

# Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, February 27, 1975

94th Year, No. 9

## The Church and the future: some bad news some good news

### A foremost 'organizational therapist' views the Church of today and tomorrow

Part one of a two part interview  
by the editor

It is a hard word that Thomas R. Bennett, II, has for the Church. But it is, finally, a hopeful word. It is a critical word but it is not a disparaging one. It is hard to take, but it brings that encouragement that comes from an honest facing up to reality.

Thomas Bennett's word for the Church is "I've got some bad news and I've got some good news," and he spells it out in that order.

"Among the most 'hope-less' organizations I work with — the organizations most devoid of hope themselves — are churches. And that is a weird commentary. I know so many churches that have not one ounce of joy in them. They are filled with dread. And they are filled with moralizing; they are 'demoralizing.' We are a grim people, we Christians! It's incredible!"

That's the bad news.

The good news?

"The Church gathers together more people of good will than any other institution in the world. And that's something I never underestimate. It embodies in its whole history and in its message more that speaks to the fundamental conditions that we have to cope with than any other source that I know!"

"And when I look at what I consider is the best base for approaching the future, I'd have to say that in community after community that I've worked in across this country, the Church is the only base."

Toward the end of the following interview we asked Dr. Bennett (see boxed item at right for biographical sketch) "Considering all the grim things you've said about the Church and the world, are you a pessimist about our future or are you an optimist?"

It would be well, as the following is read, to keep in mind his answer to that question — an answer which he volunteers quickly and with conviction: "Oh, yes I'm an optimist! And I'm an optimist for a very simple reason: I'm a practicing Christian. Otherwise I would not be."

### 'The issue is survival!'

**Arkansas Methodist:** What do you see as the greatest priority for the Church today?

**Thomas R. Bennett, II:** The primary agenda for the Church is its survival. And I do not put that in some kind of desperate and threatened sense. But I think we in the churches generally grossly underestimate the rapidity with which we are being overtaken by the changes around us.

And one of the things that desperately concerns me is that the churches, and voluntary organizations generally, tend to be preoccupied with the preservation of their past — and with the assumption, incidentally, that because we have done good things therefore we will continue to be supported.

No longer will organizations survive in this society on the basis of their history. Increasingly, it will be on the basis of their performance, what we are able to deliver that is of consequence to human life.

**A.M.:** But isn't survival a selfish interest?

**T.R.B.:** Not necessarily. I'm talking about the Church as an institution, not about local churches as organizations. I find churches generally preoccupied with the wrong issue of survival. I'm talking about the survival of the Church as an institution embodying a whole tradition and symbol and experience which we call the gospel that has always been able to speak to human life.

Now my concern is that I don't think we're formulating that tradition, symbol and experience — that gospel — very well anymore.

**A.M.:** What would it take for the Church to do so?

**T.R.B.:** What it takes for the Church is exactly what it takes for any organization in this society: the willingness to utilize the "information base" that we now have — to discern the signs of the times and that which is to come.

We're in the unique set of circumstances at this point in history where we know more about the future than we have ever known. Therefore we have more capacity to influence it.

This means that a local church really has to say to itself "What's happening in this community, not today, but five years from now? And if we're going to be capable of any kind of witness and impact, what are we going to have to be five, six, seven years from now?"

### What is the Good News?

**A.M.:** What is the "good news" the Church has to bring for such an age as ours?

**T.R.B.:** Probably the most dramatic of all: I would call it hope. And among the most hope-less organizations I work with — the organizations most devoid of hope themselves — are churches. And that is a weird commentary . . .

Now the whole image of the gospel has been able to say there is nothing, finally, that can triumph over it! (Other forces) may have some temporary victories, but they are never going to triumph over it! And we haven't formulated this for our time.

**A.M.:** What should the Church proclaim that would be a formulation of that gospel of hope?

**T.R.B.:** Oh, My! I sometimes wish I could wrestle that question as a preacher.  
(Continued on page two)

### 'Doctor to organizations' to be Pastors' School leader

*Dr. Thomas R. Bennett, II, was the Peyton Lecturer at the recent Ministers' Week at SMU. He is to be the chief resource leader for the Arkansas Pastors' School next fall. The Arkansas Methodist interviewed Dr. Bennett Feb. 5 in Dallas. Part One of that two-part interview begins in the column to the left. The following biographical sketch of Dr. Bennett tells also of his planned emphasis at the Pastors' School.*

Thomas R. Bennett, II, is one of the nation's leading behavioral scientists; a "first generation one," he says, noting the field is relatively new. "If I would really pin it down," he says, "I am fundamentally an 'organizational therapist.' For as therapists try to help people make sense out of their lives, I try to help organizations make sense out of theirs."

When not doctoring organizations, Dr. Thomas R. Bennett is Research Professor in Administration at George Williams College, Downers Grove, Ill., where he previously served as Dean of Graduate Studies. He also serves as president and chief executive officer of Media Productions, Inc.

A long-time educator, he has been a consulting professor at the University of Chicago and at Ball State University, plus having filled administrative appointments in colleges and universities in Oregon, Illinois and West Virginia. He earned a B.A. degree from West Virginia University, the Ph.D. degree from the University of Chicago and was the recipient of international fellowships for study at the University of London.

A seminary graduate, Dr. Bennett — whose first career was as a professor of Historical Theology at Garrett Seminary — laughs as he recalls that one of his professors told him "I hope you will spare the Church the ordeal of your ordination."

### "Please come and bring your brains"

Dr. Bennett is scheduled to be the single resource leader at the Arkansas Pastors' School at Hendrix College this fall, marking a significant change in format from former schools which have had from three to four visiting resource persons.

Asked what his emphasis at that school would be, Bennett said, "I'm going to try to help ministers go back to their own local church with a new set of skills



Dr. Thomas R. Bennett

for moving that church into the future. That, I think, is my basic job. The heart of the matter is to help these men and women help their churches respond to the community."

What, we asked, should these pastors and laypersons who will attend the school, be doing in preparation? Bennett answers "You know, I've been at this long enough that I've come to the point where I just simply say to folk 'will you please come and bring your brains.' Because we'll get more done if men and women can come with a kind of openness and with saying 'There are some things I really want to get done in my local church that I don't have the foggiest idea of how to go about.' Then we'll get something done! Those will be exciting days!"

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### Bishop Frank to give Edwards Lectures

The Edwards Lectures will be held March 2-4 at First United Methodist Church, Batesville. Guest lecturer for the 1975 series will be Bishop Eugene M. Frank, whose four lectures will be on the theme, "What Jesus Said About Himself."

The first lecture will be at 11 a.m. Sunday, March 2, with evening lectures at 7:30 on each of the three days.

Among special activities on Monday will be a noon luncheon for members of the Administrative Boards of churches in the Batesville area. The bishop will speak on "New Models of Ministry." At a 5 p.m. dinner for youth and youth leaders he will speak on "The New Generation of Christians."

Tuesday's special activities will include a noon luncheon for United Methodist Women and United Methodist Men groups at which Bishop Frank will speak on "Effective Adult Work." At a 6 p.m. family supper he will speak on "Family Life and the Church."

Special music will be furnished at the four-lecture sessions by choirs of Central Avenue United Methodist Church and First United Methodist Church of the city. A combined youth choir will sing on Monday evening.

The Edwards Lectures were established by the estate of the late C. M. Edwards of Newark and Batesville for the purpose of bringing to the Batesville area outstanding leaders and preachers.



### Board of Ministry Hears Perkins Staff Member

Dr. Claus H. Rohlfs (second from left), director of the Course of Study School at Perkins School of Theology, met with the Board of Ministry of the Little Rock Annual Conference at its Spring Meeting, Feb. 19 at Methodist Headquarters. Others seated, left to right, are Mrs. Dorothy M. Claiborne, (Rohlfs), Robert O. Beck, chairman, J. Frank Hamm; STANDING: Therral E. Wilson, William D. Elliott, vice chairman, and John F. Walker, Jr.

## Veteran pastor, superintendent dies

Dr. Fred R. Harrison

Dr. Fred R. Harrison, retired long-time member of the Little Rock Conference, died Feb. 21 at Malvern where he had made his home since retirement in May, 1970. He was 74. He had served 43 years of active ministry as a pastor, district superintendent, and leader in conference activities.

Born May 25, 1900 at Fordyce, Ark., the son of Walter H. and Cora Robertson Harrison, he graduated from public schools at Fordyce and earned the A.B. degree at Hendrix College in 1922 and the B.D. degree at Perkins School of Theology, SMU, in 1928. Hendrix College honored him with the Doctor of Divinity degree in 1951. He married Mary Elizabeth Young of Jonesboro Sept. 16, 1926.

Prior to joining the Little Rock Conference in 1927 Dr. Harrison served as principal of the New Madrid and Potosi, Mo., high schools. Pastoral appointments served were Mabelvale-Primrose, Malvern, Hope, Pulaski Heights and Winfield Memorial in Little Rock and First Churches in Hot Springs, Texarkana and Arkadelphia. He served as superintendent of the Arkadelphia, Pine Bluff and Camden Districts.

He had served as secretary of the

Little Rock Conference, as a delegate to the General and Jurisdictional Conferences, as chairman of the Conference Boards of Ministerial Training and Education and as an accredited news representative to the First Assembly of the World Council of Churches at Amsterdam. He had been a trustee of Hendrix College and Southern Methodist University. He was chaplain of the 69th Arkansas General Assembly and was a Rotarian, a Mason and a Shriner.

He is survived by his wife and a son, Dr. Jack W. Harrison of Texarkana and three grandchildren.

Funeral was Feb. 22 at First United Methodist Church in Malvern. Officiating ministers were the Rev. Charles G. Ashcraft, pastor, the Rev. William D. Elliott, pastor of First Church, Monticello, Dr. George W. Martin, superintendent of the Arkadelphia District and the Rev. George A. Tanner, pastor of Fairview Church, Camden. Burial was at Oakridge Cemetery.

### THE REV. CLAUDE R. ROY

The Rev. Claude Richmond Roy, aged 77, of 1728 East Twenty-first Street, Little Rock, died at his home Tuesday, Feb. 18. He was a member of the Little Rock Conference of The United Methodist Church and had served in the active ministry for 33 years.

