

Special offering may be designated for Mallalieu Center

When United Methodists in Arkansas give their special offerings on Human Relations Day, Sunday, Jan. 25, one of the agencies assisted will be the Mallalieu Black Community Development Program in Fort Smith, one of whose sponsors is the Mallalieu United Methodist Church in that city.

The only urban ministry program of its kind in the Arkansas Area of The United Methodist Church, Mallalieu Center's ministries have been instrumental in providing significant individual, family and neighborhood programs of self-development and determination.

The Center's program is under the direction of Black Community Developer Mrs. Euba Winton. The Rev. Robert Felder, pastor of the Mallalieu and Mt. Olive United Methodist Churches, serves as supervising pastor for the project. Mr. Felder credits the center with "planting seeds of social, political and economic

justice in the Black community" which have been instrumental in effecting significant community development.

Concerning the Fort Smith project, the Rev. Dr. Negail R. Riley, assistant general secretary of the National Division of the Board of Global Ministries, said the agency "represents a successful model of eagagement and witness of United Methodists in the Black community" of that city. He said that such models "need to be strengthened and duplicated in other Black communities in the Conference in order to increase the effectiveness of United Methodist witness in Arkansas."

Dr. Riley said that The United Methodist Church and its predecessors had been "a clearly effective witness for Christ in Arkansas, except when one measures its limited witness to the Black community." He noted that the General Council on Ministries had challenged all

United Methodists to strengthen such witness. Dr. Riley is a member of the Little Rock Conference and a former professor at Philander Smith College and pastor of Wesley United Methodist Church in Little Rock.

Special offerings on Human Relations Sunday may be designated for support of specific projects within the scope of the observance. The Mallalieu program is one such approved project. Persons who wish their offering designated for the Arkansas project should mark it "For Mallalieu Black Community Development Program, Fort Smith, Ark."

In addition to Black Community Development programs, Human Relations Day offerings support special ministries with Native, Asian, Hispanic and Caucasian Americans, and various projects served through Methodist Voluntary Service.

Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, January 22, 1976



95th Year, No. 4

Aldersgate Annual Meeting

Bishops discuss status of proposed plan for ecumenical retirement center

"Aldersgate 1776-1947-1976" was the theme as Aldersgate, Inc., held its Annual Meeting Jan. 15 and heard a progress report on a proposed ecumenical retirement center, honored the donors of a gift valued at over \$100,000, and celebrated its 29-year history.

The major program of the dinner event, held at Pulaski Heights United Methodist Church, Little Rock, was a panel presentation featuring the bishops of the three churches sponsoring the proposed ecumenical retirement facility. Approximately 200 persons attended.

Panel participants were the Rt. Rev. Christoph Keller Jr., S.T.D., bishop of The Episcopal Church in Arkansas, the Most Rev. Andrew J. McDonald, bishop of the Catholic Diocese of Little Rock, and Bishop Eugene M. Frank, resident of the Arkansas Area of The United Methodist Church. Mr. Jim Vines of Little Rock, vice-president of the Board of Directors of Aldersgate, Inc., served as panel moderator.

Funds Being Sought

The bishops reported that further progress on the proposed 300-unit facility, projected for location at Aldersgate's site in west Little Rock, depended on the success of an application for \$8 million in federal funds. Each of the three bishops expressed hope that the venture could proceed.

In reference to the type of facility planned, Bishop Frank said "it is our purpose to keep the cost (for occupancy) as low as possible in order to serve persons who can't afford more expensive places." He said the plan was "to produce an institution for low and medium income people whose needs are being met." All three bishops reported that such a facility had long been in the thinking of their respective constituencies.

Concerning the need for such a facility, Bishop Frank said that Arkansas was "completely under-served" in care of the aged. He said "even if we could build four or five such facilities, there would still be a need." He noted that the United Methodist retirement facility in

Fort Smith will soon be filled and that it anticipates a waiting list double its capacity.

Bishop Keller stressed that the idea was "only just born," and had a long way to go before being realized. He reported that federal funds for such projects had been curtailed for some time and had just recently become available again. Noting that there were some 1400 applicants for the limited funds, Bishop Keller said that he felt that the ecumenical nature of the Aldersgate project would be "an appealing feature" to those who determine such funding. He said "it makes all kinds of sense for us to get together on this thing."

Bishop Keller reported that the Episcopal Church in Arkansas had, since the early 1950s, made a detailed study of the needs for such a facility and that a generous bequest for such a purpose had been made. He said that a board of trustees had been named to pursue such a project but that costs had made it impractical.

Saying he was "caught up by the spirit of Aldersgate," Bishop Keller said "Like Bishop McDonald, I believe that the Holy Spirit has a lot to do with (this ecumenical venture)." He praised Aldersgate for being "a powerful source for good in this community for a long time."

Bishop McDonald noted that the Catholic Diocese of Little Rock had been considering such a project for three years and had assigned a priest to search for sites, but that such efforts had "always met with frustration." He said that such a project would reflect to the Catholic constituency that their Church was interested in "a balanced diet" — that it was concerned not only with education of their youth, but also about the needs of older persons.

"How much you spend on older persons," stated Bishop McDonald, "says a lot about your theology." He said that a church's budget was "a theological document." He added "If young people see that we really care for our older people, then we are helping both groups."

Bishop Frank, referring to the par-



Getting Together On A Good Idea

Bishops of three churches in Arkansas whose constituencies are sharing in the sponsorship of a proposed retirement center, shared their enthusiasm about the project at the Jan. 15 Annual Meeting sponsored by the Aldersgate, Inc. Board of Directors. From left, panel moderator Jim Vines, Aldersgate Board vice chairman; the Most Rev. Andrew J. McDonald, bishop of the Catholic Diocese of Little Rock; United Methodist Bishop Eugene M. Frank, and the Rt. Rev. Christoph Keller Jr., S.T.D., bishop of The Episcopal Church in Arkansas. The proposed center would be located at the Aldersgate, Inc. site in west Little Rock.

ticipation of the three churches, said "We're not trying to just promote an ecumenical project. The important thing is that this is a ministry of Christ, a mission. And mission and unity are the same thing... The more we are one in love, understanding and service, the more we make Jesus Christ known to the world."

In tracing the development of the concept, Bishop Frank said it was significant that the United Methodist Board of Global Ministries, its Women's and National Divisions, "now see this project as a partnership in mission" and that "as they now participate with us, we can produce an institution for persons whose needs are not being met."

Background Of The Plan

United Methodist proposals for construction of a retirement facility were initiated some three years ago by the Board of Directors of Aldersgate, Inc. Both the Little Rock and North Arkansas Annual Conferences gave approval to the concept at their regular sessions of 1973, each naming members

to the Board of Directors of Aldersgate Retirement Center. That board signed articles of incorporation on June 27, 1974.

The May, 1975 regular session of the Little Rock Annual Conference approved a resolution authorizing the Retirement Center board to pursue conversations with other denominations regarding the possibility of ecumenical participation in the project. The resolution stated that the board was granted permission "to enter into any agreements and mergers necessary to bring an ecumenical center into being. The Board is further authorized, if it deems advisable, to merge Aldersgate Retirement Center, Inc., into and become a part of an existing organization" for the development of such a facility.

