

Bishop Frank shares views on major issues

by the editor

"What is the bishop's view on it?" has always been an important question to United Methodist lay persons and ministers. The viewpoints and opinions of their episcopal leader are not only of great interest to these persons; they are highly significant for them. For the evaluations and judgments which these views reflect, and the insights upon which they are based, are pivotal in determining much of the direction of the Church.

With this in mind we asked Bishop Eugene M. Frank, in his third year as resident bishop of the Arkansas Area, to share his views on a wide variety of subjects, including: his opinion of what are the major issues facing the Church — his evaluation of the future — how he feels about the 'Holy Spirit movement' and the 'charismatic question' — his opinion of the Equal Rights Amendment and the appointment of women as pastors — his views on a possible proposal that admitted homosexuals be ordained — and what he sees as the greatest opportunity facing The United Methodist Church in Arkansas, and what as its greatest problems.

Interviewed January 8 in his office at United Methodist Headquarters Building, 715 Center Street in Little Rock, Bishop Frank shared his views on these questions and other issues.

'STATE OF THE CHURCH,' MAJOR ISSUES, GREATEST NEEDS

Asked how he viewed "the general state of the Church," the bishop said "The Church is in a healthier state today than it has been for 15 years. I base this on the sense I have of a more determined effort to know what our faith is and to manifest that faith in society."

He said he was "extremely hopeful for the year-and-a-half leading up to our next General Conference because I believe that God is doing mighty things in the Church. And I am more aware of an increased

desire on the part of our ministry and our laity to manifest that faith."

As another reason for his optimism toward the future Bishop Frank said he is "extremely hopeful about the way the laity are taking an increased interest in the life of the Church." He finds the laity "far more willing to accept spiritual leadership today than many of us are willing to give."

The bishop sees the major issue facing the Church today as "a new recognition that the Church of Jesus Christ is no longer a dominant force in our culture; that we are a minority movement in an increasingly secular society."

He related the problem to the state of the nation's morality: "There is evidence that in all phases of our life — in politics, in business, as well as in the Church — that we are more interested in the pragmatics of success than we are in the fundamentals of morality and ethics. 'If a thing works, it's right;' and again and again public figures have been saying that the end justifies the means."

As "the greatest need of the Church in 1975" the bishop sees "a new unity based upon a confrontation with our common enemy." He identifies "our common enemy in 1975" in a three-fold way: "First, it is independence from God. Second, it is indifference to the judgment of God upon our world. And third, it is failure to recognize who it is who can 'save us from this body of death,' as St. Paul says."

He added "We are victims of institutionalized principalities and powers because we do not recognize that it is the Church that is to move 'like a mighty army' and that the 'gates of hell cannot prevail' against the powers of the Church" when it does march in that fashion.

OUR GREATEST CONTRIBUTION — AND PROBLEM — IN '75

As the greatest contribution which United Methodism could make in 1975, Bishop Frank said "the rediscovery of what John Wesley meant by 'scriptural holiness' " could combat "the emphasis upon situa-

tional ethics and hedonistic morality (which) continues to grow."

He added that for United Methodism to make that contribution would require "the deepening of the fellowship of those who are determined to be bound together in seeking a way of life that is acceptable to God."

What about problems faced by the Church in 1975? Saying that he had referred to the "erosion of authority" on numbers of previous occasions and did not want "to overdo this," he said the "authority issue" was still most basic. He sees the Church "caught up in the dilemma of our whole society on the question of authority."

Citing a recent interview with seven denominational leaders who represent varied theological positions, he said "it was interesting to note that each was asking for a return to authority — either the authority of the Bible, of the Church, and so on."

The bishop said the authority question "has every Christian so baffled. People with spiritual insight today are trying to discover what God is saying to our generation, in forcing us to put aside our personal prejudices and fears and commit ourselves to serve as privates in such an army."

"One might say that the bugle calling the Church to her purposes today is a very uncertain sound. And when the bugle is sounded with strong affirmation, it falls on the ears of an army whose members are determined to have their own way."

THE ANSWER: NO LONGER THREATENED BY EVANGELISM

We asked Bishop Frank "Considering that you see the major issue facing the Church as the fact that we are no longer a dominant force, what should be our response?"

He indicated "vital evangelistic programs" and efforts to "proclaim the gospel in word and deed" as the needed emphases. "We began with an abortive

(Continued on page two)

Arkansas Methodist

Arkansas United Methodism's Newsweekly

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'A share in the healing ministry' -- Methodist Hospital, Memphis

"In the throng of the sick . . . there runs a 'tremble of hope': the rumor of one who can heal has gone out! . . . And if we believe in the power of God to save, to heal, to make persons whole . . . then it's a serious obligation on our part to bring this healing and saving power of God into contact with human need."

Supporting this call from Bishop Eugene M. Frank, three other speakers challenged more than 425 laypersons and ministers of the North Arkansas Conference, gathered in Conway last Saturday at a Called Session to rally behind a fund drive that would help provide expanded facilities at Methodist Hospital in Memphis. The Conference is one-third owner with the Memphis and North Mississippi Conferences, of the institution, the largest Methodist hospital in the world.

The two and one-half hour session, called specifically for promotion of the hospital's Golden Anniversary Drive, was held at First United Methodist Church. It began with a lunch provided by the hospital.

BISHOP FRANK: CHURCH MUST CONTINUE TO SHOW COMPASSION

"Nothing is more impressive in the life of Jesus," said Bishop Frank, "than the way he ministered to the physical and

spiritual illnesses of people. With almost untiring compassion he moved through throngs of people and healed their sickness of body and soul." He said that Christians "have never lost the compassion of Jesus for the sick and the dying," and that they had "always groped their way towards the faith needed for a healing ministry."

Noting that "science and medicine have always been the servants of compassion," the bishop said that with the exceptions of immediate family and friends, "the first attempts to care for the sick were initiated by Christian compassion." He added that the nursing profession began with "a compassion born of New Testament faith."

The bishop noted that "to such a great extent we have turned into the hands of social welfare agencies" the "compassion for the poor, the hungry and the indigent." Acknowledging that though "these may all be good," he said "there is no overwhelming evidence that they are



With A Hospital On Their Minds And Hearts

Among representatives of Methodist Hospital, Memphis present at the called session of the North Arkansas Conference Jan. 11 were (from left): Chaplain George E. Stewart, Campaign Co-chairperson J. C. Portis, Associate Administrator James D. Brown, Public Relations Director Las Savell, Executive Director C. Henry Hottum, Bishop Eugene M. Frank, Assistant Administrator John N. Robbins, Methodist Hospital Foundation Director E. Fred Alexander and the Rev. Garland H. Holloman, superintendent of the Granada Lake Sub-District, North Mississippi Conference.

personal or that they are Christ-centered ministries."

He said that while secular healing institutions "are everything that modern science and medicine can provide," there

is "no overwhelming evidence that the spirit of Jesus Christ even has a chance to pervade the halls of healing."

(Continued on page three)

Observations by Bishop Frank (Continued from page one)

effort with Key 73; but God will not permit us to settle down because we are not proclaiming his judgment and mercy to this generation in terms that he can accept."

Asked how we can avoid the mistakes made in the Key 73 program, the bishop said "In my experience Key 73 failed because the denomination's leaders and most pastors were threatened by evangelism. It failed miserably in St. Louis because most of the denominational leaders fought it."

"But the purposes of God in calling people and proclaiming the gospel persists. And fewer pastors and Church leaders in 1975 are threatened by evangelism. And there is a new recognition of the purpose of God in calling the Church into being, which means that fewer people now are embarrassed to ask anyone to join a church."

GENERAL CONFERENCE '76: THE HOMOSEXUAL ISSUE

Referring to the intention of the Council on Youth Ministry to introduce a proposal to the 1976 General Conference that "sexual orientation not be a bar to ordination," the bishop said "It is my very sincere hope, and I intend to use any influence I can to urge it, that the present position on the ordination of professed practicing homosexuals be maintained and strengthened if possible." He said "I think that the effort to change the present position is greatly exaggerated by a small group. But in my judgment the 1976 General Conference will not make a change."

ON THE ERA AND ON WOMEN PASTORS

On questions pertaining to women's rights, Bishop Frank said "I am devoted to the increased participation of women in the Church," but said he had "two reservations about this."

"My first reservation is that our women are in

danger of losing the most powerful influence in the Church in the radical changes that have taken place in the formation of United Methodist Women — in the failure to provide for the study program which has always been such a powerful influence.

