

# Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, February 6, 1975

94th Year, No. 6

## 'In the city a Savior'

### Urban ministries being explored in Little Rock

While it is important to give right answers, it is even more important to ask right questions. And, according to a representative of the Board of Global Ministries visiting in Little Rock last week, the Church in recent years may have been asking the wrong questions.

The Rev. James C. Simms, now a pastor in Illinois but for eight years a staff member of the Global Ministries board, says that a popular question has been "What is happening to the Church — its organizations, its programs, its membership?" The more vital question, he says — and "one we haven't asked" — is "What is happening to the people who are out here in the community around our church — what is happening to them because we are here?"

To assist local churches in responding to this question, and especially as it pertains to congregations in urban areas, the national board's Office of Urban Ministries has developed the Consultation on Urban Ministries.

It was to hear details on that program that nearly 100 lay persons and ministers from 18 churches in the urban area of Little Rock were recently brought together. They left the one and one-half hour meeting, held Jan. 28 at Little Rock's First Church, having committed

themselves to participation in a Consultation on Urban Ministries in the fall of the year.

Simms will be the Field Worker related to the Little Rock consultation.

#### What is a 'Consultation on Urban Ministries'?

Introducing the consultation concept at the meeting was the Rev. Cecil P. E. Pottieger of New York City, director of the consultation program for the Office of Urban Ministries, which is within the board's National Division.

Pottieger said the program, conceived in 1962 and operative in 1965, had been held in more than 30 cities. He said the consultation had been of "tremendous help and value" to the participating churches.

The consultation is a period of eight to ten days when representatives (usually from five to 25) from participating churches meet to do basically three things: They study the biblical and theological understandings of Christian mission; look at the community's needs; and determine goals and priorities for specific ministries within the community.

While each is unique and no two are alike, former consultations have de-



THE REV. CECIL P. E. POTTIEGER (right) of New York, director of the Consultation on Urban Ministries program of the Board of Global Ministries, and the Rev. James C. Simms (left), pastor of The United Methodist Church at Pinckneyville, Ill., and formerly a field worker for the Board, discuss with Little Rock District Superintendent Dr. J. Edward Dunlap plans for the Consultation planned for the Little Rock area in the fall.

veloped ministries related to such needs as those reflected in housing, youth and elderly concerns, drug issues, minority matters, poverty problems and other concerns.

Simms said "We have dealt with every walk of society that you can name; from the homophile community to those going in and coming out of jail; to the street people and others." He said that "If we don't hear from the street people we will have missed the understanding of a great part of the people." But doing so is "very difficult" he said, because a "trusting relationship has to be built in which we and they both understand that they are not being put on display."

The consultation itself is preceded by several month's work by a steering

committee. Such a committee has already been at work on matters preliminary to the Little Rock consultation.

That committee met Jan. 29, the day following the meeting of representatives from the 18 congregations. Presently composed of 12 persons, the committee voted to enlarge its membership to include one representative from each of the participating churches. Other action at that meeting was to ask each participating church to submit to the next meeting (in March) a list of the ten most basic needs for ministry in the community, giving priority order to them. Task forces will then be named to

(Continued on page two)

## Pension program's first year

### 'paid in full, on time'

#### in Little Rock Conference

The Board of Pensions of the Little Rock Conference reports that the first year's obligations to the Ministers' Reserve Pension Fund have been "paid in full and on time." The announcement was made by Sidney L. Good, chairperson of the Conference's Board of Pensions, following a meeting of that body Jan. 23. He said the plan requires a stated amount be placed in the fund for a period of eight years.

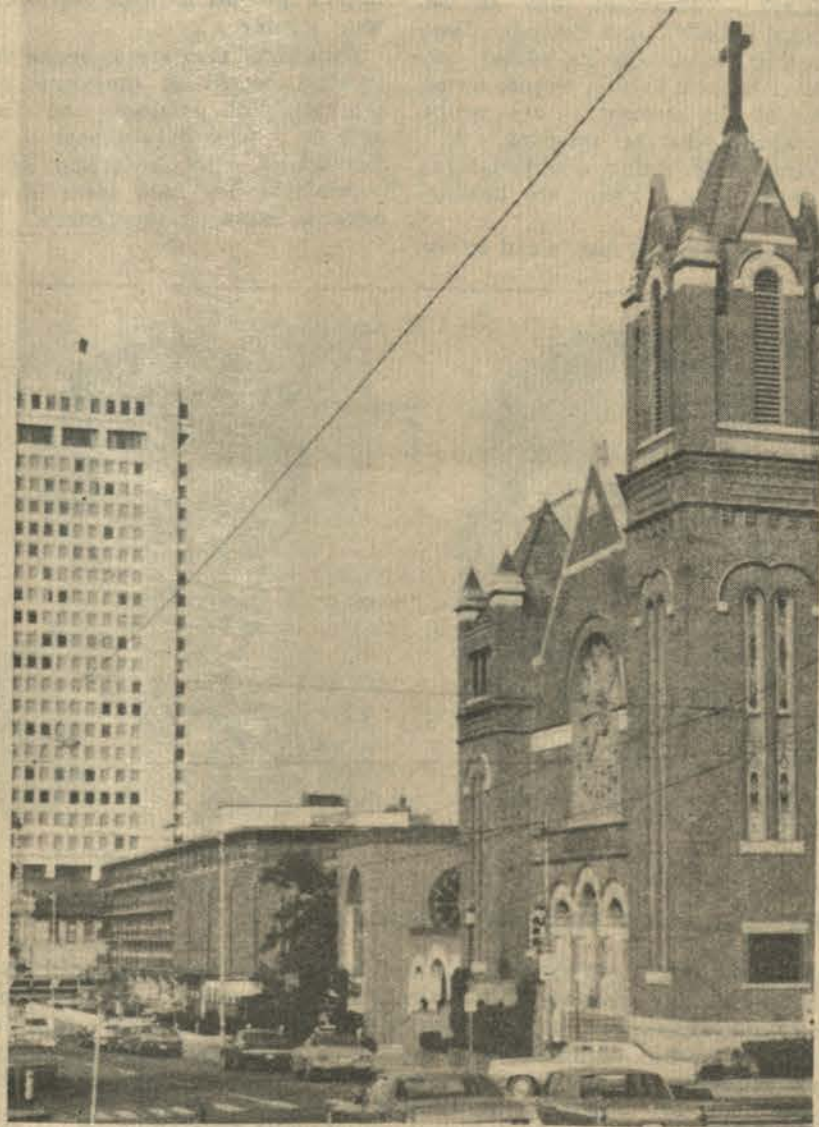
Good said "the cooperation of the churches of the Conference and the generous giving of individuals" had enabled the commitment to be met. He said the Board "is very pleased to be able to make this report and we wish to share it with all who are concerned about and participating in this work."

The Board also reported that as of its

meeting date pledges to the Special Gifts Phase of the Pension Fund Campaign were approaching the \$700,000 mark. (Pensions Clerk Mrs. Don Martin reports that pledges and gifts received since that meeting have brought the total to \$701,892.47.) The goal of the Special Gifts Phase is \$1 million.

The Ministers' Reserve Pension Fund program and campaign were approved at the 1973 session of the Little Rock Annual Conference. The total amount sought in the eight-year program is \$4 million.

Good said "The same cooperation and generosity which have been shown in this first year will be needed and appreciated through the years ahead in the program."



First Church in downtown Little Rock was the site for the Consultation on Urban Ministries.





### Officers Plan 1975 School Of Christian Mission

The planning group for the 1975 Arkansas School of Christian Mission met Jan. 29 at United Methodist Headquarters in Little Rock to continue preparation for the summer event. The Three-Day School will be held July 23-25 and the Weekend School July 26-27, both on the campus of Hendrix College, Conway. Officials of the planning group are (back row): Camille Davis (right), dean, and Betty Turner, housing, both of North Little Rock. Front row (from left): Harriet Kelley, Benton, registration; Doris Fish, Little Rock, business manager; Doris Clark, North Little Rock, treasurer, and Margaret Flowers, Pine Bluff, secretary.

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## Urban Ministries

(Continued from page one)

begin a study of these needs.

Little Rock District Superintendent Dr. J. Edward Dunlap said the need for a "united approach to the ministry of the church in the urban area" had been frequently expressed. He said that rather than "go about the task piecemeal" the consultation was an effort to "plan some overall strategy and set some priorities." He said there was a possibility that churches in North Little Rock would be participants in the consultation.

Simms defined the consultation as "essentially a search for mission." It poses to participating congregations the questions "What is the mission of the Church in our changing society? How do we determine if we are in mission?"

