and confirmation of 34 Lay Speakers.

INTERVIEW

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that our task is to respond to that love in responsible ways.

Mr. Conner: I cannot conceive of there not being a United States and I cannot conceive of our changing much to a different way of doing things. Like we have tried to be a republic and a democracy — we have failed at points in this, but we will continue, on the whole, to be the home of democracy.

In a way, our country faces the same kind of problem the Church faces: it cannot "Christianize" the world unless it itself becomes more Christian. It has to have its lamp full before it can go fill other lamps. In the same way, the United States has to actualize its potential as set forth in our great documents and so forth.

Mrs. McNabb: I think the U.S. has a future; I'm not real pessimistic about it. Maybe it's because I see a lot of people — my own friends — turning more to a Christian type of relationship with each other. And I think that's becoming more of a trend now. It's going to take a lot more of it, but I think the U.S. has a future.

Mr. Thompson: I think (the outlook for the future) is better than it has been. I have high hopes of government improving over the years. And I think good things will come out of Watergate and other events we've mentioned. I think they point up the need of decency in government and the role the Church must play.

Dr. Flowers: Well, I think that we're going to be a great force for peace in the world. We're almost, I would think, under divine commitment. And we will receive, from time to time through our leaders, divine calls to move into those areas of backwardness and darkness across the world where we will share the benefit of our know-how and our resources of wealth.

I'm thinking that it's a bright day for America and especially for young black Americans. And I'll say again that I don't like to bring up the black business, but it appears to me that with Africa, and in all our outreach, there is going to be an increasing great need for prepared black persons who can help facilitate, in a most comfortable way, this process of making democracy a way of life around the world . . .

Miss McCoy: I see the future as

getting better. I think people are growing more together and are working more closely together. For example, I'm in school, and in my school — I go to Central — it's been seen as "the racial problem" — but we're really growing closer together. And I think that the present young generation has a real responsibility to participate in (the moral growth) of their country.

Arkansas Methodist: What do you see as the role of the Church in America's future?

Mr. Conner: . . . If the Church had not been a part of our life, it's hard to think of what we would have become. The Church will be a good influence on the nation. But the Church cannot become ingrown; it must minister and make itself active in political and ethical matters without having a misproportioned influence. That is, the Church should not force the nation's legal codes to be a copy of the Church's own doctrines.

Mrs. McNabb: The Church is going to be a very basic and vital element in our nation's future. There has been a trend toward getting away from the Church and the Church is going to have to be a stronger element than it is right now. It's going to have to reach out to different people and proclaim its message. And through that message our nation will be stronger.

Mr. Thompson: The Church does have a unique role in our future. Of course, the U.S. is renowned as a leader in governments today. And with the food shortages and what have you that are plaguing the world, the Church is definitely playing an important part, and its role will be even more vital in the future. I think we have a lot of good people who are beginning to awaken to the responsibilities which have too long been taken lightly.

Dr. Flowers: The Church's first unique role in regard to the future is to take the young people to nurture them in Christian education and prepare them for the doing of its mission. And I think the Church itself is having to reexamine its position from time to time; and it's accepting ever greater tasks . . . To meet those needs our church is going to have to change our goals, our attitudes, and reexamine our policies and prepare for the role of a servant. We're just going to be God's servants and I think we'll have to be prepared for that.

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Paragould District Conference Hears Program Projections

Members of the Paragould District Council on Ministries, and others, presented concerns of world hunger, ethnic minorities and evangelism at the recent District Conference, over which the Rev. Ben Jordan, district superintendent (left, front), presided. District Task Forces reported on Charge arrangements, the Partnership in Mission program with the Oklahoma Indian Missionary Conference, and Lydia Patterson Institute in El Paso, Tex. In photo (back, left to right) are the Revs. Dick Haltom, Leon Wilson, Wendell Dorman; Others (left to right): the Revs. Joe Wilkerson (Jordan), Roy Poynor, Tom Weir, Dr. Myers Curtis, director of the Conference Program Council, Miss Pamela Owen, the Rev. Jim Beal, Mrs. Iona Oates, and Dr. Donald Ebright, resource person on World Hunger.

