



Sign Of Spring

—RNS Photo

'When trouble comes . . . God's love is marvelously conveyed'

by Paige Carlin

Executive Editor, United Methodists TODAY

Special to the Arkansas Methodist

Mr. Carlin is a veteran of 17 years association with the general periodicals of the Methodist Church, having been on the staff of TOGETHER magazine, forerunner of United Methodists TODAY, the official general periodical of The United Methodist Church. In response to our request he graciously agreed to share — during what was an anxious and trying time — the following account. We are grateful to him.

—the editor

If I didn't know it before, I certainly do now: When trouble comes, it is soon followed by help from sources you never would have imagined. My family's experience of the past two weeks in Arkansas has convinced me of at least two things. First, this is a state with many warm-hearted, love-giving people; and second, there is a special bond that binds United Methodists regardless of where they are from.

Friday night, April 4, was one of the longest, worry-filled nights my wife and I ever have spent. A pleasant family vacation had changed abruptly into a bizarre nightmare that couldn't really be happening but yet it was.

Betty and I, with our son, Brad, 12, and daughter, Laurel, 8, had spent several days in the Hot Springs area doing things tourists usually do and were to start back home to Mt. Prospect, Ill., on Saturday, April 5. Friday afternoon we drove up Highway 7 from Hot Springs toward Russellville, enjoying a splendid spring day, especially because we knew that our friends back home in the Chicago area were digging out of a heavy snow storm.

Taking a chance that there would be a room for us, we turned east at Center-

(Continued on page three)

Arkansas Methodist

Arkansas United Methodism's Newsweekly

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Bishops speak to current issues

Homosexual ordination, abortion included

MINNEAPOLIS (UMC) — Braving near-zero temperature, the United Methodist Council of Bishops met here March 31-April 4 and adopted resolutions relating to the current tragedy in Indochina, the ordination of homosexuals, abortion and other issues.

Sixty-eight bishops attended the meeting, presided over by Bishop Dwight E. Loder of Detroit, Council president. At the close of the session, he turned over the gavel to his successor, Bishop W. Ralph Ward Jr. of the New York Area.

In what many bishops felt was a significant forward step, the Council authorized the holding of a national seminar for all the bishops in active service "to probe seriously all factors relating to the deployment of ministers."

The call for the meeting noted the need for a clear understanding of the meaning and implication of "consultation" as well as an exploration of the other dimensions of fixing appointments. The seminar has been tentatively set for Jan. 12-14, 1976, at a place to be determined.

Resolutions On Indochina, Ordination, Abortion

In the resolution on Indochina the bishops urged "all governments concerned to guarantee freedom of movement for uprooted peoples" and that those governments "do everything possible to provide for the resettlement and repatriation of the homeless war victims . . ." The bishops also asked for the "release of political prisoners on all sides."

The resolution also made "an appeal to the government of the United States to cease military intervention in Southeast Asia," saying that "continued intervention will only prolong the agony and death . . ."

The bishops further urged that "humanitarian aid be extended to all needy persons of Southeast Asia, for as the United States has assumed a major role in patterns of devastation it is now called upon to assume primary

responsibility for the renewal and rehabilitation of the region."

The statement on homosexuality, adopted unanimously by the bishops, called attention to the General Conference statement on Human Sexuality (Page 86, the **Book of Discipline**) and continues:

"We stand in support of this statement. We deem it to be in accord with the Scriptures and consistent historically with the prevailing teaching of the Christian church.

"We acknowledge that the church has a ministry to homosexuals as to all persons. We affirm that the love of Christ is all inclusive and is offered to all humankind without any exceptions.

"We do not advocate or support ordination for practicing homosexuals.

"The church is the realm of redemption in which all kinds of people seek the way and encourage their brothers and sisters along the way.

"We urge our people to be compassionate and understanding; to be prayerfully devoted to Jesus Christ in all his offices; and to be united in His mission to every dimension of society and to the whole world."

On the matter of abortion, the bishops active in the United States unanimously adopted a resolution. Bishops resident in other countries abstained from voting. The statement follows:

"The bishops of The United Methodist Church in the United States, while upholding the sanctity of human life, stand opposed to an amendment to the U.S. Constitution that would presume to define the "personhood" of the fetus and that would outlaw abortion.

Realizing that there are sharp differences of opinion existent between and within American religious communities on this matter, we reaffirm our commitment to ecumenical dialog and relationships and pray that honest disagreements will not become obstacles in a divinely inspired conciliar movement.

On Other Matters

In other actions, the Council:

- Encouraged the General Council on Ministries to combine evangelism and hunger as a general theme for 1976-80.

- Listened to a statement by Bishop Ralph E. Dodge, Springfield, Mo., on the Bishops' Call for Peace and Self Development of Peoples.

- Consulted with the Commission to Study the Ministry, chaired by Bishop William R. Cannon, Atlanta.

- Heard statements by Dr. R. Bryan Brawner, Evanston, Ill., general secretary and treasurer of the Council on Finance and Administration, and the Rev. Norman E. Dewire, general secretary-elect of the Council on Ministries, Dayton, Ohio.

- Considered a progress report by Dr. R. Merlyn Northfelt of Evanston, Ill., chairman of the Study Committee on the Episcopacy and the District Superintendency.

- Received a report on the Black College Fund by its director, Dr. DePriest Whye, Nashville, Tenn.

- Offered suggestions to Bishop James S. Thomas of Des Moines, chosen earlier to prepare and deliver the Episcopal Address at the 1976 General Conference.

- Joined in a memorial tribute to five bishops and five widows and the wife of a bishop who had died during the year. The memorial service was directed by Bishop Eugene M. Frank of Little Rock, Ark. (Those memorialized were Bishop and Mrs. Edgar A. Love, Bishop J. Gordon Howard, Bishop Paul E. Martin, Bishop James H. Straughn, Bishop Arthur J. Moore, Mrs. James Cannon, Mrs. Edwin F. Lee, Mrs. Charles W. Brashares, Mrs. Alexander P. Shaw and Mrs. Matthew W. Clair Sr.)

The next session of the Council of Bishops will be held in New Orleans Nov. 11-13.

Aldersgate Needs Fair Attractions!

ALDERSGATE is in urgent need of Special Entertainment Attractions for its Annual Country Fair on Saturday, May 17th.

Vocalists, singing or choral groups, humorous or dramatic sketches, clown acts, rides, magicians, instrumental groups, sketch artists, and performers of various kinds are especially welcome!

Interested individuals or groups wishing to volunteer their services, or assistance, with entertainment attractions are urged to contact one of the following Committee persons before May 1st:

Mrs. Harold Cabe	225-9699	Mrs. Ed Harris	663-1527
Dr. Myers Curtis	374-1634	Mr. Ray Tribble	225-1444
Mr. Bill Fuller	372-2256		

Holy Spirit Workshop at Camp Tanako

A Workshop on the Holy Spirit in Methodism Today, sponsored by the Arkadelphia District, will be held May 2-3 at Camp Tanako. Topics for the event will be "The Old Testament and the Spirit of God" and "Acts of the Spirit in the New Testament and their Significance Today."

Speakers at the two-day meeting will be Bishop Eugene M. Frank, who will give the closing message; Dr. Alvin C. Murray, senior minister of First Church, Little Rock and secretary of evangelism of the Little Rock Conference, who will give the keynote address; Dr. George W. Martin, superintendent of the Arkadelphia District, who will speak on "Acts of the Spirit in the New Testament," and Dr. George F. Ivey, senior minister of First Church, Hot Springs, who will speak on "The Old Testament and the Spirit of God." Talk-it-over groups will afford opportunity for discussion of workshop themes.

Registration will be from 4 to 6 p.m. Friday with adjournment following lunch Saturday. Persons 18 or older are eligible. The registration fee of \$7.50 should be sent to the Rev. James Richardson, First United Methodist Church, Hot Springs, Ark. 71901. Participants should bring bedding, personal articles, casual clothes and Bible.

Chaplain Howerton promoted to Colonel

Chaplain Robert B. Howerton Jr., a member of the North Arkansas Conference and currently Deputy Command Chaplain for the U.S. Army Health Services Command at Fort Sam Houston, Tex., has been promoted to Colonel.

Chaplain Howerton is a graduate of Hendrix College, Perkins School of Theology, and has completed a year's graduate study in clinical pastoral education at the National Institute of Health. In the award ceremony it was noted that he is "one of the foremost authorities on clinical pastoral education."

Chaplain Howerton entered the service in 1958. His military awards and decorations include the Bronze Star Medal, Meritorious Service Medal, Army Commendation Medal with two oak leaf clusters, Armed Forces Expeditionary Medal, Vietnam Campaign Medal, Vietnam Service Medal and Vietnamese Cross of Gallantry with Palm.

He is married to the former Geraldene Daffron of Cotter. They have three children and live at 523 Wheaton Road, Fort Sam Houston, Tex.

Monticello Circuit doubling Pension Fund quota

Green Hill United Methodist Church, Lacey United Methodist Church, and Trinity United Methodist Church at Warren — the churches which make up the Monticello Circuit — have elected to double their apportionments to the Little Rock Conference Pension Fund Special for the next four years.

The Rev. Waymon Mann is pastor of the three churches. The additional amount which they will pay into apportionments will equal their "fair share" of extra giving to the Pension Fund Campaign.

The Rev. Everett Vinson is superintendent of Monticello District in which the churches are located. Mr. Merle Peterson of Dumas is the layperson in charge of Pension Fund-raising for the district.

Arkansan named to CFA post

EVANSTON, Ill. (UMC) — James M. Walton of Evanston will join the staff of The United Methodist Church's Council on Finance and Administration here May 1.

[A native of Arkansas, the new CFA executive is the son of retired United Methodist Bishop and Mrs. Aubrey G. Walton of Little Rock. He is a graduate of Hendrix College, Conway, and of the University of Arkansas School of Law. He is licensed to practice law in both Arkansas and Illinois and was licensed as an insurance broker in Illinois in 1974.]

Highland to mark 65th anniversary

Highland United Methodist Church in Little Rock will hold a 65th Anniversary Celebration May 4-7. The event will feature a series of four worship services in observance of National Family Week with former pastors and Bishop Eugene M. Frank as guest preachers.

