

Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, March 18, 1976



95th Year, No. 12

North Arkansas Youth Rally, April 3

"Liberty and Justice for All" will be the theme for the annual Youth Rally, April 3, sponsored by the Council on Youth Ministries of the North Arkansas Conference. Approximately 1000 youth are expected to attend the one-day event, to be held at Hendrix College, Conway.

The program will feature an address by the State Attorney General, Mr. Jim Guy Tucker of Little Rock, who will speak on the rally theme. A presentation entitled "Shoptalk on General Conference" will be given by the Rev. Earl B. Carter, pastor of First United Methodist Church in North Little Rock, who will review major issues that will be before the church's quadrennial meeting in April in Portland, Ore.

Entertainment and the closing devotional will be given by the Howard Hanger Trio from Asheville, N.C., a contemporary music group utilizing a multi-media presentation. Leaders of the opening worship event will be the Rev. Dick Haltom of Walnut Ridge and the Rev. Victor Nixon of Jonesboro. Among other program features will be a presentation of conference plans by the Council on Youth Ministries. Officers of the council are Vicki Van Poucke of Siloam Springs, president; Diana Gaither of Batesville, vice-president; Iris Strickland of West Helena, secretary,



The Howard Hanger Trio of Asheville, N.C., will appear on the program with a multi-media presentation.

and Laura Beal of Newport, treasurer. The rally, to be held in Staples Auditorium, is open to all young people of the North Arkansas Conference in grades seven through 12, all ministers, adult workers with youth and interested adults, including college students. The event will begin at 10:15 a.m. and adjourn at 3 p.m. Registration, in

Trieschmann Hall, will open at 9:30 a.m. Cost per person, including lunch in the Hendrix Cafeteria, will be \$4, payable on the day of the rally. Local churches are to make reservations by March 31 by writing to: Council on Ministries, NAC, 715 Center St., Little Rock, Ark. 72201.

Youth Service Fund giving up 94 pct. in L.R. Conference

In what has been called a marked turn-around in response, youth in the Little Rock Conference increased their giving to the Youth Service Fund in 1975 by 94 per cent over the previous year. The fund is a second-mile mission effort, distributed on the basis of one-third for mission projects within the annual conference, one-third elsewhere, and one-third for program activities for youth within the conference. The total given in 1975 by youth in the Little Rock Conference was \$6,127.77.

Projects within the annual conference aided by these funds were St. Paul (Maumelle) Day Care Center, Sweet Home Community Center, SCAN (Suspected Child Abuse and Neglect) and Aldersgate, Inc. Projects outside the conference aided were Oklahoma Indian Mission Conference, Lydia Patterson Institute, Vietnamese Refugee Fund, Oklahoma United Methodist Children's Home, Rio Grande Conference Salary Supplementation Fund, and Heifer Project International.

The increased support of the fund came as a result of its being made a

(Continued on page two)

Black United Methodists in Arkansas

Conclusion of a two-part report

In last week's issue, the Arkansas Methodist began a two-part report on some of the concerns facing the predominantly black-membership churches in two districts of the Arkansas Area. The conclusion of that report appears below.

Among the challenges facing many congregations today is that of ministering with and to youth. Because of the numerous social factors involved, the predominantly black church faces some especially unique expressions of that challenge. In the Arkansas Methodist's recent visit with the Rev. Elmo A. Thomason, superintendent of the Forrest City District of the North Arkansas Conference and the Rev. D. Mouzon Mann, superintendent of the Little Rock Conference's Hope District, some elements of that issue were discussed.

Mr. Thomason: "As I see this whole question, it's time for the church to catch up with what has come about in the public schools. These young people today

have the cultural background that the whites do — exactly. They are going to the best of schools — at Marianna, Forrest City, Helena and so on. What we need to do is to relate the Methodist Church to the advancements that are being made in cultural, educational and governmental life. Our church has got to move if it is to make a contribution in all of this future development!"

Dr. Mann: "Because of integration, the black youth have found another set of people with whom to identify. Maybe it's with a fine black teacher in school or maybe with a fine white teacher. You bring that experience into the church, and if the church isn't alive and challenging and meaningful, then these young people will stay with their new set of heroes."

Both superintendents see pastoral leadership as a key factor in meeting this and other needs facing the predominantly black churches. "What we're trying to do is to get a full-time ministerial leadership among the blacks," says Mr. Thomason. "This is the whole crux of the problem. We've got to have leadership — to have training and education and guidance for these youth

who are going to high school. We've got to have the kind of culture and whatever for them that is provided for the whites. And whoever their minister is — black or white or young or old — he will have to offer the kind of leadership that is commensurate with that available to the better informed people of the area. The minister cannot lead a community church where he is out of balance with the community."

Dr. Mann says, "We have a lot of young people and young couples who are not in the church, and I don't think the conventional, old-style clergy are going to reach them. It takes a minister who can address his sermons to youth; who has some training in counseling and other aspects of youth ministry."

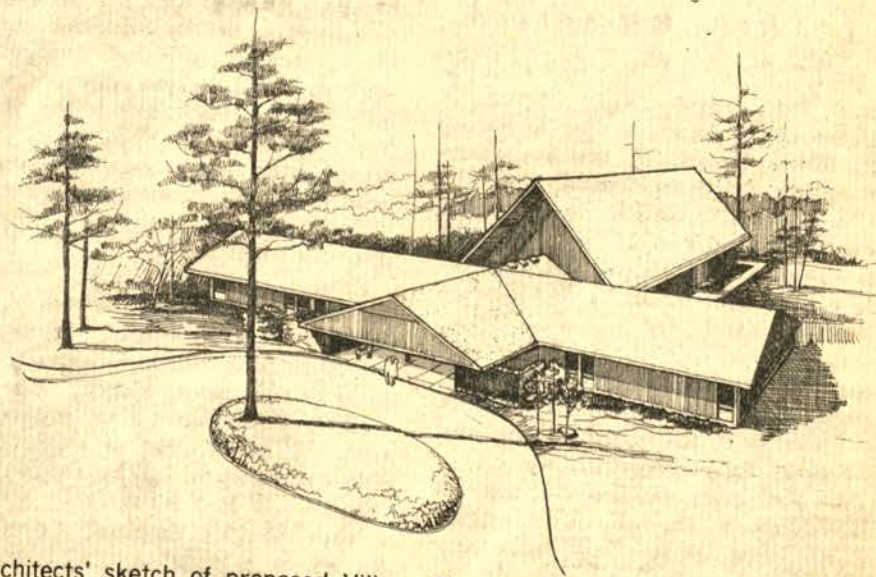
'We Might As Well Say Some Of These Things'

If pastoral leadership is the key to many problems facing the predominantly black congregations, that need itself, the superintendents agree — for more and better trained ministers — must be faced. Dr. Mann:

(Continued on page three)

Village Church, Hot Springs, Under Construction

Turning the first shovel of earth at the Feb. 22 groundbreaking ceremonies on the site for new Village United Methodist Church are, left to right, former Administrative Board Chairman Fred Garritson and Arkadelphia District Superintendent Dr. George W. Martin. Construction is now underway. Other participants included Irose Veath, present board chairman; Mrs. Arnold Allen, UMW president; George Keith, Building Committee chairman; Roy Hopkins, lay leader, and representatives from youth and children's departments. Approximately 150 persons were present for the ceremonies.



Architects' sketch of proposed Village Church plant, by Wittenberg, Delony & Davidson, Inc. of Little Rock.



