

Arkansas Methodist

Arkansas United Methodism's Newsweekly

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The Church: working at the answers

Part Two of a two-part interview with Dr. Thomas R. Bennett II
by the editor

In last week's issue we carried the first of a two-part interview with Dr. Thomas R. Bennett II, Research Professor in Administration at George Williams College, Downers Grove, Ill., one of the nation's foremost behavioral scientists.

The interview was made Feb. 5 in Dallas, Tex., where Dr. Bennett was the Peyton Lecturer at SMU's Ministers' Week. He is to be the resource leader at the Arkansas Pastors' School this fall. We call our readers' attention to last week's issue for a fuller introduction of Dr. Bennett and for Part One of the interview which continues below.

Challenge to the Church!

Dr. Thomas R. Bennett is convinced that while much is dependent upon the Church, that institution "tends to function at the lowest level of skill" of any with which he, as a "doctor of organizations," has worked. And as one of the nation's most eminent behavioral scientists, his views are worth pondering.

In Part One of this interview Dr. Bennett shared his views on the present and future priorities of the Church and the role of Christian faith in facing the issues of the day. In this concluding portion he gives his views on a variety of issues related to the Church's responsibility and opportunity in our time.

Arkansas Methodist: You say the Church functions at "lowest level of skill" of any organization. Why do you say that?

Thomas R. Bennett II: Two things. One, we have thrust the minister — like we have thrust all people in what I call the people-helping professions — into an arena so dramatically changed in the last 20 years that we're only beginning to catch up with the skills we really need.

Secondly, generally speaking, in comparison with government and business organizations, voluntary organizations give the least attention and the least amount of resources to the research and development of their new ways and their new efforts and their new products. And they also give the least amount of training.

Now the idea that a seminary is going to deliver a fully prepared product called a minister is one of the greatest fallacies perpetrated upon churches in the twentieth century. It is going to deliver an "apprentice to the ministry."

And it is our job in the life of the Church — the job of district superintendents and the bishops and of councils and commissions and of all the paraphernalia of the local church — to help that person become a craftsman. That is a lifetime of training.

Just take a look at the conferences of the Methodist Church. Who among them has an example of a career development program for the clergy?

How effective the Church?

A.M.: Do you see a greater or lesser "acceptability" by society of the Church's message?

T.R.B.: I can no longer speak to that in terms of acceptability or unacceptability. I would just simply say I don't think that the society generally cares.

What I'm saying is that the world could care less about our agenda. What is significant is have we got anything to offer to theirs? And I think we do!

But we have become so encapsulated with ourselves, so captured by our own internal struggles and turmoils that I think it has been so long since we have any impact out there on the world. I have the terrible feeling that all the churches could disappear one night and it would be weeks before they were missed!

A.M.: What do you mean "internal struggles?"

T.R.B.: Structure, theology, etc. And this is really so sad, because it's so unnecessary.

When I think of the amount of energy we spend trying to decide who are the good Christians and bad Christians, the good members and bad members, I just think all of this just further and further isolates us from the broad mass of people out there.

What about the charismatic movement?

A.M.: What are your reactions to the charismatic movement?

T.R.B.: I am always cautious with regard to new movements. There is the possibility that there is something happening in our midst that we ought to pay attention to.

A.M.: Do you endorse the movement?

T.R.B.: They could not speak for me nor could I be among them. But by the same token I would be very hesitant in saying they are not of us. And that's what I think is happening in a lot of churches.

It's so easy to dismiss people and not to seriously consider them. I take these things seriously because there's always the possibility that in our very midst is being born again a whole new source of vitality. I think the only way we can find out is to watch, to observe and see what happens over a period of time.

(Continued on page two)



PARTICIPANTS IN CAMDEN DISTRICT Lay Rally, left to right, Mr. Randy Brister, Bishop Eugene M. Frank, District Lay Leader Mr. Frank Thompson, Mr. Partee Tuberville, and Mr. Louis.

Lay Rally draws large crowd

Bishop Eugene M. Frank was the featured speaker for a Camden District Lay Rally hosted by First United Methodist Church, Magnolia, on Wednesday evening, Feb. 19. The dinner meeting, served by ladies of the church, was attended by more than 235 laypersons, according to Dr. Charles W. Richards, Camden District superintendent.

The Share Singers of First Church, Camden — numbering 54 persons — presented several choral selections under the direction of Mr. David Glaze.

Bishop Frank's message focused on the question of "What man needs to

know that he doesn't already know." He said that the answer is "not in knowledge, not technical know-how," but that there is a power available which enables man to make moral decisions and to live a moral life.



Bishop W. McFerrin Stowe

Bishop Stowe to address Youth Rally

"Happiness is . . ." will be the theme for the annual North Arkansas Conference Youth Rally April 5 at Hendrix College, Conway.

Principal speaker for the event will be Bishop W. McFerrin Stowe, resident bishop of the Dallas-Fort Worth Area of The United Methodist Church. A student from Lydia Patterson Institute, El Paso, Tex., will be one of the chief resource persons. Information groups will be held on the Youth Service Fund and other ministries of special interest to youth.

The youth group "God and Company," from the Little Rock Air Force Base, will provide special music for the event.

The Rally is open to Junior High and Senior High youth, parents and counselors. Registration, including noon meal, is \$3 per person. Registration should be made by April 1 by writing to the Rev. Arvill C. Brannon, Council on Ministries, 715 Center Street, Little Rock, Ark. 72201.

Clergy Economic Education Conference May 4-8

The Ninth Annual Clergy Economic Education Conference in Arkansas will be held May 4-8 at the Ozark Folk Center, Mountain View.

The event is sponsored by the Arkansas State Council on Economic Education and the Arkansas Department of Education in cooperation with The Clergy Economic Education Foundation. The conference is designed to give ministers an opportunity to gain insights into the significance of economics in contemporary affairs.

Dr. Bessie B. Moore, executive director of the State Council on Economic Education, said pastors who acquire "a better understanding of the reasons for our present unstable economy will be the ones to best serve the needs of their congregations, the special concerns of individual members and of their entire communities as well."

Noting that previous Conferences had been held in Hot Springs, Dr. Moore said the change to Mountain View would be of special interest to ministers wishing to visit the Ozark Folk Center and Blanchard Springs Caverns for the first time.

Dr. Moore stated that 50 paid scholarships are available for use by ministers of all denominations and faiths. Those interested may apply by writing to her by April 18 at the Arkansas Department of Education Building, Little Rock, Ark.

The Church

(Continued from page one)

A.M.: What counsel would you give to pastors and lay persons who are involved in the tensions of such differences?

T.R.B.: I've been in the middle of that a few times. Number one, the longer you all debate the more the world is going to ignore you. Generally speaking, the world could care less.

Number two, if the Church is not an institution that can celebrate human differences then we have come indeed to a sad state.

And a third — which I have done in a couple of instances in very pointed ways — any gospel which becomes a gospel of exclusion instead of inclusion is not the Christian faith.

And all you've got to do is go back and take a good look at the records. Because the early records were not records of exclusion. They were records of inclusion.

A.M.: Are you saying that differences over good and bad theology are secondary to the importance of human beings?

T.R.B.: Yes, yes! Because what is theology but the effort to somehow articulate the nature of the experiences we have had to this point? That's all it is.

I predict far more personal congregations in the future — or we won't be around! I think this is one of the key issues in the Church right now. And it doesn't have anything to do with size. We have a tendency to assume that without the flesh and blood of hands that somehow all of this great mission is going to continue. And it may.

A.M.: Are you saying that "warmness" is what is needed?

T.R.B.: No, I'm not saying that. There are a lot of people who can't stand warmness and intimacy. But they would love for someone to care about them. And there are increasingly fewer institutions and organizations in the society that care for people.

"Should religion and politics mix?"

A.M.: To go back to the former question a moment: What would it take for the Church to get the world to listen seriously to its message?

T.R.B.: I don't ever anticipate that in my lifetime. Basically because the Church is unwilling so frequently to deal with the real issues of social and political power. And there's a good possibility that that's not even appropriate. A good possibility.

A.M.: Do you mean the Church shouldn't speak to social and political issues?

T.R.B.: No, that's not what I'm saying. Speaking to the issues, trying to inform the human conscience so that it does something, is one thing. Becoming organized political movements is another.

And when I look at this I really look at it no longer as "the Church" — whatever that is — but as "churches," thousands of them strung out over the landscape. So when somebody says "Can churches make a difference?", the answer is "Yes!"

I know churches that have launched comprehensive mental health programs. I know churches that are doing things for the aged that no one would have dreamed of. I know churches that have taken in the battered child and launched campaigns that are saving kids all the way across this country from abuse. I know churches that are all kinds of amazing things because they said, number one, if we don't nobody else will; and number two, if we don't the future is going to be depressive.

And that is somehow where we begin to make a difference.

A.M.: How do you respond to the question "Should religion and politics mix?"

T.R.B.: First I'll tell you what it doesn't mean to me. It doesn't mean the era

through which I came, and many others, of trying to organize great social crusades and with thundering pronouncements that made good press and that resulted in lousy relationships with parishioners and had minimal impact. I spent my days in those kind of front lines. And that would be my summary of much of the 40s and 50s.

But when I hear that phrase today I look at each minister and each congregation and I say to myself "What are we doing to somehow speak out of the Christian experience to the political struggles of our time?"

And when I see us at a national level what I look for are not organized lobbying efforts, which I think are of minimal consequence. I would rather see us time and again sitting down with the principalities and powers and — to use a good old classic Wesleyan term — "reasoning" with them.

I look upon so much of our social action efforts at this point in time as historically out of the way. That's not where the world is — if it ever was there, by the way; which I think is a good question.

"It's kinda shaky"

A.M.: Earlier you said you are an optimist because you are a Christian and that "otherwise you would not be." What do you mean?

T.R.B.: There is sufficient in the human prospect to say that we have a capacity for self destruction that can only sober any person who wants to reflect on it.

