

# Survival is issue, say 'Black Methodists'

Little Rock woman named officer in national organization

CHICAGO, Ill. (UMC) — A radical shift in emphasis from "renewal" to "revival" and "survival" by Black Methodists for Church Renewal (BMCR) was proposed here March 19-22.

"From this moment on let us . . . aim to lay on Methodism the full impact of what it means to be Christian and Black" and "set our church aflame with Black Christian righteousness and Black Christian discipleship," the Rev. Clayton E. Hammond, Dover, Del., said in his keynote address as chairman at the annual convention of the denomination's oldest and largest minority caucus.

"We must deliver the race problem into the hands of the white majority (because) they created (it) in the first place," Mr. Hammond said in the address which frequently was punctuated by "Amen" and "Right On" from the 380 persons registered for the eighth BMCR convention. "We have learned the bitter lesson that black people cannot solve the race problem."

"As a part of our Christian responsibility where and when we can, we will

help to eliminate from our church every vestige of racism, injustice, inequity and discrimination," the chairman continued, "but from this moment in our history our priority has moved from church renewal to Black revival."

[In selecting officers for the year, a Little Rock woman, Miss Brenda Norwood, was named as vice chairperson of the national organization. Miss Norwood is a member of St. Paul United Methodist Church in the Maumelle Community where she serves as chairperson of the Commission on Evangelism. She is employed as a secretary at Baptist Medical Center.]

Before the convention ended the participants passed several resolutions reminding that they were not ignoring the circumstances which gave rise to their organization, but the meeting's tide appeared to flow along the channel marked out in the keynote address — revival and survival.

Cited frequently in addresses was the need for development of leadership at clerical and lay levels — including women — if black membership in the denomination is not to sink even further below its present level of an estimated

415,000. Total United Methodist membership is 10,063,046.

"We've got to find a way to legitimize the ministry among the middle class blacks which make up an increasing proportion of our numbers," asserted the Rev. Douglass E. Fitch, a staff executive of the Board of Higher Education and Ministry. "Somebody has to interpret ministry at the local level."

Mr. Fitch said that an average of 25 new ministers per year is needed to maintain the present level of 1,233 black clergy and "we presently are taking in between 5 and 10."

In stressing the need for support of the 12 black United Methodist colleges, it was noted that "75 to 80 per cent of our black clergy come through these colleges."

Several youth present for the meeting were critical of BMCR leadership for not adequately emphasizing their participation and concerns, and a committee of young persons to deal with the problem was established. Also stressed was the need for training and utilization of women in the church.

Among specific actions taken at the meeting was one "protesting in

strongest possible terms" the lack of any black district superintendents in the West Ohio Annual Conference. Authority was given the chairman to call a demonstration at this year's session of that conference, "if necessary."

Another resolution called for an investigation of charges that black ministers in the North and South Georgia conferences are "underpaid, losing pension rights," and that "qualified ministers and seminarians are not being appointed."

In other actions, the delegates asked for an investigation into charges of racial repression of children in one county in northern Georgia; took a stand against "the sordid, comic image projected by the entertainment mills in Hollywood of the black preacher, in particular the portrayal of 'Rev. LeRoy' by Flip Wilson; called for a study of the feasibility of publishing a black hymnal; asked the "general church to re-prioritize its funds so that programs can be developed which affect the survival of black people;" and asked that the United Methodist Commission on Religion and Race be continued.

# Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, April 3, 1975

94th Year, No. 14

## Philander Smith approaches century of Christian service

What is 98 years old, has its home base on 25 acres in central Little Rock, Arkansas, numbers as its "products" Christian lay men and women, pastors, district superintendents, church executives, physicians, lawyers, teachers, business men and women, civic leaders, government executives, athletes, etc., etc., and has exerted a Christian influence for good in countless communities throughout this nation and across the world?

The answer, of course, is Philander Smith College, an institution of The United Methodist Church.

Founded in 1877 by The Methodist Episcopal Church, Philander Smith was the first college in Arkansas to offer the baccalaureate degree to black Americans. Today it is fully accredited by the North Central Association of Colleges and Secondary Schools, the Arkansas State Department of Education and the University

Senate of The United Methodist Church and is serving a student body of many nationalities and races currently numbered at 818.

In just two years Philander Smith will celebrate the centennial of what has been a remarkable record of Christian service.

When President Abraham Lincoln signed the Emancipation Proclamation, more than four million black Americans were liberated without learning, emancipated without equal opportunity. There was no adequate plan in the nation to encourage the cultural growth and development of that large number of disadvantaged Americans. Philander Smith College was one of the few institutions which sought to help meet that need.

