

Church and society: 'The inevitable confrontation'

Report on an address by Dr. Earnest A. Smith
by the editor

Dr. Earnest A. Smith of Washington, D.C., associate general secretary of the Board of Church and Society of The United Methodist Church, was chief resource leader at the Workshop on Church and Society held Feb. 14-15 at Hendrix College.

The following is a report on his keynote address delivered to some 70 persons attending that event sponsored by the North Arkansas Conference Council on Ministries and Board of Church and Society.

Prior to his present position Dr. Smith was for 10 years president of Rust College, Holly Springs, Miss.

It is "the persistent, inevitable confrontation that will not go away: Church and society — spiritual and natural — divine and secular — holy and worldly. They are always impinging on us. It is the duality in which we work out our existence."

Such is the world in which the Christian lives, says Dr. Earnest A. Smith, addressing some 70 persons attending the recent Workshop on Church and Society. "The world is the 'given' in which we find ourselves. We are a natural part of it and we are victimized by it! While we might have chosen to live in some quieter, more peaceful or romantic age," says Smith, "these are

our days and this is what we have to make peace with. We can't go back."

The veteran educator and social action leader is quick to say that "the glory of God is not in the past. It is yet to be. We may not have even begun yet — this thing is young! We should live in anticipation of a glorious kingdom that may be 10,000 years down the road!"

"The whole ship of state will go down unless we get serious about political involvement!"

—Earnest A. Smith

Dr. Smith is insistent that the Christian's involvement in society be grounded in the incarnation, which he calls "the central fact of our faith." "The legitimacy of our faith rests upon the fact of 'the incarnated invasion of God' — the fact that all the virtues of heaven and all the experience humanity has had with God in times past are now 'personified.' They are no longer just 'word'; the gospel is not in a book; truth is not to be read. All this is personified in Jesus Christ!"

And, says Smith, the Christian's joy and duty is to 'personify' in turn that same truth to the world: "If you're not 'it,' where is the truth you're trying to tell people?"

Smith's emphasis is that salvation "is just a begin-

ning; it is a 'becoming' which lays the heavy claim of freedom upon the Christian. "You are free to curse God if you want to — and you can do it and live to a ripe old age." But the real Christian, he says, is the one who, when "free to do anything else he pleases, still turns to God." And, says Dr. Smith, "that's what we haven't done yet."

Smith points his hearers to the end purpose of Christian freedom: that it move the Christian "out into society." "The integrity of the 'indwelling' in me is how much of it I can give to you," he says. "We need to figuratively get out of the Church and find our souls! We have no other place to work except in society, in the world. This is where we're going to be and to stay," he says. "We've got to work this thing out here."

And what about the overwhelming odds faced by the Christian in today's world? "The only thing you've got is to move into society, turn the little corners which can be turned, rescue the people who can be rescued — not to eternal salvation, for that is God's job — but to put them on their feet so they can make some decisions."

"And that would be enough. One man walking with God — walking with one light when all the world is dark — means that all is not lost!"

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Church and Society:
Picture-Story report, page 10

Arkansas Methodist

Arkansas United Methodism's Newsweekly

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94th Year, No. 11



In Appreciation Of Past, Present, And Future

Mr. and Mrs. Harold Cabe, members of First United Methodist Church, Gurdon, are shown presenting to their pastor, the Rev. Therral Wilson (right) check for first installment of their \$40,000 pledge to the Little Rock Conference Ministers' Pension Fund Campaign.

Gurdon couple pledges \$40,000 to Pension Fund

A Gurdon couple has made the largest contribution to date in the Ministers' Pension Fund Campaign in the Little Rock Conference. The gift of \$40,000 by Mr. and Mrs. Harold Cabe was announced recently by Mr. Sidney L. Good of Pine Bluff, chairperson of the Conference's Board of Pensions.

Active members of First United Methodist Church in Gurdon, Mr. Cabe has served as chairperson of its Administrative Board and of its Finance Committee, and Mrs. Cabe has served as

organist-choir director for 27 years.

Both participate in Annual Conference activities, Mr. Cabe being a member of the Council on Finance and Administration and Mrs. Cabe a member of the Conference Council Board of Worship.

Expressing appreciation for the gift, the Cabe's pastor, the Rev. Therral Wilson, said "Harold and Lucy Cabe have served their local church and the Little Rock Conference faithfully for

(Continued on page two)

North Arkansas United Methodist Women 'Alive in 75'

Second Annual Meeting attended by 800 women

by the editor

Even if the theme had not already been "To be Alive," it would have become so before the day was over. For that's what happened: the people and the place literally came to new life when more than 800 United Methodist Women from the North Arkansas Conference gathered last Saturday in Hendrix' Staples Auditorium for the organization's Second Annual Meeting.

From the very beginning, when the day's theme was introduced by a lively and moving dramatic presentation utilizing vocal and instrumental music, interpretative dance, choral reading and a handbell choir (all performed extremely well by the youth of First Church, Conway, directed by Mrs. Elise Shoemaker), the "Alive!" theme was reflected in every activity and happening.

The packed agenda included spirited group singing of traditional hymns and folk songs, a significant President's Message and keynote address, informative reports, the honoring of individuals, moving vocal solos — all that and more plus 15 Interest Groups meeting in two shifts during the lunch hour. All were combined into a fast moving, remarkably smooth 9:30 a.m. to 3:30 p.m. one-day event.

In welcoming remarks on behalf of Hendrix College, Dean Francis Christie said "The strength and vitality of this great Church of ours is to a very large degree . . . in the hands and lives and hearts of people like you and like these young persons who led us in our worship."

Conference president,
Women's Division leader speak

In the President's Message Mrs. Gladys Womack of North Little Rock said that "while we were alive in 1974" the year 1975 promised to be "not just another year." Noting its significance as the UN-proclaimed "International Women's Year," she called the year one of "broader aims and greater significance for women than any other through which we have passed."

She challenged the local units to "be alive in '75" by concentrating on membership growth, improving their study program, and "putting their beliefs into action."

She said a United Methodist woman "loves like Christ, does not fear opposition, is open-minded and is not afraid to live." (See page seven for extended report.)

Ms. Theresa Hoover, of New York, a native Arkansan who as head of the Women's Division of the Board of Global Ministries is the chief executive officer of the policy making body for the 1.5 million women in United Methodist Women, gave the keynote address in which she spoke of the history, purpose and future of work by women.

She noted "three strands which have consistently determined the history and fabric" of the UMW: spiritual growth, missionary education and social action. She called spiritual growth "as much the work of the Church as any other of its activities."

(Continued on page two)



MORE THAN 800 United Methodist Women assembled in Staples Auditorium for Second Annual Meeting on Saturday, March 8.

North Arkansas UMW

(Continued from page one)

Concerning social action, she noted it was "not new in the work of the women's organization — it has always been there." She added "and in some ways it has been the thread that has kept us constantly on the cutting edge. It's been the thread that made me often feel that perhaps we were alive."

Speaking of the "evil demons of race and sex," Ms. Hoover called these "perhaps the two most unchangeable, most emotional things about life" and "the two areas in which the mission of the Church is so vital and where the theology of Christians is being so constantly challenged."

She called sex "the next battlefield for us," and speaking of the force and determination of the feminist movement she said to the men in the auditorium "I'm letting you know whose bandwagon to get on!"

Speaking strongly in favor of ratification of the Equal Rights Amendment, Ms. Hoover told the capacity crowd "the

way you act and think and respond on this issue may very well be the determination as to how true we live to our history."

A fuller report on Ms. Hoover's message will appear in next week's **Arkansas Methodist**.

Other reports, installation of officers, and business

Mrs. Nadine Hardin of Fort Smith, a Consultative Member of the Women's Division, reported on the East Asia Seminar of the World Federation of Methodist Women, which she attended Oct. 8-12 at Hong Kong. Through its theme "Christian Discipleship in Asia Today," the seminar sought to help women find ways of being effective Christians in a complex world, she reported. "We are alive in mission here and around the world," Mrs. Hardin said, "and without such an organization that would not be possible."

Officers for the year 1975 were installed at a ceremony in the afternoon session. Installed were: president, Mrs. Gladys Womack; treasurer, Mrs. Deana Lloyd, North Little Rock; chairperson, Committee on Nominations, Mrs. Othella Peters, North Little Rock; coordinator, Christian Personhood, Mrs. Virginia Neal, West Memphis; coordinator, Supportive Community, Mrs. Ruth Rich, Fayetteville; coordinator, Christian Global Concerns, Miss Kathleen Sharp, Paragould; and secretary of Program Resources, Mrs. Emma Jean Burns, Little Rock.

Other officers for the year (serving unexpired terms) are Mrs. James Chandler, Jonesboro, vice president; Mrs. Leonora Wilcox, Booneville, secretary; Mrs. Lynne Hughes, Forrest City, Christian Social Involvement; and Mrs. Norma Faye Wilson, Fayetteville, chairperson, Committee on Membership.

President Womack appointed Mrs. Clarissa Stephens of Fort Smith as chairperson of History and Records.

The conference shared in a memorial service for Cecil (Mrs. John A.) Holman, who at the time of her death Dec. 27, 1974, was Mission Coordinator for Sup-

Professor C. K. Barrett —

Ecumenical lecturer to speak at Hendrix, Pulaski Heights Church

Professor Charles Kingsley Barrett of Durham, England, one of three lecturers in the 1975 Ecumenical Lecture Series sponsored by the Women's Council of Holy Souls Catholic Church, Little Rock, will preach at a Little Rock United Methodist Church and lecture at Hendrix College during his visit to the state.

Recognized as one of the foremost new Testament scholars in England and on the Continent, Dr. Barrett is Professor of Divinity at Durham University. He is an ordained clergyman in the British Methodist Church.

Dr. Barrett will preach at morning worship services April 6 at Pulaski Heights United Methodist Church and will lecture at Hendrix College, Conway, April 8 at 10 a.m. and 2 p.m.