A response to 'Associate Member' and 'Lay Pastor' issues

To the Editor:

Beginning with the July 22, 1976 issue of the **Arkansas Methodist**, there have been seven articles concerning Lay Pastors and Associate Members of the North Arkansas Conference. In several of these articles is the implication that some "official person" ought to respond or give attention to the concerns that were being raised. As chairman of the Council on Professional Ministry, in the North Arkansas Conference, I probably have the responsibility to respond. What is written here is intended to contribute to the discussion and not be the final word on the subject(s). I will need to address several issues raised by the above-mentioned articles.

1. VOTING ON THE MATTERS BEFORE THE ANNUAL CONFERENCE: Local Pastors do not have a vote in the Annual Conference; Associate Members and Probationary Members do have a vote on all matters except constitutional amendments, election of delegates to General and Jurisdictional or Central Conferences, and matters of ordination, character, and conference relations of ministers; full members of the Annual Conference vote on all matters except the election of Lay Delegates to General and Jurisdictional Conferences. **THESE LEGISLATIONS APPLY BECAUSE THEY WERE VOTED BY THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH AND ARE IN THE DISCIPLINE.** The General Conference is the legislative body of the church and changes in policy are made there.

It is true that the Board of Ordained Ministry of our Conference is warm to the idea of empowering Local Pastors to vote, but our board can't do it; neither can the Annual Conference. The General Conference, meeting last spring in Portland, did consider several petitions both supporting and opposing these matters, but the Discipline wasn't changed at these points.

This General Conference was very concerned, however, in empowering the local pastor to "fully pastor" the church he or she is serving. Thankfully, the local pastor now joins the associate, probationary, and full member in being able to administer the sacraments of Baptism and the Lord's Supper. (There are certain restrictions, of course, such as the fact that the local pastor must have the active supervision of a counseling elder, and that this authorization is limited to the charge to which he/she is assigned as pastor.)

Our own Annual Conference has been very sensitive to the special needs of the local pastor; for about four years, our Board of Ordained Ministry has had a Lay Pastors' Advisory Council. These persons (part-time local pastors, full-time local pastors, student pastors) meet regularly with the Board and make significant contributions to the work of the Board.

Now, what is the rationale behind the policies about

voting? First of all, I think we have to recognize the distinction that is made between ordination and conference membership. These really are two different entities. We do have local pastors, associate members, probationary members, and full members who are ordained. According to the Discipline (Paragraph 445 and 446): "In ordination, the Church affirms and continues the apostolic ministry which it authorizes and authenticates through persons empowered by the Holy Spirit . . . Ordination grants to the person ordained authority to serve the church through sacramental and functional leadership."

We have ordained persons, in every membership category, who are serving well and faithfully living under their ordination vows. But — Conference Membership is yet another thing! The terminology used about conference membership — associate member, probationary member, full member, etc. — speaks more to the profession of ministry as practiced in one connectional church, namely, The United Methodist Church.

In any profession (law, medicine, ministry, etc.) qualifications are determined by the members of the profession, and every profession has "graded" qualifications for the persons in various stages of training. However, the policies are made by the full members of the profession. In the Annual Conference, only full members vote on the policy matters and matters of ordination, conference relations, and character of ministers because this is the way the professional qualifications and policies are addressed. Only full members vote on the clergy delegates to General and Jurisdictional Conferences, because these elected persons will be helping make the policy and establish the qualifications. The various membership categories do not suggest effective versus ineffective ministry; they do suggest various stages of training and preparation.

2. THE DIFFERENT TERMS WE USE: It is true that we have used a lot of terms to try to say what we want to say about membership categories. We've had supply pastors, lay pastors, and local pastors. We've also had titles of Presiding Elders and District Superintendents. I feel confident that we will change some more and add some new terms in the future. I really believe this is a good thing because it indicates we are still struggling, growing. It indicates to me the dynamic, rather than static, nature of the church.

The term, Associate Member, was adopted by the 1968 General Conference in Dallas. This was an attempt to empower a very fine group of dedicated "accepted supply pastors," who, until then, were voiceless and powerless. Since 1968, Associate Members have been guaranteed an appointment, have been able to vote on all conference matters except the three mentioned above, and have been eligible to serve on any

Conference board except the Board of Ordained Ministry. The category of "Associate Member" was to "enable," not to "restrict."