## Wilmar Charge goes 'third mile' in pension drive

The four churches of the Wilmar Charge in the Monticello District report "outstanding success" in their campaign for funds in the Special Gifts phase of the Ministers' Reserve Pension Fund drive. They report that over \$3,000 has been pledged for the period 1975-77.

The drive was conducted through the leadership of a committee of four laypersons representing each church on the charge. Committee members were Albert Groce of Wilmar, Hubert McKeown of Rock Springs, C. H. Stafford, Jr., of Andrew's Chapel and Van Edward Kulbeth of Mount Pleasant.

A spokesman reports that "while our total is not as large as some others, it is triple the amount that was anticipated from our charge. We tried to recognize the potential of the smaller, regular contributions, and through personal contact as well as organized meetings,

### APPOINTMENT ANNOUNCEMENT

Bishop Eugene M. Frank announces the following pastoral appointments in the North Arkansas Conference:

Effective March 1, 1975:

Altus-Gar Creek — J. C. Wright

Effective Feb. 15, 1975:

Grenade's Chapel, Alix, and Denning — Donna Corbitt

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we secured a lengthy list of pledges to accomplish our goal in spite of the fact that we do not have any wealthy members."

The Rev. Thomas Abney, Charge pastor, said "we are grateful for the opportunity to participate in the support of retired ministers. We hope that the spirit shown by our people will be an encouragement to others."

Merle Peterson of Dumas is the campaign chairperson in the Monticello District, of which the Rev. Everett Vinson is the superintendent.

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### Aldersgate Fair Date Changed

Jim Vines, Aldersgate Fair co-chairperson (with Mrs. Vines) announces to recent meeting of Board the change of date for the annual Fair, from May 3rd to May 17th. Others in photo are Aldersgate Director Ray Tribble, Board President Mrs. W. E. Arnold, Treasurer Charles Hood, and Member Jack Reynolds.

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Born at Haynes, Ark., he was the son of the late William Carroll and Emma Byrd Roy. Mr. Roy attended Henderson College. He was ordained an elder in 1932 and served the following pastorates: Foreman, Fairview (Texarkana), Eudora, Buckner, Wilmar, Tillar-Winchester, Forest Park (now St. Paul, Little Rock), Keo-Tomberlin, Keith Memorial (Malvern), Lockesburg, Swan Lake, St. Charles, Carthage, Holly Springs, and Harmony Grove. He retired in 1960.

Mr. Roy was a veteran of World War II and a 32-degree Mason.

Survivors include his wife, Mrs. Eula

Smith Roy; a son, Claude Richmond Roy, Jr., of North Little Rock; a daughter, Mrs. Mary Jane Rose of Little Rock; a brother, Charles W. Roy of Louisiana; a half-brother, Elmer Dean Shelton of Forrest City; a sister, Mrs. Jim Cargile of Hope, six grandchildren and two great-grandchildren.

The funeral service was at Healey and Roth Funeral Chapel with the Rev. Nick Evans and the Rev. Gerald Hammett officiating. Honorary pallbearers were members of the Little Rock Conference. Burial was at Roselawn Memorial Park. Memorials may be made to Hunter Memorial United Methodist Church.

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## INTERVIEW

(Continued from page one)

er, because I have so many, at times, wild ideas. I ask myself "What does the gospel of hope have to say to businessmen in these times, beset with high interest rates, sometimes collapsing markets, yet having payrolls to meet, feeling many times, I am sure, by the end of the week nothing but desperation and coming to church on Sunday too frequently to be moralized at?"

Or troubled marriages: What does the gospel of hope have to say to people utterly despairing of their relationships with one another?

The preacher should preach to the human conditions right now!

A.M.: What is the significance of Christian faith for answering such predicaments?

T.R.B.: To me the significant role of faith is to know that all other solutions are going to be temporary!

A.M.: Are you saying that the "religious solution" is THE solution?

T.R.B.: Not the "religious" one; the "Christian" one! You see, that is one of our real struggles right now. We are so caught up in being a "religion" that it is frequently difficult to live with the other side to that polarity, which is faith.

And there's no way for us to continue the faith without being a religion but on the other hand there's no way for the religion to be a substitute for the faith. And that's not a play on words. It's to point up a very fundamental tension in the Christian life.

Every time — every time! — we have chosen the side of religion we have run

the risk of our demise! And every time we have chosen the side of pure faith we have (also) run the risk of our demise.

When we chose the side of pure faith as early Christians we fed ourselves so willingly to the lions that we had to declare a moratorium on martyrs. When we chose ourselves as a religion in the Middle Ages we found ourselves in great peril of being overtaken by the State, and in fact were.

### The Church — our hope — deserves the best

A.M.: Are you saying we should "shun" the established Church?

T.R.B.: There is no means of institutional continuation without the established Church. We may have the

gospel without the Church, but it wouldn't have any significant impact on human life. I'm not for a moment saying to the laity "Don't worship the Church."

There is so much dependent on the Church at this time! And it tends to function at the lowest level of skill of any institution that I know. And I am of the old fashioned conviction that anything so valuable as the gospel requires that the absolute best be brought to it! When it comes to the way we perform, I will settle for nothing less.

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NEXT WEEK: In Part Two of this interview Dr. Bennett responds to questions on the Church and social issues, the charismatic movement and "the Church and the way to survival."

Arkansas Methodist

From the Bottom of the Heart

## Witnessing to our hope

*Is the Church 'the most hope-less' of institutions?*

We call your attention to the two-part interview beginning on page one in this issue and to be completed next week. The interviewee, Dr. Thomas R. Bennett, II, one of the nation's leading organizational therapists (a "doctor to sick organizations"), has some things to say about the Church of today and tomorrow which are highly significant and deserve a careful hearing.

The fact that Dr. Bennett will be the key resource person at this year's Arkansas Pastors' School makes his remarks of even greater interest, not only to ministers and laypersons who may be attending that school in the fall, but to all our readers.

Dr. Bennett renders the service of being open, honest and frank in his evaluations. And in doing so he touches some nerves, as would be expected in such candid evaluations as he makes.

The usual reaction to such evaluations is a defensive one; we jump when our sore spots are probed and punched. An example:

Dr. Bennett states that "among the most 'hope-less' organizations" he works with as a therapist, the organizations "most devoid of hope themselves," are the churches.

"That smart!," as they say. And as self-styled merchants of hope, such a diagnosis should, at the very least, get our attention.

To avoid drawing any unfair conclusions by lifting this quotation out of context, we should mark what the theologically-trained educator and human relations expert might call his "last word": "I am an optimist! And I am an optimist for a very simple reason: I'm a practicing Christian. Otherwise I would not be."

But back to the evaluation. Our immediate reflex to the claim that churches are the organizations most devoid of hope is a defensive one. We want to respond quickly that such an opinion is a generalization that won't hold up under examination; that it is a dated stereotype, a characterization now old hat, more applicable a few years back than today. We want to say, as they do down at the barber shop

when challenging a point in debate, that "that ole dog won't hunt no mo'."

But such defensive reactions are probably beside the point. The point is that one of the nation's most astute observers of the secular and religious scene sees it this way. And the more appropriate response by the Church would be to examine why such an image is received and ask what kind of positive response can and should be made.

The place to begin is with ourselves. Does my life reflect the basic hope, the key message of the Christian faith? Do my attitudes and deeds express that hope? Does that hope find translation into my daily work, in my response to the hurt, loneliness, hunger and despair of my neighbor, to the social injustice of which he or she may be victim?

To make honest response to such questions is to begin to change the image which the world may too often have of the Church.

Second, we can look at the institution. Does the proclamation, teaching and witness of the Church reflect our hope? Are we, indeed, as Dr. Bennett suggests, preaching mere moralisms or are we proclaiming God's mighty act in Jesus Christ? Are we reflecting our culture's secular morality or do we witness to the God whose ways are not our ways?

To use an abused though still viable catchword, are we part of the problem or a part of the answer?

Though we need to ponder such questions the mere pondering of them will not suffice. Our concern must be not just to change an image but to project a truth: that the "true Church" is the hope-filled and hope-giving instrument of God's saving truth.

If our individual lives and our congregations do not reflect that image, then we do indeed have ourselves a heavy assignment of homework.

## The Church and natural disasters

*Do we have a plan?*

Few experiences demonstrate a community's interdependence or reveal its capacity for compassion as do natural disasters — such as the eight tornados which struck our state last weekend. Against the backdrop of widespread suffering which such storms bring it is heartening to see the response which comes from both those who are the victims and those who come to their aid.

Unless we have experienced firsthand the sorrow and tragedy of personal and property loss it is difficult to fully appreciate the immediate shock and subsequent suffering and disruption which attend such disasters. But the remarkable thing is that in most instances those involved demonstrate the tremendous resilience of the human spirit. It is a tribute to them and a not insignificant commentary on human nature.

Always the question comes at such times: What can the Church do to be of greatest help? The answers are several, including our own muscle power, our support of community agencies geared for such emergency relief, and the giving of money through Church and community relief channels.

But we wonder: Are we really prepared, as a Church, to give the maximum help of which we are capable? Do we have a plan for such response? Do we have a way to utilize our buildings, to mobilize our helping resources? Are such plans

coordinated with the proper community agencies? Does the community know that we want to be a part of such a helping force?

It may be that local churches have such plans, or that there are larger, cooperative plans. If so, we don't know about them. What are they?

## Off the Top of the Head

### Antifreeze

*Contemporary complaint and historical inquiry*

I'm gonna make you an offer you can't refuse: How'd you like to be in on a big secret?

Okay; here 'tis:

My feet have been cold since last October.

Now I'm fully aware that this bit of intelligence won't evoke a whole lot of excitement or very much sympathy from most of you. But from those out there who share my problem I can hear you say "Bless you my child, so have mine!"

And do you know what I suggest?

I suggest that we do something about it, that's what I suggest!

But having tried to no avail every known scientific and superstitious remedy, I'm at a complete loss to know just what to suggest that we do. So right now why don't we settle for letting me tell you a bit more about my problem.