In order of their appearance the speakers will be the Rev. Clint M. Atchley, pastor of First Church, Benton; the Rev. Rufus F. Sorrells, pastor of First Church, Fordyce; Dr. Robert B. Moore Jr., pastor of Grace Church, Baytown, Texas, and Bishop Frank.

A reception will be held following the 7 p.m. services on Sunday, Monday and Tuesday and a fellowship supper, beginning at 5:30, will precede the Wednesday evening service.

The host pastor is the Rev. Louis M. Mulkey. Don Howard is the music director and Mrs. Harold Wilson is organist. All are invited to attend. A nursery will be provided for each service.

Hendrix trustees approve tuition increase

The Hendrix College Board of Trustees adopted a record budget of \$3,618,350 for 1975-76 at its annual spring meeting last Friday.

The Board approved a projected tuition charge of \$1500, an increase of \$50 over the 1974-75 tuition charge.

A board increase of \$45 and an increase in room charges ranging from \$33 to \$36, depending on the residence halls, were also approved.

These budget increases will allow Hendrix to continue its balanced operating budget at a time when educational institutions throughout the country are finding it increasingly difficult to remain in the black, said Hendrix President Dr. Roy B. Shilling Jr.

The Board also approved the initiation of planning for the College's centennial celebration beginning in 1976, and it also approved the creation of the Hendrix College Endowment Society, whose purpose will be to strengthen the academic program of the College through the funding of endowed chairs and scholarships.

Dr. Shilling also reported that gifts and grants for the operating budget totaled \$295,240 on March 31 of this year. The President's Club reached a high in membership this past year, as 102 members contributed \$1000 or more.

Plans for a modest renovation of the Administration Building were revealed by Dr. Shilling. The refurbishing will take place this spring and summer.

The president also noted that the

installation of new lighting around the perimeter of the campus had been completed, substantially enhancing campus lighting levels.

Update on North Arkansas Pension Fund

by the Board of Pensions

95 per cent of churches participate

"It is impossible! We can't do it! We shouldn't take that much money from the general programming of the church!"

That was the reaction of some people a few years ago when the Conference Board of Pensions presented a \$1,000,000 Capital Funds Campaign to the North Arkansas Annual Conference. But the voices that were heard the loudest were the ones who said "Yes we can"; and a very large percentage of the churches, large and small, accepted their "Fair Share Goal" and began to work.

As of Feb. 1, 1975, the Pension Endowment Campaign had a credit of \$1,061,000. The remarkable thing about the campaign is that some of the churches are so determined to carry their Fair Share that they continue to send in money even today.

Feeling the need to give better support to the retired ministers, the North Arkansas Conference embarked upon a plan to enter the Ministers' Reserve Pension Fund. As of Jan. 1, 1975, the Annual Conference again called upon the churches, and the United Methodists of the Conference have responded in a remarkable way.

Over 95 per cent of the churches of the North Arkansas Conference have accepted an apportionment which equals 25 per cent of their pastor's base salary plus an additional special apportionment for pensions.

The spirit has been such that some who have had to delay accepting a part of all of this apportionment have indicated that they will make it up by taking a greater amount at a later date.

The North Arkansas Conference Board of Pensions and our retired personnel want to extend to the United Methodists of this Conference our very grateful appreciation for your participation in this ministry. We have come far, but we must yet travel far. With your continued dedication and support, we will arrive at a point where the retired person will be sure of an adequate pension.

Invitation to ARKANSAS METHODIST Bicentennial essay competition

The Arkansas Methodist invites individuals of all ages to enter an essay competition on the theme "The American Bicentennial and Our Christian Heritage." Essays could deal with past, present or future aspects of the Church's relationship to our national life. Writers may determine the specific topic within these guidelines.

Essays should be limited to a maximum of 1000 words, be typed (double-spaced) on letter-size paper with margins of approximately one and one-fourth inches. The winning essay(s) will be printed in the issue prior to July 4th. No prizes. Entries should be mailed by May 26 to Arkansas Methodist, P. O. Drawer 3547, Little Rock, Ark. 72203.

A family's near-tragedy brings warm-hearted love'

(Continued from page one)

ville and drove up to Mather Lodge in Petit Jean State Park. A weekend meeting of a medical group had the lodge booked up, but there had just been a cancellation and one room was available. We took it. The children and I began unloading the car, intending to go on a hike before supper. It was about 4 o'clock then.

On the last trip from the car Laurie set off down the slope from the parking lot with her mother's knitting bag clutched against her chest. I had just locked the trunk when I became aware of some commotion at the foot of the wide steps near the lodge entrance. Someone had fallen. As I approached, I saw that it was Laurie. What took me several moments to comprehend was that this was no mere tumble. Somehow she had fallen on the knitting bag in such a way that the force of her weight had driven an 18-inch knitting needle, size 8 (slightly smaller than a pencil), into her chest. The bag and all its contents dangled from the end of the needle that protruded from her chest.

Up to that point, it seemed, everything that day had gone wrong. From that point on, thank God, everything went right.

A man later identified to us as Assistant Park Superintendent David McCallum was on the scene immediately. He cut the bag loose from the needle but insisted that Laurie not be moved and that no one attempt to pull the needle out of her chest. Another member of the park staff was on the telephone in less than a minute, summoning an ambulance from Conway County Hospital in Morrilton, about 20 miles away. Two nurses attending the meeting came out of the lodge and began taking Laurie's pulse, listening to her heart, and administering the oxygen which someone else had brought.

Much quicker than seemed possible the ambulance arrived, the attendants loaded Laurie inside, and returned with her to the hospital in Morrilton. A doctor was there waiting, X-rays were made, the doctor determined at once that Laurie needed the facilities available at a larger hospital. He ordered her put back into an ambulance, and as soon as she was on the road, he arranged for a thoracic surgeon to be ready to examine her as soon as she reached St. Vincent Infirmary in Little Rock.

Those 50 miles — Betty in the ambulance with Laurie, Brad and I following in our car — seemed like 200, but even then we didn't realize how serious the

situation was. In the emergency room at St. Vincent we were told the knitting needle was not simply "resting on" Laurie's heart, as the Morrilton doctor mercifully had told us. About one and one-half inches of it, in fact, had penetrated her heart. Had it been removed earlier, blood would have flowed out into the inelastic pericardial sac, stopping her heart action, and she would have died in less than half an hour.

Within minutes, the Little Rock surgeon said, he and a consulting heart specialist would be ready to begin the operation to remove the knitting needle and close the wound it had created in Laurie's heart. He told us later that because a few drops of blood squeezed past the needle into the heart sac with each pulse (and this had been going on for more than three hours), there remained only about a half-hour's leeway between life and death by the time the surgery relieved the pressure.

It was a long night of uncertainty, but by the following morning Laurie's chances for recovery seemed good. And although we had several days of anxiety while she remained under intensive care, we now foresee the end of our unexpected stay in Little Rock, and Laurie should be able to rejoin her third-grade class within a few weeks.

Throughout this difficult experience we have been deeply moved by the way people have come to our support. Hundreds of prayers have been said, many of them by persons who scarcely knew us and many by others whose own loved ones lay severely ill in the hospital. Long before the dozens of letters, cards, and messages reached us from Illinois and elsewhere, we found ourselves surrounded by a loving community of persons who had been strangers but now were close friends.

No fewer than eight United Methodist ministers sought us out at the hospital to offer help, prayer, and support. Both pastors and lay church members offered space in their homes for Betty, Brad, and me. (We accepted the first invitation from Dr. and Mrs. Alvin Murray of First Church and they have shared both their home and their love beautifully and graciously.) Others offered to lend us cars, invited us to dinner, brought gifts to the hospital for Laurie, and pleaded to do "anything at all."

Frankly, we're almost overwhelmed by all of this — and sincerely grateful. This has been a trying time, of course, but we've learned a great deal, too, about how God's love is marvelously conveyed through the lives of Christian men and women.

The Editor's Pulpit

From the Bottom of the Heart

Consider the times, consider the faith

Few times have seen the mixing of such varied and critical elements in our national life:

The tragedy of Indochina with its immeasurable human casualties — the precarious peace in the Middle East — the radical self-appraisal and reassessment of our role in all parts of the world and the juggling of international alliances occasioned by recent events — the debilitating state of our economy — the fact of hungry and starving millions and many other critical problems.

Such severe needs suggest a twin discipline for Christian people. That they: Consider the times in the light of their faith; and consider the faith in the light of their times.

We could do worse than to think a spell on this.

Meanwhile, quietly

(to friends on the sixth floor)

Meanwhile, as the world groans under its load
a family waits by the bedside of a loved one.

Quietly strong, quietly weeping,
quietly faithful.

The world can await
the return of their concern.
The world joins them in their watch,
the common watch of all.

For it is here their battle is being fought.
And won.

Off the Top of the Head

Up in smoke

Sorry, but I must take back an offer I made in last week's column.

When my Chief Financial Advisor at home read the part where I volunteered to pay some unknown neighbors up to \$80 for sharing with us the delicious hardwood smoke from their fireplace, she all but shared some smoke herself. She was a bit hasty in informing me that no matter how generous the thought and how sweet the smoke, our budget just could not stand such spontaneous benevolence.

And alas, as always on such matters, she's right. So the offer, regrettably, is off — just one more victim of these tough times. (You know that times are really rough when you can't pay your neighbors for your share of their wood smoke.)

But come to think of it, by the time the smoke reaches our house the neighbors have already used it, have gotten their money's worth from it, and are through with it. So why not consider it as belonging to the public domain and free for the inhaling? Capital idea!

But it is only proper that I do something nice for my neighbors in return for their kindness to me. So I shall open my windows all the way, put my John Denver records on the Victrola, turn the volume up full bore, and send some sweet sounds over to their house — wherever they live. And with no charge, either!

And I 'spect if I do that, I'll find a whole bunch more smoke coming from houses all over the neighborhood!

JSW

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PARTICIPANTS from the Little Rock and North Arkansas Conferences in April 3-5 "Why Global" event in Oklahoma City included (standing, left to right): the Revs. Joseph Wilkerson, William Stewart, Andrew M. Hall Jr., Thomas Abney, Dr. Myers B. Curtis; (seated): Miss Kathleen Sharp, Mrs. Mary Lou Gall, Mrs. Alice Preston, Mrs. Toots Davenport, Mrs. Mae Hatfield, and Mrs. Thomas Abney. The compelling issue chosen by the Arkansas Conferences was World Hunger.