The subject of the morning lecture at Hendrix will be "The Contemporary

Significance of John's Gospel." The afternoon lecture is entitled "The Bible in Theology and Preaching." Each will be followed by informal questions and discussion. The public is invited; there is no admission charge.

The Hendrix lectures are made possible by the Willson Lectureship and the Edwards Lectureship.

At the April 9 Ecumenical Lecture Series Dr. Barrett will speak on "Albert Schweitzer and the New Testament." The third in the current series, that lectureship is held at the Arkansas Arts Center Auditorium. Tickets are available at the Center's office.

While in Arkansas Professor and Mrs. Barrett are the guests of Bishop and Mrs. Eugene M. Frank.

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Cabe gift

(Continued from page one)

many years."

Dr. George W. Martin, superintendent of the Arkadelphia District, in which Gurdon is located, stated that the Cables "are valued members of The United Methodist Church, being active at both the local and conference level."

The layperson in charge of fund raising for the Pension Campaign in the Arkadelphia District is Mr. Don M. Schnipper of Hot Springs.

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portive Community. As a part of the tribute, the song "We are one in the spirit" was sung by Hendrix College student Mr. Reginald Moore, the son of Mrs. Euba Mae Winton of Fort Smith, Black Community Developer, Mallalieu United Methodist Church.

Among business matters the body approved a resolution endorsing the Women's Division's support of the International Women's Year, calling upon UMW members to participate in its observance.

It was reported that the organization paid \$110,005.17 for missions through the Women's Division in 1974, the full amount of its pledge. The amount pledged for 1975 is \$110,000.

The day's offering was distributed to the Memory Fund (\$186), the Honor Fund (\$210), Aldersgate, Inc. (\$498.37) and United Methodist Committee on Relief, UMCOR (\$458.38).

Among other events were a unique "We Are Alive and Well" presentation of the year's work by Conference and District units and the presentation, throughout the day, of 21 Special Memberships to individuals.

Executive Committee resolutions on ERA, U.S. aid

Meeting the evening before in a planning and evaluating session, the Executive Committee passed resolutions relating to the Equal Rights Amendment and aid to the Far East.

Note on Annual Conference preparation

To All Ministers and Lay Members of the Little Rock Conference:

Once again we are preparing for the Annual Conference at the First United Methodist Church of Hot Springs.

With a view toward economizing, we have decided to utilize our own church publication, the **Arkansas Methodist**, to notify all conferees. The Annual Conference will begin Tuesday, May 27, 1975, and we look forward to seeing you all here.

We recommend that you make your reservations early. Most of you are familiar with the accommodations in Hot Springs, but for those who are new and do not know of specific hotels or motels nearby, we will be glad to inform them by request.

Separate letters announcing the Conference dates will not be sent this year.

George F. Ivey
Pastor, First United
Methodist Church
Hot Springs, Ark.

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Projects for Camp Tanako

Much of the equipment at Camp Tanako has seen better days and very much needs to be replaced. The most urgent needs are:

1. an outboard motor (at least 5 hpr.)
2. a 16mm movie projector
3. a small power mower
4. a multi-purpose record player
5. 2 basketballs
6. 2 volleyballs

Any one of these would be a fine project for a Church School Class, Youth Group, Men's or Women's Bible Class, a circle of the UMW, Methodist Men's organization or any other interested group.

If your group is interested in any of these projects, please contact:

The Rev. Robert O. Beck
715 Center Street
Little Rock, Ark. 72201

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Update: 'You must be born again'

Let's be done with 'the world setting the Church's agenda'

Although we've known it all along, it is always good to hear it reaffirmed: that both the immediate and the ultimate answers to humanity's dilemma are to be found in our faith. And one of those classic answers is expressed in the ancient truth "you must be born again."

Though it shouldn't be surprising, it is always reassuring and heartening to hear this reaffirmation from those whose orientation is more scientific than theological.

At the risk of sounding patronizing let us say it was refreshing to hear two outstanding members of the scientific community — both professors at Hendrix College — expressing the faith that the basic answers to our problems related to ecology are to be found in our Christian faith. (For elaboration, see report on page 10 on Workshop on Church and Society.)

All of this tends to strengthen another conviction: that the Church must be more bold in its proclamation and witness.

Permit some personal mental foraging. We have a growing disaffection with a concept to which we have long subscribed: that "the world sets the Church's agenda."

We have liked that phrase; have often used it, believing it expressed a significant truth. But though noble and benevolent its intentions, something is

wrong with that concept. And that something amounts to more than a play on words.

To say that the world sets the Church's agenda is to suggest that the temporal determines the eternal, the secular holds sway over the sacred, the worldly calls the shots for the holy.

It sounds arrogant to say that this arrangement — this "pecking order" — is false. But if it is arrogant, it is the arrogance of Divinity. It is the arrogance of Ultimate Authority. And it is an arrogance which stands in judgment over all things, even (especially) over the human institutions which men call "churches."

No — the world does not set the Church's agenda. God sets humanity's agenda, and humanity (world and Church) is never more "true," more authentic, more at home, than when seeking to fulfill that agenda.

Such thoughts are more than a mere playing with words. They are a way of stating a basic orientation: that while the world's needs lay a heavy claim upon the Church's compassion, its concern for justice, its offering of love, etc., etc., the Church's "agenda" is not set by the world. That agenda is set for both the world and the Church by God.

It has been said about God's laws: "We don't break God's laws; we break ourselves upon them." So it is with both the world and the Church concerning God's agenda: If we don't "fulfill" it — respond to it — we ourselves are unfulfilled. Or, as we Christians say, we are lost.

God's agenda confronts us with a necessary "condition"; and in Jesus Christ he offers us a free invitation to make a redemptive response: "You must be born again; I am the way."

Off the Top of the Head

Scoop!

One of the privileges of an editor is interviewing people. In one sense that act is an intrusion, an impertinence — asking that they share views which they might rather keep to themselves, or may not have definite opinions on, or concerning which they had just as soon not be asked.

So, since we have recently subjected several persons to this ordeal, we felt it only fair to reverse things and submit ourself to an in-depth, hard-hitting, no-holds-barred investigative interview.

We did this, and that interview — made Feb. 31 on the Wilbur Mills Freeway at 49 m.p.h. — follows. It is an exclusive with the Arkansas Methodist.

THE INTERVIEW

Arkansas Methodist: First, Mr. JSW, let us say how happy we are that you consented to this visit.

Mr. JSW: Visit? Visit? I thought this was an interview! But anyway, me too, buster — shoot the works!

A.M.: Uh — yes, sir. Mr. JSW, there are those who say that the Church faces grave peril in the future. But on the other hand there are those who say that its days ahead have never been brighter. What is your view on those opinions?

JSW: Yes! Certainly!

A.M.: Oh. Thank you. On another subject, Mr. JSW, there has been violent disagreement on the matter of women's rights. Do you have a position on this touchy subject?

JSW: Do I have a position on this touchy subject?! You better bet your mother's apple pie I have a position on this touchy subject! And I'm glad you asked that. There are few more important things than asking such questions, young man. And you are to be commended for your hard-hitting, no-holds-barred investigative inquiries! Next question.

A.M.: Uh — yes, sir. About the explosive issue of social action by the Church. Should the Church be involved in politics, and if so, why; and if not, why not? And would you please illustrate your answer with examples, sir.

JSW: You've really touched on a good question there, sonny! In fact, I was thinking about that question just the other evening. As a matter of fact, I've got friends who look at it both ways. And believe you me, one thing you can count on me for is that I never disappoint my friends!

Any more questions? Shoot some more tough ones to me sonny — shoot shoot shoot!

A.M.: Oh — yes, sir. On the matter of smoking in the Fellowship Hall, sir. How do you stand on that vital issue?

JSW: Another dandy there, son! And believe you me, I'm alright on that one! Sock another to me!

A.M.: Mr. JSW, sir, we ask many people we interview if they would mind sharing their most embarrassing situation with us — sort of a fun type question, you know, to keep reader interest up, heh, heh. Could we ask you that question, sir?

JSW: Could you ask me that question, sir?! Sounds like you just did, sonny — heh, heh, heh. And I'm glad you did! Really I am; I'm glad, I'm actually glad you asked that question — about my most embarrassing situation, heh, heh, heh. As a matter of fact, I was just going to suggest that you ask me something like that, heh, heh, heh — you know, about my most embarrassing situation, heh, heh.

Sure — certainly — I'll be happy to tell you . . . By the way, would you mind opening that window a bit — getting a bit warmer, isn't it. Oh? Snowing? No, I didn't realize that, heh, heh, heh . . .

Well — anyway — about my most embarrassing situation. You see it was one

(Continued on page 17)

United Methodist Women '75: Some more good news!

One thing you don't do these days, as a man, is to be patronizing toward women. Or at least you better not be. Nor do you want to be fake or false in any way toward them (as, hopefully, you wouldn't be toward men, either). For with their honed sensitivity to such things nowadays, women can spot a phony three miles — or three male chauvinists, so to speak — away.

So it is with considerable apprehension that we venture what we are reasonably sure is a sincere compliment to a group of United Methodist Women. We rejoice with the UMW of the North Arkansas Conference in the grand success of the Second Annual Meeting of that organization last Saturday.

To be a part of such a fellowship is to catch the contagious excitement that comes with being involved in the most notable of causes: Christian mission. The gathering was characterized by that special sense of commitment which seems to be present whenever serious women meet these days. The presence of more than 800 (!) women (741 registered) — a good 200 more than were expected — is illustrative of a number of good things happening in the Church.

If it can be said without being condescending to women or unmindful of the contribution of dedicated men, women today as a group are setting ever higher examples of commitment, zeal, courage and leadership.

It is an example to which we could all aspire. It is an inspiration to behold. It is just some more good news.

