

Conferences to observe Golden Cross, Sunday, May 2

Golden Cross Sunday will be observed May 2 by the two annual conferences of Arkansas United Methodism. Special offerings received will benefit health care within the two conferences or through their agencies.

The Rev. Tom Abney of College Heights, Wesley Foundation campus minister at the University of Arkansas at Monticello and pastor of the Wilnot Church, who serves as Little Rock Conference missionary secretary, reports that in that conference all funds contributed will remain within the conference.

General Conference

begins next week

Portland, Oregon
April 27 — May 8

Watch for reports in
the Arkansas Methodist

In a mailing to pastors, Mr. Abney states that Golden Cross funds will be used "to assist Little Rock Conference Methodists who have severe financial problems related to health care needs or our Conference health care insurance." He reports that lay persons and ministers who apply for such aid must be recommended by their district superintendent. Application may be made to the Insurance Committee or the Conference Council Board of Missions.

Mrs. Nell Barling of Fort Smith, chairperson of the Committee on Health and Welfare of the North Arkansas Conference, reports that 85 percent of the offering in that conference is channeled to the Methodist Hospital in Memphis and 15 percent to the Methodist Nursing Home in Fort Smith. The North Arkansas Conference is one of three owning-conferences of the Memphis institution, the others being the Memphis Conference and the North Mississippi Conference.

Receipts from the May 2 offering should be sent to the conference treasurer, Mr. Grafton Thomas, P.O. Box 6009, Little Rock, Ark. 72206.



North Arkansas Contributes \$200,000 to Emergency Department

Arkansas laymen Lon Mann of Marianna (center) and J. C. Portis of Lepanto, co-chairmen of the North Arkansas Golden Anniversary Drive, on recent visit to the Emergency Department of Methodist Hospital in Memphis. Escorted by Admissions Clerk Judy Hare they register special pleasure in seeing the dedicatory plaque, placed there in appreciation to friends of the North Arkansas Conference. Through the Golden Anniversary Drive, the conference has given or pledged more than \$200,000 toward the purchase of equipment for this emergency facility, among the finest in the country.

Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, April 22, 1976



95th Year, No. 17

'Far more than Gideon's army' . . . 'A Church full of tremendous life and vitality!'

Global Ministries chief gives views on major issues facing United Methodism

Dr. Tracey K. Jones Jr., general secretary of the Board of Global Ministries of The United Methodist Church, was in Arkansas April 10 to speak at the Third Annual Meeting of United Methodist Women of the North Arkansas Conference (see report in last week's issue.) While here he was interviewed by the Arkansas Methodist. Part One of that interview appears below.

A missionary with service in China and Malaya, Dr. Jones has served as executive secretary of the board's section on China and Southeast Asia and later as associate general secretary of the World Division. In his present office, to which he was named in 1968, he serves as head of United Methodism's largest program agency. (Part Two of the interview will appear in next week's issue.)

Arkansas Methodist: Let us ask the last question first. Considering the many problems confronting the Church today, are you an optimist or a pessimist?

Dr. Tracey K. Jones Jr.: I start on my appraisal of most issues from what I affirm in my own life, anyway, as a position of faith. I don't minimize the serious issues that appear to be surfacing for the future. And I do not want to be a part of any cheap optimism that is not dealing realistically with the problems and the warnings of the future.

But at the same time my own feeling is that you affirm The United Methodist Church and its future out of a faith stance. And when I start looking around for people who are taking seriously the Christian faith today, who are deeply committed, who are willing to put their lives — in a sense — on the line, I find there's a tremendous number of people all through this country that are very much alive as far as what we could call a living Christian faith. And the number is far more than the army of Gideon! And as long as that's the case, I start from the premise that everything is full of possibilities.

I just hope the number will grow. I see The United Methodist Church full of tremendous life and vitality!

A.M.: What do you see as the major missional priorities facing the Church?

Dr. Jones: I would say that the first fundamental question we face is a recovery of theological understanding of what we mean by the Christian faith. This is partly a reaffirmation of the elements of the gospel we've learned from the traditions of the Church and those of The United Methodist Church. At the same time, our problem is how to put that into language and concepts that speak to the time in which we live.

The missionary movement is essentially proclaiming the gospel of Jesus Christ at that point where faith and unfaith meet. And if we are not clear as to the content of the faith and do not have the capacity to articulate it in those situations where we are dealing with people who really don't believe the Christian faith or understand it or never heard it — well, you can see how important this first theological issue is.

I'd say a second major missional issue is a much more humble approach to the future regarding the Christian Church's role and power. Christ came as a humble servant. The Roman Catholic Church is recovering again, as they expressed it in Pope John 23rd, that the most powerful form of missionary approach is through humble, gentle, kind people. And this means relating to Hindus, Buddhists, Muslims, Marxists and all the others with a gentleness and openness towards them as really the only effective way of providing the channel for the gospel to be heard.

A.M.: What does humbleness and gentleness mean in regard to the Church's response to social injustice and corrupt power systems?

Dr. Jones: I do not find anything in the life of Jesus to suggest there is any conflict between a gentle servant role and a willingness to "go directly to Jerusalem" or to face directly the Pharisees and the power systems of that day with the issues of justice to

be faced. So I do not assume for a moment that gentleness means a pacivity.

A.M.: On another subject, how do you evaluate the state of the debate between the "evangelical" and the "social action" positions in the Church?

Dr. Jones: It's my own personal conviction that the tension between the so-called social gospel and the so-called evangelical approach, that we've seen in the last 40 years anyway, is really not the major problem anymore.

I think there is a basic, growing understanding that to be an evangelical Christian requires a commitment to the issues of social involvement and social justice. And anyone dealing seriously with the issues of social justice as a former liberal, that is not dealing with the content of the faith, the meaning of Jesus Christ in our lives, is not going to have the energy and resourcefulness and ideas or spiritual power to sustain the kind of pressure you need today when you're dealing with these great social issues that require challenge and change.

So I see these two movements increasingly converging, and I find that very hopeful for the future of the Christian churches.

A.M.: A big issue this year has been the dialogue between the Board of Global Ministries and the Evangelical Mission Council and Good News group. How do you evaluate these conversations?

Dr. Jones: I think, myself, the discussion we've had with the Evangelical Mission Council, as it was called at least last year, and the Board of Global Ministries is very healthy. They claimed, and rightly so, to be a part of The United Methodist Church, and being a part of the church had a right to be listened to with great care as to where they saw the issues to be.

At the same time I think it's increasingly clear that some of the debate was dealing with the question I just referred to — that is, there is not now this dichotomy

(Continued on page three)

Hendrix Board sets record budget, honors benefactors

The Board of Trustees of Hendrix College, in its annual spring meeting April 9, approved a record budget, honored a family of benefactors, and named members of its Executive Committee and Endowment Committee for a new year.

Approved was a budget of \$3,894,600, highest in the institution's history. The previous record budget was \$3,670,000 for the year 1975-76.

Guests at a luncheon in their honor were members of the C. L. Cabe family of Gurdon, Texarkana and Little Rock, who last December gave the college \$3,250,000. Speaking on the occasion, Hendrix president Dr. Roy B. Shilling said "We are all the beneficiaries of this largess, and for generations to come the history of the college will be written differently because of this dramatic infusion of new monies." Members of the family include C. Louis Cabe Jr. and Horace C. Cabe of Gurdon, John C. Cabe of Texarkana, Texas, Harold H. Cabe of Little Rock and Mrs. Benjamin Cook of Texarkana, Ark.

Named as members of the Executive Committee were Edward Lester of Little Rock, chairman; Henry H. Henley of New York City, vice-chairman; Cleddie W. Harper of Conway; the Rev. Ben F. Jordan of Paragould; Charles H. Murphy Jr. of El Dorado, and Harold H. Cabe, Robert Cabe, Dr. Phillip J. Deer Jr. and Dr. J. Edward Dunlap of Little Rock.