An identical resolution was approved by the North Arkansas Conference at a called session Nov. 1, 1975.

The new cooperative group, the Ecumenical Retirement Center, Inc., signed articles of incorporation last December.

(Continued on page two)

Emphasis on racial, ethnic differences lamented

PHILADELPHIA (RNS) — A United Methodist bishop has charged that efforts to emphasize racial and ethnic differences have led to polarization in society.

In the keynote address at the United Methodist Congress on Evangelism here, Bishop William R. Cannon of Atlanta said, "Minorities are now made conscious of their minority status and are encouraged to assert it and make demands for themselves based entirely upon it."

Bishop Cannon felt that this trend began "altruistically, in an effort to help certain groups in our population which were underprivileged and had been too long a time deprived of opportunities and advantages enjoyed by the majority."

But he charged that it has "led to increasing polarization, so that we have quota systems — so many of this paired off against so many of that — and where a person comes from, what his origins were, are more important than who he is as a human being and what he can do constructively for the good of society and the improvement of the common lot."

The bishop asserted that the use of quota systems in which jobs are awarded to minorities on a percentage basis "is detrimental to the total welfare of society and is a denial of the basic assumption of the equality of personhood, which is not only a fundamental American legacy but also a tenet of the Christian faith."

(The United Methodist Discipline

established minimum percentages for representation of various age groups as at-large members of program boards, and recommends that at least two persons from each of several ethnic groups be included as at-large members. Of the 12 members allotted to each geographical jurisdiction, 4 must be laymen, 4 laywomen, and 4 clergy in full connection. Another portion of the Discipline provides that recruitment of staff for all administrative agencies and institutions must be done without regard to race, color or sex.)

Criticizing the formation of caucuses in the Church to promote causes for particular groups, Bishop Cannon said, "For the first time in the history of Christianity, self-interest groups are emerging from within the ranks of the faithful."

These groups, he declared, "organize in behalf of themselves — women for women, youth for youth, Hispanics for Hispanics, blacks for blacks, Native Americans for Native Americans, and so on — while heretofore the mission of the Church has always been in behalf of those outside the Church; and to achieve this mission the faithful have sought unity and singleness of purpose, remembering what our Lord said, 'Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.'"

'We've Been Unjust'

On the subject of busing to achieve

(Continued on page four)

Holy Spirit not 'private possession,' says bishop

PHILADELPHIA (RNS) — The Holy Spirit should be affirmed as part of a fellowship of believers, not as a "private possession," according to a United Methodist bishop.

Bishop Wayne K. Clymer of Minneapolis gave four lectures to 2300 United Methodists assembled for the National Bicentennial Congress on Evangelism here.

Since the early 1950s, the bishop said, "We heard a great deal about the baptism of the Holy Spirit, but little of significance about the biblical understanding of the Church."

"We saw the destructiveness to the lives of persons and to the life of the community when the Holy Spirit was interpreted as a private possession," he added.

Bishop Clymer said the charismatic movement can no longer be dismissed as the "economically poor compensating for their deprivation" or persons in it dismissed as "emotionally unhinged."

Conceding that the Church is often "one more organization bogged down

with concerns of program and money," the bishop nonetheless asserted that "Holy Spirit means Church."

"We cannot reflect too often on the fact that what our Lord left behind was not a creed, or a book, or a system of ideas, or rules of life. What remained was a community . . . The community was his deliberate choice . . . and to it he gave his Spirit. The community of our Lord is primary. We do not create it; we are incorporated into it," he said.

Bishop Clymer said "pointing to the hypocrisies and weaknesses" of the Church is no excuse. "It may be well to recall that the early Christians could have found equally compelling reasons for disassociating themselves" from the Church, he added.

He concluded by urging the evangelism leaders to "open the windows to clear out the mustiness of our organizations that they may become organisms of the Spirit."

(Related items, page four)

Retirement Center

(Continued from page one)

The incorporators consisted of three representatives from each of the three participating churches. Bishop Keller reported at the Aldersgate dinner meeting that it was expected that a larger board, numbering 27, would soon be formed.

Dr. and Mrs. Allen Rozzell Honored

The Jan. 15 evening program, presided over by Board president Mrs. W. E. Arnold of North Little Rock, was officially dedicated to Dr. and Mrs. Allen R. Rozzell of Little Rock, "with great appreciation for their gift of property to Aldersgate." Mr. Jack Reynolds, board treasurer, presented a plaque to the Rozzells acknowledging the gift of their Ferndale home and seven acres, valued in excess of \$100,000 (see issue of Nov. 20, 1975, *Arkansas Methodist*). The property will be utilized by Aldersgate in its new program of residential treatment for socially deprived adolescents.

The Rozzells are members of Pride Valley United Methodist Church. Dr. Rozzell, a pathologist at St. Vincent's Infirmary, is currently serving his

second term as a member of the Aldersgate, Inc. Board of Directors.

In other program events Mrs. Harold Cabe of Little Rock, a member of the Aldersgate Board, presented several early American musical selections, accompanying her various vocal numbers with an Autoharp and guitar.

In a presentation entitled "Reminiscences," Mrs. E. D. Galloway, former Aldersgate Board president and Life Member, gave a comprehensive review of the agency's history. Referring to a long list of services performed through the years, she said "Aldersgate just could be called the 'Foreign Policy' of the entire Church hereabouts."

In other program features, Mr. and Mrs. Jim Vines were awarded a certificate of appreciation for their work as chairpersons for the 1975 Country Fair, which raised \$9000, a record for that annual event, for the agency. Mr. Vines in turn presented a Bible to Mrs. Arnold, on behalf of the retiring members of the board, in appreciation for her leadership.

Mrs. Arnold announced that chairpersons for the 1976 Aldersgate Country Fair, May 14-15, would be Mr. and Mrs. Tom Williams of Little Rock.

Among the many guests and staff persons recognized by President Arnold were Aldersgate Executive Director C. Ray Tribble and Mrs. Tribble, who are completing 15 years at Aldersgate.

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Partnership Available \$1 to \$100,000

DeQueen Church accepts Pension Fund goal

First United Methodist Church, DeQueen, has recently made a commitment to pay its fair share to the Special Gifts phase of the Pension Fund Campaign.

Gifts and pledges by the pastor and 17 members of this church now total \$5,220. The Rev. John O. Alston reports that the church has committed itself to paying the additional amount of \$9,280 needed to reach the church's fair share of Special Gifts.

Dr. D. Mouzon Mann is superintendent of Hope District, in which First Church, DeQueen is located, and Mr. Wayne Russell of Hope, is the layperson in charge of fund-raising for the district.

Special Gifts are one phase of the Pension Fund Campaign, through which the Board of Pensions of Little Rock Conference is funding the entry of the Conference into the Ministers Reserve Pension Fund. The Board of Pensions is hopeful of raising one million dollars through Special Gifts.

People are ill — clinics and hospitals need to be built.
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From the Bottom of the Heart

What did the blind boy see?

