

World Hunger emphasis announced

NOTICE

In order to end the year "in the black" the *Arkansas Methodist* will omit publication of its Nov. 18 and Dec. 16 issues. A statement concerning the factors necessitating these two omissions may be found on page three of last week's issue.

Because no paper will be printed next week, two Sunday School Lessons and Daily Bible Reading guides appear in this current issue.

—the editor

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Sunday, Nov. 21, will be observed as World Hunger Sunday by churches in the North Arkansas Conference. Special offerings received will be channeled to hunger-relieving projects through the United Methodist Committee on Relief (UMCOR). The special emphasis in keeping with the 1976 General Conference's action making world hunger one of three "missional priorities" for the church during the new quadrennium.

In a mailing this week to pastors, the North Arkansas Conference's Council on Ministries suggested that in addition to the one-day observance, an extended time, such as Advent or Lent, be devoted to "appropriate responses" to the world hunger issue, such as "giving, study, and a look at our lifestyles."

The Council's letter stated that "real hunger is almost beyond the imagination

of most Americans," and noted that two-billion people are hungry, 450-million face starvation and that 10-million U.S. citizens are underfed. "These," the letter said, "are real people — not just statistics."

Dr. Joseph A. Keys, noted authority on world hunger and professor at Claremont School of Theology in Claremont, Calif., in a statement enclosed in the mailing, said that the "ultimate source" of the individual's response to world hunger was "Christian faith and experience." He said that solutions to such problems require "will and commitment" and "a union of spiritual growth and concrete action" by Christians.

Since its inception 35 years ago, UMCOR, through offerings given by local United Methodist churches, has responded directly to natural disasters

and other calamities and has also created long-range development and rehabilitation programs dealing with root causes of poverty and hunger.

Offerings received for UMCOR are to be mailed to the Area Treasurer, Mr. Grafton Thomas, at P.O. Box 6009, Little Rock, Ark. 72206.

Officials of the Council on Ministries of the Little Rock Conference report that hunger-related projects in that Conference will be announced at a later date. Such projects are to be coordinated with general-church level emphases. Conference officials announce that eight persons from the Little Rock Conference will attend the Grainbelt Hunger Consultation, Dec. 1-4, at Overland Park, Kans.

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Arkansas Methodist



Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, November 11, 1976

95th Year, No. 45

'A project of great good will'

Woman dairy technician goes to HPI's dairy program in Tanzania

I will be helping other people — and that's important

Tending cows for two years in the heart of East Africa is hardly what one might expect of an attractive mother of two college-going daughters. But for Mrs. Anne Rollins of New Woodstock, N.Y., such a project seems "a natural."

As a dairy technician on voluntary assignment with Heifer Project International, Mrs. Rollins will spend the next 24 months in the Republic of Tanzania with HPI's Dairy Assistance Program. She left from Arkansas on Oct. 28 aboard a Flying Tigers' DC-8 jetliner with its cargo of 140 Holstein heifers and 12 Nubian and Saanen goats.

The shipment was the fourth in a series by the Arkansas-based nonprofit ecumenical organization which provides livestock and training in its care to needy persons in developing nations around the world. The current shipment brings to 450 the number of animals in the Tanzania project. It is anticipated that within approximately one year the goal of 1180 head, as a foundation herd, will be reached. The offspring from the herd will be distributed to needy families in 50 villages throughout the East African nation.

The Oct. 28 shipment, which departed from the Little Rock Air Force Base, was the largest to leave from an in-state airfield in HPI's 32-year history. Last August a shipment of 100 cows left from Adams Field at Little Rock, with previous shipments in the Tanzania project having been made in 1975 and 1973 from out-of-state airfields. The Little Rock Air Force Base's 12,000-foot runway made possible the use of a large DC "stretch" 8 plane for the Oct. 28 shipment, facilitating the sending of the larger number of animals.

Know-how

Mrs. Rollins, 43, is well qualified for her general dairy management duties. Until her husband's death three years ago she had assisted him for over 22 years in their work on the family's dairy farm and milk plant operation. In addition, her childhood years were spent on her parent's dairy farm. She says that what she learned from her mother and father, who came to this country from Germany 46 years ago, and from other European immigrants,



Mrs. Anne Rollins aboard DC-8, ready for take-off to Tanzania.

was of great value in providing her with farming skills and dairying know-how.

"I was brought up with horse-drawn equipment," Mrs. Rollins says, "so I'm versed in both the old and new ways of farming. And now I'm taking this knowledge back to the other side of the world again."

And Mrs. Rollins is taking something else back: "By coincidence, this date of my departure from Little Rock marks the 46th anniversary of my mother's arrival in New York from Germany. And I'm taking back with me the trunk in which she brought all her belongings."

Motivation

What motivates a person to leave the security of home for such an undertaking? "Somehow I just feel I'm guided," says Mrs. Rollins. "I can't explain it in any other way. And I'm perfectly at ease about this — I feel good inside about it." She sees the great significance of the Tanzania project as being "the good will that it represents." "I don't think that can be emphasized enough," she says.

And how do Mrs. Rollins' two daughters — both of whom are pharmacy students at State University of New York at Buffalo — feel about their mother's venture? "They're excited about it because I'll be working with animals again, and they know that's what I love. And they know I'll be helping other people, and that's important to them, too."

Following her husband's death, just three weeks after they sold their dairy farm, Mrs. Rollins missed her former life's work so much that she soon began volunteer work at dairy farms in her home area. Her assistance enabled farm families to take vacations, something they otherwise would have been unable to do. Her desire to continue to help people and to use their dairy skills led to her eventual association with Heifer Project and the program in Tanzania.

Mrs. Rollins speaks of the loss of her husband as a deep sorrow in her life. "But," she says, "I don't 'condemn' that experience so far as religion is concerned. My parents were stout Lutherans, and they taught me that God was everywhere and that you could talk with him at all times and that everything that passes your life builds you up. And sorrow can be a stepping-stone to meaningful ways of helping other people. What could have been called 'disappointments' in the past, I use for strengths today."

Mrs. Rollins attributes her family's life on the farm, with its shared responsibilities in caring for the animals, as bringing a quality to their home which could come in no other way. "This is my main interest in going to Africa with this project," she says, "— to show just what these cows can bring, other than milk, to a family."

Duties

In addition to assisting the project veterinarian in general dairy management, Mrs. Rollins' duties at the 8500-foot-elevation Kitulo Farm will include helping the cattle to calve and subsequent care of the calves. She will be one of only six other white persons on the 85,000-acre ranch, located more than 40 miles from the nearest town and 450 miles inland from the coastal capital city of Dar es Salaam. Electricity, provided by a diesel fuel-driven generator, is available only four to five hours daily — briefly in the morning and in the evening.

Does the New York dairy technician see her work as an expression of women's liberation? "Absolutely not! I don't represent women's lib of any kind. And I know I'm not going over there to cut any new paths or anything of that sort. Those cows don't really care whether I'm a man or a woman or whether I'm black or white. They're interested in just one thing: tender, loving care!"

And that, believes Mrs. Anne Rollins, is what a lifetime of family dairy farm work and management has prepared her to give.

The *Arkansas Methodist's* interview with Mrs. Rollins occurred at Little Rock Air Force Base shortly before her takeoff, at midnight on Oct. 28, for Tanzania. How did she feel at that moment?

