

Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, May 8, 1975

94th Year, No. 19

Annual Conferences at hand . . .

Plans are being completed for the annual sessions of the two Conferences of Arkansas United Methodism. The Little Rock Conference will meet May 27-30 at First United Methodist Church, Hot Springs and the North Arkansas Conference will be held June 2-5 at Hendrix College, Conway.

The sessions will be the 122nd annual meet of the Little Rock Conference and the 140th of the North Arkansas Conference. Each will gather for their third annual session since merger with the former Southwest Conference. The meets will mark the 47th year since the former Southwest Conference began annual meetings. The sessions will be the third for the two Conferences over which Bishop Eugene M. Frank has presided since being assigned in 1972 as resident bishop of the Arkansas Area.

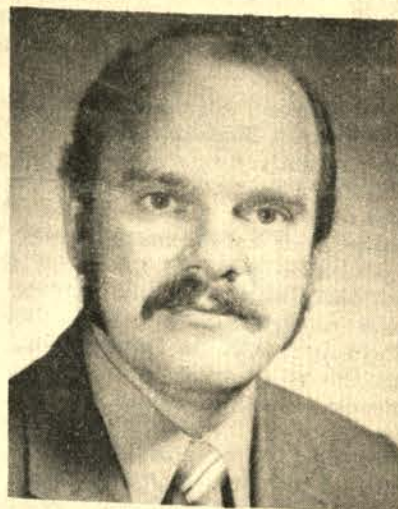
Conference preachers for both sessions have been named by Bishop Frank. Dr. George E. Morris and Dr. George H. Outen, both of the Board of Discipleship, Nashville, will share this role in the Little Rock Conference and Dr. James T. Laney, Dean of Candler School of Theology, Emory University, Atlanta, will be the preacher for the North Arkansas session. (See accompanying article.)

LITTLE ROCK CONFERENCE SESSION

Due to the Memorial Day holiday the Little Rock session will begin on Tuesday, May 27. Boards, commissions and committees will meet in the morning as called. The Opening Celebration, with the observance of the Lord's Supper, will be at 2 p.m.

The Service of Commemoration, in recognition of Conference members who have died during the year, will be held on Wednesday at 11:15 a.m. Dr. George W. Martin, superintendent of the Arkadelphia District, will deliver the sermon.

A devotional service will begin each morning session. Giving the message at these 8:30 services will be Bishop



Dr. Morris
Little Rock Conference Preacher



Dr. Outen
Little Rock Conference Preacher



Dr. Laney
North Arkansas Conference Preacher

Introducing Conference preachers

When the annual sessions of the two Conferences of Arkansas United Methodism meet soon (see accompanying article) a highlight of the daily sessions will be messages by the Conference Preachers. We introduce them below.

DR. GEORGE E. MORRIS AND DR. GEORGE H. OUTEN — LITTLE ROCK CONFERENCE

In a unique arrangement the Little Rock Conference will hear sermons by two Conference Preachers and will hear each give a lecture in their particular field of expertise. Both are

members of the Board of Discipleship of The United Methodist Church and make their homes in Nashville, Tenn.

Dr. George E. Morris is director of the Department of Preaching Ministries in the section on Contemporary Proclamation of the Board's Division of Evangelism, Worship and Stewardship. He is a graduate of Asbury College and earned a doctorate in Church History from Vanderbilt University. He is a ministerial member of the Wisconsin Conference.

Appointed in 1963 to the General Board of Evangelism, he served for seven years as associate director of

the Department of New Life Ministries, conducting New Life Missions throughout the U.S. In 1970 he was appointed pastor of Emmanuel Community United Methodist Church in Menomonee Falls, Wis., where he served for a two-and-one-half years before his present appointment.

Dr. George H. Outen is executive coordinator of Discipleship Resources for the Board of Discipleship. He heads the Central Resource Services

(Continued on page two)

William C. Martin (Wednesday), Bishop Aubrey G. Walton (Thursday), and Bishop Eugene M. Frank (Friday).

The Conference preachers will give the messages at the worship services at 7:30 each of the three evenings. Dr. Outen will preach at the Tuesday evening service and Dr. Morris at the

Wednesday and Thursday (Ordination) services.

A feature of this year's session will be addresses by the two Conference preachers on subjects in their field of expertise. Dr. Outen will speak on "The Conference Council on Ministries" at 10 a.m. Wednesday and Dr. Morris on "The New Life Mission" at 11:15 a.m. Thursday.

Luncheon and dinner meetings will include the Cabinet Luncheon on Tuesday, the Chaplain's Luncheon on Wednesday, the Board of Pensions dinner on Wednesday evening and the Lay Delegates Luncheon and Ministers' Wives Luncheon both on Thursday.

The session is scheduled to adjourn at 11 a.m. Friday.

An article highlighting the issues before the session and a detailed listing of agenda items will appear in next's week's issue.

NORTH ARKANSAS CONFERENCE SESSION

Registration for the North Arkansas Conference session will begin at 9 a.m. Monday, June 2 at the Hendrix campus. Boards and agencies will meet in the morning and early afternoon and the session will convene at 3 p.m. A Celebration of Worship, including the Sacrament of the Lord's Supper and sermon by Conference Preacher Dr. James T. Laney, will be held at 7:30 p.m. at Conway's First United Methodist Church.

The Memorial Service, in recognition of Conference members and wives of Conference members who have died during the year, will be held at 11:30 a.m. Tuesday. That service and the three 8:30 morning devotional services will be directed by the Commission on Worship.

The three evening worship services, Dr. Laney preaching, will be at 7:30, with Tuesday's service designated as Youth Night and Wednesday's service as the Ordination Service.

Luncheon and dinner meetings will include the Cabinet luncheon and Board of Laity dinner, both on Monday. The latter, for all Conference delegates, lay and clergy, will include a program entitled "Lay Involvement — Issues of the Annual Conference: Structure, Election of Lay Delegates."

The luncheon for retired ministers and wives and ministers' widows will be held Tuesday. The Program Dinner, sponsored by all boards and agencies of the Conference, will be held Tuesday evening. The annual Town and Country Awards will be presented as a part of that dinner program. The Ministers' Wives Luncheon and a luncheon honoring chaplains will be held Wednesday noon.

The session is scheduled to adjourn at 11 a.m. Thursday.

The *Arkansas Methodist* of May 29 will contain an article highlighting issues before the Conference and will give a detailed agenda of the session, listing times and locations of all events.



'The Resurrection of Fort Chaffee'

(Special report on pages three and nine)



They Made Presentations At Batesville District Conference

Superintendent Floyd Villines, who presided at the April 29 conference held at Heber Springs, and the Rev. W. M. Womack, host pastor (shown at left) with program participants. The session began at 4 p.m. and adjourned after a 7:30 worship service at which the Rev. Norman Carter, Mountain Home pastor, presented the sermon. Approximately 150 persons attended the meet at which the proposed restructure plan for the Annual Conference was presented by Structure Study Committee Members, the Revs. Wayne C. Jarvis and Waymon Hollis. Dinner prepared by the women of the host church was served in the fellowship hall.



Licensed To Preach

Forrest City District Superintendent Elmo A. Thomason (left) presided as three persons were licensed to preach at the April 27 District Conference held at First Church, Marianna. Receiving licenses were, left to right, Billy Frank Powell of Cotton Plant, Mike Hollowell of Wynne, and Tom Conner of Helena. The event was attended by 280 persons.



Forrest City District Program Participants

Taking part in the program at Forrest City District Conference, left to right, were District Superintendent Thomason, Tom Conner, licensed to preach; Jim Daugherty, youth ministries coordinator; the Rev. Ben G. Hines, worship participant; Host Pastor W. L. Douglass; Leroy Dangeau, United Methodist Men chairperson; Mark Williams, District Council Youth Ministries chairperson; Dr. Francis Christie, Hendrix dean and keynote speaker, and the Rev. William M. Wilder, District Council on Ministries chairperson.

'Religion and health' event May 14

"The Religious Dimensions of Illness" will be the theme of a Multi-disciplinary Education Conference to be held May 14 at the Veteran's Administration Hospital, North Little Rock. The event, sponsored by the hospital's Chaplain Services and Professional Education Service, is offered for the benefit of professional and lay persons in the fields of religion and health.