3. CONSISTENCY AND INCONSISTENCY IN INTERPRETATION OF THE DISCIPLINE: The suggestion was made that we, as an Annual Conference, have not been consistent in interpreting or enforcing the Discipline. Reference goes back to the merger of the Methodist Church and the Evangelical United Brethren Church. All I can say is that the Board of Ordained Ministry has tried very, very hard to be fair and impartial in applying the Discipline to all persons in ministry. The present Board of Ordained Ministry will continue to carry out its Discipline assignment competently and fairly, and will work hard to petition the next General Conference to change any part(s) of the Discipline, that they believe needs changing, in order to strengthen the ministry of the church.

4. ENLISTING PERSONS FOR ORDAINED MINISTRY: This really was not mentioned in any of the correspondence, but I want to mention it anyway. It is going to take all of us — full members, associate members, probationary members, local pastors, student pastors — to serve our churches and to incarnate the Gospel in the North Arkansas Conference. In fact, it is going to take some more of us!

That's why I am so glad the General Conference took action to involve the local church committee on pastoral relations in actively helping persons respond to God's call to ministry. The local church and the District Committee on Ordained Ministry will be much more involved in helping launch persons in a candidacy program that can take as much as one year. I am also glad the General Conference recognized that lay persons, in increasing numbers, are responding to God's call to serve as full-time lay employees in the church. Our Conference now has a Board of Diaconal Ministry that will be assisting these special persons.

I apologize that it has taken so long to say these things. As I said in the beginning, I hope this will not end the discussion. In fact, I would be willing to arrange a time to visit with a local church group, or a group of pastors, and engage in dialogue about these concerns.

Jim Beal
P. O. Box 489
Newport, Ark. 72112
(Chairman, Council on Professional Ministry, North Arkansas Conference)

NOTE: We have been notified that the Board of Ordained Ministry of the North Arkansas Conference, meeting Oct. 18, endorsed the above statement. — the editor

From Our Readers

BETTER LATE THAN NEVER

To the Editor:

We think that the U.S. Postal Service may have set a new record (at least for this office) in delivering the **Arkansas Methodist**. Your issue dated March 18, 1976, was received in our morning mail today — Oct. 13, 1976!

...When I got inside your paper, I found myself reading about the "One Great Hour of Sharing" and I thought this is great that John is alerting his folk to what will be happening next March. As I read along, however, I discovered that you were talking about the 1976 observance! So I went back to the first page . . . and discovered that the paper had come to us about seven months after it had been published!

In case you want to report this through channels out your way, I am enclosing the front page of your paper with this letter. Good luck in dealing with the U.S. Postal Service. . .

...we appreciate receiving your publication (and) we make it available to all United Methodist Communication personnel in this building through . . .

our Resource Center.

Darrell R. Shamblin, editor
The Interpreter
601 W. Riverview Ave.
Dayton, Oh. 45406

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'PUT FIRST THINGS FIRST'

To the Editor:

For weeks headlines of the **Arkansas Methodist** and pages inside have been devoted to "welcoming the bishop." Oh that the Methodists knew how to put first things first! The tri or quad-level system of theological big wigs just does not do a thing for a world full of sinners. Sorry if that sounds trite. Many people do not admit that they are sinners.

What we need is preachers (teachers) who teach God's written Word (the Bible). Else, how do the constituents know how to obey God? If all the Bible training we have is what we can do for ourselves — why all the preacher training? Anybody can operate cattle ranches, do Boy Scout acts, acquire "brownie points," and hand out used clothing to the "poor." Also, laymen are good administrators! **THE POINT IS WHY DON'T THE SEMINARY TRAINED PREACHERS HANDLE THE BIBLE PART OF IT?**

PARDON me — but a bunch of big wig

bishops (with life tenure) and DS's just don't make sense to me. Local congregations know their own needs better than a hierarchy far away.

Marlin DeBost
Benton Hy.
Little Rock, Ark.

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REPORT FROM 'THE VALLEY OF SIN'

To the Editor:

Greetings from Phoenix, Ariz. Reading the **Arkansas Methodist** sent me by my nephew, Dr. James L. Patty of Jonesboro, my mind went back to 1920 when I joined the Conference at Jonesboro. As far as I know, I am the only one of the 12 left since Dr. Neal Storey died. I understand he has a brother, Virgil, here in Phoenix but I have not been able to locate him.

This is a nice country and fine weather, only in mid-summer when it's hot.

I hope to attend the North Arkansas Conference again even though there are very few left that I know.

If any of you ever visit the Valley of Sin, please contact me.

