

Discipleship group asks . . .

## 'Why were one million members lost?'

NASHVILLE, Tenn. (UMC) — Has a drop in financial support for evangelism and education programs within The United Methodist Church been a major reason why the denomination has lost more than a million members during the last decade?

The executive committee of the Board of Discipleship's Division of Evangelism, Worship and Stewardship thinks so.

After examining the initial draft of an extensive membership study, the 10-member committee voted to ask the General Council on Ministries to include evangelism as a denominational priority during the next quadrennium along with world hunger and ethnic minority local churches.

Headed by the Rev. Edward L. Duncan, Lake Orion, Mich., the committee voted to forward a request to the Council through the total Board's executive committee asking for more money for evangelism through World Service and/or voluntary "advance special" gifts.

"We think the people in the local churches are calling for a greater emphasis on evangelism and we think they would be willing to support such an emphasis," Mr. Duncan said.

Presenting the first draft of membership data to the committee was Dr. Warren Hartman, who is doing the research for the membership study and is director of church school development for the Board of Discipleship's Division of Education.

Both evangelism and the church school have repeatedly surfaced in recent months as areas in which membership loss trends must be reversed.

"We're not losing members," Dr. Hartman exclaimed, "we're just not getting new ones."

Membership of the Evangelical United Brethren and

Methodist Churches stood at an all-time high of 11,054,634 in 1964 but there has been a net loss each year since that time. At the close of 1974 membership was 9,957,710, a net loss of slightly more than one million members in the last decade.

A major portion of the net loss can be attributed to a sharp decrease in the number of persons added through "profession of faith" (new Christians), Dr. Hartman explained.

The number of persons removed from church rolls has remained relatively constant for the four quadrennia between 1957 and 1972, he said, representing a range of 645,000 and 677,000.

Contrary to popular opinion, Dr. Hartman said statistics show there has been no appreciable change in the rate that persons have transferred to other denominations. In fact, there has been a slight tendency to receive about 10 per cent more from other denominations than to transfer out to other denominations.

The peak quadrennium for receiving persons on profession of faith was 1957-60, when more than 400,000 new persons were added each year. The lowest number was received during the 1969-72 quadrennium, when slightly more than 210,000 were added each year by profession of faith.

The executive committee members expressed shock when Dr. Hartman reported that during 1973, 38.3 per cent of all United Methodist congregations did not receive anyone by profession of faith, and that 65.8 per cent had received fewer than four persons. Statistics also show that 106 churches with 500 members or more failed to receive anyone on profession of faith during 1973 and another 87 churches with 500 members or more received only one person.

The number of professions of faith is in an inverse ratio to the size of the church, Dr. Hartman explained. The smaller the church, the larger number of professions of faith per 1,000 members.

### Decline Reflects Change Of Emphases

In summary, Dr. Hartman said the developments which have resulted in a net decline in church membership must be located in two procedures: a slight increase in removals by charge conference action and a sharp reduction in additions by profession of faith.

Dr. Hartman suggested, and the committee members readily agreed, that there is "probably a relationship" between shifts in denominational financial support and program emphases and the decline in church membership.

While the average increase of giving to all causes has increased 269.39 per cent since 1949, Dr. Hartman said money from general causes allocated to agencies responsible for evangelism and Christian education in local churches increased 109.40 per cent.

Percentage of money for all causes which has been allocated to evangelism and Christian education has dropped from 5.08 per cent in the 1949-52 quadrennium to 2.88 per cent in the present quadrennium. "This means the percentage of the general church dollar which has been invested in evangelism and Christian education has been reduced by almost one-half, or 43.3 per cent between 1949 and 1975," he said.

Dr. Hartman believes the church school will be the most reliable single factor for predicting future trends and developments in the life of the church because it is through that avenue that the church is receiving its largest numbers by profession of faith.

# Arkansas Methodist

Arkansas United Methodism's Newsweekly

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95th Year, No. 8



Volunteer labor made possible the completion of this attractive facility for the Forrest Hills United Methodist Church congregation.

## Forrest Hills Church consecrated

The Forrest Hills United Methodist Church in Forrest City, established in 1965, by 1974 was faced with the possibility of having to close, when early in that year the Rev. Elmo Thomason, Forrest City District superintendent, began working with First Church, in the same city, and the North Arkansas Con-

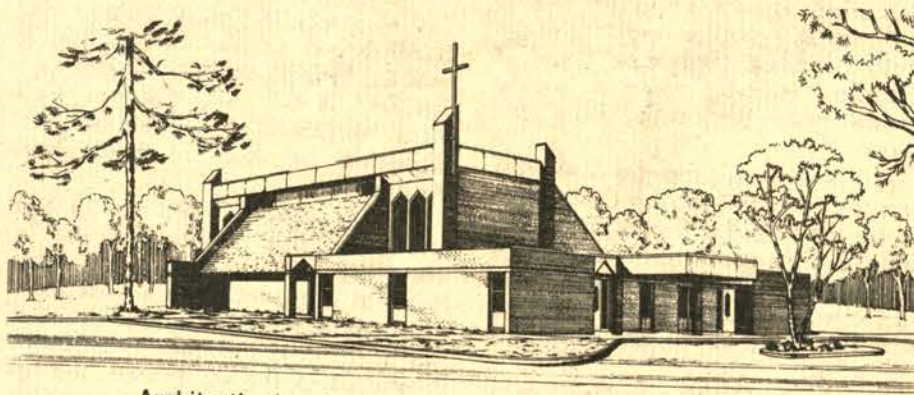
ference Board of Missions to provide a minister.

With the appointment of the Rev. Jim West in June of 1974, things began to happen. United Methodist Men, United Methodist Women and United Methodist

(Continued on page two)



**FORREST HILLS** Building Committee participating in cornerstone-laying ceremony, left to right, Paul Brown, D. E. Robison, William Marsalis, Jim Alderson, Sam Boyd, Pastor Jim West, District Superintendent Elmo Thomason.



Architect's drawing of proposed Henderson Church plant.

## Henderson Church to break ground, dedicate parsonage

Henderson United Methodist Church in Little Rock will hold separate groundbreaking and parsonage dedication ceremonies this Sunday, Feb. 22. The groundbreaking service will be at 2:30 p.m. at 13000 Baseline Road, site of the church's proposed new fellowship hall and education building.

Following that ceremony the participants will go to the new parsonage at 7902 Lee Summit for a dedication service and open house. Dr. J. Edward Dunlap, superintendent of the Little Rock District, will preside at the two services. Former pastors have received special invitations and all other persons are invited to the events.

The new church structure will be built on a seven and three-tenths acre site given to the Little Rock District Board of Missions by Mrs. Mildred Henderson of Little Rock, a member of Mabelvale

United Methodist Church. (Mrs. Henderson is no relation to the Rev. J. A. Henderson for whom Henderson Church is named.)

The site is near the new Otter Creek development, with easy access from Interstate 30 and 430 and Baseline and Stage Coach Roads. The Metropolitan Planning Commission anticipates that in 15 years the service area will have a population of 12,000.

The proposed 8,481 square-foot facility will contain a fellowship hall, which will serve as an interim sanctuary, eight classrooms, a nursery, kitchen, office and study. Architects for the project are Roark, Perkins and Kennedy of Little Rock.

Henderson Church was organized in 1892 under the leadership of the Rev. J.

(Continued on page two)



## General, annual, jurisdictional conferences meet this year

INDIANAPOLIS, Ind. (UMC) — From Frakes, Ky., and Guayama, Puerto Rico, in mid-May to Lakeside, Ohio, and Tacoma, Wash., in late June, and back and forth across the nation in-between, United Methodists will be holding their 1976 annual conference sessions.

According to a schedule released here by Bishop Ralph T. Alton, secretary of the Council of Bishops, the Red Bird Missionary and Puerto Rico conferences will be the first to meet, the East Ohio and Pacific Northwest the last to conclude their sessions. [The North Arkansas Conference will meet at Hendrix College in Conway, June 8-11. The Little Rock Conference will meet the following week, June 14-17, in Hot Springs.]