JSW

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Multiple Staff Workshop

A Multiple Staff Workshop for both paid and volunteer staff persons of local churches is planned for April 21-22, at Perkins School of Theology, Dallas. Dr. Richard T. Murray and other selected persons will give leadership to the workshop.

The workshop will deal with the following concerns: Organizing for work, structuring job analyses, relationships, styles of working, communication between staff persons, conflicts, jealousy among staff persons, delegating responsibilities, and others.

Persons who have given leadership to volunteer staffs, and such as workers with the Salvation Army and Red Cross will be used as resource persons,

especially as related to volunteer staff workers.

Registration fee for the workshop is \$10 per person; housing, meals and travel will be in addition. Registration should be made through the annual conference Council director, according to Dr. S. Duane Bruce, executive director of the South Central Jurisdiction.

The senior pastor must be in attendance with at least one staff person. The workshop begins at 1 p.m. on Monday, April 21st and concludes at 3 p.m. on Tuesday, April 22nd.

The enterprise is sponsored jointly by the South Central Jurisdiction and Perkins School of Theology.

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Little Rock Conference Coaching Event

Dorothy Robinson, director of the Christian education program at First Church, Little Rock, welcomes district coordinators of children's work in Little Rock Conference as they meet for March 4-5 Vacation Church School Coaching Conference at First Church. Dr. J. Edward Dunlap, Little Rock District superintendent, was inspirational speaker for the opening dinner meeting. Mrs. John L. Tucker (at left, facing camera), conference director of children's work, coordinated the training event.



Sisters Make Music

Mrs. John Wayne Walker (left) presented two vocal solos for the dinner meeting of Little Rock Conference workers with children, accompanied by her sister, Mrs. Joy Cummings. Both are active in the Lonoke United Methodist Church. Others taking part on the program included the Rev. John H. Thompson of the Conference Council on Ministries Office, and the Rev. Louis L. Averitt, associate pastor at the host church.

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Serendipity Workshop

Six workers with youth of First Church, Little Rock, plan to attend a Serendipity Workshop in Memphis on March 15th. The workshop, which will be led by Lyman Coleman, an author and trainer of church leaders, is one of 35 being conducted across the nation. Attending from First Church will be: the Rev. Louis Averitt, associate pastor, Mr. and Mrs. Bill Fuller, Mr. and Mrs. Terry Rasco, and Miss Aleta Murph.

DR. D. L. DYKES JR., pastor of First Church, Shreveport, will be the preacher for Spring Evangelistic Emphasis services at First Church, Magnolia, Sunday, March 16 through Tuesday, March 18, according to the Rev. James Robert Scott, pastor. The services are scheduled for 7:30 p.m. nightly. Dr. Dykes served the pastorate of Central Church, Fayetteville, from 1948 to 1955. He has conducted a television ministry at Shreveport during the past 20 years.



YOUTH AND LEADERS of the Batesville District Youth Council (standing, left to right): Scott Frick, Batesville; Larry Hartzell, district president, Beebe; Allan Wilbourne, Searcy; Robert Baxter, Batesville; the Rev. Keith Goza, Kensett; (seated) Marla Barger, Cabot; Diana Gaither, Batesville; LaDonna Crenshaw, Russell, and Bonnie Dark, counselor, Beebe. (Photo by Sam English, Heber Springs)

Batesville District Retreat planned

An overnight Retreat and Learning Center for youth, and workers with youth, of the Batesville District has been planned by the district Youth Council to be held at First Church, Batesville, Friday night and Saturday, March 21 and 22.

The Learning Center, an all-day event, will include the following leaders and topics:

The Rev. Herschel McClurkin of Russellville — Building and Planning Sunday Evening Programs, Conference Youth Program.

Mrs. Vicki Allen of Conway — Skills and Methods for Church School Teachers, Resources for Counselors, Planning Church School Lessons.

The Rev. Wayne Jarvis of Rector — Youth Service Projects, Administrative Settings, Youth Ministry in Small Membership Church.

The retreat is for high school youth, 9th through 12th grades, and counselors and teachers of both senior and junior high groups. Coordinators are Mrs. Dewey Dark and the Rev. Arvill Brannon.

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Sub-district Workshops For Children's Workers, in Batesville District

Three workshops will be held in the Batesville District on Saturday March 15, for the purpose of re-evaluating local church ministries with children and to provide an opportunity for children's workers in the local churches to learn about the new curriculum for children which will come into use this Fall. (The new materials will not be available until July.)

Locations, times and leaders for the sub-district workshops are:

Searcy, First Church — 1 p.m. to 4:30 p.m.; Lois Clayton of Searcy and Jane Kinley of Beebe, leaders.

Batesville, Central Avenue Church — 9 a.m. to 2 p.m.; Sue Waymack and Jo Ann Bowling of Batesville, leaders.

Mountain Home Church — 1 p.m. to 4:30 p.m.; Avis Moore of Mountain Home and Mildred Cleary of Cotter, leaders.

Children's superintendents, coordinators, teachers and pastors from local churches of the area are urged to attend the workshop nearest them.

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Forrest City Teaching Clinic

Staff persons for the Feb. 8-9 event: (standing, left to right) the Rev. Arvill Brannon, associate director of North Arkansas Council on Ministries; Jonesboro District Superintendent Dr. J. Ralph Hillis; Miss Mary Louise Caldwell of Memphis; Mrs. Tom Higgs of First Church, Forrest City; (back) Mrs. Judd Williams, North Little Rock; Mrs. Ralph Clayton, Searcy, and Mrs. David Maxwell, North Little Rock.



NEWS and opinion

summary by Doris Woolard



Dr. David Hyatt, president of the National Conference of Christians and Jews, wired President Gerald Ford hailing the President's condemnation of Arab efforts to boycott Jewish-connected financial houses. Dr. Hyatt said: "... we completely support your warning that discrimination by companies or federal agencies seeking to cultivate business with the Arab world will not be tolerated."

Rabbi Bernard Goldenberg of New York City, a director of the National Society of Hebrew Day Schools, said "After World War II there were only 30 Hebrew day schools in three states. Enrollment totaled about 7,000." "Today," said the rabbi, "there are almost 500 schools in 34 states with a combined enrollment of about 82,000." The movement began as a result of the Holocaust (in which the Nazis slaughtered an estimated 6 million Jews) and the birth of the state of Israel," Rabbi Goldenberg said.

Dr. Martin Seneca, a director for the Bureau of Indian Affairs in Washington, D.C., said federal and state agencies working with Indians fill 50 per cent of jobs with non-Indians because the agencies cannot find enough qualified Indians to fill the posts. Addressing a Brigham Young University assembly, he advised the more than 500 American Indian students there to "Stick with school, do a good job and come back and help." "The future of Indian people lies with the youth," he said.

Brig. Gen. Mobolaji, military governor of Lagos State, has called on Nigerians to "pray, ardently" that money from Nigeria's growing petroleum industry will not be used by segments of the population to buy arms for "another internecine (inter-destructive) war."

Sao Paulo, Brazil has been chosen as the site of the first Mormon Temple to be built in Latin America, according to an announcement by officials of the Church of Jesus Christ of Latter-day Saints (Mormon). The number of Mormons in South America are said to have increased more than 4½ times in the past decade, to a total of 140,000 members.

Leaders representing the nation's Protestant, Orthodox, Catholic and Jewish communities have urged the building of a "community of conscience" among Americans to support a U.S. food policy that will meet the just demands of the world food crisis. Meeting as the Interreligious Committee of General Secretaries, the leaders said "the relationship of the global food crisis and the religious community in the U.S. is so compelling that it requires continuing prayerful reflection and public reiteration."

Sen. James L. Buckley of New York, who recently visited the Soviet Union, has taken issue with assertions made in Washington by members of a Soviet Church delegation visiting this country that there is "freedom of conscience" in the USSR. The senator (a Roman Catholic), who talked with members of persecuted religious groups — Jews and Christians of many denominations — during his visit in that country, said that religious persecution "is an important part of the strategy of the Soviet rulers to erase all forms of freedom and to influence Soviet youth that religious worship is socially undesirable."

The Church of Scotland (Presbyterian) has been advised by executives of the Church's Stewardship and Budget Committee that "nobody wants a Church which is carrying excess fat. At the same time," said the Rev. John Patterson, "it would be irresponsible if we allowed the Church to become feeble. We want a Church which is slimmed down, but active and alert — a Church which is fit and strong."

The News Circle, a newspaper for Arabic-speaking people in America, has reported that King Faisal of Saudi Arabia will help finance the construction of a \$3.5 million mosque in Hollywood.



Boycott List Made Public

WASHINGTON, D.C. — Sen. Frank Church (D-Idaho), chairman of the Senate Foreign Relations Subcommittee on Multinational Corporations, holds a Saudi Arabian edition of an Arab League list of United States companies being boycotted for doing business with Israel. The list, obtained from the State Department and made public at a subcommittee hearing, has 1,500 names on it, including such large corporations as the Ford Motor Company, Xerox and Sears, Roebuck & Co. In a press conference, President Ford spoke out against Arab attempts to discriminate against financial "institutions or individuals on religious or ethnic grounds." He said that discrimination "has no place in the free practice of commerce as it has flourished in this country." (RNS Photo)

From Santiago, Chile comes word that three high ranking Chilean religious leaders have demanded of that country's military government an inquiry into the whereabouts of 131 persons arrested in late 1973 and still reported missing. They were among the thousands arrested after the Chilean Armed Forces coup of Sept. 11, 1973.

North Dakota became the 24th state to ratify the Equal Rights Amendment to the U.S. Constitution. In 1973, the measure had failed by a narrow vote. Thirty-eight states must ratify the amendment before it can become part of the Constitution.

Rep. Torbert Macdonald of Massachusetts, chairman of the House Subcommittee on Communications, said in a letter to an Indiana clergyman that Congress will hold hearings on charges that television is exposing children to excessive obscenity and violence and will examine specific plans the Federal Communications Commission has developed to offset such programming.