Assigned to the Endowment Committee were Richard C. Butler, chairman; Frank Lyon Jr., vice-chairman; Alton B. Raney, honorary chairman, and Bishop Eugene M. Frank, all of Little Rock; C. Everett Fulgham of Hot Springs, Thomas G. Wilson of Conway, and Henry F. Trotter of Pine Bluff.

NOTE TO READERS CONCERNING PICTURES

Again, we must request that persons or organizations submitting pictures for publication enclose postage if they wish the pictures to be returned. Pictures will not be returned by mail unless accompanied by a self-addressed and stamped envelope or postage. We request also that the name and mailing address of the sender be indicated on the reverse side of such photos.

Building Consultant Visits Batesville District

Dr. Glen S. Gothard, building consultant of the Board of Discipleship at Nashville, Tenn., visited various churches in the Batesville District last month, discussing program and possible plans for meeting building needs. Churches visited included Grace at Searcy; Heber Springs, First Church at Batesville, Horseshoe Bend, Calico Rock, Cotter-Gassville, Mountain Home, and Bull Shoals.

UPPER RIGHT PHOTO: At Bull Shoals (left to right) Charles Watt, pastor, Dr. Gothard, Ralph Batchelder, and District Superintendent Floyd G. Villines Jr.

LOWER RIGHT: At Calico Rock (left to right) J. D. Lawrence, pastor, Dr. Gothard, Chris Eck and Dwight Long.



Bishop Frank Conducts Tour of Black Churches

On a recent Saturday Bishop Eugene M. Frank conducted a tour of eight Black churches in Southwest Arkansas for the purpose of learning of their history and to listen firsthand to present concerns. Accompanying Bishop Frank on the tour were the pastors of the churches, the Revs. J. T. Counts and Bill Scott, Dr. Mouzon Mann, Hope District superintendent, and the Rev. Bill Eason, Little Rock Conference chairman of Religion and Race. The tour included Wiley Chapel at Clow, Ebenezer at Nashville, Macedonia and Mt. Carmel at Lockesburg, Mt. Zion at Horatio, New Hope at DeQueen, Wesley at Center Point, and Valley Grove at Murfreesboro. Lunch and supper were served by Mt. Zion and Valley Grove. The photo was made at Wiley Chapel.

St. Paul Lay Council meets

The Lay Consultation Council of Saint Paul School of Theology held its third annual meeting April 2-3 at the institution's campus in Kansas City, Mo. More than 50 persons, including lay members of local churches from eight neighboring states, and seminary students, professors and administrators participated in the session. Two members of the group's Steering Committee are from Arkansas, Judge Warren Kimbrough of Fort Smith, a member of First Church, and Mr. James W. Lane of North Little Rock, a member of Washington Avenue Church and lay leader of the Conway District.

Among program features of the two-day event were an overview of theological education at the institution, given by Dr. William K. McElvaney, Saint Paul's president, and Mr. James

Bryan, president of the Student Council; a panel of students discussing ministry; a worship service in which the Rev. Ms. Sharon Howell, associate program director of the Kansas East Conference was the preacher, and extended sessions led by faculty members Dr. Charles Baughman and Dr. Henry Brockmann.

The Council announced it will continue its commitment to a \$1,200 scholarship, with the 1975-76 recipient being Mr. Mark Wendland, a first year student from Nebraska.

Dr. Shrum Burton, Saint Paul's vice president for development, said the annual meeting of the Council is designed to provide maximum opportunity for its members to meet faculty and students, exchange questions, express concerns and consider suggestions regarding the seminary.



Aldersgate Fair solicits aid from local churches

Preparation is continuing for the sixth annual Aldersgate Country Fair, May 14-15, according to fair co-chairpersons Mr. and Mrs. Tom Williams of Little Rock. Billed as "a day and a half of fun and frolic, entertainment, food, bargains and fund-raising," the fair will seek to raise \$12,000 for use by the institution. The funds will provide matching money for Aldersgate's Senior Citizens program, Medical and Social Services camps and other year-round programs of mission and outreach to low-income and disabled persons throughout Arkansas.

Friday evening activities will include a spaghetti dinner, auction and musical entertainment. Saturday events will feature all Country Fair fund-raising events, including arts and crafts sales, auction, rummage sale, country store, plant sale, book sale, flea market, handmade items sale, food sale and numerous other booth and entertainment features.

Aldersgate executive director C. Ray Tribble reports that assistance is needed from individuals and local churches with items for the auction and rummage sale. He encourages churches to name a chairperson to relate to each facet of the fair.

Eighth Annual Children's Choir Festival May 2

St. Paul United Methodist Church at 2223 Durwood Road in Little Rock, will host the Eighth Annual Little Rock Conference Children's Choir Festival on May 2 at 3:30 p.m. Ms. Linda Boyd of the Church Music Department of the Missouri Baptist Convention, will serve as guest conductor.

Children's choirs from over the conference have been rehearsing under their local directors for many months in preparation for this event. The combined choirs will sing the music selections from memory. A rehearsal will be held on Saturday at 2 p.m.

In conjunction with the event a workshop for directors of children's choirs will be conducted on Friday evening from 7 to 9 o'clock at Pulaski Heights United Methodist Church, Woodlawn and Monroe Streets, under the direction of Ms. Boyd. The workshop will include a reading session, the introduction of new anthems and new ideas. Mr. Richard Hunter, director of the music program at Pulaski Heights Church, is chairman for this year's festival.

'Pulpit Exchange Sunday' in North Arkansas Conference

The Council on Ministries of the North Arkansas Conference has approved May 16 as Interdenominational Pulpit Exchange Sunday. The Rev. Ronald Clark of Harrison, pastor of St. Paul Parish and chairman of the Committee on Christian Unity and Inter-religious Affairs of the conference's Board of Global Ministries, reports the observance is designed to "dramatize the central Christian truths we hold in common with other Christian bodies and . . . affirm our universal membership in the body of Christ."

Local pastors are encouraged to take the initiative in arranging pulpit exchanges with ministers of other denominations on that Sunday. A suggested order of worship is available through the Council on Ministries' office.

INTERVIEW

(Continued from page one)

between these who are affirming the evangelical faith and social concern.

Most of these EMC people we have been in touch with are very concerned about social issues. They feel the Bible should be the beginning of all of our theological reflection, and I would agree. They believe that the Wesleyan tradition is essential to any future United Methodist Church, and they're referring to experiential religion, to the experience of forgiveness, to the experience of change in one's life; and I would certainly confirm in my own personal experience and also in the life of the missionary movement today that this is essential.

So I think, as we see it anyway, the issue to some degree is whether or not we will permit The United Methodist Church, specifically the General Conference, to make a decision as to what the future relationships are to be. We would take the position that the General Conference will both have the right and the responsibility to settle these questions.

We'll have to make clear to the evangelicals that position that we have, and then we'll have to ask them if they are prepared, having put their case before the General Conference, to rest with whatever the decision of the General Conference is, and remain faithful, loyal United Methodists as they promised to do whenever they joined — no matter what the General Conference's decision is.

A.M.: It is occasionally heard that such issues could foment a split within the church. Do you consider that a real danger?

Dr. Jones: I would surmise that you are in a better position such as you have in Arkansas — and this would be true in any state — than we are to assess that. All we're dealing with at the national level is what we're hearing from you.

My own personal conviction, from what I've heard, is that I do not think this is going to be a serious problem for us. I think it's an issue of the openness of the church to hear all points of view and then come to agreement where there is authority to decide, for a four-year

period, where the differences are.

My own personal conviction is that those who do not accept that, have got to raise some real questions about their understanding of The United Methodist Church. I would hope, myself, that that would not be the kind of question they would have to face, but that they would be convinced that they have a fair hearing, that they have a right to raise these issues, and as they press home their concerns they are actually going to be strengthening the church in its pluralism rather than weakening it.