Courses for Christian educators/musicians

NASHVILLE, Tenn. (UMC) — A schedule of summer classes has been announced for persons wishing to be certified by The United Methodist Church as "associates" in Christian education or music.

The eight, two-week sessions — three for musicians and five for educators — will provide one unit of school credit toward four units necessary for certification.

The Church Music Summer Schools are designed for local church musicians (employed or volunteer, full or part time) who wish to work toward certification or who wish to enlarge their church music background and skills. They are scheduled for Garrett-Evangelical Theological Seminary, Evanston, Ill., June 15-27; Perkins School of Theology at Southern Methodist University, Dallas, Tex., June 16-27; and Wesley Theological Seminary, Washington, D.C., June 30-July 11.

The seminars for persons seeking certification as educational associates are designed so that individuals participate in one seminar a year for four years. A person must complete one seminar in each of four areas of study to qualify: Foundations for Christian Education, Bible, Theology, and Educational Ministry of the Congregation.

The Courses of Study for this summer will be held at Perkins School of Theology, June 16-27; the Iliff School of Theology in Denver, June 30-July 11; Scarritt College for Christian Workers, Nashville, July 13-25; Wesley Theological Seminary, July 14-25; and the School of Theology at Claremont, (Calif.) July 21-August 1. An additional seminar is scheduled October 13-24 at Scarritt. For more information, write Division of Lay Ministries, Board of Higher Education and Ministry, P. O. Box 872, Nashville, Tenn. 37202.

†

Highlights of Arkansas United Methodist History

The following account of the beginning of Wesley Chapel, now Wesley United Methodist Church, Little Rock, is taken from a portion of the manuscript of the new History of Arkansas Methodism, being written by Dr. Walter N. Vernon. The volume is to be available in May, 1976. Wesley Church is located adjacent to the campus of Philander Smith College.

William Wallace Andrews grew up as a slave in the home of the Chester Ashleys in Little Rock. Early in his youth he was converted and joined the Methodist Church while Andrew Hunter was the pastor. He gradually emerged as an effective Christian leader among the Blacks in the church. In 1853 the Little Rock Methodist Church (South) had 150 white members and 290 Blacks.

By about 1854 the Chester Ashleys gave land at the northeast corner of Holly and West Main Street to Andrews on which he might erect a church for Blacks. Evidently by this time he served as a class leader and may have been licensed by the Methodists as an exhorter though not as a preacher. The Black members were allowed to have their own meetings alone.

By 1856 the Ouachita (not Little

Rock) Conference had not only an appointment of Little Rock Station but also a Little Rock African Mission. This mission was undoubtedly made up of the nearly 300 Black members of Little Rock Station. Presumably a building was erected about this time on the lot given, and named Wesley Chapel.

Usually the pastor of the Little Rock Station was also designated as pastor of the mission, though Andrews and other black leaders evidently carried out much of the work, according to local tradition.

When Federal troops occupied Little Rock late in 1863 Andrews proposed that the church cut off its connection with the Southern Methodist Church and affiliate with the Northern branch, which they did. Andrews made a trip to several northern states expecting to be given money to support the chapel but was disappointed by what he felt was the indifferent response he secured in Louisville, St. Louis and Cincinnati. In a diary he kept at the time he reports, "They refuse to give me a hearing for fear of laying themselves under an obligation."

At this time in Andrews' career, according to Mrs. Adolphine F. Terry in her book about Charlotte Stephens, his daughter, he possessed the largest and most comfortable home among the Blacks of the city. Thus when the Rev. Hugh Brady came to Little Rock as the white pastor of the Methodist Episcopal

Council Directors to Local Churches

Membership Recruitment and Training emphasis

Currently there is a Jurisdictional emphasis on Membership Recruitment and Training for Christian Discipleship. For the next few weeks we will print in the space allotted for this column, outstanding articles by national church leaders. In some cases the articles will have to be condensed to fit our space. The one for this week is by Bishop O. Eugene Slater and is entitled:

Evangelism And The Sunday School

Think, for a moment, of some of the words related to the word, evangelism: Grace, forgiveness, preaching, teaching-learning, witnessing, living, caring and sharing are only a few of them. As we consider these words we begin to see the Sunday School, for all age groups, as a perfect setting for evangelism and the evangelistic process.

Within this rather intimate company of Christians, every person must feel that he or she is loved, loved by every person in the group, and loved by God Himself.

Intentionally, within the Sunday School class, the teaching-learning process goes on. Some years ago, training schools and summer assemblies always included a course on "What it means to be a Christian." This subject is a part of the continuing curriculum of the Sunday School.

What does it mean to experience God's forgiveness of sin?

How do we respond to this gift of God's love?

What does it mean to love God with all one's being and to love one's neighbor as one's self?

How are we to consider, and hopefully resolve, the issues of poverty, war, enmity, prejudice against others?



Bishop Slater

Within this company of caring Christians our insights are broadened, our consciences made more sensitive, our theological understanding is developed, our ethical judgments and commitments are brought more nearly into conformity to the mind of Christ. Personal sorrows and joys are shared, and one is enabled to live, if he will, in the consciousness of God's love and judgment.

But there is another important phase of evangelism. It is that of enlisting others, of inviting others, to membership in the community of faith, the Body of Christ, the Church. For a long time now, the Sunday School has been the agency through which the children and youth have been brought to the age when they are enrolled in a confirmation class, each deciding for himself, and then receiving preparation for full membership in the church.

The Sunday School must continue to fulfill this important function. It must see itself as an agent for enlisting and training unchurched persons and families to the end that they, too, may become intelligent, responsible and committed Christians.

Surely, we are ingenious enough to develop plans for finding people, unrelated to the church, and inviting them to enroll as members of a Sunday School class, and/or a training class for church membership.

Careful plans for locating the unchurched persons and families in our several parishes and equally careful plans for visiting and inviting these persons and families to participation in our churches is a primary way to manifest God's love and grace to our neighbors. To this privilege and responsibility God calls us to act in love.

†

The founding of Wesley Church, Little Rock

Church, he boarded at the Andrews' home.

In March, 1866, Andrews went to Louisiana, Mo., where the Missouri and Arkansas Conference of the Methodist Episcopal Church held its annual session. He was admitted on trial there and ordained an elder. He was one of five preachers admitted from the Methodist Episcopal Church, South; several or all of the others may have been black.

It seems likely that Wesley Chapel may have been entered in the statistics of the Northern conference two years before, for in 1864 the conference statistics list a Little Rock African Union Church with 200 members; in 1865 this church showed 260 members. Then in 1866 (and thereafter) the name of Wesley Chapel appears with 200 members.

At this 1866 conference three districts were named for Arkansas — Little Rock, Fort Smith and Arkansas. The first two encompassed the white churches, and the Arkansas district was to serve all the black Methodist Episcopal members in the state, with Andrews as the presiding elder.

"Brother Andrews was a colored minister, and his appointment contemplated the immediate organization of the colored work in every part of the state," wrote a contemporary, the Rev. W. H. Gillam in *The Methodist Herald*.

"Brother Andrews received \$1,000 missionary money. Wesley Chapel in Little Rock and perhaps in Fort Smith, Pine Bluff, and a few other points were served by pastors regularly appointed, and he [Andrews] was expected to travel throughout the state, organizing new societies, and supplying them with pastors as rapidly as possible."

But Andrews' career as presiding elder was tragically short-lived. Mr. Gillam reported that, as of the next conference session, "Bro. Andrews died of cholera during the year at Pine Bluff, which resulted in an almost total suspension of his department of work."

He reported also that later he visited some of the black churches around Little Rock. "I made a hasty trip among the settlements of the colored people who lived on and cultivated the farms east of Little Rock, on the Arkansas River. It is no disgrace to those people to say that they were entirely ignorant of all ecclesiastical business. They did not know the simplest elementary rules and principles of Church society. How could they? Having been raised in slavery, with no duties, or business to perform, except such as were dictated by the master of the overseer." Gillam also praised the membership of Wesley Chapel, saying that it included a number of local preachers willing to work for the church.

Arkansas Methodist

NEWS and opinion

summary by Doris Woolard



Dr. Karl Menninger, noted psychiatrist and founder of the Menninger Foundation, Topeka, Kans., said he could find no good reason for capital punishment and expressed his amazement at the "mad rush" of many state legislatures to bring back the death penalty. Dr. Menninger said "because people engaged in desperate acts such as murder do not govern their actions with cognitive reasoning" the threat of a death penalty has no meaning to them."

Rep. Henry Helstoski of New Jersey and three co-sponsors have urged President Ford to designate April 24 as "National Day of Remembrance of Man's Inhumanity to Man," to honor the memory of the 6 million Jews exterminated 30 years ago by the Nazis.

Uniformed police entered the vestibule of Moscow's main synagogue on March 29 as Sabbath morning services were ending and ordered several hundred persons to clear out and go home, according to a report by Jews on the scene. Some observers believe that authorities decided to crack down on gatherings that take place spontaneously outside the synagogue after services end.

Top church leaders supported a day of witness involving thousands of Christians from many denominations throughout Britain to mark "A Day of Jesus Power." Anglican Suffragan Bishop David Sheppard of Woolwich sent this message: "I pray that many will put away hopelessness and fatalism and start again with Jesus."

The United Methodist Church is celebrating the 75th anniversary of its founding in Puerto Rico. The first Methodist missionary, Dr. Charles W. Dress Hypes, arrived in San Juan on March 25, 1900. With 58 parishes and 70 ministers, The United Methodist Church in Puerto Rico has had authorization since 1972 to form an autonomous conference.

Bishop Escrivao Zunguze of Mozambique, in the U.S. for a meeting of the United Methodist Council of Bishops, said that as that country moves toward national independence Mozambican Protestants have more freedom than ever before. Full independence agreed to by Portugal last year is set for June 25. Since the transitional Mozambique government has come into power a Vatican-Portugal concordat giving the Roman Catholic Church a favored position in former Portuguese colonies in Africa has been completely scrapped, he said.