The Northwest Texas and New Mexico conferences will meet in combined session in celebration of the Bicentennial and the more than 200 years of Methodism in America. Baltimore, Peninsula and Iowa will hold one-day legislative

### The Rev. Glenn Sanford Former conference, national leader, dies

The Rev. Glenn Sanford, retired member of the North Arkansas Conference and leader in national Town and Country Commission work, died Feb. 4 at Levittown, Pa., where he had lived for the past several years. He had formerly lived in Conway, Ark., following his retirement in 1961.

A native of Mountain Home, Mr. Sanford attended Hendrix Academy from 1914 to 1916 and graduated from Hendrix College in 1924. He did graduate study at Duke University and was ordained Elder in 1929.

His early pastorates were Gravelly-Bluffton and Oppelo. From 1927 to 1937 he served as extension secretary of the North Arkansas Conference Board of Education, following which he served pastorates at Bentonville, Paris and Marion.

He was appointed director of the conference's Town and Country Commission in 1941 and served in that capacity until 1949 when he was named secretary of the national Town and Country Commission with offices in New York, where he served until ill health forced his retirement.

He is survived by his wife, Mrs. Vivian Lorene Fincher Sanford; a son, Robert Sanford of New Jersey; two sisters, Mrs. John M. McCormack of Harrison, and Mrs. Ava Gillespie, Rockford, Ill., one brother, Benjamin Sanford, Ventura, Calif., and four grandchildren. The funeral was Feb. 6 in Levittown.

### Forrest Hills

(Continued from page one)

Youth groups were organized. A vacation Bible school was conducted and Bible study programs began. In addition, the Administrative Board and the Council on Ministries were activated, and attendance at Sunday morning worship increased from an average of 20 persons to 60.

On Sunday, Feb. 8, 1976, District Superintendent Thomason, assisted by Pastor West, officiated at a Consecration Service and cornerstone-laying ceremonies for an attractive new building which had its beginning in August of 1975, and was erected for the most part by volunteer labor. The structure includes a sanctuary, two classrooms, a kitchen, pastor's study and storage room.

section meetings before the full conference sessions, and Kansas East and Kansas West divide their meetings between spring and autumn.

Included on agendas of most of the sessions will be reviews of a new General Conference legislation, discussions, at least informally, of election and assignment of bishops at the early-July jurisdictional conferences, and the fixing of ministerial appointments for the ensuing year.

Under the present law of the church limiting a bishop to no more than 12 years in an area, Bishops James S. Thomas in Iowa, Dwight E. Loder in Michigan, Lance Webb in downstate Illinois, H. Ellis Finger Jr., in Middle and West Tennessee and Earl G. Hunt Jr. in Western North Carolina will be presiding for the last time as resident leaders in their respective conferences. They will receive new assignments at jurisdictional conferences.

Bishops holding their final sessions before mandatory retirement are Prince A. Taylor Jr. in New Jersey, Francis E. Kearns in East Ohio, F. Gerald Ensley in West Ohio, Eugene M. Frank in Arkansas, Don W. Holter in Nebraska, and O. Eugene Slater in the San Antonio Area. Presiding over his final session of the Texas Conference will be Bishop Paul V. Galloway who is completing the present quadrennium for the late Bishop Kenneth W. Copeland.

Some 46 of the sessions will be held on college campuses, and another half-dozen on church-owned assembly grounds. The remainder will be in churches, civic auditoriums, and public schools.

### Officers elected for new Board of Lay Men in Little Rock Conference

The Little Rock Conference Board of Lay Men met last week at Methodist Headquarters to elect officers and to consider budget and priority matters for the year ahead. Also discussed were plans for the Lay Men's Assembly scheduled for Aug. 21-22 at Camp Tanako.

The Special Session of the Little Rock Conference, held in November of 1974, adopted a proposal by the Conference Board of Laity to draw up a constitution and by-laws for a Conference Board of Lay Men as its successor organization. Provisions of the constitution and by-laws, approved by the 1975 Annual Conference, appear on pages 95-97 of the 1975 Conference Journal.

Elected at last week's meeting to serve for a one-year term as officers of the new board are: Mr. William M. Shepherd of Little Rock, chairman; Mr. Richard Meredith of Crossett, vice chairman, and Mr. B. F. Allbright of Little Rock, secretary-treasurer.

### Henderson

(Continued from page one)

H. Henderson, after whom it was later named. It first met in Garland School at 24th and Maple Streets and soon constructed its first building across the street from the school. A new building was erected in 1904 and remodeled in 1926. The first service in the congregation's most recent structure was held March 20, 1960.

Since moving last spring from their former location at 2400 South Maple Street, the congregation has been meeting at the Methodist Children's Home. The Rev. E. Eugene Efrid is the church's pastor.

## Jonesboro pastor to write lessons for spring quarter

The Rev. Victor H. Nixon, pastor of Huntington Avenue United Methodist Church, Jonesboro, will author The Sunday School Lesson for the spring quarter for publication in the *Arkansas Methodist*.

A native of Lavaca, Mr. Nixon earned the B.A. degree at Hendrix College in 1962 and the B.D. degree, with honors, from Perkins School of Theology, SMU, in 1967. He served as a graduate assistant in Old Testament at Perkins during the year 1966-67.

Upon graduation from Perkins Mr. Nixon was appointed associate pastor of Central United Methodist Church in Fayetteville, where he served until 1972. While in Fayetteville he was an instructor in Hebrew Language and Literature in The Free University. He was assigned as pastor of the Berryville Church in June, 1972, where he served until being appointed to the Jonesboro church in November, 1975.

Active in community health interests, Mr. Nixon, while in Berryville, served as the 1973 chairman of the Carroll County Heart Fund, as the 1975 chairman of the Mental Health Committee of the Carroll County Health Council, and as a member of the board of directors of the Northwest Arkansas Mental Health Association. He was appointed by Governor Pryor as a member of the Governor's

### APPOINTMENT ANNOUNCED

Bishop Eugene Frank announces the following pastoral appointment in the North Arkansas Conference, Batesville District:

Melbourne Larger Parish — Terrence Jean Dowdy.

The appointment became effective Feb. 1, 1976.



The Rev. Victor H. Nixon

Health Advisory Council for the years 1973-76. He received the Outstanding Young Men in America award in 1973.

At the Annual Conference session in July, 1975, Mr. Nixon was elected a reserve delegate to the South Central Jurisdiction Conference. He currently serves as a member of the Board of Ministry of the North Arkansas Conference. He is married to the former Frances Henley of McGehee. They have one daughter, Aubrey Kaye, 12 years old.

The spring quarter of the International Lesson Series consists of seven lessons which complete the current unit on The Gospel of Matthew, and a six-lesson unit entitled A Christian Approach to Family Issues.

## Lay pastors' role, subject of General Conference proposal

OKLAHOMA CITY, Okla. (UMC) — Treatment of United Methodist lay pastors is a "growing disgrace in the story of professional leadership in our denomination and one that needs to be remedied, theologically, humanely, and consistently," Dr. Robert Watts Thornburg told the National Fellowship of Associate and Lay Pastors at their annual meeting here recently.

Dr. Thornburg, head of the Division of Ordained Ministry of the United Methodist Board of Higher Education and Ministry, outlined legislation which is being proposed for the General Conference in April. The rights of lay pastors received more petitions than any other single ministry topic at the 1972 General Conference.

Lay pastors, who serve approximately 15 per cent of the denomination's pastoral charges, are feeling frustration, cynicism, and despair, he observed.

"They are required to attend annual conferences but may not vote," he said. "They feel themselves largely unacknowledged and unappreciated by the full clergy members of the annual conference. In addition, there have been contradictory and confusing changes in the responsibilities and rights of those serving in this relationship."