A.M.: How do you see these issues being spoken to at General Conference?

Dr. Jones: What happens at General Conference is something, of course, that we'll have to wait and see. My experience in attending General Conferences — and this is the eighth one that I've attended — is that when you bring people together, coming out of The United Methodist Church, they recognize that the responsibility stops there, where they are. They realize they will have to make decisions that affect the future of The United Methodist Church.

I find that once they come to grips with that reality they are given a courage and an insight into some issues that they never would have dreamed possible prior to their arrival. And this is true whether they're called conservative or liberal or whatever the stereotype is.

I think what happens is that you have to deal with an issue. And if you say "no" to it then you've dealt with it; you've spoken on behalf of the General Conference. And once people realize that's what's at stake, and there's no one else to whom you can pass it on, my experience has been that the General Conference has been willing to face the issues. And my own surmise is that this one will be no exception.

A.M.: How do you evaluate the future of overseas missions?

Dr. Jones: As we've conceived of overseas missions in the past few decades — when the missionary movement depended on Westerners and was tied in

with American political and economic power and with Western culture and was spreading around the world — very obviously that's come to an end. And I know of no missiologists of any denomination — liberal, conservative or orthodox — that are affirming that traditional view of missions.

We speak of every church in the world today being both a sending and receiving church. We say that mission begins wherever the Christian faith confronts unfaith. That can be at the door of a local church in any community in Arkansas or it can be as the church looks at Africa or any other part of the world.

Therefore our basic conviction is since the mission is the mission of the whole Church, it begins with the local church in its local situation and then it is global. And this is not only true in Little Rock, but it's true in London, Tokyo, Singapore or any of the rural areas of Indonesia.

We're dealing here with the Christian community at the local level that looks out on a changing world. And here the whole gospel of the whole Church to the whole person in all the world is what we talk about. In other words, the mission of The United Methodist Church in North America, from an intrinsic point of view, is no different than the mission of the Methodist Church of Malaysia. They are both global. They are both dealing with the same responsibility.

A.M.: Not everyone "believes" in "foreign missions." What do you say to them?

Dr. Jones: All I can think of is a story I was told years ago that in a church where the offering plate was being passed for missions, the usher saw one man who didn't put anything in. And he asked him, "Why don't you give something?" And the man said "I don't believe in missions." So the usher said, "Then take some out; it's for you."

Next week: Part Two — Issues before the General Conference; a reaction to the question of ordination of homosexuals; the significance of pluralism in United Methodism; and five major signs of hope for the future.

The Editor's Pulpit

From the Bottom of the Heart

General Conference: A fair hearing on issues

By the time the next edition of the *Arkansas Methodist* reaches our readers, the General Conference will be well under way in Portland, Ore. While a few issues have received the most pre-Conference visibility — notably world hunger, evangelism, human sexuality, the tenure of bishops and ethnic minority concerns — no less than 33 major issues (as listed by United Methodist Communications) will be vying for the Conference's attention.

It is important that all issues receive as fair a hearing as possible. While a one-word listing of those issues won't do much to assure that desired goal, such a review, on this eve of the Conference, can at least place them before us with the hope and expectation that our delegates will be sensitive to the claim which these issues place upon them and upon each of us.

These issues (in addition to those noted above) are: Abortion, amnesty, busing, charismatics, the Church School, communications, crime, drugs, economic order, ecumenism, energy, funding/financial crunch, gun control, health care, higher education, intelligence, Middle East, ministry, missionaries, peace, penal reform, periodicals, persons in mission, repression, seminaries, Social Principles, women and youth.

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Off the Top of the Head

Purloined pet power

I've got this friend, see, who was recently given a pet rock by his sister. And it seems that my friend has become quite fond of the little fella — which, of course is understandable, as you would agree if you knew my friend. (I am determined to guard my friend's anonymity since he is a prominent district lay leader in the North conference, in a district a part of which is visible from our capital city's Main Street bridge. I will refer to my mysterious friend simply as "J. L.")

The other day J. L. brought his little friend into our office, carrying him (he says his rock is a boy) in a pretty little yellow travel box, all properly vented. He put the box on my desk, on top of a back issue of our paper, explaining "He's not house broken, you know." And I said "Oh."

Saying his rock was asleep, J. L. turned out the light on my desk, quietly opened the box, and in a low but proud voice said to me, "John, there's my pet rock! Isn't he cute?" And I said, whispering, "Jim, there's your pet rock. Isn't he cute?" And J. L. said "Yep, Workman, he certainly is!" And I said "Yep, Lane, he certainly is!" As a matter of fact the little fella was cute, all curled up in his little straw nest in the pretty little yellow vented travel box.

After testing around a bit to see if I was serious or just joking along with him, my friend cleared his throat and said he had a favor to ask. "I'm going to be out of town a few days and wanted to know, please, if you would keep my pet rock for me during my absence."

"You are going," I replied, "to be out of town a few days and wanted to know, please, if I would keep your pet rock for during your absence." And J. L. said "That's right." And I said "What are friends for if they won't keep your pet rock for you, huh?" And J. L. said "Huh." So he proceeded to tell me all about how to care for his pet, insisting I read the little 14-page booklet which came with his friend, giving pointers on how to train your pet rock to sit, stay, come, heel, swim, fetch, roll over, sleep, play dead and attack.

All this was several days ago. In that time "Tiger" (the name I've given J. L.'s pet) and I have become close friends. He follows me around the office during work hours, hops into the car for our trip home each day (he insists on riding in the front seat), romps and plays with our dog, Susio, barks furiously at strangers, and enjoys watching Chuck and I play badminton in the yard each evening, fetching the badminton bird if it goes astray.

So if J. L. doesn't come for Tiger soon, he's going to have problems getting him back. In fact he may have problems anyway. Among the many things I've taught Tiger is to bite anyone who doesn't know the secret word.

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Annual Meeting of North Arkansas United Methodist Women



Conference President Gladys (Mrs. H. D.) Womack visits with Dr. Tracey K. Jones Jr., general secretary of the Board of Global Ministries, keynote speaker for the Third Annual Meeting, held at Hendrix College in Conway, Saturday, April 10. More than 725 persons attended.



Conference President Womack and Mildred Osment, Jonesboro District UMW president who wrote the pageant, "The Past Speaks," for the annual meeting.



Mrs. Ned Darter (left) and Mrs. Roy Weld of Fisher at the Jonesboro District "heritage display" booth, one of seven district booths.



Principals in the pageant, "The Past Speaks," were (from left), Dr. A. R. Coffman, Hendrix' Music Department chairman, Brass Choir director; Elise Shoemaker, organist; Kathleen Sharp, director; Ella Myrl Shanks, narrator, and Alice Chandler, script author. The pageant was written by Mildred Osment, shown in another picture.



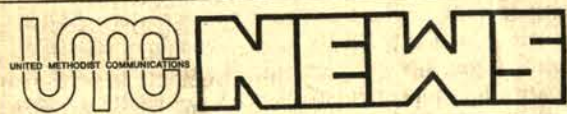
Retired missionaries honored at the conference were (from left) Miss Edith Martin of Harrison, Miss Nellie Dyer of North Little Rock, and Dr. Pearle McCain of Little Rock.



In installation ceremony new officers were challenged to "Let all you do reflect the purpose of United Methodist Women."



Many conferees and pageant participants were in Colonial attire, as exemplified by this group.



(The following items are condensed from news releases prepared by United Methodist Communications)

St. Paul Seminary Receives Salary Supplement Grant

NASHVILLE, Tenn. (UMC) — The faculty of Saint Paul School of Theology in Kansas City which took a voluntary salary cut to help the school meet a balanced budget for 1975-76 has received a \$20,000 salary supplement grant from the United Methodist Education Fund (MEF).