Dr. George H. Williams, president of American University in Washington, D.C. since 1968, has resigned following a "no confidence" vote by outgoing and incoming student assemblies. The students charged the president with insufficient academic leadership and inability to raise funds, thus causing increases in tuition at the institution of 13,900 students. American University, founded by Methodists more than 80 years ago, has been the national university of The United Methodist Church since 1952. Dr. Williams, an Episcopal layman, was instrumental in sparking a reconsideration of the university's ties with The United Methodist Church. The university recently asked Congress to change its charter so that the Church would appoint only one-fifth of the trustees. The current charter allows the denomination to name three-fifths of the trustees and to hold veto power over the other two-fifths.

Dr. W. Stanley Mooneyham, president of World Vision International, said it would be impossible for his agency to evacuate Phnom Penh "since our staff there is nearly all Cambodian." He said that although 10 Australian and New Zealand nurses and doctors have been evacuated there are 153 nationals on the agency's relief and development staff through whom World Vision will continue its aid programs.

The American Friends Service Committee has reported that Dr. Thomas R. Hoskins, who has been serving in a rehabilitation center in Danang has chosen to remain there to help establish a clinic. The Quaker Saigon staff described in a cable the problems involved in trying to carry on relief work in the present panic atmosphere. "At this moment we do not see any way of planning a coherent refugee program," they said.

Dr. Park Tae Sun, president of Yonsei University in Seoul, has resigned in an apparent attempt to prevent the government from closing or seizing control of the Christian institution, the second largest private university in South Korea. Dr. Park Tae Sun, a Methodist clergyman, did not step down, however, until after he reinstated two professors and a group of students that the government argues should be barred from the academic community.

The chief planning and coordinating agency of the United Presbyterian Church has rejected a proposal by an unofficial evangelical group within the denomination to set up a separate overseas mission agency. The evangelical group said last year in a "Declaration and Call" that the Church's theology of mission is deficient. The Mission Council, calling for a denominational study of the meaning of mission, said what is needed is "not revised structures by renewed involvement; not separated emphases but united efforts; not narrow projections but broad participation."

The Texas House of Representatives has voted 112-24 approval of a bill authorizing silent prayer or meditation in the state's public schools. Rep. Andrew Baker, criticizing the bill, said "... We might as well spend an hour and a half saying people have the right to go to church on Sunday if they want to do so."

The Rev. C. Joseph Sprague, director of the Massachusetts Council of lay employees of church organizations, has spoken in support of a bill now before that state's legislature that would provide coverage for lay employees of religious organizations under the Employment Security Law of Massachusetts. The United Methodist clergyman said "Lay employees feel there is a need for coverage, not because of a particular scare about losing jobs, [but because] given the economy and the rights to secular workers, the same rights should accrue to workers of religious organizations."

More than 20 Baptist deaconesses in Britain will soon be officially recognized as full-time ministers as the result of a decision made by the Baptist Council of the Union of Great Britain and Ireland. The Deaconess Order will be discontinued as the active deaconesses are transferred to the ministerial list.

The Missouri Senate's constitutional amendments committee has killed by a 4-2 vote a proposal to revise the strict ban on private and parochial school aid in Missouri's constitution. Last July, the Missouri Supreme Court overturned a textbook loan law saying that it was prohibited by the state constitution.

The large Amish population in the Berne, Indiana area may be forced to move if rail service is abandoned. A spokesman said without rail service the Amish would have no way to obtain coal, which they use exclusively to heat their homes. Their religion does not allow them to use gas, oil or electricity.



In Flight To New Home

OAKLAND, Calif. — Vietnamese orphans crowd the windows of a World Airways DC8 jet as it flies them to their new home — the United States. Fifty-two children, the first of hundreds of Vietnamese orphans shipped to the U.S. for adoption by American families, landed at Oakland International Airport after a flight from Saigon. They were taken to an Army base where they slept for awhile before heading for new lives with families that are adopting them.

News from the churches

DR. ELLSWORTH KALAS of Cleveland, Ohio, will present the messages for a New Life Preaching Mission at Springdale First United Methodist Church from April 20-23. In preparation for the event, neighborhood study groups are spending five weeks studying "The Teachings of Jesus," by Bishop Mack Stokes, and traditional and experimental prayer groups are being formed. The Rev. Joe Taylor is pastor at Springdale; the Rev. Maurice Webb is associate pastor.

THE REV. MURIEL PETERS, pastor of Amboy Church, North Little Rock, is conducting a church-wide study on the the Book of Jonah on Sunday evenings during the month of April at Sylvan Hills Church, North Little Rock.

THE REV. JIM McKAY, Wesley Foundation director at the University of Central Arkansas, was the guest speaker for the Senior Banquet at First Church, Morrilton, on Tuesday evening, April 8.

THE REV. WILLIAM CHEYNE, pastor at Ashdown, was the preacher for services held April 6-9 in Fairview Church, Texarkana. The Nicene Creed Choir of First Church, Ashdown, performed at the final service on Wednesday, Apr. 9.

MR. CURT JOHNSON, science demonstrator for Southwestern Bell Telephone Co., was the guest speaker for the United Methodist Men of Mabelvale Church on Monday, April 7.

DR. GEORGE W. MARTIN, Arkadelphia District superintendent, preached for Holy Week services at First Church in Van Buren. The Rev. Jerry Nichols, pastor at Alma, led the congregational singing. The Rev. Arvest Lawson is pastor.

THE YOUTH of Wilson United Methodist Church presented a Good Friday play entitled, "How Many Times?" The Rev. Lowell Eaton, pastor, portrayed the part of Judas.

"VIOLA B. MORRIS DAY" was observed by the congregation of Lake Street Church, Blytheville on Sunday, March 16th to honor Mrs. Morris, a charter member who helped to organize the church in 1912. A fellowship meal honoring Mrs. Morris on her 90th birthday followed the morning services.

THE REV. BOB ORR of Marked Tree was the guest evangelist for a pre-Easter revival at Forrest Hills Church, Forrest City. The Rev. Jim West, pastor, received five new members into the church during the event. The Rev. Alfred Eckles of Widner was in charge of music.



BISHOP EUGENE M. FRANK will preach at First Church, Helena, April 20-22. He will speak at the morning and evening services on Sunday and for noon and evening services on Monday and Tuesday.

DR. VIRGIL KEELEY, Pine Bluff District superintendent, was the guest speaker in Wesley Church, Pine Bluff on Sunday, April 6.

THE REV. IRL BRIDENTHAL, pastor of Galloway Church, Little Rock, was the guest speaker for the April 6 evening service at Amboy Church, North Little Rock. On the evening of April 13 the Rev. Arvill Brannon, associate director of North Arkansas Conference Council on Ministries spoke. The Rev. Maurice Burroughs, first pastor of Amboy Church, will preach on Sunday evening, April 20, and on April 27 the Rev. James Keith, pastor of Sylvan Hills Church, North Little Rock, will speak for the monthly potluck supper.

THE REV. EARL CARTER, pastor of First Church, North Little Rock, presented the messages for the revival at First Church, Rector, April 6-10. The Rev. Wayne Jarvis is the Rector pastor.

THE REV. RUSSELL BAILEY, pastor of the Bono Parish, was the guest preacher for an informal service at First Church, Marked Tree Sunday evening, April 13.

THE REV. WILLIAM WILDER, pastor of First Church, Wynne, taught a two-night session on the Book of Jonah at First Church, Augusta recently.

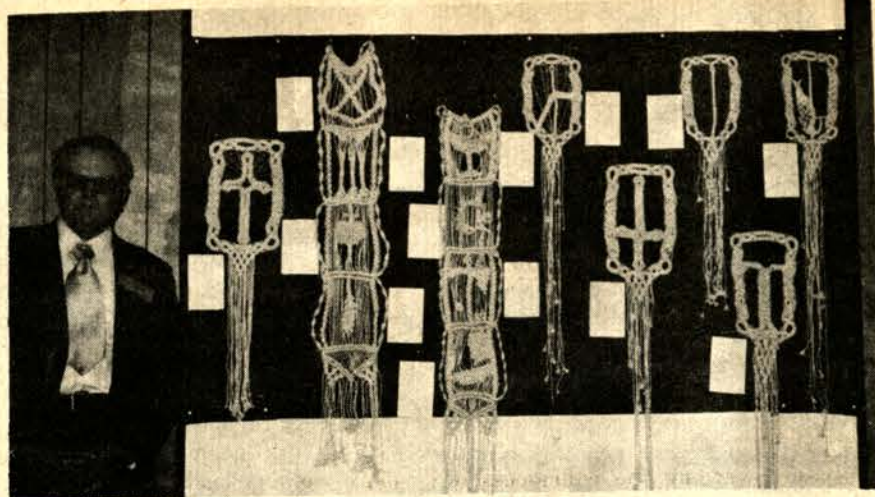
TWELVE PERSONS were received into the membership of Primrose United Methodist Church on Palm Sunday. Included in that number were three generations of one family — young David Williams, on profession of faith; his parents, Mr. and Mrs. Walter Williams Jr., and his grandfather, Mr. Walter Williams Sr., by transfer. The service also included the baptism of Christopher Madison, son of Mr. and Mrs. Richard Madison, and grandson of the Rev. and Mrs. A. C. Madison, pastor and wife. On Palm Sunday evening the congregation met for a fellowship supper and service, and on Maundy Thursday observed Holy Communion. Holy Week services climaxed on Sunday morning with an attendance of 170 persons.

CORRECTION

The Rev. Leon Gilliam, pastor of First Church, Clarendon, was the evangelist for revival services at Elaine United Methodist Church recently. The Rev. W. L. Douglas of Marianna was song leader.

Harmony Church Plans Homecoming

The third annual homecoming at Harmony Church in White County is scheduled for Sunday, April 27th. The celebration will begin with the 11 a.m. worship service. Harmony Church was first established during the period of Reconstruction, and descendants of charter members are still members of this church. As many as five generations are buried in the adjacent cemetery. Former pastors, lay leaders, members and friends are invited to attend the celebration.



Message In Macrame

New members of First Church, Forrest City, were honored recently by a congregational family dinner meeting, which featured an unusual presentation by Mr. Paul G. Huggins of Hernando, Miss. Mr. Huggins exhibited shields which he had created in macrame to depict the lives of the disciples of Christ. The guest speaker presented the background history of the art of macrame and told the life story of each disciple.