(The Rev.) W. A. Patty
7034 N. 10th Place
Phoenix, Ariz. 85020



Timely Reminder

With the help of a set of scales, the change from Daylight Savings Time to Standard Time dawns on this youngster. The unbalanced scales serve as a reminder to turn clocks back one hour at 2 a.m. on Sunday, Oct. 31, and get back that hour of sleep you lost last Spring.

RELIGIOUS NEWS SERVICE PHOTO
by Richard J. Patrick

By DR. FRANCIS CHRISTIE

Professor of Religion
Hendrix College
Conway, Arkansas

Together Under God

Scripture: Romans 10: 1-13; 11

Asking the Wrong Questions

It is frightening and humbling to think of how often and persistently we ask the wrong questions. Precious time is frittered away. Values are wrongly placed, and too much of our effort comes to naught.

One of the recurrent problems to which Paul responded was that of getting the agenda set. It appears that the early Christians were no better than we in their expressions of concern. This is too often overlooked in studies of Paul's writings.

In Romans 10:6, 7 Paul urged the church at Rome: "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down) or 'Who will descend into the abyss?' " Perhaps it is perfectly natural for Christians, or other persons as well, to raise these questions, but Paul asserts they are the wrong questions.

The question, "Who will ascend into heaven?" most frequently means, "Who will go to Heaven?" The main trouble with this question is that there is usually someone willing to answer it for us, and the answer is likely to have a ring of finality. Further, these answers tend to be different. Which one are we to accept? Division within the body of Christ inevitably results from dogmatic attempts to answer the question.

Another dimension, equally divisive, is contained in the parenthesis — "to bring Christ down." Apparently this refers to who is to be judged most trustworthy to give us the "true word" about Christ. Again, there are, and have been, many persons willing to answer the question for us; but the problems mentioned in the preceding paragraph (above) persist here also. The answers divide us.

Briefly, it should be noted that the same conditions apply to the other question against which Paul cautioned: "Who will descend into the abyss?" Christians seem to be occupied inordinately with questions as to who will go to Hell. This question has the weakness of the first one, but it goes a step further and often becomes morbid.

In summary, there are two difficulties with these questions: (1) If there are answers to them, only God has the answers. (2) The answers given by persons who are willing to answer them tend to divide us rather than to unify us. No doubt other examples of wrong questions could be given.

Scandal in the Church!

Please do not let your appetites for gossip be stimulated by the lead statement. There will be no

listing of persons and specifics of scandalous behavior. Somewhere along the way we have modified the original meaning of the word "scandal." The Greek word *scandalon* meant a stumbling-block or hindering obstacle placed in the path of another. This is the sense in which Paul used the word in First Corinthians 1:23 when he wrote, "...but we preach Christ crucified, a **stumbling block** to Jews and folly to Gentiles..." More applicable to the thought of this lesson is Paul's use of *scandalon* in Romans 14:13 "Then let us no more pass judgment on one another, but rather decide never to put a stumbling block or hindrance in the way of a brother."

The scandal with which this lesson deals expresses itself in our many divisions, some of which really are quite petty. These divisions have become a hindrance to accomplishing the mission of the church. They function on at least two levels. For one thing, we tend to get divided within our denominations, and even within local churches, to the point that our effectiveness is limited severely. Also, our division into so many sectarian groups is a hindrance when we proclaim a message of unity to a divided world. If we cannot heal our own divisions, how can we expect to heal the divisions of the world? How can we offer a universal brotherhood when we cannot commune at a common table? There is a scandal in the church, and, to use the words of Pogo, "We is it."

Who Belongs?

Again, Paul had a fairly simple and direct answer. "...if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." (Rom. 10:9). This is saying that anyone who professes that the most perfect revelation of God was in Jesus is a Christian and is a member of the fellowship. Christians have always differed on some points and refinements of doctrine, but this affirmation has been central. I have no right to exclude another from the fellowship on the basis of some difference of judgment on a detail.

But, Can We All Be One?

"Unity is a noble ideal, but surely no one expects us to attain it!" Hold up a minute! It may be that we have another example of the wrong question. The biblical passage for this lesson implies rather strongly that we are all one within the family of God and within the love of Christ. "No one who believes in him will be put to shame." (Rom. 10:11). Surely this must be an expression of faith in God's providence; because we as individuals and groups do put persons to shame for shadings of opinions.