Photo by Dr. Kelsy J. Caplinger

A Check For Aldersgate's Medical Camps

Mrs. Ray Jouett (right), president of the Pulaski County Medical Auxiliary, presents \$1000 check to Mrs. W. E. Arnold, president of Aldersgate, Inc., and C. Ray Tribble, executive director. The gift will help support Aldersgate Medical Camps, one of the auxiliary's service projects. Three separate camps are scheduled for youth with orthopedic and medical problems that prevent them from enjoying a summertime camping experience. The camps for 1976 are: **General Medical Camp**, June 14-19; **Diabetic Camp**, June 21-26; and **Orthopedic Camp**, June 28-July 3. Applications may be obtained by writing: Aldersgate Medical Camps, 2000 Aldersgate Road, Little Rock, Ark. 72205. The cost is \$75 per week for each camper. Some scholarships are available for families who cannot pay the entire cost.

Requests from Circulation Department

Churches which have not mailed their 1976 Receivers' List to the **Arkansas Methodist** are requested to do so as soon as possible in order that their members may be receiving the paper. To date we have received lists from 171 charges in the Little Rock Conference and 203 charges in the North Arkansas Conference. We have yet to hear from 38 charges in the Little Rock Conference and 29 in the North Arkansas Conference.

If any household is receiving more than one copy of **Arkansas Methodist** please notify our circulation department accordingly. We request that persons who write concerning such duplications enclose labels from the papers received in a given week in order that we may check the information against our records and make appropriate corrections.

Dallas pastor to speak for Texarkana series

Dr. C. Clayton Bell, minister at Highland Park Presbyterian Church in Dallas, will be the speaker for the Spring Preaching Mission of the Texarkana Religious Emphasis Committee. Dr. Bell, pastor of the largest church in the Presbyterian Church, U.S., will be presented at First Baptist Church, 401 Pine Street, Sunday March 28th through Tuesday, March 30th.

Dr. Lory Hildreth is the host pastor and Dr. Ed Dodson, pastor of First United Methodist Church in Texarkana, is chairman of the interdenominational Religious Emphasis Committee.

Dr. Bell, brother-in-law of Evangelist Billy Graham, was born in China, the fourth child of medical missionary parents the late Dr. and Mrs. Mrs. L. Nelson Bell. He was ordained to the

Youth Service Fund

(Continued from page one)

priority concern by conference youth leaders and by an educational program designed to promote awareness of the fund. Each year of the last quadrennium the youth had given less than the year before.

The fund is administered by the Project Review Committee, members of which are Phyllis Stanford and Buddie Ogletree of the Monticello District, Vicky Grider and Dennie Compton of the Pine Bluff District, Donna Ruggles and Brenda Calhoun of the Hope District, Cheryl McCarver and Lisa Meeks of the Arkadelphia District, Marty Purdue and Randall McKinnon of the Camden District, and Paula Grimmett and Peggy Baker of the Little Rock District. The projects are approved each year at the annual Conference Camp.

Youth Ministry Teams are available to local church, district or sub-district groups desiring them. Information regarding such a team, and for materials relating to the Youth Service Fund, may be secured from the Conference Youth Coordinator, the Rev. Fred Haustein, 4600 Baseline Rd., Little Rock, Ark. 72209.

ministry in 1958 by the Presbytery of Mobile, a synod of Alabama. In addition to pastorates he has conducted numerous preaching missions, evangelistic services and religious emphasis week missions. Dr. Bell holds positions of key leadership within his denomination. He attended the International Congress on evangelization in Lausanne, Switzerland in July, 1974 as one of seven delegates from his denomination.

Sermon topics and the time schedule for their presentation is as follows: **Sunday, March 28, 4 p.m.** — Three Sons and Their Sins; **Monday, 10 a.m.** — The Mark of a Christian; **Monday, 7:30 p.m.** — When Jesus Calls a Man; **Tuesday, 10 a.m.** — The Blessing of Desperation; **Tuesday, 7:30 p.m.** — What Do You Give When the Money Runs Out?

The Religious Emphasis Committee invites the attendance of all interested persons.

As one minister sees it

The Rev. John Wesley Hogan is pastor of the Texarkana Charge in the Hope District of the Little Rock Conference. He serves Hall Memorial Church in Texarkana, Turner's Chapel at Foreman, Scott's Chapel at Paroloma and McDonald Chapel at Lewisville. Mr. Hogan has completed Texarkana Community College and is a student at East Texas State University in Texarkana. Upon graduation he plans to attend seminary at Candler School of Theology, Emory University, in Atlanta.



The Rev. John Wesley Hogan

A Local Preacher, Mr. Hogan came to The United Methodist Church in May, 1973, having served prior to that as a minister in the Baptist Church. The following are some of Mr. Hogan's comments given during an interview with the Arkansas Methodist.

Arkansas Methodist: What do you see as the greatest concerns of your churches?

Mr. Hogan: I suppose it would be adding new members. We have a hard time adding new people to most of our black churches. People in the community generally look at The United Methodist Church as "not as alive" as some of the other black churches.

A.M.: Why is that?

Mr. Hogan: I guess it goes back to the emotions. And, too, our folk feel that other churches, like the Church of God in Christ and the Baptists, have something going on most of the time — like teaching, good singing, and so on. And many times they do.

A.M.: What are some other concerns in your churches?

Mr. Hogan: Many black people, though some are really sincere and work hard in the church, don't seem to be as interested in the church as I note many white people are. I think one reason is that most black people really don't know the church, don't know its structure. Most were very familiar with the old Southwest Conference. But since the merger, many will say "I'm lost!"

A.M.: It has been said that youth are not responding to the church today as they once did. Do you find that so?

Mr. Hogan: Our old traditional ways are not what the young people are seeking. Most of them want to be involved in a more "emotional" church than we have. They think we have lost a lot. They want to sing more spirituals. They feel our service is too dead, too formal. They want more emotion.

A.M.: On the topic of the merger of the Conferences — how do your members feel about that?

Mr. Hogan: Some like it; some prefer the former way. Most, I believe, would feel more happy being in a separate church. I think that's because our way of "getting in the spirit" is different from the white way. We are more emotional in our services. We want to "respond" in our services. Every now and then most of our people like to say "Amen!" or be more emotional — and they don't want to be the only one in the congregation doing that! (laughter). But most have accepted the merger.

But it was hard to get some to see — who were holding jobs (in the former Southwest Conference) before the merger and lost them — it's hard to get them to see that you don't put people into a position just because of their color. You put the best qualified person into a position. It's hard to get some to see this.

So, some feel that they had rather have their separate conference. But others, who really know the church, prefer the merger. They know it can go better being merged than being separate. When it's all boiled down, I'm sure that most of them see the church is better off being merged than it was separate. It's stronger this way.

(See related article on next page)

Discipleship head to lead Mission at Central Church

Dr. Mel Talbert, general secretary of United Methodism's Board of Discipleship in Nashville, will be the preacher and leader for a New Life Mission at Central Church, Fayetteville, Sunday, March 28 through Wednesday, March 31. He will preach at the Sunday 8:30 a.m. and 10:50 a.m. services, and again at 7:30 p.m. Sunday through Wednesday. Dr. Joel Cooper is senior minister at Central Church.

Dr. Talbert has had a distinguished career as scholar, pastor, conference leader and United Methodist Church executive. A native of Clinton, La., he holds degrees from Southern University at Baton Rouge and Interdenominational Theological Center (Gammon Theological Seminary), Atlanta, Ga. He served as student body president at both institutions. As a member of the

Southern California-Arizona Conference from 1961-73 Dr. Talbert served in executive positions in all phases of the conference ministry, and as leader of delegations to General and Jurisdictional Conferences.