The British and Foreign Bible Society has issued a statement pointing to "encouraging signs of (scripture distribution) being on the increase" in Communist Eastern Europe as a result of Bible Society negotiations. The statement especially mentions Czechoslovakia, Hungary, and Rumania. In the latter country 100,000 Bibles and 10,000 Gospels are now in production and paper has been requested from the Bible Societies for the printing of another 200,000 New Testaments and 100,000 books of illustrated Bible stories for children.



Ecumenical Church Serves Alaskan Community

United Methodist support of ecumenicity is graphically attested by the bulletin board of this Alaskan church. Contributions to World Service help the Church of the Covenant in Kenai, which represents seven denominations in serving an industrial area on the Kenai Peninsula. At the left is the Rev. A. C. Wischmeier, United Methodist mission superintendent. (Edwin H. Maynard)

News from the churches

THE REV. ELMO THOMASON, Forrest City District superintendent, will be the pulpit guest in First Church, Augusta, on Palm Sunday, March 23 to dedicate the church and parsonage at the 11 o'clock service. He will also preach for special pre-Easter services to be held through Wednesday, March 26.

DR. JOHN P. MILES, pastor of First Church, Arkadelphia, was the guest evangelist for a revival held in Timothy United Methodist Church, Magnolia, recently.

THE REV. BOB ORR, pastor at Marked Tree, was the guest speaker for a revival held in First Church, Clarksville, March 2-7.

THE REV. HOWARD S. RITCHIE, pastor of Asbury Church, Magnolia, was the evangelist for a revival held in First Church, Hamburg recently.

FIRST CHURCH, Sheridan, is holding a special Lenten study series each Sunday evening. The series is based on "The Meaning of Suffering" by Dr. Ralph Sockman, and is taught by the Rev. Don Nolley, pastor.

THE REV. WILLIAM WILDER, pastor at Wynne, will be guest evangelist for a revival at McCrory United Methodist Church, March 24-27. The services will be held at 7:00 p.m. each evening with breakfast and a fellowship period following the service.

DR. JOHN P. MILES, pastor of First Church, Arkadelphia, was the guest evangelist for a revival held March 2-5 in Grand Avenue Church, Stuttgart.

THE REV. ED MATTHEWS, pastor of Lakeside Church in Pine Bluff, was the preacher for a special Lenten series at Grady United Methodist Church, March 9-11. The Rev. Charles T. Settle is minister at Grady.

LAKESIDE CHURCH, Pine Bluff, recently offered its facilities to serve as a collection point for a clothing drive for the inmates at Tucker Intermediate Reformatory, according to Mr. Ken Parsons Jr., an officer of the Pine Bluff Ministerial Association, sponsoring organization. The Rev. Tom Adkinson, associate pastor at Lakeside, is a member of the Community Affairs Committee which gave oversight to the project.

THE CREATIVE YEARS CLUB of St. Luke Church, Little Rock, met Wednesday, March 5 to hear Paul Maxwell, special agent with the FBI and Shane Crawford, security officer for First National Bank, present a program on Security.

MEMORIAL GIFTS presented in a recent worship service at Foreman included loose leaf hymnals from the John C. Johnson and Betty Gantt Church School Class and Mr. and Mrs. Dallas Keller. Memorialized were Bobby Jolly, and Ervin Tipton. A candlelighter, also a memorial to Mr. Ervin Tipton, was presented by Mr. and Mrs. Herman McRae. The gifts were received by Mrs. Ferguson, worship chairperson.

THE REV. HAROLD SPENCE, Fayetteville District superintendent, preached at First Church, Lincoln and dedicated the church's new Hammond Organ on Sunday, Jan. 26th. The church is presently installing a new lighting system. The Rev. Uriah Smith is minister.

DR. ROBERT E. L. BEARDEN, Conway District superintendent, was the guest speaker in Amboy Church, North Little Rock, on Sunday, March 9.

THE REV. J. WILLIAM WATSON, pastor of First Church, Blytheville, was recently elected vice president of the board of trustees of Methodist Hospital, Memphis.

THE REV. CARLOS SUMMERS, student minister at Sedgwick, presented a trombone concert in First Church, Walnut Ridge on Sunday evening, March 2.

CREATH DAVIS, founder and executive director of Christian Concern Foundation in Dallas, Tex., was the guest speaker for the Sunday-at-Six service held in First Church, Jonesboro, on March 2.

"SOUNDS OF JOY," musical group from Hot Springs, presented a concert in First Church, Pine Bluff on Friday evening, March 4, for Pine Bluff area youth.

THE GENESIS SOUND COMPANY of Trinity Church, Little Rock, under the direction of Dr. Fallon Davis and his wife, Dorothy, presented the March 2 evening worship service at First Church, Monticello. The 45-member singing group will visit the Harrisburg Church in April.

THE YOUTH of First Church, West Memphis, presented the pulpit musical "Celebrate Life" in First Church, Blytheville on Sunday evening, March 9. On Sunday evening, March 16, the West Memphis youth will travel to First Church, Helena, to present the musical for a family night service.

FIRST United Methodist Church, Jonesboro, in co-sponsorship with the music department of Arkansas State University, recently presented Ernest Ligon, organist and choirmaster at National Presbyterian Church in Washington, D.C., in a Sunday-at-Six recital at the console of First Church's new pipe organ. Mr. Ligon began his organ studies with Mr. John Summers, organist and choirmaster at First Church, Little Rock, and attended what is now the University of Arkansas at Little Rock, continuing as a scholarship student at the Fayetteville campus. He has since studied organ in Washington, D.C., and spent two years as a Fulbright scholar in Paris.

CORRECTION

In the Feb. 27 issue of *Arkansas Methodist* we stated that Mrs. John Hundley was honored by the congregation of the Hartford United Methodist Church. Although the news item came from Hartford, we should have stated that Mrs. Hundley was honored by the Hackett United Methodist Church where she is a member.



And Then There Were 22

Boarding the chartered bus in North Little Rock to begin the trip to Oklahoma City for the Feb. 28th South Central Jurisdiction Youth Caucus were these youth and North Arkansas Conference coordinator of youth work, Mrs. Saville Henry of North Little Rock. By the time the bus reached the Oklahoma border, the delegation numbered 22 — the largest representation present for the event. Mrs. Henry was one of two adult representatives named to the Jurisdiction Youth Team, and in addition was selected as an alternate to United Methodist Council on Youth Ministries. A delegation of 11 persons from the Little Rock Conference, headed by the Rev. Fred Haustein, youth coordinator, was among the 146 youth and counselors attending the caucus which followed the format of a mock General Conference.

†

HOMEcoming AND REVIVAL AT SHERRILL

Dr. Virgil Keeley, Pine Bluff District superintendent, will be the preacher for a revival scheduled to begin at Sherrill United Methodist Church at 7:30 p.m. on Sunday, March 16 and continuing nightly through Thursday, March 20. A homecoming celebration will precede the revival, with the Rev. C. Everett Patton of Bono presenting the message for the 10:30 o'clock service on the morning of March 16. Bill Kennedy of England will be the revival song leader; the Rev. Gene Ratekin is host pastor.

†

AMAZING GRACE, singing group from Grace United Methodist Church in Memphis, presented the musical "Light-shine" in Rosewood Church, West Memphis, recently.

VILLAGE CHURCH GETS FULL TIME PASTOR

Village United Methodist Church, recently organized congregation at Hot Springs, in a congregational meeting over which Arkadelphia District Superintendent Dr. George W. Martin presided, received approval to employ a full time minister and made plans toward the first phase of construction of a church plant. The Rev. James Richardson, former associate pastor at First Church, Hot Springs, who has served the Village Church on a part time basis, was assigned to the full time pastorate on March 1. Present for the congregational meeting also were Dr. George Ivey, First Church pastor, and Dr. Marshall T. Steele, former president of Hendrix College — now a resident of the Hot Springs community.



'All In The Family'

Four generations were represented in a recent Sunday morning worship service at Foreman United Methodist Church. Mrs. Lester Ray (left) transferred her membership from a sister United Methodist Church. Her great granddaughter, Crystal Kent, received the sacrament of baptism. Other members of the family, left to right, are Mrs. Perry Young sr., daughter Mrs. Wayne Kent, and holding Crystal is her father Wayne Kent. The Rev. Guy Downing, pastor, is shown in background.

President's Message

Second Annual Meeting North Arkansas Conference UMW

In her President's Message to the Second Annual Meeting of United Methodist Women of the North Arkansas Conference, Mrs. Gladys Womack challenged the more than 800 persons present in Staples Auditorium, Hendrix College, "To be Alive in 1975." (See story page one.)

Noting that the organization had given 14 per cent more to missions in 1974 than in the previous year, she said "I believe this reflects spiritual as well as other kinds of growth."

The Conference UMW president outlined three emphases for the year 1975: concentration on membership growth, improvement of study programs, and an emphasis on "putting our beliefs into action."

Speaking to the need for growth in local units, Mrs. Womack said "We have something to offer women." She reported that one young woman had found a greater interest by young women in the UMW, saying she found them "much more interested because they feel free to do mission in the way they see it needed."

In reference to improving the study program, Mrs. Womack said "Some of us got pretty upset recently when the bishop criticized us for allowing our study programs to slip. But could it have been justified? We have

mentioned this ourselves; and we have to admit that the study program was one of the things that made our former organizations great." She urged local groups to utilize a Conference program designed to give greater recognition to such study programs.

Concerning the call for an emphasis on Christian social involvement, Mrs. Womack said "hearing the truth without acting upon it is destructive." She urged that UMW members "put our beliefs into action."

Reminding the group that "we are a part of a global reality," she called upon local units to take a new look at their Statement of Purpose, making a special appeal that 1975 programs include responses to world hunger. "What could the North Arkansas Conference family of United Methodist Women, concerned about hunger in the world, do if we put our hearts and minds to it," she said.