Lecturer for the conference will be Dr. G. Howard Linton, director of the Department of Religion, Baptist Memorial Hospital System, San Antonio, Tex.

He will give two lectures, "The World of the Sick Person," at 10 a.m., and "The Spiritual Significance of Illness," at 1:30 p.m. The lectures will be held in the chapel.

A native of Coal Hill, Ark., Dr. Linton is a frequent lecturer and contributor to publications in the field of religion and medicine. He is a graduate of John Brown University, Central Baptist Seminary, Kansas City and has done graduate work at Southwestern Baptist Seminary.

The public is invited.

Two Little Rock churches plan 'yoked parish' experiment

In separate charge conferences, conducted by Little Rock District Superintendent, Dr. J. E. Dunlap, Highland United Methodist Church and Pride Valley United Methodist Church have voted approval of an experimental ministry through a "yoked parish." "Each church will remain separate in its present ministry, but will work together through a planning committee to explore intra-church fellowship and the possibility of a future merger," Dr. Dunlap said.

This proposal originated in the Little Rock District Board of Missions. The Board recently, by purchase and gift of John F. Pride, acquired five additional acres adjoining the one acre on which the present Pride Valley Church is situated. This location is at the juncture of the new Markham Parkway (presently under construction) and Kanis Road. "The judgment of the District Board is that this is an excellent location with splendid growth potential," Dr. Dunlap stated.

Serving on the committee will be Hazel Alexander, Raymond Burnett, Francis Brain, Frank Mackey and Ruth Nunnally of Highland. Alternate members from that church are Janet Goodwin, Charles Miller, and Thurman Woodworth. Pride Valley committee members include Harry Ambrose, Iris Belcher, Arthur Bouton, William Grim-

mett, and Don Lambert. Alternates are Tom Hicks, Glendale Jones, and Ann Northcutt.

The Rev. Louis M. Mulkey is the present pastor of Highland Church. Pastor at Pride Valley is the Rev. Kirvin Hale.

"The present commitment of the two churches is simply to work and plan together," said Dr. Dunlap. "If both churches become convinced that their future would be served by a joint venture in building the new church, then they would make this decision at the proper time."



Aldersgate needs auction items

ALDERSGATE urgently needs salable merchandise of all kinds, from individuals and local stores, for their big, fund-raising "Country Fair Auction" on Saturday, May 17th.

Friends are urged to contact prospective donors as soon as possible to make necessary arrangements.

For further information and article pickups please call Henry Lorish, Director of Public Relations, at 753-5447.

Education Unit At Parkin Dedicated

The Rev. Elmo Thomason (left), Forrest City District superintendent delivered the address for the dedication of the Education Building at First Church Parkin and was the preacher and teacher for a four-day series of Pre-Easter services. Presenting the \$150,000 edifice for dedication was Mr. H. P. Sisk (right), Board of Trustees chairman. Also participating in the ceremony was the Rev. W. Roy Moyers (center), pastor.

Conference Preachers (Continued from page one)

Unit which has responsibility for editing, publishing and marketing the resources of the Board.

A native of Philadelphia, Dr. Outen is a graduate, with high honors, of Morgan State College, Baltimore, and a graduate of Boston University's School of Theology and did graduate work at Princeton Theological Seminary. Huston-Tillotson College, Austin, Tex., recently awarded him the honorary doctor of divinity degree.

Dr. Outen came to the Board of Evangelism in 1970 after serving for 12 years as a pastor in the Delaware, Philadelphia and Eastern Pennsylvania Conferences. He has served as a director of evangelistic missions to Peru and Chile. His major responsibility in his present appointment is in the development of evangelism ministries in urban centers.

DR. JAMES T. LANEY — NORTH ARKANSAS CONFERENCE

Conference Preacher for the North Arkansas Conference session will be Dr. James Thomas Laney, dean and professor of Christian Ethics at Candler School of Theology, Emory University, Atlanta, Ga.

Dr. Laney is a graduate with honors of Yale University, Yale University Divinity School and earned the Ph.D. degree from Yale University Graduate School.

Prior to his present position, which he assumed in 1969, he was associate professor of Christian Ethics and director of Methodist studies at Vanderbilt Divinity School. He previously served as an associate professor at Yonsei University, Seoul, Korea; as pastor of St. Paul Methodist Church, Cincinnati, Ohio, and as chaplain of The Choate School, Wallingford, Conn. He was a special agent with the U.S. Army Counter-Intelligence Corps during the years 1946-48.

A frequent contributor to religious journals, Dr. Laney was co-author with James Gustafson of the book **On Being Responsible**, published in 1968 by Harper and Row. He has been a lecturer at Randolph Macon College, Southwestern at Memphis, Wooster College, Yale University, DePauw University, School of Theology at Claremont and the American Academy of Religion.

Active in community activities, he was president of the Nashville Community Relations Council for the years 1968-69.

'The resurrection of Fort Chaffee' — The Church and the refugees

FORT CHAFFEE, Ark., May 3 — The feeling is unreal but the fact is very real indeed: These several hundred Vietnamese men, women and children here tonight in Arkansas, USA, were, no more than a few days ago at the least or several weeks at the most, at home in cities and villages throughout South Vietnam. Twenty-four hours ago they were airborne over the Pacific, inbound to the United States from Guam, leaving loved ones and untold suffering behind in the uncertainty of their now-surrendered homeland.

They are the first of some 20,000 refugees who will make this Army post, hurriedly reactivated after being on caretaker status for over 12 years, their temporary home as they await resettlement throughout the nation. There are as many unknowns before them as there are memories behind them.

Where, in all of this, is the Church? Are the people of God here? Will they be here, and in what ways?

'A hurting people is here — The Church is here!'

While the nation at large may debate the issues of whether or not we should freely accept the refugees, and whether "the wrong people" are coming, and whether it is in their own best interest to be here, the Christian community at Fort Chaffee and the neighboring Fort Smith area now finds such debate to be academic.

For the refugees are here. They are a hurting people. And there is only one thing to do when people hurt. That is to help. To minister. And the Christian community here is experiencing a reaffirmation of the truth that when you minister you are ministered unto.

If there were any doubts that the Church would be present to greet the refugees, those doubts can be removed. For the Church was here before the first Vietnamese arrived, it is here now and it will be here as long as human need is present.

The Church was here as a congregation of Southern Baptists and individual Christians from other fellowships met the first planeload of refugees as it touched down last Friday. It is here in the seven Protestant and Catholic U.S. Army chaplains flown in from as many Army posts throughout the nation to minister both to the refugees and to the 1800 U.S. military and civil support personnel of Operation Helping Hand, the official title given the resettlement program.

The Church is here in the Vietnamese Catholic and Protestant refugees themselves. It is here in the multitudes of lay persons, adults and youth, who flood the chaplain's office and Post Information Office with local and long distance calls, offering help. It is here in the MPs who walk 12-hour shifts, in the mess hall cooks, in the regular soldiers as they do their duty in such a way that even a short-time visitor can sense the "specialness" which marks their otherwise ordinary tasks.

In reference to the humanitarian nature of the mission, one high-ranking Army officer says "I never would have imagined that you could take five units from across the nation, put them together so quickly and find everyone cooperating so well and getting things done in such good order. And I'm convinced it is because of our mission — helping other people."

Is the Church here, with the refugees? One chaplain responds: "The Church is here and will be here until there are no more people here. Period."



Chaplain Dalton H. Barnes

First Meeting: At A Worship Service

A Friendly Welcome!" is the loose translation of a hastily constructed sign in Vietnamese in front of the Post Chapels. "It is not insignificant," says senior Chaplain (Lt. Col.) Dalton H. Barnes, a Southern Baptist and native of Mountain View, Ark., "that the very first occasion for the refugees and the U.S. civil and military people to be together as a group will be at a worship service tomorrow morning."