"How do I feel? Somehow I just feel I'm guided... I have no apprehensions at all about going. I'm perfectly at ease about this (and) the project is one of great good will! And besides, I know I have the greatest passenger of all aboard — and that is God himself."

Global Ministries Board maps out four-year emphases

Priority items: • Human rights • Hunger • Projects • Political Prisoners

DENVER, Colo. (UMC) — Human rights and hunger, projects and political prisoners were key words for the mission board of The United Methodist Church as it met here Oct. 22-30 to set programs for the next four years.

Early in the meeting the 159 directors of the Board of Global Ministries heard firsthand reports on crises in Zimbabwe, South Korea, Latin America and Northern Ireland. The needs of ethnic minorities and women around the world were highlighted in a large number of projects put forward by churches and agencies in the Third World.

The Rev. Isaac Bivens, secretary for African Affairs of the board's World Division, brought the Geneva negotiations for majority rule in Zimbabwe (Rhodesia) very close as he reported on the role Bishop Abel Muzorewa and The United Methodist Church in Rhodesia are playing in the African struggle for liberation. On Oct. 28, Bivens was invited by the bishop to come as an observer to the Geneva talks as a representative of the board. The board sent a message to all Zimbabwe leaders expressing concern for them in their leadership roles.

In addition to affirming its commitment to majority rule in South Africa, Zimbabwe and Namibia, the board expressed particular concern about the "flagrant violations of human rights to which the African majority is subjected in these territories." Both the Women's Division and the World Divisions voted to pursue corporate responsibility actions in the areas of loans to South Africa and expansion or withdrawal of certain U.S. companies in South Africa.

A resolution on human rights violations in South Korea, passed the final day, directed a staff working group to "develop strategies to pressure the U.S. government to review its economic, political and military relationships to South Korea." And United Methodist annual conferences were urged to find ways to express their solidarity with Korean Christians struggling for human rights.

Bishop Roy Nichols of the Pittsburgh area read portions of an "Open Letter from Latin America/Caribbean Christians" signed by two Methodist pastors in Costa Rica, Socundino Morales and Saul Trinidad, as well as several other Latin Americans whose names could not be revealed.

Both North and Latin Americans are "trapped in the

same system," said the letter. "We all move within one economic-political-military complex."

Said Bishop Nichols: "We in North America have collaborated with the most oppressive classes in Latin America. Our 'American way of life' noteworthy for its affluence is at the expense of missions to the south." He also called attention to a key sentence in the letter directed to North Americans: "Today the frontier of your witness and Christian solidarity is within your own country." It said pressure on U.S. authorities "can change the course of our governments toward paths of greater justice."

The board named an 11-member delegation composed of directors and staff to go to Northern Ireland with an ecumenical study tour in December. It will confer with all factions in the struggle and join a Dec. 4 demonstration of Peace People of Northern Ireland.

After hearing a major presentation on world hunger, the board reported the distribution of \$3,727,000 this year to various projects responding to chronic and emergency hunger situations as well as seeking to get at the root causes of hunger. Of this total, \$2½ million went into international action, \$727,000 for national projects, \$500,000 for action/education.

On women political prisoners, the World and Women's Divisions together gave \$5,000 toward expenses of an international team going to investigate the physical condition of women in Akaki Prison, Addis Ababa, Ethiopia. They are reportedly gravely ill due to torture. In addition the two divisions will call a consultation to plan long-range action to identify with such prisoners.

Several actions were taken affecting ethnic minorities in the U.S. Three divisions voted a total of \$25,000 toward the legal costs to be incurred by the National Association for the Advancement of Colored People (NAACP) in appealing a judgment against its Port Gibson, Miss., chapter brought by 12 merchants. Two divisions voted a total of \$25,000 to the Ecumenical Minority Bail Bond Fund of the National Council of Churches.

An evening presentation by the board's ombudsman, the Rev. Harry Gibson, showed ethnic minority members now total 23.4 percent of the total staff in contrast to only 7 percent in 1969. A policy statement passed on the final day pledged the board "to take

affirmative actions to achieve equal employment opportunity in all personnel actions and procedures."

An affirmative action group was established to study ways to increase care for racial and ethnic minority persons in United Methodist health and welfare agencies.

The National Division will hold a consultation in December with representatives of the church's annual conferences to see how to carry out a four-year missional emphasis on the ethnic minority local church. Charged to administer this program, the division will concentrate on church extension and congregational development, salary supplements and outreach ministries among ethnic minority groups.

An international educator from Atlanta, Dr. William B. Kennedy, urged the board to help church members break out of "the cocoon in which most Christians live" and move into a global understanding of mission.

In other actions, the board:

- voted to urge the Coca Cola Co. not to buy Taylor Wine Co. and to sell its 7,600 shares of stock if the purchase is consummated;
- asked the Judicial Council (supreme court) to rule on the constitutionality of a requirement adopted in May by General Conference requiring any new executive staff of all boards and agencies to be members of United Methodist Church;
- adopted a basic budget of \$34,899,668 to cover its work in world and national missions, relief, health and welfare ministries, ecumenical and inter-religious concerns, education and cultivation and women's concerns;
- supported efforts of farmworkers in California seeking passage of a law allowing union organizers access to them where they work;
- voted to hold the spring board meeting in Atlantic City, N.J., in April;
- heard the United Methodist Development Fund had made loans totalling \$1,270,000 to enable 10 churches to construct new church facilities;
- heard that the United Methodist Committee on Relief has allocated a record \$8,055,224 in the first nine months of 1976.

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Obituaries

Conference leader dies

DR. E. C. RULE

Dr. E. Clifton Rule, long-time pastor, district superintendent and leader in state and regional church organizations, died Nov. 5 in Pine Bluff following an extended illness. He was 83. At the time of his retirement in 1965 he had been a member of the Little Rock Annual Conference for 49 years.

A leader for many years in Conference activities, Dr. Rule had served four terms as a district superintendent, having presided over the Camden, Little Rock, Hope and Pine Bluff Districts. His pastoral assignments, in order of service, were the Orchard View, Columbus and Lockesburg Circuits; Dermott, Warren, Malvern, Lakeside in Pine Bluff and Hope; First Churches in Pine Bluff, Hot Springs and Magnolia, and the Alzheimer-Wabbaseka Charge. Following his retirement, the Administrative Board of Lakeside Church in Pine Bluff named him pastor emeritus of that congregation.

Born Dec. 31, 1892 in Lonoke, Dr. Rule was a graduate of the School of Theology of Southern Methodist University and did further study at the University of Chicago. Prior to entering the ministry in 1916, he served for six years as associate publisher of the Lonoke County News.

He had been a member of the Boards of Trustees of Hendrix College and, for 25 years, of Southern Methodist University. He served on the board of the

Federal Council of Churches, was chairman of the Board of Hospitals and Homes of the South Central Jurisdiction of The Methodist Church, and was a member and later chairman of the Board of Education of the Little Rock Conference.

Dr. Rule had served as an elected delegate to the following bodies: the General Conference of The Methodist Episcopal Church, South, in 1933; the Uniting Conference of The Methodist Church, in 1939; the General Conference of The Methodist Church, in 1948 and 1956, and was a four-time delegate to the church's South Central Jurisdictional Conference. He was a Mason and a former member, in Pine Bluff, of the Lions Club and Rotary Club.