Some thoughts on singing our song
at the Super Bowl

Last Sunday's Super Bowl was super football all right, but what remains with us as the highlight of the day had nothing to do with the sport. It had to do, rather, with a song and the way it was sung.

Our National Anthem received a most impressive and unusual treatment, not untasteful in our opinion, as it was sung by members of the Up With People chorus. Parts of the anthem were sung as a solo, other parts by the entire group.

The young man who sang the solo part captured our attention in a way which is difficult to analyze. Aside from the power of his voice and the dramatic effects of camera angles and the high-powered "religious" element of the Super Sunday event, there was a remarkable aura which attended this unique rendition of our National Anthem.

Given the emotions inherent in the occasion itself — the High Holy Day of our new national religion, football, and given the impact of the emotion-charged anthem, which has its own unique power to evoke all kinds of feelings of national identification, both positive and negative, the impact was still a powerful one.

The unabashed emotion on the young man's face and the unrestrained energy and conviction with which he sang, combined to produce a most moving moment. And when, at the end of the anthem, a young lady stepped forward to guide the soloist away from the microphone and the viewer realized for the first time that the singer was blind, the effect was enough to undo all but the most detached.

It is interesting, perhaps even significant, to try to analyze the feelings one has during such a happening.

While such feelings could be chalked up to no more or no less than the significance of the anthem itself or to the power of a personality or to the effect of the combined elements of the occasion, the event nevertheless poses a haunting question: What did this blind young man see which enabled him to sing with such an obvious faith and such a beautiful spirit?

The question is not an insignificant one when we consider that The Star Spangled Banner evokes associations of both the best and the worst in our history. The anthem causes us to think back to our national beginnings, to our proud heritage and to the noble ideals upon which this nation was founded. But it also brings to mind our Civil War and Vietnam and Watergate and too many other black marks upon our national image.

But as this blind young man sang, one had the feeling that though he was not unconscious of our sins of commission and omission, he saw something more. One felt, or hoped, that he both saw such things and that he saw beyond such things. One hoped that he could see all the way back to an even more significant past and all the way forward to a more vital, more promising future.

Fantasy, perhaps. Possibly all that the young man did was to sing. The rest may have been no more than Super Bowl fizz.

But whatever, we suggest that at this Bicentennial time we could do worse than consider what it is going to take to give renewed substance to the kind of visions and dreams which will enable this nation once again to sing its song with a new spirit, with a redeemed pride, and with a rekindled commitment.

People of faith, especially, should have something significant to say to such a vital concern.

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Off the Top of the Head

Potato catsup

Rehashing some leftovers

Sweepstakes winners

When our young son Chuck saw his very own cartoon — a caricature of his father — in our issue of last week he got so excited over it that he asked his mother if he could do one of her for this week's paper. He whipped up a quick sample, and his mommy's immediate, firm and final word, as only mothers can give such things, was a resounding, not-on-your-life "N-O NO!"

That seemed to have settled that — at least 'til suppertime.

But about halfway through our hamburgers, Chuck began to send out signals that he was going to give it another try. Knowing what that would mean, I quickly fumbled around for something to say and what came out was "Maybe our office staff would like to volunteer for the honor."

I knew I shouldn't have said that, but what is one to do? Chuck jumped on the idea with all kinds of enthusiasm and wanted to know when he could begin. Realizing what I had gotten myself into, I tried to discourage him by listing all the troubles he'd have to undergo — like having to sign out of his sixth grade school class, arrange for transportation to our office, have each of our four ladies do a sitting for him, have to get back to school, have to make up the lost class time, etc. and so on.

His response? No problems. He could manage all of that without a hitch.

So all I've got to do now is figure out some way to tell our lovely ladies all about this. I think maybe I'll mail them a letter . . .

. . .

Sock it to 'em

If I'm to believe what I hear from about a million of our readers, most every man alive has the same sox problems that I do (our issue of Jan. 1). One of a good pair gets lost, the no-good ones don't; the good ones wear out, the punk ones refuse to, and so on. Anyway, there seems to be a veritable epidemic of this malady.

It may sound strange, but in a way it's kind of good news. Look at it like this: What with so many things separating folk these days, along comes a great, common bond of suffering to tie us all together. Wonderful!

There's got to be something divine in this Sneaky Sox Syndrome (SSS) because it, too, is no respecter of persons. It affects charismatics and mainliners, fundamentalists and modernists, evangelicals and social activists, the "chairman"ers and the "chairperson"ers alike, and even a few Episcopalians. What else could get a group like that together these days?

But whatever, thanks anyway to all of you who sent your sympathies and your suggestions. And thanks especially for sending all those little plastic sox-sorter things that are supposed to keep your sox together in the wash.

I tried those plastic sox things, by the way, and they do work just dandy. Except for one thing: with those gadgets on my sox I found it hard to get my toes all the way in to the end of the sock. And besides that they make your shoes too tight and they hurt your feet, too, if you have to walk around much during the day. But otherwise, they're keen.

. . .

Ah ha!

Although I promised my wife I wouldn't write anymore about this weird hobby of mine (issues of Dec. 4 and 11), I just must report to you that the package of M&M's (Plain) which I purchased for my today's treat contained the record number to date: 51! I'm simply ecstatic about it.

And you'll never guess where I bought them. At the United States Post Office! (No tax, either.) This beats Osco all to pieces and puts Sterlings in a poor second in the new '76 Bicentennial Countoff standings.

As a U.S. citizen, I am, of course, especially happy that my very own Post Office has taken the lead so early in the season. But I must confess that I'd be a bit disturbed if I thought that this strong showing had anything to do with the P.O.'s daily losses of over \$9,000,000.00. Do you suppose . . . No — it just couldn't be! Could it?

†

John

'Plant seed, expect harvest,' Evangelism Congress told

PHILADELPHIA, Pa. (UMC) — The renewal of the Holy Spirit within the United Methodist Church is not a dream but a reality, Evangelist Oral Roberts told 2100 persons at a National Bicentennial Congress on Evangelism here Jan. 4-8.

"It's happening," he declared. "We're in the middle of it."

Dr. Roberts, founder and president of a \$100 million university in Tulsa, Okla., told of his return to the United Methodist Church in the late 1960's. "I don't know about them and what they feel about me, but I'm having a hallelujah good time. I really feel at home."

The Congress on Evangelism was sponsored by the Council on Evangelism, an auxiliary to the Board of Discipleship. President of the Council is the Rev. Reynolds Greene, Dalton, Ga.

"You can't live without God's miracles," Dr. Roberts told the capacity crowd. "You can go through religion and you can get the ethics, think the right thoughts, read the right things, and make a wonderful citizen and church member, but when the going gets rough and your back is to the wall . . . you are going to have to have a miracle. I've noticed that people who don't believe in miracles start believing in them when they need one."

Speaking in tongues, he said, is helpful because it is an expression of the spirit, not the mind or intellect. "The purpose of tongues is to give you understanding, not simply to have an emotional or ecstatic experience."

Dr. Roberts closed his address by giving his philosophy of "seed Faith" and making a plea for funds to defray the expenses of the Congress. More than

\$7,000 was received. Dr. Roberts said he would accept no honorarium or reimbursement for his expenses to attend the Congress.