The grant was authorized by the Division of Ordained Ministry of the Board of Higher Education and Ministry.

The increased performance of the MEF in the South Central Jurisdiction combined with development income, especially through wills and estates, will enable Saint Paul to realize slight cost of living increases for its faculty and staff salaries for 1976-77.

Saint Paul is one of 13 United Methodist schools of theology. President is Dr. William K. McElvaney.

Social Principles Close To Court Decision

NEW YORK, N.Y. (UMC) — The New Jersey Supreme Court's landmark decision on the Karen Ann Quinlan case may be "a perfect expression in word and deed of The United Methodist Church's Statement of Social Principles," according to a United Methodist executive and specialist in the field of biomedical ethics.

"The ruling of Chief Justice (Richard J.) Hughes is a landmark opinion, not alone for the decision rendered, but for the depth and breadth of consideration accorded the issues, facts and concerns which appear to have significantly shaped the court's action," said Cathie Lyons, assistant general secretary of the denomination's Board of Global Ministries Division of Health and Welfare Ministries.

Ms. Lyons acknowledged the court's decision probably will be interpreted by some segments of society as "upholding for Karen a constitutional right to die." However, it is on this point where The United Methodist Church's Social Principles closely coincide with the decision.

"We applaud medical science for efforts to prevent disease and illness and for advances in treatment that extend the meaningful life of human beings," the Social Principles document states. "At the same time, we assert the right of every person to die in dignity, with loving personal care and without efforts to prolong terminal illnesses merely because the technology is available to do so."

Many-sided Hunger Attack Asked

WASHINGTON, D.C. (UMC) — The complicated inter-connection of world hunger's causes demand attack on several fronts as well, participants in a seminar decided here March 29-31.

United Methodists from ten key states, those with senators on the Senate Agriculture Committee, shared in the "Seminar on U.S. Food and Farm Policy in Global Perspective," sponsored by the Boards of Global Ministries of the Church and Society. They heard from spokespersons of church, government and other responses to world hunger about current situations and trends, governmental policies, analyses and hopes.

Seminar members agreed on the need to impact the government on its food and other policies and began this by signing an appeal that the "Right to Food" resolution get hearings rather than being bottled up in committees. This proposal, already backed by thousands of letters, would recognize U.S. responsibility to help fulfill every person's "right to a nutritionally adequate diet."

Giving To General Funds Increases

EVANSTON, Ill. (UMC) — United Methodists gave \$9,565,080 in the first three months of 1976 to 16 general benevolence and administrative funds of their church, an increase of 6.66 percent above the same period a year ago.

Included in the total was \$2,771,115 for World Service, the basic program fund. Annual goal in this fund is \$23,500,000 each year and the first quarter total is seven percent above a year ago. In the report as a whole, 11 funds showed increases and five decreases.

'New Birth Of Freedom, If . . .'

WASHINGTON, D.C. (UMC) — "Under God, this nation can have a new birth of freedom, if . . ." Bishop James K. Mathews declared March 31 at a service inaugurating the United Methodist Building's U.S. Bicentennial exhibits and service center.

The "ifs," according to the Washington Area bishop, are that the nation: "grasp afresh the primal vision and reaffirm the first principles" upon which it was founded, including a reexamination of its priorities and "bringing our performance up to our pretense;" "be willing to pay the price," such as repenting for its wars, its pollution and plundering, betrayal of its heritage, for "resembling George III more than George Washington;" and "be open to the future," recognizing its "global perspective, for Christ is Lord of all," and its "local perspective, for Christ is Lord of each," and "be willing to change, because he's Lord of history."

Discipleship Shows Plus Balance For 1975

NASHVILLE, Tenn. (UMC) — Plagued with financial difficulties since its organization, the United Methodist Board of Discipleship has now "turned a corner," according to its top administrator, the Rev. Melvin G. Talbert.

Dr. Talbert told the board's executive committee here March 23-24 that unaudited 1975 reports show a balance of \$70,000 of income in excess of expenses. That report was in sharp contrast to the 1974 report which showed expenses of \$1,137,215 in excess of income.

From Our Readers

'ALL THIS MEANS A GREAT DEAL TO ME!'

To the Editor:

I want to let you know what a fine publication I think the Arkansas Methodist is and how much it means to this "Arkansan"!

I am continually impressed with the way you cover the activities of our denomination at its national-international levels. I am impressed with the things you put in and the things you leave out. The Arkansas Methodist presents the full picture of our general boards and agencies. A member of our denomination could gain a clear and accurate understanding of our denomination's general agencies if he/she read our paper alone! That's high praise in my book!

In addition to the fine coverage of our own denomination's life, the Arkansas Methodist offers an excellent summary of the activities of other Christian communions. A person could read the Arkansas Methodist alone and count on having an up-to-date perspective on the whole church.

And, of course, your sensitive and personal coverage of The United Methodist Church in Arkansas is always outstanding. Local churches are as visible as the bishop and the superintendents. Controversial issues are given front page space, emphasizing the significance of the problems to be dealt with by all United Methodists. Countless opportunities for growth and service are well advertised and promoted. A person can read your paper and feel proud of The United Methodist Church in the "Land of Opportunity."

All of this means a great deal to me! It is important to me that local church pastors and laity receive the full story of the work of our general agencies which are recognized all over the world for their effective leadership on the forefront of Christian mission. It's important to me that local church people are able to see what other churches, larger and smaller, are doing with the resources they have available. And it's especially important to me to see in just one issue of your paper ministers who nurtured me and my family in earlier years, lay people I have known, a classmate from high school I haven't seen since and the churches in which I have worshiped through the years.

I just wanted you to know... how much that weekly paper means to me!

Eston Williams Jr.
6010 Sandhurst No. 1006
Dallas, Tex. 75206

'IF PREACHERS PREACH AND TEACHERS TEACH'

To the Editor:

I want to express my approval of Dr. D. B. Cheairs' letter to the Editor that appeared in the March 25th Arkansas Methodist, and I would like to add a few of my own thoughts.

I have noticed that over the years our Congress and our Federal Bureaucracy seem to lean farther and farther toward the theory that, if a problem arises, it is only necessary to appropriate a sizeable sum of money to study the problem, and that that will automatically solve the problem.

I am beginning to wonder if the higher echelon of our Church has begun to adopt this method of trying to solve the various problems that arise in the Church. So far, this method has been an abysmal failure when used by the Federal government, and I do not believe that it will work for the Church either.

The national trend in secular affairs in the past few years has been to put so called "Social Concerns" above all other matters, and it has become the "in thing" to get on the band wagon in this matter, in other words, to "follow the crowd."

Of course social concerns have their

place. We would be in a terrible shape if we did not have a concern for our fellow man, but we can only have a Church that can and will work for the good of our fellow man if we have a Church that is filled with God-loving and Christ-loving Christians who believe in the doctrine of Jesus Christ and Him Crucified for us... I firmly and heartily believe that, unless we get back to where our preachers preach and our teachers teach the basic beliefs of the Christian Religion, i.e., Jesus Christ, Son of God, born of man, come to earth and living among men, bringing God's own Word to mankind, and then crucified for our sins in order that we too might have eternal life, then we will continue to lose members.

But, I firmly believe that, if our preachers preach and our teachers teach these basic Christian beliefs, giving them preference over all other topics, then we will again become a growing Church and become pleasing in the sight of God.

I hope and pray that the pendulum will begin swinging back the other way and that our seminaries will begin a trend back from so much liberalism and toward a little more fundamental teaching of basic Christian beliefs.

Bob Lindsay
Box 367
Stuttgart, Ark. 72160

P.S. The Lord has blessed our local First Church with such a minister. Praise the Lord!

"QUIT CONDEMNING"

To the Editor:

... I believe it is time for the members and preachers to quit condemning our church.