Really, friends, this ought to stop, and we ought to join in a common affirmation with Paul. This affirmation is the memory selection for this lesson. "There is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him" (Rom. 10:12). This may be a bit hard for some of us to swallow, but there it is! There is one God and Father of us all.

Let's Pick Up a Few Stumbling Blocks

All of this talk about unity sounds good, and we even feel a bit guilty about our divisions. But, can we do anything about it other than to pass noble resolutions and confess our sins? Timidly a few suggestions are offered.

1. We can admit that, if we were perfect in love, we would not be divided. Since we are imperfect, let us admit that many of our divisions are brought about by personal preferences and social conditioning. But, let's not blame God for these.
2. Some of our divisions occur because of preferences for certain forms of church government or organization. We should see these for what they are — conveniences and structures aimed at the material ends of good organization. Any form of church government of which I am aware is able to find some scriptural justification. Let's quit baptizing and sanctifying our prejudices.
3. We can learn to accept the differences in others and to accept persons who are different. In short, we can attempt understanding of differences and leave off condemning those who differ with us. Love is the approach.
4. We can reduce, minimize, or eliminate superficial division within local churches by practicing unity or brotherhood. It is still apparent that the most segregated hour in American life is eleven o'clock on Sunday morning. The church should be ashamed that it has not kept pace with governmental and educational agencies.
5. We can stop our name-calling and ridicule of others, recalling Paul's words, "No one who believes in him will be put to shame."

These steps, and others like them, will not get us there, but they will be a few steps on the way to our coming "together under God." He has provided the place for gathering. We have only to enter the fellowship. And, while we are on the way, let's pick up a few of the stumbling blocks.

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NEWS and opinion

summary by Doris Woolard

The Rev. Isaac Bivens, an African affairs specialist on the staff of United Methodist's Board of Global Ministries, reports that "the new laws in Rhodesia will make it mandatory for all white males between the ages of 16 and 48 to register for military service... Missionaries and their male children will have to comply with these laws or they and the Church must face the consequences."

A new international population study lists China, with an estimated 964.4 million people, as the world's most populous nation. The figures, based on data of the International Statistical Program Center of the U.S. Bureau of the Census, sets estimates in the other most populous countries as follows: India, 652.7 million; the USSR, 256.8 million; the U.S., 222.2 million; Indonesia, 143.4 million; Brazil, 113 million; Japan, 112.2 million, and Nigeria, 83.8 million. The estimates as of mid-1976

were prepared by the Environmental Fund, a private Washington, D.C.-based organization.

Daisy K. Shaw, director of the New York Board of Education's educational and vocational guidance, has acknowledged "that thousands of students are dropping out (of the state's public schools) unnecessarily. The causes are quite complex, ranging from low academic achievement, absenteeism, low aspirations, lack of emotional support from the family, personal and social problems, discrimination, and a general feeling of hopelessness engendered by current economic problems."

Margaret Mealey, executive director of the National Council of Catholic Women, told participants in a Bible-sharing institute in Spokane, Wash., that she does not believe the decision of the Episcopal Church to ordain women will affect the Roman Catholic position. She did say that "women must involve themselves in ministries of the Church excluding ordination... Our job is in educating women for things open at this time. Maybe, in time, ordination (for women) will come, but it is a long way away," she noted.

Dr. Kim Kwan Suk, head of the (South) Korean National Council of Churches, addressing the Governing Board of the U.S. National Council, said that the church-based human rights movement in his country has misgivings about accepting the goodwill of foreign "radical or pro-Communist groups or individuals."

Representative Albert H. Quie of Minnesota told the American Lutheran Church, of which he is a member, that he believed the church "should be about the business of helping individuals become transformed by the power of God and only secondarily attempting to involve themselves as one corporate entity with the world's social systems and structures."

Father Robert G. Howes, national coordinator of Citizens for Public Prayer, Lynbrook, N.Y., and a nationally-known city and community planner, commented in a theological publication that a constitutional amendment to allow prayer in public schools is "a Bicentennial must," and that more importantly the debate in 50 states to accomplish a prayer amendment could "touch off a national spiritual explosion" in this country.

The National Council of Churches governing board has adopted a resolution urging the U.S. government to stop blocking Vietnam's entry into the United Nations and to assist with post-war reconstruction in the Southeast Asian country. Other resolutions champion the rights of black majorities in Rhodesia, Namibia and the Republic of South Africa, and appeal to the U.S. to pressure South Korean President Park Chung Hee to stop violating the human rights of his own people.