He said its function was "to deepen the concept of the Church's mission in the city," and to "provide some motivation to collectively (as several congregations) or independently (as single congregations) pick up some specialized kinds of ministry."

Both Pottieger and Simms emphasized that the consultation was a "process" — that the steering committee would "determine the directions and set the goals." They reiterated that the event was "not a canned program," and said that the consultations in each of the 30 cities were unique. He stated that "local persons wouldn't have ownership in a program if they didn't develop it themselves."

#### "How has it worked?"

Interviewed after the Jan. 28 meeting Pottieger and Simms shared reflections on the consultation concept. Pottieger said he was convinced it introduced persons to "the most effective ways to minister in urban areas." He said that an added benefit, experienced in almost every one of some 30 consultations, was "strengthening of the team-building among the professional church persons."

"We can't do mission well unless we know each other as persons," he said.

Asked how they evaluated the present health of United Methodist ministries in urban areas, Pottieger said that compared to the early 60s "We have a larger cadre of people who have an alertness and astuteness to urban problems." He said that one of the most significant things currently happening is that "we are getting a wholistic concept of ministry, not just doing the traditional inner-city ministries, such as day care centers, etc."

Simms said "We're over the crisis intervention period now." He said a part of that earlier period was spent in "buying off" — a "sort of salvaging our

## Aldersgate offers new plan

Aldersgate United Methodist Camp, Inc., has announced a new "Aldersgate Information" program available to church groups in the two Arkansas conferences.

The program, available without charge to any local church congregation, group or Sunday School class, or any district group, consists of an updated slide (film) presentation of the year-round program and services provided by the United Methodist agency.

Aldersgate Executive Director C. Ray Tribble announces that the program will be supervised by Henry H. Lorish, director of finance and public relations for the camp.

Tribble said the new program is in response to an increasing number of inquiries from across the state about the agency's program. He said "Many persons are curious about what Aldersgate is doing today as an active arm of Methodism in Arkansas. This is one of the best ways we can think of to help them see how 'Aldersgate is people, people, people!'"

Lorish, a long-time active member of First United Methodist Church in North Little Rock, assumed his present responsibilities at Aldersgate last May. Since that time he has represented the agency at meetings in some dozen



Mr. Henry H. Lorish

churches in both Conferences and has manned Aldersgate display booths at the Annual Conference sessions.

Any local church congregation or class or group, or any district group desiring the Aldersgate Information program may write or call for arrangements. Address: Aldersgate Camp, 2000 Aldersgate Rd., Little Rock, Ark. 72205 (Phone 225-1444) or call Mr. Lorish at 753-5447.

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conscience" for not having been more involved in city ministries. But, he says, "Now we are looking in depth at parish ministries, really saying 'How does the Church stay in the changing community?'"

How do people respond to the challenge of being more involved in urban ministry? "Minorities tend to be skeptical initially," says Pottieger, "because they don't believe that whites — or whoever happens to be in ascendancy of power at the moment — are really serious about what they are going to do." He said "some 'mainstream members' are ready to go; others are holding back."

Both men reported that "social action

types" and "evangelicals" both have been active in the consultation and in the ministries that follow. Asked whether the social action — evangelical issue had evidenced itself in the consultations, they answered "Yes; definitely"; and agreed that the sharing of viewpoints was beneficial to each point of view, helping persons of both extremes to come together.

Asked what they saw to be the single greatest benefit of the consultation program, both Pottieger and Simms agreed: "The development — the mobilization — of leadership, of key people who have new ideas of what ought to happen in the Church."

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Dr. Roger Bost



Dr. Cecil McDermott



Mr. Elijah Coleman

### Church And Society Workshop To Include State Leaders

Leadership for the two-day workshop on "The Church and Society" scheduled for Feb. 14-15 at Hendrix College will include Dr. Roger Bost of Little Rock, director of Arkansas' Department of Social and Rehabilitative Services, who will be resource person for the area on Population and Poverty; Dr. Cecil McDermott, chairman of the Department of Mathematics at Hendrix College will lead a section on Ecology. A class dealing with Interpersonal and Group Relations will be led by Mr. Elijah Coleman, area coordinator

of Voter Education Project and part-time lecturer in Black History at Philander Smith College. Chief resource leaders will be Dr. Earnest A. Smith, an executive of United Methodist's Board of Church and Society in Washington, and Ms. Ruth Hargraves of the same board, will give leadership in the area of Drugs and Alcohol. The event is under joint sponsorship of the North Arkansas Council on Ministries and the Board of Church and Society.

Arkansas Methodist



From the Bottom of the Heart

The Flute Players

Thoughts on the sharing of sorrow

For those who have lately mourned

Our grief and sorrow are not automatically lessened by being shared. We could wish that it were so.

But still, when a loved one or friend grieves, we cannot help but want to share in their sorrow and seek to take their pain upon our own heart and soul and shoulders. We, too, grieve and hurt because of their sadness. Their sorrow, we must say, is our sorrow too.

And the glorious truth is that while one's own grief may not necessarily be lessened by this sharing, there is through such sharing a great comfort, strength and love that comes to uphold and encourage.

'Sing no sad songs for me'

The ninth chapter of Matthew records a scene in which Jesus is approached by a ruler whose daughter has just died. Our Lord went to the home and "saw the flute players and the crowd . . ."

"The flute players and the crowd . . ."

It would be easy to be critical of these individuals by supposing that their presence was only to keep a custom or to feel a curiosity. But there is a beautiful symbol here: In the presence of grief not only are friends present; but the makers of music, the flute players, are there too!

How, when friends grieve, we wish to bring the sweet music of love and encouragement and friendship . . .

How, when sorrow strikes, we wish to give vent to the sad song in our soul, from which deep calls unto deep and enables us to say with our music what we cannot with our words . . .

Christians are flute players all, who sing no sad songs of unshared grief.

Grief is no stranger

In this day we are certainly not apprentices in the arena of grief and sorrow. Tragedy and calamity are ever about us and none of us knows when these may be ours to suffer — or when we will be given opportunity to love by sharing in the hurt of another.

But of one thing we can be sure: Christians have a "fellowship of suffering" which binds their hearts together in a love that is a valued treasure. When one suffers, all suffer. And in this communion of shared grief God's healing, saving grace is at work.

Such a communion serves best by reminding us that nothing can separate us from the love of God which is in Christ Jesus our Lord. And in that love we are held and kept and always delivered.

So, when the flute is played — the symbol of Christians sharing one another's grief — whether we are among the musicians or the bereaved, we all are blessed beyond our realization. For in it all, God is at work.

†

'Lustily and with good courage!'

On singing the Lord's song in a strange land

By the very nature of their calling Christians are faced with a paradoxical temptation: to be either overly optimistic on the one hand or unjustifiably pessimistic on the other. Our faith frees us to see life as it is; it also enables us to see it as it could be and was meant to be. A healthy religion, while it goes about the task of proclaiming that the kingdom has come, seeks a sane balance between the two.

Given the benefit and the bane of such twin vision, it is difficult to maintain a proper focus. The tendency is to favor one eye over the other — to either give way in despair over the harsh realities of life and become prophets of gloom and doom; or to live in an unreal world of pie in the sky bye-and-bye.

The too-frequent image that the world has of us is one of extremes: we are viewed as either the violent prophets of God preaching the certainties of his punitive judgment; or we come on as the hired chaplains of the apathetic, posted at a convenient distance to insure that their complacency is not disturbed.

The True Optimists

But gratefully, the maturing Christian community is making progress in its search for the proper balance in being "comforters of the afflicted and afflictors of the comfortable," among other of its seemingly conflicting functions.

Again by its very nature, the Church should be that one body of folk in society who are its real optimists. Christians, of all people, should be the real "bettors on

life." They are, as Martin Luther said in the 16th century, "God's merry men when there seems nothing to be merry about."

These are days for us to sound the optimistic, positive, hope-filled message of our faith!

Christians are those who may live in the present darkness as though in the light. If we whistle and sing in that darkness, it is not to frighten away the ghosties; it is to sound a song in our souls which cannot be put down: a song from an ancient heritage, keyed to a longer future, and always uniquely relevant to soothe the present turmoil and challenge its hearers with visions of the heavenly city.

All together now, let us sing!

And, as John Wesley instructs, let us "Sing lustily and with good courage!"

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Off the Top of the Head

Plan Ahead and Save!

We received letters the other day from each of our three children who are in college. Nothing so remarkable about that, I know. (Though I suppose it is newsworthy when any offspring writes home these days.)