"Secondly, I feel that the goals which are hoped for in the Equal Rights Amendment are far more possible of achievement in terms of state and local legislation rather than in terms of an amendment to the Constitution, which at best would take 25 years to properly interpret."

Asked if he saw in Arkansas an increasing acceptability of women as pastors, the bishop said "I detect no change whatever in the possibility of the appointment of women to serve as pastors of local churches. I just see no change in this — I don't think it's any worse."

Questioned on what it would take to effect a greater acceptability of women ministers, the bishop replied "I don't know how to say this. Women are the largest percentage of members in the Church. And in my judgment the source of deepest objection to a woman occupying the pulpit comes from the women themselves. Whenever the women in a local church decide they would like to have a woman in the pulpit, there'll be no question about it."

'GOOD NEWS' — 'HOLY SPIRIT' — 'CHARISMATICS'

In response to questions on the "Good News movement," the unofficial "forum for Scriptural Christianity within The United Methodist Church," Bishop Frank said it "should be seen as a caucus movement" similar to the racial caucuses of the 60s and the women's caucuses of more recent years. He saw the movement as being "very strongly heard in the 1976 General Conference" and as being a factor in the 1975 elections of General Conference delegates.

Asked whether he viewed the Good News move-

ment as a positive or negative influence, the bishop said "There are many positions in the Good News movement with which I am sympathetic. But the movement will have a negative influence if it develops into a pure political caucus — and if it fails to recognize the viewpoints of others who are just as honest in their convictions."

What about the "Holy Spirit movement" in Arkansas? "I feel that the so-called 'Holy Spirit movement' is God responding to the human need to experience his presence and power in life, and that it becomes divisive whenever any of us are determined that this experience must always follow the same pattern."

"My favorite illustration is the manner in which Zacchaeus met Jesus while sitting on the branch of a sycamore tree. There are some who would insist that the only way one meets Jesus is by climbing a sycamore tree."

Asked "Overall, how do you evaluate the Holy Spirit and charismatic movements in Arkansas — as positive or negative?" the bishop said "The Holy Spirit movement in Arkansas will have a very positive effect. We are determined to put around the enthusiasm that is generated by an experience and vision of Christ the boundaries of the disciplines of the holy life and the servanthood of that life in society."

OUR HOPE: THE BIBLE

In what he called "the most hopeful sign for 1975" Bishop Frank said "I believe rather deeply that it is the ultimate authority of the Bible that is going to restore unity to the Church. Having said that, I realize I've opened Pandora's box, because there are hundreds of variant opinions regarding the authority of the Bible. And yet I still believe that the Scripture can be understood and taught in such a way as to bring us together."

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More churches pledge 'Fair Share'

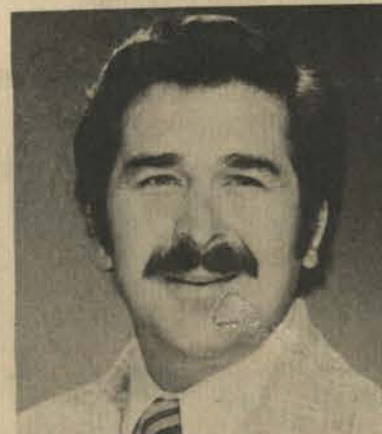
Three more churches in Arkadelphia District have joined the list of Little Rock Conference churches which have pledged their fair share to the Special Gifts phase of the Pension Fund Campaign. They are Japany United Methodist Church, located near Murfreesboro; Murfreesboro United Methodist Church; and Village United Methodist Church, located at Hot Springs Village.

In each of these churches, the Administrative Board has voted that the church will be responsible for its fair share of giving to the Special Gifts phase

of the campaign. This is in addition to each church's apportionment for Pensions.

The Rev. Ray Burrows is pastor of the Japany and Murfreesboro United Methodist Churches. The Rev. James F. Richardson is pastor of Village United Methodist Church. District superintendent of this district is Dr. George W. Martin, and Mr. Don Schnipper, of Hot Springs, is the layperson who is District Director of the Pension Fund Campaign.

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The Rev. James Bass



The Rev. Don Cottrill

General Board Personnel to lead Youth Retreat

The Revs. Jimmy Bass and Don Cottrill of the Board of Discipleship, Nashville, will be chief resource leaders for the Little Rock Conference retreat for youth and workers with youth to be held Jan. 24-25 at Aldersgate Camp. Bass is director of youth evangelism ministries for the Board and Cottrill is a director in the Section on Services to Age Level and Family Coordinators.

The Rev. Fred Haustein, Conference youth coordinator, says the purpose of the event is "to make available new

resources in youth ministry, receive ideas to enhance the youth ministry of the Conference and to share common concerns and ideas." He emphasizes that the retreat will be helpful to local church counselors and youth groups.

The meet begins at 5:30 p.m. Jan. 24 and will dismiss around 3 p.m. on the 25th. Registration is on a "first-come, first-served basis." If camp facilities are filled, Little Rock churches will accommodate others. Registration may be made on the form below.

REGISTRATION BLANK

Yes, I want to attend the LITTLE ROCK CONFERENCE RETREAT FOR YOUTH AND YOUTH WORKERS at Aldersgate Camp on Jan. 24 and 25. You will find my \$10 registration fee enclosed. Please make checks payable to "Little Rock Conference UMY." Mail the form and fee to the Rev. Fred Haustein, 4600 Baseline Road, Little Rock, Ark. 72209.

Name _____ Phone _____

Address _____

Church _____ Capacity: (Check sex and position)
_____ male _____ female / _____ youth _____ youth worker _____ pastor _____ parent



Thornton Sanctuary Dedicated

Bishop Eugene M. Frank (front, second from right) officiated at the dedication of the new sanctuary at Thornton United Methodist Church during the Dec. 15 morning worship service. He was assisted by Dr. Charles Richards, Camden District superintendent (right, front), and former pastors, the Revs. Shelton Kilgore, W. W. Barron, and H. O. Richardson. Mr. B. E. Womble and Mr. John Scott presented the sanctuary on behalf of the congregation.

WELCOME NEW READERS

During these weeks we are adding many new readers who will now receive the paper each week through the new plan of circulation. We extend a hearty welcome to them and are happy to number them among the fellowship of **Arkansas Methodist** readers.

We remind all readers that we welcome their suggestions, comments or criticisms. Readers are invited to share their thoughts on issues of the day through contributions to our **From Our Readers** column.

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ATTENTION PASTORS WHO HAVE NOT RETURNED LISTS

It is necessary that you return the original copy of the current subscription list sent to you. Do not send a re-typed list. Following the procedure as sent with your list will help us speed the papers to your people.

We encourage pastors to remit their lists now so their members may receive the paper as soon as possible. Because of the large number of new subscriptions that must be processed, three weeks are required from the date a list is received until regular delivery begins.

Methodist Hospital

(Continued from page one)

The bishop said that Methodist Hospital "is a place where this healing is possible." He said "it is so important that we who own it can determine its Christ-centered ministry."

DRIVE CO-CHAIRPERSON SPEAKS

Lon Mann of Marianna, co-chairperson with J. C. Portis of Lepanto, of the fund drive, and a member of the hospital's Board of Managers, spoke. He noted that the hospital had provided \$4 million worth of free medical care during 1972 while receiving \$40,000 in funds for that purpose from the three owning conferences, and that it provided \$7 million in free care in 1974. He called such service "a great demonstration of the healing ministry of Jesus Christ in action."

Mann reported the net worth of the institution as \$50 million and that 72 per cent of its income resulted from hospital operations and 28 per cent from charitable contributions. He said the hospital has had but one federal grant — in 1969 when the School of Nursing was constructed.

He noted that the hospital, a regional center offering general care and many specialized services, provided a back-up function to other health facilities and was "not in competition with any other hospitals."

The current drive, said Mann, was a voluntary one to raise funds toward the \$2.5 million emergency room to be located in the new Sherard Wing now

under construction. He reported that the other owning conferences had held similar drives in the recent past: the North Mississippi Conference pledged over \$1.2 million to furnish the new satellite hospital, Methodist South/John R. Flippin Memorial Hospital; and that the Memphis Conference raised over \$1 million for the School of Nursing.

Mann said "There are no goals, no apportionments, no 'pressure' in this campaign — though I understand there's been some debate on the latter." He told the group that he hoped there were "no pressure other than your own conscience; and I hope it's giving you fits if you're inclined to drag your feet a little bit."