The annual convention of the Christian Church (Disciples of Christ) in Canada has approved a statement supporting union with the United Church of Canada. In 1969, the Disciples joined union negotiations that had been in progress between the Anglican and United Churches since 1943. Last year the Anglicans withdrew.

Science teachers in Boulder, Colo., schools will not be required to present religious versions of Creation during discussions about evolution. The school board voted 6-1 against a member's proposal that the religious concept of Creation be introduced whenever evolution is taught.

News from the Churches

DR. SAM H. COKER, senior minister of Grace Church, Atlanta, Ga., will be the evangelist for a revival at First Church, North Little Rock, Monday through Thursday, Nov. 1-4 at 7:30 p.m. Dr. Coker was keynote speaker at the Southern Industrial Relations Conference, has preached in evangelistic crusades in Central America, served as chaplain of the U.S. Congress and as co-chairman of the "Here's Life, America" crusade in Atlanta. He graduated from Piedmont College with a major in literature, and holds a degree from Candler School of Theology at Emory University, and the honorary doctor of divinity degree from LaGrange College. A reception honoring Dr. Coker will follow each of the services. A nursery will be provided throughout the revival period.

DR. CHARLES RICHARDS, superintendent of Camden District, and Bill Kennedy, song evangelist of England, Ark., were the evangelistic team for revival services at First Church, Chaffee, Mo., recently. The host pastor, the Rev. R. Claude Stone, formerly served as a pastor in Arkansas.

TIGERT AND MORNING STAR Churches in Hot Springs observed Laity Sunday with Lay Leaders Earl Smith and Bill Wood directing the services. Nick Kekick spoke on "The Power of Prayer." The Rev. E. S. Wagner is pastor of the two churches.

Conway District UMW pledges \$17,000 for Missions

The Fall meeting of United Methodist Women of Conway District followed the theme, "The Past Speaks — The Future Beckons." Approximately 101 women attended the event held Saturday, Oct. 16 at Wesley Church in Russellville.

Presentations relating to the first part of the theme were made by Mrs. Lula Baker, Mrs. Earl Horton and Mrs. Eunice Page, who spoke on events and developments of the past which have brought United Methodist Women where they now are. Mrs. Mary Ellen Johnston and Mrs. Arverla Bradford, dealing with the last part of the theme, spoke of their hopes for the future of the organization of United Methodist Women.

A Love Offering of \$90 was received to assist Cordella Donaldson, a student at Scarritt College, in completing her education there. A pledge of \$17,000 to Missions was accepted for 1977 by the Conway District organization.

Past officers honored with membership pins were Mrs. Grace Postlewait, chairman of the Committee on Nominations; Mrs. Mary Lou Gall, Global Concerns; Mrs. Ethel Williams, secretary of Program Resources, and Mrs. James Teal, Supportive Community. A special Honorary Patronage Membership was given to honor President Mrs. Ed Davis for her 12 years of service to the district.

The new slate of officers elected to serve during 1977 includes: President, Mrs. Glenn Hammond of Conway; Vice President, Mrs. Albert Turner of North Little Rock; Secretary, Mrs. Michael Wilson of Jacksonville; Treasurer, Mrs. Wayne Clark of North Little Rock; Global Concerns, Mrs. Russell McCracken of Russellville; Social Involvement, Ms. Martha Shanks of Russellville; Supportive Community, Mrs. Ray Wood of Morrilton; Secretary of Program Resources, Mrs. W. B. Clinkscales of Center Ridge; Chairman of the Committee on Membership, Mrs. Jim McGowan of North Little Rock; Chairman of the Committee on Nominations, Mrs. Bruce Griffin of Russellville; Members of Nominating Committee: Mrs. Solomon Balenton of Conway and Mrs. C. R. George of Danville.

GRIFFIN MEMORIAL CHURCH, Paragould, observed Laity Sunday with Marlin Jackson of First Church, Paragould, as guest speaker at morning worship. Lay leaders Buddy King and Leonard Robertson shared the responsibility of leading the service. Two women of the congregation, Mrs. Inetta Cline and Mrs. Neva Shewmaker, presented messages for the evening service, with Charles Hesselbein in charge.