Did you ever see a salesman condemn the product that he is selling? We should feel the same way about our church. We all agree that what we need is a Spiritual Awakening — old time revival.

The thing for the preachers and members to do is to get busy and have the awakening — but quit condemning. Everyone is going to have to work at it.

Mrs. Leslie Brannon
Lynn, Ark.

AN INSIGHT SHARED

To the Editor:

Under the shadow of your recent survey of Arkansas Methodists, I've been reading a book by Thomas Oden — *Beyond Revolution: A Response to the Underground Church*. Two paragraphs have struck me as particularly insightful, even profound. I quote them here in the hope they will speak to others.

"Our problem is in the very doctrine of the church, and the fundamental weakness is our misunderstanding of the visibility of the church. That is our problem. It is at heart a theological problem. It is not merely an administrative or funding problem, or some trick of fate in which forces outside the church have put it in this predicament. It is essentially a doctrinal failure: We have not learned to think of the Church as an embodied community."

"... Our essential theological perplexity is that we cannot fathom how Christ can have a body. We cannot understand how the love of God can be present in the flesh! The theological problem of the institutional church is directly analogous to our theological dilemma with the incarnation. Many of us cannot really buy or seriously grasp the notion that God embodies himself in time or eventually participates in history. That is precisely our problem with the institutional church. Idealistically we would prefer to think of the church in a dehistoricized sense as some future possibility, or as an idea in our minds, rather than a community of warm-bodied human beings." (pp. 20-21)

Kathy Fadick
200 N. Market St.
Benton, Ark. 72015

'SOMEBODY NEEDS TO ROCK THE CRADLE'

To the Editor:

I have wanted to express my views on several things I think would be better for our church. We have 12 to 15 verses of scripture reading in Sunday School quarterlies just enough to keep us lukewarm and four or five pages of stories. We need more scripture (spiritual food).

I agree with the Adult Bible Class at Fort Smith on Social Principles of the Discipline and Human Sexuality Study. This is one thing parents should teach the children at home.

Parents used to hate to start little 6-year-olds to school; now they are sent out at such an early age. Home life is forgotten. What about the report of open dormitories at Hendrix? "The hand that rocks the cradle rules the world." Somebody needs to rock the cradle.

Mrs. Austin Harmon
Route 1, Wye Mountain
Bigelow, Ark. 72016

NEWS and opinion

summary by Doris Woolard

"Discovering the Bible with Children" is the theme of a new series of Christian education materials being launched this Fall by 11 denominations for use with elementary grade children. The overall project is designed to develop four approaches to Christian education: Knowing the Word, Interpreting the Word, Living the Word, and Doing the Word. Cooperating denominations include several major branches of Baptist and Presbyterian Churches, Reformed Church in America, Moravian, United Church of Christ, United Church of Canada, and Evangelical Covenant.

Dr. Alvin N. Rogness, prominent Lutheran theologian, says he has changed his mind about the importance of organic church mergers. "While in the time and tide of history the Lord may prod his people to organizational changes, our unity in Christ and in one another is something quite apart..." wrote Dr. Rogness in a Lutheran publication. Continuing, he said, "I have come to believe that the Lord loves diversity, and that only by embracing diversity can we understand the wonder of unity. Just as God has made individual human beings each different from every other, so it may be that the various traditions within his church are of his making."

Author-lecturer Clayton Barbeau of San Francisco, addressing a convention in Newark, N.J., which had as its theme: "The Future of the Family: A Positive Vision," made an observation for young people who ask, "Why get married, it's only a scrap of paper?" He said, "this is a very shallow view of marriage; marriage is first and foremost an unqualified 'yes' to a commitment for the good of another person, not just a license to sleep together. The ceremony is the public acknowledgement of that commitment." He also questioned the argument that marriage is simply "not working" today. He said marriage "does not exist outside of us, we must accept the responsibility for creating it."

Bishop Roy Nichols (United Methodist) of Pittsburgh, Pa., told a gathering of Black Methodists for Church Renewal that blacks need to look at liberation because they can abuse power just as whites do. He chided the delegates for giving excuses for not reaching their goals.

Plan Now To Attend Hendrix College Festival Day Sunday, May 9

4 p.m. — Choir Concert
6 p.m. — "Wholecloth," an original play based on American Indian Mythology presented by Theatre Arts Department
8 p.m. — Mozart's Requiem, presented by Chorus and Orchestra (members of Arkansas Symphony) Soloists: Susan Dunn, soprano; Ann Rice, contralto; Richard Veale, tenor; John Bangert, bass

ALL DAY — Senior Art Show

Bring a picnic, or eat at the restaurant of your choice

EDITOR'S NOTE: We have received a number of letters related to the recent opinion survey. We regret that space does not allow our printing the majority of these. We are grateful for this interest and encourage our readers to respond on issues of concern. To qualify for publication, letters must bear the signature and address of the writer; but on request, the name of the writer will be withheld from publication.

Peter L. Gerety, a Roman Catholic archbishop and well-known writer on marriage and family life, told a family life conference that the Church must become even more involved — particularly at the parish level — in confronting the growing marital problems stemming from such "threats" to family life as mobility, suburbanization and alienation. He said the Christian family is more important now than ever before, particularly in the need to help its members — spouses and children — to work out the problems of self-identity, intimacy and self-fulfillment.

Dr. Hedley Plunkett, president of the Methodist Church in Ireland, speaking at Drew University in Madison, N.J., said that while Christian groups have failed to stem the tide of violence in his country, Christian movements have the potential to bring peace and healing. Dr. Plunkett said Ireland has "more church buildings per square mile than any other (country) under heaven," and "every stone thrower and fire bomber once attended Sunday school."

The United Church of Christ Board for World Ministries reports that 72 of 196 of the largest U.S. corporations prohibit the use of corporate assets for any political purpose. An additional 48 companies prohibit the use of corporate assets if such use would violate any law. The Rev. Howard Schomer, world issues secretary of the UCC board, says "the church notes that there are companies that take great care to stay out of partisan political struggles even as they seek to express full respect for basic peoples' rights..."

Fifty students from Moody Bible Institute in Chicago will team up to participate in a 13-day evangelism project, July 17-August 1, at the 1976 Montreal Summer Olympic Games. The ministry, operating under the umbrella of Aide Olympique, a Christian coordinating organization sanctioned by the Canadian government, will include evangelism, Sermons from Science demonstrations and the showing of the institute's educational science films depicting the compatibility of the Christian message with the laws of science.

Sister M. Ann Rooney, a 34-year-old therapist at Mercy Hospital's mental health clinic in San Diego, recently joined the hospital's jogging club. Noting "a great similarity between jogging and the spiritual life, mainly prayer," she said, "prayer life is not easy. You have to discipline yourself. It's the same in jogging if you're going to endure."

Faith and Families on the Move

Scripture: Genesis 12:1-9; Hebrews 11:1, 8-16.

Foreword: As an itinerant Methodist minister I know something about high mobility. Not that being a professional transient makes me any different from twenty per cent of the American public which changes residence each year — it doesn't. But I do think it gives me some insight into the kinds of problems caused by our rapid transit society and the challenges we face.

Every United Methodist minister learns to anticipate moving to a new appointment, especially as Annual Conference approaches. At this time of year one does not have to ask what subject is being discussed in those small groups of preachers standing around before or after meetin's! Part of the excitement of our system for clergy and laity alike is finding out who is going where.

Moving to another place can be a time of renewal, starting over again. Or it can be a time of regret filled with personal despair as valued relationships are severed, familiar places left behind, as one ventures out into the fearsome unknown.

In an age on the move, which Harvey Cox has aptly symbolized as "the man in the cloverleaf,"¹ we wonder if mobility is the cause for so much family instability. And what does all of this movement do to the religious faith of persons who no longer have a home base? Can one travel without getting lost?