Mann encouraged his hearers to respond, when someone asked "What does your church do?" by saying "We support the world's largest Methodist hospital!"

CHAPLAIN, MISSISSIPPI SUPERINTENDENT SPEAK

Hospital Chaplain the Rev. George E. Stewart, in giving the devotional message, called the hospital "a vital part of God's ministry." He said the Conference was in the position of "having been a part of the hospital but never fully realizing what it is and what its outreach and impact are."

Stewart said that "something that has concerned me, far more than whether or not we wholeheartedly support the hospital, is a feeling of fear and apprehension about everything — not just about this." He spoke of the need for the kind of faith and commitment exemplified by Nehemiah and those who rebuilt the walls of Jerusalem. He noted that Nehemiah "got them all into the act," and challenged his hearers to act similarly in regard to the hospital campaign.

He reported that one church "has already sent more than \$10,600" on the drive.

The Rev. Garland H. Holloman of Greenwood, Miss., superintendent of the Granada Lake Sub-District of the North Mississippi Conference, reported how a similar drive had been a significant factor in "turning a lot of negativism on everything into positivism." He said that with a goal of \$750,000 the Conference had pledged over \$1.2 million.

The Glee Club of the hospital's School of Nursing provided special music during the session.

Bishop Frank urged local churches to send large delegations to the seven district meetings to be held Jan. 15 at 7:30 p.m., to hear further information on the drive. Speaking at the Conway District meeting at First United Methodist Church, North Little Rock, Bishop Frank's message will be carried to the other six district sessions by live telephone hook-up.

The Conference will observe Feb. 23 as Methodist Hospital Sunday.

Off the Top of the Head

The great American rip-off — and I pulled it!

You've probably wondered, when you weren't too busy with the other major issues of the day, why men in my condition hang around barber shops. Well I'll tell you, since you've wondered, why men in my condition hang around barber shops: We hang around barber shops to get haircuts.

Yes — Haircuts!

"What!? Do you get haircuts?" is one of those frequent questions I put in my "I'm tired of answering that but I'll do it again just for you" category. I've considered having some witty response mimeographed and ready for people who must ask that question.

Why certainly I get haircuts. The very idea! In fact I got two just this last year. One in the late spring and the other in the early summer (I have a short growing season.)

Really — that's not quite true. I get them more frequently than that, of course. But that's about the number of honest-to-goodness barber shop cuts I get. My wife — bless her heart — does the others. I go to the pros about every three or so cuts just to show them how it ought to be done.

Anyway, another standard remark I hear, after admitting that I pay the going rate (currently three bucks at my stylists) is "Man, they sure ripped you off! Heh, heh, heh . . ."

My usual reply to such an observation is something like "Quite the contrary, my good man. Indeed, I feel I've been undercharged for the privilege. It's worth that and much more just to sit in the chair a few moments and reminisce!"

And besides, where else in town — for just \$3.00! — can you get all the latest news, learn where the fish are biting, hear what Wilbur has been up to, find out how hard the winter's going to be and discover what kind of governor we're going to have — plus get in first hand on all the sure-fire solutions to every major problem facing the human race?

And there's no telling what else I could learn if, just as I walk in — every time — all three barbers didn't greet me quickly with a loud "Hi, Preacher!"

Anyway, after surrendering my three bucks with the customary howls and complaints that are a part of the whole ceremony, I walk out the door, wink to myself and can hardly wait 'til I get to my car to shout "Hot dang! I did it again! I ripped 'em off for just three bucks and they didn't even know it!"

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'Hey, it's good to be back home again!'

I don't particularly like to worry, but when I do I don't especially enjoy seeing it go to waste. And it seems like that's just what's happened to all my anxiety over whether or not our daughter would like college.

For after being home for the l-o-n-g holidays and rushing back to her dorm room on the campus, her first letter arrived with this greeting: "Well, here I am — HOME again."

It's hard for a minute to figure out whether that hurts or feels good — but I think I know which.

Anyway, it frees me to worry about something else for a while.

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JSW

'Vigil For Christian Unity' set for Jan. 19

The ninth annual Vigil For Christian Unity will be held Jan. 19 at St. Andrew's Catholic Church, 617 Louisiana Street, Little Rock, from 3:30 to 5:30 p.m. Co-sponsored by the Arkansas Council of Churches' Division for Christian Unity and the Greater Little Rock Deaneries of the Catholic Church, the event is held in association with the world-wide observance of the Week of Prayer for Christian Unity.

The theme for the 1975 observance, "Reconciled by the Christ Who Renews, Frees and Unites," is designed to coincide with the focus of the Catholic Holy Year and the fifth assembly of the World Council of Churches.

Eleven laypersons and ministers, representing various Catholic and Protestant churches, will serve as liturgists in the service. A get-acquainted time will follow in the Cathedral's Parish Hall at 822 Louisiana.

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Associate Editor Doris Woolard

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News from the churches

MR. AND MRS. BUDDY GRIFFIN, of the Wilson United Methodist Church, had as their guest during the Christmas holidays a teenager from the Arkansas Methodist Children's Home. They are already planning to repeat this meaningful experience next Christmas. The Wilson Church presented nearly \$750 to the home this year.

THE REV. TOM BARNETT, associate minister at First United Methodist Church, Rogers, was the pulpit guest in Gardner Memorial Church, North Little Rock, recently.

JOHN CHRISTIE, son of Dr. and Mrs. Francis Christie, presented the message in First United Methodist Church, Conway, on Student Recognition Day. Mr. Christie was recently granted a License to Preach by the Conway First Church Charge Conference.

THE REV. BEN JORDAN, Paragould District superintendent, was guest minister in First Church, Rector recently. After the service Mr. Jordan conducted a Charge Conference.

DR. LINDSEY PHERIGO, professor of New Testament and Early Church History at St. Paul's School of Theology, Kansas City, will teach a course on I Corinthians in Helena United Methodist Church, Jan. 17-18. Class sessions will be on Friday evening from 7-9 p.m. and Saturday at 10 a.m. and 7 p.m.

FIRST UNITED METHODIST Church, Conway was the host church for the Conway District Youth Rally held Saturday, Jan. 4. The theme for the rally was "The Changing Morality."

RAY TRIBBLE, camp director, and Henry Lorish, public relations director, presented a special program on Camp Aldersgate at the Family Night Dinner, Jan. 8, at First United Methodist Church, North Little Rock.

THE REV. BENNIE RUTH, pastor at Stamps, presented a program on the Holy Land in Lewisville United Methodist Church recently.

MR. AND MRS. GORDON BETENBAUGH, choir directors at First Church, El Dorado, are in Washington, D.C., for two months work at the National Cathedral. While there they will have the opportunity to sing with the Cathedral Choral Society and the National Symphony, work at St. Matthew's Cathedral and the Basilica of the Immaculate Conception.

MABELVALE UNITED METHODIST Church is conducting an adult mission study entitled "Faith or Fear and Future Shock." On Sunday evening, Jan. 4, Mrs. Ann Briley, Work Area chairperson on missions, presented the film "Future Shock" and led the discussion in the first of three sessions.

"CELEBRATE LIFE," a pulpit musical drama based on the life of Christ, will be presented by the youth of First United Methodist Church, West Memphis, on Sunday, Jan. 26 at 5 p.m. in the sanctuary. The youth will be under the direction of Vicky Roberts and Bob Buck.

THE YOUTH of Pulaski Heights Church, Little Rock, held a bunking party at the church on Friday, Jan. 3.

THE REV. TOM SLINKARD is conducting a study on Methodism in First Church, Conway, on Wednesday evenings during the month of January. The sessions will focus on: "Early Beginnings," "Methodist Doctrine," "Disciplines and Organization," and "Outreach and Future."

THE YOUTH of First Church, Clarksville, sang carols and presented stockings filled with fruit at the nursing homes in Clarksville during the Christmas holidays. Carol Byers is youth director.

THE JUNIOR UMY at First United Methodist Church, West Memphis, are planning a special candlelight dinner for Sunday evening, Jan. 19, from 11:30 a.m. to 2 p.m. Proceeds from this event will go toward financing a summer trip and for the Bus-Van Memorial.