CIRCLES Two and Three of First Church, DeWitt, had as guest speaker at a joint meeting this month, Mrs. Sadie Peterson Moses of the Gillett United Methodist Church. Mrs. Moses presented a varied program with an illustrated story of the biblical characters, Naomi and Ruth, followed by historical facts of Methodism relating to the Bicentennial year. Mrs. Edwin Lepine is president of the DeWitt UMW.

Personalia

APRIL JEAN MASHBURN, 21-year-old daughter of Van and Marie Mashburn and granddaughter of the Rev. and Mrs. Charlie Mashburn of Hot Springs, has recently undergone a kidney transplant in New York City. She has been on a dialysis machine at regular intervals during the past 10 months.



Bryant Parsonage Consecrated

The new parsonage of Bryant United Methodist Church was consecrated in a recent Sunday afternoon ceremony on the parsonage lawn with Dr. J. E. Dunlap (right), Little Rock District superintendent, officiating. Also participating were Charles Penfield, realtor (left), presenting the keys and abstract to Holland Miller, church treasurer and Attorney D. Derrell Davis, who served as chairman of the parsonage committee prior to purchase of the residence. The transaction was initiated during the recent pastorate of the Rev. Albert Elder of Bryant. Standing in front of the home are the Rev. Guy Downing, present pastor, and Mrs. Downing, Mrs. Dunlap and Dr. Dunlap.



Service of Blessing at Pocahontas Parsonage

First Church, Pocahontas, celebrated the completion of its new parsonage on a recent Sunday afternoon with a Service of Blessing and an Open House. Participants in the service were the Rev. Ben Jordan, Paragould District superintendent; the Rev. Tom Weir, pastor; Jake Foster, Administrative Board chairman; members of the Building Committee, Joe Martin, chairman, A. L. McFall, Gardner McNabb, J. R. Jackson, R. J. Barnett, and Mrs. Georgia Sallee, coordinator for interior decorating. Most of the furnishings are new and were given by church members and friends.

DR. MOUZON MANN, pastor of First Church, Russellville, is the guest preacher for a five-day Preaching Mission being conducted this week, Monday through Friday, at the United Methodist Church at Atkins. Guest singers and other musicians are contributing special music for the services which begin at 7:30 p.m. The Rev. Jerry Nichols is pastor.

THE GRAND PRAIRIE Sub-district UMY held its second monthly meeting at Des Arc with 143 members attending. Carlisle won the attendance banner with 17 persons present. Following a business meeting The Joy Singers of Winfield Church, Little Rock, presented a program. Mothers of the host youth group served a spaghetti supper.

TWENTY-FIVE members of the Gurdon UMYF and their counselors, Mr. and Mrs. Louis Hays and Mr. and Mrs. Charles Woolf, spent the weekend of Oct. 16-17 in a retreat at Tanako, the Little Rock Conference camp near Hot Springs.

UPCOMING SPECIAL EVENTS planned by Junior and Senior High UMYFers at First Church, Harrison, include a Roadblock Benefit for the Arkansas Arthritis Foundation, a mountain hayride on Halloween, and a Fall Planning and Spiritual Enrichment Retreat.

Daily Bible Readings

Oct. 31—Sunday 11 Kings 6:8-17
Nov. 1 Psalm 73:13-28
Nov. 2 Psalm 119:89-104
Nov. 3 Prov. 4:1-9
Nov. 4 I Cor. 2:6-16
Nov. 5 Eph. 1:15-23
Nov. 6 Eph. 3:14-21
Nov. 7—Sunday Luke 2:40-52

Church Women United plan Nov. 5 World Community Day observances

World Community Day observances which will be celebrated on Friday, Nov. 5 by Church Women United will include three in the central Arkansas area. The theme of the celebrations will be "Into the Third Century Unafraid."

Women of the Central Arkansas, North unit have planned a luncheon meeting to be held at St. Luke's Episcopal Church at 4106 John F. Kennedy Blvd. in North Little Rock. The 10:30 a.m. program meeting will be preceded by a board meeting at 10 a.m. Reservations for the \$2 luncheon may be made not later than Wednesday, Nov. 3, by calling Mrs. Louis (Alice) Basil, telephone 835-7134. Mrs. Queen Esther Roberts is president of the North unit.

