

A message from Bishop Hicks

Dear United Methodist Friends:

Christmastime is important to everyone who has heard the news of the birth of the Christchild. As most of you know, the Methodist Children's Home of Arkansas has been engaged for years in fulfilling a Christian concern for the well-being of children.

Recently, the Children's Home has encountered some difficulty in seeking renewal of its license to operate. I wish to respond by saying that this matter was discussed thoroughly last week in the meeting of the Board of the Home. As a newcomer to the Board I discovered several things. For one thing, the Home has a marvelous history of service to children. In its ministry to children it has provided service for the State as well as for the Church. It has an honored history.

Secondly, the members of the Board of the Home, individually and as a body, are pledged to enable the home not only to continue the fine tradition of service, but to enhance and improve the ministry which is provided.

The matters at issue are largely matters of procedure and method. These will be cared for. It was inspiring to me to note that the spirit of the Superintendent and the Board together was that we should design a future that would enhance the marvelous work which is done in this institution of our Conference and of our Area.

Third, there was an affirmation on the part of administration and Board alike to function supportively to assure a quality future for the Home. This leads me to urge our people everywhere to make a generous Christian offering to The Methodist Children's Home of Arkansas. I believe in the history of this institution. I am committed to its having a finer future.

That future will be enhanced by your generous gift at Christmastime. Everyone loves to give to children. This can be your way of giving to many children in the name and spirit of Christ.

Kenneth W. Hicks

Kenneth W. Hicks
Bishop

'Pastoral Care Office' established

The Rev. Bob Edwards, pastor of Rose City Beacon United Methodist Church in North Little Rock, has been named director of the Office of Pastoral Care in the North Arkansas Conference. The appointment, announced last week by Bishop Kenneth W. Hicks, became effective Nov. 1. Mr. Edwards will continue his pastoral duties at the North Little Rock church.

The new office, developed in cooperation with the conference's Board of Ordained Ministry, is designed essentially to provide a "support system" for ministers of the conference and their families. The major focus of Mr. Edwards' work, as detailed in the program proposal, will be on "personal support and growth for pastors and families rather than on counseling," though counseling for pastors or their family members will be provided for as needed.

Mr. Edwards, who has served as director of The Counseling Center in Little Rock since June, 1974, is a member of the American Association of Pastoral Counselors. The Counseling Center is an independent service offering marriage, individual and group counseling. It employs five persons.

Additional services to be provided by the new North Arkansas Conference Office of Pastoral Care will include:

- Two retreats annually for ministers and families, one on professional growth, one on personal growth;
- Maintenance of a list of persons

qualified to provide counseling and psychotherapy services, such list to be available to pastors for reference to their parishioners;

- Providing psychological testing and personal interviews with ministers seeking admission to the Annual Conference, such services to be done in coordination with the Board of Ministry;

- To be available to advise and consult with pastors concerning counseling in their own congregations.

The office will also provide counseling to ministers and members of the parsonage families. The first four of such visits would be made without charge to the counselee, with additional visits at The Counseling Center to be on an established fee basis.

Mr. Edwards will receive a yearly salary of \$4000 under the agreement.

The concept of a similar office, though limited basically to counseling only with pastors, was approved by the North Arkansas Conference in 1974. It was instituted in June, 1975 with the appointment of the Rev. Glen Galtere of Jonesboro to the office. Mr. Galtere, a member of the North Georgia Conference, filled the office on a part-time basis for most of one year.

Pastors desiring more information on the office may contact Mr. Edwards at The Counseling Center, Southland Plaza Building, Little Rock, Ark. 72205, telephone 664-4666.

Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, December 2, 1976



95th Year, No. 47

Children's Home Board meets, responds to license revocation

The Board of Trustees of the Methodist Children's Home, meeting Tuesday, Nov. 23, reaffirmed its determination to maintain state licensing standards and heard a call from Bishop Kenneth W. Hicks to "take advantage of (the situation) as an opportunity to make a new future" for the Home. The institution's license was revoked by the state Child Care Facility Review Board on Nov. 18.

The state agency acted on a Preliminary Report from Arkansas Social Services that the Home was deficient in meeting certain licensing requirements (see report in last week's issue).

The Home's board passed two resolutions relating to license revocation matters and reconvened following a noon luncheon in order to continue a question and answer session concerning those issues.

In other matters before the regular semi-annual meeting, attended by 45 persons, the board heard a report by Superintendent J. Edwin Keith detailing program and other developments since the last meeting and plans for the annual Christmas offering; approved a budget for 1977; honored one of its members for 41 years of service, and elected officers (see article on page two).

The two-and-one-half-hour meeting was devoted primarily to matters relating to the revocation of the Home's license. In the first of a two-part report Mr. Keith reviewed events (as reported in last week's issue) leading to the revocation. He said the matter was primarily one of a difference in interpretation of the licensing standards and what should be the prerogative of the state and that of the church.

Bishop Hicks: 'A New Beginning'

Bishop Hicks told the board that he viewed the events as suggesting "a point of new beginning" for the Home and that they could hold "a positive meaning for us." He

said it was "a time to make the Home not the same as it has been but better than it's ever been before." He said he hoped the Board would "not hide behind the skirts of the church" but would give leadership to help the Home "become better than the average tax-supported institution." He said the institution should not be content to meet minimal standards, but strive for superior standards.

The bishop told the board "this is not a time for us to go around shaking our heads or to say we've been 'put upon.' It's a time to reach out into the future and become whatever it is that we should become (and) also to produce the kind of results that the ministry of our Home should produce."

Bishop Hicks told the group that members of boards of church agencies and institutions "need to realize that this is not a time to see such appointments as positions of courtesy and honor," but should, rather, become "working members" of those boards.

The bishop said if the board was to utilize the situation as "a new beginning," that "would mean that we can't forget what's behind us, but maybe we can let loose of it and not let it determine our future. Because as a newcomer on the scene, about the only contribution that I can see that things of the past have contributed to you as a board is that it has contributed to a state of immobility. I believe that we have the opportunity to make a new future for the Home," he said, "and I believe we ought to take advantage of that opportunity."

The bishop said "to the extent that we are being asked to do things that other institutions are not being asked to do, I think that has to be determined. If our staff is being asked to comply with things that are not in order for similar homes, then I think we have a point. But I think that should not be our main concern. Our main concern should be to design the future and let the

state know that we are in charge of that future."

Bishop Hicks told Mr. Keith, "Remember, we're not just behind you, we're beside you . . . and that's where we all want to be."

The Rev. Ed Matthews said he was "afraid we have taken board membership as an honorary kind of position" and expressed the hope that the executive committee would "really call on us to be a working board." The Rev. Ben Jordan said a board meeting "should have been called when this investigation started in August" and that if board members had been more involved "we could have made a better informed response to our people."

Concerning Certification

The Rev. Harold Spence reported that among questions addressed to him, some concerned whether the Home was certified by the general church's Board of Health and Welfare Ministries. Discussion followed that the Home had worked toward such certification "for the past 12 years and even before that" and that such efforts were renewed approximately four years ago.

Mr. Keith reported that the Home had an Associate relationship with the Child Welfare League of America and an Affiliate rating with the Certification Council of United Methodism's Board of Health and Welfare Ministries.