HUNTER MEMORIAL Church, Little Rock, sponsored a "We Care" Mission April 9-11 with the following ministers participating: The Revs. Harold Flowers, St. James Church, Pine Bluff; Don Eubanks, First Church, Des Arc; Joe Arnold, First Church, Warren; Tom Adkinson, Glendale Church, Pine Bluff; Harold Hansford, associate pastor First Church, Pine Bluff; Joe Kennedy, First Church, Danville; Loyd Perry, Salem-Congo Churches, Benton; John Walker, First Church, Smackover; John H. Thompson, associate director of Little Rock Conference Council on Ministries; John Miles, First Church, Arkadelphia; and Gerald Hammett, Levy Church, North Little Rock.

THE REV. LARRY POWELL, pastor of Cavanaugh Church, Fort Smith, was the revival speaker at Centerton United Methodist Church, April 6-10.

THE REV. ELMO THOMASON, Forrest City District superintendent, was pulpit guest at First Church, Helena on Sunday, April 13.

THE YOUTH of Levy Church, North Little Rock, gathered for a retreat at Ferncliff Camp in western Little Rock during the April 5-6 weekend.

THE COUNCIL ON MINISTRIES of First Church, Leachville, sponsored an Easter Sunrise Service and Fellowship Breakfast. Members of the council also prepared and served the breakfast. The Sunrise Service was under the direction of Marie Kennett, worship chairperson.

TWENTY-SEVEN CHILDREN, youth and adults from First Church, Clarks-ville, travelled to Little Rock recently on a confirmation class trip. The group met with Bishop Eugene Frank, toured the Headquarters Building, the Methodist Children's Home, the Little Rock Zoo and Hendrix College in Conway.

THE YOUTH CHOIR of First Church, Springdale, met with the youth of First Church, Little Rock, the weekend of April 11-13. The weekend included fellowship, touring historic sites, and a performance at the Children's Home on Saturday afternoon.

THE REV. LOWELL EATON, pastor of Wilson and Keiser United Methodist Churches, is the recipient of new pulpit gowns and stoles from the two congregations. The Keiser church presented him with a Geneva style gown, and the Wilson church presented a John Wesley gown.

FAYETTEVILLE DISTRICT WORKSHOP ON CHILDREN'S MINISTRIES

Children's coordinators, teachers, pastors and other persons in Fayetteville District who are interested in children's work are invited to attend a Workshop on Children's Ministries at Berryville United Methodist Church on Saturday, April 19, 10 a.m. to 3 p.m. The Rev. D. Max Whitfield, pastor of Saint Paul's Church, Harrison, is district children's coordinator.

Personalia

THE REV. BILLY NORRIS STEELE, son of the Rev. and Mrs. Norris Steele of Hope, and Miss Constance Davenport, daughter of Mr. and Mrs. Thomas Smith Davenport of Margate, Fla., were united in marriage at Cokesbury United Methodist Church in Margate on Sunday, March 23rd. The newlyweds are students at Perkins School of Theology in Dallas.

CHARLOTTE RANELL STAHL, daughter of the Rev. and Mrs. Orvil Stahl of Newport, and Jimmy H. Baker were married recently at Umsted United Methodist Church, where her father is pastor.

CARMEN NOEL SCROGGIN was born Monday, March 3rd at Sparks Medical Center in Fort Smith. She is the daughter of the Rev. and Mrs. David D. Scroggin, and the new sister of Doyle Brandon Scroggin, two years of age (parsonage family at St. John United Methodist Church, Van Buren).

MISS JO ANN BIGGS, a member of Ashdown United Methodist Church, has been notified of her selection as third place winner for her entry, "A History of the Ashdown Methodist Church," in the American History High School Essay Contest for 1975. The competition is sponsored by the Department of History of the University of Arkansas at Fayetteville. Miss Biggs will receive the award, which carries a prize of \$25, at the annual Departmental Banquet on the Fayetteville campus on Tuesday evening, April 29. The essay will remain in the library reference files at the University.

MISS RUTH TEAGUE, daughter of the Rev. and Mrs. Sam Teague of Bentonville, was one of six Bentonville High School journalism students who recently attended a journalism conference sponsored by the Columbia Scholastic Press Association, at Columbia University in New York City.

'Super Sunday' to introduce high schoolers to campus ministry

"Things seem to be really shaping up" stated Steve Williams concerning the planning progress of "Super Sunday" (except Friday and Saturday), a youth retreat to be hosted by the University of Central Arkansas Wesley Foundation on April 25 and 26.

Williams, a UCA student who conceived and is coordinating the event, seems to show a great deal of enthusiasm regarding the willingness of other colleges in the Little Rock and North Arkansas conferences to participate. Williams, explaining the purpose of the event, said, "Numerous United Methodist churches in both conferences have expressed an interest in what we're doing which really makes me confident the retreat will be a success."

"Why all the excitement over this particular program? The reason is it deals with an important matter concerning many junior and senior high school students; that of leaving home to attend college."

"College freshmen sometimes become

trapped into a routine which makes each day seem dull and lifeless. Their problems become blown out of proportion until a student feels he has the weight of the world upon his shoulders. All this can be greatly alleviated through the lively activities and Christian fellowship The United Methodist Church has to offer on campus.

"This retreat will be a time of fellowship, worship and entertainment to introduce the youth of Arkansas to the campus ministry. In addition college students will witness concerning how the campus ministry has made their life more meaningful. As a result the high schoolers and junior high schoolers should become more informed through the course of the program."

"'Super Sunday' (except on Friday and Saturday) has the potential to remove many future pitfalls for college bound scholars. This retreat should be a great learning experience and blessing to all who attend," Williams said.

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FIFTEEN FROM MONTICELLO DISTRICT CERTIFIED AS LAY SPEAKERS

Fifteen lay men of the Monticello District, Little Rock Conference, have completed an eight-hour course for certification as lay speakers.

R. P. Meredith, district lay leader from Crossett First United Methodist Church said the men spent two hours each Sunday over a four week period reviewing the fundamentals of lay speaking and practicing sermon exercises. Sessions were held at the First United Methodist Church in Warren.

Completing the course were Charles Eddington, Hugh Mosley Jr., Jim Pirtle and Frank Rowland of Warren; Jerry Holmes, David Wells and Dub Wells of Hampton; Evert Twyford and Frank Wynne, Fordyce; Preston Malloy, Hamburg; L. T. Marks, New Edinburg; John Rader, Crossett; Eldon Wade, Star City; John Stewart, Gould, and James S. Suitt, Dermott.

The course was conducted by John Turner of Crossett, a certified lay speaker from the Tennessee Conference who taught lay speaking courses before moving to Arkansas.

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Summer Youth Directors Meet For Seminar

A Workshop for Summer Youth Directors was conducted Friday and Saturday, April 11-12 on the Hendrix College Campus, under the direction of the Rev. Jon Guthrie. Shown are participating students who have been employed as summer workers in local churches, pastors, Hendrix College staff persons, and Wesley Foundation directors. (Photo by Arvill Brannon)

PARAGOULD DISTRICT WOMEN MEET AT SHILOH

United Methodist Women of Paragould District met at Shiloh United Methodist Church, Paragould, on Sunday afternoon, April 6. The Rev. Ben Jordan, district superintendent, and the Rev. Dick Haltom, pastor at First Church, Walnut Ridge, introduced by District UMW President, Mrs. Robert Shannon, presented plans for the district's new project, Partnership In Mission.

The Partnership In Mission program will involve the Paragould District and the Northeast District of Oklahoma Indian Missionary Conference in a series of cooperative events and exchanges.

Other program participants included Mrs. Pauline Chaney, program committee chairperson; Mrs. Austin Stovall, district treasurer, and Mission Coordinators Mrs. Joyce Roush, Mrs. Faye Jones, Mrs. Inetta Cline and Mrs. Helen Henderson, who discussed ways of becoming more involved in the work of the church during 1975. The Rev. David Moose, host pastor, and Connie Thompson provided special music.

Twenty-four of the 36 active units in the district were represented.

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Officers Elected For New UMW At Lynn

A group of 13 ladies at Lynn United Methodist Church met on the evening of April 2 with Paragould District Officers, Mrs. Dalton Henderson and Mrs. Austin Stovall of Imboden, to establish an organization of United Methodist Women. Elected to serve as officers were (seated) Mrs. Dale Taylor, president; Mrs. Loran Barnes, vice president; Mrs. Charles Penn, secretary; (standing) Mrs. Carl Ails, coordinator of Social Involvement; Mrs. Robert Walker, coordinator of Christian Personhood, and Mrs. Lorene Howard, coordinator of Global Concerns. Other officers elected (not present for photo) were Mrs. Dessie Middlecoff, nominations chairperson; Mrs. Robert Northcutt, treasurer; Mrs. Gary Brannon, reporter, and Miss Laura Barnes, historian.

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DR. ALVIN MURRAY TO ADDRESS PILOT CLUB

Dr. Alvin C. Murray, pastor of First Church, Little Rock, will address the 34th annual District 13, Pilot International Convention at the Arlington Hotel in Hot Springs this Saturday, April 19th. The theme of the convention is "Patriots All" and Dr. Murray will address the luncheon meeting on the subject, "This Nation Under God."

Also appearing on the program will be Mrs. Murray who will sing two patriotic numbers, "America, I Love You," and "This Is My Country." She will be accompanied by Mrs. Norma Patterson of El Dorado.

The 1975 Handicapped Professional Woman of the Year Award will be presented to Miss Pam Henry of WKY-TV in Oklahoma City. Hosts for the event will be the Pilot Club of El Dorado.

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BOOK REVIEW

Mrs. Jean Sangster will review the book "Promise of Joy" by Allen Drury, Thursday evening, April 24th at 7:30 p.m. in Fellowship Hall of First United Methodist Church, 22nd and Poplar Streets, North Little Rock. The Morton Wayland Group of United Methodist Women is sponsoring the review. Admission is \$1 per person.

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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.

Apr. 20—Sunday John 10:7-11
Apr. 21 Rev. 7:9-12
Apr. 22 Acts 4:13-16
Apr. 23 Gen. 35:10-15
Apr. 24 Psalm 91:11-16
Apr. 25 Eph. 1:15-20
Apr. 26 Eph. 2:4-8
Apr. 27—Sunday John 14:1-6

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Service Of Praise And Thanksgiving At St. Paul

The congregations of St. Paul United Methodist Church and First Christian Church of El Dorado met for a joint Service of Praise and Thanksgiving in the sanctuary of St. Paul Church on Sunday morning, April 6.