Dr. Rule was first married to the former Oma Harrell, who died in Hope, Ark., on March 20, 1955. He is survived by his wife, Mrs. Annette Turner McKay Rule, to whom he was married on Dec. 26, 1957; one daughter, Mrs. J. Clayton Jones of Pine Bluff, and by four grandsons and nine great-grandchildren.

The funeral service was held Nov. 8 at Lakeside United Methodist Church with the Rev. Ed Matthews, pastor; Dr. John Lindsay, pastor of First United Methodist Church, and Dr. Virgil D. Keeley, superintendent of the Pine Bluff District, officiating. Burial was at Grace-land Cemetery. Memorials may be made to the church of the donor's choice or the American Cancer Society.

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MRS. RICHARD E. CONNELL

Mrs. Corinne Covington Connell of Bald Knob, wife of the Rev. Richard E.

Connell, retired member of the North Arkansas Conference, died Nov. 2. She was 75. She was a retired guidance counselor for the public schools in Searcy and Bald Knob.

A native of Nashville, Ark., Mrs. Connell was a graduate of Galloway College for Women and received the masters degree in Guidance Counseling from the University of Missouri. She was an assistant organist at First United Methodist Church and a member of the Beethoven Club. A member of the Business and Professional Women's Club, she was named Woman of the Year in 1959 by that organization.

In addition to her husband she is

survived by two stepsons, Herschell Connell of Warrenton, Va., and the Rev. William P. Connell of Paragould, and by eight grandchildren and three great-grandchildren.

The funeral was held at First United Methodist Church with the Rev. Kenneth Renfroe, pastor, and the Rev. Sam Teague, pastor of First United Methodist Church, Bentonville, presiding. The Rev. Charles Ramsay and the Rev. Ben Jordan, superintendents of the Batesville and Paragould Districts respectively, presided at the interment service.

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'Roundup' for World Hunger

PLEASANTON, Calif. (UMC) — Live animals, foodstuffs and clothing worth more than \$186,000 came together with 2,000 United Methodists from California-Nevada Conference here Oct. 16, in '76 Roundup.

The effort culminated 18 months of planning but was only the beginning of a 20-year commitment by the conference to help overcome world hunger. Some 275 of the area's 383 congregations were involved in responding to the challenge which the conference accepted in 1975.

The roundup at Alameda County Fairgrounds here was under the leadership of the conference Commission on World Hunger.

The gathering of contributions to be sent to needy areas of the world included many of the heifers, goats, pigs, sheep and chickens raised by local churches,

Sunday schools and youth fellowships; two tons of rice; 300 pounds of beans; 250 layettes and 400 pounds of other clothing. Beans worth \$6,800 already have been shipped under a Bean-Blast Program originated by George Pedersen, layman in Cone Community Church, and sponsored by the Shasta District and conference Town and Country Commission. Involvement included a 20-mile walk for hunger, a sew-a-thon, a melodrama and other events.

Each animal will be a gift to a subsistence farmer in Tanzania, South Korea, Mexico, Arizona or Montana, with the condition that the first offspring be given to someone else in need. Heifer Project International will direct the transportation of stock and the training of farmers.

Arkansas Methodist

From the Bottom of the Heart

Is a 'moral turning' possible for America?

Thoughts on the Church's obligation to be prophet to the nation

Although we are always living in the midst of a history that is of far greater import than we are apt to realize, there are those times in the life of a nation which are of unusual and marked significance. Such times literally shout their uniqueness. They proclaim loudly that they are milepost times, turning point times, crucial times. These present days, we submit, are such a time for America.

Our reference is not to the recent election, though the choosing of the first President from the Deep South since before the Civil War is certainly a historic event. And the transition in office from one political party to another can stir hopes of "bright, new beginnings." But we refer, rather, to elements of our national life and international responsibility which have significance apart from any reference to current political happenings.

Consider some of our national circumstances which suggest that our nation is ripe for a moral turning of significant dimensions:

- We suspect that never before in our history has such a large portion of our population been as conscious of its national heritage as has our own Bicentennialized generation.
- We doubt that our citizens have ever been so keenly aware of institutionalized corruption, at least on so grand a scale, as has our Watergated generation.
- We imagine that no previous period of our history has seen our "just war"-traditionalized nation officially incorporate such blatant immorality into its war policy as has our own Vietnam War-wearied-and-warped generation.
- No previous Americans have had to face the moral indictment, on such a scale as has the present generation, that their nation has become the arms merchant for the world — with all of the ominous consequences and ultimate liabilities attendant to such irresponsibility.
- No former generation of Americans has been so conscious, as has our own, that our nation has become the secure home base for corporate absentee landlords who have fostered, on distant nations, an economic colonialism which has had effects, economically and socially, comparable to those imposed by the oppressive classic colonial powers we have traditionally condemned.
- Though the issue has long been with us, the moral questions inherent in the

size of our nation's military expenditures as compared with our social and humanitarian priorities, confronts contemporary America with an urgency never before equaled.

We submit that such factors constitute a circumstance which demands a moral turning by America. And that such a moral renewal is vital for the future life of this republic. And that such a renewal is crucial to the responsible discharge of our international responsibilities.

The above list of national circumstances is not complimentary to us, to say the least. And, certainly, it should be acknowledged that there are "good things" that can be said about our nation. But those things will not suffer for want of spokesmen. What our nation does want for, rather, is honest, true, and faithful prophets. From where, if not the Church, can such prophets be expected to appear?

One of the Church's primary roles in such a time as ours must be that of prophet. The Church is "advocate," yes. But it must, just as truly, be "adversary" — first to itself and then to the culture within which it ministers and lives. It is pastor and priest, yes; but it is also prophet. It is neither, effectively, unless it is both faithfully.

If our times signal anything at all to the Church it is that the people of God have a moral obligation to be prophet to the nation. And only by being the bold and responsible prophet, without fear and without apology, can it be the authentic pastor.

The Church's prophetic role in our society is clear: to confront America with the uncompromised claim of what it means to be a nation under God. To be under God is to be under judgment — as under grace. It is to be under chastisement — as under consolation. It is to be under reproof — as under redemption. It is to be under love.

Our times await the coming of the prophets. But our times won't wait too long.

Off the Top of the Head

Gone again with the wind

I have the improbable distinction, I am sure, of being the only person in the whole USofA who has never seen *Gone With the Wind*. Having had to go through three-quarters of my whole life being on the outside while everybody else talked about the greatest movie ever made, I was ecstatic when it was announced, some weeks ago, that the film was actually going to be shown on TV. My chance at last! I would now be able to talk about Scarlett and Rhett and all those things to everybody I would meet for the next six months.

I immediately cleared my calendar for Sunday and Monday evenings, got a confirmed reservation for the green chair in our den, and made a special trip to Skaggs to purchase a 12 oz. sack of Brach's Malted Milk Balls (at 89 cents, a savings of over a dime) as a special treat for the occasion.

But then things began to go wrong.