(Following the meeting Mr. Keith told the Arkansas Methodist that approximately 75 percent of Methodism's child care facilities had the Affiliate rating while 25 percent had the Certified rating. In a related matter, the church's Certification Council, meeting a few days earlier in Evanston, Ill., voted to require, as a condition

(Continued on page two)

Other matters on Home Board agenda

In business matters at its Nov. 23 meeting the Board of Trustees of the Methodist Children's Home heard a report from the Home's superintendent, dealt with financial matters, honored one of its members and elected officers.

In the second part of a two-part report Superintendent J. Edwin Keith reported the following highlights since the Board's last meeting, May 24:

- The opening of three new extension homes, two at Arkadelphia and a second at Magnolia. He reported that the facilities at Arkadelphia would "bring a new dimension to the Home's program of child care, offering residential care for dependent and neglected children and short-term care to status offenders so adjudicated by the courts." He said the extension homes would be working with the Department of Social and Rehabilitative Services on a Title XX contract which "would cover a big part of the operating expenses of the program."

He reported that houseparents at one of the Arkadelphia homes were a black couple, both of whom were graduates of Ouachita University.

- The securing of an employee to visit the seven extension homes and "provide a better insight into their operations and afford an opportunity to move quickly to correct any deficiencies."

- The annual Christmas Offering underway with over 30,000 letters mailed. More than 400 lay persons, with their pastors, will work in the December emphasis.

- That through Oct. 31 the Home had received \$300,533.57 toward its operating budget of \$416,969. He reported the Home had been approved for federal assistance from the U.S. Department of Agriculture's nutrition program for surplus commodities and for a cash rebate for food service expenditures. He said the services would amount to approximately \$50,000 for a year.

- The receipt of several bequests: The residue of an estate, in the amount of \$30,000, to be used at the Blanche Johnson Home in Searcy; a share, with four other recipients, of a 900-acre farm in western Arkansas; a one-sixteenth interest in some oil royalties; \$5000 from the estate of a former Osceola resident, and approximately \$70,000 from an estate not yet settled.

- The sale of property on Cumberland Street in Little Rock for \$10,000, the amount to be paid in monthly installments of \$121.33 including eight percent interest.

- That both of the Home's day care programs were progressing nicely; that there was a need for infant day care and a respite care program for families with mentally handicapped children; that he was especially proud of the Home's program of remedial education, noting that last June was the first time in 14 years that none of the Home's children had to make up work in summer school.

Financial Report

The Board heard a report from its Budget Committee, given by Mr. L. E. Tennyson Jr., with the following highlights:



THE REV. HAROLD D. SADLER of Humphrey (center) was cited for 41 years of "unselfish and untiring effort in behalf of the Home," as he received a plaque of appreciation from Dr. C. Ray Hozendorf representing the Board of Trustees. Mr. Sadler served for six years as chairman of the Executive Committee. Looking on is Board Chairman H. H. Fulbright.



Ground Broken for Cabe Fellowship Center

First Church, Texarkana, will soon have a new \$384,000 fellowship hall, thanks to a gift from members of the Cabe family as a memorial to their parents, Mr. and Mrs. Charles L. Cabe. Making the gift were J. C. Cabe, Mrs. Ben Cook and Horace Cabe. Taking part in recent groundbreaking ceremonies were: (Seated) J. C. Cabe; (beside him) Mrs. Cook; others (left to right), Dr. Edwin B. Dodson, pastor; Miss Donna Ruggles, UMY president; Mrs. Leroy McGuire, UMW president; John Stroud Jr., Council on Ministries chairman; Miss Martha Cook; Dr. Jack Harrison, Administrative Board chairman; Searcy Atkinson, Trustees chairman, and James Collins, Building Committee chairman. Due for completion in 1977, the center will include a fellowship hall with seating capacity for 400 persons, a kitchen, and an office complex.

- Recommendation that an employee's pension trust fund be established in the 1977 budget. He noted that such a recommendation had come from the Certification Council of the church's Board of Health and Welfare Ministries. The recommendation was approved.

- A report on two investment funds. General Investment Fund (as of Sept.), \$852,162.20, with estimated annual income of \$68,792.11, a current yield of 8.34 percent. Endowment Trust Fund, \$1,517,170.73, with estimated income of \$122,792.50, a current yield of 8.76 percent.

- Presentation of the budget for 1977 in the amount of \$452,734, an increase of \$36,038 over that of the previous year. The budget was adopted.

Other Matters

The Board passed a resolution honoring the Rev. Harold D. Sadler of Humphrey, retired member of the Little Rock Conference, for 41 years of service to the Home, six of which were served as chairman of the executive committee. A plaque of appreciation was presented to Mr. Sadler.

Elected as new officers for 1977 were Mr. Charles Meyer Jr. of Little Rock, chairman; Mr. Rowe Hill of Little Rock, vice chairman; Mr. R. B. Newcome of Portland, secretary, and the Rev. J. Edwin Keith, treasurer. Members of the standing committees and advisory committees of the extension homes were also elected.

Board Chairman Homer H. Fulbright of Searcy presided at the session, held at the Home's campus in Little Rock.

CHILDREN'S HOME BOARD

(Continued from page one)

for certification, that its agencies be licensed by the state.)

Mr. Keith reported that the executive secretary of the Board of Health and Welfare Ministries had offered to come to Little Rock to assist the Home as it worked out the current license requirement matters.

In its business session the board approved steps leading to a pension plan for Home employees, one of the requirements for certification.

Motions And Resolutions

In another matter the Rev. Ben Jordan made a motion, later adopted, that the executive committee prepare a press release "that will reaffirm our willingness to cooperate and comply with the standards for licensing set by Social Services."

Dr. J. Edward Dunlap said the Board "should not pass a resolution that sounds like we've been unwilling to comply." He said that in an Oct. 6 meeting with Social Services officials "every member of our group affirmed our willingness to comply and we insisted that if they would spell out (the alleged deficiencies) in one, two, three fashion, we would comply. And I don't want," he said, "to pass a resolution that sounds like we've been unwilling to comply, because we've been

willing to do that all along."

Bishop Hicks told the Board later in the meeting that, at a later date, he had requested from Social Services a list of corrections which they thought ought to be made but that he had not as yet received such a list.

During the morning session the board approved two resolutions. The first was to "(express) confidence in Mr. Keith's administration of (the Home) and his continuing effectiveness as superintendent" and to pledge the board to "complete cooperation with (him) in resolving the matters . . ."

The resolution noted Mr. Keith's 15 years of service "in a responsible, effective and dedicated manner" and cited progress made during his tenure. Listed were his leadership "in caring for the most children in the history of the Home," the development of seven extension homes, the securing of funds for construction of several new buildings, and in raising the Home's endowment to its highest level. The resolution noted that Mr. Keith had "maintained the kind of Christian institution which Methodists in Arkansas desire" and praised him for "devotion to the Christian concept of service."

The second resolution called for the executive committee and board members living in Little Rock "to be constituted as a support committee in resolving matters relating to the revocation of the license and in securing (its renewal)."

When a motion for adjournment came at the end of the morning session Dr. Alvin Murray moved that the meeting be continued following the noon luncheon to

enable board members to ask further questions concerning the licensing matter. "I don't yet have the answers to questions that people are asking," he said, "and I don't feel like we've completed our total work." His motion was approved.

