Lights: Tar 0.7 mg nicotine 100's: 16 mg "tar," 1.0 mg nicotine av per cigarette, FTC Report Feb.'85.

SURGEON GENERAL'S WARNING: Smoking By Pregnant Women May Result in Fetal Injury, Premature Birth, And Low Birth Weight.

He gave her a heart for Valentine's Day.

She was hoping for a carat or two.

But there's one taste they agree on.

Benson & Hedges
America's Favorite 100.

WIN a $25,000 2 carat Cartier diamond.
Enter the Benson & Hedges Valentine Sweepstakes.
(5 Winners–$125,000 in prizes.)

OFFICIAL RULES—NO PURCHASE NECESSARY:
1. On the official entry form or a plain 2" x 3" piece of paper, handprint your name, address and telephone. Enter as often as you wish, but each entry must be mailed separately to: BENSON & HEDGES VALENTINE SWEEPSTAKES, P.O. Box 3491, Syosset, NY 11775. Entries must be received by March 31, 1986. Winners will be selected in a random drawing from among all entries received by Marketing Decisions, Inc., an independent judging organization whose decisions are final on all matters pertaining to this sweepstakes. Winners will be notified by certified mail and will be awarded the indicated prizes. Taxes, if any, are the responsibility of the individual winners. No responsibility is assumed for lost, misdirected, or late mail. Sweepstakes open to residents of the United States (except Puerto Rico) or older as of February 15, 1986. BENSON & HEDGES, MORRIS INC., and their families, the independent advertising agencies and DON JAGODNIK ASSOCIATES, INC. are not eligible. Void where prohibited or subject to all federal, state and local laws. To receive a list of the winners, send a stamped, self-addressed envelope to: BENSON & HEDGES VALENTINE WINNERS, P.O. Box 3491, Syosset, NY 11775.

Read the rules carefully, then fill out this entry form, and mail it to:
Benson & Hedges Valentine Sweepstakes, P.O. Box 3491, Syosset, N.Y. 11775
Name
Address
City
State
Zip
Sales director, 21 or over, and interested in a special coupon offer from Benson & Hedges.
Parents, spouse, ... Benson & Hedges Brand Name

THE LIVING CHURCH

A.M.E. Church to celebrate 199 years o religion

The African Methodist Episcopal Church will celebrate 199 years of religion as the first black church denomination in American on Friday, Feb. 14 at 8 p.m. The event will be held at Metropolitan A.M.E. Church, 1511 M St. in Northwest Washington, DC.

A.M.E. FACT SHEET

The African Methodist Episcopal Church (A.M.E. Church) was founded in 1787 by Richard Allen. It is the oldest and largest Christian Church denomination composed mainly of persons of African descent serving the entire United States. It is perhaps the first large Christian denomination in the Western Hemisphere which had its roots in sociological, rather than theological differences. The A.M.E. Church follows the teachings of John Wesley.

The church is governed by the General Conference, the Council of Bishops, and the General Board.

The General Conference is the supreme body composed of the bishops as ex-officio presidents according to the rank of election and ministerial delegates, elected by the Annual Conferences, and lay delegates, elected by the Electoral Colleges. Other ex-officio members are the General Officers, College Presidents, Deans of Theological Seminaries and Chaplains in Regular Armed Forces of the United States. The General Conference meets quadrenially.

The Bishops, as elders, are elected and consecrated to the Council of Bishops. Under Methodism in general, the Bishopric is an office of superintendency. The A.M.E. Council of Bishops serves as the Executive Branch and has general oversight of the Church between General Conferences. The Council of Bishops is the clearinghouse for all general business in the denomination and, in fact, is the general superintendency of the Church. In theory, every A.M.E. Bishop has authority over the entire church and is not limited to one district.

The General Board is the administrative body and is composed of various departmental commissions made up of the respective Secretary-Treasurers, the General Secretary of the A.M.E. Church, the General Treasurer and the members of the various commissions with one Bishop as presiding officer and the other Bishops associating.