Wilson Parsonage Undergoing Remodeling

Mr. J. C. Perry, chairperson of the parsonage remodeling committee and lay leader at Wilson United Methodist Church, surveys work being done at that church's parsonage at a cost upward of \$20,000, with funds already on hand. In progress here is a new carport and storage area being added. The interior of the house is undergoing complete renovation which will provide enlarged closets and the addition of a second bath which will involve remodeling of the front porch. The Rev. Lowell Eaton is minister.



Marked Tree Ministerial Students

Receiving Ministerial Scholarships from Mrs. Ethel Priest, representing the Order of the Eastern Star, are three young men who have gone from First United Methodist Church at Marked Tree as ministerial students during the last three years. They are, left to right, John Frost, Mike Orr and David Orr. The Rev. Bob D. Orr is minister at the Marked Tree church.

CENTRAL ARKANSAS BUSINESS GROUP OF CWU TO MEET

The annual business meeting of the Central Arkansas Business Group of Church Women United will be held Jan. 17 at First United Methodist Church, Little Rock. Registration begins at 6 p.m. with dinner at 6:30.

The meeting will feature a devotional message and the installation of officers. President of the group is Dessa Mae Traylor.

Meal reservations must be made by calling Miss Carrie Wilson at 758-4956 or Mrs. Lauretta Survant at 376-6069.

DR. ROBERT E. L. BEARDEN, Conway District superintendent, preached at Atkins and Pottsville on Sunday morning, Jan. 5th. The Rev. M. J. Pollard, a former pastor, delivered the evening message at both churches.

THE REV. FRED THOMPSON, retired lay pastor in the North Arkansas Conference preached in the churches on the Belleville Charge on Sunday, Jan. 5th in the absence of the Rev. Joel League.

THE REV. EDDIE POWELL of Cotton Plant was a recent pulpit guest at churches on the Oppello Charge, in the absence of the Rev. Paul Crossman, pastor.

DR. VIRGIL KEELEY, Pine Bluff District superintendent, preached and conducted a Charge Conference in First United Methodist Church, DeWitt recently.

A SENIOR CITIZENS' potluck luncheon was held Dec. 20 at the parsonage of St. Paul Church, Malvern. Members of the Susanna Wesley and Men's Bible Class came at the invitation of the Rev. and Mrs. Doyne Graham, pastor and wife. Participants report it as "one of the most enjoyable activities of the Christmas season."

ON STUDENT RECOGNITION Sunday the congregation at Carr Memorial Church, Pine Bluff, heard three students present inspirational messages based on their favorite scriptures. The speakers were Karen Cox, a student at Arkansas State University; George Freeman, the University of Arkansas at Fayetteville, and Jimmy Mitchell, Southwestern at Memphis.

THE FAMILIES of ministers of the Forrest City District gathered at First Church, Forrest City for their annual pre-Christmas dinner party. The potluck meal was followed by a program of Christmas music presented by the Youth Choir of the Marvell church. District Superintendent Elmo Thomason and Mrs. Thomason were honored with a gift from the parsonage families of the district.

ARKANSANS ATTEND EVANGELISM MEETINGS IN FLORIDA

Among Arkansans attending the recent National Council of Evangelism meeting in St. Petersburg, Fla., were Dr. Alvin Murray, pastor of Little Rock's First United Methodist Church, and the Rev. Carl Beard, pastor of the Primrose United Methodist Church, also in the Little Rock area.

The Rev. John W. Lee, pastor of the Atkins and Pottsville churches, and Mrs. Lee attended from the North Arkansas Conference, along with Mrs. Mae Porter, last year's lay delegate to annual conference from the Pottsville Church. Also attending were the Rev. and Mrs. Joel League who serve the Belleville Charge, and the Rev. and Mrs. Paul Crossman of the Oppello Charge.

On Sunday morning, Jan. 5th, some 30 ministers attending the National Association of United Methodist Conference Evangelists preached in churches in the St. Petersburg and Tampa area. Arkansans John Lee and Joel League were among those who served as pulpit guests.

DAILY BIBLE READINGS

Below is a schedule for the Daily Bible Readings, which the Board of Discipleship invites you to use as a regular guide in your homes.

Jan. 19—Sunday	Acts 10:34-41
Jan. 20	Exo. 34:27-31
Jan. 21	John 3:14-18
Jan. 22	Eph. 5:1-5
Jan. 23	Prov. 8:14-18
Jan. 24	Phil. 1:8-11
Jan. 25	John 4:46-50
Jan. 26—Sunday	Mark 1:14-20

Tri-County United Methodist Men plan year's events

The Tri-County United Methodist Men of the Conway District held their annual organizational and set-up meeting in Conway Jan. 6. President Ray Wood of Oppelo presided. Meetings were set for Feb. 13 at Perryville, May 8 at Morrilton, Aug. 14 at Cleveland (Family Night fish fry), and Nov. 6 at Conway First Church, all to begin at 7 p.m. Other officers present were Vice-president Calvin Shock and Secretary Frank Holbrook.

Among others present were District Lay Leader Jim Lane and District Director of United Methodist Men W. E. "Buddy" Arnold, both of North Little Rock, District Superintendent Dr. R. E. L. Bearden and his guest, Dr. James W. Workman of Conway, a former member of the General Board of Lay Activities and a long-time worker in Methodist men's activities.

†

AMBOY UMW OFFICERS INSTALLED

United Methodist Women of Amboy Church, North Little Rock, who will serve during 1975 were installed at the Jan. 5th morning worship. The inspirational dedication service was written and adapted by the Rev. M. H. Peters, pastor. A bouquet of various colors of carnations at the center signified how individuals can bring together various gifts and talents to form a community of beauty and strength.

At the conclusion of the dedication service there were, in addition to the vari-colored bouquet, candles of different colors, each of which had been lighted by the officers as they responded to the duties of their various offices.

Officers dedicated were: Audrey VanMarion — President; Mary Ann Terrell — Vice-President; Othella Peters

THOMAS CLARK TRIMBLE, JR.

Thomas Clark Trimble, Jr., 56, of Little Rock, who practiced law in the capitol city for more than 30 years, died Dec. 30. He was a partner in the law firm of House, Holmes and Jewell and was a member of First United Methodist Church where he had served as chairman of the Administrative Board.

Born at Lonoke, a son of Mrs. Elsie Walls Trimble of Lonoke and the late federal Judge Thomas C. Trimble, he received his undergraduate and law degrees from the University of Arkansas at Fayetteville. He served in the Army Air Corps during World War II.

Mr. Trimble was a member of the Pulaski County and American Bar Associations and was on the Board of the Visiting Nurses Association. He was serving as a trustee of his church and was a member of the Faulkner Sunday School Class.

Other survivors are a son, Thomas C. Trimble V of Little Rock; a daughter, Mrs. James F. Carpenter of Dallas; a brother, Walls Trimble of Little Rock; three sisters, Mrs. Elsiejane Trimble Roy of Fort Smith, Mrs. Earl Verser of Eudora and Mrs. Marshall Measel of Birmingham, Ala., and a grandchild.

Funeral service was held Jan. 2 at First United Methodist Church with Dr. R. E. L. Bearden, the Rev. Louis L. Averitt and the Rev. Maurice C. Webb officiating. Burial was at Lonoke Cemetery.

†

— Recording Secretary; Ellen Green — Treasurer; Mary Chastain — Secretary of Program Resources; Sue Kinsey — Chairperson, Committee on Membership; Gwen McKim — Chairperson, Committee on Nominations.

The four mission coordinators are: Gwen McKim — Christian Personhood; Rowena Turnbow — Supportive Community; Grace Postlewaite — Christian Social Involvement; Wanda Gray — Christian Global Concerns.

†



They Presented "The American Dame"

A play entitled "The American Dame" was presented by this foursome at the National Consultation of Ordained Women in the United Methodist Church as that group met at Scarritt College in Nashville recently. They are: the Rev. George Butchee (standing), and seated, left to right, Connie Butchee, Dwight Edman, and Linda Edman. The Butchees were members of First Church, Little Rock, when they were married in 1970. Mr. Butchee, ordained in the Little Rock Conference, is presently a member of the Southwest Texas Conference.

Arkansans attend Consultation for Ordained Women of United Methodism

The Rev. Ms. Fern Cook, pastor of the Lavaca-Vesta Charge, and the Rev. Ms. Everne Hunter, pastor of The United Methodist Church in Judsonia, have recently returned from Nashville, Tenn., where they attended the First National Consultation of Ordained Women in The United Methodist Church.