Persons should give to God out of their own personal needs, not because they owe the Church or God anything, he said. "If you want to receive, give! Plant the seed and expect a harvest. I give God my best and then ask Him for His best."

Providing special music for Dr. Robert's address was the choir from First United Methodist Church, Collingswood, N.J. Other musical groups appearing during the week included the Tindley Temple Choir from Philadelphia and the Lake Junaluska (N.C.) Singers. Dr. Glenn Draper, director of the Junaluska Singers, directed music for the four-day Congress.

Other speakers during the week included Dr. Lloyd Ogilvie, pastor of First Presbyterian Church, Hollywood, Calif., who led daily Bible study sessions; Bishop Wayne K. Clymer, who gave four lectures honoring retired Methodist evangelism leader Harry Denman; Dr. George Outen, Board of Discipleship staff member who has been nominated to head the denomination's Board of Church and Society; and Bishop William R. Cannon, Atlanta, Ga.

Beneath the umbrella of the Congress were 13 separate conferences. Most popular among the conferences was one on "Local Church Evangelism" and another on "The Holy Spirit."

The Council on Evangelism meets each year in a delegated body but hosts a larger Congress every four years.

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Bishop Cannon / Evangelism Congress

(Continued from page two)

racial integration in schools, Bishop Cannon said, "Often I think we have used our schools and our children as the means of fulfilling our ideals of social righteousness, which so long we have failed to achieve ourselves; and in the name of an abstract principle of justice, we have really been unjust to increasingly large numbers of individual human beings."

He asserted that "the aversion to busing on the part of them who are compelled to use it is not according to either race or geography. The opposition to it in Boston has been far more violent and far longer in duration than it was in any Southern city or metropolitan region below the Mason-Dixon Line."

In addition to warning of polarization in society, Bishop Cannon maintained that there is a trend toward "corporate loss of self-control," which must be reversed in order for the nation to survive.

"The way in which we deal with criminals is not in my opinion a sign of enlightenment and progress," he said. Although the Atlanta bishop did not advocate capital punishment, he contended that "the protection of the health, welfare, and happiness of the constructive and law-abiding citizens of the country is incomparably more important than what happens to those who do violence to them."

Bishop Cannon charged that "the fact that a criminal can brutally murder a whole family, be tried and convicted, and

later, because of some technicality of law — some omission or commission during the trial that is presumed to have violated his rights — can be set free, to murder again, is a disgrace to the commonwealth, an indictment of our sense of values as a people, and a jeopardy to our very existence."

Asserting that people lose their own rights when they disregard the rights of others, he affirmed that "the judgment of God is as valid a theological concept as is His mercy."

In his address, Bishop Cannon also spoke out against misuse of the environment in contemporary America.

"Whereas our ancestors, even the Pilgrim fathers, were afraid of nature," he said, "and whereas we have bullied nature and misused her, now we must understand nature — her limitations as well as her possibilities — and adjust our way of life to what nature can provide, replenishing her resources rather than destroying them. Greed and the insatiable desire for more and more have led us to this predicament."

In conclusion, Bishop Cannon highlighted the role of the church in solving the problems mentioned in his address.

"The church must realize again that she cannot give people what they need without incorporating them into her own body, converting them, and nourishing them in Christ, all else she may offer them is inconsequential and of no account."

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Open Forum

Some thoughts on proposed 'Human Sexuality' study

To the Editor:

I recently read the proposed petition to the General Conference for a "Study Commission on the Church and Human Sexuality" adopted by the General Board of Church Society at its annual meeting last October. I believe it should be publicized what the OFFICIAL Board of our Church is proposing.

This four-year study, costing \$290,000, will be conducted by persons of varied qualifications and experience, including THREE consultants of "HOMOSEXUAL ORIENTATION"; but there is ONE INTERESTING EXCEPTION: no person representing either evangelicals or those who adhere to an absolute standard of Christian ethics is included or apparently even allowed. Although promoters will probably deny it, the main purpose of this sexuality study is to re-educate the church into open acceptance of homosexual practice.

Even more distressing are the recommendations the Board of Church and Society is proposing that will DRASTICALLY change the current Social Principles section of the Discipline. They will recommend that the KEY phrase of the present statement, "... though we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching," be deleted and replaced with "... we welcome all persons regardless of sexual orientation into the fellowship and membership of the United Methodist Church."

They also want the statement, "...

sex between a man and a woman is to be clearly affirmed only in the marriage bond . . ." changed to read, "we believe human sexuality is fulfilled on enduring mutually supportive relationships." It's obvious that if these recommendations, couched in deceptive terminology, are passed by the General Conference, the United Methodist Church will OFFICIALLY set aside the Biblical prohibitions against fornication and homosexual practice . . .

If any reader would like to have a copy of these proposals or more information on what you can do to combat them, write to Dr. Bob Sprinkle, 506 21st Ave., N.E., St. Petersburg, Fla. 33704.

The General Conference meets in April. If you care about the future of the Methodist Church and its adherence to Scriptural authority, I suggest that you contact our delegates and ask them to vote AGAINST the proposed "Human Sexuality Study" and the proposed revisions to the Social Principles of the Discipline.

If these recommendations, which are clearly un-Scriptural, non-Christian, anti-Methodist (in the Wesleyan tradition) do pass at General Conference, you will HAVE to cope with the question: "Can I remain a member of a denomination whose standards have deteriorated to the level of godlessness?"

Mrs. Wm. R. Wilson
41 Glenmere Drive
Little Rock, Ark. 72204

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Youth Evangelism Emphasis in Camden District

AT LEFT: Young people of Camden District who attended a two-day Workshop on Youth Evangelism at First Church, Magnolia. The workshop on "How to Witness," fulfilled one of the goals set by the District Youth Council for 1976.

AT RIGHT: Leaders for the workshop included, left to right, Rusty Johnson, youth counselor, First Church, Magnolia; the Rev. Gary Graham of Custer, Okla., key resource leader, and the Rev. Kenneth W. Kinard, district coordinator of Youth Ministries.





summary by Doris Woolard

A national Gallup Poll study shows that the downward trend in church attendance among young people which began in the 1960s has subsided in the 1970s. The survey also revealed that young adults (18 to 29 years old) were as active as older adults in religious activities other than church attendance during the test week of the survey.

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Dr. Leslie D. Weatherhead, 82, a past-president of the British Methodist Conference and one of England's best-known preachers, died at his home in Bexhill, Eng. He became internationally known as pastor of London's City Temple from 1936 to 1960, when he developed a style of preaching that combined Christian theology with psychological insights.

†

Ford Motor Company has been ordered by Michigan's Civil Rights Commission to reinstate a Seventh-day Adventist who refused to work during his sabbath (Saturday).

†

Dale Francis, Roman Catholic editor of Our Sunday Visitor, published in Huntington, Ind., said that achieving Christian unity is "not a game to be played by adolescent-minded enthusiasts. It is a prayerful task that must be carried on by those who love Christ, love one another, are willing to recognize the barriers to unity, willing to work to bring down the barriers . . . but unwilling to pretend that unity exists until it finally comes."