My hands are cold, too. Since November. And if it's true what they say about a person being healthier with the temperature being lower, then what you're reading is being written by about the fittest editor anywhere in Arkansas Methodism. I'm resigned to the conclusion that being healthy sure is a cold business.

But you're right: cold feet and hands aren't all that important. It's the temperature of the heart that really counts. And ah — ah, the heart is continually being warmed! Warmed because of a good news that is always greater than bad news. Warmed, humbled, moved and inspired by the courageous, silent suffering of friends. Warmed by the hope that triumphs over despair, the light that prevails over darkness, the life that triumphs over death.

So it doesn't really matter if the feet stay chilly and the fingers stammer a bit on the keys — just so long as the fire stays alive in the heart!

One thing, though, I do puzzle about now and then. I fully understand what John Wesley meant by his heart being strangely warmed. What I don't know, and wonder about, is how was it with his feet and hands?

## Arkansas Methodist

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## Planning for Ministry and Mission

Many interesting items come across the desk of a Council Director. Recently I received from another Council Director an interesting paper on "Planning for Ministry and Mission." I found it interesting and helpful. I pass it along to you.

### Steps in Planning

Whether an individual chairperson or coordinator plans, or the group plans, certain steps are fundamental.

1. Study the situation or issue. Get the facts and basic information about your interests and needs. Ask questions, hold interviews, use questionnaires, hold forums, read, study, reflect.
2. Interpret your data. What does the information mean? Test it alongside the meaning of the Gospel.
3. Imagine some program possibilities. What are your "druthers"? What would you rather have happen concerning your interests and needs related to your subject area, such as evangelism, social concerns, education, etc.?
4. Establish goal statements around your issue or concern. A good goal statement should be realistic and include: (1) When should the goal be accomplished? (2) Who will be involved in getting the goal accomplished? (3) What will be happening? Example: By (specific date here), our Commission on Education will have developed and begun to carry out a program of teacher recruitment and training.
5. Establish clear action steps for carrying out the goal. This is the HOW part of the planning or WHEN will WHAT be happening WHERE and by WHOM.
6. Do the action steps and build into your planning the accountability in step number 5 so that the goal may be reached.
7. Evaluate the goal as it is in process of being implemented. Make any changes in dates, plans, personnel as required by reality.
8. Make a final evaluation upon completion of goal.

### Leading Your Group

1. Set an agenda before the meeting and send it out ahead of time. Allow for additional items when you come together.
2. Start on time and end on time. Let group decide both and keep to it.
3. Keep discussions on target.
4. Help group to move and not get bogged down.
5. Don't allow persons to dominate group.
6. Be sensitive to when the group is ready to make a decision either by voting or common agreement.
7. Encourage members to restate other's statements in order to clarify issues.
8. Summarize where discussion is after several minutes of debate.
9. Personally set the behavior you wish from the group.
10. Help link your group to other groups and persons who could help achieve goals.

## Training Enterprise for Youth Directors

The South Central Jurisdiction has recently announced a training event planned for those interested in working with youth. Ministers of Youth, directors of Youth Work, educational assistants with responsibilities in youth work, part-time and summertime youth directors are invited to participate.

The event is planned for May 19-23, 1975 at the United Methodist Canyon Camp near Hinton, Okla. The leadership team for the event includes the Rev. Don Cottrill, the Rev. Neil Winslow, Mr. Dale Wood, Mr. Bob Carlisle, the Rev. Jack Winkler, Mrs. Nina Willingham, and a steering committee of eight youth directors.

The cost for the event is \$40. A comprehensive review of the entire Youth Ministry process is planned. Youth Learning Centers, curriculum, films, ideas for retreats, trips, projects, teacher-counselor recruitment and training are some of the things advertised in the brochure explaining the event.

If you would be interested in more information about this event please write the Rev. Fred Haustein, 4600 Baseline Road, Little Rock, Ark. 72209.

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**HUNTER MEMORIAL CHURCH**, 3301 Romine Rd., Little Rock, will begin its churchwide mission study, "Faith Or Fear and Future Shock" on Sunday, Mar. 2 at 7 p.m. The four sessions will conclude on Mar. 23rd. Friends of Hunter Church are invited to attend.

## YSF giving in '74 down in LR Conference

The youth in the Little Rock Conference gave 34 per cent less to the Youth Service Fund in 1974 than in 1973. Giving in 1973 amounted to \$4,748.32 as compared to \$3,154.73 in 1974. The Youth Service Fund is the Fund sponsored by the youth all over the United Methodist Church specifically focused towards mission in the world.

"One of the things that is most alarming about this decrease," states the Rev. Fred Haustein, the conference youth coordinator, "is that it was only in 1972 that we were able to make major changes in the administration of this fund so that our local youth had a major voice in how the money was to be spent. Before this time 70 per cent of the money we collected was spent by the National Youth Council. Now our youth in the Little Rock Conference spend 70 per cent of all the money that is collected."

"The fund is limited by binding legislation created by the United Methodist Council on Youth Ministry (UMCYM) so that not more than one-third of all that is collected can be used in administration. One-third is spent in mission within the bounds of our own Annual Conference, and one-third is spent for mission projects outside the bounds of our Annual Conference," Haustein said.

Within the Little Rock Conference youth structure there is a Projects Review Committee made up of two youth representatives from each District, that proposes projects for funding and administering the funding of the projects chosen at the annual youth Conference Camp.



### Newest Commission of North Arkansas Conference

The Commission on the Role and Status of Women was convened by Mrs. Harold Womack (president of United Methodist Women of the Conference) as the group met at the Council on Ministries Office in Little Rock, Saturday, Feb. 22. Shown are some of the members: Miss Kathleen Sharp, of Paragould, Mrs. Womack of North Little Rock, Mrs. W. E. Arnold of North Little Rock, the Rev. Waymon Hollis of Corning, Mrs. B. Jesson of Fort Smith, elected chairperson, Mrs. A. Westphal of Eureka Springs, vice chairperson, and Mrs. Hugh Hardin of Fort Smith. (Elected to serve as secretary was Mrs. Emily Cockrill of Wynne.) — Photo by Dr. Myers Curtis

## TV Special on handguns

"A Shooting Gallery Called America," a one-hour NBC News Special examining the effects of the proliferation of handguns, will be aired at 9 p.m. CDT Sunday, March 2. KARK-TV, Little Rock, Channel 4, will carry the program.

Producer Lucy Jarvis, in an NBC News release, says "people are stocking up on handguns because they're scared. A wave of paranoia is sweeping the country. People are buying handguns for their protection, but what they are buying, in fact, is grief. The situation is grotesque. Is the United States in danger of becoming one great battleground?"

At the program's conclusion, viewers will be told they may write for further information to The National Coalition to Ban Handguns, a project of the United

Methodist Board of Church and Society.

Mrs. Earl Hughes of Forrest City, mission coordinator of Christian Social Involvement for the North Arkansas Conference United Methodist Women, states "The Board of Global Ministries has asked that we watch the broadcast and support efforts to ban handguns."

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### REMINDER

All materials and input from all North Arkansas Conference boards, committees, District Councils, etc., is due in the Council on Ministries office by March 3.

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### Batesville District Workshops Schedule

to present New Children's Curriculum  
March 15, 1975 at three locations:

1. **Searcy First Church**, 1:00-4:30 p.m. (with break)  
Leaders: Lois Clayton, 500 E. Market, Searcy 72143  
Jane Kinley, 606 College, Beebe 72012
2. **Batesville, Central Avenue Church**, 9:30-2:00 (with break for lunch)  
Leaders: Sue Waymack, Box 29, Desha Route, Batesville 72501  
Jo Ann Bowling, 1880 College, Batesville 72501
3. **Mountain Home United Methodist Church**, 1:00-4:30 (with break)  
Leaders: Avis Moore, 201 South St., Mountain Home 72653  
Mildred Cleary, Box 370, Cotter 72626

—Jane Kinley,  
Coordinator for Children's Ministries  
Batesville District

summary by Doris Woolard



The Orthodox Church in America (OCA) issued a statement denouncing "Godless Communist ideology" and the "humiliation" of the Russian Church, on the eve of the arrival of 20 churchmen from the Soviet Union, at the invitation of the National Council of Churches. The statement pointed out that the OCA is "free." It said that spiritual unity and historical links with the Church in Russia, do not blind the OCA to the fact that Orthodox leaders in the Soviet Union are forced by the government "to lie about the situation of the Church."

†

Episcopal Bishop John H. Burt of Ohio told his annual convention that "these ordaining hands of mine shall no longer be limited to male heads after 1976." Bishop Burt asserted that "it has been very hard for the contemporary Church to break free from those cultural mores which over the centuries have shaped its ecclesiastical life style. Discrimination against women is one of those cultural mores."

†

Evangelization is "not a crusade to conquer the world" but a "sharing in the cross of Jesus Christ," Dr. Emilio Castro, Uruguayan Methodist and director of the World Council of Churches' Commission on World Mission and Evangelism, said at the commission's annual meeting attended by 80 Protestant and Orthodox representatives.

†

Network, an Anglican journal published in London, states that there are about 3,500 Christian missionaries from the underdeveloped Third World now working in other areas of the world. The publication forecast that the time may come when they will be working in so-called developed countries in Europe and North America where Christianity is now receding. It said "the new missionaries could come from Latin America, Africa and parts of Asia where Christianity is alive, and going forward."

†



## Protestant, Orthodox Leaders Meet With President

WASHINGTON, D.C. — A delegation of 34 Protestant and Orthodox officials spent an hour discussing mutual concerns with President Ford in the White House in the first of what will be a series of meetings between the Chief Executive and other groups of religious leaders. It is believed to be the first time such a large group of top church leaders has met with a President for a meeting of this kind, and marks the end of what some have described as the long "deep

freeze" in direct contact between the so-called "mainline" Protestant denominations and the White House. From left: Dr. Claire Randall, general secretary of the National Council of Churches (under whose auspices the meeting was arranged); William Baroody, special assistant to the President for public liaison who moderated the meeting; and President Ford.