Designed to help female clergy find a common identity and a supportive community, the Consultation dealt with personal issues and political issues in the life of the clergywoman. Single women as clergy, ministers' husbands, ministers as mothers, breaking hierarchical patterns in the Church, and dealing with the Church's General Conference were

among the issues addressed.

The conference was held at Scarritt College because Scarritt has traditionally championed the role of women in the life of the Church. Its new Center of Women's Studies is seeking to develop the consciousness of women about their corporate and personal influence in the Church.

The event was sponsored by The Division of Ordained Ministry of The Board of Higher Education and Ministry, The Commission on the Role and Status of Women, and The Centers of Women's Studies and Continuing Education at Scarritt.

†

Dr. Alvin Murray elected to Council on Evangelism office

ST. PETERSBURG, Fla. (UMC) — The Rev. Dr. Reynolds W. Green, Jr., pastor of the First United Methodist Church, Dalton, Ga., is the new president of the United Methodist Council on Evangelism. He was elected for a two-year term at the Council's meeting here Jan. 1-5.

Dr. Green, who had been vice president of the Council, moves up to the top spot to succeed the Rev. Dr. Emerson G. Colaw, minister of the Hyde Park Community United Methodist Church, Cincinnati, Ohio.

The Council is auxiliary to the denomination's General Board of Discipleship.

Thomas Bryant, a Jeffersonville, Ind., layman was elected vice president, and the Rev. Dr. Alvin Murray, pastor of First Church, Little Rock, Ark., was named secretary-treasurer.

The South Central Jurisdiction caucus chose as its representative the Rev. Charles D. Whittle, who is presently a

staff member of the Board of Discipleship in Nashville, but after Feb. 1 will be pastor of First Church, Abilene, Texas.

†

GEORGE E. ROOK, son of Mr. and Mrs. George Rook and a senior ministerial student at Hendrix College, was in charge of the Student Recognition Sunday worship service at Lewisville United Methodist Church on Dec. 29. Carol Beatty, who works with PROBE Ministries International in Dallas, Tex., presented the sermon.

The Annual Meeting of

United Methodist Women of North Arkansas Conference

will be held at Hendrix College on March 8. Details will be published later.

†



Licensed to Preach

Douglas Edwin Edwards III (center) received his License to Preach in a special service last month at Lakewood United Methodist Church, North Little Rock. Other participants in the service, left to right, were the Rev. Gerald Rainwater, associate pastor at Lakewood, Bishop Eugene M. Frank, Dr. Robert E. L. Bearden, Conway District superintendent, and the Rev. John B. Hays. Mr. Edwards, the son of Mr. and Mrs. Douglas Edwards, is a sophomore at Hendrix College and upon graduation plans to attend Perkins School of Theology.

The Sunday School Lesson

by William M. Wilder

Lesson for January 26



An Empowered People

ORIENTATION: The next five sessions are about the New Testament Church, and through passages from Acts, the letters of Paul, and others, we may come to see what kind of people they were and became. We will want to make comparison between the people of God then and now.

BACKGROUND SCRIPTURE: Acts 2:22-41; Romans 1:14-17; I Corinthians 2:1-5; Ephesians 1:16-2:10.

DEVOTIONAL READING: Psalms 106:1-10.

AUDIO-VISUAL RESOURCES: "Endued with Power," 17 min. C or B & W, tells of the Holy Spirit at Pentecost, from Family Films, 5323 Santa Monica Blvd., Hollywood, Calif. 90038; or the "Upper Room," a Cathedral Filmstrip, lovely for a worship service, from Cathedral Films, 2921 W. Alameda Ave., Burbank, Calif. 91505.

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INTRODUCTORY MATERIAL

As we begin this series of five lessons on the early Church, try to keep in mind that we will be dealing with real people like you and me. People with aches and pains, ambitions and dreams, temptations and trials. People who discovered a Power greater than themselves that moved them from the dull routine of life to the very edge of adventure. They were pioneers, and it is no accident that the Moffatt translation tells us to keep "our eyes fixed upon Jesus is the (*pioneer*) and perfecter of our faith" (*italics mine*) Hebrews 12:2.

LOOKING AT THE SCRIPTURE IN ACTS

This passage of Acts (2:22-41) has sometimes been called the first Christian sermon. Certainly it is the first anyone preached, except Jesus. It evidently formed a pattern for much of the early preaching, and was the foundation for presenting the claims of the Gospel. This passage is not the whole sermon, of course, but merely the outline of the major points.

Basically, it has four points, and an epilogue, or request for action. First, Peter tells what Jesus has done with miracles and signs. Second, he tells them what they have done in rejecting and crucifying Jesus.

When Peter thus confronts them with the blackness of their sin, one is reminded of the little old lady challenging the dissolute Saul Kane in John Masefield's poem, "The Everlasting Mercy."

"'Saul Kane,' she said, 'when next you drink
Do me the gentleness to think
That every drop of drink accursed
Makes Christ within you die of thirst,
That every dirty word you say

Is one more flint upon His way,
Another thorn about His head,
Another mock by where he tread,
Another nail, another cross.' "

Thirdly, Peter tells them what God has done in Christ — in him we have the power of salvation unto eternal life. Fourthly, Peter says, "We are all witnesses." We have the job of telling others the story.

The people are touched to the heart, and as the forerunner of all Christian evangelists, Peter gives them a chance to make a commitment, and says, "Repent, and be baptized every one of you." It is no wonder that this became a sort of sample sermon outline for Christians.

MOVING ON TO PAUL'S APPROACH

Have you ever wondered what kind of relationship Peter and Paul had? Evidently they never got together much, and when they did, Paul seemed to be telling Peter off.

I've long had the feeling that they had little in common. The Big Fisherman wasn't really on the same intellectual level as the Christianized Pharisee and former member of the Sanhedrin. It has seemed to me that Peter symbolizes Paul's 13th chapter of First Corinthians by the way he, Peter, lived. Paul wrote that chapter, but to me at least, Paul seems a bit more cold-blooded, and inclined to keep score of what he did.

Nevertheless, we owe a priceless debt to Paul, for without him Christianity would be another Jewish sect. Jesus intended His Gospel for all the world, but it remained for Paul to point the way, and help the early Church, including Peter, to see what Jesus intended.

Here, in Romans 1:16, he suddenly projects his basic premise, "For I am not ashamed of the Gospel: it is the power of God for salvation to every one who has faith."

Someone might say, "Of course he was not ashamed of the Gospel." But some were ashamed: Peter had been on the night before the crucifixion; Joseph of Arimathea waited a long time before declaring allegiance; and today we are alarmingly silent at times in the face of wrongdoing.

One of the bravest acts I've seen was when one of my fellow ministers, only six years from retirement and who could easily have remained aloof, came marching off the hill at Van Buren in 1958 to support the return of black children to school. Here was someone saying by his action, "I am not ashamed of the Gospel."

Can you think of times when you are ashamed of the Gospel — ashamed to stand up for what you know is the Christian way? Do you suppose this gives many of our youth problems when they try to reconcile the Prince of Peace with service in the armed forces? What did the early Christians do when Rome tried to put them in the army?

AN EMPOWERED PEOPLE

We have been thinking about the people in the early Church, but mostly in terms of the leaders who told the story and formulated the theology.

Never get the idea that Christianity spread mainly through men like Paul and Barnabas. They were prime movers, but Kenneth Latourette comes closer to the reality of what happened when he talks of the common people "gossiping their faith in the marketplace."

John Wesley, in the 1700's, patterned himself after Paul, and made many trips to the commercial centers of England, Ireland, and Wales. But the story spread through classes that pushed out to every village throughout the British Isles, and without hundreds of people empowered to work, the fire of Methodism might have gone out long ago.

The scripture in Ephesians (1:16-2:10) tells us about the Church as the people of God, and Christ as the head. One could deduce from Paul's language that the Church is a society that is linked with Christ, with the fact of the cross and the resurrection, and the experience of God's living Presence. The Church is thus in the world to reveal God to men, and bring men to God.

As we study this New Testament Church we may decide that one of the things we must do is to make membership more meaningful. Sometimes today we make it easier to join the Church than to go to a football game — at the game you at least have to have a ticket. At the church little discipline or service is required.

The Church — if Christ is truly the head as our scripture suggests (Eph. 1:22), must come to resemble our Savior by living his principles, upholding his standards, proclaiming his evangel, submitting to his authority, and incarnating His spirit.