But what was unusual about this event is that not a single one of them asked for money!

I'm enjoying the feeling while it lasts.

And judging from the cycle in which these letters run, I'm planning to leave my mail unopened next week.

†

Righteous indignation

Dadgumit dadgumit dadgumit!

I thought that when we got three of our bunch out elsewhere in the world this wouldn't happen anymore! But it has!

The dadburn toothpaste tube has been crinkled and squeezed in the wrong places again and that yucky green stuff is oozing out of all those little cracks. And it's getting everywhere except on the toothbrush where it belongs. What's more, there's still a full one-third of the stuff left in the tube!

The mess gets all over your hands, which you have to wash while holding the toothbrush in your teeth while thinking bad thoughts about your youngest son or even — ye gads — your wife. And that's not good, as everybody knows.

I won't bore you with the ways I've thought of patching the tube, or with the diabolical schemes I've devised to catch the offender. But right now, with toothpaste on these typewriter keys, I'd "give a purty" for some humane answer to this problem.

Oh well, c'est la vie, as they say.

And besides, getting mad at your loved ones over a little thing like this is silly! It makes you realize how foolish you are. After all, it's really not that important . . .

I know all this, but I still hate to squeeze the stuff in the palm of my hand when it's supposed to go on the brush!

Dadgumit!

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**Council Directors  
to Local Churches**

**District Councils on Ministries  
ready to serve local churches**

Training for anything and everything to help the local church perform its various ministries can be designed. **Canned Courses** are a thing of the past. Today, individual leadership development enterprises are being designed to meet specific needs.

The DISTRICT COUNCIL ON MINISTRIES is the tie to the resources and expertise available at the conference level and beyond. Conference staff responds to the DCOM after needs are determined and plans are underway.

**Local churches**, see to it that the DCOM hears your needs. Don't wait for your pastor to "order" it. Voice your needs to the District Director of Leadership Development, or the District Coordinators of Children, Youth, Adults and Family Life. Let your District Superin-

**THE REV. DEWITT HARBESON**

The Rev. DeWitt Harbeson, pastor of the Wickes-Gilham Circuit in the Hope District, died Jan. 28. He was 72. A retired lay minister in the Little Rock Conference, he entered the ministry in 1952. He was a native of Warren.

Among other pastoral appointments served by Mr. Harbeson were Center Point Circuit, Doddridge Circuit, Marysville Circuit, Blevins Circuit, Hatfield Circuit, Keith Memorial Church in Malvern and Umpire.

Survivors include his wife, Mrs. Lena Young Harbeson; two sons, Roy and Floy Harbeson, both of Benton; two daughters, Mrs. Zelmari Killian and Miss Valmarie Harbeson, both of Dierks; two brothers, Alvie and Opal Harbeson, both of Dierks; a sister, Mrs. Lucy Helms of Lockesburg, six grandchildren and six great-grandchildren.

Funeral was held Jan. 30 at Dierks United Methodist Church with Dr. D. Mouzon Mann, the Rev. J. R. Calicott, the Rev. Sanford Hankins and the Rev. A. M. Block officiating. Burial was at Nashville Restland Memorial Park Cemetery.

†

tendent, or the chairperson of the DCOM, know your needs.

Your district can send requests for assistance in leadership enterprises to the Conference Committee on Leadership Development. The committee is composed of District Directors of Leadership Development plus other persons from across the conference who are knowledgeable of leadership possibilities. The Conference Committee will help plan, coordinate, and make persons aware of opportunities for leadership enrichment.

Training needs, expressed by the local churches, will determine what training is offered. In the past "the conference committee or the conference office" has decided what "they" need, and "they" haven't always come for the training.

A design task force which includes knowledgeable persons can tailor a training enterprise to fit expressed needs.

Let your local church needs for leadership development be heard by contacting your District Superintendent and your District Council on Ministries.

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**H.P.I. EXECUTIVE  
SPEAKS AT MENA**

The Rev. Edwin Geers, executive director of Heifer Project International (H.P.I.), was a recent Sunday morning worship speaker at First Church, Mena. Father Geers explained his agency's efforts toward helping the hungry of the world to feed themselves through programs of multiplying donated herds of cattle, sheep, goats and other food-producing farm animals.

The Rev. W. Shelton Kilgore, pastor at the Mena church, states that a cassette recording of Father Geers' talk is available on a loan basis from THE BURNING BUSH Cassette Lending Library, First United Methodist Church, Mena, Arkansas 71953.

†



**Developing Speaking Talents**

Lay Speakers' Class in session at Harrisburg Church. Leading the study for lay persons was Roy Weld of Fisher (at right). Host Pastor Tom Weir is seated at left.

**Camp Sessions — Camp Tanako  
1975**

**SCHEDULE**

June 6-8	Youth Week-End Choir Camp
June 9-11	Children's Choir Camp I
June 11-13	Children's Choir Camp II
June 15	Conference Youth Council
June 16-20	Conference Youth Camp
June 21	New Conference Youth Council
June 23	Junior High I
July 7-11	Elementary Camp I
July 14-18	Junior High II
July 21-25	Music, Arts and Drama Camp
July 26	Youth Rally — First Church, Little Rock
July 28-August 1	Senior Assembly
August 11-15	Junior High III
August 15-17	Laymen's Assembly
August 18-22	Elementary II

Elementary Camps are for youth in 5th and 6th grades; Junior High Camps are for 7th, 8th, and 9th graders; and Senior High Camps are for 10th, 11th, and 12th graders.

Further information will be publicized later.

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**Highlights of Arkansas Methodist History**

**Pre-Civil War division  
affects Church in Arkansas**

**Dr. Walter N. Vernon reports . . .**

The division of Methodists in America into Southern and Northern branches in 1844 put more strain on Arkansas Methodism than has usually been recognized, according to Dr. Walter N. Vernon of Nashville, Tenn. Dr. Vernon is now writing a new history of Arkansas Methodism, and has found evidence of consternation and objection to the 1844 decision, both within and without the Church.

The *Arkansas Gazette* charged that Methodists were mixing religion and politics in letting slavery break them apart, and then asked, "What say our southern Methodists to the high-handed measure of religious tyranny on the part of their leaders?", referring to the decision that a bishop could not serve who owned slaves.

A week later a "Southern Methodist" replied in the *Gazette*, stating that he and others in the church in the south disagreed with the action, and predicted the creation of a separate southern Methodist church.

In 1845, when the separation actually occurred, the *Gazette* reported the action from the Convention at Louisville, and observed: "Of one thing we are glad: by the adoption of this measure, the fanatics of the north are deprived of the chance of secretly spreading their abolition views and sentiments, through the medium of the Church, any longer." The *Gazette* also carried a letter by a Methodist of Tennessee regarding the separation and a letter

by Henry Clay regarding the political consequences likely from the division.

A few weeks later a Methodist from Batesville wrote in the *Gazette* that "not one Methodist here . . . out of every ten, favors secession . . . The Church . . . (was) shamefully misrepresented in that Convention [at Louisville] so far as North Arkansas is concerned." Other letters followed on the other side, plus editorial comment. Then Rev. J. F. Trustlow, presiding elder at Batesville and the Rev. Isaac McElroy, pastor at Batesville, evidently had a fairly warm public debate on the issue on Sunday, June 23, 1845. Another writer from Batesville denounced (in a letter to the *Gazette*) an editorial in the *Banner*, calling its authors "filthy, lying, pampered menials . . . [who] are either ignorant . . . or unblushing liars."

A number of the Arkansas preachers stayed in the northern Methodist Episcopal Church. One of them, Anthony Bewley, was later hanged outside the law in Texas because of being suspected of anti-slavery sentiments.

Dr. Vernon has also found a list of Arkansas Methodist preachers who owned slaves, and a rich source of data about Negro Methodists, who later told about their experiences as slaves. These latter accounts are in a manuscript called *Slaves Narratives*, compiled in the National Archives in Washington, D.C.

Arkansas Methodist



# NEWS and opinion



summary by Doris Woolard

Dr. Richard P. Bailey, President of United Methodist's Hamline University at St. Paul, Minn., has announced his resignation, effective on or before Sept. 1. Dr. Bailey, 52, said "... a college presidency is a fearfully demanding responsibility and after seven years I have exhausted my effective leadership." He said it has become hard to develop creative ideas to move Hamline forward and difficult to make decisions because of the "dull routine of desk and committee."