We have gone from two to — what is it? — nine nations with nuclear capacity and more on the way. I don't think there will be a nuclear war. That's not what I'm pointing to. I'm pointing to the capacity for that kind of destruction. We are still locked into the desperate struggle for the survival of whole pieces of the human race that are going to starve to death. And what that can breed in terms of desperation is something you can't overlook.

We are living with absolutely outmoded, outworn political models. We have yet to really fashion an international community. We are face to face with the prospect that even the most miniscule of wars could become a gigantic suction that would draw us all in. We in fact narrowly avoided it twice in the last five years.

So when I add all that kind of thing together, and add it to our capacity for exhausting the planet, plus a few other major problems, one would have to say it's "kinda shaky."

An unfinished world — for us to share in completing

A.M.: You said earlier that the significant role of faith was to know that "all other solutions are going to be temporary." In light of what you have just said, what is the stance for Christians today?

T.R.B.: The one thing I now know — at past 50, and having been at this for better than 25 years — is there are no answers that are final. There is a continuous working with the issues, a continuous response to them. But there are no final answers. We work at them.

That is not only the human challenge, but my own orientation says that the Lord left us an incomplete world, not a complete one.

A.M.: You are saying that this was not by chance, but by design?

T.R.B.: I have that strong suspicion.

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Arkansas Represented At Lake Murray

Among 150 persons attending the annual Mid-Winter Conferences at Lake Murray State Park, near Ardmore, Okla., were Arkansans Mr. and Mrs. Bill Shepherd of Little Rock (left), Bishop and Mrs. Aubrey G. Walton of Little Rock (center front), the Henry W. Williams of Forrest City (back center), and the Homer Fulbrights of Searcy (right). The event, sponsored by the Council on Evangelism of the South Central Jurisdiction in cooperation with United Methodism's Board of Discipleship, featured the following inspirational speakers: Bishop Earl G. Hunt Jr. of the Charlotte area, Dr. Melvin G. Talbert, general secretary of the Board of Discipleship, Dr. Roberto Escamilla, of the same board, and Ms. Florence Lund, editor of The Christian Home.

Historic Washington Church to celebrate

The Washington United Methodist Church, one of the oldest active Methodist churches west of the Mississippi River, announces two special services to be held in conjunction with the Seventh Jonquil Festival planned for that community during the week of March 9-16. The present building was begun in 1859 and completed in 1861.

On Sunday, March 9 at 11 a.m. the Rev. Ralph Burke, pastor of First Church, Rowlett, Tex., will preach. Mr. Burke, a native of the DeAnn community near Hope and Washington, graduated from Blevins High School, and holds degrees from Southern Methodist University and Perkins School of Theology.

On Sunday morning, March 16 at 11 a.m., Bishop Eugene M. Frank will be the guest preacher. All former members and friends of the church are invited to attend these special services.

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PASTORAL APPOINTMENT ANNOUNCED

Bishop Eugene M. Frank has announced the following pastoral appointment in the Little Rock Conference, effective March 1: Hot Springs Village Church — James F. Richardson.



METHODISM came to Arkansas in 1814. The first building was erected at Henry's Chapel, two miles northwest of the present Washington United Methodist Church shown here. The Rev. John W. Rushing is pastor of this church where services have been held continuously since it was erected in 1861.

Arkansas Methodist

'One of our churches is missing!'

—A mini-drama in 22 acts—

Prologue

"I have the terrible feeling that all the churches could disappear one night and it would be weeks before they were missed."

—Thomas R. Bennett II, in interview beginning page one this issue

Act I: The Concrete Jungle

Setting: County Seat, Ark., morning after all the churches disappeared.

Scene: Inside Hank's General Store. Hank is busy behind counter as Will, the town gossip, enters.

Hank: Mornin' Will. What'll it be?
Will: Howdy Hank. Nothin' I guess — just lazyin' around.

Hank: What's new around the city?
Will (takes pocket knife, slices big chew of Day's Work): Not a dadburn thing s'fer as I kin tell. Ain't nothin' happenin'. Not a thing's a'stirrin' in this here town — not even the fleas on a dog's back, heh, heh, heh. (Curtain falls, ending Act I.)

Act II: The Concrete Jungle

Scene: Same, the next morning. Hank busy at meat counter; cowbell on screen door rings as Will enters.

Hank: Mornin' Will. What'll it be?
Will: 'Bout the same, Hank.

Hank: Did you hear about it?
Will: Hear about what?

Hank: What everybody's talking about, that's what!

Will (agitated): Well how'd you 'spect me to know what everybody's talking about iffin I haven't heard it?!

Hank: About them new Chevys comin' in down to Fred's place, that's what! Man oh man, he's got a pickup down there I'd give my right arm to get ahold of!

Will (watching Hank, smiling): Iffin you did that, Hank, you couldn't grind that hamburger meat, heh, heh, heh. (Curtain falls, ending Act II.)

Program note: Acts III through XXI, respectively entitled The Asphalt Jungle, depict events in County Seat on each of the 21 days following the disappearance of all the

churches, a fact as yet undiscovered. We pick up the action in Act XXII.

Act XXII: The Concrete Jungle

Scene: Same, three weeks later. Hank unpacking boxes as Will enters.

Hank (dejected): Mornin'.
Will (moody): Mornin'.

Hank: Turrible, ain't it.
Will: Yup, jist turrible. Somethin' like that shore upsets a feller.

Hank: You jist never think a thing like that's gonna happen to you, do you?

Will: Shoot fire no!

Hank: Well I'll tell you one thing I larned from it: that-there's the last time my wife'll ever drive any new pickup truck I buy! It'll cost a full 200 dollars to fix that fender! (Pauses, wanting to change subject.)

By the way, guess you heard about them Methodis. didn't you?

Will: Nope — what happened; did they git religion over there? Heh, heh, heh.

Hank: Somethin' like that I recon. Their church house disappeared.

Will (after pausing): I thought I heerd you say their church house disappeared.

Hank: I did say their church house disappeared! Overnight, too. The Ba tis got right tickled 'bout it 'till they found out their's was gone too! And that ain't all — the Pentecostal's and that big 'un that belongs to the I-talians — all of 'ems gone, jist like that! Pooph! Ole Fred said it all happened one night 'bout three weeks ago. Don't that beat all!

(Hank is quiet, appears deep in thought. Gets up from feed sack, goes to window, looks out, and after long silence, speaks.)

Will, do you recon it'll really cost 200 bucks to get that fender fixed? (Curtain falls, end of drama.)

Reflections on a missing church

When Thomas R. Bennett II says that he has "the terrible feeling that all the churches could disappear one night and it would be weeks before they were missed," it is not fair (we hope!) to take him literally — as we have pretended to do in the spoof at left. But it is important that we take him seriously. (His comments should be read in their total context in the interview beginning on page one.)

We would say about this statement by Dr. Bennett what we said last week about his contention that the Church was "the most hope-less of institutions": the significant thing is not whether we agree or disagree with such opinions. The significant thing is that this theologically-trained educator — a former seminary professor of Historical Theology and one of the foremost "organizational therapists" in the nation and a keen observer of the secular and religious scene — sees it this way.

We admit that T.R.B. scored again this week: he hit a nerve with that statement of "terrible feeling." But to over-react to his constructive criticism is to be guilty of the very fault of which Bennett rightly accuses the Church: being too concerned with its own image while the world outside its beautiful doors goes quietly or loudly to hell.

It would be tempting to sermonize, listing in one, two, three fashion "those things we should do to make sure that the world would miss us if we disappeared one night." And it is tempting to fall back on that over-worked catchword "We are not called to be successful; we are called to be faithful" — which would be good theology if it weren't used so often as a cop-out for having been irresponsible.

But such temptations must be resisted because there's enough truth in what Bennett says for us to hear it, mark it, learn from it and then go on quickly with our mission. The Church has other things to do than worry about its image. And it especially has other things to do — as Bennett is saying — than to be consumed with its internal struggles over structure, theology, etc., and "deciding who are the good Christians and bad Christians."

There are lost persons out there — and "in here" too. And it is to these persons, and to our world, that our energies should be directed.

If one of our churches is missing, let us hope it was lost in the line of duty in mission to the world and not because it was consumed by its own self concern.

Off the Top of the Head

Showers of blessings

Word has just come of an alarming surplus of religion in the Religion Consuming and Importing Nations (R-CAIN). Authorities report that many churches have been filled to capacity with religion for the third week in a row and that many others face similar problems. One alarmed spokesperson was quoted as saying "We're running over with the stuff!"

In addition, what was called a "full scale armada" of religion-bearing super-tankers has been sighted hull-down off the east coast and another was spotted moving up the Mississippi River and was last seen near Helena, Arkansas.

A spokesperson for the Mutual Association to Administer the Distribution of Religion (MATADOR) said today that the situation has put that national association "in a tizzy."

"We can't understand it," he said. "Just a few weeks back MATADOR was drafting legislation for a 50 per cent Religion Depletion Allowance and was considering rationing or perhaps a plan to tax — but not so much as to make religion out of reach for the common sinner. But now," he continued, "it really is confusing! Too much religion!"

"And if that's not enough," he went on, "some of the Religion Producing and Exporting Nations (R-PAEN) are trying to buy up some of our biggest and best denominations! What we've got on our hands mister is a full-fledged crisis!"

Asked what MATADOR planned, the spokesperson said their initial proposal was meeting stiff resistance. "Our plan is tough," he said. "It'll separate the saints from the sinners, so to speak. We propose to distribute the surplus religion to churches all across this country! But so far it's been no go."

Asked to elaborate, the spokesperson said "Well, the Episcopalians said they already had enough, the Presbyterians insisted they'd have to examine it first, the Lutherans reported they were having a difficult time managing what they presently possessed, the Baptists wanted the whole surplus plus whatever else we could come up with, the Romans said they'd have to call a conference first and the Methodists said that in addition to having more religion than they could presently enjoy anyway, they'd have to restructure it before it could be sent to a committee for a study before going to their Council for preparation for consideration by their Conference or something. I tell you, it's a mess. We can't even give it away!"