Afternoon Session

In the afternoon session Mr. Keith said "the thing that I want is a clarification of (the requirements). And I have said in my report that whatever those clarifications are, we'll do everything to abide by them. This has always been our position." He said that at the Oct. 6 meeting "we all felt and even had word (from a Social Services official) that this kind of action would not be taken. The only action that would be taken would be a provisional license that would give us an opportunity to bring about (a correction of the alleged deficiencies)."

In response to a question by Dr. Arthur Terry as to why the Review Board's action was "so abrupt," Dr. Dunlap said "the last word we had from them was 'We'll recommend a provisional renewal of the license and give you an opportunity to bring your practices up to our standards.' That was one reason we kind of relaxed after that meeting was over — that's what we expected."

Two board members said they felt the state agency had been "unfair and unjust" in handling the matter. Others urged that the Home respond in "an attitude and spirit in keeping with reconciliation and with what we've been preaching."

Women in ministry: Progress made, but problems remain

NASHVILLE, Tenn. (UMC) — There appears to be improvement in the environment for women ministers in The United Methodist Church, but a number of problems remain, according to a survey made by the Office of Interpretation of the Board of Higher Education and Ministry. Eighty-one women who graduated from United Methodist seminaries in 1975 and 1976 responded to the survey conducted by the Rev. Theresa Scherf.

"The survey indicates that quite a few church leaders have been seeking to relate in new and positive ways to the increasing number of women who are seeking to serve as ordained ministers," Ms. Scherf said.

On the positive side, she said virtually all of the respondents who applied for local church appointments received them. Strong support and affirmation from parishioners was noted by a large number of the respondents. Several noted that local church members have been far more receptive to them than clergy colleagues.

Approximately one-half of those surveyed stated they have been treated equitably by conference leaders and colleagues. A fourth were mixed positive-negative responses while another fourth reported that they have either been treated badly or ignored.

"Perhaps the single most significant factor in the success of women clergy is a strong internal sense of vocational calling and commitment," Ms. Scherf said. "Many respondents affirmed that their perception of their call to ministry, borne out of exercise of ministry, had superseded most of the difficulties with church structures or the 'system'."

Several said their own self-acceptance had been critically important in shaping the acceptance they had received from parishioners and clergy colleagues.

Boards of Ministry Not Always Supportive

A major source of difficulty for women entering ministry appears to be negative attitudes among church leaders, specifically members of annual conference boards of ministry and district superintendents.

At one extreme, Ms. Scherf said there are church leaders who seem so committed to the success of women clergy that they fail to hear or acknowledge real problems and calls for help. At the other extreme, there are those who still see women ministers as "problems."

A major focus of the survey was how women experienced their own conference boards of ministry as they sought ordination. In most instances, Ms. Scherf said annual conference boards of ministry are composed of older, caucasian males, many of whom have been conditioned by a lifetime of role-stereotyping.

"Survey respondents shared their pain and anger at being asked by boards of ministry what must seem at best very impertinent questions not asked of male candidates," Mrs. Scherf said.

Some respondents said they were asked: "Wouldn't you really rather be a minister's wife?" "Do you like to cook? — What recipes?" "Do you practice birth control? What method?" and "How would you handle the advances of a male parishioner?"

In a long list of recommendations given by the respondents, one-fifth urged that boards of ministry

give more emphasis to theology and matters related to professional competence instead of dwelling on sex-related or personal matters. Having different criteria for male and female candidates for ministry was criticized.

The respondents also supported better on-going contacts between boards of ministry and their candidates, a more rigorous selection process, and more attention to career planning and current ministry issues.

Other Forms Of Ministry Sought

A strong trend in the survey revealed that a large number of the respondents (more than two-thirds) are either currently or potentially interested in pursuing other forms of ministry than service in a local church. Ms. Scherf surmises that the same would perhaps be true of male seminary graduates. Many respondents who were part of a clergy couple indicated that one or both partners would probably seek special appointments as much from necessity as by choice.

Ms. Scherf said the survey highlights the need for greater support, resourcing and nurture for single women in ministry and more attention by the church to the peculiar circumstances and problems encountered by clergy couples.

She also called on seminaries to "thoughtfully and responsibly provide an opportunity for women students to share their sense of calling and commitment and to offer growth experiences which will enable them to undertake full-time ministry with a heightened sense of purpose and capability."

The Editor's Pulpit

From the Bottom of the Heart

Advent's gifts

The four Sundays of the Advent season focus on some of the most abiding and significant themes of the human story: anticipation, preparation, expectation and hope. The season will, if we let it, tell us much about ourselves and a lot about God.

Advent is a symbol of a great, glad reality about our lives: that we are, by nature, incurable optimists. That we live always in expectation. That there is an elusive presence within us that points to some great event always waiting around the corner, over the horizon, under a star, heralding some great good news ahead for our human condition. Advent lifts that something above the level of "wishful thinking" to that of "divine designing."

The season confirms our own experience, as Saint Augustine put it, that "our hearts are restless 'til they rest in Thee." Advent reminds us who we are. It is a vital part of that which gives us our identity and provides us a permanent address.

Advent introduces the eternal dimension into our temporal society. It prepares the soil of our soul for a breakthrough from beyond history; a breakthrough which reminds us that we are not machines thought up by a computer but are beings created in the image of God. We have a divine birthmark and none are orphans. We are bound by a love so great that it can only be expressed by a manger and a cross and an open tomb.

While its spirit is easily discernible, Advent's "picture" is hard to get in sharp focus. It is abstract art rather than realistic photography. It is poetry rather than narrative. It is song rather than speech. It is a message to our soul and heart rather than to our head. It speaks to our visions and dreams more than it does to our rational and pragmatic minds. It evokes from us a shout and a song more than

a sermon. Advent tells us that we are more leaven than lump, more soul than body, more spark than clay.

Advent's role is to prepare us for a great good news. And even the preparation itself is good news. It reminds us, in a world too frequently characterized by futility and despair, that anticipation and expectation and hope are among the great gifts of God.

Off the Top of the Head

Remember we told you so

One of the services your **Arkansas Methodist** has faithfully provided for several years has been its annual Fearless Winter Weather Forecast. For the past three years we have consistently and hopefully predicted a hard, knee-deep-in-snow, water pipe-freezing, traffic-snarling, Siberian-type winter.

What has happened, however, is that the elements have completely ignored our predictions. Our last three winters have been among the mildest ever.

So now — having had the earliest and heaviest Spring snow in years and having watched the thermometer fall six degrees in the last few hours to a record low for this date and having read where all the so-called experts across the country are predicting a really tough season — we are prepared for our yearly offering.

Not for a moment are we taken in by all that nonsense!

Our Fearless Forecast for the winter of '76-77: Warm and mild — even balmy. No need to put away your summer outfits. You can probably spend the Christmas holidays on the tennis courts or in the flower garden or water skiing. As for us, I'm making plans for a New Year's Day picnic in Burns Park.

Just you wait and see.

Now that's an idea?

On the other hand, I think I'd rather get a skateboard for Christmas. A new bicycle would be keen, but a skateboard would have its advantages. I could carry it in my briefcase, take it to the office and even to important meetings. That way, when things get dull during, say, a session of the Annual Conference, I could entertain myself.