†

The Bible has recovered its position as the world's most translated work, according to figures for 1972 released by the United Nations Educational, Scientific and Cultural Organization (UNESCO). During 1972, reports Paris-based UNESCO, there were 109 new translations of the Bible. In the same year there were 62 new translations of Karl Marx, 59 of Friedrich Engels and 57 of Lenin. Exiled Soviet writer Alexander Solzhenitsyn, whose works now appear in 35 languages, is the most widely translated living author.

†

President Ford has signed into law the Overseas Citizens Voting Rights Act of 1975, thus enabling an estimated 33,000 American missionaries and other citizens working abroad to vote in federal elections.

†

Bishop Wayne K. Clymer, lecturing 2300 United Methodists assembled in Philadelphia for the National Bicentennial Congress on Evangelism, said: "We cannot reflect too often on the fact that what our Lord left behind was not a creed, or a book, or a system of ideas, or rules of life . . . The community was his deliberate choice . . . and to it he gave his Spirit. The community of our Lord is primary. We do not create it; we are incorporated into it."

†

Bishop William R. Cannon of Atlanta charged in a keynote address at the United Methodist Congress on Evangelism held in Philadelphia, that efforts to emphasize racial and ethnic differences have led to polarization in society. He said, "we have quota systems — so many of this paired off against so many of that — and where a person comes from, what his origins were, are more important than who he is as a human being and what he can do constructively for the good of society and the improvement of the common lot."

†

Karan Singh, minister of Health and Family Planning, New Delhi, India, has warned that if the government's birth control program does not voluntarily achieve greater cooperation, "we might have to resort to making it a law." Some states in India have already moved to institute compulsory family planning. The country, with a population of 600 million, is said to have the resources to achieve prosperity, if the overpopulation can be curbed.

†

Calvary Lutheran Church in Columbus, O. has received a \$25,000 grant from the American Lutheran denomination for a two-year outreach program to apartment house dwellers. The congregation will design a program involving training in apartment ministry, sponsorship of group events, and development of special worship opportunities.

†

A 'first' for Methodism

By Religious News Service

Methodism was the first denomination in the United States to formally endorse the government established under the Constitution.

In 1789 Thomas Coke, the first American Methodist bishop, joined Francis Asbury in presenting a congratulatory address to President Washington on behalf of the Methodist Annual Conference.

In was the second time Coke and Asbury met with Washington. Four years earlier, they had presented him with an anti-slavery petition.

†

Council Directors to Local Churches

Some Tools for Planning

Every local church needs to make plans so that the work of our Lord will not be done in a slipshod manner. Planning for mission is not a "one-shot" or one-session event. It is a process. Tools are helpful, a few of which are listed below:

1. **THE PROGRAM CALENDARS.** Desk edition is \$1.25. Wall Planning Calendar, a set of five 17 x 28 inch sheets, is \$1. Mimeo Stencil Calendar is a set of 12 stencils, one for each month, \$5. Available from A. B. Dick and other four-hole machines, Rex Rotary, and Gestetner machines. The Program Calendars may be ordered from United Methodist Communications, 1200 Davis St., Evanston, Ill. 60201.

2. **ANNUAL PROGRAM PLANNING NUMBER OF THE INTERPRETER.** This is the May issue, published the latter part of April. The price is 25

cents; quantities sent to one address: 3 to 9 copies, 20 cents each, 10 or more, 15 cents. Copies of THE INTERPRETER may be ordered from United Methodist Communications, 1200 Davis St., Evanston, Ill. 60201.

3. **RESOURCE SYSTEM FOR THE LOCAL CHURCH COUNCIL ON MINISTRIES.** Complete system, including vinyl binder, is \$8. Order from Cokesbury.

4. **RESOURCE SYSTEM FOR THE LOCAL CHURCH ADMINISTRATIVE BOARD.** Complete set, including binder, is \$5.95. Order from Cokesbury. For prices of individual items of these Resource Systems see COKESBURY CHURCH AND CHURCH SCHOOL SUPPLIES CATALOG.

5. **MULTIMEDIA KIT FOR THE ADMINISTRATIVE BOARD.** This contains a 60-minute cassette tape, a

filmstrip, wall chart and convenor's guide. \$5.95. Order from Cokesbury. Your AV Resource Library also has a copy of this tool.

6. **THE BOOK OF DISCIPLINE OF THE UNITED METHODIST CHURCH.** Maroon sturdite edition, \$3; black fabric edition, \$6. Order from Cokesbury.

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Telephone Information Services

Some free telephone services are available for local church leaders to get answers to many questions.

INFOSERV. Only a dial away . . . is INFOSERV, the toll-free rapid-answer telephone information service for United Methodist leaders. INFOSERV helps you receive current church data, obtain

program information about resources and find out about United Methodist World Service. INFOSERV is a service provided by United Methodist Communications in cooperation with the general boards and agencies. Call toll-free 800/251-8140 from 8 a.m. to 4 p.m., Central time, Monday through Friday.

CURRIC-U-PHONE is a toll-free long distance telephone service for persons who wish to express opinions, ask questions, and receive counseling about United Methodist curriculum resources. It is a service to provide increased understanding among those who produce and use church school materials. From 8 a.m. to 4 p.m. (Central Time) Monday through Friday, you may call to the section on Curriculum Resources of the United Methodist Board of Discipleship. Call CURRIC-U-PHONE for additional information: 800/251-8591.



Black Methodists Sponsor Lenten Guide

WASHINGTON, D.C. — The first copy of a new Lenten "guide for meditation and action" is presented in Washington to leaders of the black Methodist denominations which co-sponsored the effort. Dr. M. C. Pettigrew (right) of Memphis, publishing agent of the Christian Methodist Episcopal Church, presents the booklet, "Liberation and Unity," to (left to right) Bishop Clinton R. Coleman of Baltimore, African Methodist Episcopal Zion Church; Bishop Henry C. Bunton of Washington, Christian Methodist Episcopal Church; and Bishop Henry W. Murph of Washington, African Methodist Episcopal. The booklet features daily devotional materials for Lent, written by a wide range of leaders from these three and other denominations. The venture was also sponsored by the Consultation on Church Union and the National Conference of Black Churchmen. (RNS Photo)

†

"Some people may think that swimming is the center of my life, but it isn't. The center of my life is Jesus Christ," said 18-year-old Gold Medal swimmer Kim Peyton of Portland, Ore. "I Corinthians talks about gifts," said Miss Peyton. "Mine is swimming, and right now it is my method of witness." She recalls that when she was about 12 she considered quitting competitive swimming, and her coach led her to continue. "He said I needed to look to someone other than myself if I was to make it in swimming or life," she said.

†

Fred B. Noble, 92, of Jacksonville, Fla. who has taught Sunday school continuously since 1908 and is now taking a correspondence course to become a lay preacher in the United Methodist Church, has been named Senior Citizen of the Month. A practicing attorney for the past 67 years, he is working toward a fifth academic degree — in French — at Jacksonville University, where he also teaches Greek. Although maintaining there is no "secret" for longevity, Mr. Noble advises, "When you're getting old, . . . above all, keep your mind and body active."