Kagawa once made a statement that startles our western minds — used to great church plants, and seeing the need of bigger and better churches. He said, "It may be the greatest thing for Christianity the day when all the cathedrals are torn to the ground."

Our Master prophesied once that not one stone of the Temple would be left standing, and the Jews were horrified. We are no less bothered by Kagawa thinking it could be a great day when our church buildings are shattered.

But Kagawa was looking beyond the church building to the real church — the people under God. He was seeing the church triumphant, and never more so than when it leads people to God in a shattered, confused world. Kagawa knew that the church does not really do its job until Christ is at the center, and that sometimes we let brick and stone get between us and our Lord.

Next Week: A Worshiping People

†

'Secularization' of law schools seen as national problem

SAN FRANCISCO (RNS) — A vital element has been lost in the gradual secularization of American law schools, which originally looked to divinity for authority, a national meeting of law schools was told here.

Addressing the Law and Religion section of the Association of American Law Schools (AALS) annual meeting were such eminent legal scholars as Prof. Harold J. Berman of Harvard, a Jew; and Prof. John T. Noonan, Jr., of the University of California at Berkeley, a Roman Catholic.

Prof. Berman said "secularization of legal education has led to idolizing of the law itself."

"A second result," he said, "has been just the opposite. Pursuit of the law's

objective of social justice without any sense of dependence upon God, has produced a kind of utopianism which has also become a religion."

Prof. Noonan said "there is a virtual search for salvation in the law by people coming to law schools today."

Prof. Berman said "we should be concerned about the loss of scholarship in the neglect of the sources of law in the canons and transcendent beliefs of religion, about studying cases without relevance to ethical considerations at all."

"From the medieval universities through England's Inns of Court to the apprentice lawyers who learned from Blackstone, it was taken for granted that human law was rooted in divine and

moral or natural law," he said.

"That religious dimension began receding in 1870 and has now all but vanished. Blackstone gave way to the myth of law as a self-contained science which developed independently of other forces or facts."

Citing "analogs" between secular law and religion, Prof. Noonan said "both have enormous veneration for the written word. In our legal tradition it is the Constitution. The Christian and Jewish traditions look to the Scriptures and Talmudic writings."

The regard for tradition remains even though current interpretation may be far from the literal interpretation of the original language," the Catholic scholar said. "There is interaction between

teaching authority and living commentators who must work out particular answers with sensitivity to immediate needs."

Prof. Noonan said "in judicial decisions, I believe we can respond to persons who have spoken before, to the spirit, for want of a better word, rather than to the literal words, just as in the Christian faith I can respond to the person of Jesus and to those who formed our religious community."

The Law and Religion section of the AALS is a newly formed subgroup of the organization. The audience of 60 persons at the subgroup meeting was double the number expected.

From Our Readers

A FOWL CAPER

To the Editor:

On Jan. 2 the youth groups and interested adults from Sharp and Powell's Chapel caught 50,296 chickens on a local farm. Thirty-eight people took part in this caper and there were no chickens killed during the operation. The chickens were treated as gently as possible and, of course, no foul (fowl) language was used.

Each youth group earned \$250 to be used by their respective groups for worthwhile projects.

The Sharp Circuit Riders, a fine singing group, will use some of their funds for an amplifier. The Circuit Riders assist in our revival services and perform wherever we are invited, when we can possibly do so. As an honorary Circuit Rider, I can say we are on the offensive in the cause of Christ.

The youth group from Powell's Chapel did a fine job. Many of them labored last summer in the construction of a new building and they may use some of their funds to add a few finishing touches to a beautiful church.

We hope to catch more chickens in a couple of months and we could use some extra help. If some youth group in the Batesville area would like to earn approximately \$250 for a couple hours work, please contact Brother Forrest Thomas, P. O. Box 2662, Batesville, Ark. 72501 or call 799-3040.

I am overjoyed to have such a fine group of dedicated youth in these two churches. They are not only the church

of today but also of tomorrow. The small mantle I lay down will be in good hands.

Bro. Red Thomas
Sharp Circuit
Batesville, Ark.

LET THE TOWN KNOW

To the Editor:

The UMYF of First United Methodist Church in Harrison has for sale decals of the cross and flame insignia, the official emblem of The United Methodist Church, for 50 cents each. The cross is black; the flames are red. Let the town know you are a Methodist and put the decal on your car window or plate glass door or window.

For further information or purchase, contact Mrs. Norma Wilson, First United Methodist Church, Harrison, Ark. 72601.

Mrs. Norma Wilson
Harrison, Ark.

CONCERNING THE GREATEST GIFT

To the Editor:

After reading quite a few articles by leaders in several denominations I really believe that God is truly in all the renewal-Holy Spirit activity that is taking place in the world.

I do think, however, that we need to have teaching on this, because some-

Distillers challenged to cut production to save grain for starving

EVANSTON, Ill. (RNS) — The alcoholic beverage industry has been urged by the president of the National Woman's Christian Temperance Union (WCTU) "to cut its production by one-half so such conserved grain might be sent to starving millions abroad."

In her New Year's message, WCTU leader Mrs. Herman Stanley also challenged the American public "to resolve to abstain from all alcoholic beverages for six months."

"Such a procedure would truly prove the real spirit of the holiday season," she said.

"It would not create havoc in the economy as some would have us believe, and it would help bring about the 'happy and healthy' New Year slogan so often wished at this time of year."

Mrs. Stanley said that recent studies showing sharp rises in alcohol abuse by teenagers "should have a sobering effect on all Americans for it is upon these young people that the nation depends."

"Another recent statement by Malcolm Harris, president of the Distilled Spirits Council, pointing to the necessity of the industry for the survival of the nation's economy, is ridiculous as it is fallacious," the WCTU leader said.

"This industry, more than any other in the nation today, not only uses the grain so important to feeding our own poor, but which could also help the world's starving peoples. Its product creates industrial absenteeism, shoddy production, and the need for rehabilitation from alcoholism, at a cost of more than \$25 billion a year. These costs do not include the broken homes and emotional disasters created by the product to whole families."

"Add to this," Mrs. Stanley said, "the increase in murders, rapes, and other crimes often brought about following bouts with beverage alcohol, we face a triumverate of tragedy and economical disaster by an industry which claims to be an asset to our society."

ON ART IN THE CHURCH

To the Editor:

Thank you for selecting Marty Young's drawing for first place in the Arkansas Methodist children's art contest. I discovered his real talent when he was three years of age in Sunday School. His parents have normally encouraged his interest . . .

Long I have wished United Methodism would encourage interest in art. Music has been used to tell many people, of course . . . Even in my 84 years there have been many changes in music. But through the printed page and mechanical recordings we know music from the past . . .

All literature, sculpture and stained glass preserve art indefinitely. In my opinion Christianity might not have reached France and Spain until the printed page became common.

We are indebted to Byzantium for the beginning of the use of art in the Church . . .

So it may be that Arkansas Methodism is ready to think seriously of promoting an interest in art . . .

Jean Elrod
9202 Sunset Lane
Little Rock, Ark.

Kate Cargile
1724 Pecan
Texarkana, Ark.

"Hi" and "Lo"



Evangelism Council focuses on 'year of Evangelism'

ST. PETERSBURG, Fla. (UMC) — Undaunted by the football fervor of New Year's Day bowl games, the United Methodist Council of Evangelism opened its five-day annual meeting here Jan. 1. The sessions brought together some 400 registered delegates and numerous guests to focus on the denomination's participation in the World Methodist "Year of Evangelism."

A Roman Catholic archbishop, four United Methodist bishops, a Presbyterian author-lecturer and a dozen other evangelism specialists spoke or led workshops under the program's central slogan — "Evangelism, Heartbeat of the Christian Faith; Discipleship, the Goal of Evangelism."

Like the recurring theme of a great symphony, the note of applying the Christian faith to all phases of life was frequently sounded in platform addresses, workshop discussions and corridor conversations.

Bishop A. James Armstrong of Aberdeen, S.D., in his keynote address put it in these words: "We need an emphasis on wholeness — the whole gospel applied to the whole life of the whole world."

"Creed," he declared, "is meaningless apart from deed."

He called "pulpit oratory the cheapest possible substitute for discipleship," and drew a strong round of applause when he decried the church's preoccupation with restructuring and being caught up in what he termed "little word games."

Archbishop Fulton J. Sheen bared his own soul and revealed his own life-long prayer habits in two morning addresses under the general theme of "The Minister and His Prayer Life."