A Study Hour focusing on "The Message of Jesus," will be held Wednesday. A Youth Forum is scheduled for 6:15 p.m., Sunday through Wednesday, and a Lay Forum will be conducted at 8:45 p.m., for one-half-hour following the Monday through Wednesday services.

Music for the evening services will be provided by the Chancel (adult), Chapel (senior high), and Crusader (junior high) choirs. Nursery supervision will be provided each evening.

The public is invited to participate in the inspirational series.

Arkansas Methodist

Black United Methodists in Arkansas

(Continued from page one)

"There's no doubt that in our state we have got to discover God's men for the ministry among the blacks, or the whites are going to have to start serving these churches. That ought to be said. My two full-time (black) preachers are from other denominations and are younger men. Otherwise our clergymen are past 70, and one is part-time."

Dr. Mann says that if circumstances should require the small-membership black congregations to merge with predominantly white congregations, "the time would come quickly when the white congregation will prefer a minister who is alive, who is a challenging preacher and a thoughtful and compassionate pastor, who is black, to a minister, who is white, who just rocks along or is mediocre in his gifts and efforts."

The Hope District superintendent speaks to another aspect of the clergy question: "To the black laity, the clergy rates much higher than the clergy does to the white laity. And, conversely, I think we have to say this: the black clergy occupies a station, an elevation, so that part of the relation between the black clergy and the black laity is one of separation. The clergy is a distinct class and there's not much contact, other than official, between the two."

"We even have to say that the black clergy get away with things which if the whites committed them, they'd be in deep trouble. I think this needs to be said. And I'm a sinner because I let a black clergyman get away with something that a white would get rolled for! This is the old problem of segregation and patronization. I think we might as well start saying some of these things!"

On another issue Dr. Mann says the black pastor has to be a comparatively more able administrator than his white counterpart. "He must enable the people. If a black clergyman doesn't know how to work with his

members and get it done, it's not going to get done. Now in a white church, they may go ahead and do it — especially with the district superintendent prodding them, or something like that, or just from convention. But the black pastor has to be an administrator! And there are some tremendous administrators among our black clergy."

What Of The Future?

What will it take for the needs of the black church to be met?

Mr. Thomason: "Well, of course, the whole effort is to help the black community help itself. This has been my philosophy in everything that's being done. Most of what is being done at these churches is being done by the people. We're helping some, but Kynette Church in Forrest City, for example, has raised nearly all the money — with the exception of the insurance and \$4,000 from the Disaster Fund — to rebuild their church after the tornado in 1974."

"Another thing: Our ministerial leadership has to develop an evangelistic program of house-to-house visitation; ways of finding out about who people are and where they are. This takes us back several years in the way of doing things, but this is actually what we've got to do. It goes back to a minister who can tie people, families, into the church's life."

Dr. Mann sees cooperative programs within the district as another means of strengthening all the churches concerned. "But it has to be at the point of natural opportunity for common service. For example, like if we can have a better vacation church school by coming together, then we can do more good for more people that way and do it better." He said that for such efforts to succeed it would take "two or three people in each situation who see a natural opportunity for serving

the Lord that makes important the participation of both units."

In such efforts, says Dr. Mann, "the white minister has to take the initiative, because of historical reasons. We have a people who have been disfranchised, who are still, in specific situations, uncertain of where they are with the white man. So they can't be expected to take the initiative. I can understand the blacks not taking the initiative. History dictates otherwise."

And what of the future?

Dr. Mann: "The blacks may have more potential with their membership than perhaps the whites have. There are more people to be reached who are not in anybody's church. The United Methodist Church has lost thousands of members because of its stand on race. If there is any church toward which the blacks ought to move, it's The United Methodist Church. And the blacks may have potentially more to offer to the body of Christ because they have credentials from suffering and from a more similar experience with the people of Israel, and with our Lord, than whites have."

Mr. Thomason: "As I see it we're going to have, for a certain period of time, an element of the older whites who are not going to do much cooperating. I don't see much use (in some situations) in trying to bring two old cultures together when actually we have to start with the new. We have the younger adults among the blacks come along, and we need to develop a good strong community-life-church that ministers to the young people, whether they are black or white."

"Whoever the leaders are, black or white, they must be persons who are dedicated to do a job among people who are being ministered unto. And that's the whole key to it — black or white or yellow or green or blue or something else!"

The Editor's Pulpit

From the Bottom of the Heart

Facing a priority: Race is still a factor

Whenever an honest confrontation with issues takes place, that is good news. And when such confrontation and dialogue result in constructive action, that is even better news. All issues facing the Church deserve such attention. And most need it.

One such issue which remains before our two Annual Conferences concerns those challenges and problems facing our predominantly black-membership congregations. As reflected in the two-part series carried in this and last week's editions of the *Arkansas Methodist*, those issues are being conscientiously faced, even if on a small scale and by a relatively few persons.

Both conferences have listed the concerns facing these congregations as among their priorities for the year. The question is, How will the conferences respond to those acknowledged priorities? It sometimes happens that when an issue is declared a "priority," it becomes the appointed concern of a sub-group and is, for all practical purposes, put out of mind by the larger body. Whether or not that happens in the case at hand will be up to all of us in our conferences to determine.

One positive response is represented in the meeting this coming Saturday of a "blue ribbon committee" of the Little Rock Conference, which will review the concerns facing the black churches and black United Methodists in that Conference. The Annual Conference can rightly look to that committee to reflect where the conference is four years after merger, to point up the nature of its common responsibility, and, hopefully, to suggest some specifics in responding to the issues at hand.

Though we may wish it were otherwise, the issues before us cannot be addressed without reference to the total black-white question. Race is still a fundamental factor in human relationships across the world — including the USA and Arkansas; and including our relationships within the Church.

Any authentic consideration of the issues must acknowledge this fact, for good or ill. To deny it is not only to fool ourselves; it is to cheat society of that saving word with which the Church is entrusted. It is that word which the Church can be expected to proclaim, and to practice.

Putting in your 13 cents worth

How do United Methodists in Arkansas think and feel about issues of current importance to the church and society? The questionnaire on page four of this issue provides an opportunity to gain insight on that question. The more persons who participate, the more representative the survey will be, so we urge a wide response by our readers. The form may be duplicated for additional responses.

We have asked the members of our delegations to General and Jurisdictional Conferences to identify their responses (not by name, but as "from a delegate") so that our readers may see how their elected representatives to the quadrennial meetings think on the issues.

Your opinions are important. Let them be counted.

Off the Top of the Head

Squirm

I think we got us a situation.

Our intelligence department reports that there are some pretty influential Methodists high up in the Sterling's Department Store operation and that the U.S. Postal Service employs a whole Jurisdiction full of our kind. Anyway, the word has come down to cool it about how much better Osco's M&M's taste than those bought at the P.O. and Sterling's.

You know, come to think of it, the color of those M&M's that I've been getting at the Post Office and Sterling's is really quite remarkable, much brighter and a lot more exciting than those bought at — elsewhere.

But whatever, the ice-cream bar season is almost here so I promise I won't mess up your mind any more with all this M&M's stuff.

A teenager maybe?

I don't remember what brought the subject up but the other day I asked my wife what she thought she had been in any former incarnations. I'm not going to tell you what she said but when she asked me what I thought I had been I told her I didn't know and she immediately said that she knew and I asked her "What?" and she said "A little boy."