The combined choirs of the two churches, under the direction of Mr. Ray Scroggs, presented "Missa Exultate," by Gordon Young, with Mrs. David Littlefield and Mrs. Orin Lloyd serving as accompanists.

The Rev. F. Gladwin Connell, St. Paul pastor, delivered the message for the service which began at 10 a.m., and the Rev. Richard Cerney, pastor of First Christian Church, assisted with the service which included the celebration of Holy Communion.

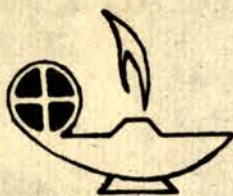
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Rev. Barrow

Revival At Oppelo

The Rev. Emmitt C. Barrow, pastor of United Methodist Temple, Port Arthur, Tex., will be the evangelist for revival services at Oppelo April 20-23. He is a former Navy chaplain and has served the Methodist Church in numerous areas of responsibility including Preaching Missions in South America and Alaska, representing the Board of Evangelism. He will preach nightly at 7:30 o'clock Sunday through Wednesday. The Rev. I. L. Claude of Morrilton will preach at 11 a.m. on Sunday. Music will be under the direction of Miss Virginia Bennett of Morrilton and Mr. James Douglass, choir director at Western Hills Church, Little Rock. The Rev. Paul J. Crossman is pastor.



The Sunday School Lesson for April 27

by SARAH GALLOWAY

The Steadfast Love Of God

Scripture: Psalms 136; Isaiah 55.

Devotional Reading: Psalms 117; 118:1-6.

Memory Selection: The LORD is good; his steadfast love endures forever, and his faithfulness to all generations (Psalms 100:5).

Orientation: This fourth lesson on Old Testament themes, exploring The Steadfast Love of God, follows the study of last week's topic of the Ten Commandments. These events, time-wise, span seven centuries of time. The lessons for April 6 and 13, are on the Psalms, and today we begin this study with the 136th Psalm, and continue with a study of Isaiah 55.

Expectations of the lesson: That we will comprehend anew, the meaning and purpose — both of love, and being loved — and arrive at "specifics" on how the Church, as "loved people" can respond.

Scripture Background: Psalm 136 is one of those thanksgiving hymns of praise sung in the temple worship antiphonally, between choir and congregation, extolling the steadfast love of God that endures forever. Not only is it a favorite of the choir director at Jerusalem, but it was sung often in the state festivals, where the entire community gathered to affirm its faith, and to receive strength from religious resources.

At these times the poem was often used in drama presentations by leaders of state and synagogue. These events were often "covenant renewal" occasions, in which leaders recounted the mighty acts of God in delivering Israel from bondage, and giving her a homeland, Canaan. Such is the case in Psalm 136, as it not only recounts the steadfastness of his love to their forefathers, but to them right then.

Isaiah 55: Under the leadership of Cyrus of Persia, the end of the night of the many long years of Babylonian captivity of Israel was imminent. With the conquest and destruction of that empire, the Israelites would return to their old home in Palestine. Needless to say their long ordeal had depleted them in many ways. Their self-dependence for nationhood, their resistance to the false religion of their captors, their hope that Yahweh, their God, remembered them, or that the deliverances of the past would ever be re-enacted, was dim indeed.

It was in the depth of this spiritually dark abyss, that Isaiah's prophecy in the everlasting anthem of eternal hope in (Isaiah 40:11) "He will feed his flock like a shepherd, he will gather the lambs in his arms, he will carry them in his bosom, and gently lead those that are with young," that once again spoke of his "steadfastness."

In Chapter 55, the prophet calls them to a "banquet." Eat and drink; it is free. Forget the trials of the long night. Let the wicked forsake his way. Seek the Lord while he may be found, and incline thine ear, and I will make with you an everlasting covenant, my steadfast, sure love for David.

Quoting Mead in his comments on this chapter of Isaiah: "Some scholars maintain that Christianity cannot be intelligently understood

fully without an understanding of this chapter, with its promise of a golden age to come, and its suggestion of a kingdom of God on earth."

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In the class: As a young person singing in the choir, one of the very first anthems I ever memorized was called, "Seek the Lord while he may be found." From that time on, my interest in the book of Isaiah has deepened. It offers comfort and mercy, and at the same time delineates the enduring purpose of God, calling for corporate response, always and forever.

Love Takes Different Forms

Anytime a class begins a discussion of love, the eternal question of, "what is love anyway?" pops up. It may help to look at three ways in which the word is used. First, *eros* refers to romantic attractions (his genes calling to hers). Second, *philia*, affection of friendship, special appreciation of particular persons, and *agape*, the everlasting, undeserved love of God, active good will, love for no reason at all except that the nature of love is love, the very character of God.

Remembering that man is created in his image, we are certainly endowed with the ability to comprehend and respond to *agape* love (it is part of our nature to do so in relation to our creator). Outside this relationship it would be difficult to extend to our fellows the same *agape* love that God extends to us. The objectives of this love sought or arrived at by any other means becomes sort of a trap. I am thinking of some of the obvious plans and gimmicks for communicating what we piously term "love" so much of the time.

For instance, the "calculated reciprocity" idea. You know the kind — the clubs, fraternities et cetera that have a set of rules, by-laws and constitution, or what have you, that state clearly what is to be spent, and how, when a member is in need — \$4.98 for a pot of flowers (yellow preferred), along with a get-well card (25 cents plus postage). On one occasion a sunshine officer said she saw a pot of flowers for \$5.50 that she liked much better, so she paid the difference herself, as the club would not tolerate discrepancy.

Calculated reciprocity! Nonsense, you say. But you just violate one of these rules! Ye Gods, what am I doing to this lesson? You'd be amazed at how many sweet, decent Church people perform their goodwill deeds within this kind of entrapment! Or you might look at the widespread practice of sending "gee-gaws" to a pal now and then. In my community there are enough "gee-gaws" on the shelves to run a craft boutique for a year. Of course, some of these are fun-things. But for many, it's the whole thing.

Being loved for love's sake, ought to fare better in the *eros* corner. When we are shattered every morning as we read the divorce listings in the paper, we have to ask, is *eros* sufficient for a good enduring marriage? Being loved for love's sake, fares well in the family. I've appreciated, for a long time, the practice of the Johnson family in this regard. On being asked by a reporter (at the White House) how they managed letting their daughters go out for

some social life, Lady Bird said, "when they leave, we tell them they are loved."

Agape Love And The Church

Rafts and reams are being written about the "mission of the Church" (the Church is the new Israel). In the finest analysis, the Church is "mission" — meaning the Church representing God in the world is "love." In other words, the mission of the Church is to love the world. This means so much more than doing "church work," it means doing the work of the Church. The first can wear the living daylights out of you, the second can invigorate, stimulate, and empower you to keep going in a ministry of loving self-giving, on and on.

The work of the Church (corporately) is loving when you won't get a reply to your cards, your flowers, a response to your forgiving spirit, and maybe not hearing from a "mission" project you have supported. Also, it is loving when you get a response, and it's the wrong kind (people often misunderstand the motives of love).

Loving means striking out at the wrongdoings of our society, injustice, the support of war as a means of reconciling differences. In other words love is to be the perpetual witness of the Church to the enduring purpose of God. And like Israel of old, the Church always gets into trouble when it practices disobedience to this concept.

A Practical Application Of Agape Love

With all the host of materials in your quarterly, I'm going to leave off with this and take off on my favorite Church-owned-and-sponsored corporate mission of The United Methodist Church in our area — Aldersgate. The philosophy for operating and programming this service facility is the *agape* love of God, indicated and expressed, in the acceptance of all persons as people into various fellowships of learning, recreation, service activities, retreats, out-door survival, nature appreciation, social entertainments and worship.

Many, many persons and groups, crossing all the known lines of class, race, national origin, sex, poverty, affluence, health, sick and afflicted, crippled, retarded, educated, uneducated, deprived and privileged, without regard to denomination enter this mecca of loving concern day in and day out, year in and year out, to be loved by the Church. Of these thousands upon thousands, this is the only time some of them really experience the undeserved love of God, at his hands — the Church.

The staff is made up of very "special kinds of prepared" persons, to enter into the life concerns of children, youth, adults and older adults (senior citizens), with the most completely knowledgeable, self-giving, dedicated director to be found in Methodism — Ray Tribble. With a loving, sympathetic family, and a Board of Directors of great skill and expertise to support him, the Church extends the hand of God to love the world about us, and offers a handle to take hold of, to us all, to support with our means, prayer and service.

Most of this service can only be offered beyond our sanctuary doors. If I seem to be making a case for corporate Church support of Aldersgate — through the various avenues of giving we have — I am.

Arkansas Methodist

Opera on life of Christ changes Met star's life

MINNEAPOLIS (RNS) — Upwards of 4,000 people jammed Northrup Auditorium at the University of Minnesota to watch Metropolitan Opera star Jerome Hines opera, "I Am The Way," based on the life of Christ.

Mr. Hines spent years creating the opera in which he sings the leading role. And he says the experience changed his life.

"Searching the Scriptures to write the libretto, I was faced with God's plan of salvation for man," he explained. "I found God to be real, and above all, I found the living Christ."

Derek De Cambra, the opera's stage manager said he had a religious experience while singing the role of John, the disciple, that caused him to "fully commit my life to Christ."

Mr. De Cambra, who now has a non-singing role in the opera, said that Mr. Hines' portrayal of Christ is one of "dignity, majesty, sincerity and reverence."

"He believes in the divinity of Christ and makes this opera and his own portrayal of Christ his personal testimony or witness to that belief," Mr. De Cambra said.

Mr. Hines is a remarkable man, he added. He is 6 feet 6½ inches tall; he holds degrees in chemistry, physics and mathematics; he is a sculptor, a painter, an expert figure skater and a skin diver.

Music composed by Mr. Hines for the opera is identifiable with the romantic style of the 19th Century, Mr. De Cambra said. He described the music as "singable, complementing the character and personality of Christ as portrayed by Mr. Hines."

The words of Christ, as sung by the Met star, strictly Scriptural, although "liberties" have been taken with some of the other characters, Mr. De Cambra said.