Asked what was MATADOR's next move, the spokesperson said, "We're putting it up in tanks. The way things are going, the first thing you know there'll soon be another shortage!"

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Jurisdictional Council looks at priorities for '76



Council On Ministries At Jurisdictional Level

Arkansans attending the Feb. 13-14 Jurisdictional Council on Ministries (COM) meeting held on the Southern Methodist University campus in Dallas were: (standing, left to right) Mr. Homer Fulbright of First Church, Searcy, and Dr. Myers Curtis, director of the North Arkansas COM; (front) Mrs. E. T. Davenport of Pulaski Heights Church, Little Rock, representing the Little Rock Conference, and Mrs. Homer Fulbright. Shown with the Arkansans is Dr. Bruce Blake of Derby, Kansas, who chaired the meeting.

Council Directors to Local Churches

Disciples in Partnership

Advance Specials are not new. For more than 25 years the Advance program has been helping United Methodists to relate to other Christians in a direct, personal way. **WHAT IS NEW** is our fresh awareness that each Christian has something to give and each has a need to receive.

As churches we turn first to certain basic needs. We give to World Service, we care for local obligations, such as the pastor's salary, building maintenance, et cetera. As a church, once we have made our commitment to World Service, we are eligible to start the second mile of the Advance — And that is how we become "Disciples in Partnership."

**You have a lot to give.
What can you receive?**

You and your fellow church members will become partners with other Christians somewhere else — across town or across the world. As you give money to help them carry out their mission in their place, they will be returning to you gifts of other kinds.

Your partners will respond with prayers and Christian concern. Their gifts sometimes may assume tangible form, such as letters or expressions of the culture and life of those who give them.

Americans know how to give generously. Our less accustomed role is to learn to receive graciously gifts from other Christians whether the gifts be spiritual or material.

That is what is meant by "Disciples in Partnership": each partner has something to give, and each partner has a need to receive.

This week two new filmstrips have been received in your Conference Audiovisual Library. "A New Way of Seeing"

describes some of the kinds of persons with whom we might become partners. Recommended for the entire congregation, interest groups within the congregations, and for a Commission on Missions and Council on Ministries.

The second filmstrip, "How to Do It," is practical advice for leadership. Recommended for the work are chairpersons of the Commission on Missions and members of the Council on Ministries or Administrative Board — all those who will have a part in selecting an **ADVANCE PROJECT** for your church, promoting interest in it, and making the partnership come to life.

To book these filmstrips write your Conference Audiovisual Library, 715 Center, Little Rock, Ark. 72201.

For assistance in selecting your projects and arranging and publicizing your Advance Special, contact one of the following: The Rev. Thomas A. Abney, Little Rock Conference Mission Secretary, Box 3071, College Heights, Monticello, Ark. 71655; Dr. Myers B. Curtis, North Arkansas Conference Missionary Secretary, 715 Center, Little Rock, Ark. 72201; or your District Missionary Secretary (See your Conference Journal or your pastor).

REGIONAL FIELD REPRESENTATIVE OF THE ADVANCE: The Rev. Kenneth McIntosh, 1928 Ross, Dallas, Tex. 75201.

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Meeting On The District Level

Photographed at Feb. 16 Fort Smith District Council on Ministries meeting at Massard Church, Fort Smith, were the Rev. Carol Ann Lascaro, secretary; Dr. Charles McDonald, district superintendent, and the Rev. Larry Powell, chairperson.

DALLAS, Tex. (UMC) — Program priorities for 1976 were developed here in mid-February by the eight-state South Central Jurisdiction Council on Ministries.

Chaired by the Rev. Bruce Blake, Derby, Kans., the Council sifted through a large number of program suggestions submitted by the 17 annual conferences of the Jurisdiction and came up with a list of priorities including: global issues, young adult ministries, communications, small membership churches, leadership development, and the Sunday School.

Each of the suggestions was tested against a set of criteria developed by the Council for its operation, stressing that the Jurisdiction will create programs only when they cannot be developed and sponsored at the district or annual conference levels.

In other action, the Council rescinded action taken at its last meeting asking that Lydia Patterson Institute in El Paso be placed as a line item in the 1976-80 jurisdictional budget. Instead, the Council is recommending to the Jurisdictional Council on Finance and Administration that Advance Special goals be set for Lydia Patterson, the Oklahoma Indian Missionary Conference, and the Rio Grande Conference. The Council felt that free-will giving will be more beneficial to Lydia Patterson than including the school in the jurisdictional budget.

Under global issues, the Council hopes

to help local churches find "handles" for relating to global issues with the help of annual conferences and general church agencies.

Young adult ministries were repeatedly among the requests from annual conferences. In this area the Council hopes to identify and train young adult leaders who can in turn train other leaders in smaller regional areas.

In the area of communication and interpretation, the Council hopes to sponsor some training events for leadership of annual conference committees on communications and to help local churches relate to the radio and television media.

Churches of small membership continue to be a major concern of the Council. Explaining the consultations on small churches being sponsored by the Jurisdiction, Chairman Blake said, "We want to help these small churches see themselves as assets to their communities and denomination, not liabilities."

A continuing program emphasis in 1976 will be training "leaders of leaders." An emerging concern for the Council is the decline in Sunday School attendance.

A committee of the Council has taken the priorities and will come to the Council's Oct. 15-16 meeting in Oklahoma City with specific design proposals.

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COM Hears Program Suggestions For '76

The Council on Ministries of the Little Rock Conference met Feb. 21 to hear reports from the Conference Council's boards and committees concerning program ideas for 1976. The Council will coordinate the suggestions into a proposed program for consideration by the Annual Conference at its May 27-30 session in Hot Springs. At table are Chairperson Dr. J. Edward Dunlap and Secretary Mrs. Lucille Nix. The Rev. Alf Eason is conference COM director.

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Arkansas Methodist

NEWS and opinion

summary by Doris Woolard



As President Park Chung Hee of South Korea began to release scores of political prisoners on the weekend of Feb. 15 huge crowds gathered outside prisons. Among the first to be released were the Rev. Park Hyong Kyu, pastor of Seoul's large Cheil Presbyterian Church, and Dr. Kim Dong Kil, dean of theology at Yonsei University. Dr. Kim was met by his sister, Dr. Helen Kim, president of Ewha Women's University, a Methodist school.

Dr. George Ogle, United Methodist missionary deported from South Korea in December, has been named in a one-year appointment as visiting professor of Christian Mission at Emory University's Candler School of Theology. Dr. Ogle was deported when he refused to stop criticizing the government of President Park Chung Hee.

President Ford, introducing a special TV program, "The Bicentennial: Beyond the Birthday," carried by affiliated stations on the three major networks said "the period of the American Revolution reminds us as a people of how difficult problems can be solved through hard work and unity. By looking back at our history," he continued, "we should be inspired to not only solve our present problems, but to look now toward long-range solutions and toward a greater America before the end of this century."

The United Nations Population Commission met in a 10-day session at the U.N. to discuss the reshaping of population activities in the light of recommendations of the World Population Conference in Bucharest, Rumania last August. There are now 1,200 U.N. population projects in 92 countries. In Latin America family planning requests have increased almost 7-fold in the past two years. Western Asia requests have tripled, coming principally from Jordan, Syria and Yemen. Egypt, Morocco and Tunisia are the principal North Africa recipients. There are 72 donor countries to the U.N. Fund with the U.S. the largest voluntary contributor.

A resolution calling for laws protecting "privileged communications" between ministers and parishioners will be offered to the General Board and Assembly of the Christian Church (Disciples of Christ) by its Division of Homeland Ministries board. "Confession and confidential, spiritual communications . . . should be considered privileged communications before the law and all ministers should consider themselves morally obligated to protect the confidentiality of such communications," the resolution states.

Dr. David A. Seamands of Wilmore, Ky., re-elected chairman of the Evangelical Mission Council (EMC) as it met at First United Methodist Church in Tulsa, noted that the group had held six different sessions with Board of Global Ministries representatives. He said "we seem to have made progress toward our aim" which included "troubleshooting the waters of the entire church with fresh mission interest and concern . . . opening the door once again . . . for evangelical youth to enter missionary service . . .", developing, in consultation with the Advance committee, a list of projects, "which emphasize outreach and pioneer evangelism and church growth . . . seriously influencing for evangelism" the World Division, and providing "much encouragement to faithful, hard-working missionaries on the field."

A tightly-controlled press conference, with seven members of an 18-man ecumenical delegation from the Soviet Union, left some reporters grumbling, according to a Religious News Service report. Meeting the press at the Interchurch Center on the second morning after arriving for a three-week stay, the visitors (invited by the National Council of Churches) were questioned — in an interview lasting less than an hour with no opportunity for follow-up questions — concerning the plight of religious minorities in the Soviet republics. The report said questions concerning oppression of Christians or Jews in the USSR were either denied or avoided by the Soviet churchmen.

The Rev. Gerhard Hamm, the first leader of a separatist Russian Baptist group — on a speaking tour in the U.S. which coincided with the visit of 18 leaders of Churches registered with the Soviet state — said "The registered church (in Russia) is obedient to the government." The clergyman, who now lives in West Germany, said that Christians and Jews are persecuted by the Soviet government and need the support and prayers of believers in the West.

Dublin, Ireland will be the site for the Aug. 25-31, 1976 World Methodist Conference, according to Dr. Lee F. Tuttle, general secretary. The change was made due to difficulties with accommodations in Singapore where the conference had earlier been scheduled to meet. Dublin is the site from which John Wesley wrote his famous "Letter to a Roman Catholic" in 1749.

The Rev. Peter Brodie, convener of a Church of Scotland panel, said returns from a survey of Scotland's presbyteries and Methodist circuits in that country indicated that "there are no insurmountable difficulties to union and we hope to present a plan of union to our two Churches in May 1976."