What does a preacher say at such a service? Chaplain (Capt.) Ralph Medlock of Fort Hood, Tex., will preach through an interpreter at that joint service. "My theme will be 'A Land of Promise' — rather than a 'Promised Land.' These people have been ripped out of their own history, out of something they are familiar with, that gave them security. They are coming to a new land. About the only thing they bring with them is their religious faith. And I believe that's sufficient to help us face whatever crises we have to face and to go through the grief procedures we have to go through."

Chaplain (Maj.) Jan Friend of Fort Bragg, N.C., will give the first sermon to the U.S. troops. "We need to remember that these people, too, have had their own plans disrupted. They have no idea of how long they will be separated from their wives and families, whether their pay will be interrupted and so on. While it is in a much smaller way, of course, you could say that we have a slight similarity of experience with the Vietnamese."

Chaplain Friend adds: "I can relate to the Vietnamese. I, too, am an immigrant. At the age of 14 my family came from Holland. I know what it is to leave your homeland as a result of war."

What Do The Refugees Say?

What about the refugees themselves? What do they say?

While circumstances and language barriers allow for little in-depth visiting, interviews with three Vietnamese revealed the common threads of sorrow, bewilderment and wonder. Combined with exhaustion these elements give a picture of folk who have come a long way, suffered much and who have more uncertainty before them.

Captain "X" who served as interpreter in two interviews, exemplifies the unique position of South Vietnamese military personnel in this country at the time of Saigon's fall. Here for the last 10 months in special training at Fort Sill, Captain "X" (who asks that his name or picture not be used), wonders about his wife and eight children and his father and mother, all in a major South Vietnam city which experienced intense fighting just before the surrender.

"I last heard (from them) on March 8, in a letter from my 16-year-old daughter. What is happening (militarily) she didn't know. She tells me of her many, many plans for the future, how she would like to go to the university..." His eyes and voice reflect the emotion he is trying to conceal but can't.

To the question "What are your feelings about the present situation?" he replies "That is very hard for me to answer. If I say something my family (will) get into trouble. But we feel very unhappy. When Saigon fell, we were all very, very sad. Vietnam is my country. I don't know when I can go back to my country."

In the refugee billeting area we are given permission to interview persons at will, pending their consent. Dr. "Y," a 38-year-old medical doctor whose speciality is reconstructive (plastic) surgery, a Catholic, speaks fluent English: "My first request is not to show my name in the newspaper, because I still have many relatives in Vietnam. My picture, yes; my name, no."

Separated from his wife and two of their three children (one child is with him), just two hours before leaving Vietnam, he hopes they are, or soon will be, somewhere in the U.S.

His first impressions? "The people have welcomed us very heartily." About the future: "My feeling is to exercise all of our efforts to try to make a new life."

(Continued on page nine)

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Little Rock Conference

Camp Tanako Summer Program

1975

Program Director — Buddy Ratliff, Student at Perkins School of Theology, Southern Methodist University. Buddy's wife, Margaret, a Medical Technician will provide first aid care in case of emergencies.

The staff will include six volunteers and six college students with a Pastor-Program Director in each session.



SESSIONS AVAILABLE

- | | |
|----------------|--|
| June 6-8 | Conference Youth Choir Camp — Felix Thompson, Director |
| June 9-11 | Elementary Choir Camp I — Felix Thompson, Director |
| June 11-13 | Elementary Choir Camp II — Mrs. Felix Thompson, Director |
| June 16-20 | Conference UMY Camp — Fred Haustein, Pastor — Director |
| June 23-27 | Junior High I [LRM] — Harold Gene Rogers, Pastor — Director |
| July 7-11 | Elementary I — Bob Regnier, Pastor — Director |
| July 14-18 | Junior High II — Jack Wilson, Pastor — Director |
| July 18-20 | Young Adult Family Conference — Charles Katz, Director |
| July 21-25 | Specialty [MAD] Camp — Carr Dee Racop Jr., Pastor — Director |
| July 28/Aug. 1 | Senior Assembly — Bill Eason, Pastor — Director |
| August 11-15 | Junior High III — Bill Elliott, Pastor — Director |
| August 16-17 | Laymen's Assembly — Bill Shepherd — Director |
| August 18-27 | Elementary II — Nick Evans, Pastor — Director |

"Rules for acceptance and participation in the program are the same for everyone without regard to race, color, or national origin."

Camperships

The Conference Board of Education offers some 50 Camperships for underprivileged and needy youth who desire to attend a camping session. Your pastor or some responsible person can apply for a Campership through the Council on Ministries Office. Churches are encouraged to furnish clothes, sheets, pillows and personal articles needed.



Fred Haustein,
St. Andrews UMC, LR



Bob Regnier,
St. Luke UMC, LR



Bill Eason,
Asste., Magnolia First



Jack Wilson,
Stuttgart, First

Council Directors to Local Churches

Evangelism In The Black Tradition

(Fourth article in series on evangelism)

by Dr. L. L. Haynes Jr.

There are some exciting and inspiring existential religious moments in the history of the Wesleyan Movement in America. None have been more thrilling and exciting than the great evangelistic approaches and appeals the Methodist denomination made to Black people who have been oppressed and hemmed in by a strange and hostile environment.

Beginning with John Wesley's first visit to America, the people called Methodists have been peculiarly attractive to the Black religious physical and psychological needs. It is highly significant that the Methodists in their early denominational approaches to the Black religious community were highly successful.

Along with one other major denomination the Methodists were most successful in evangelistic work among Black people because the Methodist denomination spoke to the aspirations and hopes that transcended the limited situation in which Black people had found themselves.

By the time of the Christmas Conference in 1784 Black people were worshipping in Methodist societies and had their own praise houses and worshipped as members in the more organized Churches of St. John in New York and St. George in Philadelphia, Pa.

Significant Black evangelists of this early period were Harry Hoosier, Richard Allen, Absalom Jones, William White, Andrew Smith, Frederick Douglass, Harriet Tubman, Richard H. Vanderhorst, James Varick, Davis Jennings, Sojourner Smith and William Miles.

These evangelists after hearing the gospel from the White evangelists picked the words of the gospel "off the mid-air and seizing and utilizing the words as their own," produced some of the most beautiful religious literature and music the world had ever known.

Blacks found in the Methodist appeal an affinity with the poverty condition of Rev. Samuel Wesley and his wife, Susanna, and their nineteen children the more famous brothers among them being John and Charles Wesley.

The Methodist insistence on "marching on to perfection" enables the Black to

see the eternal dimension of faith and grace. The emotional stance of the Methodist denomination appealed to the Afro-American who had been used to sounding the gospel.

The Methodist Trinitarian conception of God caught the imagination of the Black preacher and revelation as seen in gospel and song attracted Blacks to the Methodist way of worshipping and witnessing.

Evangelism in the Black tradition has been supported by what Blacks found within the Methodist Church. Great preaching, praying and witnessing to the power of God in the Holy Spirit and his Son Jesus Christ became the fulcrum out of which Blacks were able to climb the thin scaffold of the imagination into the heart of God.

Evangelism in the Black tradition centers on Jesus. Jesus is the Saviour, the healer, the wonder worker, the trouble regulator, the provider, friend and father to the fatherless and mother to the motherless, and the resurrected Lord.

Blacks seek now an identificational assimilation, a pluralistic ethnic United Methodist Church. If evangelism in the Black tradition means anything at all, it means not only the salvation of Black Methodists, but the salvation of man on the planet Earth.

The Black power, Black awareness, Black theology movements are part of a new evangelistic surge. Wesley's "gathering of souls" into the church is traditional in the Black church. This involves the church without walls. The urge to evangelism, while geared toward humans, is motivated not by humanism but the gospel of Jesus.

The Black is a true Christian existentialist. Black religionists must continue to explore the interiority of the Black soul, the conscious and unconscious must be delved into, the rich United Methodist religious experiences must be "de-honkified." There should be increased focus on life situations, anxiety, estrangement, guilt, nothingness, grief, despair, temporality and historicity, melancholy and death. Yes, the future in evangelism in the Black tradition is wide open!