## Opposition Boycotts Korean Referendum

SEOUL — Former South Korean Presidential candidate Kim Dae-Jung and his wife attend a prayer meeting at Seoul's Myongdong Cathedral. He and others opposing President Park Chung Hee urged a boycott of the national referendum on President Park's major policies, and spent the eve and day of the vote in church . . . . . In the referendum, the president received about 73 per cent of the vote. That figure was down from 91.5 per cent in a 1972 referendum. The boycott was credited in part with lowering the turnout from 91.9 per cent in 1972 to 78.9 per cent.

†



Seminex, the institution formed by students and faculty who left Concordia Seminary in St. Louis, has been accredited by the Association of Theological Schools (ATS). As of March 1, it will be an associate member of the organization. To receive that designation a school must have been in operation for one year and receive a favorable vote from at least two-thirds of the 195 ATS member schools. The breakaway institution Seminex that was formed last year has a current enrollment of 414 students whereas the parent institution Concordia has only 174.

†

Rabbi Alexander M. Schindler, president of the Reform Union of American Hebrew Congregations, has called for a "high level" conference of Jewish experts in finance, industry and economics to deal with the problem of U.S. discrimination against Jews as a result of Arab pressures.

†

The Waldensian and Methodist Churches of Italy have urged members not to take part in observances of the 1975 Holy Year proclaimed by Pope Paul. A joint committee declaration charged that the Holy Year represents a "religiosity that falsifies the relation between faith and God." The Holy Year theme is "Reconciliation" and non-Catholics have been invited to participate.

†

The 40th anniversary issue of The Upper Room, daily devotional guide published in Nashville, features writers from 20 states and 13 foreign countries. At least five contributors to the March-April issue wrote for the first edition of four decades ago. Three of the five persons who wrote for both issues are retired United Methodist bishops. They are Bishops Paul V. Galloway, William C. Martin and Nolan B. Harmon.

†

"It Makes Sense . . . Moving Forward Together," is the theme of a month-long drive by three Mankato (Minn.) Protestant congregations for financing construction of a new multi-church center that will house all three churches. Sharing the facilities will be the First Baptist, First Congregational (United Church of Christ) and Centenary United Methodist Churches. The center will be located on the site of the present Methodist church and present buildings of the three congregations have been deeded to the Multi-Church Foundation, Inc., which will operate the \$750,000 center. The congregations will continue to have separate services in the new building designed to give each maximum room to expand individual programs at the lowest possible cost.

†

Scriptures were published in 23 new languages in 1974, bringing the total "Scripture language count" to 1,549, according to the American Bible Society. The 23rd new language was Yapese, a South Pacific language that was used in a translation of the New Testament.

†

Religious groups in the Harrisburg, Pa., area are cooperating in an Ecumenical Emergency Fund to help persons suffering the effects of unemployment and inflation. Arthur J. Kern, director of the fund, said "Most people who are in the inflation crunch are not crying out for help . . . There are thousands of people in this community who are suffering in silence. As we discover people who are in need of help, we do whatever we can."

†

Congregations of the nation's two largest Presbyterian Churches are studying a draft plan for union which has been sent by a joint committee to local churches of the 2.8-million-member United Presbyterian Church and the 900,000-member Presbyterian Church in the U.S. (Southern). Recommended changes in the plan are to be in the hands of the committee by Dec. 1, 1975, after which revisions will be made in time for presentation of the plan to General Assemblies of both Churches in 1976.

†

Dr. David W. Preus, president of The American Lutheran Church, predicts that President Ford will be more receptive to the opinions of mainline Church leaders than other recent U.S. Presidents. He made the prediction following a conference with Mr. Ford of some 30 Church leaders — all representatives of churches affiliated with the National Council of Churches, except himself. Human rights, world hunger, and the economy-energy crisis were major topics discussed.

# News from the churches

FIRST CHURCH, Gurdon, will hold a Ministers' "We Care" Mission, March 10-12. Visiting ministers for the event will be: the Revs. Allen Bonsall, Wesley Church, Pine Bluff; Nick Evans, Hunter Memorial, Little Rock; R. T. Jarrell, St. Andrews, Arkadelphia; Ken Kinard, First Church, Bearden; Alvin Murray, First Church Little Rock; James Richardson, First Church, Hot Springs; Howard Ritchie, Asbury, Magnolia; Charles Walthall, First Church, Prescott, and David Wilson, First Church, Nashville.

THE REV. HAROLD SPENCE, Fayetteville District superintendent, preached at Gentry and Springtown United Methodist Churches in Gentry Parish on Sunday, Feb. 9th. During the Lenten season the churches are featuring one-act dramas, presented by members, and relating to the sermons. The Rev. David L. Driver is pastor.

MISS LYNN VEAZEY of Promised Land Church and Tommy Strickland of Lake Street Church in Blytheville, both students at Arkansas State University in Jonesboro, assisted the pastor, the Rev. Charles P. Reed, in recent Student Recognition services in their respective churches.

LITTLE ROCK DISTRICT UMYs attended a film festival at Pulaski Heights Church, Little Rock, on Saturday afternoon, Feb. 22.

THE REV. THOMAS J. COWAN, pastor of Holiday Hills Church at Greers Ferry since it was organized ten years ago in June, 1965, was honored by the congregation at a celebration supper to mark his 50th birthday (Jan. 31). Nearly 100 members, friends and guests gathered for the event, which in addition to the potluck dinner included a large birthday cake, and the presentation of a monetary love gift by Master of Ceremonies Jack Tucker, from the congregation. Music was presented by the Prince family.



## Honored At Hartford

Mrs. John Hundley was honored by the congregation at Hartford in a recent Sunday morning service. United Methodist Women of the church presented a Special Membership pin, and Mrs. Ralph Lee Jennings of Fort Smith sang her favorite hymn entitled, "The King Is Coming." Mrs. Hundley's pastor, the Rev. J. T. Holland, said "At the age 86 she (Mrs. Hundley) is still faithful to her Church and its mission with her time, talent, and love." Her son, Mr. John Hundley and wife of Fort Smith, and her daughter and son-in-law, the Paul Jameses of Dennison, Tex., were present for the celebration which included a luncheon.

DR. CHARLES RICHARDS, Camden District superintendent, was a recent pulpit guest at Smackover Church.

ED CUNNINGHAM, a member of the Federal Bureau of Investigation, was the second speaker at First Church, Jonesboro, for their series on The Christian in Important Vocations.

THE REV. AUBURN NEELY, retired member of the Southwest Texas Conference, has recently been added to the staff of First Church, Texarkana, as Minister of Visitation and Counseling.

THE REV. ALLAN E. HILLIARD, pastor of Cabot Church, spoke to the Tri-County United Methodist Men on the development of Nawake United Methodist Camp near Clinton.

A "SOCK HOP" sponsored by the UMYF of First Church, Ashdown, netted \$112.59 for the March of Dimes. Local radio disc jockeys donated their services for the charity event.

UNITED METHODIST MEN of West Helena and Lexa Churches met Sunday Feb. 9 to hear the Rev. Carl Fawcett, the Phillips County Missionary for Southern Baptist Churches.

MRS. WESLEY FREEMYER, president of Forrest City District UMW, was guest speaker at the United Methodist Men's Valentine Banquet at First Church, Forrest City, recently.

TOMMY FENDLEY, member of First Church, Arkadelphia, and Methodist ministerial student at Ouachita Baptist University, was pulpit guest in his home church on a recent Sunday evening.

DR. ED DUNLAP, Little Rock District superintendent, was guest speaker at First Church, Lonoke, on Sunday, Feb. 23.

THE REV. THOMAS B. BARNETT, associate minister of Central Church, Rogers, was the pulpit guest in First Church, Siloam Springs on Sunday, Feb. 16.

THE REV. KENT KILBOURNE, youth minister of First Church in Shreveport, La., was the featured speaker for the annual Sweetheart Banquet at Williams Memorial Church, Texarkana.

RON REVARD, former Arkansas Razorback football player, was the featured speaker for the youth banquet held Wednesday, Feb. 12 at Charleston Church.

E. C. SAMKUTTY, a student from Kerala, India, was the evangelist for revival services in Marvell Church Feb. 9-11. Mr. Samkutty is working on his doctorate in English and teaching at the University of Southwestern Louisiana.

THE YOUTH of Hunter Memorial Church, Little Rock, will have a "Rock-athon" on Friday night, Feb. 28 to raise funds for a mission work trip to Appalachia this summer.

THE NORTHSIDE METHODIST Laymen's group met at First Church, North Little Rock, on Thursday evening, Feb. 20 to hear Richard Eden of the Big Brothers' organization.

THE REV. ELLSWORTH WATSON, pastor at Piggott, was guest speaker for a recent fellowship supper held in First Church, Rector.

BISHOP MACK B. STOKES, of Jackson, Miss., was evangelist for a preaching revival held in First Church, Osceola, Feb. 23-25. The Rev. Lloyd Conyers is pastor.

THE REV. BOB ORR, pastor of First Church, Marked Tree, will be the evangelist for a revival at First Church, Clarksville, March 2-7. The Rev. Leonard Byers, pastor, will be song leader.

THE LITTLE ROCK Air Force Base Chapel Handbell Choir, directed by Major Mary Belle Nissly, presented special music for the morning worship services in First Church, Benton, Feb. 16.

THE JOY SINGERS of Winfield Church, Little Rock, presented a musical concert in First Church, Dumas, on a recent Sunday evening.

THE NURSES' CHOIR from Methodist Hospital, Memphis, performed for the District Methodist Men at First Church, Marion on Thursday evening, Feb. 20.

DR. EARNEST A. SMITH, associate General Secretary of the Board of Church and Society, Washington, D.C., was a recent pulpit guest in First Church, Walnut Ridge.

THE SENIOR UMY of First Church, Forrest City, traveled to West Memphis recently for a joint Sunday evening program with the youth of First Church, West Memphis.

THE UMY of St. James Church, Little Rock, heard two speakers from Alcoholics Anonymous on Sunday evening, Feb. 23.

UNITED METHODIST MEN of Highland Church, Little Rock, heard Mrs. Martha Maples, superintendent of the Girls' Training School at Alexander speak at their regular monthly meeting.