The College's traditional role has been "to bridge the gap between what is needed and what is provided." In



Dr. Walter R. Hazzard, President of Philander Smith College

keeping with that historic tradition Philander Smith has sought to keep its commitment current, having continually "accepted (its) obligation to move boldly into areas of greatest need as (it) endeavors to help each student develop his or her greatest potential."

### Stronger — But In Need

Dr. Walter R. Hazzard, the seventh and current president of the College, says that although the institution faces the multiple problems confronting most private and independent colleges and universities, he believes Philander Smith is "stronger now than ever, in several respects."

At the Annual Spring meeting of the College's Board of Trustees, held March 5-6, President Hazzard detailed recent achievements of the school. Chief among these were the expenditure of a half-million dollars for improvement of physical facilities and the increase in the 1974-75 school year enrollment from 581 to 818. He credited the large increase to the establishment of an evening degree program and a more extensive recruitment effort. He noted that these programs had received increased support by the alumni.

Dr. Hazzard lists as significant aspects of the College's program two categories of academic offerings: Major Programs and Special Programs. Two degree

(Continued on page two)



programs are offered in the Major Programs category; the Bachelor of Arts and Bachelor of Science degrees.

The bachelor of science degree is granted in Biology, Chemistry, Mathematics and Medical Technology.

The bachelor of arts degree is granted in Economics and Business Administration, English, History, Home Economics, Philosophy and Religion, Physical Education and Health, Political Science, Psychology, Secretarial Science, Social Work, Special Education, Secondary Education in Art, Business Education, General Science, Modern Language, Music, Social Science, Pre-dentistry, Pre-engineering, Pre-pharmacy, Pre-medicine and Pre-ministry.

Among offerings in the Special Programs category are instructional programs for veterans and employed adults and other members of the community. These include Individually Prescribed Instruction, Career Opportunities Program, Black Executive Exchange Program, Banking Education, Planning and Management Program and a number of others.

Dr. Hazzard says that though the college "has not had

enough money to implement all major plans and programs that are essential to the promotion of quality education today," it has operated without deficit spending for the last six years.

He gave five reasons for this accomplishment: One, careful planning with periodic review of priorities; two, better public relations and cultivation of friends of Philander; three, generous United Methodist support; four, proposal-writing and fund-raising; five, institutional cooperation; and six, hard work."

President Hazzard emphasizes that the institution is "particularly grateful to United Methodists of the Arkansas Area for being among the leading Conferences of the nation in contributions to the Black College Fund." He said "I believe that this generosity reflects their appreciation for Philander Smith."

In his report to the Board, President Hazzard noted that "the generous support of The United Methodist Church which helped to make (the institution's) good record possible is essential to the continued success of the College."

## How To Celebrate 100 Years Of Service?

How does an institution properly observe its centennial of Christian service? How else but to better insure that same service for the future.

To this end Philander Smith's Board of Trustees has approved a plan designed to meet one of the most critical priority needs of the College: the strengthening of its endowment.

Upon the recommendation of the president and the College's Alumni Association, the Board has authorized the establishment of the Centennial Endowment Fund Club. The purpose of the Club is to increase the institution's present endowment of \$600,000 to a minimum of two million dollars by 1977 and to four million dollars by 1980.

The endowment fund and its accrued interest will be used as authorized by the College's Board of Trustees. Foreseen among areas to benefit from the Fund are faculty salary support, instructional needs, recruitment programs and other priority budgetary needs.

## Dr. Frank Pace, visiting professor at Hendrix College

Dr. Frank Pace Jr., former Secretary of the Army and director of the U.S. Bureau of the Budget, has returned to the state of Arkansas this week in the role of visiting professor at Hendrix College. Currently president of the International Executive Service Corps, Pace, who was born in Little Rock, is lecturing various classes and addressing campus and civic organizations in Conway during the March 31 through April 4th period.

In 1936 Pace was admitted to the Arkansas Bar, and from 1936-38, he served as assistant district attorney for the 12th Judicial District of Arkansas. The next two years he served as general counsel for the Arkansas Revenue Department.

Dr. Pace has since distinguished himself in many areas of service to his country including special assistantships to the U.S. attorney general, and the U.S. postmaster general, and later as director of the Bureau of the Budget — at which time the federal government recorded a three billion dollar surplus.

The International Executive Service Corps, which Pace now heads, is a non-profit organization which assigns American executives, usually retired, to serve



Dr. Frank Pace Jr.

as volunteer advisors to growing enterprises in the less developed nations.