Dr. Haynes,
Louisiana Conference

NEWS and opinion

summary by Doris Woolard



†
The Rev. Dennis E. Shoemaker, executive secretary of Associated Church Press, told a gathering of religious journalists meeting in Nashville that, "A journal that attempts to represent the church institution, to speak for it, and does not possess the facility to criticize it, runs the risk of becoming a propaganda instrument which cannot be trusted to tell the truth."

†
Dr. Robert Tuttle, minister of evangelism at First Church, Colorado Springs and keynote speaker for a United Methodist conference on the Holy Spirit, told his listeners, "The greatest gift to the church today may be discernment. We live in a day of charade, a post-Christian world where Satan has found perfect cover in our 20th Century sophistication."

†
The U.S. Bicentennial observance offers the American people an opportunity to "redefine" the principle of separation of church and state in ways that will allow for reaffirmation of the principles of "religion and morality," according to Dr. Gerson D. Cohen, chancellor of the Jewish Theological Seminary of America.

†
"Christians are in danger of being brainwashed by the unbelieving world round about us," warned the Rev. Stanley Turl, incoming president of the Baptist Union of Great Britain and Ireland, as he addressed the 1975 Assembly of the Union attended by more than 1,200 delegates.

†
The 26-member Executive Committee of The World Council of Churches, meeting in Geneva, discussed public issues ranging from support for churches in Korea to a proposal for a common fixed date for Easter. New anti-racism grants totaling \$479,000 were announced.

†
Secretary of State Henry Kissinger in Washington and U.S. Secretary-General Kurt Waldheim in New York have for sometime evidenced indirect and polite disagreement over whether the collective international conscience represented through Mr. Waldheim by the U.N. should silently stand by while human slaughter is allowed to unfold before the world's eyes. Dr. Kissinger spoke of "the melancholy fact" that none of the signers of the 1973 Paris accords on Indochina had joined with the U.S. in protesting the violations committed by Hanoi, aided and abetted by Peking and Moscow.

†
Mrs. G. Bromley Oxnam, wife of the late Methodist bishop, died in Wolfeboro, N.H. April 23 following a long illness. A son, Robert F., who was president of Drew University, died last year.

†
Nigeria's Western State Branch of the Young Women's Christian Association has launched an ambitious multi-purpose project designed to reduce unemployment among a growing number of "female school drop-outs," and to help to make them productive members of society. The project includes the establishment of vocational schools, small-scale agricultural centers, child-care facilities, hostels, and the organization of adult education classes.

†
Ian Smith, white minority head of the Rhodesian government, has invited Methodist Bishop Abel T. Muzorewa, president of the African National Council of Zimbabwe, to resume talks on the political future of Rhodesia. He is "ready to commence constitutional discussions immediately," said a spokesman for Mr. Smith.

†
National Jesuit News (March issue) reports that since 1950 the number of full and part-time students at the 28 Jesuit-operated colleges and universities in the U.S. has been increased 50 per cent, from 100,000 to 150,000.

†
A recent survey conducted by the Texas Methodist concerning the question of ordination (within The United Methodist Church) of self-avowed homosexuals showed that 95 per cent of the respondents were in opposition to the ordination of such.

†
The Rev. Paul Morell of Dallas, board chairman of Good News, unofficial organization within The United Methodist Church, said "... the present homosexual emphasis is another symptom of deterioration in the institutions of family and marriage." Members of the Executive Committee expressed appreciation for the unanimous vote of the United Methodist Council of Bishops in opposition to the ordination of practicing homosexuals.

†
Rabbi Mordecai Waxman, president of the Rabbinical Assembly, told the 75th jubilee convention of the Conservative Jewish organization meeting in Liberty, N.Y. that the question of the entry of women into the Conservative rabbinate "is not a matter of whether, but when."

†
Officials of seven Protestant denominations have charged that the Nationalist Chinese government is violating the religious freedom of Taiwanese Christians by confiscating Bibles and prohibiting Bible study in some languages (including Japanese). Protesting denominations include the Episcopal Church, Lutheran Church in America, Presbyterian Church of Canada, Reformed Church in America, United Church of Christ, The United Methodist Church and United Presbyterian Church.

†
The Rev. Michael Walker, one of the founding directors of Good News, has edited the first issue of Catalyst, a newsletter aimed at United Methodist seminarians. The publication has been mailed to over 2,000 seminarians.

†
The Rev. Greg Dixon, pastor of Indianapolis Baptist Temple, accompanied by 200 teenagers went to the Indiana state-house to urge the General Assembly to uphold Gov. Otis Bowen's veto of a pari-mutuel betting bill.

†
The Hymn Society of America has approved and published texts of 14 new hymns for use in celebrating the U.S. bicentennial. They were chosen from more than 200 submitted for judging by a panel of 10 clergymen and laity.

'Jesus Welcomed Children'

*Some people brought children to Jesus
for him to touch them.*

But his followers scolded the people.

When Jesus noticed it, he was angry.

He said to his followers,

"Let the children come to me!

*Do not stop them, because God's Kingdom belongs
to people who are just like children.*

Listen to me!

*Whoever does not receive God's Kingdom
like a child will never enter it."*

Then Jesus took the children in his arms.

*He placed his hands on each of them
and blessed them.*

This photograph and quotation from Mark 10:13-16 is from a new "Special Education" series of Scripture selections produced by the American Bible Society in New York. The series is designed for ease of understanding by people with learning difficulties and for others with limited reading skill.

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COME TO THE FAIR

ALDERSGATE Country Fair



SATURDAY, MAY 17, 1975

2000 Aldersgate Road

3 Miles West of University Off 12th Street (or Kanis Road)

8:00 a.m. to 5:00 p.m.

Auction — 10:00 a.m. to 12:00 Noon
1:00 p.m. to 3:00 p.m.

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ENTERTAINMENT

Proceeds from the Country Fair will go for year around programs to help children, youth and adults through Aldersgate Mission Outreach.

Bring Your Entire Family for a Day of Wholesome Fun!

(Note: Please post this announcement in a public place.)

CENTENNIAL OBSERVANCE AT LAKE CITY SUNDAY, MAY 11

Bishop Eugene Frank will be the morning worship speaker at Lake City United Methodist Church as that congregation celebrates its 100th year this Sunday, May 11th. Also participating will be Dr. J. Ralph Hillis, Jonesboro District superintendent.

Former pastors and members are invited to attend the service and share in the out-of-doors potluck which will follow. Persons with memorabilia relating to the Lake City Church are requested to share them. Historical notes on the church, old Sunday School materials, photos of former pastors, members or the buildings, which are loaned will be returned by the end of May.

Other special programs are planned to celebrate the church's centennial year.

Bishop Frank will also speak at Lake View Church on May 11th.

†

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.

May 11—Sunday John 17:9-12
May 12 Acts 1:6-9
May 13 II Kings 2:9-12
May 14 Isa. 25:6-8
May 15 John 3:14-17
May 16 Rev. 19:7-10
May 17 Romans 8:14-17
May 18—Sunday Acts 2:1-4

†



Rev. Rutherford

Missionary to itinerate in Hope District

The Rev. Vincent A. Rutherford, a United Methodist missionary to Pakistan and Afghanistan during the last 20 years will be speaking in churches in the Hope District from May 13-18.

Mr. Rutherford, a native of Sacramento, Calif., returned to the U.S. in May of 1974 because of the political situation in Afghanistan where he had worked primarily in church development and administration. Since returning to the states he has worked for United Methodism's Committee on Overseas Relief, and is presently serving as a fulltime mission interpreter for the General Board of Global Ministries.

While in Hope District, Mr. Rutherford



Leadership Team for Regional School

Standing, left to right: Mrs. Mae Frances Spencer, Mrs. Hazel Burns, planning committee representative, Miss Sachi Kajiwara, Dr. Lindsey Pherigo, Miss Mary Reager, planning committee representative, Dr. Harriett Miller, Mr. Doug Hostetter, Mrs. John Eby; seated: Mrs. Boyd Tyrrell, and Mrs. John Gard, dean.

School of Christian Mission

This year's West Gulf Regional School of Christian Mission, scheduled to be held at Mt. Sequoyah Assembly, Fayetteville from June 16th through the 20th, will bring to Arkansas a roster of specialists in the work of the national, world and Women's Divisions of the Board of Global Ministries.