I'm not so sure I liked that too much. I was hoping for something like, say, a buccaneer or a frontiersman or a camel driver or at least a knight or a king or something like that. But a little boy?

JSW

Arkansas Methodist

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You and General Conference

Every four years the General Conference resets The United Methodist Church's course for the ensuing quadrennium. Some of its actions concerning the connectional system are highly technical, but others have an effect on United Methodism that is felt in every local church.

The January issue of *The Interpreter*, the official program journal of The United Methodist Church, carried the following questionnaire inviting readers to express their opinions on some of the issues which are expected to be debated by the 984 delegates at the 1976 General Conference, which opens in Portland, Ore., April 27. The magazine will print, in their April issue, a summary of the responses received.

With permission, we reprint the questionnaire and invite response by our readers. The forms from our *Arkansas Methodist* readers will be tabulated and forwarded to *The Interpreter* for their use. We will publish a summary of our readers' responses in our issue of April 1. We are also asking the members of the two Arkansas Conferences' delegations to General and Jurisdictional Conferences to participate in the survey and will report their responses as a group. No individuals will be identified by name.

To be included in our report, forms must be received in our office by March 25. Send to: *Arkansas Methodist*, P.O. Drawer 3547, Little Rock, Ark. 72203.

—the editor

HOW TO USE THIS FORM

Indicate how strongly you agree or disagree with the following statements by circling the appropriate number in the scale following each statement. Number one means you agree strongly. Number five indicates you disagree strongly. Numbers two, three, and four represent attitudes in between.

THE MINISTRY

Agree ◀ ▶ Disagree

- Bishops should continue to be elected for life 1 2 3 4 5
- Procedures for transferring bishops from one jurisdiction to another should be made simpler. 1 2 3 4 5
- Bishops should not be allowed to serve more than eight years in any one episcopal area (now it is twelve). 1 2 3 4 5
- The annual conferences should be allowed to nominate candidates for the episcopacy. 1 2 3 4 5
- Bishops should consult with pastors and lay persons in an annual conference before naming district superintendents. 1 2 3 4 5
- There should be a district-level counterpart of the pastor-parish relations committee to provide support for the superintendent and to which the superintendent would be accountable. 1 2 3 4 5
- There should be the possibility of appointing pastors for more than one year at a time. 1 2 3 4 5
- Lay pastors should be allowed to administer the sacraments. 1 2 3 4 5
- There should be only one order of ministry (now there are two: elder and deacon). 1 2 3 4 5
- There should be a special consecration of lay persons in full-time church vocations (diaconal ministry). 1 2 3 4 5
- The church should encourage more women to enter the ordained ministry. 1 2 3 4 5

SOCIAL ISSUES

Agree ◀ ▶ Disagree

- The church should support the legal right to abortion under proper medical procedures. 1 2 3 4 5
- The church should support removal of criminal penalties for the use or possession of small amounts of marijuana. 1 2 3 4 5
- All persons regardless of sexual orientation should be welcomed into the fellowship and membership of The United Methodist Church. 1 2 3 4 5
- The ordained ministry should be open to all people regardless of sexual orientation. 1 2 3 4 5
- The church should call for a national health-care program, federally sponsored and based on social-insurance principles. 1 2 3 4 5
- The church should support legislation to require the registration of all firearms and a ban on most privately owned handguns. 1 2 3 4 5
- The church should call for unconditional amnesty for war protesters as an act of reconciliation. 1 2 3 4 5
- The church should conduct a four-year study of human sexuality during the 1977-80 quadrennium. 1 2 3 4 5
- The church should reaffirm its opposition to capital punishment. 1 2 3 4 5
- The church should approve the advertising of contraceptive techniques on television and in other media. 1 2 3 4 5

SPECIAL INTEREST GROUPS

Agree ◀ ▶ Disagree

- Commission on Status and Role of Women should be made a continuing commission. 1 2 3 4 5
- Each annual conference should be required to have a designated group on the status and role of women in the church. 1 2 3 4 5
- All local churches should be open to the appointment of women ministers and clergy couples. 1 2 3 4 5
- The United Methodist Church should continue to guarantee the representation of women, ethnic minorities, youth, and young adults on the boards and staffs of its general agencies through a system of fixed quotas. 1 2 3 4 5
- The church should provide direct funding for ethnic caucuses (Blacks, Native Americans, Asian Americans, and Hispanic Americans). 1 2 3 4 5
- Ethnic groups should be allowed to establish the educational requirements for their ministers' admission to annual conferences. 1 2 3 4 5
- Each local church should be required to have an organized group of United Methodist Men. 1 2 3 4 5
- The national United Methodist youth organization should be representative of and accountable to annual conference youth groups. 1 2 3 4 5

FINANCES

Agree ◀ ▶ Disagree

- During the 1977-80 quadrennium the church should provide special funds for:
 - Black colleges 1 2 3 4 5
 - The educational needs of other ethnic groups 1 2 3 4 5

C. Recruitment and training of ethnic leadership

1 2 3 4 5

- Church-related colleges that are in crisis 1 2 3 4 5
- World hunger 1 2 3 4 5
- The formation of new churches 1 2 3 4 5
- Evangelism 1 2 3 4 5
- United Methodist seminaries 1 2 3 4 5
- Church publications, broadcasting, and films 1 2 3 4 5
- Other needs (specify) _____

- To meet the demands of inflation and emerging needs, local churches should accept increased World Service apportionments. 1 2 3 4 5

GENERAL CHURCH CONCERNS Agree ◀ ▶ Disagree

- I think membership in The United Methodist Church is declining because:
 - The church isn't spiritual enough 1 2 3 4 5
 - The church isn't concerned enough about social issues 1 2 3 4 5
 - Of sociological factors (mobility, changing lifestyles, urbanization, and so on) 1 2 3 4 5
 - Other reasons (specify) _____
- During 1977-80 I think the church should:
 - Place more emphasis on evangelism 1 2 3 4 5
 - Place more emphasis on salvation and redemption 1 2 3 4 5
 - Place more emphasis on social change efforts 1 2 3 4 5
 - Establish more new churches 1 2 3 4 5
 - Strengthen the church school 1 2 3 4 5
 - Send more missionaries overseas 1 2 3 4 5
 - Other efforts (specify) _____

- Some general boards and agencies should be relocated west of the Mississippi River. 1 2 3 4 5

4. United Methodism should continue to support:

- The World Council of Churches 1 2 3 4 5
- The National Council of Churches 1 2 3 4 5
- The Consultation on Church Union (COCU) 1 2 3 4 5

ABOUT YOURSELF

- Lay person _____ Clergy _____
- Male _____ Female _____



The Korean Christian Student Federation says in its annual report that despite a government crack-down, the movement is stronger than ever with many students coming for the first time. "Since campus activities have been restricted, we are turning to the Church as the base for future activities," the report said. Bible study has become increasingly popular among students.

Some 25 to 30 billion field mice, fortified with Vitamin K (a natural antidote to rat poisons) have invaded the West African nation of Senegal, prompting a relief service to divert 750 tons of U.S. government donated foodstuffs from pre-established feeding programs in other areas of Africa. Just beginning to recover from a long-term drought that affected the sub-Sahara area, Senegal is now faced with threats of famine and possible plague due to the invasion of the rodents, which have been eating the peanut crop — rich in Vitamin K. Meanwhile, effective rodent-control methods are being sought.