Lay pastors have often been the "last in and the first out" in the appointment process, he said. "We have used the services of the lay pastors without giving them either decision-making power, job security, or fringe benefits which are the common property of full members."

With this background, Dr. Thornburg

outlined legislation which will:

- change the name of "lay pastors" to "local pastors."
- authorize a local pastor to "perform all duties of the pastor" while assigned to a particular charge under the specific supervision of a counseling elder subject to annual renewal.
- set a limit of eight years for a local pastor to move into full conference membership.
- seek to "make real the recognition and the validity of the course of study route into conference membership."

The name change is being proposed, Dr. Thornburg said, because "lay pastor" implying both lay and clergy status, is a "logical contradiction that is difficult to defend."

The most radical recommendation, he said, calls for an unordained local pastor who has fulfilled the requirements for the license as a local pastor to be "authorized by the ministerial members in full connection to perform all the duties of the pastor, including the sacraments of Baptism and Holy Communion, as well as the service of marriage (where the state laws allow), burial, confirmation, and membership reception, while assigned to a particular charge under the specific supervision of a counseling elder, subject to annual renewal."

The proposal which would consider the local pastor position "preparatory or transitional" is designed, according to Dr. Thornburg, to "make real the church's traditional insistence that the professional leadership continue in their training and education until they have at least reached minimal standards."



From the Bottom of the Heart

## Membership losses: A test for every United Methodist

The United Methodist Church faces a formidable test in how it will respond to the loss of more than one million members in the last ten years (see story on page one). Our reaction to such an unsettling circumstance will say much about us. How we respond could well be one of the most revealing indicators of our understanding of what it means to be the Church.

This testing will come in several ways.

First, it will be experienced in the degree to which we allow ourselves to be concerned over such alarming losses. There is an attitude among some in the Church which sees any "attention to numbers" as being too worldly a concern for authentic disciples. The by-word of those who hold that point of view has been "We are not called to be successful, we are called to be faithful."

Although there is a bold truth in that claim, it has often been abused. At its best it can be the inspiration for a selfless discipleship of the highest order; at its worst it can be an excuse for laziness and a cover-up for a callous disregard for persons. At any rate, no sincere United Methodist can remain aloof to or plead immunity from the responsibilities represented in the loss of so many from our fellowship. We are tested by how we choose to deal with the whole range of issues involved in this loss.

Our being tested will also be expressed in how we evaluate the loss itself; by the questions we do and do not address to the issues. Both our questions and our silences will reveal much about us. Whether, for example, our concern is a self-centered one focusing primarily on the statistical health of the institution rather than on the spiritual, total, welfare of persons.

A whole concern must do both, of course. The health of the institution is indeed a valid responsibility of its members. For the welfare of those to whom the Christian community ministers is very much dependent on the health of the institutional church.

Furthermore, it would be the height of irresponsibility for we who have been fathered and mothered by the Church to allow the popular anti-establishment mood of the times to blind us to the irreplaceable role which the Church as an institution has played in history.

It is at this point, however, that perhaps our greatest test comes as we make our response to membership losses. For in expressing our valid regard for building up the institution, it is possible for us to violate the very gospel which gave birth to the Church and which sustains it in its service to humanity.

Specifically: In our rush to reverse membership losses it is easy for us to act as though "getting more members" and authentic evangelism were one and the same thing. They are not necessarily so. There is a danger that in our zeal we may adopt evangelistic gimmicks which align church against church, minister against minister and send our pastors and lay persons out as head hunters seeking scalps to hang in their record books. Perhaps the greatest test inherent in our response to membership losses will be experienced as we develop programs of evangelism in the years immediately before us.

The varied issues involved in any loss of membership are rightfully the concern of every United Methodist. The manner in which we respond to those issues will say much to the world, more to ourselves, and more still to our Lord.

Author G. P. Howard has a word for such a time: "We face a humanity that is too precious to neglect. We know a remedy for the ills of the world too wonderful to withhold. We have a Christ who is too glorious to hide. We have an adventure that is too thrilling to miss."

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Off the Top of the Head

## Getting there is half the fun

'Seventy six is an even year, which means I get to buy a new pair of shoes. Hot diggity!

I've been thinking about it ever since the fall of '75 — about what fun it's going to be to look in the store windows during my lunchtime walks, to thumb through the catalogues while watching the evening news, and even visiting shopping centers all over the county and actually trying on a bunch of the new styles.

But now I'm not going to get to do any of those fun things.

After work the other evening I went out, on an impulse, to a store not a half-mile from our house and bought the first pair of shoes I've looked at this year and was back home in time for supper. In that 20 minutes I blew half the fun I had scheduled for my whole personal Bicentennial celebration. And besides, I got the same kind of shoes I've bought the last four times out.

About the only thing I've got left to look forward to in '76 is getting my new watch band. And you can bet your boots that I'm going to get all the enjoyment out of that that I can stand.

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## Planning ahead — or — Sole's Salvation

I've got a new problem. When I bought my new shoes the other evening the nice salesperson made the casual remark that "they might not be making this kind much longer."

He wouldn't have said that, of course, if he had known what it would do to my nervous system. These shoes are the kind I've bought for the past dozen years and, except for my Hush Puppies and desert boots, they're the only kind I know how to handle. I can wear them to Sunday School or to preach in or to see the bishop in or to go to the movie show in or whatever. And if they quit making them and I actually have to wear one of those new styles — well, I'm just not sure I'd be up to that.

So I've got it figured that if I can get my next two paychecks advanced I can buy out their whole stock of my kind of shoes and be set from here on out till I graduate to permanent house slippers.

What I haven't figured out is where I can store them. I've been studying on that, and I think if we moved the couch and some chairs and a table we could put them against the south and east walls of our living room — we don't look out those windows much, anyway. And just think of the extra insulation they'd provide.

Seems to me like a pretty good idea.

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## 'Show us a sign'

If I can still get any of my Baptist preacher friends to speak to me, I'd like to get their help in interpreting a bumper sticker I saw on a car in Texas week before last: "I BELIEVE IN MIRACLES: I'M A BAPTIST!"

That message, on the back of a shiny new Cadillac, went by me at about 70 mph on the freeway in downtown Dallas. As I watched the good brother weave in and out of the rush hour traffic without hitting anyone, he had me believing in miracles, too, and I'm a Methodist.

But what I need is some further instruction on the proper reading of that sticker. Does it mean that it's a miracle that the brother is a Baptist? Or that it takes a miracle to believe that the Baptists would have him? Or does it mean that when you drive like that you need all the help you can get, no matter from where it comes?

Anyway, it made me wonder just what would be an appropriate bumper sticker for Methodists. How about "I BELIEVE IN RESTRUCTURING THE SYSTEM: I'M A METHODIST." Or "I BELIEVE IN COMMITTEES: I'M A METHODIST!" Or maybe "I BELIEVE IN PROCESS PLANNING: I'M A METHODIST!"

Come to think of it, the Baptists might have them a pretty good sign there.

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## Readers respond on school prayer issue

### 'CHURCH HAS NO LEASE ON PRAYER'

To the Editor:

Is the church so jealous of its precarious position that the editor of the *Arkansas Methodist* must take it upon himself (issue of Feb. 5) to flail the little spark of good that might come from the General Assembly's decision on meditation? If nothing in the present law of the land prevents students and teachers from having silent prayer in schools, the Supreme Court's decision certainly effectively terminated it.

What is learned in schools is physical and has little to do with progress; instead it fans the physical desires, passions and strife which is thought to be requisite for success.

The editor admits that "no church . . . has a lease on prayer" but he implies that it ought to have. To say that it is most difficult to pray in the school atmosphere is to forget that the same conditions prevail in any Sunday morning service. Prayer is not words or ritual but the longings and deep desires that go out from the heart to the Eternal. "Your father hears in secret." "You will not be heard for much speaking." "When you pray (if at all possible) go into your closet and shut the door." A worshiper learns to isolate himself; that is, those who want to learn.