†

Involved in Conflict

By LARRY D. POWELL Pastor, Markham United Methodist Church, Little Rock



Lesson for February 1

Scripture: Matthew 11-12.

Foreward: Chapter 11 is the beginning of the third major section of Matthew's narrative. Chapters 1-7 contain material primarily concerned with Jesus' early ministry and message; chapters 8-10 record various healings and miracles which comprise a section of "mighty works." And now, beginning in Chapter 11, Matthew relates the beginning of the end; enthusiasm began to wane, opposition became more concerted, and inevitable conflicts fostered deepening hostilities.

Charles Laymon, in his text "The Life And Teachings Of Jesus," has stated: "The situation which developed between Jesus and the religious leaders was an outgrowth in part of the decisions he made during the wilderness days when he faced the question of what methods he should follow in fulfilling his mission as the Messiah. In refusing to stress 'signs' and in rejecting the nationalistic conception of the kingdom, Jesus embarked on an upstream course where the currents were swift and tortuous." (p. 224)

Obviously, if Jesus were allowed to continue his ministry, carrying out his teachings to their logical conclusions, it would mean the certain demise of the old system. However, old systems do not give ground easily and tradition does not welcome change; legalism frowns upon casualness and piety is easily offended by contradiction. Hence, the storm clouds begin to gather.

On Keeping the Sabbath (Mt. 12:1-14)

A portion of the Law read, "Remember the Sabbath day, to keep it holy . . ." (Ex. 20:8), and it was this commandment, more than any other, which set the enmity of the Jews against Jesus. The authorities, became openly offended and mildly unnerved that Jesus should make no pretense about associating with the common lot. The man was an enigma to them; on the one hand, he was thoroughly familiar with the Law and revered it to the point of specifics. However, his utter disregard for the rules caused them to wonder at times if he had ever heard of them.

He did not even go through the motions of observing ceremonial cleansing before meals and repeatedly ignored regulations associated with fasting. So noticeable was this latter infraction that not only the Pharisees, but also the disciples of John the Baptist expressed concern: "Then the disciples of John the Baptist came to him, saying, 'Why do we and the Pharisees fast often, but your disciples do not fast?'"

Ignoring the rules, failure to observe ceremonial washing, and neglecting to fast . . . these were serious enough; but violation of the Sabbath could not be tolerated. In interpreting the Law, the rabbis had intended to protect the Sabbath from the slightest secular practice.

"It was not an easy matter to draw up Sabbath regulations. When one sought to decide what constituted rest and what was labor, the definitions became involved in a hopeless refinement of meaning. For instance, it was no sin to carry water which fell from the sky as rain; but if it had flowed down the side of a wall, it must not be borne. Women were not to look into a mirror on the Sabbath lest they be tempted to pull out a gray hair, which would be labor."

"One rabbi taught that to bathe oneself with hot water should be forbidden. In the process, the vapor might spread on the floor thereby being cleansed, and this would be labor likewise . . . The limit placed upon Sabbath-day travel was two thousand cubits. A two-meal supply of food laid at the travel limit before the holy day, however, would constitute a residence. This permitted one to travel an additional two thousand cubits." (Laymon, p. 229)

Although the Sabbath Laws are stated in relatively brief manner in Exodus 20:8-11, 31:12-17 and repeated in Deuteronomy 5:12-15, interpreters of that law somehow managed to extract in excess of 900 regulations appertaining.

It is understandable that the Pharisees should become both alarmed and condescending at the disciples plucking, shucking, and hulling corn on the Sabbath. By their mentality, such gestures could only be interpreted as "work." The plucking and eating of corn were two of the 39 principal classes of work that were unlawful on the Sabbath. (Ex. 34:21; Shabbath 7:2)

The Mishnah (the collection of Jewish traditional laws, which is the basis of the Talmud) reads, "... he is guilty who takes ears of grain equal to a lamb's mouthful." (Shabbath 7:4)

For the disciples to be accosted for taking nourishment on the Sabbath was, in Jesus' estimation, stretching interpretation of the Law to a ridiculous limit. "He turned on the Pharisees and reminded them that their great King David had once entered the tabernacle with his hungry followers and with them had eaten the shewbread they found there . . . bread which only the priests were allowed to eat. He had never heard them condemn David for that; why should they condemn the disciples?"

He was suggesting to them that there was something of much higher importance than slavish obedience to a man-made law: it was the necessity and the duty of men to meet human need." (Tarbell's Teacher's Guide, p. 174) Mark's gospel goes further, adding our Lord's stern reply: "The Sabbath was made for man, and not man for the Sabbath." (Mk. 2:27) God neither required nor expected ritualistic performances and sacrifice on the Sabbath, but acts of mercy and love. To reiterate his point, Jesus quoted from Hosea: "I desire steadfast love and not sacrifice." (6:6)

In our own time, the pendulum appears to have swung from the Pharisaical tendency to "overkill" the Sabbath observance, toward a polite low-key acknowledgement. What was intended as a day of restful worship often bears little resemblance to anything except "a day off." Frequently, it is nothing more than the bonus day following Saturday which enables us to have a longer weekend.

Sometimes the week does not contain enough days to mow the lawn, paint the front porch, do the odd jobs, or catch up on paper work; Sunday is often simply a handy rebate which affords us the opportunity to "clean up around the edges." To be sure, there continues to be a great company of persons who reverence the Sabbath, but at the same time, it is not unusual for Sunday morning worship to include only one-third of a local church's total membership.

I remember hearing once of a benevolent old gentleman who agreed to allow a particular congregation to use a vacant lot belonging to him for church parking. Only one stipulation accompanied the agreement; the congregation could use the lot each Sunday of the year, save ONE. On that solitary Sunday, a chain would be hanged across the entrance and no parking allowed. Someone asked the old fellow what he was going to use the parking lot for on that day. "Nothing," he replied, "I just don't want folks to forget who the lot belongs to."

"The Sabbath is a gift from God to be used as befits the Giver. It is to be used, not abused or neglected. Man's claim on the Sabbath against too stringent law is a claim of basic need, not the claim of selfish whim . . . It must have hurt Jesus to the quick to be charged with irreligion. He shows elsewhere how the Sabbath should be kept: primarily for worship and prayer, and after that, for "doing good," (Mk. 3:4) and the hallowing of family ties. He came not to destroy the Sabbath, but to fulfill it." (INTERPRETER'S BIBLE, VOL. 7, p. 393)

... Still at His Heels (Mt. 12:10-14)

Matthew relates another episode involving conflict which turns on a healing done by Jesus on the Sabbath. The Pharisees had followed him into the Temple, still dogging, close at his heels even as the pack hastens their victim toward the corner from which there is no escape. "If we could only catch him in just one really good blunder . . . just once more . . ." they thought.

Their opportunity was not long coming. Jesus approached a man with a withered hand and, from every appearance, was about to heal him. Quickly, they asked, "Is it lawful to heal on the Sabbath?" (12:10) They knew very well that the Law forbade healing on the Sabbath UNLESS the sufferer's life was actually endangered and it was obviously their opinion that the entire affair could wait until the following day; they knew also that Jesus would not wait.