Dr. Immanuel Jakobovits, chief rabbi of the British Commonwealth, said during a recent visit in South Africa, "For the first time in history you have a series of nations constitutionally committed to the overthrow of belief in God." He said the "whole Judeo-Christian civilization finds itself on the defensive for the first time, and if we do not now fortify the ramparts, we are doomed."

Delegates to the semi-annual meeting of the National Council of Churches' Governing Board adopted the first policy statement on evangelism in the organization's 26-year history. The statement acknowledges that ecumenically oriented Churches have shown some reluctance in recent years "to name the Name of Jesus as Lord and Savior," and affirms that evangelism "is the primary function of the church." The statement urges Christians to confess faith in Christ, practice their faith visibly, and spread Christian teachings to others.

The influx of Mennonites from the Soviet Union to West Germany has been so large, according to Peter Dyck, Mennonite Central Committee director, that new or enlarged church facilities are needed. He reports, "The churches are bulging; people stand in the aisles and hang out the windows. The churches are so crowded that people are turned away. Then they come for Sunday morning worship and some don't bother coming anymore because they know they won't get in."

Australian denominations are urging their government to support a proposed international program to stockpile 10 commodities produced by Third World countries. The goal is to ensure a minimum price for the items, including sugar, coffee, cocoa, tea, copper, and tin, and to ensure a more stable income to the countries which produce them.

Council Directors to Local Churches

"Hunger hurts . . . Help heal!" is the theme of the 1976 One Great Hour of Sharing, to be observed on Sunday, March 28. On that day United Methodists will join with 30 other Protestant and Orthodox denominations in offering their gifts to help feed the hungry, heal the pains of hunger and combat its root causes.

This special Lenten offering, authorized by General Conference with an annual goal of \$2 million, is to be observed by every local United Methodist Church. All gifts will go to the United Methodist Committee on Relief, a division of the Board of Global Ministries.

Each year, the One Great Hour of Thursday, March 18, 1976

New Chinese Translation Aimed At Youth

A contemporary Mandarin Chinese translation of the New Testament has been published by the United Bible Societies. **Today's Chinese Version** was designed primarily for evangelism among non-Christian youth, aged 15-25. Readings from the translation are already being broadcast by radio to Chinese communities throughout Asia, including the mainland, according to American Bible Society headquarters in New York. Shown is a page from the new volume which tells the Christmas story of Luke 2 in contemporary Chinese.

切事，牢記在心裏，反覆思想。牧人回去後，就將他們所見所聞的事，講給眾人聽。因為所發生的事，天使所告訴他們的，都應驗了。

「一星期後，要舉行割禮的日子到了，就為他起名叫耶穌；這名字是他沒有成胎以前，天使所指示的。」

「耶穌的母親，要行割禮的日子到了，就為他起名叫耶穌；這名字是他沒有成胎以前，天使所指示的。」

「耶穌的母親，要行割禮的日子到了，就為他起名叫耶穌；這名字是他沒有成胎以前，天使所指示的。」



他們看見了馬利亞、約瑟、和那在馬槽裡的耶穌

A study, made by The New York Times, indicates that one-third of the 135 independent colleges and universities in New York State are operating in the red and may be forced to close within 15 years unless financial relief is provided.

Florida's Attorney General Robert Shevin has ruled that electricity used by churches for religious education classes is exempt from municipal public-service taxes. He said also that such exemptions may apply to day-care centers for children of church members "if the church utilizes any excess funds derived from the operation of said schools to further church or religious purposes."

St. Olaf College at Northfield, Minn., will host a five-day workshop in July on teaching about religion in the public schools. The workshop at the American Lutheran Church school will have sections for English teachers (on teaching the Bible as literature) and social studies teachers (on world religions). The sections will deal with legal, academic, and pedagogical aspects of teaching religion in public schools.

Dr. David L. McKenna, president of Seattle Pacific College, told the joint convention of the National Religious Broadcasters and the National Assn. of Evangelicals that "equality, a revolutionary value dependent upon a God who creates, judges and cares, is becoming a tyrant with its own sovereignty and theology." He said the nation's "roots of religious liberty are also withering because of the political state dominating our social institutions . . ." He said, "Education and communications are prime targets (of political state domination because they are at the forefront of persuasion and dissent . . ."

Billy Graham, whose book on angels was the nation's best-selling non-fiction work of 1975, is now writing a book on the Holy Spirit. The evangelist said his interest in the subject was spurred by the recent book, "The New Pentecost," by Cardinal Leo Suenens, Roman Catholic Primate of Belgium. Mr. Graham said Cardinal Suenens' book led him to study the Bible intensively to determine what it teaches about the Holy Spirit.

Minnesota's House of Representatives has given preliminary approval, 97 to 28, to a bill raising the state's minimum drinking age from 18 to 19. Parents, school officials and law enforcement officials have pressed for the legislation.

The U.S. Supreme Court has agreed to review the section of the Civil Rights Act which requires employers to respect the religious views of their workers. Outcome of the case is expected to affect the legal rights and bargaining power of workers who are members of such religious bodies as Orthodox Judaism, Seventh-day Adventists, the World Wide Church of God and Seventh Day Baptists who observe Saturday as the Sabbath.

Oscar Romo, a Southern Baptist mission official, told a Language Missions Leadership Conference, "The biggest mistake Americans — and Southern Baptists — could make in our Bicentennial is to forget that God created the world — and ethnics created the U.S." Calling for increased efforts during this Bicentennial year to acknowledge the important role played by ethnic peoples in the nation, Mr. Romo urged the development of new techniques to reach ethnic people "that will allow for their differences," and will involve them "without being paternalistic."

One Great Hour Of Sharing

Sharing offering provides a major portion of UMCOR's resources for a ministry of caring for people — in the name of Jesus Christ. It is a way for United Methodists to give and share with a world of people in need.

UMCOR, from its inception 35 years ago, has responded compassionately to the cries of people caught in disaster and calamity, but it has also engaged in dealing with root causes of hunger and poverty through longer-range programs of rehabilitation and development. Such programs include water conservation, market development, crop improvement and other ways of helping people help themselves.

Hunger, real hunger is almost beyond

the imagination of most Americans. But for millions of people around the globe hunger is real! And it must be remembered when experts tell us there are 460 million permanently hungry people in the world that these are real people, not just statistics.

United Methodists have shown a great concern for the hungry and the response to appeals for world hunger relief has been remarkable. But the needs and opportunities still far exceed the available resources.

Help heal the pains of hunger. Help eliminate the causes of hunger. Give generously to the One Great Hour of Sharing.

United Methodist Student Day June 13

Many students can't make it alone — their future depends on what you give now! Church members, sensitive to the educational needs of young people, want to affirm the church's continuing role in their support. Help them by planning early for your 1976 United Methodist Student Day, June 13 (or a Sunday near that date). Make sure your young people know their church cares enough to make educational assistance available to them. An offering from your church to the United Methodist Student Loan and Scholarship Programs can make the difference for your young people in meeting college costs.

Preparation for the Lord's Return

By VICTOR H. NIXON,
Pastor, Huntington Avenue
United Methodist Church, Jonesboro

Lesson for March 28

Scripture: Matthew 24:1-36

Foreword: The proximity of chapter 24 to chapter 23 is important. As we observed last week chapter 23 pronounces judgment on Pharisaic Judaism in harsh and oppressive terms; chapter 24 pronounces judgment in equally harsh terms — but this time on the community of Jesus.

Matthew stresses the likeness of the two groups by sending the "wicked servant" of the "lord" or "master" — in other words, the unfaithful disciples of Jesus — to the same fate as the "hypocrites" (24:51).