Church Women United, Central Arkansas, South will hear Mrs. J. E. (Daisy Mae) Long, State CWU president, during the 10 a.m. worship service at Trinity United Methodist Church at Evergreen and Mississippi in Little Rock. Mrs. Long will speak on the United Nations and women in the South chapter will participate in the opening worship. Mrs. Eugene (Beulah) Wolfe, chapter president, will preside. Registration will begin at 9:30 a.m. with a fellowship period and refreshments, and an Ingathering of Gift Certificates preceding the program. A nursery will be provided.

The Business Women's group of the area will meet at 6 p.m. at First United Methodist Church, Eighth and Center, Little Rock, for a potluck dinner, the Ingathering and program under the direction of Mrs. Norene Bettis.

AD RATES

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People and Events



NORTH ARKANSAS UMW COMMITTEES met at the home of Mrs. Ben Jordan in Paragould on Oct. 8-9 to plan for next year, with Ms. Joan Clark of Dallas, Tex., regional staff member of the Women's Division, as guest resource leader. Mrs. Jordan is vice president of North Arkansas United Methodist Women and heads the Program Committee shown here. Left to right: Ms. Clark; Program Committee members — Mrs. Al (Mary Lou) Gall (also Finance Committee chairperson, who conducted a session for that committee); Mrs. John (Fannie) Gordon; Mrs. Harold (Gladys) Womack, Conference UMW president; Mrs. Jordan, the hostess; Mrs. Charles E. (Treccie) Cook; Miss Kathleen Sharp and Mrs. Bill (Donna) Williams. Mrs. Womack conducted an executive session at which plans were made for the Annual Meeting to be held March 12 at Hendrix College.



BATESVILLE DISTRICT welcomed Bishop and Mrs. Kenneth W. Hicks with an informal reception at First Church, Batesville. Shown in receiving line with the Hicks (at right) are the Rev. and Mrs. Dewey Dark, host pastor and wife.



NEWLY ELECTED UMYF OFFICERS at First Church, Harrison, (front, left to right): Sally Gibson, Fayetteville District Youth Service Fund chairman; Susan Story, senior high (sr.) secretary-treasurer; Carla Webb, junior high (jr.) vice president; Jeff Brown, (jr.) president; (back): Mike Mattox, youth director; Scott Turner, (jr.) reporter; James Brown, (jr.) secretary-treasurer; James Gibson, (sr.) vice president; Debbie Brown, (sr.) president, and Mike Collier, UMYF activities advisor.



MRS. MYRTLE BROWN (left) of First Church, Manila, has earned the dual distinction of — not only 37 years of perfect attendance in Sunday School — but in addition she has taught a class of six-year-olds every Sunday during those 37 years. Mrs. Brown, who also sings in her church's choir, is shown receiving a special pin in recognition of her faithfulness. Taking part in the ceremony were Mrs. Bertha Mobley, Sunday School secretary, and the Rev. Gaither A. McKelvey, pastor.

LAITY DAY at Asbury Church, Little Rock, was observed under the leadership of (left to right, standing) Dr. David B. Cheairs; Ross C. Honea, lay speaker from St. James Church, Little Rock; Bill McClard, and (seated) Robert Jones, lay leader at Asbury.



UNITED METHODISTS FROM WILMAR CIRCUIT photographed during recent Mission Tour. The tour group of 25 persons visited Hendrix College in Conway, the Methodist Children's Home in Little Rock, and Camp Aldersgate. The participants, through this personal experience, hope to generate stronger interest and enthusiasm for these important agencies of Arkansas United Methodism. The Rev. Tom Abney is pastor of Wilmar Circuit.



A COACHING CONFERENCE at Hendrix College featured Dr. Francis Christie (center, rear) as the leader in an innovative approach to the teaching of the Gospel of Mark. The persons shown with Dr. Christie are certified instructors for this year's churchwide study of The Gospel of Mark. (BACK, left to right): John R. Collier, layperson from Forrest City; (Dr. Christie); the Rev. Dewey Dark; Others, left to right, are Dr. Harold Eggensperger, the Rev. Joe Linam, Dr. Raymond Franks, the Rev. James Harrison, the Rev. Keith Goza, the Rev. Pryor Cruce and the Rev. Arvill Brannon.



SGT. JIM HARRIS of the Little Rock Police Department recently presented a program on the drug problem before Foreman High School students and adults of the community. The program was a drug awareness effort sponsored by the United Methodist Church of that community.