What will happen is that people will gradually discover truths from other sources which the Bible teaches and will reject the outmoded practices of the present church. Meditation is an essential function, a natural means of communication with the Higher Power, and

in no other way can a successful life be led. "As a man thinketh in his heart so is he." "I meditate upon Thee (even) in the night watches."

Effective communication with God was once the supreme knowledge. Paul told one group: "I see you have a zeal for God but without knowledge." And to the Hebrews he said: "Ye ought to be teachers but ye have need that one teach you again which be the first principles of the oracles of God." About other sources his attitude was "He who is not against me is for me."

The parody of equating prayer with arithmetic is a negation, common to the conflicting actions in all phases of our present lamented state of knowledge.

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### PRAYER: FUNDAMENTAL TO EDUCATION

To the Editor:

I want to take issue with you on your article about "Keeping Prayer Above Politics" (issue of Feb. 5).

It is my firm belief that prayer should not be viewed as some pious "high in the sky" attitude that is above and beyond the personal religious life of an individual. If we are to have prayer, and it is to be effective in the personal life, it must be part of our everyday life including our educational life as well as our spiritual life.

If prayer as a part of a religious life is to be meaningful it must begin and develop in life at an early age. It must begin in school and the education of young children. It is here in the first few years of life that a pattern is set that will determine if a child is to become religious or not.

If prayer is not a fundamental part of the education process then the child will likely never be religious or ever consider prayer as important later on in life.

If religion is to work and be meaningful to people it must, in the form of prayer, be put into life where the learning process is taking place and where it will have an everlasting effect.

Our founding fathers intended for religion and prayer to be in our schools. I know, because they sought earnestly to make sure each person had the right to freedom of expression of their religious life.

All the writers of the Constitution and Bill of Rights were profoundly religious men. They were men of prayer and had a strong faith in God. It is not conceivable to me that they would have ever thought of ruling against or taking prayer out of the schools or churches of their day. I am sure they saw prayer in schools as a help to those who weren't of the same faith or religion as a means of communicating personal love and truths to one another as human beings whether

they be Christian or Moslem or Jew or any other religion.

They saw prayer, I am sure, as a way of communication between man and God and his fellow man to tell a profound truth about morality and how social mores should be implemented into society, any society.

Without this kind of communication to our young children then our society would grow up and be in chaos without any social norms to live by. School prayer, whether it is mandatory or free, silent prayer and periods of silent meditation, it can only be helpful.

I believe that religion must have an influence upon politics and point the direction it should go or the church and religion will be useless. That is why the church exists. It is to be a social witness to our government and make sure the government is just and righteous in carrying out its duties and in making its laws. When prayer and religion just become a pious attitude to be separated from schools and governments then we have lost sight of what religion is all about, and its missionary command is lost to us and God.

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### Council Directors to Local Churches

## Summer ministries

A warming trend in the winter's weather every now and then hints of the coming summer. Maybe this can serve as a reminder that this is the time to begin, if a church has not already done so, to plan for its "summer" ministry.

A number of churches have already made plans to secure a youth worker for the summer. Some have already made arrangements with a particular person, usually a college student. However, this year a number of seminary students may be available for work in local churches as youth workers, as well as for other responsibilities.

The Associate Directors of both Councils on Ministries are charged with the responsibility of maintaining a list of workers available and churches desiring the services of a Summer Youth Worker. Now is the time for this list to be brought up to date. Please contact your Council office.

### Leisure Ministries

Now is also the time to begin to plan for other leisure-time ministries. A growing number of churches are moving into this area. Churches with a nearby lake or other recreational area can do more than issue a not-far-reaching general invitation to attend established regular services.

It is quite possible to make arrangements with those in charge of such facilities to obtain permission to conduct

services, etc., in these areas. Services can be held on Sunday morning, usually fairly early, and at other times as deemed necessary. These services can be conducted by laity as well as clergy.

Also, the "ministry of presence" in these areas on Saturday and other days is a good "low key" way to spread the Gospel. With this, it is also possible to prepare a fact sheet to distribute to the campers with a church directory, a local map showing hospitals, clinics, libraries, etc., and frequently needed phone numbers such as doctors, police, fire, etc.

Still another area of leisure ministry that a local church could participate in is day camping. Elementary age children and even pre-schoolers can gain a lot from such experiences. Also, Junior High and Senior High Youth are often willing to work in such enterprises as "counselors" and helpers.

### Family Camping

Further, a number of churches are into Family Camping. A number of facilities, church related, are available and some groups use other existing facilities provided by local, state and federal agencies. A good resource for this is "Family Camping — Five Designs for Your Church" (3072-BC) which can be ordered from Discipleship Resources, P.O. Box 840, Nashville, TN 37202. The cost is \$1.



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475 Riverside Dr.  
New York, N.Y. 10027

Name \_\_\_\_\_  
Street address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Church \_\_\_\_\_ Annual Conference \_\_\_\_\_

The United Methodist Child Support Program is a part of the world wide ministry of the Board of Global Ministries, with all child care institutions approved as Advance Specials.

910-092-0

Browning Day Care Center, Montana





Dr. James L. McCord, president of Princeton Theological Seminary, addressing a conference on the theme "Theology for Today," at St. Petersburg, Fla., stated that "The God of the Bible is not a sort of cosmic weathercock. He isn't up there flipping the pages of the divine calendar while the show runs down. He is not an observer. He is active in human affairs." In Dr. McCord's view, "we are the most analyzed generation in history, but we are the least able to cope. Yet we don't ask whether something is right or wrong, we ask how does it feel?"

President Ford, addressing the 24th annual National Prayer Breakfast in Washington, D.C., called on all Americans to pray for "tolerance, understanding and love" as the nation begins its third century.

"The Christian faith" of Liberia's President William Tolbert "is a major factor in keeping" Liberia "from exploding," according to a Southern Baptist pastor sent by President Ford to the inauguration of President Tolbert. The Rev. William L. Self said, after his return to Atlanta that "Liberia is one of the most stable nations in Africa but it sits on a political powderkeg." In addition to pastoring a church and being president of the country, Dr. Tolbert heads the Liberian Baptist Missionary and Educational Convention. He was president of the Baptist World Alliance from 1965-1970.

Dr. Richard Halverson, a Presbyterian pastor in Washington, D.C., says the Watergate affair has "opened the door and provided a tremendous opportunity for the gospel of Jesus Christ" in the nation's capital. This is because it "made people aware of the basic problem in human nature and the tremendous enticement of power and its corrupting and destructive influence," he said in an interview.

Contributions to CROP's hunger appeal in 1975 represent a 35 per cent jump over the previous year. CROP is the community hunger appeal of Church World Service, the relief and development arm of 30 U.S. Protestant and Orthodox denominations. Kansas led all states with gifts of \$605,128 in an all-out drive to collect grain. Most of the grain was used as food-for-work — wages paid for labor on irrigation and flood-control projects, well-digging, road-building and so on.

Christian and Jewish leaders will join in a demonstration of solidarity at a World Assembly of Jewish Communities in the Soviet Union in Brussels, Belgium, Feb. 17-19. Sister Ann Gillen, executive director of a task force of 13 prominent U.S. Christian leaders, said "the world must recognize that the issue of religious freedom, the right to emigration and an end to harassment of Jews in the Soviet Union is not an issue for Jews alone but is one that is of deep concern to all who care about human rights."

The Rev. David H. Fisher, a Tennessee Episcopalian who teaches dogmatic theology at the University of the South at Sewanee, said a General Convention vote against women's ordination "will weaken the General Convention's authority and we will have de facto schism." If the meeting votes "yes," he added, "Episcopalians who cannot in good conscience remain will establish another Christian group or go into another one."

Episcopal Deacon Gwen Buehrens of Knoxville, who addressed a Tennessee symposium audience, spoke of the "pain and bewilderment" which she said is shared by most of the more than 120 female deacons who "have chosen to wait" and not seek ordination as priests before a General Convention decision. Deacon Buehrens said, "We are not just on an ego trip. It is quite the contrary: a very humbling experience. I have felt called to holy orders after much prayer and soul-searching."