MRS. JAMES CHANDLER, vice president of the North Arkansas Conference organization of United Methodist Women, led a training session for officers and members of United Methodist Women at First Church, Walnut Ridge, for their February meeting. A business meeting conducted by Mrs. Pauline Chaney, president of the Walnut Ridge organization, was followed by a potluck luncheon.

THE BRANCH CHURCH on the Charleston Charge is placing brick siding on the exterior of its entire building. The congregation of some 60 resident members is sharing in the project, anticipating that it will be completed before Easter. The Rev. Raymond Hawkins, pastor, reports that general overseer of the project is Gene Callans and fund-raising chairperson is Mrs. Leo Baker. Chairman of the Administrative Board of the church is Fred Chastain.

## REACHING OUT IN MISSION

The Crusader's Class of First Church, Ashdown, has recently sponsored the project of painting in bright colors the furniture in the children's classrooms and installed a partition between two classrooms.

A second project involved class members in the making of 50 stuffed animal pillows for child patients admitted to the local hospital. This will be a continuing project.

The class is now planning a fund-raising church supper to help Holding Institute in Laredo, Tex. — an Advance Special project of the national division of the Board of Global Ministries. Mr. Neal Smith is president; Mrs. Dot Blundell, the teacher.



## Lay Speakers To Present Asbury Lenten Series

Mrs. Bobby Jones, chairperson of Family Life Committee and teacher of an adult church school class at Asbury Church, Little Rock, will be the first of four lay speakers who will make presentations for that church's Sunday evening series entitled, "A Journey from Nazareth to Jerusalem." Mrs. Jones' subject will be, "Christ's Temptations." Other speakers will be Mrs. Robert H. Millett of Lake-wood Church, North Little Rock, Dr. David B. Cheairs, a physician and church school teacher, and Dr. Carl Wenger, surgeon and leader of a Bible study class. The services scheduled for 7 p.m. March 2, 9, 16 and 23 are open to all United Methodists of the area.

## Income Tax Information For Clergy

LITTLE ROCK, Ark. — Clergymen who did not file the form for claiming exemption from self-employment tax before the deadline for applying, may still be able to do so by Feb. 27, 1975, according to the Internal Revenue Service. To claim exemption, they must not have reported self-employment tax on their last income tax returns filed before that deadline.

Under recently issued regulations, qualifying returns will be treated as applications in the cases of clergymen who file an exemption form by Feb. 27, 1975.

The mandatory Social Security coverage provisions set a deadline for a clergyman to file an exemption application by the due date for the second year for which he had self-employment income of at least \$400. The period for requesting exemption, applicable to clerics performing services before 1969, expired Apr. 15, 1970.

Prior to 1968, services of a clergyman in the exercise of his ministry were specifically excepted from Social Security coverage unless the cleric waived exemption. Under current law, a clergyman is automatically covered after 1967 unless he requests exemption based on religious grounds.

To qualify for exemption, clergymen must meet either of two alternative tests. A religious principles test based on the institutional principles and discipline of the denomination to which the clergyman belongs or a conscientious opposition test based on religious considerations, but not general conscience, of the clergyman.

To be considered for the exemption, clergymen must file Form 4361, "Application for Exemption from Self-Employment Tax, for Use by Ministers, Members of Religious Orders, and Christian Science Practitioners," with the IRS by Feb. 27, 1975.

For additional information, clergymen living in Pulaski County may call 376-4401. All those living in other parts of the State should call the toll-free number 800-482-9350.

Arkansas Methodist

# Laity Week A Winner

by Mary E. Jesson

A member of Hendricks Hills Church, Fort Smith

We all brushed the cobwebs away and discovered that our brains could still function at an amazing pace when given the incentive. The wealth of knowledge to be shared and rediscovered would have been incentive enough. Yet, the opportunity to hear and talk with some of Methodism's great teacher-theologians kept 168 lay women and men in awe, at once transfixed and challenged.

## A Learning Experience

The 1975 Laity Week in early February at Perkins School of Theology on the Southern Methodist Campus in Dallas was definitely a learning experience. The attendance in the "Introduction to Theology" class taught by Dr. John Deschner exemplified the eagerness of lay persons to better understand our Christian heritage and theology.

Forty-seven persons listened, thought about and discussed fundamental issues running the gamut from "creation and evil" to "the Holy Spirit and the Church." Many were among the ninety who attended the first Laity Week in May 1974 and had come back for the same courses because they were so outstanding.

Dr. Albert Outler, a leading theologian of our day, lectured three times to overflowing crowds in Perkins Chapel. His sparkling sense of humor made him fun to listen to but did not at all dilute his message. He related John Wesley's

teachings and principles to the twentieth century. He spoke on sin, on forgiveness, on faith, and happiness. His memorable definition of happiness: "Happiness is the freedom to be who you are, and the energy to do what you do best, and the joy in the giving of it."

## Series of Highlights

Among the highlights of the three-day event were an early morning communion service . . . seminary students playing the organ so beautifully . . . Isabelle Corolla, a Catholic lay woman, speaking . . . "Godspell" performed by the Seminary Singers . . . honest and open discussions on current issues and moral problems . . . the opportunity to share notes with people from throughout the South Central Jurisdiction . . . objective advice from interested and informed faculty at Perkins . . . the presence of Bishops Pope and Stowe.

Laity Week was a worthwhile and stimulating experience. We learned a lot and it was good to become more familiar with the seminary. Since there were only a few Arkansans there, we wanted to urge more to consider this opportunity next year. There are outstanding seminars offered which give specific help to church leaders, as well as courses which better enable any church member to be a more well-informed witness.

†



## Lay Pastor Speaker At Valentine Tea

Mrs. Dorothy Collier, center, was guest speaker at a Sunday afternoon Valentine Tea for United Methodist Women at First Church in Van Buren. Shown with the speaker are Mrs. Louis Peer, right, UMW president, and Mrs. Bob Canterbury, vice president. Mrs. Collier is a lay pastor serving the Dyer and Newberry Chapel United Methodist Churches in Fort Smith District. She is working and studying toward ordination. (Courier Photo)

## World Day of Prayer, Mar. 7

On Friday, March 7, Church Women United in the Arkansas area will join women in 169 countries to form the individual links in a chain of prayer that will encircle the planet Earth. This Worldwide Day of Prayer will begin on the islands in the Pacific, in Asia, Africa and Europe and will continue to move across the Americas until the day closes in the Aleutian Islands.

Each year the call and material for the special observance comes from a different country. This year the women's ecumenical prayer fellowship in Egypt sends this message to women everywhere as preparations are made for the day of prayer: "We in the Arab Republic of Egypt invite you all, our sisters in Jesus Christ, from countries East, West, North, and South, to join us in this service of worship centered on the theme 'Become Perfectly One.'"

World Day of Prayer is officially sponsored by an international committee of women, whose present chairperson is Prakai Nontawasee of Thailand. The international administration, through hundreds of translators and national planning groups, is carried by Church Women United in the U.S.A.

Offerings this year will be devoted to meeting the educational opportunities and material needs of people living in pockets of poverty in this and other countries. Listed below are locations of services scheduled to be held in the Central Arkansas area:

10:00 a.m.

Willow House, 2500 North Willow, NLR

Heritage House, 2301 Division, NLR  
St. Patrick's Catholic Church, 211 W. 19th, NLR

Sylvan Hills United Methodist Church, Highway 107, NLR

Park Hill Christian Church, JFK Blvd. at Idlewild, NLR

Rose City Cumberland Presbyterian Church, 4505 Rogers, NLR

Protestant Women of the Chapel, Little Rock Air Force Base Chapel, Jacksonville

St. Andrews Presbyterian Church, Thirty-second and Centenary, LR

St. James United Methodist Church, 321 Pleasant Valley Drive, LR  
St. Mark's Episcopal, 1000 N. Mississippi, LR

Parkview Christian Church, 9300 Geyer Springs Rd., LR

Union A.M.E. Church, Wright and PULASKI, LR

12:35 p.m.

St. Andrews Cathedral, 617 Louisiana, LR

Others:

Arkansas Nursing Home, 4115 W. 16th, LR (time not given)

Whippoorwill Park, 8500 Mize Road, LR, 1:30 p.m.

Presbyterian Village, 510 Brookside, LR, 3 p.m.

United Friends Nursing Home, 1500 West 11th, LR, 2:30 p.m.

The Business Women's Group of Church Women United in Central Arkansas will meet at First United Methodist Church, 22nd and Poplar Streets, North Little Rock, at 6 p.m. Reservations for the 6:30 p.m. dinner should be made by Wednesday, March 5. United Methodist business women in Little Rock should reserve by calling Mrs. Lauretta Survant (376-6069); North Little Rock women are requested to call Miss Carrie Wilson (758-4956). The cost is \$2.50.

## Flea Market

THE CONGREGATION of First Church, North Little Rock, is sponsoring a Flea Market and garage sale on March 1, 9 a.m. to 6 p.m., with proceeds to go to the "Send the Carters to the Holy Land" fund—to provide a tour for the church's pastor and wife, the Rev. and Mrs. Earl B. Carter. The market and sale will be at the church, 22nd and Poplar Streets. Food items will be on sale throughout the day.

BILLIGENE AND ALAN PEDIGO presented a violin-piano concert in First Church, Charleston, on Sunday afternoon, Feb. 9. The concert was sponsored by the UMW.

Page Seven



## A Gift For Methodist Hospital

Mrs. Lila Sallee, one of the first graduate nurses to complete her education at Methodist Hospital in Memphis—back in 1918—and her pastor, the Rev. G. A. McKelvey, as she presents her check for the current Methodist Hospital campaign in North Arkansas Conference. Mrs. Sallee, soon-to-be 80 years old, was the first to make a gift from the congregation at Pocahontas United Methodist Church. In addition to her early training at Lucy Brinkley Hospital Training School for Nurses which was absorbed by the then new Methodist Hospital, Mrs. Sallee engaged in special studies at New York Post-Graduate Hospital, and Peabody in Nashville. She served as the first Health Nurse for Randolph County, and later as District Nursing Supervisor with 16 counties in her charge, until her retirement in 1950. Her husband died in 1926, leaving Mrs. Sallee with the responsibility of rearing two small daughters.