Historically, this material must be viewed from the standpoint of the persecution of Christians under Nero (A.D. 64-65), the fall of Jerusalem (A.D. 70), and the beginning difficulties of the early church with which Matthew would have been familiar. Add to this the expectation of the Messianic return, shared by Jesus and his followers, and the scene is set for the disciples' question with which the chapter begins: "Tell us, when will this be, and what will be the sign of your coming and of the close of the age?" (24:3b)

Jesus did not answer the question directly but instead gave a warning about false messiahs, listed destructive events that would precede the end, described the persecution of the faithful and appearance of the Son of Man, then spoke of the futility of predicting the date for the "end of time."

Persecution at the hands of Jewish or pagan authorities is not a sign the troubles of the eschaton have begun; it is part of the daily routine of a disciple of Jesus. What is a sign that judgment has begun is any temptation to live a life heedless of the commandment to love (24:12-14). Such a life would of course be a state of intoxication blind to reality, the reality of God's judgment. Jesus was concerned lest his disciples surrender to the world, with the result that his coming would have no effect — a loveless world left to itself would quickly be judgment enough.¹

In other words, whenever the Lord comes his disciples should not be found simply waiting for his return while the world crashes around them, but remaining faithful to love of God and neighbor (24:45-47). This is what it means to "be ready" (24:44).

Getting Ready in Grannis

Although many theologians and ministers have virtually ignored the doctrine of the "second coming" for the past few centuries (perhaps because it raises more questions than it answers), Bill Simmons, Associated Press Writer, has found that a representative remnant is preparing for the event:

GRANNIS, Ark. (AP) — At about 8:30 p.m. last Sept. 29, a dozen members of the Nance clan gathered for a family prayer meeting.

The night was calm and cool. The day's work had been hard. They did not, as they recall, approach the meeting with any unusual fervor.

Gene E. Nance, 35, expected to meet for no more than an hour.

John K. Nance, 39, says, "I didn't even want to meet." Dyann Nance, 29, says, "Look, everybody was in a rush, we had been working, we were tired. We were planning on having a real quickie."

But at that meeting, they received from the mouth of their aunt, Viola Walker, a message that changed their lives. Like others they claim to have received, they thought this message was from God.

The message said the world-ending Second Coming of Jesus Christ was at hand and they should remain in the house.

There in the plain, small, three-bedroom, one-bath, red-brick home of Gene and his wife, Dyann, they have remained. The meeting Gene thought might last an hour has lasted more than four months.²

Like so many before them, the Nance family is convinced that "Jesus is coming soon." They have quit their jobs and radically altered their lives as they wait in preparation for the coming of the Lord.

What will happen? Will history repeat itself and Grannis, Ark., become merely another example of a lonely little place where a sincere, but mistaken group of people thought the Second Coming would occur but didn't? And what about the idea of the Second Coming itself? Is it an obsolete, meaningless idea which, like the geocentric theory of the universe, is best relegated to a pre-Copernican age? Does the **parousia** (pa-ROO-see-a) have any meaning for Christian believers in the 20th century?

The Parousia

Parousia is the Greek word used in the New Testament to mean both "coming" and "presence."³ It is used only 24 times in the entire New Testament, and four times in the present chapter of Matthew (24:3, 27, 37, 39). It should be noted that the phrase "Second Coming" does not occur in the New Testament at all and seems to have been used for the first time in the second century by Justin Martyr, a Christian apologist.

However, the **parousia** has become a technical term in Christian theology for the Second Coming of Christ in his glory in order to judge the "quick and the dead" and to establish the Kingdom of God.⁴ The two meanings of the word are still reflected in two somewhat differing interpretations of the Second Coming that have competed with one another throughout the course of Christian history.

One interpretation stresses the visible **coming** of Christ that will bring a world full of evil to an end and will establish a reign of peace and order. The second interpretation stresses the **presence** of Christ in the church, after the reign of which the world and its history will be brought to a close. Each of these interpretations, in turn, have variants, the most extreme of which stand in almost outright contradiction to the other.

The New Testament, with the exception of the Fourth Gospel, is more or less dominated by the first view. The writers and Jesus himself seem to believe that the "end of the age" is at hand and that Christ will soon come and establish his messianic reign. The earlier letters of Paul reflect this belief. The most explicit and extreme version of it is found in the Book of Revelation, which has always been the document to which certain Christian groups have appealed to support their beliefs concerning the immediately expected end of the world.

This belief also seems to have been quite characteristic of the early church generally and is found in most of the early Christian literature. It has emerged again and again in the history of the Christian church and has frequently led to division and the formation of sects convinced that the end of the world is at hand and that they have been called out to witness it.

The second view tends to spiritualize the **parousia** of Christ and to minimize, where it does not ignore, a cataclysmic end to the present order of human existence. The Fourth Gospel is representative of this view. Although the author believes that Jesus Christ will return to earth after his death, this return is spoken of as Christ's presence with those who see in him the truth (John 4:23f).

This emphasis is further developed by such early Christian writers as Origen (c.185-c.254) and St. Augustine (354-430), who reject the literalistic hope of a Second Coming and defend the idea of Christ's continual coming in the life of the believer.

Modern Theology and the Parousia

As might be expected the **parousia** has been a problem for Christians of the modern age who wish to preserve basic Christian doctrine but to avoid biblical literalism.

Many, such as Paul Tillich, have argued that the Second Coming is a "symbol":

The symbol of the "Second Coming" or the **parousia** of the Christ has two functions: First, it expresses in a special way that Jesus is the Christ, namely, he who cannot be transcended by anyone else who may appear in the course of human history The other is to give an answer to the Jewish criticism that Jesus could not have been the Messiah, since the new eon has not come and the old state of things remains unchanged The symbol of the Second Coming of Christ corroborates the Resurrection by placing the Christian in a period between the *kairoi*, the times in which the eternal breaks into the temporal, between an "already" and a "not yet," and subjects him to the infinite tensions of this situation and in historical existence.⁵

Such a position is in keeping with the apocalyptic of the apostle Paul who can speak comfortably of Christ's coming as both a future and a present event (1 Cor. 10:11). **Christians are those who live as though the end has already come.** Such a belief should not result in sloth or resignation (II Thess. 3:6-12), but in a revitalization of believers to live the new life (I Thess. 5:10).

Concrete Signs

As Christians we must be honest and admit that the New Testament writers present contrasting and often opposing views of the "coming again" of the Christ-event.

Doubtless, there are many sincere believers who will be discontent to let it remain at that and will feel the need to say more than scripture does or, as the case may be, less. However, we must remind ourselves that even Jesus himself is remarkably silent in Matthew 24 about the details of such a Second Coming, preferring instead to point to its "signs." We want to know **when**; he says **now and always**. "Be ready."

This extraordinary tension between sayings of Jesus that speak of the kingdom of God as a future happening (Matt. 26:29), and those that announce its arrival in the present (Matt. 6:10). We are tempted to eliminate that creative tension by preferring an imminent **coming** over a realized **presence**, or vice versa, with the result that we huddle in a house in Grannis (or the equivalent) and give up on the world, or we take the future out of God's hands and place it in our own. Neither of these options **alone** is desirable nor biblical; both are required.

Occasionally, I see a concrete post along the highway with the message: "Jesus is coming soon."

I have often wondered why the message was imbedded in lasting concrete if the end is to be "soon." But now I see that such a seeming contradiction maintains the tension between the present-future of the arrival of God in Christ.