Chairperson of the leadership team for the 1975 school will be Mrs. Boyd Tyrrell of Richmond, Va. Serving with her on the team, and the courses they will be teaching are: Mr. Doug Hostetter of New York, N.Y., **Southeast Asia: Christian Presence**; Dr. Harriett Miller of Dayton, Ohio, **A Nation Under God**; Dr. Lindsey Pherigo of Kansas City, Mo., **The Prophets**.

Coming to lead special emphasis sessions dealing with the book, **United Methodist Women: In the Middle of Tomorrow**, will be Mrs. John Eby of Auburn, Wash.; Miss Sachi Kajiwara of Oakland, Calif., and Mrs. Mae Frances Spencer of Washington, D.C.

Officers for the West Gulf Regional School Planning Committee are: Dean — Mrs. John Gard, Chesterfield, Mo.; Associate Dean — Mrs. Zenobia Waters, Little Rock; Secretary — Mrs. George L. Needham, Tonkawa, Okla.; Treasurer — Mrs. C. K. Burns, Crawford, Tex.; Registrar — Mrs. Lewis Eberspacher.

A WEEK-END MISSION was held at Decatur United Methodist Church recently in honor and appreciation of that church's youth. Activities were led by Hendrix students John Frost, a pre-ministerial student and Julia Hilliard, daughter of the Rev. and Mrs. Allan E. Hilliard of Cabot. The Rev. J. Hillman Byram is pastor at Decatur.

†

ford will speak at the following churches and events: Tuesday, May 13 (evening) — First UMC, Ashdown (Methodist Men — Ladies Night); May 14 (evening) — First UMC, DeQueen; May 15 (noon) — Rotary Club, Hope; (evening) — First UMC, Hope; May 16 (evening) — Avery's Chapel UMC; May 17 (evening) — Midway UMC; Sunday, May 18 (morning) — First UMC, Nashville; (evening) — Fairview UMC, Texarkana, Ark.

Richardson, Tex., and Program Resources — Mrs. Maynard B. Sanders, Albuquerque, N.M.

†

Arkansas Methodist Memorials list

Gifts directed to the Arkansas Methodist in memory of Alfred A. Knox will aid in the purchase of new photoelectronic typesetting equipment placed in the office last June in recognition of Dr. Knox' years of service. Memorial gifts have been received to date from the following:

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Current District Re-Cap

District	Amount Pledged	% Paid
Batesville	\$26,146.66	71%
Conway	22,204.50	41%
Fayetteville	20,453.36	54%
Forrest City	51,819.03	38%
Fort Smith	18,904.41	38%
Jonesboro	45,902.49	52%
Paragould	23,309.15	53%
Misc. pledges	4,925.00	—
TOTAL	\$213,664.60	48% (\$101,555)



The Sunday School Lesson for May 18

by SARAH GALLOWAY

Personal Responsibility

Scripture: Ezekiel 18. Selected readings for this study — Ezekiel 18:2-3, 30-32; I Peter 1:18-19.

Devotional Reading: Ezekiel 14:12-20.

Orientation: The consideration of "personal responsibility" involves us in a study of the seventh of the Old Testament themes in this second unit of the third quarter. We are again looking at new insights gained through the perspective of history, based on God's pleading with man, and man's response. And while we have dealt in some detail with both corporate and personal religious values and obligations of the people of God in these themes, the implications in this topic are for "all seasons," and engagingly current. It is hoped that you will make great use of the verses 30-32 of Ezekiel 18, and those of I Peter 1:18-19.

Expectations of this lesson: That we will ascertain Ezekiel's purpose in speaking as a (prophet-teacher) to the people of Judah — in Babylonian exile — very personally. That we will analyze the need for personal responsibility in their situation, and ours today.

We might like to try answering some questions like: Who is responsible for sin? The sinner, or his forebears? Does the old Proverb in Ezekiel 18:2, "The fathers have eaten sour grapes and the children's teeth are set on edge," provide an "easy out" for this age-old concern? Do people have to suffer for the sins of others? When things turn out badly for people who live godly lives, who's to blame?

Look for the scape-goats you and others use for sins and wrong doings committed. List these. Are any of them valid, or is there validity in several of them? To what extent?

The main expectation is that we will arrive at the concept of honest, personal, moral accountability for our lives.

Looking at the scripture: Ezekiel, a priest, teacher and major prophet of the Babylonian exile confronts Judah with a crisis concern in the 18th chapter, as he exerts religious leadership in those exile years 592-571 B.C. It was during the tragic period between the time of Nebuchadnezzar's squelching the rebellion at Jerusalem, and the final collapse of that great city, that the captives being herded like droves of animals into the city of Babylon — suffering every known privation, hunger, disease, despair — reverted to many of their old ways of paganism brought over from Egyptian slavery.

Their independence gone, they were once more a dependent people. As one would expect there were grumbings, accusations against others for their plight — the wicked King Manasseh, and even God himself. Even though their lot was deplorable, they cried out in self-pity that they were being punished for sins they did not commit.

They have forgotten that they are living under a covenant relationship with God — having specifically promised, "we will obey" when God spoke to them through Moses in the decalogue. They have turned to Pharaoh more than once for help and direction. Ezekiel's most notable prophecy is related in this chapter as he, like other prophets — Jeremiah and Hosea — calls upon them to live by the covenant, adding a new emphasis — personal responsibility. He calls upon them to disavow the old

cliche, (or saying) that "the fathers have eaten sour grapes, and the children's teeth are set on edge" (vs. 2).

"As I live, says the Lord God, this proverb shall no more be used in Israel" (vs. 3). The answer, preaches Ezekiel, is to get you "a new heart, and a new spirit" (vs. 31). This idea seems to be a message right out of the New Testament, in the tradition of I Peter 1:18-19.

Memory Selection: Behold, all souls are mine; the soul of the father as well as the soul of the son is mine: the soul that sins shall die (Ezek. 18:4).

With the class: Do you sense any widespread acceptance of personal responsibility for what goes on in family, social, and national life today? Who is to blame for persistent social evil? Our ancestors? Those who permitted unjust laws to remain on the books for decades or centuries? Or those who deliberately instituted discriminatory practices and laws? Those who act wrongly? Those who fail to act rightly?

Ezekiel is not overlooking the fact of the consequences for corporate conduct — the mistakes and sins of former generations — for those are very real. What he was saying was that persons are responsible and answerable to God for decisions and conduct, because destiny is the end result of them.

Is it fair to say that it is the nature of humans to rely on scapegoats for personal limitations and failure? Passing the buck, you say. How many of these have you heard? Heredity, environment, faulty education, poverty, slums, hypocrites in the Church, dishonest politicians, corrupt government, fate, parents were too strict, meddling by outsiders, the media, had three strikes against me, the blacks are to blame, the whites are to blame, communism, demonstrators, the new morality, my parents made me go to Church, sour grapes, the wealthy, and predestination (fixed dispensation) — it makes no difference what I do, it won't matter anyway. "The Lord may come by Tuesday, so what's the use to plan for a vacation church school, or a clean-up campaign?"

While scapegoats tend to let us off the hook, they are not always "figments of imagination." Many youth today are asking almost in derision, "who is going to pay for the Vietnam war?" Most surely not those who sat around the "decision" table! It was somebody's responsibility! In this sense we are linked together.

One Person Can Make A Difference For Good Or Evil

One person is capable of exercising powers that can lay waste and destroy. It is only by ethical, personal conduct that far-reaching events can be turned to blessing. One person with a communicable disease can infect a multitude, but the same person by inoculation can prevent an epidemic. By perpetuating the race prejudices of our forebears, we can help create an environment of evil to exist on and on.

We are makers of destiny for one another in the family, in society, and the world. If it were not a law of life, neither could we enter into deeds of mutual goodwill, improvement and helpfulness, in bringing health, negating the prejudice of mind and helping raise environmental conditions for the better life for all. From Interpreters Bible, "It is the ultimate

design of God to use this natural order for the discipline of our souls, and to this end he has respect for the individual as such — not merely for his place in history." God holds no one responsible for the circumstances into which he was born, only the way he uses them.