His topics for the week include: National goals for America; the Corporation for Public Broadcasting; the federal budget; the off-campus studies program of the National Institute of Social Sciences, and the U.S. military establishment.

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## Damage to United Methodist properties in Warren minor

United Methodist properties in Warren experienced only minor damage in the tornado which struck that city on Good Friday evening. The Rev. Joe E. Arnold, pastor of First Church there, reported the storm came within three blocks of that church but that it suffered no damage. He said the parsonage, about a block and a half from the storm's path, sustained minor roof damage and a metal storage building in its yard was moved 40 feet and destroyed.

Mr. Arnold reported that one member of First Church had been seriously injured and was hospitalized and that quite a number of church families had major damage to their homes. He said that Trinity Church in Warren, on the Monticello Circuit, was not damaged.

Arnold said that Easter worship services were held "as usual," but that the attendance of 250 at First Church reflected the disruption experienced

throughout the city.

The Rev. John Thompson of Little Rock, associate director of the North Arkansas and Little Rock Conference Councils, and area coordinator for United Methodist Emergency and Disaster Relief, said last Monday that as no United Methodist properties were damaged, no special offering was planned at this time. He suggested that persons wishing to contribute through the church to the general relief effort send contributions to the Rev. Everett M. Vinson, Monticello District superintendent (Address: P. O. Box 739, Monticello, Ark. 71655).

Under the church's Emergency and Disaster Relief plan the district superintendent is the coordinator for relief efforts within the bounds of his district, Thompson said.

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## Memorial gifts for Pension Fund

At a recent meeting of the Board of Pensions of the Little Rock Conference, consideration was given to the idea that there might be many people in the Conference who would want to make a contribution to the Pension Fund — Little Rock Conference in memory of a person who had been meaningful in their lives.

Mr. Sidney Good, chairman of the Little Rock Conference Pension Board, said he thought such memorial gifts would be "a very thoughtful way to remember friends, and do a good turn for our Pension Fund."

The gift would become a part of the fund through which the pension program for retired ministers and their wives, and widows of ministers, of the Little Rock Conference will be stabilized and improved.

The Board of Pensions is announcing that this means of making a memorial gift is now available. Checks for memorial gifts should be made to "Pension Fund — Little Rock Conference," and mailed to Grafton Thomas, Area Treasurer, Box 6009, Little Rock, Ark. 72206.

Gifts have recently been received by the Little Rock Conference Board of Pensions in memory of: The Rev. Fred R. Harrison, the Rev. Kenneth L. Spore, the Rev. Vernon Bryan Stephens. These

memorial gifts were made by Dr. and Mrs. Charles W. Richards.

The following information would be needed with the gift: the name and address of the person (or persons) making the contribution, and the name and address of the person who should be notified about the contribution.

### MEMORIAL GIFT TO BOARD OF PENSIONS LITTLE ROCK CONFERENCE

Name of donor \_\_\_\_\_

Address \_\_\_\_\_

I am making this contribution to the "Pension Fund Little Rock Conference" in memory of \_\_\_\_\_

Please notify \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

of this memorial gift.

Send to: Grafton Thomas, Area Treasurer, Box 6009, Little Rock, Ark. 72206



## Malaysian Pastor In Mission To DeQueen

The Rev. Chee Sin Ho, pastor of Trinity Methodist Church, 7 Kennedy Rd., Penang, Malaysia (right), is one of 48 pastors from other lands participating in the New World Mission in churches in the U.S., under sponsorship of the World Methodist Council. Shown with Pastor Ho, attending a Pastors' Prayer Breakfast in the home of the Rev. and Mrs. Guy J. Downing of Foreman-Wade's Chapel Churches, are Pastors Bun Gantz of Hatfield Charge and the Rev. John O. Alston of DeQueen-Gillham churches.

# The Editor's Pulpit

## From the Bottom of the Heart

### Our unpaid debt to South Vietnam

An issue with religious dimensions

Nightmare is too inadequate a word to describe the rapid deterioration of events in South Vietnam. Our imaginations, already overtaxed to fully take in the monumental suffering in that long-beleaguered land, simply cannot comprehend the added grief resulting from present conditions there. The compounded confusion, turmoil and panic — with more yet to come — resulting from the worst defeat in 20 years in that terrible war, constitute just one more epic human tragedy — the kind of which our times have seen far too many.

While that suffering continues, we on these shores are in for a long post-mortem of our involvement there: whether we were "right" or "wrong," whether we stayed too long or not long enough, fought to "no win" or to "win" a war, whether we should have gone back with more aid, et cetera. And to the extent that such debates can help prevent future national tragedies, they will be useful.