The Church is divided into 18 Episcopal Districts. There are 13 Districts in the United States, four in Africa and one District encompassing the Caribbean and South America. There are over two million (2 million) members of the A.M.E. Church.

The Church provides funds for socioeconomic development and education and health services in its overseas districts as well as scholarships for students pursuing theological education. In addition, the Church supports various other Episcopal District projects.

The A.M.E. Church also maintains five four-year colleges, one junior college, two theological seminaries and two Job Corps Centers in the United States. Wilberforce University is in fact America's first black college, founded in 1856 by blacks for blacks. Wilberforce will celebrate its one hundred and twenty-fifth anniversary in June of this year.

The African Methodist Episcopal

The African Methodist Episcopal (A.M.E.) Church will celebrate its Bicentennial anniversary in 1987, having been founded in 1787 by Bishop Richard Allen, a former slave. Allen was the first black to be ordained and licensed to preach in America. The A.M.E. Church is the earliest black institution in the history of the United States.

When Bishop Allen led the 1787 walkout of Blacks from St. George's Methodist Episcopal Church in Philadelphia, Pennsylvania, he laid the foundation for denomination that now numbers 2.1 million members in some 6,000 congregations in the United States, Africa, Canada, Central and South America, and the West Indies.

While theological differences led to the creation of most of the religious groups of the western world, the A.M.E. Church was the first major denomination to spring from sociological differences, specifically the issue of discrimination and segregation based on color.

Although Richard Allen and his followers were determined to build a black church, he successfully fought to incorporate the new denomination under the Methodist Church organization and to conduct it in keeping with the teachings of John Wesley.

The immediate cause of the organization of the A.M.E. Church was the fact that members of St. George's Methodist Episcopal Church in Philadelphia began to segregate the colored members from the white communicants. In spite of the fact that Reverend Allen had previously preached to the congregation at St. George's, he and the other blacks were ordered to sit in the gallery of the church on that fateful day in December, 1787.

In his autobiography, "The Life Experience and Gospel Labors of the Rt. Rev. Richard Allen," Rev. Allen recalls being ordered to pray in a segregated area. He writes, "We had not been long upon our knees before I heard considerable scuffling and low talking. I raised my head up and saw one of the trustees having hold the Rev. Absalom Jones, pulling him up off his knees, and saying, You must get up-you must not kneel here.' Mr. Jones replied, 'Wait until prayer is over.' The trustee said, 'No, you must get up now, or I will call for aid and force you away.' Mr. Jones said, 'Wait until prayer is over, and I will get up and trouble you no more.'"

As promised, the black group left the church in a body, and soon formed the Free African Society. Within this society, the majority favored joining the Church of England (Episcopalians), while Rev. Allen and Rev. Absalom Jones insisted on uniting with the Methodists.

Richard Allen implemented his concept of freedom of worship, free from the humiliation of segregation. This dramatic act gave a new sense of importance to the Negro as a person, and as the news spread throughout the area, it began to create a tremendous impact. From the beginning anyone except a slaveholder could join the newly-formed church. Their motto was, "If thy heart be like my heart, then give me thy hand."

Not all of the members of St. George's Church were in favor of the harsh treatment of the black worshippers. He mentioned in his memoirs many whites who helped him in building his church. He regarded Dr. Bannimin Rush, founder of Pennsylvania Hospital, and a signer the Declaration of Independence; and Robert Ralston, one of the leading businessmen of that day as two of the best friends in his efforts. In fact, Allen stressed that the A.M.E. Church should never forget these two men.

Allen staged what could be called a 'withdrawal with love." He opposed segregation, but he opposed, equally, racial hate. After years of struggling to maintain his connection with the Methodist Church, he overcame opposition from the Church leadership and officially opened his church in July 1794 with the dedication service by Bishop Francis Asbury. Bethel Church, the original A.M.E. congregation, is now known affectionately as "Mother Bethel."