The Hungry Must Wait

PHNOM PENH — Clutching pots to get some rice, hungry Cambodian children huddle in a refugee camp in besieged Phnom Penh. Cambodian insurgents have blockaded the Mekong River, Phnom Penh's lifeline, and supplies must be flown into the city. (RNS Photo)



A Game Of Checkers While He Waits

A game of checkers is a welcome interlude for Michael Riley and his mother, Mrs. A. M. Riley, while he awaits treatment at Methodist Hospital, Memphis, Tenn. A newly-acquired blood cell separation machine, one of the first five sold in the U.S., saved (and is now maintaining) the life of the 14-year-old victim of a blood disorder. Gifts to the World Service Fund help hospitals in their life-sustaining work.

John F. Fink, president of the Catholic Press Association, noting a sizeable increase in the number of Catholic newspapers and magazines, declared that the Catholic press is still "indispensable" in the religious education of adult Catholics. The CPA president said "it simply is impossible for anyone to understand the Church's teachings and be well-informed about diocesan, national and international Church news without reading diocesan and national Catholic newspapers."

Hyacinth I. Booth, a deaconess, has become the first woman candidate for ordination in the Methodist Church of the Caribbean and the Americas. Miss Booth, a deaconess since 1957, was approved as a clergy candidate under new legislation recently passed by her Church, which includes Jamaica, Honduras, Guyana, Panama, Costa Rica, Haiti, the Leeward Islands and other West Indian islands.

"We believe God can be honored only as His Church succeeds in communicating its healing love to the hurting hearts of people," Dr. Robert H. Schuller of Garden Grove Community Church told the First American Convocation on Church Growth. He said "Possibility thinking is the solution to the problem of declining church membership."

The Vatican, according to Vatican Radio, while reaffirming its strict adherence to traditional "principles of Catholic marriage," has signed with Portugal a "protocol" amending the 1940 Concordat to allow Portuguese courts the civil prerogative of granting divorces to couples married in the Catholic Church. The new modification reminds Catholic couples "of the serious duty incumbent upon them not to take advantage of the civil faculty of . . . divorce."

Jeff Siemon, of the Minnesota Vikings, said at a recent Christian Pro Athletes Conference in Dallas attended by some 90 professional football and baseball players, "The Christian life is filled not only with tremendous joy, but with tremendous suffering and heartbreak. Christ uses it to build character."

News from the churches

DR. CHARLES MCDONALD, Fort Smith District superintendent, was the featured speaker at the Midland Heights, Fort Smith, United Methodist Men's Ladies Night on Thursday evening, Feb. 27.

THE YOUTH CHOIR of St. Paul Church, Fort Smith, presented special music at the evening service, March 2, at Midland Heights Church, Fort Smith. The Rev. William Hightower, pastor at St. Paul, presented the evening message.

DR. ALVIN MURRAY, pastor of First Church, Little Rock, was the guest speaker at the March meeting of United Methodist Men in First Church, Searcy, on Monday, March 3.

THE UMY of First Church, Stuttgart, held a bake sale on Sunday, March 2 to raise money for their summer trip. On March 9 the UMY will sponsor a spaghetti dinner following the morning worship service.

THE REV. TOM BARNETT, associate pastor of Central Church in Rogers, was a recent pulpit guest in Wiggins Church, Fayetteville, where the Rev. W. Maurice Lanier is pastor.

THE REV. LEON WILSON of Trumann was the guest evangelist at the revival held at Pleasant Valley Church, Jonesboro District, March 2-6.

DR. GEORGE W. MARTIN, Arkadelphia District superintendent, was guest speaker in First Church, Malvern on Sunday, March 2 while the pastor, the Rev. Charles Ashcraft, was on a tour of the Holy Land.

THE UMY of Ashdown and Richmond Churches went on a hayride and weiner roast on a recent Saturday evening.

GREENE COUNTY METHODIST MEN raised enough money in a free-will offering recently to pay for two acres of the Nawake Camp, in the North Arkansas Conference.



Lay Bible Study Leader

Mrs. Robert H. Millett, lay member and Bible study leader of Lakewood Church, North Little Rock, will present the second in a series at Asbury Church, Little Rock, on Sunday evening, March 9th at 7 p.m. The entire series entitled A Journey From Nazareth to Jerusalem is being led by laypersons and will continue through March, 16 and 23rd. Special music, gospel hymns and an altar prayer time are included in the services which are open to members of other churches.

BISHOP DON HOLTER of the Nebraska Area was the pulpit guest in First Church, Conway, on Sunday, Feb. 23.

THE ARKADELPHIA DISTRICT pastors and families attended a prayer retreat with Bishop and Mrs. Eugene Frank at First Church, Arkadelphia, Feb. 24-25.

MARK MILLER, Dudley Parker and David Glenn, students from the University of Arkansas, were the leaders for a Youth Weekend held at West Helena Church March 1-2 for the youth of the West Helena and Lexa Churches.

THE UMY of First Church, Fordyce, raised \$400 from a recent Turkey Dinner sale. This money will help finance a trip to the Handbell Festival in Georgia this summer.

THE UMY of Oaklawn Church, Hot Springs, will sponsor a Rock-a-thon March 7-8 to raise money for the Conference Youth Service Fund.

THE REV. MERLE A. JOHNSON JR., pastor of First Church, Siloam Springs, will be the guest preacher for a Lenten revival to be held in First Church, Marianna, March 16-23.

THE REV. ROY MOYERS, pastor of First Church, Parkin, was guest speaker in First Church, Marianna, on a recent Sunday evening.



DONATED HEIFERS arrive at Fourche River Ranch near Perryville. Delivering the eight heifers were Rayland Hooper and Tim Stroud.

Mena Church members give cattle to Heifer Project

Members of First United Methodist Church in Mena have spearheaded a local program of providing livestock to Heifer Project International (HPI).

As a result of a presentation by the executive director of HPI, Father Edwin Geers, two loads of livestock — the first being eight beef heifers delivered Feb. 19 and the second delivered last week — have been donated and will soon be on their way to needy farmers in Honduras.

The Rev. Shelton Kilgore, pastor, Raymond Stroud, coordinator of the program, and Nabors Shaw, all of the Mena congregation, interested other Mena-area farmers who joined in donating cattle.

In addition to Stroud and Shaw, those contributing livestock in the two Mena shipments were Tim Stroud, Bob Gordon, Ray Goodner, Leon Myers and Gail

Estep, representing various churches in the Mena community.

HPI is a non-sectarian charitable organization which provides livestock and training to people in developing areas. Its purpose is to help needy families produce food and income for themselves. The animals are provided on the condition that the recipient pass on the animal's first offspring to a needy neighbor.

HPI is officially recognized by the United Methodist Committee on Relief as one of the agencies through which it works. During the past 30 years HPI has sent more than 40,000 animals and a million-and-a-half chickens to people in 90 countries and 17 states in the USA. Its international headquarters is in Little Rock and its Fourche River Ranch is near Perryville, Ark.



Asbury Dedication Marks End Of Indebtedness

Bishop Eugene M. Frank (second from left) preached at the Feb. 9th morning worship service at Asbury Church, Little Rock, and officiated at dedication ceremonies assisted by Little Rock District Superintendent Dr. J. Edward Dunlap (second from right), Pastor Fred Arnold (left), and Dr. Otto Teague, associate minister. The celebration marked the end of all indebtedness on the church property — sanctuary, education building and parsonage.

UNITED METHODIST WOMEN of Hunter Memorial Church, Little Rock, sponsored a Tupperware Party on Tuesday evening, Feb. 25 with proceeds from the party going to their Kitchen Fund.

THE REV. JOE E. LINAM, pastor of Griffin Memorial Church in Paragould, was guest teacher at a joint Bible study held Feb. 23-25 by the Salem and Bryant Churches. The Book of Jonah was the subject of the study, held at the Salem Church.

DR. ELTON TRUEBLOOD, widely acclaimed theologian and author, was guest preacher Feb. 23 at First Church, Siloam Springs. Founder and president of Yokefellows International, Dr. Trueblood is now retired. Among other responsibilities he serves as a consultant to John Brown University and was recently in the state in that capacity. He is the author of 31 books.

THE WINFIELD PLAYERS Dinner Theater, of Winfield Church, Little Rock, presented "An Orphan Betrayed" for the February Family Night. The Senior High youth served as waiters and used tips received to apply to their service project for the year — Heifer Project International.

THE XYZ CLUB of Gardner Memorial Church, North Little Rock, met recently to hear Mrs. Helen Barnett, director of the RSVP program, speak on involved retired persons. Brownie Schwab is president of the group.

Personalia

KIMBERLY GATLIN was born recently to Mr. and Mrs. David Gatlin of North Little Rock. Grandparents are the Rev. and Mrs. Albert Gatlin of Paragould and Mr. and Mrs. Carl Gordon.



'In Sickness And In Health' For 65 Years

Mr. and Mrs. Joe Bullock, members of Fairview Church, Camden, were honored recently on the occasion of their 65th wedding anniversary. Mr. Bullock and the former Sadie Raines "were married on Thursday, Jan. 27, 1910, in the Methodist parsonage at Friendship, Arkansas in Hot Springs County. The officiating minister was the Rev. W. F. Harvey," according to their present pastor, the Rev. George A. Tanner. The Bullock's entire family, which now numbers two dozen, came in to help them celebrate with a potluck dinner.

Arkansas Methodist



Asbury Youth Examine Memorabilia

Historical items shown here were recorded and displayed through the efforts of Church Historian Mrs. W. C. Erfurth. The youth of the church were on hand to welcome visitors and look after the valuable collection of memorabilia at Asbury's dedication and open house celebration.