She concluded: "A United Methodist Woman loves like Christ. A United Methodist Woman does not fear opposition. A United Methodist Woman is openminded. A United Methodist Woman is not afraid to live."

†

CONWAY DISTRICT ANNOUNCES CHILDREN'S CURRICULUM WORKSHOPS

A series of three workshops to present the new curriculum for children is to be held in the Conway District, according to Mrs. David Maxwell, district coordinator of Children's Ministries.

The first in the series will be held on March 16, 1:30 p.m. to 4:30 p.m. at Lakewood Church, North Little Rock. The staff will include: Mrs. Margaret Wilkins, Mrs. Ann Barling, Mrs. Elizabeth Fowlkes, Mrs. Joann Williams and Mrs. Bonda Sue Deere.

The Second event is scheduled for March 23, 1:30 p.m. to 4:30 p.m. at First Church, Conway. Serving on the staff will be Mrs. Mary Ann Nixon, Mrs. Sue Brain, Mrs. Elizabeth Fowlkes, Mrs. Joann Williams and Mrs. Vicki Allen.

On April 6, 1:30 p.m. to 4:30 p.m. First Church, Russellville will host a workshop staffed by Mrs. Margaret Wilkins, Mrs. Sue Brain, Mrs. Donna Williams, Mrs. Katherine Keathly and Mrs. Bonda Sue Deere.

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MRS. LILLIE MAYE LAWRENCE

Mrs. Lillie Maye Lawrence, aged 78, of Horatio died Sunday, Feb. 23, at DeQueen. She was the wife of the late Rev. C. E. Lawrence.

She is survived by one son, E. A. Lawrence of Horatio; three daughters, Mrs. Ella Faye Hood and Miss Betty Ann Lawrence, both of Horatio, and Mrs. Leona Collins of Waskom, Texas; four grandchildren and three great-grandchildren.

The funeral service was held at the First United Methodist Church in Horatio, where she was a member, with burial at Horatio Cemetery.

Thursday, March 13, 1975

CONWAY DISTRICT YOUTH RALLY FRIDAY, MARCH 14

The Conway District Youth Rally will be held Friday, March 14 at 6 p.m. in First United Methodist Church in Conway. The youth from the host church will present the musical "Lightshine." There will be games and fellowship and information will be provided relating to election of Conference Youth Council representatives.

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CAMDEN DISTRICT UMW ANNUAL SPRING MEETING

The Annual Spring Meeting of United Methodist Women of Camden District will be held at Smackover United Methodist Church on Sunday afternoon, March 16, at 2 o'clock. The theme will be "Making Mission Visible Through The New You."

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Ecumenical Services Held Monthly

The Rev. J. W. Hogan (second from right, front row), pastor of Hall Memorial and Scott United Methodist Churches at Texarkana, is one of nine pastors of various denominations in the area which meet the first Sunday evening of each month for ecumenical services. Others in the group shown here include Baptist, Colored Methodist Episcopal, United Presbyterian and African Methodist Episcopal pastors.

'SPIRITUAL JUBILEE SERVICES' AT ASHDOWN FEATURE PASTORS OF DALLAS FIRST CHURCH

Dr. Ben Oliphint, senior minister at First Church, Dallas, and his two associates, the Revs. Dudley Dancer and Walker L. Bailey, led the congregation of First Church, Ashdown, in a series of three Lenten services, March 9-11. The 7:30 nightly services were preceded by congregational suppers and Bible study from 6 to 7 p.m.

On Monday and Tuesday mornings at 9:30, a coffee and donut fellowship and discussion time relating to personal concerns facing people today, were led by the guest ministers. The Nicene Creed and Chancel Choirs of First United Methodist Church and the adult choir of First Baptist Church, Ashdown, provided music for the evening services.

On the final day, area ministers gathered at Bryce's Cafeteria in Texarkana for a dutch treat luncheon and discussion with the visiting ministers and the Rev. William A. Cheyne, Ashdown pastor.

†

FIFTH ANNUAL COMMUNITY BROTHERHOOD OBSERVANCE HELD IN PINE BLUFF

Dr. Herman B. Smith Jr., chancellor of the University of Arkansas at Pine Bluff, (UAPB), was the featured speaker for the recent fifth annual Community Brotherhood program held at historic St. Peter's Roman Catholic Church in Pine Bluff.

Among United Methodists who participated in the event attended by some 200 persons were Mrs. J. Richard Pierce, president of United Methodist Women at First Church, and William Buckholtz of Lakeside Church and an instructor in music at the University at Pine Bluff. The Rev. Tom Adkinson, associate minister at Lakeside, was a member of the Community Affairs Committee of the Pine Bluff Ministerial Association which planned the program.

Among those attending were four young men from Nigeria who are students at UAPB.

†

LITTLE ROCK DISTRICT Parsonettes will meet on March 13 at 10 a.m. with Florida Wilbur, hostess. Her address is 1505 West 21st Street. The theme of the meeting will be: "Let's share something exciting our church is doing."

†



Physician To Speak In Asbury Series

Dr. David B. Cheairs, physician and adult church school teacher, will speak on "The significance of the resurrection to me" on Sunday evening, March 16 at 7 p.m. at Asbury Church, Little Rock. His presentation will be the third in a Sunday evening Lenten series, each led by a layperson. The sessions are open to all interested persons.

†

LITTLE ROCK DISTRICT MEETING OF WOMEN, MARCH 22

United Methodist Women of Little Rock District will meet at Western Hills Church, 4601 Western Hills Road, Little Rock, on Saturday, March 22 for their annual meeting. Theme for the event will be: "The New You." Mrs. Pat Paulus, president of the district organization will preside. Registration is scheduled for 9:30 a.m. The program will include the installation of new officers. Those attending are requested to take a sack lunch; dessert and drink will be furnished. A nursery will be provided. The meeting site may be reached by driving on Asher Avenue to Western Hills Road; the church is about three blocks beyond this intersection, on Western Hills Road.

†

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. 16—Sunday	.....	Heb. 10:1-4
Mar. 17	.....	John 10:17-18
Mar. 18	.....	Gen. 22:4-8
Mar. 19	.....	Exod. 12:21-24
Mar. 20	.....	John 11:47-50
Mar. 21	.....	John 12:23-26
Mar. 22	.....	Romans 8:6-10
Mar. 23—Sunday	.....	Luke 19:33-38

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.



What Makes A Valid Faith?

Lesson for March 23

Orientation: This is the fourth lesson in the unit on Hebrews. In it we deal with the question of "What Makes A Valid Faith?" as we consider the fourth of the five affirmations of faith in Hebrews — "We have a Faith." Last week we considered our Covenant relationship with Christ, and our fellowship in his Church as the basis that we need not live our life alone.

Scripture: Hebrews 11 and 12.

Devotional Reading: Rev. 3:18-21.

Hymn of Faith: By Charles Wesley, Methodist Hymnal page 139; Jesus, Savior, Pilot Me, by Edward Hopper, first stanza, page 247.

Affirmation of Faith: Page 740 in Hymnal.

Memory Verse: Hebrews 12:3.

Purpose: To examine our faith in terms of the way each lives his life day by day, and try to determine the validity of the use of time, money, and goals as a "Faith Way of Life."

Palm Sunday: By the calendar today's lesson falls on Palm Sunday. A great faith most certainly was basic to the glory of that occasion.

Prayer: Dear God, enlighten and renew our faith this hour as we expose ourselves to thy promptings. Amen.

Looking at the Scripture

In the 11th and 12th chapters, those Hebrews are not being left to vain imaginings, laurels of past history, or the mores of the neighbors nearby, for a clear definition and a working formula of Christian faith. In the 11th chapter the author begins right off, saying to them that faith is "the assurance of things hoped for, and the conviction of things not seen."

Then in swift succession, he delineates his thesis by naming many, many stalwarts of the Old Testament, painting individual faith portraits of their endurance and accomplishments. It was as if the author was saying in simple terms, this is the faith I'm defining for you, and these are those who found it valid for living out their various life situations, not even seeing the promise, except from afar.

Volume One of Interpreters Bible Commentary terms "Assurance" a "Title Deed" document, combining elements of hope, confidence and trust. The believer has a title to good things to come, and a solid conviction of the reality of the divine realm. Faith being hope with a certainty, adds up to assurance.

In the 12th chapter, note as the author continues with a formula for their faith-life style, he likens it to a race to be run, and a race to be won — with spectators (witnesses from afar), a contest in which the struggle calls for perseverance, throwing off hindering weights, accepting training and discipline, adopting patience as a gait for running (not walking), remembering that they are pioneers (there will be many new situations and challenges to be dealt with), and while the game itself is of great importance, there is a prize — a kingdom that cannot be destroyed (a sure victory to be claimed), and blessing upon blessing, the game has an umpire!

The nature of faith

What faith is not: Georgia Harkness suggests: "It is not gullibility, not closed mindedness, not belief alone, not identical with mystery."

Faith is not simplistic reckoning, it is not a bed of ease to lie down on, it is not instant answers to personal perplexities, it is not insurance against suffering and heartache, nor against death itself.

What faith is: The Christian faith is neither all known, nor all unknown — it is some of both; it is assurance of the presence of God with us; it is enduring patience for running the race of the good life; it is the moral tone of the decisions we make; and someone has said "it is the science of the possible."

George Buttrick speaks of faith as a "bestowal of expectancy, a way we know not, but a hope founded on conviction."

Barclay describes it as "belief in God against the world, a belief in the spirit against the senses, and a belief in the future against the present."

Harkness calls faith "the union of trusting confidence, and courageous action with response to God's leading, and of all these with the insight that lights the way toward truth."

Bishop William C. Martin has written, "Christian Faith is the warm and deep conviction that God was in Christ reconciling the world unto himself. It is more than the intellectual acceptance of a body of doctrine; it is whole-hearted commitment to a person. It is an unquestioning confidence that what Jesus said about God is true, and that we can commit ourselves, without reservation, to this revelation of ultimate reality."

What makes our faith valid?