The latest statistics from the United Church of Christ in Japan (the Nihon Kirisuto Kyodan) show a membership of about 200,000 in 1,602 active congregations. The report notes the first increase in Sunday worship since 1967. Attendance at prayer meeting, Bible study and Sunday school is also up, but Sunday evening services continue to decline. Christians make up less than 1 per cent of the Japanese population.

Father John Meyendorff, an Orthodox priest writing for the book, "A Pope for All Christians?," conceded that ecumenical dialogue has taken on a new dimension because discussion of primacy and authority is being related to "the very content of the Christian Gospel," but denied that "an infallible papacy" can be a part of the dialogue.

Dr. J. Robert Nelson, a United Methodist who teaches at Boston University School of Theology, said that while few Protestants accept the theory and doctrine of papal primacy "two things are becoming clearer and more acceptable. One is that Peter did indeed enjoy a special relationship to Jesus and occupy a unique place among the disciples..." He said, "The second is that the Church today, as always, needs someone to exercise what the Lutheran-Roman Catholic common statement calls the 'Petrine function.'"



## Named Americans United Director

SILVER SPRING, Md. — Andrew Leigh Gunn has been named executive director of Americans United for Separation of Church and State, effective April 1. He will succeed Dr. Glenn L. Archer, who has served in the post since the organization was established in 1948. An ordained United Methodist minister, Mr. Gunn holds degrees from Oberlin College and Yale University and has served as pastor of two Maryland churches. (RNS Photo)

The U.S. Army chief of chaplains, Maj. Gen. Orris Kelly, said that because of the communal living situation in the military, "most" servicemen "consider the presence of homosexuals... disruptive." Chaplain Kelly, a United Methodist clergyman, said he would be willing for his denomination to allow homosexuals to receive Holy Communion, but not to ordain them ministers. He said the church should not tolerate "rampant individualism" by homosexuals trying to impose their concepts on heterosexuals.

Sen. Mark O. Hatfield, who three years ago warned at the National Prayer Breakfast that such events risk promoting a kind of "civil religion," noted at this year's breakfast that this nation has "developed a new religion: the worship of progress itself." "We have placed our faith in technology, and devote increasing billions to life-destroying arsenals," he said. "The search for the transcendent, mystical, supernatural reality of life is being supplanted by religious devotion to what is visible, tangible and synthetic." "Today," he continued, "the message of Christ presents us with the imperative of a 'radical change' in our values — a change spiritually rooted, whose effects would be revolutionary in our time..."

## UM giving up 8.54 per cent in '75

EVANSTON, Ill. (UMC) — United Methodists gave a record total of \$58,127,067 in 1975 to support 16 general benevolent and administrative funds of their denomination, it was announced here Jan. 23.

R. Bryan Brawner, treasurer of the church, said the total was 8.54 per cent above the 1974 total of \$53,554,613. Not included in this report is approximately a billion dollars given for church administration, salaries and benevolence projects on the local and regional level.

In the report as a whole, 13 funds showed increases and three decreased. Largest single gain was the 115 per cent in Advance Specials for the United Methodist Committee on Relief (UMCOR). Greatest drop was 4.65 per cent in World Service Specials.

Largest single item in the report is \$21,849,580 for World Service, the denomination's basic program fund. This represents 92.9 per cent of the current annual goal of \$23,500,000, a fraction of a per cent above the report a

year ago and the highest percentage since The United Methodist Church was formed in 1968.

"This was a rather remarkable performance in view of one of the worst recessions in recent times," said Dr. Brawner, "and represents a loyalty and commitment by church members to the concerns of their denomination." "It is a commendable response to need."

Response to hunger is cited as the major reason behind the substantial increase in UMCOR receipts. It is estimated that the total given at the general church level for this cause exceeds \$3,000,000. This does not include additional moneys used at local and regional levels in hunger assistance.

A total of 21 annual conferences, including Little Rock and North Arkansas, paid 100 per cent or more of their World Service apportionments. Another 13 paid 95 per cent or better, and 12 others paid between 90 and 95 per cent.



## Attend Equal Rights Amendment Workshop

Mrs. Leah McNamara (left) of Arkadelphia and Mrs. Marie Jordan of Paragould attended a workshop of coordinators of United Methodist Women's support for the Equal Rights Amendment, held Jan. 22-23 in Washington, D.C. The workshop centered on preparation for renewed efforts to educate and organize United Methodists in support for ERA. The proposed constitutional amendment has been ratified in 34 states, with 38 required. Deadline for its passage is March, 1979.



# Demands of Forgiveness

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



## Lesson for February 29

**SCRIPTURE:** Matthew 18.

**RESUME:** Our study this past quarter has included the first eighteen chapters of the Book of Matthew. Throughout this material, Matthew has emphasized the absolute Messiahship of Jesus; the infancy narrative, the Baptism by John, the Temptation experience, the ministry of teaching and healing . . . all these and much more are presented as irrevocable evidence of Messiahship.

These past thirteen weeks, we have considered Jesus of Nazareth as God's King, the Messiah, the nature of the kingdom, and the character of his teaching. Finally, we saw in last week's lesson that the so-called "Great Confession" (Mt. 16:16) was, in fact, the confession of the Christian community itself, and this week, we turn to consider the response of the new community.

"Jesus was never interested in drawing up systems or codes of rules and regulations in detail for his community; he did, however, lay down certain 'principles' upon which they were to act, and which underlaid their actions. We find three of these principles described and illustrated in Matthew 18. One of them was the principle of childlike humility; the second was a guidance principle to be followed when any citizen of the kingdom found himself in dispute with another; the third was the principle of forgiveness as a way . . . the only way . . . of life in the community." (TARBELL'S TEACHER'S GUIDE, p. 205)

### Great and Small in the Kingdom: Matt. 18:1-14

We may only presume to know the countless frustrations expressed by our Lord in the course of his short ministry. There were so many: rejection in his own community, including members of his own family; the chasing of the moneychangers from the Temple porch only to discover that as soon as he had left the scene, they had returned to resume their transactions; the pernicious carping of the Pharisees about his breaking the rules . . . how he must have grieved over the breath he had wasted on them when it became clear that they were incapable of comprehending anything that was not enumerated.

And then, there were the disappointing times with members of his own group. We would have expected the disciples to have grasped the larger part of his teachings. After all, they had heard him repeat himself over and over in public and in private. They were nearest to him and had the advantage of hearing the lesson elucidated by every conceivable illustration. They had it memorized themselves.

Surely, if anyone understood that the kingdom of God was not of this world — not a royal or military kingdom at all — they did. There would be no generals or lieutenants, no favorites, no seats of honor, no preferred rank. For three years, Jesus had laid that point down until even a child could not miss it. Imagine his consternation when he overheard them arguing among themselves about who would sit at his right hand in the coming kingdom.

Let us not dismiss lightly the hurt our Lord must have felt in his heart. How easy it would have been to have blurted out in anger, "Have I wasted my breath on you too?" But no, again, we see the teacher personify his message: "And Jesus called a little child unto him, and sat him in the midst of them, and said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

What is to "become like children?" THE LAYMAN'S BIBLE COMMENTARY explains, "The little child knows himself to be small. He does not pretend to be anything other than he

is. He makes himself neither smaller nor greater than he is. Is that not true of humility? One who sees himself in the light of his Father who is in heaven knows himself to be small. He is ready to take the lowest place in the kingdom with joyous gratitude." (Vol. 16, p. 99)

Additionally, and in anticipation of this next section, who of us has not observed yet another characteristic of the childhood nature; recall children at play who have suddenly fallen into disagreement which may even come to the exchange of blows. And then, within only a short period of time, it is all over; play resumes and quarrels are forgotten. Quite unlike distinguished, mature, learned adults, little children do not know any better than to forgive; but they will soon learn, won't they?