Of course I'd have the problem of all the preachers and Presiding Elders wanting free rides. So I'm going on record here and now that any such gratuities would be limited to bishops (active first, then retired) and maybe a few upper-bracket-type preachers. All others would have to purchase tickets — proceeds, of course, to go to missions.

The idea has all kinds of possibilities. We could even have contests — district runoffs, Conference championships, etc. And who knows, we might even make pastoral appointments on the basis of a preacher's skill on the skateboard . . .

Anyway, just in case someone else claims credit for the idea before Santa Claus brings me my skateboard, just remember that you read it first here.

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Divorce among clergy: Growing problem with greater acceptance

NASHVILLE, Tenn. (UMC) — Divorce among United Methodist clergy appears to be on the increase.

Although accurate statistics are not available, the Rev. Doris Jones, a staff member of the Division of the Ordained Ministry here, says few persons who work with annual conference boards of ministry and cabinets would argue with the fact that more parsonage couples are facing divorce than ever before.

Along with the increase, Ms. Jones believes there is greater acceptance of divorced clergy.

A ministerial member of the Louisville Conference, Ms. Jones came to the staff of the Board of Higher Education and Ministry earlier this year from the directorship of a large counseling center at the 1200-bed Methodist Hospital in Indianapolis. During her seven years as director of the center, which had a staff of 15 persons, she said marriage-related concerns accounted for about half of all counseling cases.

Although acceptance of divorce is increasing, Ms. Jones is quick to point out that even today a divorced clergy person may lose not only a spouse, but also a profession, home, financial security, and self-esteem.

The Division of the Ordained Ministry is working with annual conferences to help them provide counseling opportunities.

"Most clergy persons wait until the breakdown is intolerable before seeking counseling," she said. "To whom do they turn to express even a worry about their marriage? Their neighboring pastor to whom they might turn may end up being their district superintendent in the future and there's always the fear that they will remember their marriage was shaky."

'Other Woman' Is The Church

A recent informal survey of clergy divorce in the denomination indicates that many persons believe vocation has little to do with clergy divorce. Ms. Jones disagrees.

In a recent session with ministers' wives, Ms. Jones said a bishop's wife asked her to comment on bigamy. When she looked a bit puzzled by the question, the bishop's wife explained that ministers often feel they are married not only to their wives but to The United Methodist Church as well.

Early Hendrix history is available

A 70-page booklet titled, "Hendrix College: The Move From Altus to Conway" is now available from the college.

Written by Hendrix' associate professor of History and Political Science Robert W. Meriwether, the book chronicles the founding of Central Collegiate Institute in Altus, Ark., in 1876 and the processes leading up to the purchase of the school by the Methodist Church and the subsequent move to Conway.

The paperback book contains old photographs and documents that relate to Central Institute and to Hendrix College. The cost is \$3 each, and orders may be placed with the Office of Institutional Advancement Programs, Bill Patterson, executive director.

The book was published by Hendrix as part of the observance of C.C.I.'s centennial, the first event in the Hendrix Centennial Era, 1976-1984. A complete history of the college is planned for completion before 1984.

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Note to Ministers

Ministers of both Arkansas Conferences are reminded that new enrollments in the Death Benefit Insurance programs are only accepted during December (except when one transfers at conference). Application blanks may be secured from the Treasurer's Office, Box 6009, Little Rock, Ark. 72206.

"Women might be able to deal with the competing attention and affection of another woman but it becomes difficult when they feel they must compete with God and the church," Ms. Jones said. "I often hear the wives of ministers say: 'My husband hasn't time for me and the children; the church is so much more important'."

Ms. Jones also believes the absentee father is a critical situation in United Methodist parsonage families. "A poor image of marriage is created for the children. The parsonage is a woman-dominated arena in which the father appears occasionally. Maybe he comes home for significant occasions such as Christmas or to administer discipline."

Although divorce among clergy is on the increase, Ms. Jones said that need not be interpreted negatively. "So many bad clergy marriages stayed together for the sake of the church and the children. That was good for neither."

"More divorce may not mean that we are more permissive," she asserts. "Maybe it means we are becoming more honest."

Lay persons who are also facing increasing numbers of divorces, are beginning to see ministers as human beings who also have hurts, Ms. Jones said. "We are recognizing that both lay and clergy persons often make decisions early in life which are not good for a lifetime."

It is now estimated that one out of every three marriages that take place will end in divorce.

More Traumatic

Divorce among clergy is so much more traumatic than for persons in other professions, Ms. Jones believes. "If a physician has marital problems he or she can go to counseling or even get a divorce and few people know it. Their vocation is not threatened. In contrast, if a clergy person gets a divorce, everybody knows it."

She condemns automatic expulsion of a divorced minister from the church or even a community as "poor stewardship for persons trained for specialized ministry."

"The focus of theological education is on equipping persons for a very specific vocation," she said. "It does not automatically help one to become a good used-car salesperson."

A survey on divorce conducted recently by the Division reflects the general sentiment that a clergy person getting a divorce should change conferences, districts, or even vocations. Ms. Jones disagrees.

"Divorce is a grief situation, similar to losing a person by death or losing your eyesight," she said. To automatically move a divorced clergy person to another community may not be the best thing for the congregation or the pastor, she believes. "Moving a person from a grief situation merely postpones their dealing with it."

Like an aged widow who goes to visit her children for several months following the death of her husband, Ms. Jones said sooner or later she will have to return and face up to the grief.

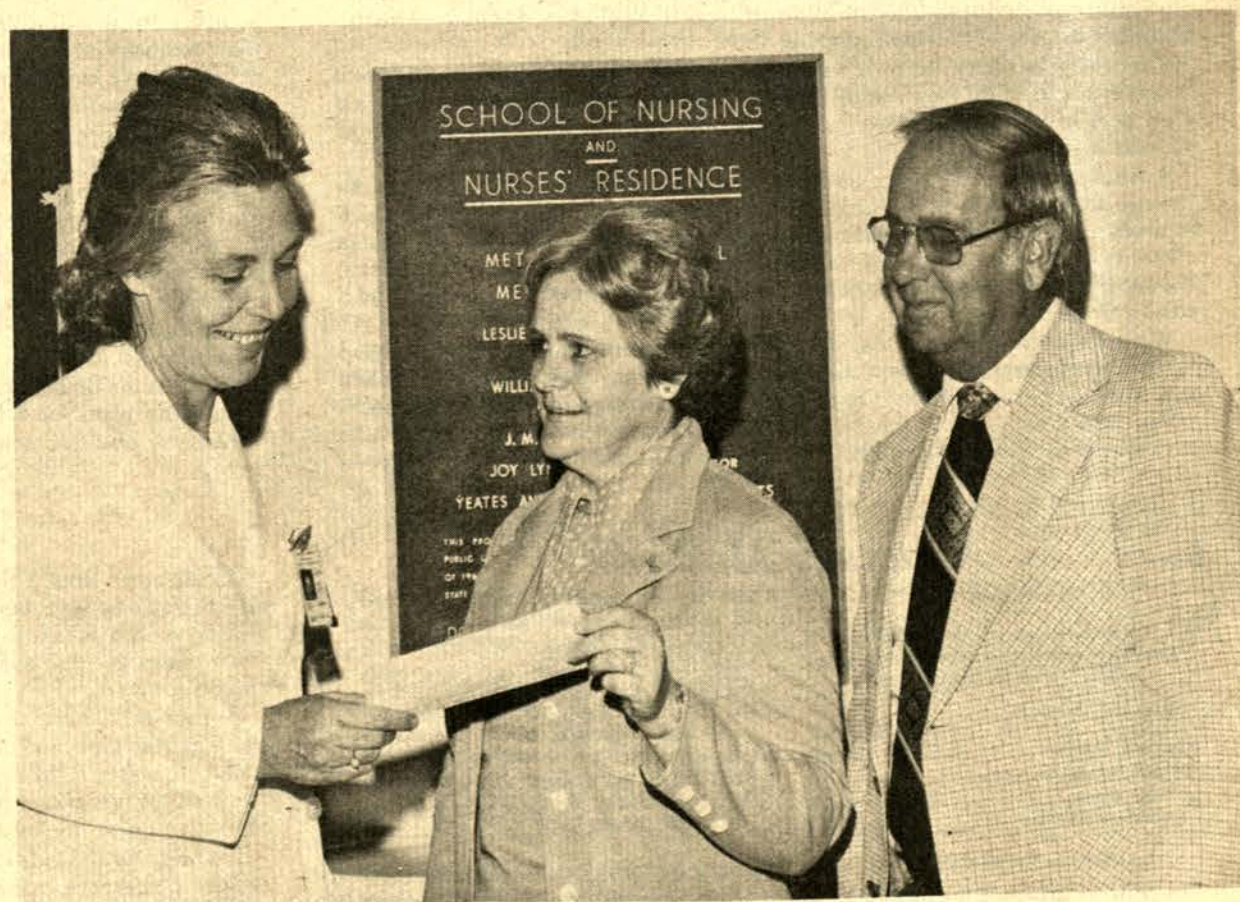
A local congregation can be extremely supportive and helpful to the divorced couple, she said. One hopeful sign reflected in the informal survey is that more persons indicate their willingness to convey Christian grace to divorced clergy without feeling it necessary to adopt a permissive attitude toward divorce, she said.