In April, 1816, Rev. Allen called a meeting of fifteen preachers and laymen from Pennsylvania, Maryland, New Jersey and Delaware. In this meeting, the A.M.E. Church was formally organized and Allen was consecrated as its first Bishop by Bishop Asbury.

Today the A.M.E. Church continues to be a strong and viable resource for the black community. The Church maintains five four-year colleges, one junior college, two theological seminaries and two Job Corps Centers.

Bishop Allen went on to gain fame by helping to care for the sick during the yellow fever epidemic that struck Philadelphia in 1793.

Allen and Absalom Jones helped to defend Philadelphia by recruiting over two thousand blacks to build fortifications against the British during the war of 1812, after the British forces had successfully invaded Washington, D.C.

Several of the A.M.E. Churches have been designated historical landmarks. One of those is the Metropolitan A.M.E. Church at 1518 M Street North West in Washington, D.C. Prior to emancipation, escaped slaves were sheltered at the church and the congregation passed the hat to buy their freedom. The church served as a rostrum for such notables as President William Howard Taft, Mrs. Eleanor Roosevelt, and Mrs. Mary McLeod Bethune. It was the scene of Frederick Douglass' funeral in 1895. As a significant contribution to the city's cultural heritage and visual beauty, Metropolitan has been designated a Category II landmark.

The Life Experience and Gospel Labors of the Rt. Rev. Richard Allen. Introduction by George A. Singleton Abingdon Press.

3-day Gospel meeting to be held at Church of Christ

Beginning Friday, Feb. 21, Guy N. Woods, an evangelist of over 50 years, will conduct a three-day Gospel meeting at the Church of Christ, 900 Martin Blvd. Times for the services are Friday and Saturday, 7:30 p.m.; Sunday, 10 a.m., 11 a.m., and 6:30 p.m. "New Testament Christianity For Our Day" is the theme of Mr. Woods' Bible lessons.

Guy N. Woods, an alumnus of Freed-Hardeman College and a licensed attorney, is an impressive individual. Since 1943, he has worked on the Gospel Advocate magazine staff, serving as editor for several years; for 30 years he has conducted 50 gospel meetings annually; along with these accomplishments and he has participated in more religious debates than any living man from the churches of Christ. Along with these accomplishments, Mr. Woods has written numerous books, articles and tracts on scriptural topics.

At the conclusion of each lesson, Mr. Woods will gladly answer Bible questions submitted from the audience. Everyone is invited to bring their Bibles and questions with them. Following the Sunday 11 a.m. service, all are invited to attend a pot luck dinner provided by the ladies of the congregation.

For directions, information, or to arrange for transportation, call (301)686-1965. An invitation to be present, at any or all of these special meetings, is cordially extended to everyone interested in "New Testament Christianity for Our Day."

Meet Danniebelle, rising solo gospel stars

Danniebelle Hall gospel singer, formerly with Andrae Crouch and the Disciples, and recording artist for Onyx Records, performed in a free concert at Faith Christian Center, 125 N. Hilton St. last Friday. She was interviewed after her performance. Her responses to some of the questions asked familiarized us with the real Danniebelle. Meet Danniebelle. To follow is an extracted interview.

Have you been singing all of your life?

No. I began in 1968 as a result of a program we were having at my church. One of the choirs didn't show up and I was asked to fill in. Some of the people from the visiting churches enjoyed what I did and asked if I'd come and sing at their church, and one church led to another and so on.

Since you've been singing, have you always sung Gospel music?

Yes, it's the only fulfilling and rewarding type of music I can sing — it comes from inside me — I couldn't legitimately sing anything else and really put myself into it.

What about your musical background? Have you studied piano?

Yes, I've always been able to play the piano — even when I was three years old, I could pick out tunes on the piano — I studied for six years until I was twelve. After that I developed my own style from listening to other artists (I'd have to sneak and listen to jazz, because in my church we weren't allowed to listen to anything but gospel). You can probably detect the jazz influence in my playing.