As one minister put it following the Roman Catholic prelate's address, "It was worth the long trip and the cost of coming just for that!"

"We are ambassadors of the Word," Bishop Sheen said. "Our vocation consists essentially that God asks us to give him our own human nature . . . We need to be flexible and ready to be used by Him."

Bishop Sheen revealed that for 56 years he had never missed a single day spending a solid hour in prayer apart from his regular celebration of the Mass and testified that whatever God had been able to do through him grew in large measure out of this well-kept devotional habit, which he heartily commended to his hearers.

Robert K. Hudnut, Presbyterian clergyman and author from Minneapolis, Minn., denounced what he called "the soft sell and the soft gospel which have attracted soft people." In contrast, he said, "Christ preached a tough gospel in tough times to tough people."

One way to recover that gospel, he said is to recover the gospel's "cutting edge," outlining a drastic program of self-evaluation for the local church to trim its rolls of "dead wood" and to get its members actively involved and committed to the essentials of the faith and

the church's outreach and benevolence programs.

Bishop Finis A. Crutchfield of New Orleans said that one of the primary tasks facing the ministry is "to make the church whole again."

"We cannot have Caucus A biting Caucus B," he said "and both of them opposing Caucus C and then all three of them ganging up against the bishop."

Trust is beginning to emerge, he felt. "Ultimately we will have to abandon the mandatory quota system for minorities and special groups and operate on simple Christ-like love and trust."

Bishop James S. Thomas of the Iowa Area delivered the closing address of the conference. Speaking on the theme, "Hope Without Walls," he declared: "Christian hope is not the product of happy experiences in the faith" and that many persons who have the least reasons for hope express a life of solid faithfulness. He said the Bible makes it clear that Christian hope grows out of unlikely sources such as "the wilderness experiences" and "the vulnerability of the witnessing Christian."

"Hope that comes from these sources," he said, "has no walls to hem them in."

The Council of Evangelism brings together conference and district evangelism leaders, pastors, laymen and full-time evangelists. Organized in 1955, it is an auxiliary to the church's General Board of Discipleship.

†

Youth Council proposes study of sexuality issue

NASHVILLE, Tenn. (UMC) — Under fire from across the church for its recent stands on homosexuality, the United Methodist Council on Youth Ministry (UMCYM) issued a 700-word statement here Jan. 1 welcoming further dialogue and debate in the spirit of "mutual respect" and called upon the General Council on Ministries of the denomination to "immediately face 'head on' the seriousness of dealing with human sexuality concepts and issues within the life of the church and society."

The Council on Ministries is being asked by UMCYM to "initiate immediate consideration of a human sexuality study as an emphasis for a mandated General Conference 1976 quadrennial educational task by all United Methodist persons, groups, boards, and agencies, including presentations from scripture, tradition, experience, and reason in the finest Wesleyan manner of education."

The 30-member council, 20 of whom are youth, approved the resolution unanimously. Several of the members were not present when the vote was taken, however. Ms. Bea Jones, a freshman at Duke University, is chairperson of the Council.

The Council has been hotly criticized, particularly by the Good News evangelical caucus, for its stands on homosexuality released early in 1974. These stands included one statement asking that the hiring policy of the UMCYM staff not discriminate in regard to sexual orientation and urging other church agencies to follow suit; and another statement declaring that homosexuality should not be a bar to the ordained

ministry and should not, in itself be considered synonymous with immorality.

"We have grown to understand, partly due to the initial and varied response that has already surfaced to our statements, that an awesome task of constituency education is before the entire church if any rational and comprehensive Christian legislation is going to be prepared within the church, as well as in society regarding the whole area of human sexuality — including such concepts and issues as sexual orientation, the family, marriage, racism, homo-

phobia, and sexism," the statement said.

To initiate such an educational program the Council voted to sponsor a short, but comprehensive seminar on the concepts of human sexuality with an emphasis on sexual orientation at its summer meeting. The Council asked that the seminar purposefully include presentations from a variety of viewpoints.

In a section of the resolution, entitled "Listening," the Council said it was not suggesting that a quadrennial educational study of human sexuality would prove the Council's statements on life-

Efforts made to 'preserve Indian ministry'

OKLAHOMA CITY, Okla. (UMC) — Members of the National American Indian Committee, (NAIC) responded to the reorganization of the National Division of the Board of Global Ministries, and to possible General Conference proposals concerning American Indian Ministries, during their recent annual meeting.

Meeting in the heart of the nation's largest Indian populated state, the NAIC strongly supported the position of the "Indian desk" in the National Division and also recommended the assignment of the Rev. Homer Noley, an American Indian, to the South Central region in the new structural reorganization of the Division.

Observers from the Oklahoma Indian Missionary Conference attending the meeting voiced the same concern and urged the committee to take action to

"preserve the integrity of the Indian ministry."

The committee said they viewed the reorganization of the National Division as a step in the direction to eliminate Indian churches and the Indian conference.

The NAIC went one step further in recommendations to the National Division by calling for the establishment of "a unit of Indian Ministries" within the structure of the division.

In another concern, the NAIC expressed the need to communicate with the Indian people.

"We just had too many programs we were trying to complete. We just spread ourselves too thin to make people aware of our attempts to help the Indian community," said the Rev. Thomas Roughface, NAIC chairman.

Celebrate

our oneness in Christ

Reach out in the

\$1,000,000

offering

Jan. 26, 1975

human relations day

Order materials from

United Methodist Communications
1200 Davis St., Evanston, Ill. 60201

styles and sexual orientation correct. "We do suggest that every person and group within the church, including ourselves, must do a great deal of open-minded listening if we are to bring sexually related oppression and dehumanization of every variety to an end both in church and society."

In conclusion, the statement said, the Council believes that "the 'good news' of Jesus Christ is continually and constantly being revealed to us by the dynamic action of the Holy Spirit in our personal and corporate lives. Every statement made herein carries the sincere desire to honor Jesus Christ as the author of our actions."

In other action, the Council formed a task force to study effective ways United Methodist Youth can make an impact on the world hunger issue, and adopted a resolution supporting missionaries and indigenous Christians in South Korea who are opposing the regime of President Park Chung Hee.

A major block of time during the five-day meeting was devoted to the Bishops' Call for Peace and the Self-Development of Peoples.

†

Three major goals were set for the NAIC to reach the bulk of the Indian people in all five regions of the United Methodist Church.

The three goals are to have Indian led seminars for Indians on developing leadership; to have periodic briefings from and with members on agencies, boards and commissions, and last, to review all national meetings, consultations, etc., involving ethnics.

The third goal came as a result of the evaluation of a recent inter-ethnic consultation in San Antonio. NAIC members attending the consultation felt the group did not want to get involved in issues. Other comments related to inter-ethnic meetings echoed the feeling Native Americans were not getting enough input into the planning and leadership of these convocations.

Arkansas Methodist

Annual Financial Report

UNITED METHODIST WOMEN
LITTLE ROCK CONFERENCE
1974

RECEIPTS:

Pledge to Missions	\$103,672.71
Special Memberships	4,225.00
In Remembrance	344.25
World Thank Offering	4,433.37
TOTAL CREDIT ON PLEDGE	112,675.33

Prayer & Self Denial	4,862.98
Supplementary Gifts	1,989.11
Elizabeth T. Workman Fund for Youth	1,085.32
	7,937.41

TOTAL RECEIPTS FROM DISTRICTS 120,612.74

Interest Savings Certificate	535.40
Refund West Coast Regional School	90.00
Love Offering, Aldersgate (from Arkansas School of Christian Mission)	214.00
Sale Literature, Annual Meeting	241.75
Love Offering, Annual Meeting	521.56
	1,602.71

TOTAL RECEIPTS 122,215.45
BALANCE SAVINGS & CHECKING ACCOUNTS 12/31/73 19,400.00
TOTAL TO ACCOUNT FOR \$141,615.45

DISBURSEMENTS:

Pledge to Missions	\$91,680.14
Special Memberships	4,550.00
In Remembrance	344.25
World Thank Offering	4,433.37
TOTAL CREDIT ON PLEDGE	101,007.76

Prayer & Self Denial	4,862.98
Supplementary Gifts	3,703.11
TOTAL SENT TO DIVISION	109,573.85

Conference & Committee Meetings	1,320.21
Operational Expense	823.62
Church Women United	55.00
District Membership & Development Fund	4,900.00
Connectional Work	170.96
Arkansas School of Christian Mission	1,950.00
Annual Report & Other Printing	717.45
Hospital Gifts for Conference Officers	18.16
Dues So. Central Jurisdiction Asso. for Deaconesses & Home Missionaries	11.00
West Gulf Regional School	873.09
Youth Service Fund, Little Rock Conf. (Elizabeth T. Workman Fund for Youth)	1,000.00
Service Center (Lit. sold at annual meeting)	239.21
Jurisdiction Cultivation	562.90
	12,641.60

TOTAL DISBURSEMENTS 122,215.45
BALANCE SAVINGS & CHECKING ACCOUNTS 12/31/74 19,400.00
TOTAL ACCOUNTED FOR \$141,615.45

Mrs. Hubert Blakley, Treasurer



Music In Support Of A Hospital

The Glee Club of the School of Nursing, Methodist Hospital, Memphis (in choir loft), provided special music during the Jan. 11th called session of North Arkansas Conference. Dr. Myers B. Curtis (behind pulpit) leads congregation during opening hymn.