We can affirm that the Christ came, is coming, and will come where faith occurs. And it is always a cataclysmic event.

†

¹Eduard Schweizer, *The Good News According To Matthew*, trans. by D. E. Green (John Knox Press: Atlanta, 1975), 464.

²The Jonesboro Sun, March 7, 1976.

³Interpreter's Dictionary of the Bible, Vol. 3, 658.

⁴Van Harvey, *A Handbook of Theological Terms* (New York: The MacMillan Co., 1964), 174-76.

⁵Systematic Theology, (Chicago: The University of Chicago Press, 1957), 163-64.

Pension Fund Gifts

Little Rock Conference

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Robert B. Hardy



Curriculum Writer To Lead Workshop On Learning Centers

Mrs. Grace Maberry (left) of Nashville, will lead a two-day workshop for Workers With Children at First Church, Newport on March 23-24. Mrs. Verna Maxwell of North Little Rock, coordinator of Children's Ministries in the North Arkansas Conference will direct the conference training event. Mrs. Maberry received graduate training in Christian Education at the Garrett Institute of Northwestern University. She has written for Curriculum School Magazine. Sessions will focus on "The Teacher and the Learner," and "The Open Classroom."

†

News from the Churches

THE MONTICELLO DISTRICT UMY will meet at First Church, Crossett, on Friday and Saturday, March 19-20 for its annual spring retreat. The Rev. Carr Dee Racop, associate director of the Little Rock Conference Council on Ministries, and Bill Fuller, director of youth activities at First Church, Little Rock, will be resource persons. The theme will be: "Worship: A Celebration in Life." New officers will be elected. Registration will be held from 5 p.m. to 6:30 p.m. on Friday. A fee of \$2 will be charged for the three meals. Participants are requested to take bedrolls.

THE LITERACY COUNCIL of Pulaski County announces a Night Literacy Workshop to be held at Park Hill Baptist Church, 200 East D, North Little Rock, April 6, 7, 8, from 7 p.m. to 9 p.m. Mrs. Betty Harp will serve as resource person. For additional information call Mrs. Margaret Booth at 664-5419.

ST. PAUL United Methodist Church in Jonesboro announces plans to build a new three-bedroom, two bathroom parsonage. The Building Committee includes Sue Lee, Betty Tankersley, Bill Harris, Alfred Broglen, Jack Richardson and Weldon Douglas. The Rev. Charles Nance is pastor.

A QUARTERLY fellowship supper at First Church, Mena, was attended by 100 persons. The UMYF entertained with a skit entitled, "And the Lamp Went Out." The event was sponsored by the morning unit of United Methodist Women in cooperation with the Council on Ministries' task force on Family Ministries.

MRS. WARREN DOSS, organist and president of United Methodist Women at Hazen United Methodist Church, was recently honored by the congregation for her dedicated service to her church. Gifts of silver were presented by Administrative Board chairman M. V. Rhodes and choir member Mrs. Marvin Reid, and the Night Circle of UMW informed the honoree that their group would thereafter be known as the Etta Doss Circle. A potluck luncheon and a piano-shaped birthday cake further honored Mrs. Doss.

Lake Street parsonage consecrated



PARTICIPANTS in the consecration and opening of the new Lake Street parsonage at Blytheville, front, left to right: The Rev. and Mrs. Charles P. Reed, pastor and wife; Mrs. Tom Bottom, UMW president; Dr. J. Ralph Hillis, Jonesboro District superintendent; (back row) Woodrow Cook, Jim Weidman, Edward Evans, Joe Payne, Gene Strickland, all members of the Administrative Board.



FURNISHINGS for the new pink brick, 3-bedroom parsonage, were financed by the UMW and gifts from individuals. Men of the church helped the Reeds move into their new home and lunch was served by ladies of the church.

MALLALIEU CHURCH Fort Smith, is celebrating its 90th anniversary during the month of March. The celebration began on Sunday, March 7 with a dramatic presentation of Mallalieu's history and the closing celebration will feature Dr. Charles McDonald, Fort Smith District superintendent, speaking at 11 a.m. March 28. The Rev. Robert Felder is Mallalieu pastor.

BISHOP EUGENE M. FRANK will preach for special services at Ashdown United Methodist Church, March 21-23. He will preach for the 10:55 a.m. service on Sunday and again at 7:30 p.m., Sunday through Tuesday. Luncheon meetings will be held at 12 Noon on Monday and Tuesday. On Tuesday Hope District ministers will hear Bishop Frank in a 10 a.m. meeting at Ashdown. Simultaneously, Mrs. Frank will lead district ministers' wives in a "workshop on prayer." Professor Roger Deschner of Perkins School of Theology will direct music for the series.

PULLMAN HEIGHTS Church, Hot Springs, will have as revival leaders March 21-27 Billy Joe and Sharon Daugherty. The services, to be held in cooperation with the simultaneous revival endeavor in Arkadelphia District, will begin at 7:30 p.m. As a follow-up youth of the church will gather for a retreat at Camp Tanako on Friday evening and Saturday.

BERRYVILLE United Methodist Church has scheduled a "Scripture and Spiritual Renewal Workshop" to be led by Dr. W. J. A. (Bill) Power of Perkins School of Theology, Dallas, and his wife, Marjorie, March 27-28.

LAKESIDE CHURCH, Pine Bluff, hosted a recent Youth Ministries Seminar. Workshop leaders were: the Rev. F. Gladwin Connell, St. Paul Church, El Dorado; the Rev. Fred Haustein, St. Andrew Church, Little Rock, Little Rock Conference youth coordinator; the Rev. Charles Settle, Grady-Trinity Church, Grady, Pine Bluff District youth coordinator, and Mr. Bill Fuller, minister of youth, First Church, Little Rock.

THE REV. Ralph E. Hale, pastor of First Church, Hope, recently returned from Akron, Ohio, where he conducted a New Life Mission at Firestone Park United Church.

From Our Readers

HISTORICAL DATA SOUGHT

To the Editor:

The History Committee of First United Methodist Church, Little Rock, is researching all existing records of the church prior to writing a complete church history. This congregation has met continually since 1831 when Andrew Smyth formed the first Methodist Society in the small village of Little Rock.

The committee seeks information which relates to this church in any form. It is felt that all over the state there are descendants of its pastors, as well as those who have been former members. We urge that all who have, or may know of, such information to contact the committee so that it could be determined if it can be used. All materials will be carefully handled and returned to the owner.

The following is a list of the pastors who have served the church since its beginning. The committee would greatly appreciate any information about these pastors which relates to the period which they served the Little Rock congregation.

They are: William G. Duke, Martin



Mrs. Nix

Batesville District UMW Spring Meeting, March 25

Mrs. Lucille Nix, president of the Little Rock Conference organization of United Methodist Women, will be the inspirational speaker for the Spring Meeting of United Methodist Women in Batesville District, at Grace Church, Searcy, on Thursday, March 25. The theme for the meeting will be "Faith in Action, Joy in Challenge."

Mrs. George Faulkner, district president, will present The President's Message. In addition, the day's agenda calls for a devotional period, a business meeting and workshops led by district officers. An offering will be received for Aldersgate, Inc. Registration will begin at 9:30 a.m. and the morning session at 10 o'clock. A nursery will be provided. Lunch will be served by the hostess unit at \$2 per plate.