†

The General Assembly of the Presbyterian Church (U.S. Southern) will be urged, under recommendation of the denomination's Council on Theology and Culture, "to exert influence on local, state and national bodies to oppose all forms of legalized gambling," including lotteries, bingo, parimutuel betting, dog racing, horse racing, betting on sports events, casino games and numbers, when the assembly meets in June.

†

U.S. District Judge Warren K. Urbom of Lincoln, Neb., told a section of the National Division of the United Methodist Church's Board of Global Ministries that he did not feel that the courts should try to define the status of Indians and how tribes relate to the nation. Judge Urbom, a director of the division, said Christians will have to resolve in their own consciences how they will act toward the original Americans whose land they seized.

†

Dr. Roger Shinn, president of the American Society of Christian Ethics, said, "Sometimes, because of our convictions, we must enter into controversy and denounce injustice." The acting president of Union (N.Y.) Theological Seminary said, "Often, not all the right is on one side and not all wrong is on another, so even when we get involved in ethical argument remember we ourselves might be partly wrong and might be able to learn something from people who disagree with us."

†

The Minnesota Daily, a student newspaper at the University of Minnesota, has reported a "definite renewal of student interest in religion." Directors of the campus religious organizations are not quite sure of the reason for the upturn in religious interest, the publication said. One campus minister observed a change in the composition of the student body where students appear to be taking a much more no-nonsense approach toward school.

†

U.S. Senator Mark O. Hatfield of Oregon has proposed that "fellow Christians" of all denominations join together in a "ministry of compassion" by fasting during Lent this year. The senator said, "In a day when hundreds of millions face certain starvation unless someone takes immediate action, the Christian church can be the hands and feet of Jesus in obedience to His admonition, 'Inasmuch as you have done it (feeding the hungry) unto one of the least of these my brethren, you have done it unto me.'"

†

Freedom to believe or not believe in religion and the right to "propagate atheism" are granted in the new revised Chinese constitution. But like the previous charter, the new document speaks only of the freedom to "believe in religion." It says nothing of the rights of religious practices.

Thursday, February 6, 1975



## Christian Educators Elect Officers

New officers of the 1100-member Christian Educators Fellowship (CEF) are (from left): the Rev. Edwin T. Upton, minister of Christian education at Lovers Lane United Methodist Church in Dallas, Tex., president; Millie Schlagenhauf, director of Christian education at First United Methodist Church, Marietta, Ga.,

vice-president; and Robert Carlisle, director of program at McFarlin United Methodist Church, Norman, Okla., secretary. Executive officer of CEF is the Rev. R. Harold Hipps, Nashville, associate general secretary of the United Methodist Board of Higher Education and Ministry's Division of Lay Ministries.

†

British church leaders have joined forces with aid organizations there to form a lobbying group known as "Foodshare" and have called for "immediate and practical action." In a four-point manifesto they have urged the British to press the European Economic Community to double its present food aid commitment of grain, provide funds to help purchase this grain, double the existing British commitment of fertilizer aid, and investigate how food saved at home can be used to release grain for the hungry.

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"World Jewry in a Changing World," is the theme of the first assembly of the World Jewish Congress now being held in Israel. Approximately 500 delegates from 65 countries have convened in Jerusalem in sessions scheduled for the period between Feb. 3-10.

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## A Religious Approach On Use Of Cattle

EUREKA, Ill. (RNS) — When GLEANers International, a student group at Eureka College, hear of farmers planning to slaughter calves to protest beef prices, its members are ready to claim the animals.

GLEANers wants to do something about world hunger — to salvage food supplies that might otherwise be wasted is one of its methods. The name GLEANers came from one of the group's first projects; gleaning Illinois corn fields for ears left by harvesting machines.

The students already have five calves, saved from a Wisconsin livestock shooting, pastured on the campus of the Disciples of Christ college.

Those five and any other animals GLEANers spots will be transported by Heifers International, an established relief program, to destitute farmers overseas.

Eureka GLEANers plan to spread their program to other colleges in Illinois. They are working in cooperation with CROP, the community hunger appeal of Church World Service.

†

Belfast and Dublin, Ireland were the sites for extraordinary displays of sectarian unity on Jan. 19 as upward of 25,000 Protestants and Roman Catholics — men, women, and children — staged simultaneous marches and prayer services for peace. The events were organized by Anglican, Presbyterian, Methodist and Catholic Churches of Ireland. Meanwhile, British officials and representatives of the Irish Republican Army (IRA) Provisionals met secretly in an effort to revive a cease-fire which had earlier been in effect.

†

Moshe Kol, one of the founders of the State of Israel and its minister of tourism since 1965, addressing a meeting at the National Conference of Christians and Jews in New York City, declared that "cooperation between Christians and Jews is needed more than ever before to prevent a new world disaster." Warning that "we are now living in a period as dangerous as those days before the Second World War," Mr. Kol charged that "a new 'unholy alliance' dominates the United Nations and it works to destroy the economies and regimes of the free world."

†

Dorothy Rossi, member of a chapter of the American Association of University Women in the Richmond, Va., area said, "By wanting the ERA (Equal Rights Amendment), I'm not debunking the family. I enjoy mothering. That's still a priority for most women I know. The ERA is not going to force me to work outside the home, but it will recognize homemaking as an equal contribution to other jobs."

†

A delegation of 20 leading officials of churches in the Soviet Union will — at the invitation of the National Council of Churches — tour the U.S. and visit with church leadership here from Feb. 16 through March 9. The delegation will include 13 officials of the Russian Orthodox Church and seven chief administrators of other Christian churches in Russia, including the Roman Catholic Church of Lithuania, the Armenian Apostolic Church, the Evangelical Lutheran Churches and the All Union Council of Evangelical Christians, Baptist.



# News from the churches

THE REV. JAMES R. CHANDLER, pastor of Huntington Avenue Church, Jonesboro, was recently elected vice-president of the Jonesboro Ministerial Alliance. Other officers are the Rev. Ernest Smith, First Presbyterian Church, president; the Rev. Claude Pittenger, Woodsprings Church of the Nazarene, secretary-treasurer, and the Rev. Gary Heckman, Pilgrim Lutheran Church, radio devotions.

CIRCUIT JUDGE GERALD PEARSON of Jonesboro was the guest speaker for United Methodist Men of First Church, Blytheville, on Wednesday evening, Jan. 29.

DR. ROBERT E. L. BEARDEN, Conway District superintendent, was the pulpit guest in First Church, Jacksonville, on Sunday morning, Jan. 26 for both worship services.

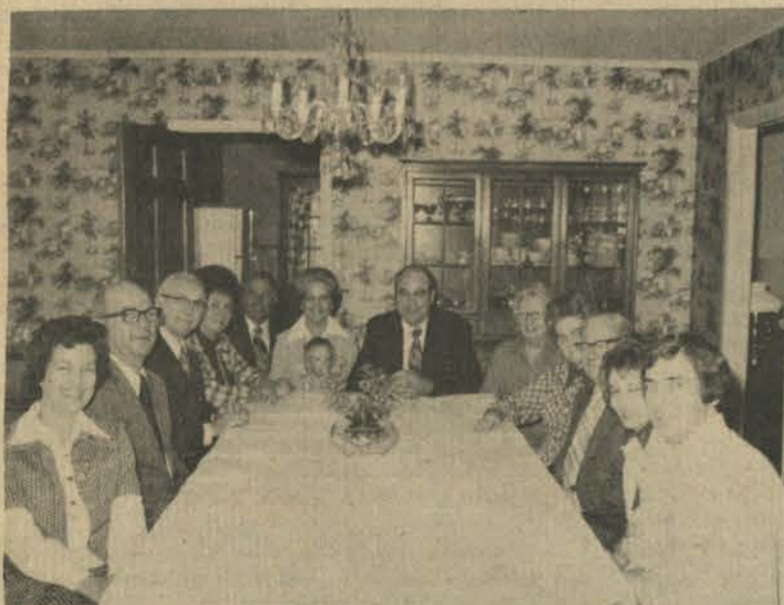
THE GOLDEN AGE CLUB of Central Church, Fayetteville, met Tuesday, Jan. 28, to hear Col. M. E. Barker speak on "The Life and Times of King Solomon."

MIKE FREYER of Pine Bluff has recently been hired as activities director at First Church, Texarkana. Mr. Freyer, who attended Henderson State College in Arkadelphia, will work with children and youth.

DR. ERVIN J. DUNHAM, professor of music at Arkansas State University, presented a lecture-concert at the new pipe organ at First Church, Jonesboro, on Sunday evening, Jan. 26.