The Myth About Mobility

Everybody is going places, but what is happening to people along the way?

Many view the high mobility of modern life in a very negative light. It is true that all of the hurry-hurry of living leaves little time for meaningful family life as we once knew it. Some argue that the enormous migration of people from place to place results in a kind of rootlessness and shallowness as family ties are broken. Countless sermons deplore modern mobility and the demise of spiritual values supposed to accompany the loss of more sedentary cultural patterns.

Young couples rarely live out their lives as married partners in the same community in which they were born, married, and began their families. Business corporations move their employees around like pawns on a chessboard.

The conclusion: Increased mobility results in increased instability within the family. Separation and divorce, unhappiness and tension, spiritual voids and compromised values are the inevitable consequences of moving families, so the argument goes.

However, "it ain't necessarily so." The fact is that Americans have always been a mobile people. They had to be, even to settle this country. With one important exception, Black slaves, Americans all stem from people who voluntarily left home to come to a new land. From the moment our forebears set foot on the eastern shores they continued walking westward until the Pacific Ocean stopped them.

Mobility is not something that was discovered in the 20th century, but we tend to view it that way and to emphasize permanent homes as our real heritage to which we should return.

To be born and reared in the same clapboard house where one may even grow old and die does have a certain cozy attractiveness. To work at the same job in the same place through all one's adult years might also provide elements of comfort. But those who bewail the passing of the era in

which this stable, idyllic condition was supposed to have obtained forget one important fact: only a tiny minority of people ever really enjoyed such pastoral permanence. The majority of people in premobile societies lived and worked in ways we would not want to return to. Most of us today would vigorously object to living in the house or doing the job our great grandfathers did. The fact is that most people's great-grandparents were dirt-poor and lived in hovels. Most of us are much better off today because our forebears were mobile. Mobility is always the weapon of the underdog. The desire to combat mobility, to encourage residential and occupational immobility, is a romantic distortion which springs from a reactionary mentality.²

Mobility and social change are closely linked. The World War I song "How Ya Gonna' Keep 'Em Down on the Farm Now that They've Seen Parree?" illustrates the relationship between mobility and social change. Persons who have seen that life can be different are never quite the same again. For this reason many local authorities opposed the coming of the railroads because they knew that lowly people can only be kept in their places if they remain immobile, kept away from outside influences.

The civil rights movement in large part can be attributed to the exposure of black persons to a world and realm of ideas outside the southern plantation or urban ghetto.

People on the move spatially are usually on the move intellectually, financially and psychologically.

All of this naturally threatens those who already occupy the positions of power and influence in the society. It is the people on the bottom who have everything to gain and nothing to lose from a mobile society. Consequently, it is not difficult to discover class prejudice behind religious objections to mobility. Since romanticism and reaction often stroll hand in hand, it is equally easy to spot an aristocratic or conservative ideology in those pleas for occupational stability and home-sweet-home inertness that are often fused with religious appeals. Mobility threatens the top dog and the status quo.³

Consequently, we must conclude that while mobility often results in social stress and individual difficulty, it certainly is not the bad word that some would have us believe; often it becomes the means of a kind of social and economic salvation for oppressed people.

The Transient God

Christian Faith finds its roots in a mobile situation. The Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you" (Gen. 12:1).

Abram's response to God's call created a nomadic and homeless people who in faith followed the promise wherever it led them. Their travels in faith would span generation after generation, from Ur of Chaldees to the brick pits of Egypt, through the forty years of wilderness wandering before settling in the promised land of Canaan. Only for relatively short periods were the Jews in any sense "settled." And then, the peace was broken by intermittent war and captivity. If the prophets are to be believed, the peaceful periods of Judaism were the least creative and the most unfaithful. When they were wandering and homeless our forefathers seem to have come the closest to fulfilling their original calling!

Perhaps that is because faith at its most genuine is a kind of pilgrimage under God.

But we also find that the mobility of faith is closely

connected with the nature of the Hebrew God. Unlike the Canaanite deities who were identified with a particular locale and essentially immobile, the Hebrews worshipped a transient God. While He appeared in certain places, God could never be restricted to a particular place. God was always with his people (Emmanuel), but he also "went before them."

The greatest symbol of the non-spatial, nomadic God was the Ark of the Covenant which constantly accompanied the people of faith. Unlike the grandiose temples of neighboring gods, the Hebrew God was mobile. He could never become a stationary idol, a spatial entity, but was constantly on the move with the people of faith everywhere.

Faith On The Move

The mobile origins of our faith and the transient nature of our God provide an essential clue to our participation and responsibilities in this rapidly moving age. Namely, God is not limited to any one place or space and we can worship him wherever we happen to be. Families and individuals, though torn from familiar surroundings and separated from loving relationships, can rely upon the One who travels with them, who is always there.

This also means, dear United Methodists, that God is not to be restricted to a particular United Methodist church. The resistance to transfer of memberships from our "home" church to the church where we currently reside is not only a failure to understand and appreciate the United Methodist connectional system, but it is also an implicit denial of the nature of the omnipresent deity we worship!

Religious sentimentality often gets in the way of our faith. As a pastor, I can really appreciate the lay person who initiates the transfer of his membership upon moving to a new locality rather than waiting upon somebody to visit and coax him along toward a new church. Families on the move can realize a source of stability by becoming involved in a community of Christians.

God is not merely the God who goes with us, but continues to call us to follow him as he goes before us. The worst kind of thing that can happen to our faith is that it become stale and stagnant. God calls us to grow intellectually, spiritually and missionally by presenting us with new and unexplored terrain. One thing, it seems, he will not allow is self-satisfaction, immobilized Christians. Genuine faith is always moving into new realms of understanding, new fields of service, toward the promised land.

There is no reason why Christians should deplore the accelerating mobility of the modern metropolis. The Bible does not call man to renounce mobility, but to "go to a place that I will show you." Perhaps the mobile man can even hear with less static a Message about a Man who was born during a journey, spent his first years in exile, was expelled from his own home town, and declared that he had no place to lay his head. High mobility is no assurance of salvation, but neither is it an obstacle to faith.⁴

¹Harvey Cox, *The Secular City* (New York: The Macmillan Co., 1965), 51.

²*Ibid.*, 52.

³*Ibid.*, 53.

⁴*Ibid.*, 58.

Council Directors to Local Churches

Back when the grandchildren of our founding mothers and fathers were matriculating as college freshmen, \$150 went a long way toward paying the costs of tuition, board, room, fees, books and even laundry. A century later, that 150 might take care of the laundry with a little left over to buy a few paperback books.

Now, 103 years later, the loans available to United Methodist students range from \$700 to \$1000 a year. That represents a marked increase over the earliest loans. As of December, 1975, the program had loans out to more than 11,000 persons in an amount totaling more than \$6,500,000. Such figures help underscore the fact that the United Methodist Student Loan Fund is the oldest and largest of its kind in existence. Actually, the financial aid program for

United Methodist Student Day and loan/ scholarship program

students is twofold. On the one hand, there are student loans available to anyone who has been an active member of The United Methodist Church for one year. These loans, in the amount of \$700 or \$800 to undergraduates and \$1000 to graduate students, may be applied at any accredited college in the United States.

A student is eligible for only one loan each calendar year, and a maximum of \$5000 may be borrowed during a student's entire educational program. The loans are made at 4 percent interest and are payable in monthly installments to start not later than six months after graduation or withdrawal from school attendance.

The second part of the twofold program is the United Methodist Scholarship program, which was authorized by the 1944 General Conference as a means of equalizing tuition costs between church

and public institutions. The scholarship program includes more than 600 undergraduate scholarships for \$500 a year each. These scholarships are available to any United Methodist who is a full-time degree candidate at one of the more than 100 universities and colleges related to The United Methodist Church.