†

THE MARCH GROUP of Wesley Church, Little Rock, is sponsoring a Talent and Fashion Show, March 21, at 7 p.m. in the Fine Arts Building of Philander Smith College, 11th and State Streets, Little Rock. Featured will be oral interpretation by Mrs. Tillie I. Smith, vocalists, instrumentalists, and Spring fashions modeled by Jerry McGuire, Lynn Toliver and others. The event is open to the public.

THE YOUTH of First Church, Monticello, netted \$750 in a Trash and Treasure Sale conducted on the church lawn. The profits will be used for a summer concert tour to St. Louis. Miss Debbie Biniore is director of the church's youth activities.

PRINTERS' GOOF!

We regret that our printers' switched pictures at the top of page seven in last week's *Arkansas Methodist*. The picture at the right of the page should have been placed over the item labeled, "Bradford Congregation Rebuilds," and the picture at the left should have appeared over the caption, "St. John's To Erect Fellowship Hall."

†

Wells, William P. Ratcliffe, Benjamin Jones, W. H. Bump, B. H. Hester, R. W. Cole, Andrew Hunter, H. R. Kern, J. F. Truslow, C. P. Turrentine, John Harrell, A. R. Winfield, W. C. Young, D. L. G. McKensie, H. R. Withers, J. A. Stanley, R. F. Colburn, C. D. Steele, R. S. Hunter, J. L. Denton, H. B. Frazee, W. C. Hearn, James Atkins, L. M. Lewis, Alonzo Monk, E. N. Watson, C. C. Godden, Horace Jewell, Wesley G. Miller, M. B. Chapman, E. A. Tabor, R. D. Smart, C. E. Patillo, W. E. Thompson, Walker Lewis, W. F. Andrews, T. E. Sharp, W. R. Richardson, Forney Hutchinson, P. C. Fletcher, H. G. Knickerbocker, William C. Martin, C. M. Reves, H. Bascom Watts, Conner Morehead, Warren Johnston, Aubrey G. Walton, Robert E. L. Bearden, Alvin Murray (present pastor).

Such information may be sent to:

Mrs. James H. Rice Jr.
4901 East Crestwood Drive
Little Rock, Ark. 72207
Telephone (501) 663-6050

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.

Mar. 21—Sunday Mark 11:1-11
Mar. 22 Mark 14:1-9
Mar. 23 Matt. 26:14-25
Mar. 24 Matt. 26:36-46
Mar. 25 Matt. 27:11-31
Mar. 26 Mark 15:25-41
Mar. 27 Heb. 9:11-28
Mar. 28—Sunday Matt. 28:1-10

THE REV. Fred Haustein, pastor of St. Andrew Church, Little Rock, was the preacher for a three-night series of Lenten Services at Grady United Methodist Church. The Rev. Charles T. Settle is pastor at Grady.

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. (We reserve the right to reject advertising which is not in accordance with our publication policies.)

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To Establish Boys' Ranch

Mr. Bill Nash, a member of First Church, Jonesboro, since early childhood, has recently been employed by the Arkansas Sheriffs' Association as executive director for a Boys' Ranch in Arkansas. The association is seeking several hundred acres on which to locate the project which will receive financial support from private donations, civic clubs and charitable organizations. Mr. Nash, who has engaged in Boys' Ranch work in Alabama, is available to give his Christian witness and present his program on Boys' Ranch Arkansas to church groups. Interested groups may write him at P.O. Box 807, Jonesboro, Ark. 72401, or telephone 932-0635.

†



Winfield's 'JOY Singers' To Perform

This 16-member group, accompanied by piano and drums, and directed by Mrs. Sharon Griffin, will perform Sunday, March 21 for Henderson United Methodist congregation in a concert to be presented at the Methodist Children's Home at 5 p.m. On Sunday, April 4 they will perform at Gardner Memorial in North Little Rock. They recently presented a concert at an after-church dinner which they sponsored as a fund-raising project.

†



Des Arc Group Visits Headquarters

Several members of the Junior Choir at Des Arc, their director, Mrs. Martha Hambrick Harrell (seated, second from left on sofa), and counselors, posed at Methodist Headquarters in Little Rock long enough for Mrs. John L. Tucker, Little Rock Conference coordinator of Children's Work, to take a picture. The group had just arrived from Channel 4 where they viewed the "Dialing For Dollars" program.

Page Eight

United Methodists in Arkansas . . .



Arkansans Attend National Camping Events

Four North Arkansas Conference leaders in camping joined more than 200 other leaders from across the country at the national meeting of United Methodist Camp Leaders at Camp Keswick, Whiting, N.J., on March 1-2. They then moved into Philadelphia for the three-day National Convention of the American Camping Assn. attended by some 2,000 persons. Left to right are the Rev. Larry Dodgen, Fayetteville District coordinator; Dr. Melvin A. Moody, camping consultant of the Board of Discipleship at Nashville, who directed the Camp Keswick meeting; the Rev. Arvill Brannon, associate director of North Arkansas Council on Ministries; the Rev. Robert Cagle, associate pastor of First Church, Gainesville, Ga., who will lead a Camp Directors' Training Session April 22-24 at Kamp Kaetzell; the Rev. Wayne Clark, North Arkansas Camping coordinator, and the Rev. Allan Hilliard, Batesville District coordinator.

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Ten Attend Jurisdiction Youth Conference

Among the 145 persons attending the Feb. 27-29 South Central Jurisdictional Youth Conference in Oklahoma City was this North Arkansas delegation, which included four voting delegates. Shown left to right are Darrell Carr of Fayetteville; Vicki VanPoucke of Siloam Springs, president of the Conference Council on Youth Ministries; Dewayne Logan of Fayetteville; Susan Brown and Mike Jennings of Fort Smith; Laura Beal of Newport; Marna Travis of Jonesboro; Diane Wimberly of Monette; the Rev. David Moose of Paragould, who drove the Newport Church van transporting the group, and Diana Gaither of Batesville.

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Oak Forest Youth Plan Service Project

Reba and Mary Gills of Oak Forest Church, Little Rock, visit with Circle H Ranch administrator, the Rev. Don Grendell on recent fact-finding trip to the ranch for boys at Plainview, Ark. Circle H Ranch provides a Christian environment for boys who are from broken homes, orphaned or unwanted. The Oak Forest youth, under the guidance of Mr. Ralph Wallis, plan to help out at the ranch on weekends and during the summer, as schedules permit.



White River Sub-District Sweetheart

Miss Donna Ellis, UMY president and youth choir member at Ellis Chapel United Methodist Church, was recently elected Sweetheart of White River Sub-district United Methodist Youth. Miss Ellis is a junior at Nathan Bedford Forrest Academy where she is a member of Fellowship of Christian Athletes, and for two years has served as homecoming maid.

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West Sub-District Elects Officers

The newly organized West Sub-district UMY in Little Rock District elected officers at a recent meeting. They are, left to right: Elizabeth Regnier, vice president; Mandy McCoy, president; Beth Tribble, public relations person, and Buddy Rhoads, secretary-treasurer. The next meeting is planned for Monday, 7:30 p.m., April 5th at Oak Forest Church, Little Rock.

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Menu: Rice And Tea

Leachville United Methodists began the Lenten Season with a special Ash Wednesday observance dealing with the theme of "World Hunger and the Christian's responsibility." Preceding the program, the majority of those attending were served a meal of rice and tea, while a select few partook of a full course meal. A filmstrip on the work of the United Methodist Committee on Relief was shown and Lenten folders for contributions to the One Great Hour of Sharing offering were distributed. The event was sponsored by the Council on Ministries, with assistance from the Family Ministries unit and the UMYF.

Arkansas Methodist