## LITTLE ROCK DISTRICT PARSONETTES

The Little Rock District Parsonettes will meet with Ruth Mikesell on Feb. 13 at 10 a.m. Ruth lives behind the Park Plaza Shopping Center in Little Rock at 506 Hall Drive. Plan to share with the group something you do that is of help to others.



### Camden Parsonage Families Welcome The Williams

Shown above are some Camden area pastors and families at a potluck dinner honoring the Rev. and Mrs. Howard Williams, the new parsonage family at First Church, Camden. Pictured at head of the table are (left to right): Dr. Charles Richards, Camden District superintendent, Mrs. Williams, Rev. Williams, and Mrs. Richards.

HOMER FULBRIGHT, Searcy, associate lay leader in the North Arkansas Conference, was the pulpit guest in First Church, North Little Rock, on Gideon Sunday, Feb. 2.

THE CHOIR LOFT of First Church, Hardy, is being remodeled and enlarged. Approximately 100 square feet are being added to the choir loft and the lighting, heating and air conditioning have also been improved. Ralph Johnson is choir director; the Rev. Clyde Crozier is pastor.

MRS. DAN DANIEL, member of First Church, Nashville, was honored by United Methodist Women of that church with a life membership. The presentation was made by the Rev. David B. Wilson, pastor, during a recent Sunday morning service.

HIGHLAND CHURCH, Little Rock, held a churchwide school of missions entitled "Global Missions Here and Now" on Sunday evenings, Jan. 26 and Feb. 2.

THE REV. CY WILSON, pastor at Imboden and director of Wayland Springs Methodist Camp, will present a program on the camp to United Methodist Men of First Church, Walnut Ridge, on Friday evening, Feb. 7 at 6:30 p.m.

THE REV. JOHN EILS, a missionary in Victoria, Mexico, was the guest speaker at First Church, Jonesboro, recently. Mr. Eils recently opened an orphanage for homeless Mexican children.

THE REV. GEORGE STEWART, chaplain at Methodist Hospital in Memphis, was pulpit guest in First Church, Trumann, on Sunday, Jan. 19.

MEMBERS of Trinity United Methodist Church, Fayetteville, who worked as ticket-takers at University of Arkansas football games last year, contributed the \$980 earned in the project to the general budget of their church.



### Licensed To Preach

Edmond Liddle (second from right) was Licensed to Preach at First Church, Beebe, recently. The Rev. Floyd Villines (right), Batesville District superintendent, conducted the service with the Rev. Dewey Dark (left), pastor, assisting. Also pictured is Mrs. Liddle. The Liddles are both juniors at Centenary College in Shreveport and work with the youth of First Church, Minden, La.

THE REV. JIM BEAL, pastor of First Church, Newport, will conduct a Bible study series in his church beginning Wednesday, Feb. 26. He will hold two sessions each Wednesday from noon until 1 p.m. and from 2 until 3 p.m. Plans call for fourteen weeks of study with a break for summer and resumption of classes in the fall.

THE YOUTH COUNCIL of First Church, Jacksonville, is sponsoring a project to raise money for the El Paso Mission Work Project. A Valentine King and Queen will be elected by placing "votes" (a penny per vote) in containers bearing pictures of the candidates.

STUDENT RECOGNITION DAY was observed in First Church, Trumann, recently with more than twenty-five students participating. Mike Chaffin was in charge of the services, and Sara Dickey brought the message. The choir, choir director, organist and ushers were all students.

A "GOSPEL SMORGASBORD" at the United Methodist Church at Atkins during the week of Jan. 19-26 featured the following guest speakers: The Rev. Frank Clemmons of Dardanelle, the Rev. Joel League of Belleville, the Rev. Tom Anderson, Morrilton Circuit, Mr. and Mrs. Gil Stackbein, lay members of St. Luke Church, Little Rock, the Rev. Bob Crossman of the United Methodist Churches at Mayflower and Oppello, the Rev. Doyle Blanton of Plummerville, Dr. Compton George, lay leader of the Danville church, and the Rev. John W. Lee, pastor.

ON SUNDAY, Feb. 2, Dr. Clint Burleson began a Lenten sermon series entitled, "Characters from the Old Testament," in Lakewood Church, North Little Rock. The series began with the subject, "Adam — The Human Flaw." Other subjects will include Noah, Abraham, Jacob, Joseph, Moses, Jonah and Hosea.

LARRY W. JAMESON, a student at Perkins School of Theology, SMU, in Dallas, was the pulpit guest in First Church, Malvern on Student Recognition Day.



### Receives God And Country Award

Trent Fleming (right) was the recipient of the God and Country Award during a recent Sunday morning worship service. Making the presentation was his pastor, the Rev. Bob Orr. Trent is the son of Mr. and Mrs. Richard Fleming, and his father is troop scoutmaster.

### DAILY BIBLE READINGS

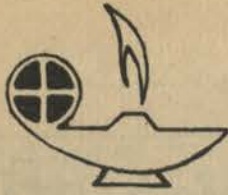
Below is a schedule for the Daily Bible Readings, which the Board of Discipleship invites you to use as a regular guide in your homes.

Feb. 9—Sunday ..... Matt. 5:13-16  
 Feb. 10 ..... John 15:5-10  
 Feb. 11 ..... Gal. 6:1-5  
 Feb. 12 ..... Gen. 9:5-16  
 Feb. 13 ..... Micah 6:6-8  
 Feb. 14 ..... Jer. 3:12-15  
 Feb. 15 ..... Gen. 22:9-13  
 Feb. 16—Sunday ..... Matt. 4:5-10









# The Sunday School Lesson

by William M. Wilder

## A Reconciling People

Lesson for February 16

**ORIENTATION:** This is the fourth session in a series of lessons on the people of the early Christian Church. This lesson deals not only with their awareness of being reconciled to God, but the responsibility of being a people of reconciliation.

**BACKGROUND SCRIPTURE:** 2 Corinthians 5:16-21; Galatians 3:27-29; 6:1-7; Ephesians 2:13-16; and Philemon.

**DEVOTIONAL READING:** Micah 4:1-7.

**AUDIO-VISUAL RESOURCES:** "Ella Mae and Mrs. Beasley" a film on the many faces of prejudice, from Concordia Films, 3558 South Jefferson, St. Louis, Mo. 63118; or "Abraham Lincoln," a Cathedral FS from Cathedral Films, 2921 W. Alameda Ave., Burbank, Calif. 91505.



### Introductory Material

The world of the early Church was certainly a violent mixture of all kinds of races, creeds, superstitions, and religions. The Roman basis of family life had passed its high mark, and was moving toward new lows. Immorality and decadent living were pretty much the standard. One can imagine the sort of problems the early Christians had in trying to adjust their new-found faith in this environment.

My oldest daughter showed me recently a short play in which a young American college girl came home and told her parents she was converting to Hinduism. Her parents were horrified, and began to argue vehemently that she must not do this. They tried to show her how wonderful the Christian faith is, but her continued and unmoved response was to say that she had found her belief in Hinduism to bring peace and harmony to her life, and she hoped they would accept her as a Hindu.

They remained perturbed at this change in her, but sought to reassure of their love, even though they believed she was making a mistake. It is then that the girl tells them that it is really her Hindu roommate who is converting to Christianity, and she was trying to find out what kind of reaction the Hindu girl would get when she returned to India.

### Looking at the Scripture

Does the above illustration help you see more clearly what Paul is saying in 2 Cor. 5:17, "Therefore, if anyone is in Christ, he is a new creation; the old has passed away, the new has come?"

We do become new as we become converted — we accept our sonship; and our outlook, attitude, and behavior changes. For some folks this may not be a radical change because they have grown up in a Christian environment, and have sought to pattern their outlook and behavior after Christian parents or friends. But, for some, this may be a radical departure from the old life.

(In the example of the Hindu girl in the play, this meant not only a change for her, but a break with her family, for her family would have real difficulty accepting this change in their daughter. Can you think of Christians whose faith has caused them to be cast out of their homes? Can you think of those whose new faith has made them lose family and friends?)

Paul goes on to say that God was in Christ reconciling the world unto Himself, not counting our trespasses against (us). This is great good news to us, that God forgives our sin, and loves us, anyway. But as we become messengers of reconciliation, we may need to recognize that not every person who hears this will get the same message.

I recall going with Alvie Heffington at Heber Springs to take some groceries to an old man at Christmas time. Alvie invited the man to church, and added, "You need to make your peace with God." The old man replied, "I didn't know he was mad at me."

This old man taught us something. God is not angry. Any wall of hostility is of our own building, and will come down as we accept His forgiving and uniting love. Our part is not to "make" our peace, but to accept His peace as being real.