By Saturday evening I was so excited that I started eating the malted milk balls and by midnight had consumed the whole sack — 19 full hours before the epic was to begin. Then, having messed around all day getting ready for the big event, I put off some writing chores that had to be completed by Monday morning. I could, I thought, do them on Sunday afternoon. But by Sunday afternoon I was so tensed up that all I could think about was Clark and Vivien and the burning of Atlanta. And by that time, frankly, I just didn't give a damn about writing those stories.

But as showtime approached I realized that if I didn't get in there and write I'd

have a whole blank page of newspaper to explain and I knew I wasn't up to that, *Gone With the Wind* or no *Gone With the Wind*. I consoled myself with the thought that everybody else in the whole world had seen the picture so long ago that they wouldn't want to talk about it anyway. So into my study I went, forespent.

I have now sadly concluded that in my whole life I'll probably never get to see GWTW. And that I'm probably not supposed to see it. And it occurs to me that since the picture will likely be banned in heaven, I might just as well resign myself to living and dying and living again without ever seeing the greatest film ever made.

But, on second thought, I just might sneak out of heaven some night and see it after all. That'd be more fun, anyway!

Hot dog — I can hardly wait!

Nobody knows the trouble I haven't seen

Not seeing *Gone With the Wind* the other evening made me think of all the other things I've missed out on in this life. The list is considerable so I'll trouble you with only a sample.

I have never been to Cajun's Wharf or to Coy's Steakhouse or even to TGI Friday's. I have never read *War and Peace* or been to the Holy Land or even inside the Episcopal Residence (though I was, once, in a district superintendent's home, at a Christmas party). I have never been to the Great Passion Play at Eureka Springs or to a Razorback football game in Fayetteville (except twice, I think, when I was in the second or third grade). And I have never been to the Mall in North Little Rock (except for one three-minute attempted visit as they were closing one night. They made me exit through the side door of a liquor store and I've never really gotten over that).

I have never owned a grown-up man's suit with a vest (though I did have one when I was in kindergarten, I think it was, and I'm negotiating for one now but we're still too far apart on the economics.) I have never given the invocation at the State Livestock Show, though I did that twice at the Carroll County Fair and Rodeo. And I have never been invited to ride in anybody's parade.

I have, of course, had many wonderful opportunities to do many grand things. But somehow, in my present mood (which I'm thoroughly enjoying) they just don't seem to count. Once you've missed your last chance to see *Gone With the Wind*, nothing else seems to matter.

Oh well, maybe things will get worse tomorrow.

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United Methodists called to gratitude, repentance and commitment

RICHMOND, Va. (UMC) — Almost ten million United Methodists in the U.S. are being called on to make Thanksgiving in this Bicentennial year a time for gratitude, repentance and commitment.

In a letter to the church's some 30,000 parish ministers, Bishop W. Kenneth Goodson, president of the Council of Bishops, asks church members to "offer thanksgiving to God at this season for all of His blessings upon our nation and for all those persons and movements in our heritage which have reflected a commitment to God's will and a commitment to those values that enhance human liberty, dignity, growth and fulfillment."

"Thanksgiving, however, becomes only hollow ceremony unless it motivates us to repentance and new commitments," the letter continues.

"Let our thanksgiving for the natural resources of this land become the motivation for a new dedication to the way of Christian stewardship."

"Let our thanksgiving for the contributions of ethnic minorities . . . compel us to make adequate amends for past injustices and to make a new commitment of our total resources to full equality for all persons."

"Let our gratitude for our material goods be expressed in an active concern to feed the hungry ones everywhere in our world."

"Let our gratitude for our spiritual heritage motivate us to share the good news of Christ whom to know is life abundant."

The bishop's letter is a follow-up to an action of the 1976 General Conference asking that this Thanksgiving season be "designated as a time of National Rededication for United Methodists" with "services of fasting, prayer, repentance and commitment."

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Lay Convocation Hears Bishop Hicks

Approximately 300 United Methodists in Hope District met at the Primary School Cafeteria in Nashville for a dinner meeting and program highlighted by an address by Bishop Kenneth W. Hicks (center). Shown at left is the Rev. David B. Wilson, host pastor, and at right, the Rev. Harold K. Davis, Hope District superintendent. Other program participants included Dr. Ed Trice of First Church, Texarkana, who emceed the event; the Rev. J. T. Counts, pastor of Ebenezer-Wiley Charge; the Son-Shine Singers of Nashville; E. C. (Gene) Cobb of Ashdown, district Lay Leader; and David Dickinson, district commissioner for Methodist Children's Home, who spoke concerning this year's Christmas offering.

From Our Readers

ONE MORE POINT OF VIEW

To the Editor:

I strongly disagree with the position on voting "rights" taken in recent letters to the *Arkansas Methodist* from Rev. Theo Luter (Sept. 7) and Mr. Charles F. Peterson (Sept. 30).

When asked a few weeks ago whether I wanted to be able to vote or thought I should be able, I replied that I was not sure that I wanted my opinion on the matter considered. As is true of many others, I should like as large a voice as possible in running things; but, when the issue was my own enfranchisement, I was afraid I lacked sufficient objectivity to make a responsible judgment.

As I have continued to reflect on the matter, however, I have come to see a danger so grave that I can no longer keep silent. I see a threat to the basic fabric of United Methodism. We are and always have been a connectional Church

with a connectional ministry. While we are, through the appointive system, given administrative responsibility for specific charges and directed to concentrate our efforts there, we are ministers of the connection at large. Within this connectional ministry there are different orders with different responsibilities and functions. The proper function of our order, the diaconal order, is to assist the elders in carrying out the ministry of the Church; and, because of this, our prerogatives and duties cannot be identical with theirs. The basic character of a cleric's ministry is best seen not in our respective appointments but in our respective orders.

Unfortunately, there are among us deacons and among the unordained Local Pastors many prima donnas who have failed to understand this and feel slighted because they have been unable to do in "their" churches everything an elder could do in "his." Some have even formed a lobby group to try to get the

General Conference to do their bidding, and they met with some degree of success in Portland.

Here lies the danger. If the "right to vote" on delegates to General Conference is extended to a large group of ministers who either belong or are perceived to belong to a special interest group seeking to change certain disciplinary provisions, those ministers wishing to be elected will be under pressure to appease this lobby group whether or not they believe them to be right. This is the reason I oppose this extension of the "right to vote." Because there are those in our order who would thus abuse the "right to vote" we must all do without it. Of course we would all like to have it, but we should count it a privilege to be thus denied for the good of the Church we love.

(I put the phrase "right to vote" in quotation marks for a reason. Such heavy emphasis on the rights of ministers should be somewhat embarrassing in a Church committed to a Gospel of Grace. If a minister is to be permitted to vote, it should be because the Mission of the Church is best served by said ministers being permitted to vote and not because "equal justice" so demands. And as for Brother Luter's reference to the voting rights of the laity, I should remind him that not all lay members are permitted to vote in their respective Charge Conferences. I think that analogy is more appropriate than the one he makes.)

I realize that this will make little sense to those who are willing to see our connectional Church degenerate into nothing more than a brokerage house in which appointments can be traded.

Those who would let this happen need to do some soul-searching and recall their vows to be loyal to The United Methodist Church. This degeneracy is a betrayal of our Methodist heritage. Those who value that heritage must oppose constitutional changes which, while not directly attacking the principle of a connectional ministry, render it more vulnerable to such an attack. And we all need to commit ourselves to better educating our people, both clergy and laity, as to the significance of a connectional ministry.