The survey also indicates that persons remaining in the ministry after divorce seem basically unchanged in their effectiveness in ministry. Only 12 percent of the respondents felt that a married minister should remain married regardless of the consequences.

The survey indicates that most clergy divorces came before the 10th year of marriage although a large number came between the 21st and 30th year of marriage. The survey questionnaire was sent to bishops, district superintendents, boards of ministry leadership, chairpersons of selected pastor-parish relations committees, and professors of pastoral care in several seminaries. Of the number of divorces reported in the survey, 422 of the persons served in the same position following the divorce and 154 did not. More than 330 were unaccounted for.

Boards of Ministry or individual ministers who want information on counseling may write to the division, Ms. Jones said. Lists of accredited, credentialed counselors will be made available in any region of the country. Address of the Division of the Ordained Ministry is P.O. Box 871, Nashville, TN 37202.

†



A Check for Methodist Hospital's Nursing Program

Mrs. Nell Barling, chairman for the North Arkansas Conference Committee on Health and Welfare Ministries (center), presents from the conference a \$5000 check to Mrs. Peggy Pendergrast, Methodist Hospital's associate director of Nursing Education. James D. Brown, Methodist North Administrator and hospital administrative liaison with the Conference, also represented Methodist Hospital in accepting the check, given in support of the nursing education program.

Arkansas Methodist

'Dry' victories noted by Civic Foundation

In a recent bulletin to participating churches, the Christian Civic Foundation of Arkansas, Inc., has reported the results of wet-dry local option elections held last Nov. 2.

In seven Arkansas counties in which elections were held as a result of petitions filed by wet interests, all voted to remain dry. Those counties and the vote tallies were: Cleburne, 4710 to 2821; Faulkner, 8439 to 5313; Montgomery, 2138 to 1041; Pike, 2450 to 1196; Scott, 2772 to 1237; Van Buren, 3143 to 2240 and Yell, 4878 to 2877.

The bulletin reported that of Arkansas' 75 counties, 44 are dry, 12 wet, and 19 are wet with dry areas. It reported that to date no dry county has failed to vote to remain dry.

The bulletin reported that a mixed drink election in Jefferson County, which is wet with dry areas, was defeated 11,255 to 9513. It noted that the mayor of Pine Bluff had predicted that the issue would be on the ballot again in 1978. "This should alert the dry forces in Jefferson County," the bulletin said, "... to be prepared for future threats."

According to the bulletin one new dry area was gained when Washburn Township in Logan County voted 135 to 80 to change from wet to dry. Another, Tyronza Township in Crittenden County, voted 581 to 447 to remain dry in an election petitioned by wet interests.

The bulletin said "We are grateful to God, to the dedicated workers who made

these tremendous victories possible, and to the conscientious voters who went to the polls and expressed their desire to continue to live in a legally dry area. However, in the midst of our joy and thanksgiving, we would do well to remember that these victories carry with them certain opportunities and responsibilities."

Among such responsibilities listed were keeping "an organization intact (to maintain) a vigilance against future threats," the assurance of public officials of "our assistance in enforcing the laws and our support of (their) efforts to

promote civic righteousness," and "to continue a carefully planned program of education that would counteract the massive advertising by the liquor industry in various media."

The Rev. Edward Harris of Little Rock, ministerial member of the Little Rock Annual Conference, is superintendent of the Foundation. Both annual conferences of Arkansas United Methodist support its work by board membership, participation and financial contributions.

†

From Our Readers

SMALL-MEMBERSHIP CHURCHES DESERVE PRIORITY ATTENTION

To the Editor:

... If you scratch the membership of the top ten churches (number-wise) in our conference, you soon discover that membership was supplied by the smaller churches. What about our churches with 150 members or less? When you consider the contributions they have made to Arkansas Methodism and to the entire United Methodist Church, I think the case can be made that they deserve a priority.

If self-appointed prophets are going to criticize then we also have a responsibility to come up with some answers. If I had all the answers I would be doing

other things than writing to the **Arkansas Methodist**, but here are a few things we might think about and if feasible and possible perhaps maybe, someone might even act on them . . . :

1. Each District Council on Ministries make a real and honest effort to recruit and elect to their council four members from churches of 150 members or less. There is some great talent in those churches that we just aren't tapping.

2. Each church in the conference be asked to write a statement of purpose. Some churches have a vital mission in their community, perhaps for some that mission can best be achieved by consolidation.

3. If we are going to raise money for qualified minority ministers, what about money for qualified small church ministers? If a church is below the poverty line, what about some money to help them have a trained and qualified minister?

4. The cabinet might consider making some appointments from the bottom up. If there is a round to be made, the top church in the round might be able to afford to survive for a time without a minister, the bottom church in the round might not.

5. Each District Council on Ministries make a serious effort to ask for and listen to the needs of the small churches in their district. I know of one district where this has been done and the response was tremendous.

6. That the bishop commit a reasonable percentage of his preaching engagements each year to churches with 150 members or less.

I offer these suggestions not as any kind of final answer, for some of them may not even be practical, but out of love and with the hope that they might stimulate further discussion — and out of that will grow action. Giving some well deserved priority to the small churches begins not in Nashville, or in Portland, but here at home with us.

David L. Driver (Rev.)
The United Methodist Church
P.O. Drawer D
Hoxie, Ark. 72433

†

CORRECTION

To the Editor:

I am sorry I made the mistake in the letter of Oct. 28. This part of the country is called The Valley of the Sun (not "Valley of Sin" as stated in the Oct. 28 issue of **Arkansas Methodist**).