The second Sunday of June each year — this year, June 13 — is designated as United Methodist Student Day. Offerings accepted that day, or on an alternate Sunday, are applied to the Student Loan and Scholarship programs. Each dime contributed is applied directly to the scholarships and loans of students since operational costs are derived solely from the 4 percent interest on the loans. In the past, United Methodists have given generously, supporting loans and

scholarships of more than 155,000 students.

Give every person in your congregation a chance to participate in this vital ministry through an offering on United Methodist Student Day. You will want to make sure that every young person of college age in your congregation is aware of the financial assistance available through the church. Students desiring to apply for loan-scholarship to attend United Methodist-related Schools should do so through the financial aid officer of the school.

Persons desiring to apply for loan-scholarship to attend Non-Methodist-related Schools should do so through the campus minister who serves as loan representative. For further information contact: Section of Loans and Scholarships, P.O. Box 871, Nashville, Tenn. 37202.

Arkansas Methodist

From the Churches

THE REV. GEORGE STEWART, chaplain at Methodist Hospital, Memphis, will deliver the message for the annual homecoming at Perry United Methodist Church on Sunday, May 2. Mr. Stewart was pastor of the church during the 1940s. The 11 a.m. worship service will be followed by a potluck noon meal. The public is invited.

FIRST CHURCH, El Dorado, will present Dr. Jack W. Jones, assistant professor of Music at Ouachita Baptist University, in an organ recital next Sunday, April 25 at 5 p.m. The recital will include works by T. S. Bach, Mozart, Max Rejer, Vincent Tubach, Aaron Copeland, Alec Wyton, Malcolm Williamson, Gardner Reed, Dale Wood, Daniel Pinhlam and the recitalist. Dr. Jones came to his present position in September, 1975, from the position of organist and director of Musical Activities at the Post Chapel, U.S. Military Academy, West Point, N.Y. He is much in demand as an organ recitalist and clinician, and is scheduled to present numerous recitals over the state, in Florida and New York City this season.

THE REV. William M. Wilder, pastor at Wynne, will preach for revival services at Saint Joe United Methodist Church Sunday, April 25 through Thursday, April 29. He will conduct a Bible Study each morning, Monday through Thursday.

GEYER SPRINGS Church, Little Rock, has designated Sunday, May 2 as "C. J. Walker Day," to honor the 95-year-old bearer of that name who is still an active member of the congregation. Mr. Walker has been invited to select the hymns and the choir anthem which will be used for the 10:30 a.m. worship service. A potluck dinner will be served, after which there will be "old-fashioned singing" in the sanctuary.

FORMER MINISTERS' DAY will be observed at First Church, Monticello, Sunday, April 25, with Dr. Marshall T. Steel, who served as pastor in 1932-33, speaking at morning worship. A noontime luncheon and a reception from 3 to 4 p.m. will honor former ministers and their wives. Former members and friends of First Church are invited to attend. The Rev. William D. Elliott is the present minister.

Forrest City District UMW to meet Saturday

The Spring meeting of United Methodist Women of Forrest City District will be held at First Church, Wynne on Saturday, April 24, from 9:30 a.m. to 3 p.m., with District President Pat Freemyer presiding. The planning committee has chosen the theme: "Bloom Where You're Planted."

Program personalities will include Nancy Rainwater of Clarendon, Doris Woods of Parkin and Sarah Ford of Wynne. Activities will include drama, panel discussions and a service of dedication. Mrs. John Cook is president of the hostess unit; the Rev. William Wilder is minister of the host church.

The district planning committee includes Mary Jo Lindsey, Caldwell; Sarah Ford; Pat Higgins, Rosewood Church, West Memphis; Kathleen Jett, Parkin; Jane Glass, Marvell; Fay Geisler, Brinkley, and the president.

Personalia

DR. E. D. GALLOWAY, a retired member of the Little Rock Conference, is hospitalized at St. Vincent's Infirmary. Dr. Galloway is not physically able to receive visitors; however, cards and letters may be sent to him at Room 1218, St. Vincent's Infirmary, University and W. Markham, Little Rock.

THE REV. MERLE A. JOHNSON, pastor of First Church, Forrest City, has recently authored two tracts at the invitation of TIDINGS, a resource publishing section of United Methodist's Board of Discipleship. The tracts, now available for general distribution, are entitled, "United Methodism: Working With Diversity," and "United Methodism: A Worshipping Community." Mr. Johnson is the author of numerous widely distributed books.

MRS. DONA CARPENTER, a member of Fairview Church, Texarkana, is the author of a book of inspirational poetry entitled, "Of Angels, People, and God," published by the Lowell Brown Publishing Company. The books are available at \$2 each through Fairview United Methodist Church and several bookstores in Texarkana, or they may be obtained by writing Mrs. Carpenter at #4 Lynda Ave., Texarkana, Ark. 75501.

FIRST CHURCH, Malvern, honored its pastor and wife, the Rev. and Mrs. Charles G. Ashcraft with a surprise reception following the March 21 Sunday evening service, in celebration of the couple's 25th wedding anniversary. The event was co-sponsored by the Administrative Board and United Methodist Women of the church, who presented the honorees a gift of silver. The Ashcrafts were married March 17, 1951 in Bethel Methodist Church at Climax, N. C.

Thursday, April 22, 1976



Birthday Celebration

Miss Mae Logan, the only living charter member of the Tumbling Shoals United Methodist Church, was honored by the congregation on her 86th birthday with a special celebration. Here, her pastor, the Rev. Greg Webb, congratulates the honoree and presents a gift on behalf of the congregation.

Batesville District Workshop

A Vacation Church School Workshop for children's workers in Batesville District will be held Saturday, April 24 from 10 a.m. to 3 p.m. at Asbury Church in Batesville. Resource persons in charge of the various age-level classes, received training from Mrs. Grace Maberry of Nashville, Tenn., who earlier taught "The Learning Center Approach," to district leaders in North Arkansas Conference.

CAMDEN DISTRICT PARSONETTES were guests at the parsonage home of Mrs. Roy Bagley of First Church, El Dorado for their April meeting. The Rev. Gladwin Connell, pastor of St. Paul's Church, El Dorado, presented a slide program from his recent tour of the Holy Land. El Dorado Area parsonettes served the noon luncheon, at which Mrs. Charles Richards, District Parsonette, presented the luncheon prayer. Participants in the business meeting were Mrs. Howard Williams, president, Mrs. Don R. Williams, secretary, and Mrs. Marion Miller, Sunshine chairperson. On May 6 an evening parsonage family cookout will be held at Marysville Church.



Mabelvale UMW Officers Installed

In a special ceremony the Rev. Gerald Fincher, pastor of Mabelvale Church, Little Rock, installed officers who will serve that church's organization of United Methodist Women for the next two-year period. Chairpersons shown with Mr. Fincher (above) are, left to right, Mrs. Wilda Galenor, Action Group; Mrs. Ovalene Allen, Student Fellowship; Mrs. Norma Watson, Dora Hopkins group; Mrs. Donna Helm, Membership; Mrs. Marie Nash, Program Resources. BELOW: Mrs. Julie Thompson, president; Mrs. Nell Smith, secretary; Mrs. Gwen Dunkum, Mission coordinator of Christian Personhood; Mrs. Betty Southerland, coordinator of Global Concerns; Mrs. Jo Greenlee, coordinator of Supportive Community; Mrs. Stan Buergey, coordinator of Christian Social Involvement, and past president.



Choir Members Sought

The Committee on Worship of the North Arkansas Conference is seeking ministers and lay persons who would be interested in being in a choir to sing at the Ordination Service at the Annual Conference, Tuesday, June 8, 7:30 p.m. The anthem will be, "The Lord Is In This Place."

Interested persons are asked to complete the application form below:

Name _____

Address _____

I am interested in being in the Conference Choir for the June 8th Ordination Service.