I sincerely hope this will not be a lesson "about faith," with the usual definitions and cliches for an easy out. Instead, could we not make it a prayerful effort to see if our faith is truly a motivating force of great fervor — with handles that we can take hold of — for the trials and sufferings we, and others, experience? And for the celebration of the search for truth? And for the edification and growth of ourselves, as we are linked to the witnesses of the past and the present?

We do, indeed, have a faith! Is it valid? Meaning, is it strong, vital, sound, healthy, and properly grounded? Our faith is valid, only when we are faithful — when it refuses blind acceptance of things as they are now — when it rejects the wrongs that exist in some of the systems of our times (political, economic, or whatever) — when it links hands with the generations of the past (cloud of witnesses) to preserve the progress for which so great a price has been paid — when we conceive the awesome fact that we are today's custodians of that faith — when we endure discipline which involves sharing responsibility for the sins of society, willing to sacrifice to rectify them.

A valid faith is what a farmer feels when he plants food crops to feed the hungry; it is what parents feel as they rear their children to be reverent disciples; it is what our youth feel when they train to minister medically to the bodies of persons; it is the loving joy and appreciation of our hearts in the belief that the cosmic order is God's handiwork (this is my father's world), and that he is indeed, the author and finisher of the faith. Above all a valid faith is what Jesus felt and believed as he went to the cross.

How may we test our faith?

1. What specific disciplines do you practice for the building up of a valid faith?
2. What, if anything, do you give up, or sacrifice for your faith?
3. How has your faith sustained you at the time of a death in your family?
4. What chastening, if any, do you feel you have had from God?
5. What personal "tiffs" have you overcome in your Church to remain a viable, faithful

A Dedication

As this lesson on a Valid Faith is being written, a long-time, beloved friend, and a great man of faith — Bishop Paul Elliott Martin has just died. Though this writing will be published later, my husband and I dedicate it lovingly to his memory.

SWG and EDG

member?

6. Does your faith tremble at the failure to get immediate, affirmative answers to your prayers? Remember the heroes of the 11th chapter of Hebrews did not live to see "the promise," but remained faithful and sacrificial to the end, knowing full well that a tiny speck of progress might be all that was visible in a lifetime.

7. Is your Christian faith a matter of simplistic reckoning? (Webster's unabridged dictionary distinguishes between simple and simplistic.)

Examine these real life statements of persons I know, for validity based on the 11th and 12th chapters of Hebrews: "I was on my way to the airport to take a plane trip, when I discovered I had left my cosmetic case at home. I returned to get it, making me an hour late — flight time — but I prayed, 'Lord don't let the plane leave until I get there.' Believe it or not, when I arrived, there it was on the runway, with one hundred passengers aboard cooling their heels."

Or this: "I left my overcoat in the back seat of my car (unlocked) and it was stolen. I have faith in God — why would he let this happen to me?"; or, "Our precious daughter died of cancer. We had prayed, our friends had prayed. Don't you think God was 'on his honor' to us, to prevent this? (Is cancer research related in any way to the Christian's faith in, and cooperation with God, for all who suffer thus? This is difficult. Think about it with prayer and undying Christian faith.)

What about this one (my own). Last spring our peach trees put out early. The weather forecast was for a hard freeze. We got on the phone trying to locate some smudge pots to light and place under the trees, hoping to save some peaches. One person we called said, "Why don't you pray, asking God to save your peaches?" The only answer I could give at the moment was: "I thought the smudge pots were part of my prayer." Was that valid?

Try This: List the names of some persons you know, whose faith adds up to "a principle," "a compass," "a way of life" — a belief in the sun when there's darkness, a belief in love, when they've lost awhile, a trust in God, whose promise is for always (a God who saw his son die in great agony and suffering for a faith that is the victory that overcomes the world). List those on your chalk board.

Conclusion: As Christians we must live out our lives in a society of imperfections and evil — all our institutions, including the Church, finds this to be so. Therefore, "a faith that is not belief without proof, but trust without reservations," is not only salvation from futility, but pure power to confront impure causes.

"Faith is the light for my life, in dark days or light." — E. D. Galloway.

"If we will proclaim a faith of world character and importance, an unsurpassed opportunity for accomplishing the salvation of mankind awaits it." — Bishop Paul Elliott Martin.

Do write in this space

Write a short actual, personal affirmation of faith that includes your use of time, money and talents.

Prayer: Dear Father, grant that the expectations of my faith may transform my living. Amen.

Arkansas Methodist

From Our Readers . . .

BOARD THANKS WOMEN MINISTERS, CALLS FOR MORE 'OPENING OF DOORS'

To the Editor:

The Board of Ministry of the North Arkansas Conference, in session at North Little Rock, Tuesday, Feb. 18, 1975, wishes to go on record expressing grateful thanks for the ministry of these women in the Conference: The Rev. Fern Cook, Lavaca; the Rev. Everne Hunter, Judsonia; the Rev. Carol Lascaro, Massard; the Rev. Dorothy Collier, Dyer.

In addition to these four persons, we express thanks to these two women in seminary: The Rev. Rhonda Crow, Perkins and the Rev. Barbara Shaw, Iliff.

We pledge our support to work for the serious implementation of Paragraph 308.2 in *The Book Of Discipline Of The United Methodist Church*, 1972, which states, "Both men and women are included in all provisions of the Discipline with reference to the ministry."

We call upon the Committee on Pastor-Parish Relations of each charge to follow Recommendation No. 4 of the Board of Ministry that was adopted at the session of the Annual Conference in June, 1974 (See Journal, Page 100). This calls for an open discussion of the possibility of an ordained woman being assigned as pastor of the church. Hopefully, this would be one means of opening doors to the ordained women in our conference that we have said were open since 1956.

Board of Ministry,
North Arkansas Conference
Jim Beal, Chairman
W. Leonard Byers, Secretary
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A 'THANK YOU' - AND SOME HAPPY RECOLLECTIONS

To the Editor:

As this is my first attempt to write to this corner, I hardly know how to begin. I am a Methodist lay man who has taken the *Arkansas Methodist* for more years than I can remember, although I can remember my father took the paper when it was called the *Western Methodist*.

I would just like to thank the Rev. Taylor for the wonderful letter he had in the *Methodist* last week, Feb. 20th. He is the kind of preacher we had when I was a boy, but it seems that his kind can't be found anymore. I wonder why

most of our Methodist ministers will say they believe in the Mourners Bench; but show me some that use it and I'll be glad to pay them a visit.

I have been to many grove meetings, like Bro. Taylor was talking about, and I have also heard my mother, and many other women shout and praise God for his wonderful love, and many blessings to them.

I have helped build the old brush arbor, and got out and gathered pine-knots for our lighting system, and I have seen 15 or 20 come to the altar in one night, and several would be converted.

My pastor in 1916 was Old Uncle Jack Taylor. I'm sure most ministers in each of our conferences, who were reared in Arkansas have heard of Uncle Jack Taylor, as he was lovingly called. He was one great spiritual preacher. I don't know whether he was related to this Bro. Garland Taylor or not, but it sounds like they were both the kind of men God wants all of his children to be. So thanks again Bro. Taylor.

Frank M. Hansford
500 Clark Street
Hot Springs, Ark. 71901
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THANKS FOR DANIELS' ARTICLE

To the Editor:

I wish to commend you for the article in the Feb. 20 issue of the *Arkansas Methodist* which was written by George M. Daniels, Director of Interpretative Services for the Division of Education and Cultivation for the Board of Global Ministries, and entitled: "Let's Update the Old Time Religion."

I wish that this could be required reading for both the laity and the ministry of The United Methodist Church. He has hit on something that, I believe, badly needs updating.

R. D. Harrison
Member Annual Conference
316 S. Trotter
Dermott, Ark. 71638
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MORE ON THE RUSSIANS

To the Editor:

I agree with Mary E. Mason's letter to you in the Feb. 27th issue of the *Arkansas Methodist* entitled "The Russians Are Coming." I believe we American Christians have really had our head in the sand about what is going on to our brothers and sisters in other

"Hi" and "Lo"

I HEAR THAT THE METHODIST TWINS,
CHARISMATIC & NON-CHARISMATIC,
ARE SCRAPPING AGAIN, HI.



OH, A BIT, MAYBE, LO.
BUT THEY'LL SOON FIND
THAT THEY ARE IN THE
SAME FAMILY,
EVEN IF THEY ARE
NOT IDENTICAL.

AL N M

From West Africa:

'Will you share the good word?'

To the Editor:

I have just recently learned of the existence of your religious paper *Arkansas Methodist* published every Thursday since 1880, thanks to some back issues that were sent to me (among other used, outdated Methodist, Christian, periodicals and books) by a Methodist missionary body in America.

For your information I am a student of a Methodist Mission founded Junior College - CUM - Divinity School here in Accra, which combines liberal arts and education with optional training for Church and religious services.

After reading completely through the copies of your weekly in question, I found them so interesting to read, spiritually uplifting, inspiring and edifying in the faith and so very useful and reliable in keeping abreast of, and understanding the meaning behind the religious and secular news, events and developments taking place in the state of Arkansas, the rest of USA and abroad and affecting the lives and affairs of Methodists, Christianity in general, current trends in Methodist theological thought, contemporary theological, moral and social issues, questions and problems of the western world, etc., etc., that I have firmly resolved to subscribe to it personally and directly rather than to depend on outdated used copies from benefactors in America.

Although I understand clearly that your weekly has an annual subscription price of around US \$4 and that as a matter of principle you do not entertain requests for complimentary subscriptions because of financial reasons (e.g. inflation, high cost of paper, printing and postage, etc., etc.), nevertheless I wish to obtain a one-year gift subscription to it by asking you to waive this requirement in my case, because of the very simple and frank reason that I honestly do not have the means to, nor ever can even afford to pay for my subscription, (as I have said above before) I am a Junior College student and hence at present unemployed while still studying and besides dependent on my parents, who earn a subsistence income, for my college fees and upkeep.