"The past does not determine the future, for it has to go through the present to become the future — it is in this opportunity that total transformation can occur. The present is an instant of decision, where determination is made" (Interpreters Bible). This is hope.

God has no pleasure in the death of sinners. The sinning soul — refusing to break the chain of ongoing evil — experiences death to his influence, and his opportunity for positive righteousness. In so doing one chooses death instead of life — a great sadness. To break these bonds takes courage, often setting the person against existing social practices.

Each Individual Responsible For The Choices He Makes

My husband says that during three years he was chaplain of Cummins State prison, of all the inmates he counseled regarding their personal problems, not one ever accepted blame for being there; it was always someone else. He knows well there were inmates who were not responsible for their situations, but the vast majority were but did not accept it — even when it might have been a legal help to do so.

What about the people who say poverty is the reason for personal wrongdoing? Now, no one in his right mind would deny the poverty factor in this matter. But what about Abraham Lincoln? Booker T. Washington? George Washington Carver? And a multitude whom you know that rejected any blight poverty could bestow?

I'm thinking of Ozell Sutton, a black man, reared on a tenant farm south of Pine Bluff, and watching the school bus drive past his home each morning, walked two miles into the small town (many times barefoot) in freezing weather, to get his education. Now, a high ranking man in the Justice Department of our country, he serves with distinction and honor. There was an awful lot of blame that could be laid out here, but he chose life, instead.

A well known rice farmer in Arkansas was reared in the most abject poverty and privation. He defied it. As I see him sit as a member of our Annual Conference each year, I sit and study this lesson all over again.

Who is to blame when children from fine Christian homes grow up to "go wrong?" The parents or the children? How many we have heard cry out, "where have I failed?" Especially is this hard when parents remember the verse that says, if a child is brought up in the way he should go, when he is old he will not depart from it." Is there an answer to the riddle of the wicked father rearing a fine righteous child? Have you known this? Do you not see in all this "personal responsibility?"

Conclusion: God's judgment of us is not determined by what we have been, but by what we are. Forgiveness does not remove the past, but it does change relationships and directions for our lives. In the final analysis each person bears responsibility for what he does, or does not do in his private life, and as a member of society.

Arkansas Methodist



Dr. Charles McDonald,
Fort Smith District superintendent



"Help me find my sister!"



Mrs. Euba Winton,
Mallalieu Center director



Dr. "Y"



Jim McDonald and Kim Cleavenger,
United Methodist youth of
Fort Smith



Chaplains Jan Friend and
Dalton H. Barnes



Thursday, May 8, 1975

A Message from Bishop Frank

United Methodist people have been deeply involved in human need in South Vietnam for years through our United Methodist Commission on Relief. We have ministered to sick, wounded, hungry people in that torn country. Even now, our UMCOR is one of the honored and respected relief agencies in that land.

We will do all in our power to minister to the human needs of

refugees who are displaced because of the war. We do not know as yet how this can be done. But, United Methodists have never failed to be ready to give a cup of water to the thirsty, feed the hungry or visit the prisoner and the sick when that need was visible. We will stand ready to be of service in the name of our Lord Jesus Christ.

†

FORT CHAFFEE (Continued from page three)

Captain "X" interprets for an interview with a 25-year-old pharmacist, also a Catholic, who has just arrived with his wife. His father, mother, a sister and brother remain in Saigon. The whereabouts of another sister are unknown.

How does he feel? "Right now, this situation, very good. But about the future, he doesn't know."

Can we take his picture and use his name? After an extended discussion Captain "X" interprets: "He would like his picture taken, but not to use his name. If you print his picture he hopes possibly his sister will see it. And he wants to find his sister."

What About Community Response?

Nobody here is pretending that "everything is rosy" concerning the community's reaction to the Vietnamese presence. But one theme is recurrent in conversations with area residents: The first initial reaction of disapproval is changing. Information and reflection are tempering most negative attitudes.

What, specifically, are church groups doing and what are church members thinking?

• **DR. CHARLES McDONALD**, superintendent of the Fort Smith District: "The response has been one of very compassionate concern. Just this afternoon I received calls from lay persons in several churches asking what they could do to help." He reports a meeting the previous Wednesday of area ministers, 15 attending, at which plans were discussed for ways to give aid.

• **MRS. EUBA WINTON**, Black Community Developer and member of Mallalieu UM Church: "I know my people. I know what their feelings are — they will have their hand extended to help! Our attitude is one of compassion; we want to help."

• **KIM CLEAVENGER**, member of Massard UM Church, sophomore at South Side High School: "These people need new homes; it's great for us as a whole that we can give them an opportunity to make a new life here. Everybody's pretty well agreed that that's the least we can do and that the U.S. has always been a place where people who have left their homes (could be accepted)." Any negative reactions? "Yes, I've heard a lot of kids saying they ought to go home; but the majority who had a negative attitude are changing."

• **LES FELLNER**, sales representative, member of Hendricks Hills UM Church: "There's a place for them here in this country. They need a home and I think we should share it." Reaction of townspeople? "At first it was kind of a blow, but most took it with a good Christian attitude. Most felt like there is a place for them over here."

• **JIM McDONALD**, member of Goddard Memorial UM Church and junior at North Side High School: "I'm really thrilled! I believe it's an opportunity for the people to learn something from another people. (Some friends) felt we were obligated to them; if we had not intervened over there the war would have been over 10 years ago . . . I haven't heard much outspoken objection other than its possible economic (impact) on the community, and (objection because of) prejudice. Generally, those for it believe we're either obligated or that it's our Christian duty."

• **THE REV. HOWARD MARSHALL**, pastor of First Christian Church and president of the Fort Smith Ministerial Association: "There is a very small minority in the community whose attitude has been a disappointment to us. But for the most part the Christian community is anxious to help and has a great deal of compassion and feeling for people who are away from home and in a strange land."

The Alliance released a statement yesterday referring to "the unique opportunity presented to us by the Vietnamese refugees . . . We do not wish to minimize the real problems that this may bring, both social and economic, to our country. But we feel that as Christians our primary concern is to see that they be treated as we ourselves would wish to be treated . . . in a similar position."

The Church at Fort Chaffee? It was here before the refugees arrived, it is visibly and invisibly present in the bustle of present activity, it will remain here to minister as the on-going needs of people become better identified.

Sunset, Sunrise

At evening time on this May 3rd Saturday, the second day of Operation Helping Hand, the sunset quiet is marked by what has been a familiar sight and sound throughout the day: a giant military jet, flaps down and engines screaming, passes a few hundred feet over our heads, settling in a wide circle as it approaches the airport. How could one imagine the human stories it carries? And how could one express the sorrows, the dashed hopes — and the struggling dreams — represented in these Army barracks over which it flies?

During the day, in casual conversation, Chaplain Jan Friend commented that he has thought of preaching on the idea of "the resurrection of Fort Chaffee." Somehow, at this moment, that theme seems to express the unexpressible. It suggests what is the Christian community's most appropriate symbol for the hope of all people — refugee and otherwise, military and civilian — both here and everywhere.

General Conference 1976 Issues

KANSAS CITY, Mo. (UMC) — A basic annual World Service budget of \$24,980,000 during the 1977-80 quadrennium will be recommended to the 1976 United Methodist General Conference, the denomination's chief fiscal agency decided here April 25-26.

The proposed figure for the World Service fund is an increase of about 6.3 per cent above the current annual total of \$23,500,000. The recommendation was adopted unanimously by the Council on Finance and Administration (CFA).

In other actions here, the CFA heard progress reports from task forces reviewing several special funds, concurred with the report of a joint committee with the General Council on Ministries (GCOM) that "serious consideration" should be given to "moving all or a major portion" of the Board of Global Ministries from its present location in New York to "west of the Mississippi River," and approved supplemental funding requests totaling \$36,600.

Of the total World Service recommendation, about \$20,090,000 would go to four program boards and two commissions in amounts to be recommended to the General Conference by GCOM. The remainder would go to other general church causes such as CFA operations, United Methodist Communications, GCOM itself, and the American Bible Society in amounts to be recommended by CFA.