Thursday, February 27, 1975

# The Sunday School Lesson

by SARAH GALLOWAY



## What Does It Mean To Care?

### Lesson for March 9

**Orientation:** In this second lesson of the third quarter of the first Church School year in the new six year cycle, "The Living God Seeks Man," we continue the study of Hebrews. In today's topic on Caring, we consider the second of the five affirmations of Faith set forth in the book — "We have a Christ (a great High-Priest)." We follow closely last week's exploration of the first affirmation, "We have a Revelation," so much so that we find some over-lapping, and reinforcement in the scripture and in Church School materials.

**Scripture:** Hebrews 2:10 through 5:14. (Again read the whole book, if you have not.)

**Devotional Reading:** Philippians 2:1-11.

**Memory Selection:** "This High Priest of ours understands our weaknesses, since he had the same temptations we do, though he never once gave way to them and sinned." (Heb. 4:15, The Living Bible).

**Purpose:** To explore in depth what it means to care, within the context of the Priesthood (of Jesus) and the Priesthood of All Believers (us).

**Prayer for this lesson:** "Dear Father, give us faith to fortify our reason. Amen."  
From Prayers of John Wesley

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#### This lesson calls for three examinations:

1. The place and role of priests (Heb. 5:1).
2. The meaning and purpose of Jesus' priesthood (Heb. 5:5).
3. Our response — personal priesthood (Heb. 5:12-13).

**First:** The Jewish priest was a ritual man knowledgeable in the meaning and method of offering sacrifices — a concept central to religion through the ages — at the same time not relevant in the pagan world. The basic meaning of sacrifice is that a valued thing is given up for something of greater value.

The priests offered the blood of animals as a symbol of sacrificial cleansing of sins. To be effective the priest must first be cleansed since he was a man — capable of sin. The system of sacrifices was a method of outreach of man's struggle within himself to the greater power. Of it, Volume One of the Interpreter's Commentary says, "The sacrificial system of the early Israelites is an incontestable tribute to their moral sensitivity."

**Second:** In Heb. 5:5 the author has written, "So also Christ did not exalt himself to be made high priest, but was appointed by him who said to him, 'Thou art my Son, today I have begotten thee . . . thou art a priest forever' . . . , and in chapter 4:15 " . . . yet without sin . . . " This delineation of a high priest who could have sinned, but didn't, plainly was "The Living God

Seeking Man" beyond his own outreach and what it could do for him.

Of the historical sacrificial system, Barclay says, "the ineffectiveness of the system could have gone on forever, and never removed the guilt of sin — so, what man needed was the perfect sacrifice, and the perfect priest." He is then "very man, and very God" — "perfectly man, and perfectly God," and is himself the sacrifice. He was man with needs and temptations, therefore he could — and did — relate to men by means of both empathy and sympathy (a horizontal relationship). He was God coming to men, as we said and sang at Christmas time in the birth of his Son (the incarnation), therefore is "one with the Father" (a vertical relationship).

**Third:** Our response — our personal priesthood (Heb. 5:12-13). "You have been Christians a long time now and you ought to be teaching others, but instead you have dropped back to the place where you need some one to teach you all over again, the very first principles in God's word. You are like babies who can drink only milk, not old enough for solid food. And when a person is living on milk it shows he isn't very far along in the Christian life, and doesn't know much about the difference between right and wrong. He is still a baby Christian" (Heb. 5:12-13, The Living Bible).

How would you evaluate this observation by the writer of Hebrews? Would you say these were stupid people? Had they failed to grasp the meaning of the "message"? Were they apathetic? Surely they just didn't want to get involved. Maybe they were "very busy," and sometimes prayed "use me, Lord, but in an advisory capacity." Could they have had closed minds, or, heaven forbid, prejudices?

Of course, you remember that it was during the Reformation that the Protestant doctrine of the "Priesthood of all believers" came into understanding — the idea that all Christians are priests with privileges and responsibilities toward both God and man. In simple terms we are saying that this is an ordination of the spirit, which is the hallmark of our Christian caring. Read James 5:13-20. Well now! What does it mean to care? Caring dominated Jesus' ministry with people. List the many acts of his caring.

One of my favorite of his acts is found in John 5:11-17, the account of his healing a man of his illness, and on being rebuked by the professional religionists replied, "My Father constantly does good, and I do what I see him doing."

A prominent, deeply committed Christian educator said recently, "I am distressed that it took me so long to realize that social concern is a vital biblical imperative." Who are the most caring people you know? Who should do the caring in our society? The world community? What role, if any, do you think Government has for caring? Why? Please discuss this.

In a soap opera I watch, they had Julie say (at a time of deep sorrow and trouble for several members of the family), "I hurt." "You hurt?,"

she was asked. Her reply: "Yes, I hurt for all of us." Is "hurting" for others a legitimate personal priestly concern? Do you hurt? For what? How are adults in your fellowship challenged to care?

What about "doorstep missions" we hear so much about? Have you thought of enlisting persons who have passed through certain experiences to help minister to others undergoing the same, such as someone who has lost their spouse; a couple who has lost a child; one who has undergone the trauma of divorce; a family who has lost a loved one by suicide; one who is undergoing a nervous breakdown; parents of an unmarried youth, shacking up with an unmarried of the opposite sex; a teenager involved with drugs; a family trying to live with an alcoholic member?

On the converse side, what caring situation has ministered meaningfully to you in a time of your own need? Can you share one? Let me share such a one, in our lives recently. During a freak accident about three years ago my husband broke a leg. Needless to say that for him at his age, recovery was a long painful ordeal. Shortly before the accident, he had begun the once-every-five-years project of painting our house — which now had to be postponed indefinitely. Under the leadership of his First Church pastor, some perfectly fabulous ministers in the Little Rock Conference banded themselves together in a fellowship of caring, and on a sunny spring day finished that painting job for us. A singular thing about this cherished experience was, that for the more than half-a-century in the ministry we had been at the "handle end" of the paint brush trying to help others, now we found ourselves at the "bristles and paint end" of it, being ministered to. There is no one who does not need somebody!

#### DO write in this space

What are some of the risks of caring? Did Jesus run any? Answer both questions.

**Prayer:** Dear Father, save us from the strife of our own souls against the costly acts of caring. Amen.

**Among us teachers:** How does expression of opinions and discussion go in your class? One teacher said she prevented discussion because it can lead to controversy. Have you tried developing real tolerance for differences? Can you make a cool calm rebuttal of a far-out violation of the best theological concepts in the teachings of our Church?

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NEXT WEEK: Do We Face Life Alone?

## 'Shrinking' dollar expands under Church relief

NEW YORK (RNS) — What kind of dollar will provide \$55 in medical supplies abroad or buy lunch for an entire school in Peru?

A church relief dollar — specifically a dollar given to the United Methodist Committee on Relief (UMCOR).

And \$5 will furnish grain for a month to a family in a famine region, and \$10 will buy 500 packets of seeds for a farmer learning new agricultural methods in Haiti.

Aware that Americans wonder how their relief contributions are used, UMCOR can show what one dollar or \$100 will do.

A single dollar will distribute 113 pounds of food; \$100 will supply a cup of milk for 100 days to 2,000 undernourished children anywhere.

UMCOR is the largest single Protestant relief agency in the U.S. While it works cooperatively with Church World Service, the relief program of the National Council of Churches, and with the World Council of Churches, UMCOR conducts its own fund raising and interpretation.

It also funds projects on its own. The mandate is to carry out relief, rehabilitation, refugee resettlement and renewal of life on a global basis. UMCOR is part of the New York-based Board of Global Ministries. An annual multi-million budget depends on the response of the nation's 10 million United Methodists.

Headed by Dr. J. Harry Haines, a New Zealander, UMCOR guarantees — in writing, if donors wish — that all funds and goods get to the people for whom they are intended.

A \$25 check for a medical dispensary in Laos means \$25 goes to Laos.

UMCOR is a no nonsense operation. Food distribution, food production, family planning and workable self-development projects are among its priorities.

Examples of what dollars to UMCOR can do:

- \$1: Ship four pounds of self-help material worth \$11.
- \$2: Feed 20 children for two weeks in a Brazilian orphanage.
- \$5: Send 50 hatchings eggs to an Asian farmer.
- \$10: Provide mattress, stove and pots and pans to a Palestinian refugee family.
- \$25: Finance a chest operation for a tubercular patient in India.
- \$40: Build a refugee hut in Indochina.
- \$50: Buy and ship a pig or goat to Bolivia.
- \$72: Maintain a Vietnamese refugee for six months.
- \$75: Feed 1,500 newly-arrived refugees in Burundi.
- \$100: Buy a plow for a farmer anywhere.

†



## one great hour of sharing

March 9, 1975

UNITED METHODIST CHURCH

†

## From Our Readers . . .

### 'THE RUSSIANS ARE COMING'

To the Editor:

In small print at the bottom of page 5 in the issue dated Feb. 6 is the notice that 20 leading officials of churches in the Soviet Union will visit the U.S. Feb. 16 through March 9.

There is no freedom for Christian believers in Russia and these men who are coming were well chosen, you may be sure, by government officials for spying activities and to spread propaganda to mislead the church people of this nation.

In Russia believers are beaten, thrown into prison, their children taken from them and placed in institutions where they are told each day to hate America and there is no God.

Believers have to worship in darkened homes or out in the woods. Young hoodlums are especially trained to crash

into their meetings and grab the Bibles or scripture material and beat or imprison the worshippers.

How dare the National Council of Churches invite these hand-picked government monsters to come to our country. This is not the first time such a trick has been played by that organization on the church people of this nation.

I wonder just who the God of the National Council is!

Please warn the people of Arkansas about this serious matter, and if you have an opportunity to read a copy of the book *The Persecution* by Sergei Kourdakov, please read it. It is a book every American should read . . .

Mary E. Mason  
4712 Hampton Rd.  
North Little Rock, Ark. 72116

†

### FINDS ERA 'MOST ALARMING'

To the Editor:

I read with alarm and amazement the letters in support of ERA.