He said that he and Mr. Hines had done a lot of research at Jewish Theological Seminary in New York to learn of Jewish customs and habits in Jesus' time in order to present the opera as authentically as possible.

"So in a real sense," he said, "it is a Jewish opera. It's about the greatest Jew since Moses."

Mr. Hines is planning a trilogy on the life of Christ, of which "I Am The Way" is a composite.

†

From HERE and THERE

On cock-eyed values, out-of-line priorities

He was a Candler grad serving in a crowded city, a bit older than the young Galilean who came preaching the Gospel of God saying "Repent..." As I read his pastoral letter I could tell he had studied of Jesus and the prophets at Candler. He was telling it like it is, better than politicians or professors — listen:

We are a cart before the horse people. We put first things last and last things first. We strain at a gnat and devour a camel.

We think success is cars and clothes when it is friends and love. We think security is position held when it is service rendered. We think status is when we stand over someone. It is really when we kneel beneath someone and wash some dirty feet.

That's the really revolutionary notion in the gospel of Jesus Christ. He came into a world where greatness was measured by where your name card perched at the banquet table and what kind of fringe you had

on your Hart Schaffner tunic. He came into the world and shook the hell right out of it with his basin and towel theology. The greatest is not he who struts but he who serves.

The nitty gritty comes when we apply all that to real life. What does it say to a country whose mascot is a sharp-clawed eagle and whose economy is sound only in the time of war? What does it say to a government whose tax laws make the rich richer, the poor poorer, and the majority squeezed to death in the middle? What does it say to a society that pays baseball players \$200,000 a year and school teachers \$8,000 a year? What does it say to Christians who left the churches empty to do their Christmas shopping on Sunday?

Our values are cock-eyed and our priorities are all out of line. What was it Jesus said? "Seek you first the Kingdom of God..."

—Paul Worley in Candler Memo, Candler School of Theology

†

From Our Readers . . .

IS IT 'INCONSISTENT' TO REFUSE ORIENTATION TO HOMOSEXUALS?

To the Editor:

Having read your editorial in last week's issue, I must disagree with your position that the question of ordaining homosexual ministers is not an issue for The United Methodist Church, or that the issue has already been closed because of what the **Book of Discipline** and the Bible have to say regarding this subject.

First of all, the **Book of Discipline** is not meant to be viewed as our church's binding and unchanging doctrine. The Social Creed serves to reflect the present Methodist social norms, but in no sense does it claim to determine them. The **Discipline** explicitly expresses its flexible nature in the Introduction on page v: "United Methodism has not hesitated to change its **Discipline** as new insights have come, as new situations have arisen in church and society, and as new structures for mission have appeared imperative."

"In fact, each succeeding General Conference has made numerous changes in the **Discipline**. . . . Thus United Methodism has sought to respond to the particular challenges of the succeeding years and to prove itself a living and growing organism." Our church's present recognition of the full humanity of the homosexual has created sufficiently new insights, situations, and structures for mission to warrant its becoming a very real issue.

Secondly, we are presently rejecting homosexuals as worthy ministers on the basis of explicit scriptural passages, only by adopting a highly unjust double standard against them. If we are obliged to conform every one of our church's policies to each explicit biblical teaching on the subject, taken at face value, then our church is presently disobeying God by permitting women to be ministers and Sunday School teachers (I Tim. 2:12), by ordaining unmarried and fatherless deacons (I Tim. 2:12), and by

sanctioning divorce (Mt. 19:1-12, Lk. 16:8, Mk. 10:1-12).

If we reject ministers because they are gay, for Christian reasons, then it seems inconsistent to accept ministers who are female, single, or divorced in spite of explicit scriptural passages. Until the church can account for this inconsistency it will seem that the church is rejecting the homosexual because of personal prejudices rather than because of religious integrity.

I am not arguing that homosexuals must be ordained if they choose to do so (and neither, incidentally, are those individuals who are hoping to absolve the church's blanket rejection of any homosexual who seeks ordination). My purpose for writing this is hopefully to awaken our church to the complexity and importance of this issue. I would hate to see this present, very sincere appeal for love and acceptance dismissed. Our **Discipline** and our Bible were not written to help us to close our hearts to the cries of those around us but rather to challenge us to hear what our brothers and sisters are saying, and to respond to them lovingly and non-judgmentally, as Jesus has shown us.

Rev. David M. Barbaree
Perkins School of Theology
Perkins Dorm, SMU
Dallas, Tex. 75275

†

TWELVE O'CLOCK HIGH?

To the Editor:

I was very shocked when I read the article on ordination of homosexuals. I have been a Methodist all my life and I hope I will continue to be, but if the Church lets such as this fill our pulpits then I will have to cease to be a member.

I realize God loves all people but, he does not love their ways and I do not believe he approves of such in the ministry. You say this is an illness, so is an alcoholic but you wouldn't want one for a minister.

I have heard that we have ordained preachers who scoff and make fun of the virgin birth. I pray for God to have mercy on their souls. Our great Methodist Church has lost the meaning of the rebirth and the heart warming experience that John Wesley spoke about and experienced. God help us all as Christians to pray earnestly about this problem that's confronting us and not let it happen.

I feel sorry for these people but it is against the teaching of the Bible and I think we had better wake up before it's too late. I think the clock has already struck twelve.

Marguerite French
Rector, Ark.

†

UM BOARD MEMBERS IN 'BAD COMPANY'?

To the Editor:

The Church League of America reports individual members of the United Methodist Board of Christian Social Concerns have joined with confessed Communist Angela Davis in her "Alliance To End Repression."

Objectives of this group, according to its Bulletin, include elimination of the Chicago Police Dept.'s Counter-subversive section, the "Red Squad." This is the squad which worked so effectively in infiltrating the revolutionary anti-American groups that twice invaded Chicago to bomb buildings, destroy and attack police to bring about general disruption to the city.

The revolutionaries have never forgotten this effective action by the police against them, and want revenge. Naturally, they are joined by the Marxist-founded ACLU in filing suits against the police department. The CSC members are in bad company. I intend to learn who they are.

The Alliance headed by Comrade Angela is also expressing joy over the composition of the new Congress. If

people who claim Christianity don't speak up and stop it, it is likely that Comrade Angela's statement in Moscow in 1974, that it will be only a short time before the U.S. is in the Communist Camp, may see fulfillment . . .

Mrs. Bill Scroggin
Higden, Ark.

†

From HERE and THERE

GRASS ROOTS (OR PARKING LOT) ECUMENICITY

The following is from The Messenger, weekly publication of First United Methodist Church, Texarkana, Ark., Dr. Edwin B. Dodson, pastor:

With these restrictions, yes!!

Those of you who attended the second service last Sunday know that a plan has been suggested whereby we would have a "dinner on the parking lot" with our friends from Beech Street First Baptist, St. Edwards Catholic and First Presbyterian. This is a great idea but we did agree (those of us who were present) that there should be the following ground rules:

1. No baptizing allowed during the meal regardless of the number of Baptists present.

2. The Invocation is not to be in Latin and we don't have to play Bingo unless we want to — even though St. Edwards might insist upon it.

3. This event is not to be considered as pre-ordained or predestined, as the Presbyterians might claim.

With these restrictions we think it's a delightful plan. We wait anxiously to see what (if any) conditions are suggested by the other churches.

'Mississippi Plan' ruled unconstitutional

HILTON HEAD, S.C. (UMC) — The Mississippi plan of multiple superintendents in a district was struck down as unconstitutional here April 5 by the United Methodist Judicial Council.

The unanimous decision was primarily on the basis of the plan's violation of the church's administrative laws and rights rather than on the more controversial issue of racial discrimination, which was given minimal attention in the actual ruling.

The denomination's "supreme court" ruled the plan illegal on grounds that the **Discipline** "contains no provisions allowing the number of district superintendents to exceed the number of districts," that the plan is contrary to the structures established by law to "provide the basis of a connectional church" and that it violates the principle of inclusiveness.

On the racial aspect, in which the year-old plan had sometimes been seen as an attempt to evade the church's strictures against racial structuring, the council held that the system "provides an open door to racial structures within the district." It did, however, mention recent "progress made toward racial inclusiveness" in Mississippi.

Pointing to the use of four superintendents for three sub-districts, meaning that one is assigned district-wide, the decision added that "a structure which admits of *de facto* exclusiveness is no more legal than one based on *de jure* exclusiveness."

One of the challenges to the plan was that it would "destroy the traditional form of itinerant general superintendency" (episcopacy). The council agreed that the district superintendency is "clearly an administrative arm of the

itinerant general superintendency, . . . the basis of the connectional system," and that various aspects of the plan altered this role.

History Of The Plan

The Mississippi and North Mississippi Conferences voted in late 1972 to merge with their black counterparts, effective in mid-1973, but still retaining separate black districts. In late 1973, the merged conferences both adopted the new plan which gave each conference only two districts, with four superintendents in each, compared to the traditional Methodist system of one superintendent per district.

Mississippi Bishop Mack B. Stokes emphasized that he would not let the plan be used to circumvent the "directives of the church regarding racial inclusiveness," such as the constitutional prohibition of racial structures. He and others stressed the plan as innovative and forward-looking in its team-superintendency approach.

Suspensions were voiced, though, that the intent was to prolong racial segregation. The Commission on Religion and Race (CORR) investigated but waited more than a year after the plan's adoption in order to evaluate actual implementation, before bringing its judicial challenge.

The question came to the Judicial Council in two ways — a petition from CORR for a declaratory decision on the plan's constitutionality, and as a review of Bishop Stokes' ruling in 1973 that the plan was constitutional.

The decision here followed four hours of hearing before the council, in which Bishop Stokes defended his ruling, and

one of his pastors plus representatives of CORR argued its invalidity.

The bishop argued that nothing in the church's Constitution or **Discipline** "prohibits or precludes the plan" and that the annual conference has both explicit and implicit power to "innovate structures for the purpose of making the maximum use of its resources in carrying forward the mission of the Church." He asserted that in the Jackson Area the change "has become a means of taking significant steps toward inclusiveness."

Other Actions

In other matters the Judicial Council essentially put off decisions on challenges to church laws equalizing ministerial and lay membership in annual conferences and limiting ordination rights for American Indians. It indicated expectation that the issues would return in a form that might enable their legal clarification.

The "supreme court" also responded to two issues each from Africa and the Philippines.