Photos by Don Riffin



Asbury Ladies Welcome Open House Guests

A luncheon which honored guests and Administrative Board members was followed by an open house. Shown here are some of the ladies who served as hostesses for the afternoon activity. Left to right, Mrs. C. A. Woosley, Mrs. M. E. Couch, Mrs. R. J. Wilson, Mrs. J. W. Nutt, and Mrs. D. L. Riffin.

NEEDED: CAMP TANAKO SUPERINTENDENT

The Board of Trustees of Camp Tanako will accept applications for the position of superintendent at Camp Tanako — the work to begin as soon as possible.

Applications may be made immediately to the Rev. Robert O. Beck, 715 Center St., Little Rock, Ark. 72201, or the Rev. Gladwin Connell, 1012 S. Magnolia, El Dorado, Ark. 71730. All applications received by March 15 will be considered.

Year-round home provided. Utilities, salary, and fringe benefits. Applicants will be asked for interview, and will be notified of the decision.

BILL KENNEDY, song evangelist from England, Ark., is scheduled to assist with special services at the following churches during the month of March: Mar. 2-4 — Roe United Methodist Church; March 7 — St. Paul, Little Rock; Mar. 9-14 — Grand Prairie Evangelical Methodist, Stuttgart; Mar. 16-21 — Sherrill; Mar. 23-25 — First Church, Prescott, and Mar. 27-30 — All Souls Church, Scott.

UNITED METHODIST WOMEN of Wheatley Church were led in a study of the book of Jonah by Mrs. Horace Powell of Forrest City in their February all-day meeting. Twelve ladies were present for the study and potluck luncheon.

ED BROWN, Administrator of the Arkansas Law Enforcement Training Academy, was guest speaker for the Feb. 24 meeting of United Methodist Men of St. Luke Church, Little Rock.

THE REV. DAVID PROTHRO, pastor of Hazen United Methodist Church, is conducting a series of Sunday evening lessons on the life of Jesus, which will be followed by a series on the Sermon on the Mount.

UNITED METHODIST WOMEN of Mark's Chapel United Methodist Church in Pankey Addition, west of Little Rock on Highway 10, extend an invitation to all interested residents of the Little Rock community, "to become active participants in a mission study on the book of Jonah." Leading the discussions, on the first four Sundays in March, from 3:00 until 5:00 p.m., is Mrs. Ruby Wilkerson, Little Rock District coordinator for Global Concerns. Mrs. Wilkerson is a member of White Memorial Church, Little Rock. Mrs. Idabell Douglas is president of Mark's Chapel United Methodist Women.

THE ATKINS AND POTTSVILLE United Methodist Churches had as guest soloist for Feb. 23rd morning worship services Chesna (Shane) Ryman of Stockholm, Sweden. Ms. Ryman, widely known opera and concert singer on the European continent, has also appeared in My Fair Lady, Annie Get Your Gun, and The Merry Widow.

THE METHODIST MEN'S Fellowship of Hazen Church entertained guests from Carlisle, Tollville and Stuttgart Churches at a recent fish fry. Forty-five men were present for the meal and heard the Rev. Alfred DeBlack, Carlisle pastor, speak. Also present was the Rev. Jack Wilson, pastor of First Church, Stuttgart. The Rev. David Prothro is pastor of the host church.

Missionary Family Receives Support From Lakeside

Mr. and Mrs. Robert J. Shelton, United Methodist missionaries in Delhi, India, receive partial support from the Lakeside congregation in Pine Bluff. (Lakeside Church formerly supported the Jay Bullards, medical technicians in Algeria, Africa, who have returned to the states.)

The Sheltons, from Kansas, have served in India since 1964, he as a staff member of a 22-year-old Methodist engineering office in Delhi. With another missionary engineer and Indian colleagues, Shelton serves the Methodist Church of Southern Asia, overseeing and supervising construction of churches, hospitals and other mission-related buildings.

Mrs. Shelton serves as Sunday School teacher and trains teachers, is pianist for the Delhi Christian Chorus, a member of the women's conference of Delhi, and of the executive committee of the Delhi Annual Conference. Son Mark is nine years of age, and daughter Elizabeth is six.

India pastor to preach at Fairview Church

The Rev. Manoranjan Luke, pastor of Centenary Methodist English Church in Hyderabad, India, will be preaching at Fairview Church, Camden, during the week of March 9-13. His appearance there will climax a New World Mission Project series begun at Fairview Church several weeks ago.

Pastor Luke will preach at the Sunday morning service and at 7 p.m. each evening Sunday through Thursday. His involvement beyond the Fairview Church series will include speaking to the United Methodist Youth subdistrict meeting at 2:30 p.m. on Sunday, March 9th at Fairview Church; meeting with Camden District preachers for breakfast on Wednesday at 7:30 a.m.; speaking at Lion's Club on Wednesday, and an informal luncheon meeting at First Church, El Dorado on Thursday, March 13, according to the Rev. George Tanner, Fairview pastor.

Mr. Luke, who holds a bachelor's



The Rev. Manoranjan Luke

degree from Osmania University and a bachelor of divinity degree from Union Biblical Seminary, is one of 42 Christian leaders from the major continents chosen by the Board of Discipleship and the Bishop's Lay Committee for World Evangelism to make a dramatic witness in 140 selected U.S. communities.

Wickes Church Organizes UMW

A new unit of the United Methodist Women was organized at the Wickes United Methodist Church in the Hope District, Sunday afternoon, Feb. 23. Thirteen women were present and the following officers were elected: President, Mrs. Cue Stemple; Vice President, Mrs. Al Long; Secretary, Mrs. Edward Brewer; Treasurer, Mrs. Fred Sullivan. Coordinators are: Christian Personhood, Mrs. Amon Hamby; Missions, Mrs. Dayton Holman; Membership, Mrs. Sam Warren.

Mrs. John W. Rushing, district president, and Mrs. Irene Linam, district secretary, assisted in the organization of the unit and installed the new officers.

THE PARSONETTES of the Jonesboro District sponsored a Valentine dinner Feb. 14 attended by 49 active and retired ministers and wives. Entertainment was provided by the Rev. and Mrs. Joe Sherman, Mrs. Anthony Holifield, the Rev. and Mrs. Russell Bailey and the Rev. Eugene Hall. Parsonettes President Mrs. Bob Orr presided at the event, held in Jonesboro.

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. 9—Sunday Matt. 20:20-23
Mar. 10 I Cor. 1:21-25
Mar. 11 Luke 15:3-7
Mar. 12 Hosea 6:1-3
Mar. 13 Jer. 14:7-10
Mar. 14 Jer. 15:6-9
Mar. 15 Mark 12:28-32
Mar. 16—Sunday Heb. 10:1-4

BALDWIN ORGAN FOR SALE: Model #5, 2-tone cabinet, 32 pedals, in full service. Serious customers welcome to try out and make offer. St. Paul United Methodist Church, 2223 Durwood Rd., Little Rock. Telephone 666-9429.





Do We Face Life Alone?

Lesson for March 16

Orientation: This is the third lesson in the first unit of the third quarter, in which we consider the third of the five affirmations of faith in Hebrews, "We have a new relationship" — a covenant with God in Christ. It might be helpful, as we continue in Hebrews, to follow closely the five affirmations of faith — denoting the author's effort to show barriers removed and shut doors opened — as he challenges the Hebrews against the dangers of a flagging faith, and of "drifting away."

Background Scripture: Hebrews 6 through 10. For this lesson the printed scripture in your quarterly: Heb. 8:8-12, Heb. 10:19-25. Devotional Reading: Matt. 5:3-11.

Memory Selection: "He is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance" (Heb. 9:15).

Purpose: To consider the basis for God's covenant with us, and to examine the implications for living our lives — within the covenant relationship with God and our fellow man.

Looking at the Scripture: In the March 2 lesson, in dealing with the first affirmation of faith, "We have a revelation," we observed that all the past history of signs, waves, documents, covenants, et cetera, of God's speaking to his people had given way to a person — the person of Jesus. In this lesson we deal with the covenant relationship in the history of God's people, and the new covenant concept of a new relationship. Again and again the people had failed God and themselves in their neglect to keep the many covenants between them, which may be best described as the acts of Yahweh to save his people — "I will be your God, and you will be my people."

How many, many times Israel was to say and sing these historic words in their worship! Living as they did in the midst of evil, and political subjection, even as they chanted the words, they could visualize God as a military general or monarch leading his forces against his enemies. Obedience in this context, of course, was an external matter, since their being "God's children" depended on keeping the law and participating in ritual sacrifices, as good Israelites.

Even so, we see God revealing as much of his will as man could comprehend, and now we hear Jeremiah (trained as a prophet of the nations) saying in Jer. 31:31-34, "The day will come says the Lord, when I will make a new contract with the people of Israel and Judah. It won't be like the one I made with their fathers when I took them by the hand to bring them out of the land of Egypt — a contract they broke, forcing me to reject them, says the Lord."

"But this is the new contract I will make with them: I will inscribe my laws upon their hearts, so that they will want to honor me; then they shall truly be my people and I will be their God. At that time it will be no longer necessary to admonish one another to know the Lord. For everyone, both great and small, shall really know me then, says the Lord, and I will forgive and forget their sins."

Quoting Laymon: "What we are hearing as we read Jeremiah is that the relation of God's people with their God will no longer depend on

external obedience under the new covenant, because God will write his will on the hearts of his people. This means they will have an inward loyalty and a willing obedience to him, thereby receiving God's blessings."

A new and better covenant! In Galatians, Paul says the law was our custodian until Christ came (Chap. 3:24). Of the new covenant, Barclay says, it is given to us on the initiative of God — not an agreement on equal terms. There is no bargaining with man — only an offer freely given — that he can accept or reject.

You may remember that in the September 8 lesson — the beginning quarter of this series, the biblical covenant concept was explored. Noteworthy was the idea that through the early covenants — the Mosaic Law — Israel came into being. By and through the new covenant the new Israel — the Church — came into being. In it, we are motivated to do his will through love, rather than the fear of wrath.