W. A. Patty
7034 N. 10 Place
Phoenix, Ariz.
Phone — 944-5424

NEWS and opinion

summary by Doris Woolard

A delegation of Swedish Lutheran clergymen, which recently spent two weeks touring in the Soviet Union, reported in Stockholm that there are signs of "spiritual revival" among youth in the USSR. They attributed the apparent interest to three factors: a reaction against materialism, the discovery of the religious traditions in Russian history, and the aesthetic appeal of churches.

Recognized leaders of all the major U.S. religious bodies met in Chicago for a consultation on the "Helsinki Accord, Human Rights and Religious Liberty in the USSR." A major objective of the meeting was to examine whether the Soviet Union is fulfilling its commitment to human rights under the Helsinki declaration, signed in 1975 by the USSR, the U.S. and major European countries. The group planned strategy and program to further the implementation of the human rights of Christians, Jews and Muslims in Communist-dominated areas.

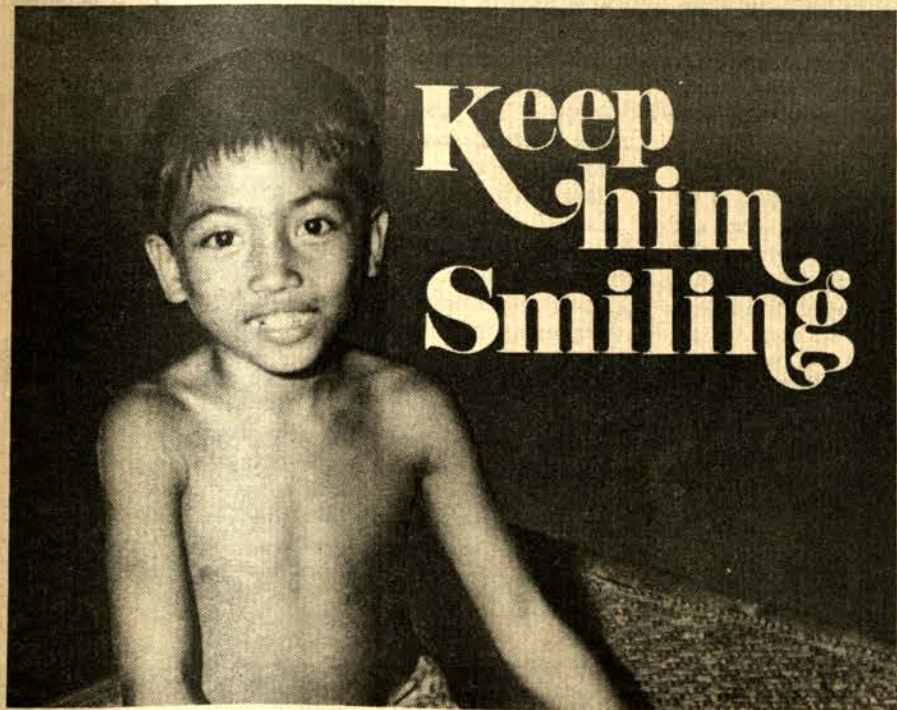
Two prominent Jewish organizations, one a rabbinical council and the other a congregational body in New York City, have charged that professional gamblers, possibly with ties to organized crime, have been pressuring synagogues to allow them to operate — and take most of the profits from — "Las Vegas Nite" charity programs. Both organizations have opposed the charity gambling proposition, which becomes effective in New York state on Feb. 1.

Dr. Kenneth Curtis, a media scholar, has written an article titled "Telecult! America's Real Religion." He said "After two years of detailed research . . . I have concluded the commercials represent an insidious assault on the Christian view of life." Dr. Curtis said that while "Jesus taught us that our life does not consist of the abundance of things possessed, the commercials, when taken as a whole and seen cumulatively, reply that one's life consists precisely in the abundance of things we possess."

Arthur Fiedler, conductor of the Boston Pops Orchestra, was honored by Morality in Media, Inc. at its eleventh annual awards dinner for his career "in making music the universal language of mankind." The 82-year-old conductor was cited for having brought "the musical excellence of the Boston Pops Orchestra into millions of American homes, elevating the level of all media in which he has performed."

Harry Hollis, Southern Baptist director of special family and moral concerns, expressed disappointment over the recent ruling in Los Angeles by a U.S. District Court judge that the television network's Family Viewing Hour is unconstitutional. He called the ruling a "setback to the millions of Americans who see family viewing time as a first step toward diminishing the exploitation of sex and violence on television." Hollis said "All Americans concerned about television programming should call on the networks not only to continue family viewing time but also to improve it. Let us urge the networks to clean up the other viewing time periods as well."

Dr. James H. Cone, a widely-known black theologian, told a Garrett-Evangelical Theological Seminary audience at a conference on "the role of black women in ministry," that black men must recognize that the present status of black women in the ministry is "intolerable."



This Iban boy lives in Sarawak, a full day's journey upstream from the nearest school. Thirty other families live in the same longhouse, in a remote area where the church is the main contact with the outside world. An education is an impossibility unless he boards at the school at a cost of \$15 a

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The Coming Anticipated

By THOMAS A. ABNEY
Director, Wesley Foundation,
U. of A., Monticello, and
Pastor, Wilmar UM Church

Scripture Lessons: I Samuel 2:1-10
Luke 1:39-79

Setting the Scene

Sometimes amid the stresses and uncertainties of religious and political relationships it is helpful for all sides to have the story of the Christian faith retold in such a way as to legitimize its position. Perhaps that is why Luke, in these passages, puts heavy emphasis on the continuity between the Judaic promises of faith and the revelation of God in Christ. Such a continuity would reinforce the faith of Christians who might be wavering as some did during the time when Luke was written, (probably during the reign of Domitian A.D. 81-96). It would help to strengthen the acceptance of the Church by the Roman government which often suspected it of being simply another subversive and rebellious movement.

To illustrate the Christian faith as the fulfillment of Jewish hopes would establish it in a historical authenticity that would be respected by government and revered by converts. In any case, Luke is certainly writing with the expectation that there will be a positive response to the authenticating of John and Jesus in terms of Old Testament promises, particularly the covenant with Abraham. So, let us examine that process of authentication.

The relationship between Mary and Elizabeth points up a community of experience and conviction among the spiritually sensitive and faithful. Elizabeth was the wife of a Jewish priest, a perfectly acceptable position. Mary was an obscure village girl whose station in life and whose religious roots are clarified by her kinship with Elizabeth. Elizabeth's greeting of Mary strengthens Mary's position as being recognized and esteemed.

These are significant elements in demonstrating continuity between Jewish and Christian traditions, but more significant is the recognition by the unborn John of the unborn Jesus. John was an authoritative figure in first century history: a man of spiritual rather than political prominence who was known to Jews, Christians, and Romans alike. He could not be considered subversive, he gathered no militant group around him, his message was one of personal repentance, not political activism.

For such a Jewish holy man as John to recognize and respond to Jesus even before birth was a very important element in relating Jewish and Christian religious continuity. Even the names of the two unborn spiritual and physical kinsmen are significant: John (meaning Jehovah has been gracious) and Jesus (meaning Jehovah is salvation) bear out the theme of historic and theological continuity between Judaism and Christianity.