UNVEILED at the Des Arc United Methodist Church during a special Christmas program, which included a cantata by the Chancel Choir, was this Chrismon Tree. Ladies of the church, under the direction of Mrs. T. J. Burnett, UMW president, designed the intricate symbols and some of the smaller ones were fashioned by members of the UMY. Pastor Don Eubanks and wife, Ginger, entertained the congregation at an open house at the new parsonage following the program.



CHRISMON TREE which contributed to a meaningful Advent season at Parkin United Methodist Church. The Rev. W. Roy Moyers is pastor of the Parkin Church in Forrest City District.



THESE LADIES and others spent many hours creating the intricately designed Chrismons which provided ornamentation for the tree at First United Methodist Church in Gurdon. They are Mesdames Milton Morton, Clint Burleson, DeWitt Baskin, Richard Davidson, and Wilbourn Slayton.

THE BUSINESS and Professional Women's Church School Class at First Church, Clarksville, presented a radio to each of the nursing homes in Clarksville. Miss Martha Basham is the teacher, and Miss Vivian Misenhimer is class president.

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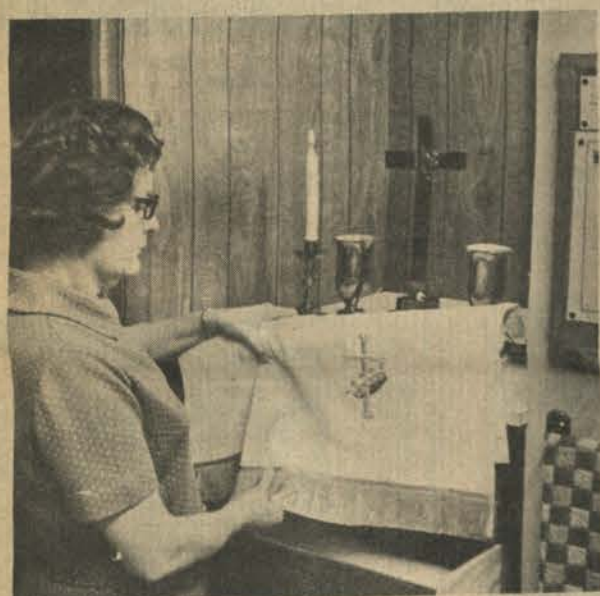
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'... holy unto the Lord'

by Mrs. Paul Faris

Behind the altar on Communion Sunday, men and women stand and serve. They, the Communion Stewards, are among the unseen in our churches. Quiet, practical people, they prepare the grape juice and bread as Christian symbols for others to use in the worship service known as the Sacrament of Holy Communion. They see that the fine linens for His table are kept snowy and straight, that the glasses used are unblemished and safe.

They take used "cups" from the hands of altar helpers or acolytes and put in others, freshly filled. They wash the trays, take home the tablecloths and launder them, return them for storage and future use,



A PARAMENT is removed by Communion steward, Mrs. Edgar Clark, from one of the storage drawers in the sacristy. Candles and cross provide worshipful atmosphere as stewards prepare elements for Communion service.

and go away from their work in a mood of appreciation and thankfulness.

At First United Methodist Church in Conway, Arkansas, something has been added. Remembering the words of Ezra, the Willing Scribe who talked to the people who carried temple treasures to Jerusalem, that "Ye are holy unto the Lord. The vessels are holy also. Watch them and keep them..." The Rev. Harold Eggenberger, pastor of that church, made a suggestion. Why not make an appropriate place for the Communion elements to be prepared? As in many churches, these were offered from a mere hole in the wall that was dingy and crowded.

So Sue and Jim Workman, Chief Stewards, went to work, with their committee. Regular meetings were instituted to instruct them in their duties. Practical plans were made to remodel an unsightly closet behind the pulpit.

The rusty and dilapidated fixtures from an old restroom were removed from the space chosen. Along one wall, cabinets measured for the things they were to hold and double steel sinks, were installed. Beside the sink is a copper pipe that leads to the ground. The pipe was installed by a plumber, a member of the Catholic church, who "knew exactly how to do it" because he had put one like it in his own church. Down this pipe, the grape juice or symbolic Blood of the Lamb, that has been blessed, is spilled upon the ground.

Perhaps, copper pipe is traditionally used for this purpose, in remembrance of the fact that among the gifts given for the temple in Jerusalem to be brought back from Babylon, were "two vessels of fine copper, precious as gold."

Unused, unleavened bread that has been blessed, is scattered on the ground by the Conway stewards, as it is in many other churches. The "bread" is a special unleavened variety much the same as that used in ancient days. It takes less time to prepare than yeast bread. People returning from a journey, or getting ready to harvest "first fruits" don't have much time to stop and make bread. Besides, didn't the Apostle Paul ask his congregation to "Purge out the old leaven that



COMMUNION STEWARDS of First United Methodist Church, Conway, now have this efficiently arranged and attractive sacristy in which to make preparation for the serving of Communion. Here Mrs. Victor Hill prepares a communion tray.

ye may become a new lump?"

In an adjoining paneled wall, a built-in chest for paraments (altar linens and banners) has been built. These accouterments are kept straight, rolled and pinned on tubes of cardboard. No flowers are arranged in this room, as it is kept exclusively for Communion objects and activities.

On the top of the cabinet stand a beautiful metal cross and candlesticks given by the Little family in memory of Mr. and Mrs. J. E. Little and J. Julian Little. Before it, while their hands are full, Stewards may bow their heads, ask for forgiveness of their sins, remember their Lord's sacrifice and look forward to the time when He will "drink new wine with them in His Father's Kingdom."

This hole in the wall has become a Sacristy, which lies, appropriately, in the heart of the Church.

Communion Stewards at First United Methodist in Conway are: Dr. and Mrs. James W. Workman, Mr. and Mrs. Victor Hill, Mr. and Mrs. Alph Hamberg, Jr., Mr. and Mrs. Frank McAlister, Mr. and Mrs. James F. Pew, Mr. and Mrs. Edgar Clark, and Mr. and Mrs. Richard Pence.

Minority caucuses seek recognition

WASHINGTON, D.C. (UMC) — Preparations for the reorganization of two ethnic minority caucuses within the United Methodist Church have begun, with final actions expected during the spring.

Agencies of both Asian-American and Hispanic-American expect in this way to become both more effective and more representative of their nation-wide constituencies.

At a December meeting in Dallas, Tex., a task force completed by-laws for the National Federation of Asian-American United Methodists, whose directors will meet for the first time April 10-11 in Chicago. Until now, there has been only a Western Jurisdiction caucus, whose last meeting authorized the task force and has ratified the by-laws. The Federation represents five sub-groups — Japanese, Chinese, Filipinos, Koreans and Pacific Islanders.

The executive board of Methodists

Associated Representing the Cause of Hispanic Americans (MARCHA) met during December in San Antonio but postponed action on reorganization until a Feb. 14-16 meeting.

The Rev. Hector Navas of Tampa, Fla., chairman of the board, said the proposal is to replace the present coalition of informal regional caucuses with membership on an individual or chapter basis. MARCHA includes Chicanos, Puerto Ricans and Cubans.

News in Brief

The United Methodist Church is about to see a revival in church building after neglect of this activity for more than ten years, according to an executive of the denomination's Board of Global Ministries, the Rev. H. Paul Smith.



YOUNG PEOPLE of Gurdon United Methodist Church stage that church's annual live nativity scene.