Our acceptance of this new relationship frees us from past guilt, slavery to self-serving habits and prejudices to new creaturehood. The author of Hebrews urges the Church to hold fast to the confession of our hope, not neglecting to meet together often, but to stir up one another to love and good works — to encourage one another.

• • • • •

Class Session: Brainstorm the word covenant. What covenants do class members have with others? How do covenants differ from agreements? Are they the same as pacts and treaties? What is meant in the statement that "the covenant in Christ was not of law but of faith and of the spirit?" In what way does that idea lead to, or relate to, the "kingdom of God?"

In Mark 1:14-15 Jesus began his ministry by proclaiming that the kingdom of God is at hand, the time of preparation having been fulfilled, meaning, of course, that we may participate in it now. Not only so, but he instructed his disciples to pray that this kingdom might come. Covenants are effective, or legal, only if sealed by a vow. Is this not fair enough for us, inasmuch as Jesus sealed his with his blood?

In what way do you think he writes his new covenant on our hearts and minds? Could it be that our nature to sin would be changed to loving obedience, anxious to participate in kingdom matters, creating the good life for all people about us? Medical help for the sick, food production and distribution throughout the world, decent housing, freedoms of every kind, justice, care of the good earth, love for little children and the elderly as well as those who serve in the heat of the day — care for the lonely, liberation of all the world's life to end suffering and need by the ministries of love — in so-doing experience a foretaste of the kingdom of God.

In what ways do you sense your own relationship to God? Some of the following perhaps (list others): Going to Church . . . keeping up a prayer life . . . repenting of wrongs done . . . supporting the church . . . living a moral life (Can you convey your moral values to your children?) . . . taking part in political struggles for the welfare of others.

How do we keep the new covenant principle alive? By living? By teaching? Somewhere I read this paraphrase on a verse of a song: "Jesus loves me, this I know, for my mother told me so." Are we not all teachers, as well as those

at church school?

Do We Face Life Alone? We are urged to meet together often to build each other up, we need not be alone. Have you recounted lately the many, many things we can, and should share with each other in our Church fellowship?

Joys: Who is the latest new grandmother to show off the first pictures of the new grandbaby, the son or daughter who got a promotion, the child finishing a degree for life work, the good news that one of our youth has made a commitment for life service in the Church?

Sorrows: A death in a family, a divorce, an accident, a crime, a disappointment. You name other joys and sorrows. Should we not share in them together? As the people of faith gather in the Church we experience a community of love, a liberated self to love and do good, a liberated world family that makes no effort toward divisions of race, sex, creed or nation — in these we are not alone! And need never be!

The love of God: Do we spend time discussing God's love for us, and how it is helping change many areas of the world? Have we had a time of appreciation for each other lately? Would this not raise the level of Church fellowship for all of us? Are we able to rejoice and share in transformed lives? A convict was serving a term in prison for a crime. The parole board released him before his sentence was up, saying they thought he could make it on the outside, and he did. On being asked how he did it, he said simply, "I didn't want to be a criminal anymore." Something written in his heart and mind resulted in new creaturehood.

Conclusion: There are some bases for assurance that we as Christians "do not face life alone." We suggest that in the new covenant our will is trusted; we are accepted as we are; we are members of the family of God (the fellowship of the Church, which by its nature is a "social organism," as Merrill Geible puts it, and are entitled to its privileges and responsible for its obligations; we are supported by God's love that will not let us go; we are offered his forgiveness when we sin; we are called to share in the Holy Communion, in remembrance of this new relationship, and we are assured of the divine presence always ("Lo, I am with you always . . .").

Do write in this space

Write a brief covenant expressing your inmost feeling that you are not facing life alone.

Prayer: Dear Father, speak to our hearts upon which you have written your law, that it may transform us anew. Amen.

Among us teachers: What adults in your Church attend church school? The chairman of the Administrative Board? The president of United Methodist Women? Other elected leadership responsible for running the Church? Does the Adult Coordinator work at the job of enlisting adults in a fellowship of study?

Next week

What makes a valid Faith? In this we will be examining the fourth affirmation, "We have a faith."

From Our Readers . . .

Contributions for this column should be brief and bear the signature and address of the writer. We reserve the right to withhold, edit for space, or print contributions.

TRIBUTES TO BISHOP PAUL E. MARTIN

To the Editor:

An appreciation to you on account of your appreciation to "Bishop and Milly Martin." You write well: "Together they reflected the beauty of bonded grace" — quiet strength.

We were very close friends up until the last, by association and correspondence. Was and am same age to month and year.

I hope you'll find a corner somewhere for my appreciation . . .

Mrs. J. L. Dedman, Sr.
723 Dedman Dr., N.W.
Camden, Ark. 71701
†

To the Editor:

In the passing of Bishop Paul E. Martin Methodism has lost a great and brotherly bishop. As many of us know, he was bishop of Arkansas and Louisiana Methodism for 16 years, 1944-60.

During this time he ordained several hundred ministers, of whom I am one. He was brotherly, kind and interested in the welfare of all ministers. Sometimes during the meeting of an annual conference he would say to me "I still read some of your good letters to the *Arkansas Gazette*."

When I was pastor at Gravette he dedicated the new parsonage in the nice living room of the parsonage. The Rev. Billy Cooley, district superintendent at that time, came with him and also had a part in the dedication.

At the conclusion of the service a number of us posed for a picture — Bishop Martin, Rev. and Mrs. Cooley, Rev. and Mrs. H. W. Jinske and their daughters Betty and Joy. We value this picture very highly.

Last but not least I headed a delegation of 33 Methodist ministers and laymen to a United Nations Seminar in New York City in Oct., 1959. What I am trying to say is just before we boarded the bus at Little Rock for New York City, Bishop Martin was there to wish us well on our trip. And of course this was deeply appreciated by all of us.

Yes, Bishop Martin was human and brotherly, as well as knowledgeable in the program of the Church.

H. W. Jinske
Retired Methodist minister
1648 Hobson
Hot Springs, Ark. 71901
†

A THANK YOU

To the Editor:

I am writing to thank you for the article featuring Mrs. A. T. Goodlow in a recent issue of the *Arkansas Methodist*. I can't tell you how much the paper means to so many people who are now receiving it . . .

Iona J. Oates
610 Elm Street
Newport, Ark.

Is humanism taking over the Church?

An Arkansas lay man shares his views

To the Editor:

Congratulations to you on a fine newspaper. Since you publish various viewpoints, I feel led to express some ideas concerning two articles in the Feb. 20 issue . . . The articles I refer to are: "Let's Update the Old Time Religion" . . . and "Although Sick, Sunday School is a Remarkable Success."

Both of these articles, vividly and also in a round-about way, point out what the problem of America, and quite possibly the world, is today. This problem, however complex, is society in the "now."

A Ph.D. educator, highly trained in physics and technology, member of three space launch programs has very poignantly shown us that the ethics of today's society, as it functions, is completely opposite to the Christian ethic that America was founded upon and which America's "so-called Christians" profess to believe. This genuine Christian and highly skilled scientist also tells us that today's courts, news media and academia all portray the humanistic viewpoint . . .

Humanistic vs. Christian ethics

One has only to hear a college, even seminary professor, attend a court proceeding or listen to a TV newscast or read any newspaper to see that almost everything that all of us (all ages) are exposed to today leans heavily toward the humanistic ethic and not the Christian ethic.

This observation is even further borne out by, in part, George M. Daniels' article whereby he suggested that today's preachers should TALK to "people needing to be reached, about . . ." (and he listed several timely important topics for the preacher to TALK on). His contention is well taken and very good, but because we all, including preachers he is attempting to reach, are members of the "humanistic" society, he fails to see that what he is suggesting is also shaded with humanistic exhortation.

In a lot of cases, the TALK he suggests is what is being done instead of preaching-teaching exactly what God's Word says about the listed subjects (problems). In other words instead of exhorting the preachers to strongly talk to the Sunday after Sunday pew warmer, why not tell it like it should be and exhort the preachers to quit the humanistic preaching and start teaching exactly what God's Word states with all the evangelistic unction that God will give to them.

When this happens then the problems Mr. Daniels lists begin to be seen as individual self-problems (lay and preacher), and then God can work His will in the individual that makes up the society of today, and therefore change the world.

If today's preachers who have the golden opportunity to teach the full gospel, and not his doctrine, would turn to God instead of man (where we laymen forced him), in a very short while, a tremendous change would come over America and the world because we people would begin to trust Him and not only profess His way, but do His way (II Chron. 7:14).

About the Sunday School

Regarding the "Sick Sunday School." A Sunday school teacher can only teach what she or he actually knows and believes, or rotely teach what the literature states. This poses problems.

After talking to various Sunday school teachers that are born again believers, they are found to be in a tight spot. They are sometimes pressured to teach prepared literature from headquarters even though they know it does not portray Bible Christian ethics.

Another problem we may have regarding sick Sunday schools is: Is the teacher always a born again Christian?

At a recent district Sunday school teachers' meeting on literature, one thing was agreed upon and that was "current Sunday school literature leaves much to be desired." I am currently serving as a review person for Methodist Headquarters on 5th and 6th grades take-home literature. I find all of this literature very good for Brownie and Cub Scout troops, but only one out of six pieces even mentions the Lord Jesus Christ, so again even our literature we inflict on our beginning children simply reflects humanistic ethics and not Christian ethics.

I truly believe that all so-called Christians everywhere must look deep into their hearts and ask themselves "am I a true, born again Christian?", and if the answer is "yes," then some drastic changes will or should take place in their daily lives. If the answer is "no," then the most blessed change that can happen should take place.

Remember, one's belief or unbelief does not alter biblical truth.

William C. Terry, DVM
2242 Malvern Ave.
Hot Springs, Ark. 71901
†

"ERA HAS NO PLACE IN THE CHURCH"

To the Editor:

Here are several petitions opposing the endorsement of ERA by the National Board Women's Division. There will be others to follow, since other churches are also concerned about this matter. I hope you will publish these as I send them to you. I have also enclosed copies of two newspaper articles which I urge you to read. The Springdale editorial is one of the best. I can only praise the young Baptist minister for his courage.