Similarly, what parent has not at sometime firmly reprimanded his own child, perhaps even to tears, only to discover that within five minutes that child is apt to be around your neck saying, "mama," or "daddy, I love you." Indeed, there is such about a little child's ability to love and forgive, to trust and believe, that Jesus would recommend to those who would seek the kingdom.

Gibran was correct when he said of children, "... you may give them your love but not your thoughts, for they have their own thoughts. You may house their bodies, but not their souls, for their souls dwell in the house of tomorrow which you cannot visit, not even in your dreams, you may strive to be like them, but seek not to make them like you. For life goes not backward nor tarries with yesterday." (THE PROPHET, p. 17)

### Seventy Times Seven Matt. 18:21-22

Here again, the thought concerns the new community established by Jesus. The Jewish Law as interpreted by the rabbis, called for a person to forgive his brother THREE times. One commentator suggests that Peter was attempting to impress Jesus with his benevolence when he showed his willingness to forgive SEVEN times (v. 21). However, the number SEVEN was considered by the ancients to be the "perfect" number and, consequently, appears many times throughout the Bible. "The reason why it is specified here is probably due to its usage in the Old Testament notion of vengeance: 'If Cain is avenged sevenfold, truly Lamech seventy-sevenfold (Gen. 4:24).'

"Here Jesus changes the emphasis and applies the principle to forgiveness. But it is still a limited concept. Jesus frees it from this limitation by saying not seven times but seventy times seven, which is simply a striking way of suggesting an unlimited number of times." (THE INTERNATIONAL LESSON ANNUAL, p. 217) This statement about the Christian's true attitude toward forgiveness forms a sort of preface to the parable on forgiveness that follows.

### The Unforgiving Servant Matt. 23-25

This particular parable may be thought of as an expansion of and an elaboration of Matthew 6:12: "And forgive us our debts, as we have forgiven our debtors." Here however, a king had called in one of his servants who owed him an impossible amount of money . . . what would amount to ten million dollars in our currency. The talent was worth approximately one

thousand dollars and the servant could only beg for more time to raise the money for the payment. But lo, the king forgave the vast debt.

In contrast, this same servant who had just been relieved of a tremendous debt went to a fellow servant who owed him a hundred denarii; the denarius was worth about twenty cents. By comparison, the debt owed by the fellow servant was ridiculously paltry, in consideration of the debt he himself had been forgiven. Yet, instead of the forgiven servant "doing as had been done unto him," he had his fellow servant put into jail because he was not able to repay him. Chesterfield was right; "Little, vicious minds abound with anger and revenge, and are incapable of feeling the pleasure of forgiving enemies."

"It is likely that this parable has in mind the forgiveness of God as he forgives an impossible debt. Man cannot earn his way by good works. But if he is willing to trust God as revealed in Christ, then the grace of God is manifest in justification and reconciliation. This being the case, it is but right that those who have known God's forgiving love should in turn love and forgive their fellow men." (INTERNATIONAL LESSON ANNUAL, p. 218)

### RECONCILIATION

In the Sermon on the Mount, Jesus had said, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Some anonymous soul has also reminded us: "It requires only an ounce of grace and a thimble full of brains to hold a grudge; but to entirely forget an injury is truly beautiful."

Irving R. Stone in LOVE IS ETERNAL has an account of a conversation between Abraham Lincoln's wife, Mary Todd, and Parker, the man who was supposed to guard the President the night he was shot: "Parker entered, a heavy-faced man with half-closed lids. He trembled.

"Why were you not at the door to keep the assassin out?" she asked fiercely.

"Parker hung his head. 'I have bitterly repented it. But I did not believe that any one would try to kill so good a man in such a public place. The belief made me careless. I was attracted by the play, and did not see the assassin enter the box.'

"'You should have seen him. You had no business to be careless.' She fell back on the pillow, covered her face with her hands. 'Go now. It's not you I can't forgive, it's the assassin.'

"'If Pa had lived,' said Tad, 'he would have forgiven the man who shot him. Pa forgave everybody.'

The Bible is a book about forgiveness. We see it in the great stories of individuals in the Old Testament, particularly in the book of Hosea, Ruth, and Jonah. The history of the chosen race in particular and mankind in general are replete with instances of God's repeated initiation to restore man to himself. The songs and verse of ancient bards alluded to God's willingness and desire to forgive the transgressions of a fallen creation; the visions and fiery pronouncements of the prophets put it more dramatically; the great redemptive, historical events reiterated the ageless message; Jesus of Nazareth personified the message.



# North Arkansas Conference

## Summer Camping Events

### BEAR CREEK

- May 10: Ministers (Work Camp), Director, Bill Douglas  
 May 10: All Camp Staffs (Training), Director, Bill Douglas  
 June 17-19: District All Age Camp, Director, Edward Davis  
 June 21-25: Grades 5-6, Director, Carl Strayhorn  
 July 9-10: Lay Enrichment, Director, W. P. Fiser  
 July 12-16: Grades 7-8, Director, Andy Hall  
 July 16-18: Senior High Encounter, (director to be announced)  
 July 19-23: Grades 5-6, Director, Gerald Rainwater

### SHOAL CREEK

- June 21-25: Grades 7-8, Director, Herschel McClurkin  
 June 28-July 2: Grades 9-10, Director, Lewis Chessner  
 July 6-10: Grades 5-6, Director, Jerry Pulliam  
 July 10-11: Work Camp Weekend  
 July 12-16: Grades 7-8, Director, Ron Clark  
 July 19-23: Grades 5-6, Director, Jerry Nichols  
 July 26-30: Grades 7-8, Director, Aaron Barling  
 August 2-6: Grades 5-6, Director, Phil Hathcock

### KAETZELL

- May 31-June 4: Grades 5-6, Director, Kenneth Renfro  
 June 21-25: Grades 7-10, Director, Dois Kennedy

### WAYLAND SPRING

- April 17: Work Camp, Director, Cyril Wilson  
 June 14-18: Grades 5-6, Director, Tom Weir  
 June 21-25: Grades 7-8, Director, Joe Sherman  
 June 28-July 2: Grades 9-10, Director, Joe Wilkerson  
 July 5-9: Grades 5-6, Director, Charles Nance  
 July 12-16: Grades 7-8, Director, Orvil Stahl  
 July 22-25: Junior-Senior High and Workers with Youth —  
 Music and Worship, Director, Dick Haltom  
 July 30-August 1: Family, Directors, Waymon and Linda  
 Hollis

### CONFERENCE-WIDE CAMPS AND ASSEMBLIES

- April 22-24: Conference-wide Camp Director's Training,  
 Director, Vernon Paysinger  
 May 21-23: Family Camp, Nawake, Directors, Charles and  
 Doris Mabry  
 May 31-June 4: Senior High — Bicentennial, Nawake,  
 Director, Lowell Eaton  
 June 4-6: Family Trailer Camp, Nawake, Director, Wendell  
 Dorman  
 June 21-25: Grades 7-9, Nawake, Director, Larry Dodgen  
 June 21-25: Grades 9-College, Canoe Camp, Buffalo River,  
 Director, Wayne Clark  
 June 24-27: Adult — Family Canoe Camp — Buffalo River,  
 Directors, Allan and Waydene Hilliard  
 July 26-29: Grades 4-6, Conference-wide Children's Music  
 Camp, Director, Monty R. Bell  
 June 28-July 2: 9th Grade through Adult, Backpacking —  
 Clifty Canyon, Directors, Jim and Linda  
 Harrison  
 August 2-6: Grades 10-12, Youth Assembly, Hendrix College,  
 Director, Vicky Allen  
 August 6-8: Junior High Assembly, Hendrix College,  
 Director, Jim Daugherty  
 August 9-13: Grades 7-9, Drama, Arts, and Music Workshop,  
 Aldersgate, Director, Jim Beal

For additional information contact:

Council on Ministries — NAC  
 Arvill C. Brannon  
 715 Center, Room 202  
 Little Rock, AR 72201  
 374-1634

## Arkansas Methodist Children's Home

(Memorials list continued)

WILLIAM P. JENKINS  
 by Mr. and Mrs. Charles Murry  
 MRS. H. W. JETER SR.  
 by Mr. and Mrs. C. R. Benson  
 MR. & MRS. D. S. JENKINS  
 by Mr. and Mrs. I. T. Smith  
 MRS. IDA JONES  
 by Mr. and Mrs. Bennie J. McCoy  
 by Mrs. Ruth Veasey  
 BENJI JOHNSON  
 by Mr. and Mrs. Grady Davis  
 JAKE KOPPEL  
 by Mr. and Mrs. R. M. Plummer  
 MRS. FRED KIZZIA SR.  
 by Mrs. Fred Blanks  
 W. CLAUDE KERNODLE  
 by C. E. Cook  
 by Mr. and Mrs. Grady Davis  
 MRS. KENNETH KINARD  
 by The Jack H. Vestal Family  
 MRS. H. A. KNORR  
 by Christine P. Wilkin  
 AVDIA KISSINGER  
 by Mr. and Mrs. D. R. Kissinger  
 MRS. MARTIN W. KEHART  
 by Rev. and Mrs. H. M. Lewis  
 MRS. AGNES LOEWER  
 by Literary guild of the Women's City  
 Club of Little Rock  
 MR. & MRS. H. C. LANDERS  
 by Mr. and Mrs. R. L. Loggins  
 MRS. LELIA LIPE  
 by Rev. and Mrs. Vann Hooker  
 SCOTT LIDE  
 by Margie Coker  
 CAPT. STEPHEN LYNCH  
 by Mr. and Mrs. O. W. Lynch  
 MARILYN LYNCH  
 by Mr. and Mrs. O. W. Lynch  
 CRIS LIVELY  
 by Men's Bible Class, Glenwood UMC  
 M. C. LEWIS SR.  
 by Mrs. D. H. Lewis  
 by Mr. and Mrs. Ray Drew  
 MR. & MRS. WILLIAM A. LOWE  
 by Mr. and Mrs. Robert Lowe  
 MRS. SYLVESTER MOSELEY  
 by Mr. R. L. Gardner, Jr.  
 MILDRED MCKEE  
 by Bert and Mildred Englerth  
 WILSON MCKNIGHT  
 by Mrs. Paul Deaton  
 by Mr. and Mrs. Lewis Taylor  
 by Betty Lewis  
 MRS. EDNA McELROY  
 by Mr. and Mrs. Lewis Taylor  
 HORACE MACFARLAND  
 by Mrs. Fred Bayliss  
 JOHN E. MCKINLEY  
 by The Jack H. Vestal Family  
 MACK MCDANNELL  
 by Mrs. W. E. Leek  
 MRS. PEARL MCKINZIE  
 by David and Lisa Fisher  
 MRS. BLANCHE MINICH  
 by The Dale Milliken Family  
 MRS. EMILY MATTAR  
 by Cecile Thomason  
 MRS. C. H. MURPHY SR.  
 by Mrs. G. D. Murphy  
 MRS. SADIE H. MORTON  
 by Mr. and Mrs. Glen Garlington  
 MISS MARTHA MORRIS  
 by Mr. and Mrs. C. R. Perry  
 MRS. CHARLES MURRY  
 by Charles Murry  
 KENNY MEEKS  
 by Thelma, Les and Carolyn Cooksey  
 BILL C. MOORE  
 by Betty Ray Robinson  
 MRS. ROY MITCHELL  
 by Mrs. H. K. Barwick  
 MR. & MRS. HARVEY E. MOORE  
 by Dotsy Moore Harris  
 ROBERT MORRIS JR.  
 by Mr. and Mrs. J. D. Freeze  
 MRS. HATTIE MILLER  
 by Eva Cummings  
 by Grace Knight  
 EDWIN B. MATSLER  
 by Mrs. E. B. Matsler  
 BEN R. MILLER  
 by The Bob Beavers  
 MRS. DINA MEFFORD  
 by Mr. and Mrs. R. L. Davis  
 ROGER MOORE  
 by Mrs. A. C. Erwin  
 MRS. BLANCHE MINICH  
 by Mr. and Mrs. R. E. Palmer  
 R. R. MUSSELMAN  
 by Dee and Anne Vandergrift  
 WILLIAM P. MORRISSEY  
 by Mr. and Mrs. Thomas C. Kennedy  
 JEFF NIXON  
 by Mr. and Mrs. Henry Sadler  
 DR. BENJAMIN NEWBERN  
 by Mr. and Mrs. E. P. Young Jr.  
 LEARNIE C. OWEN  
 by Mr. and Mrs. Lewis Taylor

## 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.

Feb. 22—Sunday ..... Exo. 20:1-17  
 Feb. 23 ..... Deut. 6:1-9  
 Feb. 24 ..... Prov. 16:1-11  
 Feb. 25 ..... Isa. 58:1-12  
 Feb. 26 ..... Amos 5:14-24  
 Feb. 27 ..... Micah 6:1-8  
 Feb. 28 ..... Matt. 5:13-20  
 Feb. 29—Sunday ..... Esther 4:9-16

J. C. OSLIN  
 by Mrs. J. C. Oslin  
 MR. & MRS. GEORGE OWEN  
 by Ruth Dacus  
 MRS. J. W. PULLMAN  
 by Faithful Workers Sunday School Class,  
 Forrest City U.M.C.  
 W. J. POLLARD  
 by Dr. and Mrs. Weldon T. Rainwater  
 C. C. PETTINGILL  
 by Mr. and Mrs. Paul Stobaugh  
 MRS. CHARLINE W. PERSON  
 by Mrs. W. E. Williams  
 MR. AND MRS. L. J. PENCE  
 by The Jack H. Vestal Family  
 RAMSAY PURIFOY  
 by Mr. and Mrs. Jean Gordon  
 MRS. RAY P. PARKER  
 by Mr. and Mrs. Kinard Young  
 by Mr. and Mrs. E. P. Young  
 by Mr. and Mrs. Max Buffington  
 JULIA JENKINS PIERCE  
 by Howard and Edith Gates  
 FRANKLIN PARDEW  
 by Mrs. Myrtle Atkins  
 by Mrs. Roy Avery  
 MRS. RUBY POTEET  
 by Mr. and Mrs. James O'Neal  
 W. J. POLLARD  
 by Mr. and Mrs. John Gann  
 by Mr. and Mrs. Ray Price  
 HENRY C. ROBERTS  
 by Mrs. Lee W. Sullivan  
 ISACC RUCKER  
 by Lola McGill  
 WILEY ROBBINS  
 by Mr. and Mrs. H. H. Fulbright  
 by Mrs. Lorene Houston  
 MRS. DALE E. REYNOLDS  
 by Fay and Alvin Thompson  
 ELMER J. RISLEY  
 by Mr. and Mrs. C. R. Benson  
 ANITA RILEY  
 by Mr. and Mrs. Earl Day  
 LOUIS RICE  
 by Mr. and Mrs. Wayne Elmore  
 ELMO ROWLAND  
 by Mrs. W. W. Doah and Family  
 TOM REYNOLDS  
 by The Jack H. Vestal Family  
 W. G. RYE  
 by Rpotland Gin Company  
 MRS. MAUDE GRADY REA  
 by Reverend and Mrs. John O. Alston  
 DAVID RUFFIN  
 by Mr. and Mrs. Gene Morrison  
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 by Mrs. Harry H. Thompson  
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 by R. E. Robertson, Jr.  
 by Mrs. W. Watson

(To be continued)

## AD RATES

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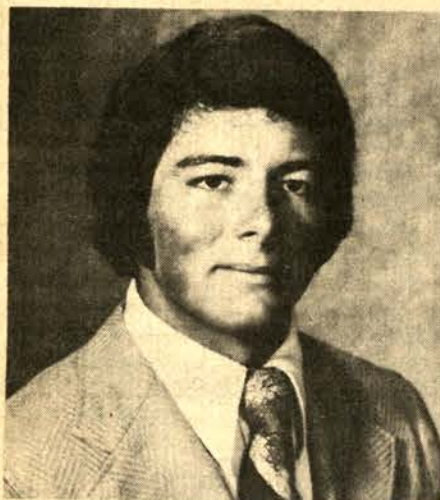
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# News from the churches



## First Church, North Little Rock, names youth director

The Rev. Dee Edwards, recently named youth director at First Church, North Little Rock, presented the sermon for a recent Sunday morning worship service. Mr. Edwards, a religion major at Hendrix College, Conway, received the License to Preach in 1974. He is the son of Mr. and Mrs. Douglas E. Edwards of North Little Rock. At Hendrix he is a member of Blue Key, the Social Committee and the intramural football and handball teams. He is a Red Cross Water Safety instructor, and an Eagle Scout, and is presently instructing the district God and Country Scouting program at First Church.