"Suppose a man has a sheep," Jesus answered, "and suppose that sheep falls into a pit on the Sabbath; is it not lawful for that man to lift the sheep out of the pit?" (v. 11) Here, Jesus is referring the experts to their own beloved elucidations of the Law; he knew, and they knew, that the Law did provide for helping an animal, even to the point of rescue and feeding. If an animal could be helped, Jesus was curious as to why a man could not be helped: "How much then is a man better than sheep . . . ?" (v. 12)

The legalists, as is common among the super-pious, were exceptionally gifted at raising the wrong questions. Oh, the questions were proper enough all right; they were not wrong in that sense. It is just that they raised them at times when common sense would have been more applicable. They were persistently yaw-yawing about some "point of order," more concerned with "going by the book" than ministering to human need. Jesus, on the other hand, was more concerned with human need; he represented the New Law which went far beyond stale pronouncements, sanctimoniously mouthed from memory.

I have often wondered how many people the Pharisees healed? How many hungry mouths they fed? How many comforting words they were able to manage, how tender their touch to the spiritually distressed, how benevolent and giving their spirit, or how loving their nature?

What, in God's name, did they ever DO besides keep the Law and "go by the rules?" To be sure, their moral character was impeccable and their religious zeal was of the highest order; it was not so much that they committed wrong acts . . . it is just that the scriptures are markedly silent about them ever doing anything good.

The Sabbath incidents in the grainfield and at the Temple were not isolated vignettes in our Lord's ministry, for throughout this third section of Matthew's writing we note that his every effort at addressing himself to human need, is accompanied by the Pharisee's repeated harping about the rules. Gibran was correct when he wrote;

"Believing is one thing, doing is another. Many talk like the sea but their lives are stagnant marshes. Others raise their heads above the mountain tops, while their souls cling to the dark walls of caves."

© Bruce Barton, in his book *THE MAN NOBODY KNOWS*, claims that the Pharisees "planted" the man in the Temple, knowing that Jesus would be sure to pass; however, Matthew does not indicate this in his account.

†

NEXT WEEK: "The Challenge of the Kingdom." Read Mt. 13.

News from the Churches

THE NEW PRAYER CHAPEL at Bay United Methodist Church was dedicated on Sunday, Dec. 28th with Dr. J. Ralph Hillis, Jonesboro District superintendent, presenting the message and officiating at the special ceremony. The chapel is a memorial to the late Robert H. Holt. The Rev. Jack Skelton is pastor of the Bay and Lunsford Churches.

LAKESIDE CHURCH, Pine Bluff, hosted a District Estate Planning Seminar on Jan. 13th. Among the topics for discussion were Wills, Estate and Gift Taxes, Life Insurance, Ways that Banks Can Help and Ways to Remember and Carry on the Work of the Church.

CLIFFORD COX, director of the Athletes in Action East Basketball Team, was a recent Sunday-at-Six speaker at First Church, Jonesboro. The basketball team is one arm of the Campus Crusade for Christ ministry.

A **COURSE** on Youth Ministry is being conducted at Gardner Memorial Church, 18th and Schaer, North Little Rock, under the leadership of Mrs. Vicki Allen, director of Christian Education at First Church, Conway. The first session was held Sunday, Jan. 18. The second and concluding session is scheduled for 3 to 5 p.m., Sunday, Jan. 25th. The course is open to teachers, parents and prospective teachers of youth.

CARTHAGE United Methodist Church hosted 15 churches at an interdenominational New Year's Eve Gospel Sing. More than 110 persons from Baptist, Presbyterian, Assembly of God and United Methodist Churches participated in the fellowship occasion, which included refreshments. Plans are underway to make it an annual event.

THE REV. VIC NIXON, pastor of Huntington Avenue Church, Jonesboro, will conduct a class in biblical Hebrew in that church beginning Jan. 27.

PEDRO HERRARA, Honduran student at the University of Arkansas, was honored on Jan. 14 by the congregation of Central Church, Fayetteville (his sponsoring church), at a Honduras Dinner. The event provided an opportunity for Mr. Herrera and the congregation to become acquainted.

BUD CHAMBERS, a member of Pullman Heights Church, Hot Springs, and a representative of Gideons International, was a recent guest speaker at First Church, Gurdon.

UNITED METHODIST MEN of Lake-wood Church, North Little Rock, sponsored a Pancake Supper on Monday, Jan. 19.

BISHOP EUGENE M. FRANK will preach for morning worship at Capitol View Church, Little Rock, this Sunday, Jan. 25th as the church celebrates its debt-free status. A potluck luncheon will follow the service.

JACK WALKER, an employee of Arkansas Power and Light, recently spoke to the Junior and Senior High youth of First Church, Pine Bluff, about Gideons International.

DR. CALVERT JOHNSON, organist-choir director at First Church, El Dorado, has won the award of the Arkansas Federation of Music Clubs. He will play at the Kennedy Center in Washington, D.C. on Arkansas Day, May 3rd.

DR. OTTO TEAGUE, a retired member of the Little Rock Conference and associate minister at Asbury Church, Little Rock, installed the following officers of the church's United Methodist Women: President, Mrs. Luther Clements; Vice President, Mrs. Earl Butler; Secretary, Mrs. Fred Arnold; Treasurer, Mrs. Ben R. Williams. Also installed were coordinators and committee chairpersons.

AMONG Arkansans who attended the recent National United Methodist Congress on Evangelism in Philadelphia were the Rev. John W. Lee, pastor of the Atkins and Pottsville Churches, Mrs. Joel League, who serves the Belleville Church, and Mr. and Mrs. Ed Sipe, song evangelists of Little Rock. All ministered in the Madison Street Church in Chester, Pa., on Sunday morning, Jan. 4th.

Church Women United to hold annual meetings

Church Women United in Central Arkansas, South, will hold their annual meeting, Monday, Jan. 26th, at Bethel African Methodist Episcopal Church, 816 W. 16th Street, Little Rock. Mrs. Ruth Tate of the Arkansas Bicentennial Committee will be the guest speaker.

Registration and fellowship at 9:30 a.m. will be followed at 10 o'clock by the program and election of officers for 1976 and 1977. Ladies of Bethel Church and their president, Mrs. A. B. Williams, will serve as hostesses for the ecumenical meeting. The church's choir will present special music. Mrs. Eugene Wolfe is president of the unit.

On Friday, Jan. 30th, Church Women United in Central Arkansas, North, will gather for their annual meeting at St. Luke's Episcopal Church, 4106 John F. Kennedy Blvd., North Little Rock.

Mrs. Louis Basil, president of the North unit, will preside over the event which begins at 10 a.m. The program will focus on the theme, "The Least Coin." Officers for the 1976-77 term will be elected.

The CWU Business Women's Group of Central Arkansas will meet at First Presbyterian Church, 201 W. Fourth Street, North Little Rock on Friday, Jan. 25 at 7 p.m. Mrs. Katherine Wilkinson, president, will preside over the meeting which will include election and installation of officers.