What made you think you could "make it" as a singer when there are so many talented people trying to get a break?

I never set out to "make it" in gospel music. I just decided to make myself available to the Lord — I sensed His call on my life when I was nineteen and I decided then to follow wherever He would lead me. Singing has never been my goal, per se, it just happened to be the method through which the Lord chose to open doors for me to spread the Good News.

You sang with Andrae Crouch. How did that happen?

Shortly after I began singing solos, someone asked me if I'd be interested in recording — I was and they wanted to know if I had some background singers, so I didn't but I knew some young ladies in my church fellowship that I would ask to sing and record with me. We didn't even have a group name to put on the record label, so the engineer at the studio called us "the Danniebelles." We used to get invitations to sing at the Audrey Singer Sing-A-Longs in Los Gatos, San Jose, and Sacramento. Audrey would always tell me about Andrae, and she suggested I send him a tape. After Andrae heard the tape, he called me, and ministered to me on the phone for about an hour and invited me to one of his concerts in Los Angeles. I must have cried the entire concert — I was so thoroughly blessed and touched by the impact of his ministry. We met and it was instant love. After my group disbanded in 1973, he asked me to join the Disciples. I toured with him from then until 1978.

Danniebelle Hall performed in a free concert at Faith Christian Center last Friday. The group Nicholas will appear at the center this Friday (tonight) at 7:30 p.m.

Do you and Andrae still sing together sometimes?

Not too often, but when we do we enjoy it. I've learned so much from working with Andrae. And I like to believe I've been a blessing to him, too.

You mentioned having recorded with your group. What about your solo albums?

I've recorded six solo albums to date. The first three — "Danniebelle," "This Moment," and "To Be A King" (my Christmas album) were recorded on Light Records; "I Bet Me Have A Dream" and "Danniebelle Live In Sweden with Choralena" were recorded on Sparrow Records. My most recent album which is entitled "Unmistakably Danniebelle" was recorded on Onyx International. The Christ Has Risen was re-released by Onyx with a new jacket and another title — "Song Of The Angels."

Could you tell us a little about the songs on your albums?

Most of my albums [illegible] myself. It was a [illegible] project. I've written [illegible] songs — the [illegible] about at a time [illegible] most. You can't imagine the frustration I had experienced just before I was asked to record for the Onyx label. I had been with the best and at the top and suddenly I began to feel devastated and rejected by a record company that had chosen other artists and given them precedence while I waited on their back burner and was finally taken off the stove completely. The great thing about albums is they can go where I can't.

Where are some of the interesting places you've been?

Well, when I had the group, The Danniebelles, we went to the Philippines, Cambodia, Vietnam, Thailand, Tokyo, Jamaica, and lots of churches in the Pacific Northwest, and many West Coast colleges. When I was with Andrae, I went to Samoa, Fiji, Tonga, New Zealand, Australia, Sweden, Finland, Holland, Ireland, Trinidad, the Bahamas, Canada, we sang at the White House, Carnegie Hall, plus practically every state in the United States. Since I've been in a solo ministry, I've been back to New Zealand, Sweden, Norway, Finland, Holland, Belgium, England, and Trinidad. I've also sung in Bermuda, Curacao, Rome, Scotland, and many parts of the United States.

Do you enjoy travelling?

Not really — if there were an instant way of getting there, I'd take it — but I really do enjoy sharing and singing. I love the sense of helping someone. I know my place in the Body of Christ and I enjoy working for the Lord. It's just that travelling can really get to you after awhile.

How do you perceive your ministry? Just what is your place in the Body of Christ?

My place is to lead people into intelligible and knowledgeable worship and praise and to present Christ to the unbeliever in such a fashion that would make him want to know Jesus and serve Him.

Where are you headed? What can we expect from you next?

My goal is to continue involving myself in ministry where that takes me, and to invest time, energies, and monies into developing new talents and producing young artists. I'd love to be involved in a teaching situation that would allow me to share some of the invaluable lessons I've learned. I enjoy workshop type settings. You can expect more albums, a book, perhaps some videos.