That aside, even if I had the means to pay for my subscription, foreign exchange control restrictions and regulations at present in force in this country in a time of inflation and economic difficulties, are so stringent and intended to conserve the very precious little foreign currency this country has in the face of a serious worsening external balance of payment position, that it would be very difficult (if not altogether impossible, so to say) for me to send you payment in a form readily convertible and payable to you in USA for the purpose of subscribing to *Arkansas Methodist* - a purpose for which exchange permission is rarely and reluctantly approved by the authorities here - if one is at all very lucky.

Accordingly in sympathy with my position as described above, I would be very, very grateful if in the spirit of brotherliness of all Methodists everywhere, you would kindly enter my name and address on your mailing list for a one year's gift subscription and if thereafter you would send the *Arkansas Methodist* regularly, continuously, gratuitously, without any obligation, and for one year, beginning with the Feb. 24, 1975 issue and ending with the Thursday, Feb. 28, 1976 issue.

Trusting that you will gladly honor such a one-year gift subscription request from a brother of like faith, I thank you very much in advance for your Christian munificence and remain with my warmest greetings and best wishes to you, all Methodists in Arkansas, sincerely,

Your brother in the faith,
Mr. A. Bashiru
Box 2073
ACCRA, GHANA
West Africa
†

lands. We really need to pray for discernment and purity of the Word in this time and age.

Two excellent books that tell the story "like it is" are "Tortured for Christ" by Richard Wurmbbrand and "The Pastor's Wife" by Sabina Wurmbbrand. They are pastors who now live in America (Calif.) and can give first-hand information about true persecution.

Drew Terry
(Mrs. William C.)
701 Quapaw
Hot Springs, Ark. 71901
†

PROTESTS WORLD DIVISION'S STAND ON AID TO S.E. ASIA

To the Editor:

I am sure that the World Division of the United Methodist Board of Global Ministries does not speak for all of the United Methodist constituency of our church. The board's pronouncement concerning aid for South Vietnam and Cambodia must be Communist inspired. Those of us who have had first hand experience with the Russians know that any settlement in Southeast Asia will be

on Communist terms.

I can remember no treaty ever agreed to by the Communists wherein they have kept the terms of that treaty. Perhaps the Thieu government has not been completely just in their suppression of the Viet Cong dissidents. But our past history is not clean in our treatment of our ethnic groups.

To withdraw American aid for Cambodia and South Vietnam is to let millions of people disappear under the butchery of the Communists. But it is tragic that such a church body would condemn the South Vietnamese and say not one word about Hanoi breaking all the Paris agreements.

Another tragic thing is allowing the visit of "20 leading officials of Russian churches." There is NO religious freedom in Russia and those leaders, so called, are Communist agents. My experience with Russian troops on the Western Front and several months in a Communist city is still vivid in my memory.

Roland E. Darrow
Minister, United Methodist Church
5305 N. Sycamore
North Little Rock, Ark. 72118

The Church and Society: a part of our 'gospel responsibility'

In what was called a "first of its kind," some 70 persons gathered at Hendrix College Feb. 14-15 for an evening and full day of briefing — "sensitizing" — on some of the major issues of the day.

Facing an impressive array of issues, the group heard a keynote address, had orientation sessions on five major areas of concern, met in plenary sessions to share that information and heard the resource leaders respond as a panel to questions.

The purpose of the event, sponsored by the North Arkansas Conference Council on Ministries and Board of Church and Society, was to "sensitize United Methodists to the issues — social, economic, ecological and political — that challenge society today, and the Church's response to, and resources for, meeting these concerns."

In introductory remarks at the opening dinner meeting Bishop Eugene M. Frank said "the sensitizing of our people to these issues is one of the primary things that we need." He called for a greater effort to respond creatively to "the social evils that are so destructive of our character as a nation and to our lives as individuals."

The bishop said "I don't think we need to justify or rationalize why we're here. It is a part of our 'gospel responsibility' that we are here."

Workshop leadership

General resource leader for the event was Dr. Earnest A. Smith of Washington, D.C., associate general secretary of the Board of Church and Society. (See page one for report on keynote address by Dr. Smith.)

Giving leadership in the area of drugs and alcohol was Ms. Ruth Hargraves, also of Washington, program coordinator of the national Board's Department of Drug and Alcohol Concerns.

Other concern areas and their leaders were:

Population and Poverty — Mr. James B. Miles of Little Rock, deputy commissioner, Arkansas Social and Rehabilitative Services;

Interpersonal and Group Relations — Mr. Elijah Coleman, area coordinator, Voter Education Project and part-time lecturer in Black History, Philander Smith College;

Ecology — Dr. Cecil McDermott, chairman, Department of Mathematics, and Dr. G. Thomas Clark, associate Professor of Biology, both of Hendrix College;

The Christian's Responsibility and Politics — Mr. Robert Sarver, associate Professor, Graduate School of Social Work, University of Arkansas at Little Rock.



Subject: Alcohol And Other Drugs

Dr. Earnest A. Smith (right), chief resource leader for the workshop, shares with group discussing alcohol and other drug concerns.



Panel Members Respond To Questions

During plenary session resource leaders formed a panel to respond to questions. From left: Dr. G. Thomas Clark, Dr. Cecil McDermott, Mr. Jim Miles, Mr. Robert Sarver, Ms. Ruth Hargraves and Mr. Elijah Coleman.

One small group in action —

Ecology's answer: 'You must be born again'

For over an hour the small group on Ecology had been discussing the "triangle of crises": population and food, global depletion of resources, pollution and abuse of "the common" — the air, water and land owned by all. They had heard a sobering discourse on the "life-boat concept" — that the world's population had swollen to the point where "we are now at the place where someone has to decide who lives and who dies." They had listened to grim statistics on starvation.

A layman, Jack Frost of North Little Rock, speaks:

"I'd like to ask why I'm here this morning. I want to know what I'm going to take back to my local church.

"There's a group of people who are taking a more literal interpretation of the Bible and are not concerning themselves much with these problems we're discussing here. They're searching for something the Church is not giving them.

"Now if I'm going to be a part of this group, I'm also a part of that group . . . We talk about these things here, go back home and report on what we've done — and what will happen? It seems to me that out of this there ought to be something that binds us together!"

"If you're going to deal with the gospel, you're eventually going to get specific. When you get specific, you're going to deal with issues — life situations. This is love applied. There's no way you can get around it!"

—the Rev. Ben Jordan

Dr. G. Thomas Clark, Associate Professor of Biology at Hendrix, one of the group's resource leaders:

"This is sort of getting to the final point, but let's deal with it here. Behind all of this is an old Christian principle: "You must be born again." It's as simple as that. But it's not simple. When you start thinking of starving people and you think of what I had for breakfast this morning, then I'm going to have to be 'reborn' somewhere along the line. Because I had an egg, two pieces of bacon, toast, coffee and orange juice.

"Now the question is, do I really need all of that? Can I do with less?

"Here I am sitting among a group who represent a third of the world's population yet they command two-thirds of the food and two-thirds of the energy supply.

"Now when it gets down to it, we're just going to have to be reborn. We have to work it out on our own personal level. We have to be committed. We're simply going to have to sacrifice our personal lifestyle and be born new people. And it's never too late."

When the almost two hours of discussion had ended, the conclusions offered by the group — led by two professors representing the scientific community — suggested that it is in the realm of faith that the ultimate answers lie: One, "rebirth" in the way we view the world and in our responsibility to persons. Two, a revival of the "servant role" as opposed to the profit motive. And three, adoption of the "reverence for life" concept — that all life, human and otherwise, is important. "This," said Hendrix' Dr. Cecil McDermott, group resource leader, "I call the 11th Commandment."



Ecology And Christian Faith

Ecology group discusses relevance of Christian faith to problems of hunger, energy and pollution. Group leader, Dr. Cecil McDermott, chairman of the Department of Mathematics, Hendrix, is second from right.



Plenary Session

Dr. G. Thomas Clark, Associate Professor of Biology, Hendrix, responds to question during plenary session.

Dialogue between Soviet-U.S. churchmen produces differing interpretations

By John Novotney,
Religious News Service Correspondent

WASHINGTON, D.C. (RNS) — Two somewhat different interpretations of nearly six days of talks at Princeton, N.J., between Soviet and American churchmen emerged at a press conference and in later interviews here.

Russian spokesmen tended to stress the formal and fraternal spirit of the meeting, while Americans were more willing to discuss practical problems as well as the value of dialogue.

The first public reports on the Princeton proceedings were made here as an 18-man ecumenical delegation from the Soviet Union continued a U.S. tour sponsored by the National Council of Churches. The press was not invited to the conversations at Princeton.

Russian Orthodox Metropolitan Filaret of Kiev, leader of the visiting group, speaking through an interpreter, told a Capitol Hill conference:

"The discussions were very fruitful. They were in a spirit of fraternal love. We have discovered very much in common between us in the field of theology and in the aspects of the service of Churches to peace."

While not challenging the metropolitan's assessment, Dr. David Hunter, American coordinator for the visit and a former National Council executive, suggested areas of disagreement.

"Of course, when Russians and Americans get together and talk about freedom, they have a considerable basis for disagreement with one another," the Episcopal clergyman told RNS. "A totalitarian

government inhibits its people from talking about freedom openly."

"When you get together in an isolated place and learn to trust one another you can talk more freely with one another. I might say, however, that as a result of that, you're not completely free to report what you've talked about and what you've agreed upon to the rest of the world, because you can get your friends in trouble by doing that."

Both men said the meeting at Princeton theological seminary was a "continuation of conversations" begun last summer in Moscow when Americans visited Soviet churches. The topic was the theme of the forthcoming Fifth Assembly of the World Council of Churches in Nairobi, Kenya

Protopresbyter Vitaly Borovoy, rector of the Patriarchal Cathedral of the Epiphany in Moscow and a professor at the Moscow Theological Academy, told RNS, in English, following the press conference:

"It is very far from realization that we can go to Nairobi with some common statement about goal, task, character and future direction of the ecumenical movement. It is just a pious desire from both sides . . . And don't be naive: we cannot come with a completely common statement. (There are) still too many things dividing us — confessionally, politically. But with some common points, of course we would come."