†

BISHOP EUGENE FRANK was guest speaker for the first meeting in 1976 of United Methodist Men of Winfield Church, Little Rock.

UNITED METHODIST MEN of First Church, Earle, met recently to hear a presentation by Joe McCafferty, the new police chief.

THE REV. Ralph VanLandingham, pastor of the Moorefield-Southside Charge, spoke at a breakfast meeting of United Methodist Men of Central Avenue Church in Batesville. A former Army chaplain, Mr. VanLandingham spoke on the chaplaincy.

DR. CLARENCE MANNASMIT, Heifer Project International ranch manager, was guest speaker for United Methodist Men of First Church, Mountain Home, on Wednesday, Feb. 11th.

MISS MYRIAM MARTINEZ, a high school exchange student from Paraguay, spoke to West Helena United Methodist Men at their recent breakfast.

## St. Mary CME Church in Searcy issues invitation

Bishop Chester A. Kirkendoll, bishop of the Christian Methodist Episcopal Church in Memphis, will deliver the sermon for the annual Layman's Day observance at St. Mary CME Church, Searcy, on Sunday, Feb. 29 at 3 p.m. Bishop Kirkendoll, holds degrees from Lane College in Jackson, Tenn. and Northwestern University, the doctor of letters degree from Texas College in Tyler, and the doctor of divinity degree from St. Andrew's Seminary in London. He served as president of Lane College from 1950 until 1970.

The Rev. W. S. Jones, pastor of the Searcy Church, and the congregation, extend an invitation to the public to attend the special event.

FRIENDS of Mrs. Harold Womack, president of United Methodist Women in North Arkansas, will be pleased to learn that her condition is improving following her recent serious illness. Her physician has indicated that she must remain in the hospital for another week or ten days, after which she will be confined to her home for further rest and recovery. Mrs. Womack wishes to thank her friends for their many acts of kindness and concern. She is in Room 330 at Memorial Hospital, Memorial Hospital Drive, North Little Rock.

THE PUPPETEERS from the College of the Ozarks will present the program at the Fifth Sunday Evening Dinner to be held at First Church, Clarksville, on Feb. 29 at 6:30 p.m.

DR. W. J. A. POWER of Southern Methodist University will lead a study on "The Prophets" at First Church, Fort Smith, Feb. 20-22.

FAYETTEVILLE DISTRICT Parsonettes announce a potluck Valentine Luncheon to be held at the district parsonage, 1011 Skyline Drive, Fayetteville, with Mrs. Harold Spence, Friday, Feb. 27th, 10 a.m. Mrs. Marvest Lawson will be the speaker. District Superintendent Harold Spence and the ministers will meet at the district office and join the ladies for the 12 o'clock noon luncheon.

THE REV. HAROLD SPENCE, Fayetteville District superintendent, was a recent pulpit guest at Trinity Church, Fayetteville.

THE SUNSHINE CLUB of Washington Avenue Church, North Little Rock, traveled to Stuttgart on Wednesday, Feb. 11 to tour the Riceland Chefway plant. The Riceland Rice Company has donated rice to the Vietnamese family sponsored by Washington Avenue Church.

THE SENIOR HIGH UMY of First Church, North Little Rock, accompanied by Youth Director Dee Edwards, recently made a skiing trip to Marble Falls. On Valentine's Day they collected for the Heart Fund, and on the following Sunday sponsored a chili supper for church families. Proceeds will help finance youth activities.

## CAMDEN DISTRICT UMW TO MEET

Dr. Noe Gonzales, director of Lydia Patterson Institute at El Paso, Tex., will be the featured speaker for the Spring District Meeting of United Methodist Women in Camden District in El Dorado on Saturday, March 6, from 2 to 4 p.m. A district workshop was held on Feb. 7 at First Church, Magnolia.

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## Fayetteville District Women Meet for Training

Officers of the North Arkansas United Methodist Women's organization conducted an all-day workshop/training session for the Fayetteville District United Methodist Women on Saturday, Feb. 7, at Central Church in Fayetteville. Following a brief opening service conducted by District President Karen Chambers, the women who were divided during registration into three groups were given an opportunity to meet with the Conference officers for instruction on the workings of all the offices of United Methodist Women. One hundred and thirty-five women attended the meeting which closed with a devotional period led by Doris McConnell, district vice president.



## Qualifying to Drive 'The Second Mile'

The well-equipped new white, brown and gold colored bus-van shown here, the property of First Church, West Memphis, was paid for by funds raised by the church's youth groups and from memorial gifts. Named "The Second Mile," the vehicle will comfortably accommodate 23 adults or 33 children. It is capable of traveling 250 miles without refueling, has all-weather storage for luggage, a radio (AM-FM), a public address system with inside and outside speakers, and is fully air-conditioned. A special feature is a low step at the entrance with handrails to assist elderly passengers. Qualifying to drive the bus are, left to right, Pat Henry, Dick Upton, June Spotts and Leta Durrett.

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## Fisher Street Church Buys Parsonage

Fisher Street Church in Jonesboro recently purchased the above residence for the use of their pastor. Located at 1000 Glendale in Jonesboro, the parsonage is presently occupied by the Rev. and Mrs. George R. Cleary, pastor and wife.

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THE YOUTH of Hunter Church, Little Rock, sponsored an "A-Thon" on Feb. 13 and 14. The youth performed various stunts, such as skating, dancing, rocking, or sleeping, by the hour, to raise money for a summer trip.

STATE REPRESENTATIVE Tommy Mitchum spoke on the role of Christian ethics in politics at the Sunday evening, Feb. 15, service at Central Avenue Church, Batesville.

SEVENTY-FOUR persons enrolled in a Forrest City District Mission Workshop held at First Church, Forrest City, Feb. 11. The three mission study books and the resource leaders were: "The Nation Apt to Be," taught by Mrs. Carolyn Pittman of Helena; "Southeast Asia Speaks Out," by Mrs. Nancy Rainwater of Clarendon, and "Decision for Destiny," by the Rev. Andrew Hall of First Church, Earle. Mrs. James Steve Harris is district chairperson for the Work Area on Missions.

DR. MYERS B. CURTIS, director of North Arkansas Council on Ministries, was morning worship speaker at First Church, Blytheville, Sunday, Feb. 8. Ellen O'Riley was in charge of evening worship.

HOMER MULLINS was honored recently at a reception at Fairview United Methodist Church, Camden, on the occasion of his 75th birthday. Mr. Mullins has been head usher for 31 years and church custodian for five years.

MR. GEORGE FISHER, the cartoonist, was guest speaker at the Valentine Banquet held for the youth at Trinity Church, Little Rock. Following the banquet the youth attended the Valentine Dance at Pleasant Valley Country Club.

WEST MEMPHIS UMY hosted the Delta Sub-district meeting recently. The Senior High youth of West Memphis performed several selections from "The Apostle."