Another reflection of this theme is the similarity between the songs of Hannah (I Sam. 2:1-10), Mary (Luke 1:46-55), and Zacharias (Luke 1:68-75). Whenever two witnesses agree on an event there is a pretty

good case for its reality. And, if those two witnesses represent the Jewish and Christian perspectives, as did Hannah and Mary, then there is a good case for the reality of a continuity between those two religious perspectives.

Both Hannah and Mary agree on the effect of God's coming, pointing to what he has done. Zacharias' song picks up the theme, expands it to include what God will do, and then brings the theme back around to tie it to the promise God made to Abraham. Luke artistically exhibits verification of Jesus as the Messiah as he moves his theme from Jewish hope to Christian recognition and finally to Jewish validation through the songs of Hannah, Mary, and Zacharias.

A third and final scene-setting is employed in Zacharias' confirmation of John's role (Luke 1:76). The Jewish faith had held for many generations that there would be a forerunner of the Messiah. Isaiah made the promise of one who cries in the wilderness "prepare ye the way of the Lord" (Isaiah 40:3). Malachi said, "Behold I will send my messenger and he shall prepare the way . . ." (Malachi 3:1). Both of these revered spokesmen were convinced the Messiah would be heralded and they would later be joined by first century Jews who thought Jesus was that herald (Luke 9:18-20). Luke sets the record straight and builds another bridge of relationship between Jews and Christians as Zacharias, a Jewish priest, announces that John is the "prophet of the Highest."

And so, for all the world to read and understand, Luke authenticates the Christian faith as a valid, historical fulfillment of the ancient and respectable Jewish hope.

Introducing the Action

Now that the stage is set there can be an appreciation of the Divine nature embodied in the unborn Jesus. Luke is careful to illustrate that Divine nature in the recognition of its presence by the unborn infant John, by the awareness of its meaning for all the ages, and by Mary's sensitivity to the impact that presence will have on the human situation.

Something more than merely physical is involved in the recognition of Christ. There is a communion of the spirit between man and God that transcends forms and words but finds expression in physical reactions. No storm of life is ever so threatening that the awareness of God's presence cannot bring peace to troubled spirits. No voice need be heard, no countenance seen and yet tempers can be cooled, fears relieved, and temptations withstood when God is near. The lifeless can be quickened and the unrealized potential aroused when the power of God appears unheard, unseen, yet real as inspiration and vital as hope.

And so Elizabeth could say "the babe leaped in my womb for joy," and everyone who has ever known the presence of God can gratefully remember and understand that it is not by might but by Spirit that the Lord is known. There would be no pomp and circumstance to mark his appearing but there would be a gladsome

leaping into life for all who shared his presence.

And, that joyful recognition suffers no restriction of time either. Mary said, "his mercy is on them that fear him from generation to generation." Abraham knew it in his time, David knew it in his time, Hannah knew it, Zacharias knew it, every age has known that gentling, comforting influence called mercy to redeem it from its frustration of barrenness just as Mary knew it in his life so full with expectation despite her humble origins.

Luke brooks no limits of space or time in the recognition of the blessedness of God's presence, it is a presence that moves without form or cadence that flows invisibly and eternally to stir the hearts of unperfected men and bring its blessing of fulfillment.

Nevertheless, there will be some physical effects from the presence of God. Echoing the experiences of the Exodus, and of every time and condition of oppression, injustice, and need, both Mary and Zacharias sing of the corporate redemption of man and his systems. To be sure the vision of hope we hold, as the vision held at Jesus' birth, is of economic and political dimension. And, equally certain is it that there will be an edge of disappointment in our experience if, like the Jews in Jesus' time, we fail to see the wrath of God descend with fire and destruction on corrupt and exploitative systems.

But, moving in those "mysterious ways" God's coming brings the conversion of systems through the conversion of circumstances. Weather changes, new producers arise, the channels of wealth change course; or, oppression grows, the oppressed become desperate, revolution occurs and power shifts; or, cries are raised, consciences stirred, and policies alter.

It happens! The proud are scattered, the lowly exalted, the deprived are satisfied. God is with us! And the darkness of despair and the threat of extinction are overcome in the presence of God and the stumbling, confused, and fearful progress of the redeemed will be made straight and clear and confident again.

These are the human conditions to which our lessons speak no less today than in the beginning. There is no less spiritual sensitivity in us than there was in the infant John and we can recognize the presence of God in Christ. There is no less need in our own generation for a sense of the eternal than there was in the beginning, and we can, with Mary, come to feel that quality of timeless good in our lives. There are no fewer situations of oppression and inequity now than in the beginning, and we can, like Zacharias and Hannah, count on the presence of God to rearrange the forces of history that justice and freedom may be ours.

That is why, as Christians, we can say to each other, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. Which in time past were not a people, but are now the people of God. Which had not obtained mercy, but now have obtained mercy" (I Peter 2:9-10).

†

'Yes, there is another church in Plains, Ga.'

by Tom McAnally

A look at United Methodist presence in the President-elect's hometown

PLAINS, Ga. (UMC) — "I was told that the next president of the United States might be living here when I was asked last April to accept the appointment," the Rev. Charles L. Houston Jr., recalls. "That didn't mean much to me at that point. It does now!"

Houston, 29, moved to Plains in June after completing course work for his doctor of ministry degree at Vanderbilt University Divinity School in Nashville, Tenn. He serves the Plains United Methodist Church which has 180 members and two nearby United Methodist Churches: Rylander with 40 members and Benevolence with 60 members.

He and his wife Elizabeth and their

2½-year-old daughter live a short distance from the Carter home. Mrs. Houston teaches in the public schools at Americus, "a suburb of Plains," Houston says jokingly.

"Wait until I turn off the radio," Houston responded when this reporter telephoned. "I'm sitting here listening to the national news to find out what's going on in Plains!"

"We're covered with tourists," Houston exclaimed. "After the election everyone said things would settle down but nothing has."

Tourists occasionally ask for space at the church to hook up their campers, he said. "We kept a young girl overnight recently who had bicycled here from California."

With a note of regret, he said it had become necessary to lock the church building for security reasons.

Houston has not visited with President-elect Carter but he did give the

invocation for a celebration in Plains when Carter returned from the Democratic convention.

President-elect Carter and his wife Rosalynn are reported to have met on the steps of the United Methodist Church in Plains where she was a member. They were married in the church where her mother, "Miss Allie" Smith, is still active. "Miss Allie" serves as membership secretary and Rosalynn's brother, Murray, teaches a young adult class.

Most of the tourists who visit Plains on Sunday attend services at the Baptist church where the Carters attend, Houston said.

On the day of this interview, Houston was to have lunch with Miss Allie. "When she says she is planning dinner for Rosalynn or lunch for Mondale, I have to remind myself that she is really talking about the First Lady and the Vice President!"

"I may be in trouble," he smiled. "I threw a cat out of the church building three times last week and the kids tell me it belongs to Miss Allie!"

An avid jogger, Houston runs past the Carter home each morning. "At the entrance there is a guard house, secret service cars, and a sign which says, 'Keep moving — don't stop'. Inevitably some tourists will stop and ask me if that is the Carter home. Now, what else in Plains would have guards and secret service cars?" he asks laughingly.