A PILGRIM'S PROGRESS

To the Editor:

In the Oct. 21 issue, Mr. Wm. E. Speed of Foreman, was wondering "where are all the born-again Christians (American)." Until last February my question was "what" is a born-again Christian. Now I know!

Just like Mr. Speed, I was baptized into the Christian world at age 12. My conversion was during a revival in a small farm community in Mississippi County, Dyess, Ark. Along with some of my friends, I was sitting on the back row. I remember that I suddenly became irritated with their whispering and giggling because I wanted to hear what the minister was saying. Then, much to my surprise, during the song of invitation, I found myself walking down the aisle.

Even though these past 38 years have been "sin"-filled, as taught by our religious ancestry, I have never been far from my Lord's guiding hand. We have had many "walks in the garden," in good times and bad. However, I gradually became completely disillusioned with the organized church and became a church "drop-out." My "walks" with Christ Jesus became even more frequent, until one day I had this strong compulsion to get back in church. Shortly thereafter the minister from the local church came by and my husband and I began going to his church. Back in church again! A small country church at that! I liked it!

Then the real awakener — during and immediately following a Faith at Work Conference, the Holy Spirit touched me! My life before was as a Christian believer — in that He lived and died for us. Now I know I am one of His special people. A born-again Christian, with the faith of Abraham, and the willingness to take up my cross and follow Him.

I could go on and on sharing my personal encounters with Christ Jesus, but I suggest to Mr. Speed that he open his heart and mind to the sound coming from our Adult Bible Studies. Authors like Robert and Ellen Brubaker (Sept./Oct./Nov.) and Kenneth Kinghorn (June/July/Aug.) are beautiful examples of the "born-again."

Forrest City District Holds Rally



Left to right: The Rev. William Wilder, pastor of Wynne Church which hosted the rally; the Rev. Max Whitfield, district Council on Ministries chairman; Bishop Kenneth W. Hicks, who preached, and the Rev. J. William Watson, district superintendent. Some 400 persons from over the district attended the Oct. 28 event. LOWER LEFT: Mr. Steven Mourning (left), Bishop Hicks and District Superintendent Watson converse during reception which followed the 7 p.m. worship service.



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By DR. FRANCIS CHRISTIE

Professor of Religion
Hendrix College
Conway, Arkansas

Walking in Love

Scriptures: Romans 14:1-15:6;
I Corinthians 8

A Quandary

This is a difficult lesson to write, and I don't think that is just because the weather outside my office window is so beautiful. I have outlined and started to write several times, but keep getting "hung up" on one point. The general topic, "Walking in Love" is attractive and challenging. Also, the topic is appropriate to the scripture passage in the International Uniform Lesson series. The scripture passage is attractive and challenging, but it keeps presenting a challenge that takes a "different" turn.

The printed scripture section is Romans 14:10-23, which begins, "Why do you pass judgment on your brother?" The memory selection, Romans 14:13, says, "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." **How does one avoid judgmental statements about those who pass judgment?** Can we treat the subject of sitting in judgment without, ourselves, sitting in judgment? Must we commit the sin in order to deal with it?

I venture to say that I am not the first Christian to face this quandary. Likely, I shall not be the last.

Obstacles to Love

There is an obstruction in the road, or, as we saw two weeks ago, a stumbling-block or a hindrance. None of us loves our fellows as deeply or as consistently as we want to or as we feel we should. What are the obstacles?

It is fairly easy to identify several of these obstacles in the character and behavior of others. They are cranky, opinionated, narrow-minded, inconsistent, selfish, etc., etc. In short, they are less than perfect. If only they were perfect we could love them as we ought.

This line of thought may very well be another example of the results of asking the wrong question. The question, "What are the obstacles to love?" has some fairly apparent answers, but it may be the wrong question. Perhaps a more appropriate inquiry would be, "Where are the obstacles to my developing a more nearly perfect love, to my becoming reconciled to my fellow human beings?"

This geographical question of "where" does not take us on a very long journey, because we quickly discover that the "where" is within each of us. The primary

obstacles to our development in love are our own attitudes, prominent among which is the predisposition to judge others.

When our Christian faith has functioned at its best, it has taken seriously two commandments, or injunctions, which are either stated or implied at many places in the scriptures. One of these is to leave to God whatever judging is to be done. The other is to love one another. It is possible that we shall never be able to practice the second until we have learned the first. At any rate, the two are related.

The Kingdom of God

Right in the middle of the scripture passage for this lesson we find the words, "For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit" (Romans 14:17). Paul has been talking about some of the things that cause us to pass judgment on one another — regulations and personal tastes. Why, then, does he mention the kingdom of God?

The kingdom of God is not a utopian state in which all persons engage in patterns of behavior calculated to please even the most squeamish. We do not "build the kingdom of God" by establishing bigger and better rules. Jesus' invitation was to enter the kingdom, prepared "before the foundations of the world."

With this view of the kingdom of God, we see it as God's rule in the hearts and minds (the attitudes) of his children. It is what Brother Lawrence, the saint of the pots and pans, many years ago called "practicing the presence of God." It is to live as though the most important realities are the values exemplified in Jesus and urged by his more sensitive followers. In short, it is to be ruled by love — to walk in love. In Christ, God's love became more important than any other aspect of his character. His kingdom is a kingdom of love, and where love reigns there is a part of God's kingdom.

We are invited to enter this kingdom here and now, and do not have to wait for some far-off event. Among the qualities of this "kingdom life" are "righteousness and peace and joy." One of the conditions for developing these qualities, as well as a result of such development, is learning to avoid passing judgment on others.

Love and Liberty

Chapters 8-10 of First Corinthians deal with some of the same problems treated in Romans 14. Paul summarized the problem in the question, "For why should

my liberty be determined by another man's scruples?" His answers appear to have been that we should not allow our liberties to be determined merely by whether or not others like what we are doing, but, rather, by our love for other persons. There are times when love constrains us to go ahead with an action, because not to do so on the basis of another's scruples would be to contribute to the other person's bigotry or prejudice. Further, it would be a demonstration of weakness.

The answer for Paul was found in the principle of mutual subordination. This is much more than compromise. It means freedom to act towards others on the basis of love rather than fear of disapproval. Under this principle there are occasions when we refrain from "eating meat," but on the basis of love for another. There is no evidence that Paul became a vegetarian after writing Corinthians or Romans. "Let us pursue what makes for peace and for mutual upbuilding. Do not for the sake of food, destroy the work of God" (Romans 14:19, 20). The knife cuts both ways.

One additional consideration is pointed out in this connection. "Happy (blessed) is he who has no reason to judge himself for what he approves" (Romans 14:22). Here Paul seems to be saying that the second-guessing which results in judging others may also be a second-guessing of one's own actions. This second-guessing is a real obstacle to love.

Walking in Love

When one accepts God's invitation to walk with him, that person accepts the love or grace of God. Acceptance of this love or grace for one's self should imply the extension of it to others. Walking in love means removing obstacles. We are all parts of the problem, but we could all become parts of the solution as well. This treatment of the lesson is concluded with some questions for each of us.