All the final recommendations for World Service and other general denominational funds will be worked out in early December by the CFA and GCOM meeting concurrently in St. Louis, Mo.

The \$20,090,000 for the program agencies is an increase of about \$820,000 over the portion of the present World Service budget assigned to the boards of Global Ministries, Church and Society, Discipleship, Higher Education and Ministry, and commissions on Religion and Race and Status and Role of Women.

Largest single amount in the current annual budget is some \$12,300,000 for the Board of Global Ministries. Least is the \$75,000 for the Commission on the Status and Role of Women.

Record budget, 'move west' for Board among CFA considerations

Acknowledging that the proposed increase in program funds is less than half the average annual inflation rate in recent years, the Rev. Merrill W. Drennan, Washington, D.C., said "the higher we raise this (general church) budget, the less our churches can do on the local level what we have been urging them to do." Dr. Drennan is Chairman of the CFA General Agency Relationship Committee.

All general benevolence and administrative funds at present amount to about 5 per cent of total United Methodist giving, a percentage which has remained fairly constant for a number of years.

Move West?

The recommendation for "serious consideration" of relocating the Board of Global Ministries was accepted without any debate on the move itself. There was a brief discussion of the best procedure to be used in getting the recommendation into proper channels for submission to the General Conference.

This action was substantially the same as was taken in mid-March by the GCOM.

The recommendation came from the GCOM/CFA joint committee that has been studying the location of general boards and agencies during the current quadrennium.

The report said that it found general satisfaction on the part of the church with the present location of most of the agencies in Washington, D.C., Nashville, Tenn., Dayton, Ohio, Evanston, Ill., and Lake Junaluska, N.C., although there were some objections concerning inconvenience of travel to some of the locations for meetings, and some belief that not all headquarters locations should be in the eastern half of the U.S.

Responding to this, the committee said the Board of Global Ministries would be the most desirable headquarters to move because of costs in New York, its non-central location, and its leased facilities.

A survey conducted by the committee brought in a number of expressions that moving the board away from New York would "put it more in touch" with the other sections of the country.

The report said that 40 of the 69 members of the Global Ministries board responding to the survey favored such a move, however, the GCOM meeting was told that a poll of the board's 155 members at its

meeting in November of 1974 showed an "overwhelming" number in favor of the New York location.

A recent survey by the United Methodist Publishing House reported that 75 to 80 per cent of all United Methodists live in the eastern half of the U.S.

Bishops' Salaries, 'Reappraisal' of Commitment And other Issues

In another action, the CFA legislative committee was asked to present for consideration in December a formula that would relate salaries of bishops to the average salaries of the church's parish ministers. At present, salaries of bishops are fixed by the General Conference on recommendation of CFA without any relative formula being involved.

The present average salary of United Methodist parish ministers is about \$10,000, including housing. Bishops this year receive \$25,000 salary and up to \$5,600 in housing allowance.

In addition to their business sessions, CFA members heard Bishop W. Ralph Ward of New York, president of the Council of Bishops, assert that a "reappraisal of our commitment to the Christian life" should be one of the major issues before the 1976 General Conference.

"We must affirm that the chief business of the church is to be faithful to the purpose of Jesus Christ and the imperatives of the gospel," Bishop Ward said in his banquet address. "The General Conference ought to find ways to renew our purpose and Christian witness."

Other issues which the New York Area bishop said will be before the Portland, Ore., session of the church's top lawmaking body include the need for a "new focus and clarity" in the ministry, the acceptance of "plurality" in the church while at the same time "demonstrat(ing) oneness," and a "response to the hunger of our people for an experience of God — a real evangelistic experience."

Bishop F. Gerald Ensley of Columbus, Ohio, president of the Council on Finance and Administration, suggested in his opening remarks to the meeting that the "response to our program is going to depend on the morale of our people." "The United Methodist Church doesn't need money as much as it needs morale," he asserted.

Report on Episcopacy and District Superintendency study . . .

Part II

Last week we presented the first half of a report on the study by the Commission to Study the Episcopacy and District Superintendency. If adopted at the panel's October meeting, these proposals would go to the 1976 General Conference.

Life Tenure For Bishops?

The commission debated at some length whether a bishop should be elected for a limited term, or for life. Current practice in The United Methodist Church, and in U.S. Methodism generally, has been to elect for life. The Evangelical United Brethren, with which the Methodist Church united in 1968 to form the present denomination, elected for four-year terms with re-election possible — and customarily practiced.

Arguments favoring a life term included retention of historic Methodist pattern, stature of the episcopacy, and support for "fearless, prophetic leadership" without fear of "reprisal." Those supporting a term of four, eight or 12 years with the possibility of re-election, said that it was the "surest method" of establishing episcopal accountability, would provide more opportunity for the church to develop leadership, encourage

election of younger bishops, and lessen the "aura" of the office.

The key test vote showed a 2 to 1 preference for life terms.

Although affirming life episcopacy, the commission did support the idea of providing easier "exits" for bishops, including the possibility of retirement at an earlier age than is the present case. Responsibility for involuntary retirement would be placed in the hands of the General Conference episcopacy committee rather than in the jurisdictional colleges of bishops where it is at present.

In another move designed to give the annual conferences greater voice in the selection and assigning of bishops, the commission favored having the members of the jurisdictional episcopacy committees elected by the entire annual conference, rather than the members of the General Conference delegation as at present.

Pastors, Laypersons Share In Appointment Of District Superintendents?

Also debated at some length here was the question of episcopal appointment of district superintendents, or some form of mandatory involvement of pastors and lay persons in their selection. Such

involvement found considerable support from pastors and laity in the earlier survey, but was rather universally opposed by the bishops and superintendents themselves.

In light of their position that the superintendency is an extension of the episcopacy, the commission decided that the selection of superintendents should remain the bishop's prerogative, but they said they would recommend it be done in consultation with various groups within the annual conference. A number of bishops follow this procedure now.

The limit on 12 years as a superintendent is a change from present law which prescribes that a superintendent may serve only six one-year terms in succession at any one time, or six out of any nine years, but does not put a limit on total years in the superintendency.

The study commission also will recommend a district committee to relate to the superintendent in the same way as the proposed area committee for the bishop, and the present pastor-parish relations committee in each local church.

Discussed here and remanded to task forces for further development and resubmission to the October 9-11 session were issues of ministerial evaluation, the appointment-making process, additional

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systems of accountability and support for bishops and district superintendents, and the funding and staffing of episcopal offices.

Arkansas Methodist

On being a woman

By Dorothy Cheyne*

I've been a woman for seventy-five years. I like it!

I have definite recollections of my early efforts to keep up with the opposite sex. I was the eldest of seven, four of whom were boys. I could out-climb, out-run all of them. I played baseball and tennis and once won a bronze medal for a running broad jump.

However, I was never aggressive. I was terribly shy around strangers, too embarrassed as a teenager even to attempt a conversation with a young man. I was an avid reader, though, and a fairly good student.

My parents were Salvation Army officers and my mother was a real fire-ball. She could do anything — play a guitar, sing, preach — you name it. So much so that when people prayed in the services they invariably said, "God bless the captain and her husband."

When I was eighteen I decided to become a Salvation Army officer also and took off for my first trip away from home in California for the big city in the middle west: Chicago. The school for officers' training was located there. I lived through the first fearful months, frightened and withdrawn. I guess I studied harder because of this, for later I was commissioned and made assistant to the dean of women.

Those were the years of World War I, and I began to learn that in the Army women were always considered equal to men. They could hold any position a man held, even to becoming the international leader, as did General Evangeline Booth.

I was forced to do things I never dreamed I could do. I taught classes in Bible, doctrine and public speaking. I even directed the combined men's and women's chorus for the commissioning ceremonies.

I fell in love with, and married, another officer, a dashing young Scotsman, who had been in the States only three years. He was aggressive, demanding, successful. But he insisted that I take an equal part in all our Salvation Army duties. I discovered I could deliver a fairly good sermon. I could counsel the young people and



Mrs. Cheyne

**"We worked together
to make our home
a place of
understanding and love."**

adults and quickly learned to meet the public with assurance.