It is unbelievable that members of any church would endorse this completely political issue. ERA should have no place in the church. It has nothing whatsoever to do with human rights. Every citizen of the United States and his (so called) rights is covered by the Constitution, the Civil Rights Act of 1964 and the Equal Opportunity Act of 1972. The Equal Rights Amendment will add nothing, but will take from women the place of esteem and respect that they now hold.

Mrs. Henry C. McKinney, Jr.
Member Administrative Board
First United Methodist Church
El Dorado, Arkansas

OPPOSE MINISTRY BY HOMOSEXUALS

To the Editor:

The members of the Administrative Board of the First United Methodist Church, Trumann, Ark., being made aware of the movement to receive **professed practicing** homosexuals into the Methodist ministry are deeply concerned about this matter.

Feeling this movement is directly opposed to the word of God as found in Romans 1:24-27, we, the members of the Administrative Board want to go on record as vigorously opposed to granting **professed practicing** homosexuals a license to preach, or allowing them any other form of the professional ministry. To allow this would let "all barriers down" to **practicing** alcoholics, prostitutes, etc.

We hope you will do all in your power to keep this from happening to, and in, our great Church.

J. Leon Wilson, Pastor
Trumann, Ark. 72472
†

REMEMBER THE LOCAL CHURCH

To the Editor:

We sent in four pictures of our "Old-Fashion Day" celebration at Wheatley. Two were printed. We regret that you did not have room for the other two. Also, we sent a stamp envelope so that you might return the pictures, but we haven't received them.

You seem to have room for pictures of the top leadership of the conference. In last week's paper there was only one picture of a local church event. There was a whole page of duplicated pictures of "Ministers' Week." Several pictures of Conference Committees.

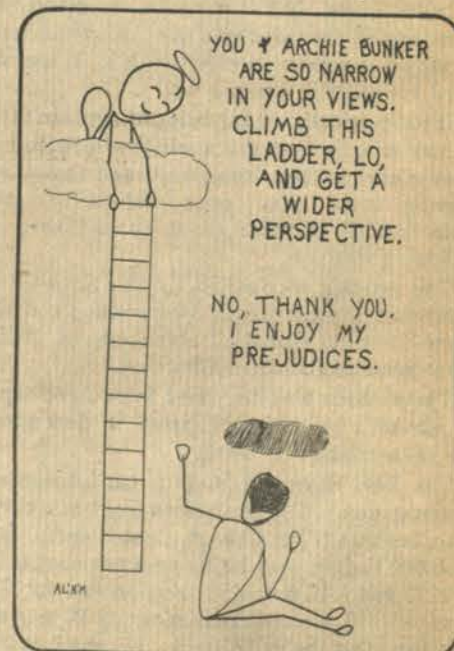
Now, we are interested in what the bishop and other conference leaders are doing. But we think that most people are interested in what the local church is doing. This is the "Good News."

Wheatley United Methodist Church
Box 296
Wheatley, Ark.

NOTE: Unless specifically requested, we do not return pictures during the same week they are published, but at a later date as office time allows.

—the editor

"Hi" and "Lo"



Judicial Council to scrutinize legality of districting plan

WASHINGTON, D.C. (UMC) — Legal challenges to an innovative but controversial districting plan in Mississippi will top the docket for the United Methodist Judicial Council at its spring meeting. The church's "supreme court" will meet April 2-6 at Hiltonhead, S.C.

The plan, voted in 1973 and effective last June, gives each of the two Mississippi annual conferences only two districts, with each served by one black and

three white superintendents. It contrasts with the traditional Methodist system of one superintendent to administer each district.

The major challenge comes from the church's Commission on Religion and Race, which for more than a year has been viewing the Mississippi plan with some suspicion but with willingness to "wait and see" as to its actual application. It has petitioned for a declaratory decision to determine the constitutionality of both the plan and its administration.

A separate request to determine legality of the plan comes from Mississippi Conference. At its special session in November, 1973, Bishop Mack B. Stokes ruled, in response to a request, that the plan was constitutional. He was upheld by a conference vote, "almost unanimously" according to the minutes. This ruling is up for council review.

†

BMCR annual assembly to ponder future

CHICAGO, ILL. (UMC) — The future of the largest racial minority in the United Methodist Church will be the major agenda item when Black Methodists for Church Renewal (BMCR) assemble here March 19-22 for the organization's eighth annual meeting.

"If we are to be yet alive in Methodism, the challenge is revival in all of what that word means in history, tradition and the Black religious experience," said the Rev. Clayton E. Hammond, Dover, Del., national chairman of BMCR, in a statement circulated with the call for the meeting.

"This is so critical for us that it is our only hope for the future," Mr. Hammond continued. "It's that, or oblivion. Total absorption and assimilation are the grave alternative."

Speakers for the meeting will include the Rev. Randolph Nugent and the Rev. David W. Briddell of New York, the Rev. Melvin G. Talbert, the Rev. DePriest W. Whye, the Rev. Lin C. Henderson, the Rev. Douglass E. Fitch and the Rev. W. Maurice King of Nashville, Tenn., and Mildred Wilkerson, Dayton, Ohio, all staff executives with denominational boards and agencies; Bishops James S. Thomas, Des Moines, Iowa, and Paul A. Washburn, Chicago; the Rev. C. Leonard Miller, New York, and the Rev. Barbara McEwing, Chicago.

Thelma Barnes is executive director of BMCR which has its headquarters in Atlanta, Ga.

There are an estimated 415,000 blacks among the 10,063,046 United Methodists in the U.S.

†

Arkansas Conferences in top 19 in World Service giving

EVANSTON, ILL. (UMC) — The two Arkansas conferences were included in the total of 19 United Methodist annual conferences in the U.S. and Puerto Rico which paid in full, or exceeded, their 1974 apportionments for World Service, the denomination's basic program fund.

According to figures released here Feb. 21 by the Council on Finance and Administration, the 19 are North Dakota, South Dakota, Central Illinois, North Indiana, South Indiana, Central Pennsylvania, Southern New Jersey, Puerto Rico, Peninsula, Central Texas, Little Rock, North Arkansas, New Mexico, Northwest Texas, Oklahoma Indian Missionary, Rio Grande, Western North Carolina, Red Bird Missionary and Alaska Missionary. The Texas and Missouri West conferences missed 100 per cent by a fraction of a point.

Conferences paying more than 100 per cent were Central Illinois with 100.28; South Indiana, 106.6; Southern New

Jersey, 105.53; Peninsula, 100.09; North Arkansas, 100.02; and Northwest Texas, 103.56.

For the 73 conferences in the church as a whole, 92.16 per cent of the annual goal of \$23,500,000 was raised. This is the largest percentage since the United Methodist Church was formed in 1968.

Leading jurisdiction in percentage paid was South Central with 93.37 (Arkansas' conferences are in this jurisdiction). Others were North Central, 93.24; Western, 90.53; Southeastern, 89.34; and Northeastern, 88.67.

In addition to contributions from annual conferences, some \$255,800 was credited to World Service from other sources such as direct gifts and interest income.

†

Ordination of homosexuals 'precluded' by Social Principles, says Ordained Ministry Division

NASHVILLE, Tenn. (UMC) — "We do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching."

That statement in the United Methodist "Social Principles" adopted in 1972 "precludes the ordination of self-proclaimed homosexuals to the ordained ministry of the United Methodist Church," according to a one-page statement released here by the Division of Ordained Ministry of the United Methodist Board of Higher Education and Ministry.

The Division has been caught between two extremes in the denomination, one represented by the United Methodist Council on Youth Ministries which has said that homosexuality should not be a bar to the ministry, and another represented by the "Good News" evangelical caucus which has warned that any change in the denomination's stance against homosexuality "will precipitate the most divisive climate since the slavery controversy split American Methodism back in 1847."

Dr. Robert Watts Thornburg, head of the Division, said his staff and the executive committee of elected members

had been discussing the issue of homosexuality for months but that in light of the increasing interest, it was felt that some definite statement should be released.

The statement was released by the staff with the approval and at the direction of the Division's executive committee.

The Social Principles statement condemning the practice of homosexuality as incompatible with Christian teaching is preceded by several statements seen by many as more reconciling: "Homosexuals, no less than heterosexuals, are persons of sacred worth, who need the ministry and guidance of the church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship which enables reconciling relationship with God, with others and with self. Further, we insist that all persons are entitled to have their human and civil rights insured, though we do not condone . . ."

Ordination, in the United Methodist Church, according to the Division statement released here, is "the authentication of a person's response to God's call. It is conferred by the church when, in its

careful judgment, the candidate's gifts and graces are deemed such as to enable the fulfillment of the ministries of Christ."

"We believe," the statement continues, "God calls whom He wills for both the edification and judgment of the church. By working through a regular and orderly process, the church seeks to perceive more clearly those whom God has called. In the United Methodist Church this process begins with the recommendation of a local congregation, continues through validation by the district committee on the ministry and is finalized by the annual conference on recommendation of the Board of Ministry."

The general norms of qualifying all candidates for ordination, according to the statement, are "interpretation of Scripture, the tradition of the church, academic preparation, and spiritual formations as well as personal recommendations. Any of these norms or any combination of them may mitigate against a person's ordination."

†

o quick recovery from recession,' Church leaders told

NEW YORK, N.Y. (NCC) — The effect of inflation/recession on churches was the topic financial managers of major churches wrestled with at a special meeting here recently.

It is a particularly poignant problem for the churches' money raisers, who are acutely aware both that "our people are hurting, financially" and that they are also "giving more than ever before, a giving that unfortunately in most cases doesn't keep pace with galloping inflation."

The meeting was called by the National Council of Churches' Commission on Stewardship and attended by some 15 chief financial managers of NCC member churches and Canadian Churches.