1. Is my church or my class characterized by harmony or conflict? What contributions have I made to each?
2. How does my church or my class handle disagreements? How do I handle them?
3. If others reacted to disagreements as I react to them, what would be the impact of the church?
4. What are the stumbling-blocks in my church, my class, myself, which I could help to remove?
5. When next I hear the invitation to the communion table addressed to "you who are in love and charity with your neighbors," what will my inner thoughts be?

†



Photo by Gerald Edgar

Wesley Foundation Board honors Dr. Bearden

Dr. Robert E. L. Bearden (right), superintendent of Conway District, was honored by the Wesley Foundation Board of Directors at Arkansas Tech University, Russellville, at its Fall meeting. Dr. P. K. Merrill (center), speaking of Dr. Bearden's many years of service to Arkansas Methodism, stated that he is "a genteel man, who has given quality leadership to the Methodists in Arkansas." In photo, Dr. Merrill and Miss Charles Jones are presenting a gift to Dr. Bearden on behalf of the board.

United Methodist Women of Little Rock Conference

something's coming!!!

- WHAT?** Legislative Training Workshop
- WHY?** To acquaint United Methodist Women with the theological basis for legislative participation; to learn how Christians can bring about political, social and economic change through the legislative process.
- WHO?** Ten women from each district in the Little Rock Conference will be selected to participate. Anyone who has an interest in legislative affairs and good government is invited to apply to her district president or the person designated as Workshop coordinator in the district.
- WHEN?** Jan. 31-Feb. 1, 1977
- WHERE?** Little Rock, at St. John's Seminary and the State Capitol.
- PROGRAM PLANS INCLUDE:**

- Orientation by Joyce Hamlin of the Legislative Affairs Office of the Women's Division
- Keynote Speaker: Sarah Weddington, member of the Texas House of Representatives
- Panel of experts on issues of concern in Arkansas, including health, Equal Rights Amendment, crime and corrections, child advocacy
- Workshop sessions on How the Legislative Process Works, How to talk to Legislators, The Legislative Process in Action
- Meeting with state legislators at the Capitol

†

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

Our Ministry of Reconciliation

Scriptures: Romans 1:16; 15:7-33

Getting the Whole Picture

Too often we deal in parts. This is in part because we have learned to view things in terms of the parts that comprise them. Much time and space, and many words, have been devoted over the past few weeks to exploration, examination, and, hopefully, clarification of the meaning of the gospel of reconciliation as presented in two of Paul's basic writings.

We have attempted to examine the meaning of God's reconciling act in Christ from several perspectives. Perhaps we have reached some agreement on a central or "home" truth of our faith — "God was in Christ Jesus reconciling the world unto himself." We glory in this, and we thank God with joyful hearts for his reconciling love. Like the disciples in the Gospel account of the transfiguration many of us would like to build a sanctuary (They called it a tabernacle.) and stay on the mountain.

Paul, in his characteristic manner, reminds us that there is more to it than this. Our reconciliation lays upon each of us the responsibility for the ministry of reconciliation. That is the topic of this lesson. The call to the ministry of reconciliation forms the two ends between which the content of Romans is placed.

The Meaning of Ministry

The United Methodist Church, like other churches throughout Christendom, appears to be a bit baffled by the concept of ministry. For years we spoke of the **ministry**, meaning by that those who were set aside for full-time, professional, paid church service, with the understanding that the **ministry** was composed of ordained persons (even if we were unforgivably slow in dealing with the ordination of women).

Within the past few years concentrated and conscious efforts to modify this pattern of thinking have emerged. We have attempted to speak of an entire church in **ministry**, to see **ministry** as a call to the total body rather than as a narrowly defined professional term. Ministry is not limited to that body of women and men we have characteristically grouped together under the general term the **ministry**.

We have not yet fully adjusted our thinking to this pattern, and are still puzzled from time to time about the relationship between clergy and laity. But we have made some progress in the direction of affirming **ministry** as the obligation and privilege of all who make up the body of Christ. One evidence of this is seen in the terminology we use officially. We now speak of boards, committees, and commissions of **ministry** or on **ministry**.

This would seem to indicate that we are beginning to see ministry as agency. That is, a minister is an

instrument, a means by which something is done or communicated. Thus, the phrase, "the ministry of reconciliation," suggests that we are to be instruments of reconciliation, not merely recipients of it.

To Whom Do We Minister?

The lesson passage for this week is but one of many places where Paul sought to expand the horizons of the early Christians. He frequently urged his readers and his hearers to entertain the notion that their ministry was to all who needed it; and this makes it universal. He used, in various places, terms like **Gentile, Israel, circumcized, uncircumcized, male, female, Jew, Greek, slave, free, believers, unbelievers**. That pretty well covers most of humanity.

A clue to the inclusiveness of Paul's concern for ministry is found in Romans 1:14-15 — "I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish; so I am eager to preach the gospel to you who are in Rome." A paraphrase is suggested: "I feel a sense of indebtedness to all different kinds of persons, and, therefore, I long for opportunity to minister to you who are in Rome." Any one who stands in need of reconciliation to God or man presents both opportunity and obligation for **ministry**. The church and its members need to remind themselves of Jesus' words, as presented in Matthew 20:28 — "even as the Son of man came not to be served but to serve . . . 'Serve' could read 'minister.' Or, as Paul stated in Romans 15:8, 'For I tell you that Christ became a servant . . .'" Many additional illustrations could be given, all of them pointing to a commission to minister to humanity. A significant part of our reconciliation is accomplished by our becoming agents of reconciliation, but this must not be limited to the few whom each of us would choose.

Where Do We Find Strength?

This reconciling and ministering business usually turns out to be very demanding. Where does one find the strength to stay at it? The scripture passage for this lesson suggests that it is found in the **gospel**. The Christian gospel, the "good news," expressed in its most basic form affirms that "God was in Christ Jesus reconciling the world unto himself."

Charles M. Laymon, in *The International Lesson Annual*, 1976-77, page 118, addresses the topic "Resources for Reconciliation." He says, "Many of us hold back on reconciliation because we do not know how to make peace with our brothers and sisters. Peace-making comes more easily when we have responded by faith to God's reconciling gesture toward us in Christ. The mercies of Christ that fill our hearts spill over into the lives of others. The gospel hymn that says of the old time religion, it 'makes me love everybody,' affirms a profound truth."

This is one side of it, but it should be added that often

reconciliation with our brothers and sisters makes it more nearly possible to accept God's reconciling love. Matthew 5:23-24 seems to suggest the possibility that we can become reconciled by practicing reconciliation. "So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift."

In summary, we have seen two avenues to the developing strength (resources) for reconciliation: (1) accept reconciliation ourselves; (2) actively practice reconciliation.

A Point Often Overlooked

It is tempting to think of reconciliation in terms of acquiescence, partly because we are so accustomed to ending arguments only when persons finally give up and give in. Also, we at times end disputes by being less than candid. Acquiescence or small distortions of the truth do not reconcile, however effective they may be in terminating fusses. Genuine reconciliation involves a willingness to be candid and an ability to accept candor from others. Reconciliation and courage can never be separated. "But on some points I have written to you very boldly by way of reminder, because of the grace given me by God to be a minister of Christ Jesus . . ." (Romans 15:15, 16). In passing, let us remind ourselves that candor of this sort is not to be confused with rudeness as is sometimes the case.