You've got just one main message to tell everybody. What's that message going to be?

It is — Jesus loves each of us as we are, but too much to leave us that way, so we're constantly becoming the person He had in mind when He made us. He is not so much interested in our ability but it's our availability that counts. He'll use whatever we give Him, and He prefers that we give Him all of ourselves — He uses "Ordinary People."

METRO CHURCH BRIEFS

MOUNT PISGAH AME CHURCH

The African Methodist Episcopal Church is celebrating 199 years in existence as the first black church denomination in this country. The church will celebrate this event by the Founder's Day Convocation on Friday, Feb. 14 at 8 p.m. at Metropolitan A.M.E. Church, 1511 M St. N.W. in D.C. The preacher will be Bishop Phillip R. Cousin, president of the Council of Bishops of the A.M.E. Church and president of the National Council of Churches.

The Second Episcopal District Choir (representing almost 300 churches in Washington, DC, Maryland, Virginia, and North Carolina) will render the music. Everyone is invited to come. Further information may be obtained by calling Bethel A.M.E. Church at 523-4273.

MARYLAND BAPTIST CONVENTION

The Sunday School and BTU Congress of the Maryland Baptist Convention will present their Annual Educational Program on Sunday, Feb. 23, at the Winston Avenue Baptist Church, 500 E. 39th Street, at 5:30 p.m.

The theme of the program is "A Tribute to Black America," featuring essay contestants from the 24 Sunday Schools in the Congress and a parade of "Black Achievers."

For information, please call Rev. H. Walden Wilson at 256-3223 or 732-3494.

EASTSIDE CHURCH OF CHRIST

You are invited! Please make plans to attend a soul-stirring Gospel Meeting to be held Feb. 21 through Feb. 23. It will be a weekend series of Bible lessons on the theme "New Testament Christianity For Our Day." This outstanding program will feature one of the most capable and well-known preachers and debators of our time! Guy N. Woods of Nashville. This program will also feature a most unique opportunity where after each lesson, Brother Wood will answer Bible questions submitted by the audience. It is rare indeed that people have an opportunity to draw upon the knowledge of such an eminent scholar in the Bible. Come prepared to be encouraged and enlightened from God's word. Come prepared with your Bible and your questions!

This event will take place on Friday, Saturday, and Sunday, Feb. 21, 22, and 23, starting Friday and Saturday at 7:30 p.m. and 10 and 11 a.m. on Sunday. There will be five lessons in all.

CENTRAL BAPTIST CHURCH

The Scholarship Committee of Central Baptist Church, 2035 W. Baltimore St. will hold its Annual Scholarship Prayer Breakfast on Saturday, Feb. 22, at 9 a.m. with the Rev. John R. Bryant, pastor of Bethel A.M.E. as the guest speaker. Donation is $6 for the benefit of the Scholarship Fund.

UNITED BAPTIST CHURCH

The George E. Vanderford Male Choral and the Mary E. Barton Women's Chorus will be in concert on Sunday, Feb. 23 at the United Baptist Church, 832 North Broadway. The public is invited to attend. George E. Vanderford is the pastor.

CHASE CHARGE UNITED METHODIST CHURCH

The Sanctuary Choir of Asbury United Methodist Church is currently recruiting for a pianist-organist on a full-time and or part-time basis although full-time.

Interviews will be conducted between the pastor, Administrative Board, Sanctuary Choir and the incumbent specifying the availability of the incumbent, the responsibilities associated with the service, and the payment of the service to be negotiated.

This is a rewarding opportunity for those who need a closer union with God through song as well as a working experience in one's church career. Any interested person may contact the following: Rev. C.L. Smith, pastor, 335-2072, Brother Houser at Austin, 679-1905, Sister Alma J. Talbert, 676-9111.

Your cooperation in this matter is greatly appreciated by the pastor and members of the Asbury Methodist Church.

FEB 1986