†

Daily Bible Readings

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

Jan. 25—SundayNum. 6:22-27
Jan. 26Prov. 3:13-26
Jan. 27Isa. 26:1-9
Jan. 28Matt. 8:23-34
Jan. 29Matt. 11:20-30
Jan. 30Romans 5:1-11
Jan. 31Romans 8:1-17
Feb. 1—SundayPsalm 8:1-9

WILEY HALE ROBBINS

Wiley Hale Robbins of Heber Springs, a retired banker, long-time active member of Heber Springs United Methodist Church and benefactor of numerous Methodist causes, died Dec. 13. He was 78. He was president of the Cleburne County Bank during the early 1960s.

A native of Rose Bud, Mr. Robbins was the son of Mr. and Mrs. Will Robbins, who were among the founders of the Rose Bud Methodist Church.

Mr. Robbins had been both an active, and later, an honorary member of the Administrative Board of his local church, where he also served as secretary and as president of the Men's Bible Class. He was a Certified Lay Speaker in the United Methodist Church and was a member of the President's Club of Hendrix College and of the Board of Trustees of the Methodist Children's Home. He was a benefactor of a number of small churches, charitable organizations and institutions of higher education.

Mr. Robbins, who was unmarried, is survived by two sisters, Mrs. Vergie E. Webb of El Paso, Tex., and Mrs. Mary E. Gifford of Rose Bud. The Rev. Byron McSpadden, pastor of First United Methodist Church, officiated at the funeral service.

†

AD RATES

Arkansas Methodist advertising pays

Liner ads cost only \$.75 per line, or part of line; \$.50 per line for identical ads after first entry. Display ads cost \$5 per column inch for first insertion. For additional information write: Arkansas Methodist, P.O. Box 3547, Little Rock, Ark. 72203, or telephone 374-4831.

REPRESENTATIVE NEEDED for Pennyrich Creations in all areas of Arkansas. Contact: T. E. Cason, Box 2515, Batesville, AR 72501. Phone 793-7327.

EDUCATIONAL DIRECTOR

Central United Methodist Church in Rogers is accepting applications for the position of full-time church Educational Director. Living quarters furnished, two blocks from church. For further details and job description, send resume along with salary requirements to Central United Methodist Church, 307 W. Elm, Rogers, Ark. 72756. (1-636-1630)

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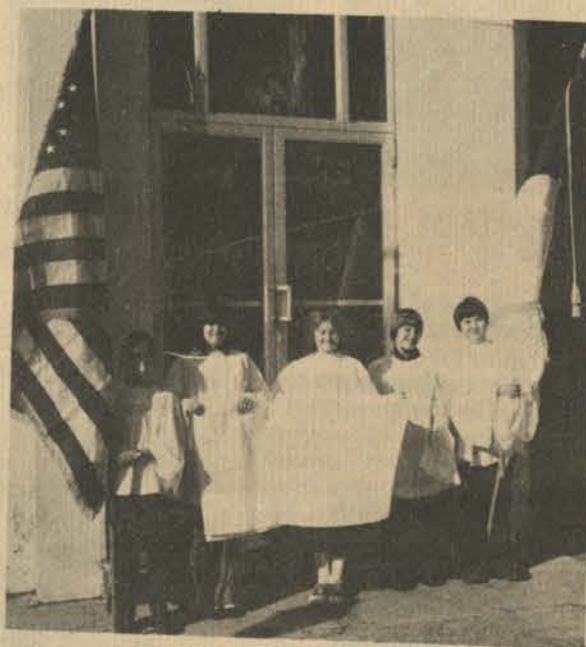
Girls Bible Class Holds Party

Girls of the UMYF Bible Class at Maynard Church met recently at the parsonage for a party. Hostess for the event was their teacher, Mrs. T. Holland, the pastor's wife, and Mrs. Ruth Lincoln, counselor. The group has recently formed a youth choir, and three of the girls have become full members of the church.



Clinton UMW
Hosts Luncheon

Program participants for a pre-Christmas UMW luncheon hosted by ladies of the Church at Clinton included, left to right, Mrs. Howard Johnson, past North Arkansas Conference UMW president; Mrs. Harold Womack, currently Conference president; Mrs. Charles Bradley, president of the Clinton UMW, and Mrs. Arthur Lewis, past president of the Batesville District UMW. Guests included ladies from Fairfield Bay, Leslie, Scotland and Quitman. Also present were the pastors and spouses.



Dedication At Fisher Street Church

A lectern, communion cloths and a set of flags were dedicated during the Jan. 11 morning worship at Fisher Street Church, Jonesboro. The flags memorialize the late Mr. Noble Goad, and the cloths honor the memory of Mrs. Lena Brown. The Rev. George Cleary, pastor, conducted the ceremony.

Christmas Store goes to nursing homes

by Hita Jo Pryer

It is not often that nursing home residents are able to join in Christmas shopping sprees. However, exclamations such as "isn't this cute?" or "I want to buy this for my son" were heard from residents of Geriatrics, Inc. and West Memphis Nursing Home when United Methodist Women of First United Methodist Church, West Memphis, took a Christmas Store to these two homes.

Wal-Mart cooperated with the UMW by choosing the merchandise and putting it together. Each department head was responsible for selecting items priced under \$5. After selections were assembled there were three carts overflowing with gift ideas for children, men, women and just everyone. The carts

were set up at each nursing home. With UMW members leading patients down the aisle of carts, they were able to do some Christmas shopping. Even bedridden patients had their chance to buy.

Mrs. Glenn Schoettle was in charge of the store, and one woman told her she did not know if she could buy anything, but it sure would be fun to shop. Another woman trying on gloves admitted she was shopping for herself. Another patient, expressing her thanks to the UMW for giving her a chance to surprise her family with presents said, "They don't have any idea that I would have a place to shop."



Mrs. Carrie Olson (seated) checks over the stock at the Christmas store at Geriatrics, while Mrs. Mary E. Russell (right), assistant manager at Wal-Mart, and Mrs. Ben Whitten show her different gift ideas. Members of the United Methodist Women of First United Methodist Church set up and wheeled the carts — loaded with merchandise from Wal-Mart — at the two nursing homes in West Memphis.



DeWitt UMW Entertains Center School

United Methodist Women of First Church, DeWitt, for the third time, served a Christmas dinner for the pupils and staff of Center School. The school is for exceptional citizens of the community and for children with learning disabilities. Preceding the dinner, an inspirational program was presented by the pupils, under the direction of Mrs. David Faucett and Mrs. J. Clyde Hord, co-directors of the school



GLENWOOD youth presented this live nativity scene at Christmas time.



CHRISMON TREE
at First Church,
DeWitt.



DES ARC's third
annual Chrismon
Tree.



THE CHOIR of Marion United Methodist Church presented the cantata, "Christ Is Born," the Sunday evening before Christmas.



THE REV. and Mrs. Denzel Stokes hosting a pre-Christmas "open house" at the Marion parsonage.



OVER 200 Christian symbols and 400 tiny white lights decorated the Chrismon Tree at First Church, Batesville. It was presented at the beginning of the Advent season during a program entitled, "Emmanuel — God with Us."



MRS. VIRGINIA HARLAN, president of the Marion UMW, stands beside the church's first Chrismon Tree. Ornaments were crafted by members of the Lee Etta Martin Circle.