An Eloquent Reminder

Paul often claimed that he did not speak in eloquent words, but in this claim (if not in others) he was too modest. The memory selection for this lesson, II Corinthians 5:18, is taken from the "joyful" portion of a letter which runs the gamut of Pauline feelings. "All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation." How desperately we need this affirmation! How desperately the world needs a church which makes and practices this affirmation — a church in **ministry**!

A Benediction

It has been a real pleasure for me to attempt to comment on the lessons for this quarter. I have feasted on the words of my old friend Paul. Thank you for letting me share my thoughts with you. Thank you, Editor Workman, for giving me this opportunity. I can think of no better way to bring these efforts to a close than to quote a benediction from today's lesson (Romans 15:13) — "May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope."

NEWS and opinion

summary by Doris Woolard

John E. Procter, president and publisher of The United Methodist Publishing House in Nashville, said in his annual report to the General Board of Publication, "I am convinced that The United Methodist Church has the knowledge, ability and resources necessary" to mount "an unrelenting war on the decline in church and church school membership and attendance." Procter said, "The real question is: Do we have the will?"

Leading scientists, theologians and other concerned persons meeting in Deep River, Ontario, were warned that the world can't support a population of 24 billion, the prediction for the next 100 years if birth and death rates remain as they are. The conference was entitled, "Shaping the Future: A Scientific and Christian Concern."

Malcolm Muggeridge, famed British philosopher and social critic, was greeted in Sydney, with a prolonged standing ovation by an outdoor audience estimated at 35,000 persons assembled for the Australian Festival of Light Family Celebration rally. Choking back tears, he thanked the audience and sat down. Earlier, he told the throng, "I see that I am billed to make the keynote address, but I cannot do it. That address was made a long time ago, nearly 2,000 years ago by the Sea of Galilee."

The National Courier, a Christian bi-weekly published in Plainfield, N.J., states in an editorial that " . . . The Bible tells us what to do, insofar as social action is concerned, but it does not tell us to do everything a certain way . . ."

A Church of the Nazarene minister, the Rev. Armand Doll, along with at least 25 missionaries and national pastors, imprisoned for 55 weeks in Mozambique, says he doesn't know why. No direct charges were made against him and he was never brought to trial. He said one of the first blows struck by the leftist regime of the newly-independent African nation was against the church. Mr.

Doll said he was happy to hear that the U.S. is giving 82,000 tons of wheat valued at \$4 million to that country, but he can "see no reason" for giving money.

The Rev. Quentin P. Garman, a Lutheran pastor known throughout Southern California for his administrative skills, told delegates to a Roman Catholic convention that "stewardship is the practice of the Christian faith." Explaining that as God's children and stewards, Christians are servants, Pastor Garman said, "The Christian is a tube or a pipe through which the benefits of God are poured out to others." He added that "giving is basic to loving and living . . . basic to the expression of Christian life and our faith."

Father Francis Novak, O.S.S.R., executive director of the National Catholic Stewardship Council, contends that Christian stewardship "really is the answer for correcting injustices" in today's world. Addressing a west coast stewardship convention, he said, "All men receive three basic gifts from God — time, talent and treasure — and these gifts are to be used by us to build up His Church."

The Good News Bible, a major new translation of the Bible in English, will be published by the American Bible Society on Dec. 1, completing a project which began in 1966 with the publication of Today's English version of the New Testament, "Good News for Modern Man." The new Bible features an introduction and outline preceding each book, cross-references, chronological charts, and maps of Bible Lands, it is illustrated with nearly 500 line drawings by Swiss artist Annie Vallotton.

The Rocky Mountain Sign Singers, a performing tour group featuring deaf students, has been organized at Brigham Young University in Provo, Utah, where there are 44 deaf students. The group includes three deaf students and three with normal hearing who are adept at using sign language. The accompanist has normal hearing. In performances, the students form graceful hand signs in unison, illustrating the words to the song as the accompanist sings and plays. Rhythmic body movements, eye contact, and facial expression also are used in conveying the message to the audience.

News from the Churches

HUNTER United Methodist Church, 3301 Romine Rd., Little Rock, will have as guest preacher for morning worship on Sunday, Nov. 21, Dr. Walter R. Hazzard, president of Philander Smith College. The Philander Smith College Choir will also be present to render special music for the 11 a.m. service.

THE REV. JACK WILSON, pastor of First Church, Stuttgart, presented the messages for a New Life Mission at First Church, Hazen. Song evangelist Bill Kennedy of England was in charge of the music. The Rev. David Prothro is pastor of the host church.

THE NEW PARSONAGE of St. Paul Church, Jonesboro, for which ground was broken on Aug. 1, was occupied by the Rev. W. P. Fiser, pastor and family, on Oct. 22. The new brick residence at 604 Marlo includes three bedrooms, two baths, living room, dining room, den, kitchen with breakfast area, utility room, two storage rooms and a two-car carport.

TWENTY MEMBERS of the UMYF at Waldo gathered at the church for a Halloween costume party. Entertainment included apple bobbing, costume judging, a fortune teller, a spook room, and a pinata. The Rev. Edward Warren, pastor, presented a devotional message on "Making Choices."

THE UMY of First Church, Wynne, sponsored a "Trick or Treat for UNICEF" on Halloween Sunday afternoon, with young people from churches within the Wynne Ministerial Association participating.

Small Church Workshops Conducted in Hope District

On three successive Sunday evenings, Hatfield, Blevins and Few Memorial United Methodist Churches were hosts for workshops geared specifically to small church life and mission. Under the leadership of the Rev. John Alston, pastor of DeQueen-Gillham Charge, the Rev. David B. Wilson of Nashville-Bingen Charge, and the Rev. Harold K. Davis, superintendent of Hope District, the workshops dealt primarily with program-planning and development, church organization, and budget-planning and development.

THE CONGREGATION of Shoal Creek United Methodist Church met at the new Tabernacle at Shoal Creek Methodist Youth Camp to honor their new pastor, the Rev. Boyd Allan and family. This was the first group to use the new facility since its completion in September.

Daily Bible Readings

Nov. 14—Sunday John 8:31-36
Nov. 15 Romans 6:15-23
Nov. 16 I Cor. 9:1-18
Nov. 17 I Cor. 9:19-27
Nov. 18 Gal. 5:1-6
Nov. 19 Eph. 6:1-9
Nov. 20 I Peter 2:11-25

NATIONAL BIBLE WEEK

Nov. 21—AM—Sunday . . . Psalm 67:1-7
PM Luke 2:22-52
Nov. 22—AM Psalm 68:1-35
PM II Cor. 2:1-17
Nov. 23—AM Deut. 28:1-14
PM II Cor. 9:1-15
Nov. 24—AM Psalm 107:1-22
PM Col. 3:1-17
Nov. 25—AM Psalm 100:1-5
PM I Thes. 5:1-24
Nov. 26—AM Isa. 12:1-6
PM Heb. 13:1-15
Nov. 27—AM Isa. 42:1-16
PM Phil. 4:1-13
Nov. 28—Sunday Eph. 5:1-21

PHILANDER SMITH COLLEGE, Little Rock, hosted a performance by the Virginia Union University Concert Choir from Richmond last week. The choir, on its annual fall tour of nine states, followed the theme, "From Whence We've Come," the story of the black experience in Africa and America in song, narrative and costume. The script and narration were written by the students.