On further questioning, he said he didn't think whatever is presented in Nairobi by American and Soviet churchmen will be submitted as a "common statement, because it would make a rather bad impression on the rest of the ecumenical movement of

some kind of alliance between American churches and Soviet Union churches."

He said if Soviet Union and American Church leaders "would speak independently, not in common statements, but in some common direction, it will be, of course, very good."

There "will not be some kind of bloc at the World Council of Churches, not at all," he said. "We are against any kinds of blocs, of course, because (there can be) blocks in political life, but not in church life."

Asked what the Soviet delegation hoped to accomplish by this visit, he pointed out that it was the "American ecclesiastical people" who first approached Soviet religious authorities regarding such an exchange of visits during "the cold war period." (The current visit completes the third such Soviet-American clergy exchange visit program.)

During the 1½-hour vesper service at the Washington Cathedral, which began with a procession involving a large number of local Orthodox and Protestant clergy and was sung and chanted in church Slavonic — four groups of demonstrators waited outside to distribute flyers to persons leaving the service.

Names of groups on the materials handed out included "Concerned Free Christians," "Action Group for the implementation of Religious Rights in the Soviet Union," "International Council of Christian Churches," and the "Joint Baltic American Committee."

Dr. Carl McIntire, president of the International Council and about 50 followers stood outside one of the cathedral's entrances with placards denouncing the Soviet church delegation and singing hymns.

High court to hear test of school aid measure

WASHINGTON, D.C. (UMC) — The U.S. Supreme Court has agreed to hear an appeal from a lower federal court questioning the constitutionality of a Maryland law providing approximately \$500,000 a year to four church-related colleges including Western Maryland College, a United Methodist-related school in Westminster.

The other colleges in the case are Notre Dame in Baltimore, Mount St. Mary's in Emmitsburg, and St. Joseph's in Emmitsburg, a school which was involved in the aid program but which was subsequently closed.

Western Maryland College recently asked the University Senate of The United Methodist Church to drop it from a listing of church-related institutions. Meeting Feb. 2-3, the Senate appointed a sub-committee to review the request.

Western Maryland's President Dr. Ralph C. John wrote the Senate announcing the disaffiliation from the Church because of the school's constant involvement in litigation over receipt of government funds.

Speaking at the February Senate meeting, Dr. Fred Harris, head of the United Methodist Board of Higher

Education and Ministry's Division of Higher Education, argued that United Methodist institutions are not rigidly sectarian and in all instances seek to serve the public good. "I cannot understand why group funds, which are tax funds from all the people, are withheld from quality United Methodist schools but are not withheld from private schools. In essence, United Methodist schools are being penalized even though they are worthy in every sense."

The Supreme Court has said it will review the decision last October by a three-judge federal district court which

upheld the 1971 Maryland aid program on the grounds that grants to church-related institutions of higher learning do not "create a substantial danger of political entanglement" between church and state.

The district court also observed in its ruling that the state aid was intended to assist "higher education generally, not church-affiliated colleges specifically." The court also said the colleges in question — one United Methodist and three Roman Catholic — are "substantially autonomous."

The aid program is based on a \$200 grant for each associate of arts degree and a \$500 grant for each bachelor of arts degree awarded by the college the previous year.

The Maryland law prohibits using the grants for sectarian purposes, and all recipients must sign affidavits that they will comply. The expenditures are checked by the Maryland Council of Higher Education, which attempts to assure non-sectarian use of the funds.

In calling for an appeal of the lower federal court ruling last October, the Maryland chapter of the American Civil Liberties Union maintained that the grants to church-related schools violate constitutional provisions for separation of church and state and could not be construed as non-sectarian aid.

Minority issues take back seat;

Church 'still too white,' leader says

JACKSON, Miss. (UMC) — "Major attention" during 1976-80 to The United Methodist Church's racial pluralism and the problems of ethnic minority congregations was urged here Feb. 25-27 by the Commission on Religion and Race.

In order for the denomination to work toward its stated goal of "a truly inclusive fellowship," the commission declared that the ethnic issues should be high on the list of quadrennial emphases. The recommendation will go to the General Council on Ministries and the 1976 General Conference.

The action followed the report of the commission's executive secretary, the Rev. Woodie W. White of Washington, D.C., which charged that United Methodism is "still too much a white church, with some non-white members." He said the church has given "little evidence of our rich cultural and ethnic diversity" in its programs, conferences, literature, institutions, worship or evangelism.

The commission accepted his urging to recommend priority consideration at all levels for ministerial cultivation and recruitment, church extension, evangelism and local church development, especially for ethnic congregations.

Dr. White recalled the black American's experience to be that "whenever we approach a significant change in our society with regard to racism and

empowerment, we are always side-tracked" by other issues — always legitimate — such as peace, ecology, women's rights and world hunger, which "detract from America's unfulfilled promise to a significant part of its citizenry."

The church, he added, "has a way of perpetuating the diversion" through highlighting critical needs in a quadrennial emphasis and giving "the impression that our problems are resolved in four-year cycles." White reminded, however, that "racism is a continuing sin within our midst, and only continuing attention will provide an opportunity for its eradication."

Despite some gains, he said, there is "an overwhelming degree of despair and frustration by the ethnic minority community" evident in declining membership and fewer commitments to full-time service. White said the whole church needs to benefit from the contributions of the ethnic churches "so that they can once again know the power of the Holy Spirit, and begin to preach, and serve, and confront, and heal in the name of the risen Lord."

Bishop James Thomas of Des Moines, vice chairman, added his warning that "the life of ethnic minority churches in all jurisdictions is critical." To avoid their "slow death," he held, the church

needs to "look at situations of vitality, as models" and to "pay attention to the richness of their diversity rather than preparing for their funeral."

The commission also asked each 1975 annual conference session to give high priority to "adequate representation" of ethnic minorities in delegations to the 1976 general and jurisdictional conferences and in nominations to general board memberships.

It also spent three hours hearing a defense of Mississippi's "two-district system," on which the commission is seeking a judicial decision. It has accused the year-old plan in its implementation as violating the church's goal of inclusiveness.

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Fordyce Ladies Make Trip In Church's New Bus

This group of ladies recently made a trip to Carlisle to attend the 85th birthday party honoring Mrs. J. B. Atkinson, for 58 years a resident of their community and a member of the Fordyce Church. Mr. Ted Ponder, youth worker, chauffeured the ladies to the celebration.

†



Dell Church Sponsoring Easter Concert By Former Member Jo Ella Todd

Jo Ella Todd, a singer with Metropolitan Opera Company in New York and a former member of The United Methodist Church at Dell, will return to her home community to appear in an Easter vocal concert on Sunday, March 30th at 5 p.m. at First Church, Blytheville. Planning the event, from which proceeds will be used on Dell's "reactivated" parsonage fund are (seated, left to right), Mrs. Jack Lewis, teacher of the class of Young Adults sponsoring the event; Mrs. Earl Majors, long time member of the church; Mrs. Curtis Duncan, of United Methodist Women's organization; (standing) Mrs. Bob Stevens, class member, and Mr. Steve Stevens, project chairman. The parsonage fund, started years ago and later "mothballed" has through the efforts of the recently organized Young Adult class and the cooperation of the entire membership, been revived. The Rev. Raymond Dorman is pastor at Dell. (Courier News Photo, Blytheville)

†

Maynard Pastor Displays Ecumenical Hospital Gifts

The Rev. Leroy Craig, pastor of the Maynard Charge surveys some of the pledge cards received in response to the Methodist (Memphis) Hospital Golden Anniversary Drive. Gifts came in, not only from United Methodists, but from members of Presbyterian, Baptist and Church of Christ congregations as well. Chaplain George Stewart of Methodist Hospital spoke on the Maynard Charge on Methodist Hospital Sunday.

†



Lay Speakers' School At Harrisburg

Among the persons taking part in the recent school held at Harrisburg United Methodist Church, left to right, the Rev. Thomas E. Weir, pastor, Dr. J. Ralph Hillis, Jonesboro District superintendent, and Mr. Roy Weld, North Arkansas Conference director of the Lay Speakers' program. Other leaders were Mr. Jim Wiseman of First Church, Searcy, and the Rev. Arvill Brannon of the Conference Council on Ministries Office in Little Rock.

†



Poetry Panorama

By Barbara Mulkey

In "Testament of Trust" Faith Baldwin titled the chapters by the months of the year. In March she wrote . . . "Here, it can be anything: hot or cold, mild or freezing, raining or snowing. You pay your money and have no choice. It doesn't matter very much. Once it's March, you're close to April."

March Resurrection

The cool, rainy gray of March
outside.
And inside me.
Crocus, first timidly, then brazenly
burst yellow affirmation
into the rain . . .
A kind of resurrection.
The whole Earth 'round me seems
alive, waiting
for life.
As if saying, "Our winter has passed
and we are being born over again."
This pregnancy's time
has come.

The Earth is more hopeful,
confident,
than we seem to be . . .
Mortals
huddled against our fears,
haunted by our failures,
hounded by our hurts,
hunted by our weaknesses . . .
The dismally cool, rainy gray of March
inside as well as out,
trying hard to put off the spring
of our resurrection
to life.

Now,
the kiss of my child wet on my cheek,
the warm smile of my love,
the broad mirth and unfettered laugh
of the friend
just walked in my door,
the mellow bittersweet of sorrow
shared,
and, from somewhere
a Word . . .
A sense of timeless time in me . . .
I feel the tiny crocus pushing
the crust of this wintering soul
in me,
to life that will not be put off
much longer.

—by Daniel Evans
Trenton, Missouri

†