It is truly an impressive list of religious, civic and other groups who claim support of ERA.

Let us consider: Are we REALLY working for equal rights or loss of rights?

ERA is thought of as meaning equal pay, jobs and education for women, but these areas are already covered by existing laws. A few of these are: the Civil Rights Act, the Equal Opportunities Act, the Equal Pay Act and the Comprehensive Employment and Training Act.

There are many "hidden" factors in the ERA. It will hurt wives, make women subject to draft and combat duty, finalize abortion on demand, legalize homosexual marriages, eliminate separate rest rooms for males and females, change sex-crime laws, interfere with church doctrine, hurt private or church-supported schools, and in general bring about devastation of the remaining morals of our state and nation.

Three states which earlier approved ERA are working to have ERA rescinded. These states are Nebraska, Tennessee and Texas. Why not ask them their reasons?!

God created men and women, and they differ not only physically and emotionally but in many other ways. He planned it that way.

American women enjoy many rights, respects and honors. They've never had it so good.

The majority of advocates of ERA evade and side-step the issue . . .

Think in the guidance of our Heavenly Father. Your decision may need to be changed. Now!

Personally I find the ERA most

alarming. I am not for it. It is truly a beautiful idea, but only that.

Write your legislators NOW, to vote "NO."

Mrs. Donald F. Weaver  
R.R. 2, Box 208  
Prairie Grove, Ark. 72753  
Vice-chairman UMW of  
Prairie Grove unit  
Christian Social Involvement  
Coordinator, Fayetteville  
District UMW

†

### MORE AGAINST ERA

To the Editor:

I saw (the) letter refuting evidence against ERA put forth by Women Who Want to be Women, calling it distortion, furtiveness, unconscionable, and irresponsible.

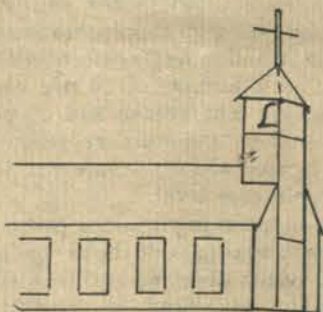
These descriptive charges are interesting, in light of the fact that the UMC has, in supporting ERA, aligned itself with the worldwide undefeated champions of distortion, unconscionability, furtiveness, and irresponsibility — the Marxist and Communists and so-called "Left" . . .

The League of Women Voters is responsible for the pro-ERA stand of many fine women locally. These women perhaps feel they made their own decisions, but this "liberal pressure group," as "Human Events" has called it, whose founder was a member of the red and/or Communist fronts, spoon-feeds them "facts" upon which to base their "decisions." "Human Events" further states that the LWV works closely with the (Marxist-founded) ACLU . . . Ask the women of Cuba and Chile whether the Marxists waste their time on measures which do not serve their ends . . .

Mrs. Bill Scroggin  
Higden, Ark. 72067

Page Nine

## "Hi" and "Lo"



HEY, LO!  
ARE YOU  
NIBBLING  
AT THE  
"GRASSROOTS"  
AGAIN?

I'M TRYING, BUT THEY  
ARE SO STRONG AND  
INTERTWINED THAT  
THE FOUNDATION  
OF THE CHURCH  
IS BUILT ON THEM.

ALN/M

## 'Peace' concerns for present, new quadrennium studied

NEW YORK, N.Y. (UMC) — A working paper focusing on global consciousness, world hunger, militarism and liberation has been adopted by the United Methodist Church's Bishops' Call for Peace and the Self-Development of Peoples as a guide for the Call's efforts during the next 18 months.

Approved here Feb. 7 during the annual meeting of the Coordinating Committee for the Call, the document sets forth a platform of some 33 concerns from which the Bishops' Call office will select areas for work, both ecumenically and within the church.

The committee also approved a proposal to submit a report to the denomination's coordinating agency, the

General Council on Ministries (GCOM), setting forth the response by program agencies of the church to the Bishops' Call and requesting GCOM to determine how the concerns of peace and self-development can best be coordinated on a church-wide basis in the 1977-80 quadrennium.

The Bishops' Call, a special quadrennial emphasis initiated by the church's General Conference (highest legislative body) in April 1972, will cease to exist at the end of 1976. The Coordinating Committee expressed concern that the issues addressed through the Bishops' Call will not cease and therefore the church must take care to insure the issues are incorporated on a church-wide basis.

The working paper guide for the Bishops' Call includes such efforts as re-awakening the United Methodist constituency to the importance of the United Nations, interpreting international issues, raising questions of lifestyles, initiating dialogues with agricultural schools, supporting the concept of cooperatives for goods and services, sponsor a consultation on the U.S. government's Food for Peace program, seek discussion and action on the critical

### Legal Monitoring of Proposed Alaska School's Sale Asked

NASHVILLE, Tenn. (UMC) — Re-emphasizing its concern for the fate of Alaska Methodist University, the University Senate of The United Methodist Church voted here Feb. 2 to recommend that legal advice be secured to monitor the developments related to the pending sale of the school.

The 22-member Senate headed by Clark College president Vivian Henderson also reaffirmed its belief that the school has a mission to the Native Americans of the 49th State — Indians, Aleuts, and Eskimos.

AMU trustees announced in November they planned to sell the school and form a successor corporation to AMU "to support a high quality college of arts and sciences at the University of Alaska in Anchorage." The formation of a "successor corporation" or foundation has drawn particular criticism from the Senate which said it must protect the interest of United Methodists who have contributed nearly \$10,000,000 to the school since it was founded in 1957.

## Family Life study recommended to local churches

NASHVILLE, Tenn. (UMC) — Tucked away in the United Methodist **Book of Resolutions** is a statement on family life which the General Family Life Committee hopes local churches will examine and study within the next year.

The statement — a theological rationale and an examination of the Christian context for marriage and the family — was referred for study by the 1972 General Conference but the Committee suspects few people have read it. Accompanying the document which is also in brochure form are a large number of recommendations for local church

issue of economic conversion, and reaffirming commitment to liberation from racism and sexism.

One of the pleasant surprises, said Bishop Ralph E. Dodge, coordinator of the Bishops' Call office, was discovering the large number of groups working toward the same goal. "Never before in the history of the world," he said, "have so many people been so involved in the search for peace and harmony among the peoples of the world."

action. A wide range of family-related topics are included: adoption, contraception, sexual stereotyping, and homosexuality.

Declaring the statement relevant and valid for 1975, the 30-member Committee meeting here early in February agreed to promote study of the statement in local churches. Within a few weeks a packet will be available including copies of the statement, evaluation statements from several local church groups who have studied the document, and a "Definition of the Family" prepared recently by a subgroup of the General Committee. Chairman of the Family Life Committee is the Rev. Noe Gonzales, El Paso, Tex.

Individuals or groups interested in the Family Life Statement Study Packet may write to Mrs. Lina McCord, P. O. Box 840, Nashville, Tenn. 37202. Mrs. McCord, executive secretary of the Family Life Committee, is encouraging persons to send suggestions and revisions on the statement which may be incorporated into a proposed statement on family life for the 1976 General Conference.

## Church agency opposes U.S. aid to S.E. Asia

LAKELAND, Fla. (UMC) — Strong opposition to more United States aid for South Vietnam and Cambodia has been expressed by the World Division of the United Methodist Board of Global Ministries.

"We reject the (Ford) Administration's attempt to create an atmosphere of crisis in order to justify continuation of an Indochina policy built on military force," the division's board of managers stated in a resolution adopted here during the board's winter meeting Feb. 4-6.

Addressing its statement to the U.S. Congress, the division managers said

they "support the efforts of Congress to decrease economic and military aid to the Thieu government in Vietnam and the Lon Nol government in Cambodia, recognizing that U.S. aid is a primary factor in preventing a political solution to these conflicts."

The resolution scored President Ford's proposed \$522 million Supplemental Foreign Aid Appropriation for the two Indochina countries, on the grounds that such aid cannot buy peace.

"Contrary to the statements of the President, Vice President and Secretary of State, we do not equate peace in Vietnam with the continuation of the

Thieu regime, nor do we believe that renewed U.S. military involvement in Indochina is justified by alleged infractions of the Paris Peace Agreement of January, 1973," the resolution said. It further denied the peace agreement had even been tried, noting the Thieu government has "refused to participate in calling a National Council of Reconciliation and Concord to develop a coalition government, has refused to release an estimated 200,000 political prisoners, and has continued to rely on military force rather than political negotiation."

## Women's Caucus in stormy session

DALLAS, Texas (UMC) — The United Methodist Women's Caucus, shaken by expressions of racism during its annual national meeting here Feb. 14-16, floundered perceptibly before voting to continue its existence in a more structured form.

The caucus, an unofficial network of women concerned with the issues of sexism and racism was visibly jolted by two events which occurred on the second day of the gathering.

The first was an incident triggered by the appearance of a TV newsmen and cameraman while the 79 women were divided into small groups with the Third World women (native Americans, Hispanic Americans and Blacks) comprised one group. Fearful of the appearance such divisions might imply in a televised report on the meeting, some white women told the ethnic women to join the other groups.

Ms. Noemi Villarreal of Austin, Tex., told the caucus that the ethnic women knew why they needed to get together in a Third World group and "don't feel in the least segregated."

"We don't care what the news media say, we know why we are here," Ms. Villarreal said, adding that the action of the Anglo women left "a very bad impression" among the ethnic women.

She asked the white women to quit worrying about what impressions might be left with the media and to quit imposing their sense of values on the total group. The Third World women also questioned the lack of involvement by ethnic women in planning for and participating in the meeting.

The second racial incident occurred later the same day when the three Hispanic American women present withdrew from the meeting leveling charges of racism/classism at the caucus. Their action stemmed from the fact that Hispanic American women preparing Mexican food for the group's evening meal had not been asked to participate in the meeting. Within a few minutes the other ethnic women withdrew, only from the dinner.