People in Plains, including Houston, are taking all the attention in stride. He does hope, however, that he and his wife will be able to attend the inaugural ball in Washington. "I'd also like to meet Mike Douglas," he admits. The television talk-show host and singer was to be in Plains soon for an interview with Miss Allie.

†

News from the Churches

LEVY CHURCH in North Little Rock has announced that the Rev. Roland E. Darrow, retired member of the Little Rock Conference, will become its associate minister effective, Dec. 1. The announcement was made following a recent Church Conference presided over by Conway District Superintendent Dr. Robert E. L. Bearden. The Rev. Harold Scott is pastor of the Levy Church.

FIRST CHURCH, Augusta, hosted the Community Thanksgiving Service sponsored by the Augusta Ministerial Alliance, with the church's choir providing special music.

FIRST CHURCH, Malvern, recently sent \$2,600 to the Rev. and Mrs. David B. Bauman, missionaries in India, toward the purchase of a new car for use on the mission field. The Bauman's purchased a Hindustan Ambassador which, Mr. Bauman reports, "rides so much nicer than the jeep." The Malvern Church plans to send the remaining payment for the auto which cost \$3,800.

A CLASS of youth and adults attending one in a series of mini-enrichment courses at Helena United Methodist Church heard a presentation by Rabbi Shillman on Judaism at a recent Sunday session.

FOURTEEN MEMBERS from various Sunday School classes at First Church, Russellville, recently made a pilgrimage to the Methodist Children's Home in Little Rock. The group met with officials of the home and visited the cottages, with the children serving as hosts and guides. The visit concluded with a question and answer period with residents of the home.

ST. PAUL CHURCH, Jonesboro, will present a program titled "God's Gift of Love" the Sunday evening before Christmas at 7:30 p.m. Participants will include youth and the children's division, in addition to adult and children's choirs, and organist, Jill Gartman. A message will be presented by Scott Harris. Following the program the UMW will serve refreshments.

THE YOUTH of Indian Hills Church, North Little Rock, have planned a trip to the University of Arkansas at Little Rock Planetarium next Sunday afternoon to view a special Christmas show. They will stop en route home for a dutch treat supper, which will be followed by a rehearsal of the church's Christmas pageant.

FIRST CHURCH, Clarksville, commemorated the church's 140th anniversary with a series of special evening services. Former pastors and native sons delivered the messages, with Bill Kennedy, song evangelist from England, Ark., serving as soloist and song leader.

UNITED METHODIST MEN of First Church, Blytheville, had as speaker for their November meeting, Tom McDonald, a photographer and lay member of First Church, Jonesboro.

LONOKE METHODIST MEN entertained with Ladies' Night at Hick's Restaurant for their November meeting. Dr. John Miles, pastor of St. James Church, Little Rock, was the featured speaker.

UNITED METHODIST MEN of First Church, Jacksonville, had as dinner speaker for their November meeting, Mr. Bill Nash, director of the Arkansas Sheriffs' Association ranch for boys.

DR. CLARENCE H. MANNASMIT, North Arkansas Conference president of United Methodist Men, presented a slide-lecture program for the November meeting of United Methodist Men at Central Church, Fayetteville. His presentation dealt with activities for lay men, with particular emphasis on Heifer Project International and slides showing HPI at work in Honduras. A special guest was Pedro Herrera from Honduras, a student at the University of Arkansas, sponsored by Central Church.

MARION BENTLEY DAY was observed last Sunday at Levy Church, North Little Rock, to honor a long-time member. Mr. Bentley, who joined the church in 1935, "has served in nearly every capacity in the church" including Charge lay leader and delegate to Annual Conference. He was certified as a lay speaker in 1957, the year the program was organized.

Daily Bible Readings

Dec. 5—Sunday Isa. 25:1-12
Dec. 6 Isa. 40:1-17
Dec. 7 Isa. 52:1-15
Dec. 8 Isa. 59:1-21
Dec. 9 Jer. 23:1-8
Dec. 10 Jer. 33:12-26
Dec. 11 Dan. 2:1-30
Dec. 12—Sunday Dan. 2:31-49

Friday evening TV Special

The "Here's Life Little Rock" campaign, which has been in progress for a number of weeks, closes with a TV Special Friday night, Dec. 3, on channel 7 at 7 p.m. Several Little Rock United Methodist churches have participated in the campaign.

†

Personalia

MARY JANE PIERCE of Batesville, a graduate student in Christian Education at Scarritt College in Nashville, Tenn., has been elected to "Who's Who Among Students in American Universities and Colleges" for 1976-77. Ms. Pierce graduated magna cum laude with a B.A. degree in English and Psychology from Arkansas College in 1972. She earned the master of education degree from Memphis State University in guidance and personnel services in 1975. She is the daughter of Mr. and Mrs. Greenway Pierce of Batesville.

FIRST CHURCH, Monette, has reason to be proud of the social concern of its members. In the recent election the following members were elected to local offices: City Mayor, John Watson; City Clerk, Pat Cannon, and four of the five city aldermen are Clyde Evans, Margaret Reed, Philip Matthews, and David Lane. Also from the Monette congregation is State Senator Tom Watson; Quorum Court member, Clyde Gathright; and school board member, Jim DeJarnette.

†

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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house if they are hatched. Half of all the chickens in Korea today are descended from Heifer Project stock.

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\$5 sends a flock of 20 chickens, \$50 sends beginning flocks to 10 needy families.

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Seminary Representative Visits ASU

The Rev. Don E. Nichols (right), representing Candler School of Theology, Emory University, Atlanta, recently visited the Wesley Foundation at Arkansas State University. Shown with him are the Rev. Russell Bailey (left), pastor of First Church, Tyrone, and a senior at ASU, and the Rev. Powell G. ("Bill") Williams, pastor of the church at Trumann, and an Emory graduate. According to Wesley Foundation Director Jim Randle, there are approximately 12 pre-ministerial students attending ASU or serving in the area. A representative from St. Paul School of Theology, Kansas City was also a recent visitor at the Foundation.

†



Food for Children's Home at Magnolia

The Silver Hill congregation observed Thanksgiving Sunday by offering at the altar gifts of food for the Children's Home at Magnolia. Silver Hill Church hosted a Community Thanksgiving Service on Sunday evening with the following churches participating: Salem Baptist, Midway Baptist, Mt. Holly Presbyterian, Bethel United Methodist and Marysville United Methodist.

†



Dover Church Presented Painting

Mrs. Charles Bishop (left) of Dover painted and presented the oil painting shown here to Dover United Methodist Church in honor of her mother, Mrs. B. L. Turner of Newport. The Rev. Bert Powell (right) is pastor at Dover.



Jonesboro District Reception Honors New Bishop

First Church, Blytheville, hosted a recent reception honoring Bishop Kenneth W. Hicks, new episcopal leader for the Arkansas area. The Sunday afternoon event was attended by both laity and clergy from throughout Jonesboro District. In photo, left to right, are William H. Wyatt, chairman of the Council on Ministries of the Blytheville Church; and Mrs. Wyatt, the Rev. Floyd G. Villines Jr., host pastor, and Mrs. Villines; Bishop Hicks; Mrs. Ralph Hillis and Dr. J. Ralph Hillis, district superintendent. The Administrative Board and United Methodist Women of the Blytheville church were in charge of arrangements.

†

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