This brings up the matter of our part in the matter of reconciliation. We are "ambassadors" Paul says, and this means we are representatives of God and of the Church. We may not always know the right word — but we can act with love, gentleness, and kindness. If we do not, we can scarcely be reconcilers, can we?

### Paul Ahead of His Time

As a 20th century Bible student, I have some trouble with Paul, but believe most of it is with various interpretations of Paul, or our emphasis on certain passages. We quote 1 Cor. 14:34 where Paul writes that women are to keep silent in the churches, but we fail to quote from Galatians 3:28-29, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male or female; for you are all one in Christ Jesus."

To me, the Corinthian passage merely shows Paul as a backer of the status quo. This is pretty much the typical attitude of the male church leader of that day. The Galatian passage shows him ahead of his time, reaching toward the ideal — and we might add that Paul's greatest contribution (or one of the greatest) was to change the Church from a Jewish sect to a universal fellowship, accepting both Gentile and Jew. It was eighteen centuries before the world was able to adopt the no slavery rule (though this is still broken more than we realize), and it remains for the 20th century to tackle the struggle for human rights outlined in Paul's declaration that we have neither male or female, for all are one in Christ.

(What do you think? Should we strive to keep women from speaking in the pulpit — or should we say we are all one people in Christ, and begin to utilize the talent that women in the Church have?)

Galatians 6:1-7 concludes with the statement that "God is not mocked, for whatsoever a man sows, that he will also reap." Always remember that though Paul spent his ministry in the big metropolitan areas, he lived in a world of

agriculture. When he used a farming illustration, he understood the implications. This one about sowing and reaping sounds somewhat alien to our late great emphasis on grace.

(Do you suppose we are really going to have to reap what we've sown — or failed to sow? Are you like the radio listener who called and said, "I don't want to reap what I've sown." What would you say to help him?)

These verses in the second chapter of Ephesians (2:13-16) brought me trouble in my early ministry. It took me awhile to realize that a minister must be careful in sharing what he really thinks — because a good many folks want him to think the way they've always been taught.

As a youth, the phrase that Paul uses here that we have been "brought near in the blood of Christ," was an alien phrase to me. I was more of the school attracted by the winsomeness of Christ, seeking to be a disciple and trying to accept the disciplines of becoming a follower. As a believer, I wanted to tell the story of Jesus and his love.

Perhaps the key here is to recognize that it's difficult to tell about his love if you don't also speak of his grace, his surrender of his life on the cross, and the forgiveness of our sins which breaks down the wall of alienation (created by our own self will) and makes us at one with God.

However you go at it, the love and sacrifice of Christ comes through — and that's the important thing. Maybe we need to realize that our differences are sometimes the result of saying the same thing, but using different phrases — phrases which call up the wrong picture for the listener.

### Practical Christianity at Work

As you know, I've sometimes disagreed with the committee, or person, who selected these passages for our study. But whoever added Philemon to this lesson was really smart. We've been talking of reconciliation, being ambassadors, breaking down walls of hostility, and trying to help one another, and then we turn to Philemon.

In this short letter, we discover that Paul is the reconciler. Paul is the one who returns the run-away slave, not to be a slave, but to be a Christian brother. He writes, "I am sending him back to you, sending my very heart." He prefers to do "nothing without your consent in order that your goodness might not be of compulsion but of your own free will."

It is a great letter of love and reconciliation. It shows Paul's real Christianity is a way that his other writings fail to do.

And what happened to Onesimus? We don't really know for certain. But there was a Bishop Onesimus around the turn of the century, and someone had to collect the letters of Paul. How else do you explain the retaining of a little personal letter about a run-away slave for the Bible other than that the man whose life it changed made it available.

(Had you ever wondered who collected Paul's letters? How did they decide which ones to put in the Bible? Do you have any reconcilers in your congregation — in your family? Are you able to reconcile others with your Christian love?)

Next week: "Living in Hope"



# Open Forum

## METHODISM AND SOCIAL JUSTICE: THE ERA

To the Editor:

... Several have inquired as to why I have become publicly involved in attempts to secure ratification (of the Equal Rights Amendment). This question brings with it a temptation to be either flippant or pious. But my reasons are neither comedic nor sanctimonious. There have been ample supplies of both qualities, from proponents as well as opponents of the Amendment. The issue is **Equal rights under the law** for human beings. This is not a "women's issue," but a "people issue."

One of the generating and sustaining qualities of historic Methodism has been its deep and abiding concern for social justice. Methodists have not always agreed as to the content of this concept, nor have we always agreed as to how to achieve it. But we have never denied it in principle.

In 1972, the General Conference of The United Methodist Church took affirmative action on a resolution commending the Congress of the United States "for its passage of the Equal Rights Amendment." Further, it urged "all United Methodists to work through the appropriate structures and channels toward ratification of the Amendment by their respective states."

The support that some of us have given to ratification of ERA has caused many to question our motives and, on occasion, to impute or imply questionable motives. Some have put the arguments on Scriptural grounds. My own careful reflection leads me to believe that arguments over interpretation of selected passages from the Bible could be more productive of bitterness than of understanding.

Our U.S. Constitution provides for a pluralism of religious belief and practice sustained by voluntary membership in and support of religious bodies. As I have said in another context, religious belief is a matter of choice; compliance with the law is not.

I hope thoughtful persons, of whatever persuasion, will consider a very basic question. If equal rights under the law are denied to a part of our population on the basis of sex, is it not also possible that such equal rights could be denied to a part of our population on the basis of religious affiliation? Or, for that matter, on any other basis where sufficient

support could be rallied?

To sum up my response to the prior question as to why I support ratification of ERA, there are four reasons, all of which are important to me: (1) My family and my friends are made up of persons of both sexes; (2) My interpretation of my commitment as a Christian leads me to do so; (3) The United Methodist Church, to which I vowed my loyalty and support, has historically supported the principles of social justice, and, as an example of this, has given official endorsement to efforts at ratification; (4) I cherish and savor the rights and responsibilities of being a citizen of a commonwealth founded on and sustained by the ideal of equal rights under the law for all.

Francis Christie  
Conway, Arkansas  
State Chairman, Men for ERA

## COURAGE COMMENDED, CONCERNS EXPRESSED

To the Editor:

When Bishop Frank was interviewed by the editor of the *Arkansas Methodist* concerning his views on major issues (Jan. 16), he opened himself to the scrutiny of United Methodists all over the state. His courage to do that is laudable.

Our concern rests in two portions of the bishop's remarks. First, the bishop claims that the greatest contribution United Methodism could make in 1975 is "the rediscovery of what John Wesley meant by 'scriptural holiness'" and that such rediscovery could combat "the emphasis on situational ethics and hedonistic morality (which) continues to grow."

We are both well acquainted with John Wesley's works and we are vexed as to whether it is possible to ascertain what Wesley meant by 'scriptural holiness'? We are unsure whether Mr. Wesley himself knew exactly what he meant by the term; for alas his theology was in constant flux as he responded to the changing situations of developing Methodism.

Indeed, if such a term can be defined with any sort of precision, we are unsure how useful such an 18th Century definition might be for us (especially since two centuries of biblical criticism stand in between).

## "Hi" and "Lo"



Next, is it fair to lump together two terms such as "situational ethics" and "hedonistic morality" (whatever that is)? In a church that has historically embraced a theological pluralism, we now hear from the bishop that there is a position (or positions) that needs to be combatted. Taken a step further, might one reason that the Word alone does not speak to "situations" or that the Word isolates a particular ethical model that is acceptable to God?

Our second set of questions is stated with equal concern, but more passionately. When the bishop says that he is devoted to increased participation of women in the church, we wonder if he means **equal** participation? If women are the largest percentage of members in the church as the bishop says, should they not bear the burden of the largest percentage of participation also?

Next, we question whether the goals of the ERA can be achieved in state and local legislation. Could the goals of the Civil Rights Act and the Voting Rights Act have been achieved by state and local legislation?

Also, the bishop judges that it is the women in local churches who stand in the way of a woman in the pulpit. We feel that a statement of this nature tends to prejudice the minds of many who may not have formed any opinion. Perhaps the first step in making such a claim might be to take the pulse of churches which have or have had women as pastors.

Could it be possible that prejudice against women pastors is not necessarily based in the local church but in the higher structures of the appointive system?

Nicholas C. Lascaro  
Carol Ann Lascaro  
Route 3, Box 114  
Van Buren, Ark. 72956

## ERA FACTS

To the Editor:

... I would like to share the following facts about ERA with your readers:

Nineteen national religious groups, including the United Methodist Board of Church and Society and the 1972 General Conference, support the Equal Rights Amendment.