In eight years we managed to have seven children. In the meantime we left officership but remained soldiers, living in Chicago and struggling through the years of the great "depression." We depended upon the guidance of God, we loved our children and worked together through the years to make our home a place of understanding and concern for each other.

Just when the two oldest had graduated from high school, Pearl Harbor and World War II began. Three sons and a daughter were to become involved.

Our lives took a sudden turn. We were asked by the Army to serve in the USO and, leaving Chicago after ten hectic and often worried years, we headed south to Arkansas. Again I plunged into the war effort, always being urged and constantly commanded by my husband to assume my rightful place beside him.

At long last came war's end. Our children all returned and five of them took advantage of GI bills to go through college. The years of sacrifice paid off. A son became an architect, another, district superintendent for Bell Telephone, still another for twenty years was athletic publicity director at the University of Arkansas.

Two others became ministers, one a

'I'll wear a red rose in my heart'

by Mrs. June Still

(Member of First United
Methodist Church, Hope, Ark.)

"And on the seventh day He rested."

As a small child I often wondered if this were the reason God created mothers, to help him watch over us while he was resting.

The love of our mothers, like all rich and beautiful treasures, becomes more precious when it is lost.

My mother, Mrs. Birdie Segler Thompson, has been deceased for several years now and in the past as Mother's Day approached each year I would find myself filled with a deep sense of sadness and I must admit just a little bit envious of those who still had their mothers with them. One day I realized that I had not lost the love that she had for me, only her physical presence.

Mother was not a highly educated woman; she taught school in a time

when only a high school diploma was required to be a teacher. I'm sure that she taught her small school children the same things that in later years she taught her own children: "We love because God first loved us."

Mother did not attend church regularly as we lived some distance from the Emmet, Arkansas, Methodist Church; but she worshipped God in her heart and home and showed his love to all she met.

This quote did not originate with mother, but it seems to apply so well to her love for her children: "My favorite child is the one who is the sickest or the furthest away from home at any given time." We seven children were loved as if we each were a special gift from God to her.

My small child wonderings have been replaced by an adult understanding of a mother's love; so on Mother's Day this year I will be happy and wear a smile and a red rose in my heart.

Poetry Panorama

by Barbara Mulkey

There are two legitimate points of view for motherhood, the mother's and the child's. Since everyone, at one time or another, falls into one of these categories, Mother's Day means something to everyone. Its meaning varies with the individual and with the time, and place, and circumstance.

Young Mothers

Did you pray with your child as you dressed him today,
Did you speak to him of love?
Did you tell about Jesus and His wonderful ways,
Did you speak of our Father above?

The world may be troubled and strife-torn and sad,
But mothers have life in their hands;
To guide it and mold it and bring out the best —
Thank goodness that she understands!

—by Amy T. Oliver
Fordyce, Arkansas

Mama's Amber Comb

Bright sunlight fired the amber comb
That Mama wore in auburn hair,
But to my mind it was a halo —
I knew that God had placed it there.
For Mama's smile was like a blessing —
She spoke in tender words to me.
Her hands were gentle, warm and loving . . .
How fast the years of childhood flee!

Although children draw their pictures —
Color-dreams that cannot last —
Somehow I knew the days would vanish —
And watched the fragile hours flow past.
"A little lower than the angels,"
I hear her words and fancies roam.
I watch her climb a golden stairway —
And see once more . . . her amber comb.

—by Billie Allen
Calipatria, California

Methodist, the other a missionary in Rhodesia and Ethiopia. Two daughters married fine Christian men. All have maintained their love for the Army and several have served on Salvation Army Advisory Boards. Our architect son designed our lovely corps citadel here in Fort Smith, and gave his Christian witness at the dedication service. He has since gone to meet his Maker, a victim of cancer.

We retired after seventeen wonderful years in USO. For ten of these years I wrote human interest stories for THE WAR CRY. When we finally headed south for Florida and the first home we had ever owned, life at last seemed perfect. My husband again played in an Army band and we both sang in the songsters.

It was to last eleven glorious months, when a tragic automobile accident took my Jim's life. What to do? I was sixty-four. Was this the end? I didn't have the answer, but God did.

I returned to Arkansas. By this time three of my sons lived there.

**"What a privilege
has been mine
to be a woman."**

For eight years I worked as book-keeper at the local corps, became home league secretary, taught the adult women's Bible class, served in the auxiliary, shared as a guest teacher in the Methodist Church, where my

youngest son was associate pastor.

Then I planned to retire again. I was now 70. The retirement never did materialize, for I was asked by our local Municipal Judge to become coordinator of the Volunteer Probation Program, just getting under way.

I literally threw myself into this work and found it most challenging. I was appalled at conditions in our local jails and had no hesitancy in talking about it.

Suddenly I found myself nominated as the Arkansas "Mother of the Year" in 1970 and, to my complete astonishment, was selected. Accompanied by two sons and a daughter I made the trip to New York, the Waldorf-Astoria, and a remarkable week with mothers from all across our country.

My children, yes, and twenty-eight grandchildren were thrilled. Well, I was too. The following year our local Salvation Army Advisory Board presented me with a Citation as the "Citizen of the Year."

Our family Bible verse through all these years has been, "In all thy ways acknowledge Him, and He shall direct thy path." How true that has been! All I can say is that life as a woman has been wonderful. What a privilege has been mine to be a WOMAN!

*Reprinted by permission from March 8, 1975 issue of THE WAR CRY. Mrs. Cheyne is the mother of the Rev. William A. Cheyne, pastor at Ashdown, and of Mr. Bob Cheyne, lay leader elect of the North Arkansas Conference.



Senior Banquet At Morrilton

AT LEFT: Graduating seniors and their guests honored with a Senior Banquet at First Church Morrilton. BELOW: At head table, left to right, the Rev. Clyde T. Parsons, pastor, his wife Mary Cathryn, and Bonnie McKay and the Rev. Jim McKay, director of Wesley Foundation at the University of Central Arkansas at Conway, who was the featured speaker.

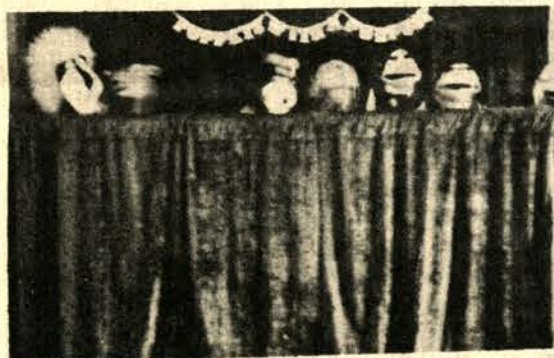


'Super Sunday, only Friday and Saturday'



HIGH SCHOOL STUDENTS, Wesley Foundation members and campus ministers, numbering around 50, attended the two-day "Super Sunday" event at the Methodist Student Center at the University of Central Arkansas, April 25-26. The Friday evening session included opening ice-breakers led by the Rev. Fred Haustein, a Celebration of Life Worship Service with the Rev. Doyle Blanton of Plummerville and the Rev. Muriel Peters in charge.

HOME GROWN TALENT provided entertainment following the Friday evening worship service. Schools and Wesley Foundations represented were Arkansas State, Henderson, the University of Arkansas at Little Rock, the U. of A. at Fayetteville, Hendrix College, Ouachita, and the host school.



PUPPETS WITH A PURPOSE, manned by youth from St. Andrews Church in Little Rock, performed following Saturday breakfast. The morning agenda included discussion groups with college students conversing with high school students concerning the Wesley Foundation programs within the state. The Rev. Jim Randle, ASU Wesley Foundation director, led a final evaluation.

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Rock-a-thon brings Fairview, Texarkana \$800 closer to church bus



FOR LACK OF A ROCKER the Rev. Darrel Bone, pastor chooses a foot stool to observe the activities of the evening.



TEXARKANA slogan paraphrased on youthful rocker's chair.



SNOOPY in his doghouse came out a second-place winner.



OUT like a light!



PEOPLE under 12 were permitted to rock until midnight, providing they held out that long.