The problem was discussed from three aspects: how it affects a local congregation, a denomination, and interdenominational work.

The Rev. Raymond D. Weigum discussed the local congregation. The American Baptist representative reported that "First Church, Centerland, U.S.A., with a \$150,000 budget, was hit by an 8 per cent inflation rate in 1973 and a 12 per cent inflation rate in 1974. In the past two years alone, that means a 20 per cent added cost for doing the same work. No one knows what the

inflation rate will be at the end of this year, but we'll be lucky if it is less than double-digit. If one takes then the hopeful figure of 28 per cent inflation rate over the three-year period, and stacks that against a 12 per cent rise in giving over the same period, First Church, Centerland is still 16 per cent poorer than it was three years ago."

Suggestion: 'Evangelize the saved'

Mr. Weigum also had ideas on what local congregations should be doing in the crunch. "Only 40 per cent of church members regularly attend services and any pastor knows that some 20 per cent of the membership gives one-half of the congregational budget. In light of these figures, he suggested that churches concentrate on "evangelizing the saved" and institute programs of "values clarification for those who already are members."

Inflation might be a good thing, he reported, if it dramatizes the plight of the poor for the church member, reorders local and world mission priorities, spurs the users of a local church to strip away building waste, prods people into educational efforts, and promotes more voluntarism.

The Rev. Martin E. Carlson of the Lutheran Church in America looked at economics from the point of view of the denomination. "We really have two options — develop more resources or cut programs. The latter we really can't do since we're not project centered, but people centered and we can't make the decision to cut off people in need."

The Rev. Clifford Lott of the United Methodist Board of Discipleship spoke on "how we can do what we're doing already for less by doing it cooperatively." Through interdenominational work, packets of materials can be developed more inexpensively; joint discussion increases the number of ideas and therefore options "and each of us separately doesn't have to re-invent the wheel," he stated.

The Rev. Robert Hempfling of the Christian Church (Disciples of Christ) ended the session by reminding the group that the "church has had economic problems in every age. The hope of the Church is not founded on God and that 'helps us gain a larger perspective,' he said.

"All I know is that people are hurting and that the Church is called to minister to people who hurt — if we do that, God will provide the resources."

Arkansas Methodist



Methodist campus minister gives leadership to 'Christian Athletes'

by Larry Williams

News Bureau, Henderson State University

During the past two years, the Henderson State University Reddies have had one of the most successful football teams in the school's history. They have won the Arkansas Intercollegiate Conference title twice without suffering a loss in conference play and have twice gone 10-1 in regular season competition. They have achieved nationwide recognition in the National Association of Intercollegiate Athletics and only a 34-23 loss at the hands of Texas A & I University prevented them from becoming national champs in 1974.

Publicly, most of the credit for the Reddies recent good fortune has been attributed to outstanding player personnel and outstanding coaching. Privately, many of those same coaches and players attribute the Reddies success to a sense of togetherness and unity brought about by the school's chapter of the Fellowship of Christian Athletes (FCA).

Chartered just three years ago, the Henderson chapter of the FCA has some 40 members from virtually every major religious denomination. Through weekly meetings and through testimonies both on and off-campus, members of the Henderson FCA have strengthened their faith and the faith of others.

The sponsor of the FCA at Henderson is George Baker, who joined the coaching ranks at Henderson this summer. Baker says the FCA has been a significant factor in the Reddies success and has helped pulled the team together.

Baker gives much of the credit for the FCA's success to the Rev. Bob Triesch-

mann, the group's advisor. Trieschmann, a United Methodist minister who is affectionately known as "Brother Bob," serves as director of the Wesley Foundation and as Henderson's team trainer and chaplain.

FCA meetings are held on Wednesdays at eight o'clock following the regular worship service at the Wesley Foundation. The program generally consists of a brief devotional and/or testimonial by the athlete in charge of the program.

But the FCA at Henderson does more than hold regular meetings and devotionals. FCA members collected over \$600 at road blocks one Saturday for the Easter Seals campaign. During the fall, Henderson's FCA group hosted FCA groups from 35 high schools in Southwest Arkansas.

Probably one of the most meaningful activities of the Henderson FCA is participation by its members in huddle groups (groups of FCA members) around the state. At huddle groups athletes are able to share Christian Fellowship with other FCA members on a continuing basis as well as meet and become friends with other Christian athletes.

Trieschmann said his biggest joy from working with the FCA at Henderson is getting the opportunity to share in the lives of the young men who belong to the organization. He has a lengthy list of memorable moments in his association with the present group.

"Probably the most moving experience I had came following one of our FCA meetings two years ago," Trieschmann said. "I received a phone call saying that several team members were coming to my house. There were 700 pounds of players telling me they had heard of Jesus Christ, but really didn't know him. As a result of our meeting one boy was baptized at the Wesley Foundation and then transferred his membership to his local church."



Shiloh COM Began Year With Retreat

Sixteen members of the Council on Ministries of Shiloh Church, Paragould, began the new year's work in a five-hour retreat, led by Pastor David Moose in several group development activities. At left, Dr. Raymond Franks of First Church, Paragould, gives guest presentation on local church structure and function.

Scarritt College to coordinate Nashville tours

Scarritt College for Christian Workers in Nashville, Tennessee has recently assumed the responsibility for coordinating tours of all United Methodist Agencies in the Nashville area. The participating agencies are The United Methodist Publishing House, The Board of Discipleship, The Upper Room Chapel and Museum, The Board of Higher Education and Ministry, United Methodist Communications (formerly TRAF-CO), Scarritt College, Meharry Medical College, and Tennessee Conference Agencies.

Tour scheduling of other Nashville points of interest can also be arranged upon request. Several Nashville United Methodist Churches are cooperating by providing free accommodations for sleeping bags. Each church regulates use of its building. These should be requested when writing for tours.

When applying for tour scheduling, please include the date of tour, name of group and leader (address and phone number), number in group (age range and male and female numbers), lodging if needed, places to be toured, and any other information you feel would be

helpful. Reservations should be requested at least one month in advance of the date of desired tour.

Write: TOURS, Scarritt College, Nashville, Tenn. 37203, (615) 327-2700.

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Paid Advertisement



Cavanaugh Youth Earns Eagle Award

Scout William Tuttle (center) was awarded his Eagle Scout degree following worship at Cavanaugh Church, Fort Smith on Feb. 16th. Shown with young Tuttle are his parents, Mr. and Mrs. Charles Tuttle, Scoutmaster Bob Putnam, who presented the award, and the Rev. Larry Powell, pastor.



Models 55-Year-Old Suit

Ninety-three year old Mrs. T. G. Ringgold, active member of the Cabot Church, stole the show at a recent senior citizens dinner meeting when she showed up sporting a two-piece 55-year-old wool suit and a broad brimmed pink hat purchased 22 years ago in Little Rock. The black suit, which has a total of 52 decorative buttons, was purchased by Mrs. Ringgold for \$25 fifty-five years ago when she was working as a hotel clerk in Fort Worth, Tex., and was sold to her at a reduced price by a traveling salesman of women's clothing. Her late husband operated a cotton gin and sawmill in Cabot for many years.

Five Siloam Springs Youth Receive God And Country Award

Receiving God and Country Boy Scout Awards during a recent Sunday morning worship service at First Church, Siloam Springs were: left to right, Karl Wasson, son of Mr. and Mrs. Field Wasson; Scott Stinnett, son of Dr. and Mrs. Charles H. Stinnett; Randall Poulsen, son of Mr. and Mrs. George Poulsen; Steve Stinnett, Scott's brother; Richard Wilson, son of Mr. and Mrs. Richard G. Wilson, and the Rev. Merle Allison Johnson, pastor.



Poetry Panorama

by Barbara Mulkey

To Elizabeth Barrett Browning's question . . . "What is the secret of your life? Tell me, that I may make my life beautiful, too," Charles Kingsley replied . . . "I had a friend."

The Joys Of Friendship

Friendship is more than a sunny day,
More than a card when you're away.
Friendship is more like a thousand smiles
That will always wing across the miles.
Friendship's an act of taking and giving,
It helps to make life worth the living.
Friendship is a helping hand,
A sympathetic ear, someone to understand.
Friendship is when you can talk and scheme
And confide in someone everything.
Friendship is made by a special friend
Whose concern for you will never end.
Friendship is you
Always befriending me.
You are all
That a friend could be!

—by Janie Lindquist
Bentonville, Ark.

Unconditional Love

Thank you Lord
for the gift of love,
but most of all
thank you for loving me
even when I am
unlovable.

—by Jaye Giammarino
Coatesville, Pa.



Bull Shoals Men's Club Officers

United Methodist Men's Club officers installed and honored at February potluck dinner meeting were Herman Hjort, president, Robert Tancre, vice president (both men also sing in choir), and Lester Earles, secretary-treasurer. The Club sponsored an annual Sweetheart Luncheon at Lakeview Fisherman's Inn on Valentine's Day. Fifty persons were present for the program and fellowship.



Reviews 'Future Shock'

Mrs. Cecil Johnston, owner and operator of the "Hole in the Wall" bookstore in Clarksville reviewed Alvin Toffler's book, Future Shock, for the final session of the annual churchwide School of Christian Mission at First Church. Mrs. Howard Haasis, president of United Methodist Women, moderated a discussion which followed.



'South Of The Border,' Banquet Theme

The scenes shown here include some of the sixty senior students and parents of Lakeside Church, Pine Bluff, who were honored by the United Methodist Women's organization of their church at a banquet on the evening of Feb. 20th. The "South of the Border"

theme included background music performed in the Mexican tempo, Mexican table and room decorations, junior students in Mexican peasant attire waiting on tables, and a Mexican slide program presented by Homer Craig, who grew up in Mexico. Mrs. Don Smith

and Mrs. Harold Hulse were co-chairpersons for the event, and were assisted by the parents of Lakeside 11th graders. Pastor and Mrs. Ed Matthews are shown facing the camera in photo at left.