Five presidents — Eisenhower, Kennedy, Johnson, Nixon, and Ford have endorsed ERA and the Arkansas delegation to Congress voted for its passage in 1972.

The Arkansas and the American Bar Associations have endorsed ERA.

According to a national Gallup poll in November 1974, 79 per cent of the American people favor ratification of the ERA.

Fifty-one years of legislative history and study of the ERA show that laws which now bestow benefits to one sex will be extended to include the other one. (Thus no loss of privileges.)

Over 50,000 Arkansas heads of families are women. Over half of these heads of families live in poverty and cannot afford the cost of sex discrimination suits. (Do these heads of families not deserve equal opportunities to support their families?)

The state of Washington ratified the constitutional amendment, passed a state ERA, and within one year brought all laws into compliance.

Most of the above facts are found in

the leaflet, "The Church, Religion, and the Equal Rights Amendment" available free from the Board of Church and Society, 100 Maryland Ave., N.E., Washington, D.C. 20002.

It seems to me that every minister and lay person in Arkansas should be well-informed about this vital issue that will directly benefit a large majority of the churches' membership.

The ERA is before the present Arkansas State Assembly for ratification and will be voted on within the next few weeks. Write your legislators NOW and support ERA!

Marie Jordan  
Paragould, Ark.

## IN SUPPORT OF THE ERA

To the Editor:

We the members of the Executive Board of the Fort Smith District United Methodist Women want to go on record as supporting the 1972 General Conference of The United Methodist Church in supporting the principle and ideals of the Equal Rights Amendment.

Since Jesus Christ's relationship to women was respect and sensitivity, and God did create women and men equal in his relationships we, too, are asking that man create an atmosphere of Humanness to Humans and support the Equal Rights Amendment.

Mrs. Aaron Barling,  
President  
Fort Smith District UMW

Mrs. Ellsworth Winton,  
Coordinator  
Christian Social Involvement  
Fort Smith District UMW

## ERA POLL

To the Editor:

A number of us in Mabelvale United Methodist Women were surprised recently to note a news article about Methodist Women and the Equal Rights Amendment. According to the article, an apparent "spokesperson" had stated that the United Methodist Women of Arkansas support this Amendment.

We checked this out with some of the Little Rock Conference officers of United Methodist Women, only to find that there had been no official action taken on this position as it is felt that this should be an individual responsibility.

Just as a matter of record, we decided to poll our own local group at Mabelvale. We found that our membership is 60 per cent opposed to, 12 per cent for and 28 per cent undecided about this amendment.

Mrs. Eldon D. Allen,  
Christian Social  
Involvement Coordinator  
Mrs. Gordon Buergey,  
President

**NOTE FROM EDITOR:** We have received a number of letters regarding the ERA, UMW and related issues. Space does not allow use of all of these. We are happy to receive letters from readers and will use all we can as space allows. We remind those who write that letters should be brief.



# Religious faith vital in mobile society, study shows; more tolerance noted

GREENSBORO, N.C. (RNS) — A study here reveals that high mobility during childhood tends to have a significant lowering effect on the religious attitudes of individuals in adulthood.

Frequent moves during adult years or residence in a foreign country appear to have no significant effect on an individual's religious attitudes.

The study by Ruth MacDonald of the University of North Carolina at Greensboro showed that high mobility during childhood resulted in lower religious attitude scores as measured by the Popleton-Pilkington Religious Attitude Scale.

The test places individuals on a continuum ranging from 40 (anti-religious) to 136 (pro-religious) based on their responses to 21 questions which

measure religious attitudes.

"I think the study points up the importance of mobile persons having a well defined religious belief," said Mrs. MacDonald, the daughter of a railroad employee who has been mobile most of her life.

"I've moved 24 times. That's no record, but it was enough to make me aware of some of the effects it has on individuals," she said. Her study was conducted as part of the requirements for her master of science degree in home economics.

"I have always felt that mobile people have a greater need for a religious faith than non-mobile people," Mrs. MacDonald, an Episcopalian, said.

"One of the things that religion gives you is a sense of belonging and a sense of

purpose in life. It also gives you a sense of security."

## Mobility Not Necessarily Bad

Mrs. MacDonald cautioned that her study results should not be interpreted to mean that high mobility during childhood is necessarily negative. She said she interpreted the lower religious attitude scores of persons who had been highly mobile during childhood as "showing greater tolerance for other religions and a more open-mindedness concerning some of the more dogmatic questions which had to be answered."

"Mobile families will need to be made aware that extra effort will be required, on their part, to instill a firm religious faith in their children," she said.

Mrs. MacDonald's research sample

consisted of 80 men and 120 women, representing 37 states and six foreign countries at birth. The childhood geographic mobility experienced by respondents ranged from no moves to 16 relocations. Adult relocations ranged from one to 21 times.

Mrs. MacDonald said she was not surprised by her findings. "I was pretty sure I would find that people who moved a lot as children would be more liberal in their religious beliefs and more tolerant toward other religious beliefs."

Her study also showed that over-all, Catholics tended to score higher than Protestants. The 43 Catholics in the study scored an average of 111.8 while the 135 Protestants scored an average of 107.

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## Elderly don't drop out, 'they're pushed,' Conference on Church and the Elderly told

DENVER (RNS) — "I don't think the elderly are dropping out, I think they're being pushed out," a speaker told the statewide Conference on the Church and the Elderly here.

"If you know anything about disabled or elderly people, if you know anything about anybody with a mobility problem, you know that this society has placed in their way endless hurdles of getting someplace and then coming home," said Edith M. Sherman, professor in the Graduate School of Social Work, University of Denver.

Dr. Sherman addressed 350 persons attending the conference sponsored by the Colorado Council of Churches.

She told of an elderly woman who was asked her opinion of a beautiful new church with some 25 steps leading up to it. "They built it that way to keep us out," she said.

Dr. Sherman reminded the audience that many older people grew up in a time when leisure was equated with sin. "Don't for a minute believe that older people don't suffer from guilt that they are 'doing nothing.'"

Society makes it difficult to use that leisure time, she pointed out. Sports events and other entertainments are expensive. Transportation is costly.

"If you are living on Social Security and have to pay 80 cents to \$1 for transportation, you aren't going to go to many events," she said.

Addressing an audience of both old and young, Dr. Sherman added, "And if you suffer one or more chronic disabilities that 85 per cent of the elderly suffer, you may ask yourself, 'Is it worth going to this event considering the struggle I have to go through to get there?'"

### Many obstacles are placed before the aging

Many other obstacles are placed before the aging by today's society, she pointed out. One is the image of age that has been projected.

The media give the public the message, "Whatever you do, don't look old."

### "Getting Better, Not Older"

It depends on how a culture looks at those wrinkles what they mean," Dr. Sherman said. Many other cultures do not consider aging negative. They see a wrinkled face as beautiful and serene, reflecting character, she added.

"There is no way we can continue to 'beam' over television the elderly as decrepid, ugly, sick, and worthless," she declared. "There is no way for an older person to take a look at himself in any mirror, which is your eyes, the eyes of his children and family, and come up with a positive image unless society stops this kind of medium."

### The elderly often experience alienation from families

The elderly often experience alienation from their families as well as from society. The whole nature of the American family is "moving from the extended or great family to a small unit: mother, dad, and the one-and-a-half child," Dr. Sherman said.

With modern conveniences, the work force of grandparents becomes unnecessary. Then, too, it has become a part of our culture not to live at home, she said. As a result, people begin to "depend on friends instead of family . . . We all live separately."

The elderly and the sick are being comforted by church visitors rather than family members. Many older people are signing up to be "foster grandparents" to youngsters not their own, she noted.

Churches in the downtown area serve the elderly and are, in effect, "setting up artificial families," Dr. Sherman said. Many churches, however move out of the downtown area to the suburbs, away from the core area where most of the aging live.

Dr. Sherman told her audience that the churches should come together, not only in providing programs for the elderly, but in becoming "political" as well. "Churches must commit them-

selves to put pressure on Congress to do something for the elderly and the poor."

"There will be a movement of older citizens, and they will be militant and

angry and perhaps with very good reason, if we don't respond to their basic human needs," she warned.

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## From Our Readers

### 'GOOD NEWS' IS GOOD NEWS

To the Editor:

I was encouraged to read that the Good News movement is having some influence within our denomination. It is a movement that has given a voice to we evangelical Christians who love The United Methodist Church.