"When our people can take part in the conference in a way other than cooking, we can participate," said Ms. Villarreal. "We talked to the ladies in the kitchen. They said they were hounded to provide homes (for caucus participants) but not to participate in the meeting. We can just take so much." Her voice breaking with emotion, Ms. Villarreal said, "We are not withdrawing from the caucus, only from this Dallas meeting."

Ironically, the women cooking the meal later said they received enough

money for the task to complete a project at their church, Good Samaritan United Methodist in West Dallas.

The two events caused a pall over the meeting as the caucus self-consciously grasped for its identity. "What are we about? . . . Where do we go from here? . . . Maybe the caucus has served its function."

Some participants noted the caucus had not had a clearly focused goal since its successful push at the 1972 General Conference in Atlanta, Ga., for greater participation of women in the denomination's structure and the establishment of the Commission on the Status and Role of Women.

"I think the goal needs to be to change the church, the structures — not just organizational structures but structures of relationships," said Miss Thelma Stevens of Nashville, Tenn. Miss Stevens retired in 1968 as head of the Christian Social Relations Section for the Women's Division of the Board of Global Ministries.

Despite its struggles, the caucus took several actions aimed toward affecting the 1976 General Conference in Portland, Ore. The actions included:

- a resolution affirming "the right of

all persons regardless of sexual preference to serve and to be served by the church in all areas of ministry" and urging that the "sexual preference of either clergy or laity shall not be a criteria in their recruitment, selection, promotion or election to any position within the church."

- a resolution to petition General Conference to establish a commission to study the church's ministerial appointment system and provide for team ministry and co-pastorates in local congregations.

- proposed changes in the church's constitution calling for representation in jurisdictional and general conferences to be based on a formula of 20 per cent clergy, 40 per cent lay men and 40 per cent lay women; and equal representation for laymen and lay women at the annual conference level.

- a proposed change in the church's Discipline (law) to provide the denomination's national boards and agencies with membership comprised of one-third clergy, one-third laymen and one-third lay women.

- establishment of guidelines, a coordinating committee and four task forces to provide the structure and general purposes for the caucus through the 1976 General Conference.

## Intergenerational Course At Lakeside

Under the leadership of the Rev. Mackey Yokem, minister-in-training at Lakeside Church, Pine Bluff, an intergenerational class designed for persons within the age bracket of 18 to 91 years, is delving into the basic beliefs of United Methodism. Mr. Yokem, student at Perkins School of Theology in Dallas, is serving his Intern Year at Lakeside. The Rev. Ed Matthews is senior minister.

The thirteen-week series includes: a study of the Church, from the period of Pentecost, through the Reformation period, and the current era of Church unions; the Holy Trinity; the Bible, as God's Word for man; Man's Freedom and God's Grace; the Brotherhood of Man and Fatherhood of God; Wesley's, Doctrine of Christian Perfection; the Ministry and the Sacraments; Christian Stewardship as a way of life, and United Methodism's organization, with emphasis on the local congregation.

The format for the sessions includes a ten or fifteen minute presentation of the material for the day followed by a 40-minute discussion with a five-minute devotional period.

### DAILY BIBLE READINGS

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

Mar. 2—Sunday ..... John 2:13-17  
Mar. 3 ..... Gen. 6:4-9  
Mar. 4 ..... Zech. 1:2-5  
Mar. 5 ..... Prov. 4:10-15  
Mar. 6 ..... Mark 10:17-21  
Mar. 7 ..... Mark 12:13-17  
Mar. 8 ..... Gen. 20:2-6  
Mar. 9—Sunday ..... Matt. 20:20-23

## Wayland Springs Camp in improvement program

Contributions from the churches in Paragould and Jonesboro Districts have made possible the renovation of some of the cabins at Wayland Springs Youth Camp near Imboden. Some of the improvements are shown here. In cabin pictured at right the walls have been paneled and new flooring and air conditioner installed. At lower right is shown refurbished exterior of cabin. Below is another cabin that needs to be renovated. Plans are underway for improving the girls' restroom and bathhouse in the near future. The Rev. Cyril Wilson, pastor of Imboden and Smithville Churches is superintendent of the camp.



OFFICERS of Lake Street United Methodist Women, Blytheville, were installed during a recent Sunday morning worship service by the Rev. Charles P. Reed, pastor. The new officers are: Mrs. Fred Davis, president; Mrs. J. M. Besharse, vice president; Mrs. Billy King, recording secretary; Mrs. Kenneth Poff, treasurer. Mission coordinators include: Mrs. Ed Evans, Christian Personhood; Mrs. Charles Reed, Supportive Community; Mrs. George Shanks, Social Involvement; Mrs. Lester Ikenberry, Global Concerns. Other officers include: Mrs. Joe Strickland, secretary of Program Resources; Mrs. Jim Weidman, Membership chairperson; Mrs. Gladys Bottom, Mrs. Don Lutz, Mrs. Tessie Van Winkle, Nominations Committee.

### MRS. MARY BELL WOMACK

Mrs. Mary Bell Boner Womack, wife of the late former Lambuth College president Dr. R. E. Womack, Sr., died Feb. 14 at Jackson, Tenn., where she was living with her daughter, Mrs. Elma Lee Hicks. She was 92.

Born in Granger, Mo., Mrs. Womack had lived in Jackson since 1924, moving there from Conway, Ark. She was a member of First United Methodist Church and of the Daughters of the American Revolution. Her husband died in February, 1970.

Survivors include a son, Richard

Womack of Mission Hills, Calif.; five daughters, Mrs. Lucille Bates of Nashville, Tenn., Mrs. Elma Lee Hicks of Jackson, Tenn., Miss Helen Womack of Carrollton, Ga., Mrs. Hazel Simms of Jackson, Miss., and Mrs. Edith Bates of Blanchester, Ohio; two sisters, Mrs. Rena Morris of Nashville, Tenn., and Mrs. Mary Moore of Albuquerque, N.M.; 11 grandchildren and nine great-grandchildren.

Officiating at the funeral service were Dr. Jack Henton and the Rev. Morton Waller of First United Methodist Church, Jackson. Burial was at Highland Memorial Gardens.

## METHODIST CHILDREN'S HOME

—Memorial and honor gifts list continued—

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### Maumelle Celebration

The Rev. and Mrs. W. M. Robinson at St. Valentine celebration of their congregation at Maumelle United Methodist Church. Guests from Roland were present for the family event. The Maumelle congregation extends an invitation to worship with them at 11 a.m. on Sundays.

†



### Church Van Makes Maiden Trip

Elementary Class of First Church, Stuttgart, accompanied by Teacher Mrs. Carolyn Moore, Chaperones Mr. and Mrs. Bill Sells, and Pastor Jack Wilson boarded the church's recently purchased 15-passenger van on a recent Saturday for an outing to Little Rock. While in the city they took in a movie, went shopping and dined out. This was the first trip for the vehicle.

†

### News from the Churches

**THE ROSEWOOD CONGREGATION** in West Memphis recently heard the musical "Lightshine" presented by "Amazing Grace," a youth vocal group from Grace United Methodist Church in Memphis. The host church provided the evening meal for the visiting singers, who are under the direction of Methodist Hospital (Memphis) Public Relations Director and wife, Las and Sara Savell.

**A LENTEN BIBLE STUDY** on the Book of Psalms at First Church, West Memphis, includes: Psalm 23, a psalm of trust and thanksgiving; Psalm 139, the Passion psalm; Psalm 22, a psalm for the sick and penitent, and Psalm 51 and 73, which deal with worship in the solution of life's problems.

**LAKE STREET CHURCHMEN**, Blytheville, recently held a reorganizational meeting and elected the following officers: Jesse Hughes, president; Woodrow Cook, vice president; Joe Payne, secretary; Earl Jarrett, treasurer; Darryl Young and Tim Estes, co-chairmen of program committee; Gene Strickland, publicity chairman, and Fred Davis, food committee chairman. The potluck dinner was followed by the viewing of a film.

†

## Poetry Panorama

By Barbara Mulkey

*"There is but one thing needful — to possess God. We must learn to detach ourselves from all that is capable of being lost, and to bind ourselves absolutely only to what is absolute and eternal, and to enjoy the rest as a loan . . . " (Henri Amiel).*

### Windows Of The Soul

Eyes are the windows of the soul:  
My sage grandfather said,  
If you reflect true loveliness  
It radiates and glows,  
For it flows from a fountain-head  
That never fails, falters nor dries.  
And the soul of man never dies  
But ever identifies —  
With Spirit, Life . . . and Truth and Love . . .  
Since God is Love, love is divine.  
When this love lights the body's eyes  
You will be beautiful;  
Beautiful within.

—by Sybil Nash Abrams  
Little Rock, Ark.

†

### Candles

Two candles on the altar  
Symbolize the Christ to me —  
One, His Divine Nature  
One, His Humanity.

Lord, light a candle in my heart  
That I may clearly see  
Thy will, and then help others  
Find their way home to Thee.

Let me not hide my candle,  
Though flickering the flame may be,  
But place it on a candlestick  
For all the world to see.

—by Geneva I. Crook  
North Little Rock, Ark.

†



### 'Love Is,' Theme Of Banquet

The youth of First United Methodist Church and the Presbyterian Church of Prescott held a joint Valentine banquet. Decor for the banquet room featured Charlie Brown and his friends interpreting the theme, "Love Is," along with red candles and red and white carnations. The youth wrote their own interpretations of what "love is" on red paper hearts provided for that purpose. Masters of Ceremonies were Scott Carmony and Pat Wilson. Other participants on the program were the Rev. Charles Walthall, United Methodist pastor, Mr. Raymond Whitten of Malvern, guest entertainer, and the Rev. Truman Warren, Presbyterian pastor, presenting a modern devotional.

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### Demonstration A Hit

Mr. John Gring demonstrates a "crowd pleasing" trick with his lasso at the Elm Springs covered dish Sweetheart celebration.

### Camera Bug Catches UMYF Sponsors

JoAnn and Donny Hulbert, Youth Fellowship counselors at Elm Springs Church, join in the celebration of that church's annual Sweethearts Day. Named "Valentine Couple of the Year" were Mr. and Mrs. Doss Denny. Flowers and a box of candy, along with the honor, were the reward.