(Mail to: Mrs. Elise Shoemaker, First United Methodist Church, 1610 Prince, Conway, Ark. 72032.)



Ecumenical Open House

Presiding over the reception during the recent open house at the new Bull Shoals parsonage was Mrs. Chester Perkins, UMW president. In addition to the United Methodist membership, the Rev. and Mrs. Charles Watt, pastor and wife, welcomed guests from the Presbyterian, Baptist and Lutheran churches of the area.

MISS LOISJEAN RAYMOND

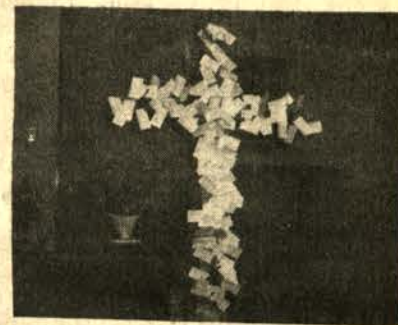
Miss Loisjean Raymond, choir director at Mabelvale United Methodist Church and a member there since 1940, died April 1 following a year-long struggle with cancer. She spent her remaining strength the evening before her death attending choir rehearsal. During the period preceding the building of the Mabelvale sanctuary, Miss Raymond conducted several choral concerts to raise funds for the project.

Born Nov. 13, 1916 in Minneapolis, Minn., Miss Raymond began her musical training at McPhail Conservatory of Music while still in high school. In 1940 she entered Hendrix College at Conway to train as a teacher of music. She did graduate work at Oberlin College, the University of Arkansas at Fayetteville, the University of Texas, and obtained a master's degree from Northwestern at Evanston, Ill.

Her teaching career included positions at Bauxite and Crossett before she joined the Little Rock Public School system where she taught for seven years at Eastside Junior High prior to her appointment as director of choral work at Central High where she served until her retirement.

Daily Bible Readings

Apr. 25—Sunday I Sam. 17:41-50
Apr. 26 Dan. 1:1-17
Apr. 27 Dan. 3:13-28
Apr. 28 Dan. 6:10-23
Apr. 29 Acts 4:5-21
Apr. 30 Acts 4:23-31
May 1 Acts 6:8-15
May 2—Sunday II Sam. 9:1-13



Evangelistic Emphases At Stamps

A six-weeks evangelistic program began at Stamps with the placing of a wood hewn cross in the sanctuary on the first Sunday in Lent when more than 150 members signed the Prayer Commitment Cards which were attached to the cross. "Three Nights Around the Cross" was the theme for a Holy Week revival series. Dr. Charles Richards, Camden District superintendent, preached for the Easter morning service and conducted a charge Conference.

PHILANDER SMITH COLLEGE won the First Arkansas Invitational Soccer Tournament at Fayetteville earlier this month by beating Ouachita Baptist University, John Brown University and the U. of A. Razorbacks.

A Methodist Hospital Gift of Life contribution will say it best

For birthdays, anniversaries, to recognize service or friendship, or to express your sympathy... a Gift of Life to the Methodist Hospital Foundation will always be appropriate and appreciated. Please mail your tax deductible gift in any amount to:

Methodist Hospital Foundation
1265 Union Avenue
Memphis, Tenn. 38104

The person or family that you honor will be notified in the appropriate manner. Thank you...

TRAVEL AND STUDY

Under auspices of
Advisory Committee
for Educational Opportunities
(An ad hoc committee
of Council of Bishops,
The United Methodist Church)

I: UTRECHT, HOLLAND August 9-24, 1976

'The Movement of the Holy Spirit
in the Developing Churches'
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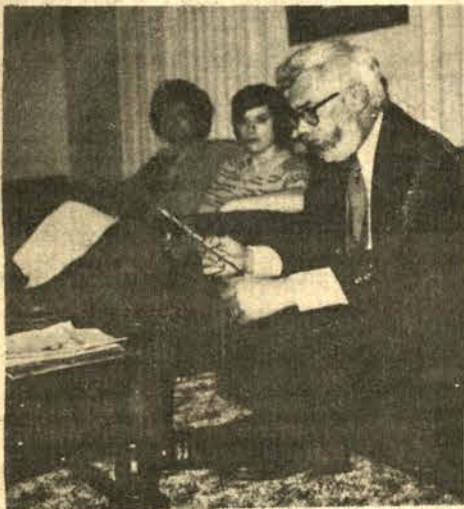
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United Methodists in Arkansas



Professor Speaks On Amnesty

Dr. Timothy A. Ross of the Division of History at Arkansas State University presented a program on the work of Amnesty International at a recent Sunday evening session of Wesley Foundation at the Jonesboro Campus. Dr. Ross explained the role of Action Groups of the organization in seeking more humane treatment and/or the release of political prisoners, noting that AI accepts only prisoners who have not advocated or practiced violence. Persons desiring to know more about the work are invited to write Dr. Timothy A. Ross, P.O. Box 217, State University, Ark. 72467, or Amnesty International, 200 West 72nd St., New York, N.Y. 10023.



Scout Earns Eagle Award

Kevin Hale of St. Andrew United Methodist Church in Arkadelphia receives the Eagle Scout Award from Scoutmaster "Lash" LaRue in a special ceremony conducted by the Rev. Harold Hansford, pastor. Last year Kevin, the son of Mr. and Mrs. Gordon Hale, earned the coveted God and Country Award, under the direction of the Rev. R. T. Jarrell.



Membership Certified

Rob Waddell of Glenwood Church, having completed confirmation training, receives Certificate of Membership from his pastor, the Rev. Bill Eason during Palm Sunday service.



Highland Ringers Perform At Marble Falls

The Highland Ringers of Highland Church, Little Rock, recently attended and performed at a Handbell Festival hosted by Arkansas Baptist State Convention at Marble Falls Resort. The 16 participating choirs were under the direction of Mr. Donald C. Allured, former director of music at First Church in Lake Charles, La. The Highland Ringers, under the direction of Don Howard, played three numbers in concert: "Praise the God of Heaven Above," "Grazioso," and "He's Got the Whole World in His Hands."



'We Care Mission' At Lewisville

Nine visiting ministers assisted the Rev. George G. Kerr in a three-day "We Care Mission" at First Church, Lewisville. Shown left to right in photo (above, left) are the Rev. Fred Smith of College Hill Church, Texarkana; the Rev. Osborne White of England, the Rev. Robert Scott of First Church, Magnolia; song evangelist Bill Kennedy of England; Mr. Kerr, host pastor; the Rev. Darrell Bone of Fairview Church, Texarkana; the Rev. Bennie Ruth of Stamps, and the Rev. Mondrick Gorzychi of Daisy. (Also participating were the Revs. David Wilson of Nashville, Ark. and Howard Ritchie of Asbury Church, Magnolia.) PHOTO ABOVE RIGHT: A scene from one of the nightly potluck suppers which began evening activities. The mission involved the entire membership of Lewisville Church and was preceded on three Sunday evenings prior to the event by Cottage Prayer Group meetings.



Membership Class Honored With Dinner

This class was received into the membership of Sparkman United Methodist Church on Palm Sunday by their pastor, the Rev. Jefferson E. Davis Jr. (at rear), following three months of training under the leadership of their pastor, Mr. John Delaughter Jr. and Mrs. Irma Denton. The congregation honored the group with a dinner following the service.



Lonoke Class Confirmed

Class of nine received into full membership at Lonoke United Methodist Church on Palm Sunday by the Rev. Mike Clayton, pastor, following completion of the membership training course.



Fisher Street Confirmation Class

Confirmation Class received into the fellowship of Fisher Street Church, Jonesboro, on Palm Sunday, by Pastor George R. Cleary.



Youth Choir Presents Palm Sunday Music

The youth choir of Fisher Street Church presented special music on Palm Sunday.