This movement brings together Methodists who share at least five basic tenets of Biblical faith: Inspiration of the Bible, the Virgin Birth of Jesus Christ, Christ's death as atonement for sin, the physical resurrection of Christ and Christ's literal return.

Good News has avoided reactionary fundamentalism which ignores society's ills. Instead, Good News advocates a dynamic Biblical faith which condemns sin, but also serves humanity by placing first God and His Word. Top priority has been given to recovering Methodism's historic evangelical spirit and evangelistic fervor.

To many United Methodists, like myself, this movement has been and is "good news." Many have seen it as evidence that there is a place for evangelicals in United Methodism. By God's grace, Good News will continue advocating scriptural Christianity within The United Methodist Church.

Gary S. Crain  
5308 West 32nd Street  
Little Rock, Ark. 72204

†

### 'Of Heaven And L'

To the Editor:

Not Off the Top of My Head . . . nor From the Bottom of My Heart . . . but out of the overflow of experience:

We live in a unique parsonage. It would be a tribute to any church in the

conference. In fact, it isn't very old, but its uniqueness is not in its oldness nor newness but in its shape. It was designed in the shape of an L.

Many houses are built in an L-shape, but I say this one was only designed that way. It was built differently. The story as it is told to me: The old parsonage was torn down to make way for the new house for the minister-family. That's progress.

The old house faced Elm Street but the other leg of the L was to be on Church Street. So the question came up when the plans were being finalized: "On which side was the front door going to be placed?" The question caused controversy. It split the church. Half was for the Elm Street entrance; half was for the Church Street entrance. There was no solution within the church.

So, the architect made the decision. He just cut the corner off where the two parts came together and put the front facing the intersection of the two streets.

The uniqueness is, as far as I know, that this is the only parsonage in the North Arkansas Conference that has had the L cut out of it.

Vernon Paysinger  
Box 506  
Paris, Ark. 72855

†

### THANK YOU NOTE

To the Editor:

We would like to thank each person for their kindness to us following the death of Reverend John L. Hoover.

For every gift made in his memory we thank you.

Dr. and Mrs. Paul W. Hoover  
3805 Lake Shore Drive  
North Little Rock, Ark. 72116



# Arkansas Methodist Children's Home

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- Mrs. Jay Myers  
by Mrs. L. W. Plunkett
- Rev. & Mrs. Gail Anderson  
by Rev. & Mrs. Richard E. Connell
- Mrs. Clyde Whitely  
by Nelia Pearce Sunday School Class
- Bald Knob  
Mr. Don Utley  
by Adult S. S. Class, Eureka Springs
- Mrs. Herbert Jones  
by Friendship Class, Stuttgart
- Mrs. D. E. Boucher  
by Friendship Class, Stuttgart
- Dr. & Mrs. Alfred Knox  
by Mr. & Mrs. Lewis Taylor
- Don and Vickie Hassan  
by Lloyd & Mary A. Stone
- Miss Chloe Deaton  
by Mr. & Mrs. C. L. Horner, Jr.
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by Dorcas Sunday School Class
- Mr. & Mrs. Walter Theis  
by Mr. & Mrs. R. S. Cummins
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by Mr. & Mrs. D. B. Morgan, Sr.
- Mr. & Mrs. Fred Tims  
by Mr. & Mrs. Cleo H. Stewart
- Mrs. Dale Baker  
by The Golden Age Group
- Mr. W. P. Williams  
by Hatfield Adult Sunday School Class
- Mrs. Bertie Rodgers  
by Hatfield Young Adult Sunday School  
Class
- Gladys Wofford Sunday School Class  
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by 2nd Mile Sunday School Class
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- Mr. Bill Fountain  
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- Mrs. W. J. Deane  
by Wesley-Asbury Class, Pine Bluff
- Mr. & Mrs. Edwin Horton  
by Emma and Kate Lide
- Mr. & Mrs. Thomas Lockett  
by Emma and Kate Lide
- Mr. & Mrs. Jewel Marlar  
by Mrs. J. M. Barnett

## IN HONOR:

- Mr. & Mrs. Jewel Marlar  
by Mrs. J. M. Barnett
- Rev. Bob Scott, Helen & Robin  
by Mr. Arthur Wilson, Jr.
- Rev. Berlon Davis & Family  
by Forrest Chapel Methodist Church
- Christmas Gifts  
by Dr. & Mrs. Clyde Tracy
- Mrs. W. J. Deane  
by Asbury Class
- Mr. & Mrs. Edwin Horton  
by Emma & Kate Lide
- Mr. & Mrs. Thomas Lockett  
by Emma & Kate Lide
- Mr. & Mrs. John Koolstra  
by Mr. & Mrs. Ward Ramsey
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by Mr. & Mrs. Ward Ramsey
- Mr. & Mrs. C. O. Wofford  
by Mr. & Mrs. T. L. Wofford
- Mrs. R. D. Goff, Sr.  
by Mrs. Ralph D. Goff, Jr.
- Kristen Hopkins  
by Mrs. Ralph D. Goff, Jr.
- Lisa & Steve Goff  
by Mrs. Ralph D. Goff, Jr.
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by Mr. & Mrs. Robert Barnes
- Mr. & Mrs. D. F. Fortis  
by A. T. & Sara Bell
- Mrs. Pete Lindsey  
by Edith Martin Circle
- Dr. & Mrs. John M. Simpson

## Personalia

THE CONGREGATION of St. Paul Church, Maumelle, heard a musical concert and sermon brought by the Rev. Harry Bass, pastor at Wesley Church, Little Rock. The choirs presenting selections were from White Memorial, Wesley, Duncan, and St. Paul United Methodist Churches, Second Baptist Church, Pankey, and the Young Adult Gospel, Pankey.

FAIRVIEW United Methodist Women report a gain of 47 new members during the year, and the financial report has increased accordingly.

RANDAL HUNDLEY, Hendrix College senior from Star City and a member of the Star City Church, has been invited to present a paper at the National Student Affiliate Research Symposium at the national meeting of the American Chemical Society, April 8 in Philadelphia. The son of Mr. and Mrs. Bill Hundley of Star City, Hundley is a chemistry major and a member of Alpha Chi, Alpha Epsilon Delta, Blue Key and the American Chemical Society.

## DR. HAROLD A. BOSLEY

The Rev. Dr. Harold A. Bosley, 67, who suffered a massive heart attack Nov. 29, died Jan. 20 in Beach Haven Terrace, N.J. Dr. Bosley, one of United Methodism's best known preachers and social action leaders, retired in June after 12 years as pastor of Christ Church in New York.

Prior to that he had been pastor of First Methodist Church in Evanston, Ill., and dean of the Duke University Divinity School.

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# Little Rock Conference Youth Retreat



Mutual ideas and concerns were shared as some 200 youth and counselors from over the Little Rock Conference met at Camp Aldersgate for a Jan. 24-25 retreat.



The Rev. Don Cottrill, of the Board of Discipleship, Nashville, Tenn., was the chief resource leader for the weekend retreat.



A "resource fair," featuring information and materials for all levels of youth work, proved to be a popular attraction.



Conference Youth Coordinator, the Rev. Fred Haustein, had responsibility for arranging the details and the "follow-through" that contributed to the overall success of the event. Mr. Haustein is pastor of St. Andrew's Church, Little Rock.



The "Bunny Hop" provided a warm-up exercise leading into other activities of the weekend.



This cluster of youth is typical of the many who engaged in serious study to discover "What youth ministry is."

## Poetry Panorama

by BARBARA MULKEY

*The poet, as a commentator on people and events, is invaluable to a society. And sometimes, poetic insight is as practical and decisive as it is refreshing.*

### Energy Crisis

The Energy Crisis has changed our life —  
No suffering martyrs, we!  
No gas for our car — high costs for our food,  
But we won't wait endlessly!

The men that found this place of old  
Felled trees and cleared the land.  
They planted crops and built strong homes  
With strength of back and hand.

They had a Faith, so great and fine,  
Their problems could be solved.  
That same great Faith is there for us —  
Our troubles — soon resolved!

—by Amy T. Oliver  
Fordyce, Ark.

### What People Like

Some people like to chew bubble gum,  
Some people like to sing and hum.

Some people like to play baseball,  
Some people like to play with a doll.

Some people like to kiss and hug,  
Some people like to step on a bug.

Some people like to sleep real late,  
Some people like to go on a date.

Some people like to sing in the shower,  
Some people like to smell of a flower.

Some people like to go to school,  
Some people like to ride a mule.

That's the way some people are,  
Some people even like the smell of tar.

—by Anthony Barton  
(12 years old)  
Lepanto, Ark.

†