THE ANNUAL Thanksgiving Dinner and Bazaar sponsored by United Methodist Women of Sardis Church will be held on Friday, Nov. 19, in the church's Fellowship Hall. Serving time will be from 5 p.m. to 8 p.m. Dinner charges will be: Adults, \$2 and children, \$1. The public is invited.

Fort Smith District UMW installs new officers

Bishop Kenneth W. Hicks addressed the Fall meeting of United Methodist Women of Fort Smith District concerning the future of the Church and changes that need to take place in order for it to meet the demands the future will bring. The theme of the meeting, attended by 110 persons representing 17 units, was "The Old is Gone — The New is Come."

Mrs. Hicks, the wife of Arkansas United Methodism's new bishop, installed district officers elected to serve during 1977.

Mrs. Aaron (Nell) Barling, district president, presided over the day's program which included an officer training session with a question and answer period, and a film entitled, "Christian Reachout," presented by the district Mission Team. (The slides and script showing opportunities for mission within the district will be made available to local churches for programs.)

A report by the district treasurer, Mrs. James (Edna Earle) Daniel, indicated that the district has raised \$14,636 toward its pledge to missions. A freewill offering was received, a portion of which was designated for Cordella Donaldson, a student at Scarritt College. Offertory music was presented by Mrs. Vera

VILONIA United Methodist Church, 13 miles east of Conway on Highway 64, announces its second annual Christmas Bazaar, to be held Saturday, Nov. 13 from 9 a.m. to 4 p.m. Proceeds from the sale will be used toward the church's new Fellowship Hall-Education Building, which is nearing completion. Handmade items for sale will include: quilts, pillows, of various types, pillowcases, framed pictures, candles, dried and calico flower arrangements, crocheted and knit items, Christmas decorations, stuffed toys and dolls and novelty wall hangings. There will also be some good quality second-hand rummage. The public is invited to "take a drive and enjoy the beautiful fall scenery, then drop in and have a cup of coffee and browse around."

Shepherd and the Mallalieu Children's choir.

Mrs. John (Fannie) Gordon was honored with a special membership pin in recognition of her work in the district as secretary of Program Resources, and her election to the conference mission team.

Newly elected officers installed by Mrs. Hicks during the afternoon session included: President — Mrs. Sharon Weir, Fort Smith, Hendricks Hills; Vice President — Mrs. Louise Mitchell, Paris; Secretary — Mrs. Evalee Paysinger, Paris; Treasurer — Mrs. Gloria McConnell, Booneville; **MISSION CO-ORDINATORS:** Christian Personhood — Mrs. Wilma Johnson, Fort Smith, Mallalieu; Christian Social Involvement — Judy Barnett, Charleston; Supportive Community — Mrs. Sidney Linam, Van Buren, First; Christian Global Concerns — Mrs. Euba Winton, Fort Smith, Mallalieu.

Other officers installed were: Secretary of Program Resources — Mrs. Bonnie Bumpers, Fort Smith; Committee on Nominations chairperson — Mrs. Audrey Adams, Fort Smith, Mallalieu; Membership chairperson — Mrs. Ruth Canterbury, Van Buren, First.

Birthday celebrations extraordinairie!



MRS. BELLE SMITH, the oldest member of Parham Chapel United Methodist Church at Carthage, celebrates her 107th birthday. Mrs. Smith, born Oct. 1, 1869, still retains her membership in her home church even though because of ill health she has moved to Pittsburg, Calif., to be near her sons. Shown with her is daughter-in-law Odie Smith presenting a birthday cake to Mrs. Smith at the Antioch Convalescent Home where she now resides.



MRS. VIOLA COBB during churchwide dinner at Dover United Methodist Church honoring her 96th birthday, with the Rev. Bert Powell, her pastor. The birthday cake, inscribed with the greeting, "Happy Birthday, Mom," was the handiwork of her daughter, Zella Mae Cobb Curry. Other members of Mrs. Cobb's family were present to take part in the celebration. Many gifts and expressions of love and appreciation from family and friends near and far honored Mrs. Cobb, who has lived her entire life in Pope County and who still attends her church regularly.

GRADY United Methodist Church announces their annual bazaar to be held Saturday, Nov. 20, from 10 a.m. to 4 p.m. Proceeds will go to the church building fund. Lunch will be served and the bazaar will feature a Christmas Room, Bake Room, White Elephant Room, Knitting Room and Miscellaneous Rooms.

Personalia

MS. KAREN BROWN, a member of Marysville United Methodist Church in Camden District and a student at Southern Arkansas University at Magnolia, has been elected to United Methodism's Board of Discipleship's Section on Experimental Developments in Church School and Christian Education and Department of Hunger and Value Formation.

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.

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People and Events



A NEW BELL TOWER has recently been constructed at Bethel Church, near Van Buren, to house the bell which rings each Sunday morning at 9:30 and for special occasions. Church members who provided volunteer labor for the project are, left to right, Charlie Pursell, Harry Wickman, Claud Dunn and Albert Bushong.

†



"PONY EXPRESS RUN," is the designation for this year's stewardship program at First Church, Benton. "Kick-off Sunday" opened with a Trail Boss breakfast during which saddlebags were distributed. Shown are children from the church's elementary division, who along with adults showed up in old-fashioned Western dress to participate in the event. The senior high UMY assisted with the "run" by carrying the saddlebags to the church's shut-ins during the afternoon.

†



BEHIND THE MASKS are kindergarten and first grade members of the Sunshine Choir of Wesley Church, Russellville, taking time out from rehearsal for pre-Halloween fun and refreshments. The group is under the direction of Mrs. Jerry O'Neal, Mrs. Tommy Crews, Mrs. Herschel McClurkin and Mrs. John Shaffer.

†

GREENBRIER CHURCH had as leaders for a recent revival, the Rev. Jim Keith of Siloam Springs (right) and the Rev. Jerry Pulliam, pastor (at left). Special music was presented on different nights by singers from Sylvan Hills Church, North Little Rock, from Damascus and Quitman.

†



S. B. MANN FELLOWSHIP HALL was dedicated at Norphlet United Methodist Church in recent ceremonies honoring the late Rev. S. B. Mann who served as pastor of the church for several years and then lived in Norphlet during his retirement years. Shown are members of the Mann family, including the Rev. Ralph S. Mann (second from left), a son, who placed the plaque seen overhead as a memorial to the former pastor. Another son, Dr. Mouzon Mann, is pastor of First Church, Russellville.

†



"THE SOUND OF AMERICA," was the theme of a patriotic cantata presented recently by the Youth and Cherub Choirs of Western Hills Church in Little Rock. The presentation was under the direction of James Douglass and Mrs. Coy Cozart.

†



ELM SPRINGS UNITED METHODISTS honored the Rev. and Mrs. Ray Garrison, who for many years have served the Assembly of God Church in their community, with a covered dish fellowship dinner. Shown at center, left, presenting a love gift to the Garrisons from the congregation is the Rev. Richard Stegall, pastor of the host church.

†

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