The first challenge to the 1972 constitutional amendment requiring annual conferences to equalize their lay memberships (delegates) with ministerial memberships, but leaving the method up to individual units, came from Southern Illinois Conference. Its question concerned a proposal to designate a group of persons automatically as lay members, but the plan was defeated. So the council did not make a ruling, since it "does not have jurisdiction regarding moot issues."

The Indian question came from Iowa Conference (No. 393) concerning a 1968 addition to the **Discipline** (Par. 657)

allowing Oklahoma Indian Missionary Conference to ordain its own ministers, with some leeway to change requirements. Iowa challenged one provision that "Any such ordination would be effective only within the bounds of the Oklahoma Indian Missionary Conference," thus barring transfers of ministers to other conferences. The council put the question on its docket for determination not later than its first session following the 1976 General Conference.

In other "no decision" actions, the council:

- Sent a memorandum (No. 394) to the Africa Central Conference that its Committee on the Ministry had inaccurately interpreted Judicial Council decisions concerning central conference term bishops' pension rights. It confirmed that such bishops are assured "a retirement allowance from the episcopal fund, upon retirement, . . . based upon their years in episcopal office."

- Postponed until it can secure further information action on a request of the Rev. Cornelio M. Ferrer of the Philippines for reconsideration of its Decision 392. That ruling held that he had not been retired as a bishop and had thus returned to elder status at the close of his term.

The council also decided (No. 397) that the Northwest Philippines Annual Conference was within its authority at a special session to establish a centralized funding system recommended by an audit report, even though this specific item was not included in the call for the session.

†

Giving up 6 per cent as churches respond to human needs

EVANSTON, ILL. (UMC) — Support of 16 worldwide program and administrative funds of The United Methodist Church is up almost six per cent in the first quarter of 1975 from the same period a year ago, according to a report released here April 7.

R. Bryan Brawner, general treasurer of the church, said that a total of \$8,967,900 was received through March 31 this year compared to \$8,465,216 in

the first quarter of 1974.

Largest percentage gains were in emergency relief assistance. The United Methodist Committee on Relief showed an increase of 154 per cent, and One Great Hour of Sharing, which also goes to UMCOR, was up 252 per cent.

One Great Hour is expected to show even greater gains the next few months because the offering was not received until March 9 this year and many reports had not been received here by the end of the first quarter.

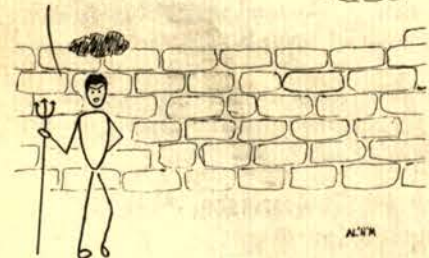
Widespread attention to the world hunger crisis on the part of the church is believed responsible for the significant increases in the UMCOR and One Great Hour figures. Thousands of United Methodists are fasting one or more meals each week as a part of the emphasis and contributing the food costs to relief programs.

Largest single item in the first quarter financial report was World Service, the denomination's basic program fund. The three-months total of \$2,587,350 is an increase of approximately one-quarter of a per cent above the first quarter of 1974. Annual goal in this fund is \$23,500,000.

"Hi" and "Lo"

WITH SO MANY PEOPLE PRAYING FOR PEACE, WHY DON'T WE HAVE PEACE, HI?

APPARENTLY, LO, NOT ENOUGH PEOPLE ARE WORKING FOR PEACE.



Bishops forego banquet to share with world's hungry

MINNEAPOLIS (UMC) — Minnesota United Methodists turned out nearly 5,000 strong on April 2 to welcome the church's Council of Bishops and to participate in an evening of celebration and sharing.

A significant feature of the service was the presentation of an offering for the hungry of the world through the United Methodist Committee on Relief (UMCOR). More than \$70,000 was received — \$52,600 presented in the offering at the service and the balance in money received from Minnesota churches just prior to the assembly.

The evening of celebration and sharing represented a departure from the traditional banquet customarily served at downtown hotels by host cities where the Council meets. Bishop Wayne K. Clymer of the Minnesota Area and the local committee decided to dispense with the traditional banquet and accompanying fanfare and to call upon the United Methodists of the state to come to a worship service and bring their gifts for the world's hungry.

Northrop auditorium on the campus of the University of Minnesota

was packed despite the near-zero temperature by church groups, many of whom had travelled long distances in buses.

Principal speaker at the gathering was Justice Harry Blackmun of the U.S. Supreme Court, a United Methodist layman and a former Minnesotan.

In his address, Justice Blackmun cited both negative and positive developments in American life and called upon the church to do a better job of providing moral and spiritual leadership.

"Legal morality should lead to social morality," he said, "but neither will be forthcoming in the absence of personal morality."

The United States has faced tougher times in the past, he said, and some of the current problems are similar to those encountered in the past.

"We of the church need to re-discover Christ," he declared. "This is the purpose of destiny of the church. People are yearning for leadership in that direction."

†

Financial Statement

UNITED METHODIST WOMEN
LITTLE ROCK CONFERENCE
(Dec. 31, 1974 to March 31, 1975)

RECEIPTS:

Pledge to Missions	\$29,088.92
Special Memberships	730.00
In Remembrance	59.00
World Thank Offering	344.99
Total credit on Pledge	30,222.91

Call to Prayer and Self-Denial	3,866.53
Supplementary Gifts	550.84
Elizabeth T. Workman Fund for Youth	548.20
Total Receipts from Districts	35,188.48

Interest Savings Certificate	561.45
Registrations for Christian Personhood Retreat	250.80
Reimbursement for Motel Room	7.80
Total Receipts	36,008.53
Bal. in Savings & Checking Accts. Dec. 31, 1974	19,400.00
Total to Account For	\$55,408.53

DISBURSEMENTS:

Pledge to Missions	\$24,705.25
Special Memberships	724.00
In Remembrance	59.00
World Thank Offering	344.99
Total Credit on Pledge	25,833.24

Call To Prayer and Self-Denial	3,866.53
Supplementary Gifts	2,050.84
Total Sent to Division	31,750.61

Operational Expense	262.10
Church Women United	75.00
District Membership and Development Fund	3,811.60
Connectional Work	40.00
Annual Report and Other Printing	891.27
Ark. School of Christian Mission (1974)	1.75
Conference and Committee Meetings	172.60
Total Disbursements	37,004.93

Bal. in Savings & Checking Accts. March 31, 1975	18,403.60
Total Accounted For	\$55,408.53

MEMBERSHIP AND DEVELOPMENT FUND (as of March 31, 1975)

	APPROPRIATED	SPENT	BALANCE
Conference Meetings, Incl. Annual & Executive	\$1,500.00	\$172.60	\$1,327.40
Connectional Work	250.00	40.00	210.00
Regional School of Christian Mission	1,000.00	—	1,000.00
Arkansas School of Christian Mission	1,950.00	1.75	1,948.25
Operational Expense	1,000.00	262.10	737.90
Annual Report and Other Printings	1,500.00	891.27	608.73
District Membership and Development Fund	5,700.00	3,811.60	1,888.40
Division, Jurisdiction Cultivation	625.00	—	625.00
Aldersgate Camp	1,500.00	1,500.00	-0-
Church Women United	75.00	75.00	-0-
Reserve, Christian Social Involvement	50.00	50.00	-0-
Contingency Fund	925.00	—	925.00
Reserve, Pres. to Division Annual Meeting	75.00	75.00	-0-
Reserve for National Assembly	300.00	300.00	-0-
TOTAL	\$16,450.00	7,179.32	9,270.68

Getting A Head Start

At the suggestion of Mrs. Ulys Reid (right) and promotion by Mrs. Bart Mix (center), of the idea of a Chrismon tree project for the Foreman Church in 1975, the members are moving ahead in anticipation of completing the endeavor in time for the Christmas season. Called in to give guidance to the program was Mrs. John Alston (left) of DeQueen.



Fellowship Round-Up At DeWitt

Older members of First Church, DeWitt gathered earlier this month to celebrate the fourth anniversary of their organization, The Fellowship Round-Up. The group, under the leadership of Mrs. Otto Leibrock, meets every Thursday for luncheon and a variety of activities. For the anniversary celebration a cake baked in the form of the Cross was the center of interest which completed the Easter motif. Pastor Thurston Masters told the group it was one of the "most alive" in the church.



Marvell UMW Event

Mrs. Bill Heidelberger (left) chats with Mrs. Russ Waters in the Arts and Crafts Room, a special feature of the annual Chili Dinner, sponsored by the UMW at Marvell. In addition to arts and crafts items, homemade cakes, breads, pastries and candies were available. Tables, where guests were served chili, sandwiches and pie, were decorated with Easter egg trees and flowers.

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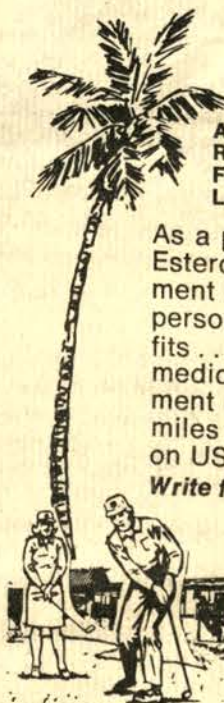
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Batesville District

Youth Retreat and Learning Center



LEARNING CENTER coordinators Bonnie Dark and the Rev. Arvill Brannon of the North Arkansas Conference Council on Ministries Office preview materials with Larry Hartzell, district UMY president. Sixty-five persons representing ten churches in Batesville District attended the overnight Retreat and Learning Center, March 21-22, at First Church, Batesville.



THE REV. Wayne Jarvis of Rector serves as staff person for sessions focusing on Summer Youth Program and Youth Ministry in Small Membership Church.



THE REV. Herschel McClurkin of Russellville led training on Building and Planning Sunday Evening Programs, and Conference Youth Programs.



MRS. Vicki Allen of Conway led sessions on Skills and Methods for Church School Teachers, Resources for Counselors, and Planning Church School Lesson.



WORKERS with youth participate in training opportunity.



AUDIOVISUAL aids were part of the training center equipment used for innovative learning opportunity provided for UMY members, counselors, and teachers of youth.

Play time



Bed time



And hotcakes for breakfast!