But there is a more basic question which our debating must finally address: What is it that we really still "owe" the people of South Vietnam?

In addition to the humanitarian aid which one people owes to another, the larger answers to that question are addressable not only to South Vietnam but to all people everywhere. And they are answers relevant not only to our Vietnam War "debt," but to our varied relationships with all nations.

They are answers not easy to come by. For they are ones which may well require that our nation "submit to conversion" — to the same kind of fundamental, radical change required of and experienced by individuals in religious conversion.

That is, that we cease maneuvering only from the position of our own personal vantage and gain. That we continually reexamine the motive and effect of our involvements — military and commercial — around the world. That we give ourselves to a serious — not superficial — national commitment to answer such basic questions as: What do the rich owe the poor? What do the well-fed owe the hungry? What do the privileged owe the underprivileged? And what do the militarily strong owe, and not owe, the militarily weak?

These are not easy questions to sincerely ask or to honestly answer. But time is running out for us to make our answers. And until we demonstrate to ourselves and to the world that we are serious in our willingness to confront such questions and produce some answers, and until we see that to do so is a part of our responsibility in this kind of world, then we will continue to repeat the tragedies of Vietnam and Cambodia — and possibly the one around the corner in the Middle East.

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### On letting Spring sing her song

This is the season for our annual tributes to Lady Spring (or Person Spring, if you prefer — though I admit that it still does something for me to think of spring as a lady. Is that so wrong?)

And spring well merits all the lovely things we could say about her. She has weathered such a tough arrival that she is deserving of all the praise our feeble verse could bestow.

But just for once I'd like to pass the pen to Lady Spring and hear her sing the praises of mankind for a change. And a stout song she could sing, too! For humanity has weathered another winter and has come out singing, even if a bit off key. We, like the early-blooming fruit trees, may be snapped back from time to time by life's wintry blasts, but we, like spring herself, have come through again and again.

So sing to us, Lady Spring! Sing to us and we will listen and learn of ourselves from you and love you for your song.

And then, perhaps, we can better sing to you.

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## Off the Top of the Head

'Nor for every man is the voyage of Corinth'  
—old Mediterranean saying

or

Don't read this if you aren't hardy

Pardon me for doing this to you, but it's not my idea. And you'll have to get ready for it:

I s'pect I know more about pig's lungs than most any other Methodist preacher on my block.

That's right: pig's lungs.

Now you're probably saying to yourself right now "What on earth is he talking about this time?!" And if you're not saying that to yourself right now you're probably saying something not quite that nice. So let me 'splain it to you.

It's the school again. The elementary school. It's another science project. (We talked about one last week. Mice. Remember?)

Now before I go any further I must say that I really think this is a great idea, a grand project. Seriously I do. No kidding. (I'm saying that now because you probably won't be able to detect it from what I'm about to tell you.)

You see, this science project is designed to teach kids things they need to know. Like all about pig's lungs. (Actually it's related to a study of the human respiratory system.)

And there's only one way you can really know all about pig's lungs after you've read about them in the textbook and heard the teacher tell what she learned about them in teacher school — where, naturally, they really teach you all there is to know about pig's lungs and such things. But — to get back to Medical Center — there's only one way to really totally learn about pig's lungs.

Yep. You're ahead of me. You've figured out that way. And you're right.

Not only did the health nurses bring in some really honest-to-goodness fresh pig's lungs (about a dozen sets [24 lungs] — courtesy of a local packing house), but they brought in several parents, too — yours truly being one. Just why they honored us in this way I haven't yet figured out. (Come to think of it, I do recall a lot of things I did wrong back when I was in school; things I never made up for. So maybe this is one way the CIA, in cooperation with the Association of Public School Prosecutors, has of balancing out those old accounts.)

Anyway, I am not going to even try to tell you what we did to learn all we now know about those pig's lungs. I just refuse to do that to you.

Nor am I going to tell you that the two nice health nurses kept glancing my way now and then as if they'd like to ask me if I felt all right. I could tell from the looks on their faces that they were just short of suggesting that I either lie down on the floor for a while — right there in the auditorium of Rightsell Elementary School! — or sit down with my head between my knees, or whatever it is that you're supposed to do at times like that.

But anyway, all that wasn't necessary for I made it just fine. Fact is, the whole experience brought back that good old elementary school feeling: How great it is to fling open the front door and rush out into the fresh, cold, rainy, mucky, beautiful out-of-doors!

So — thank you, Rightsell Elementary School. Thank you, Berkeley Project. You keep making me feel better each week. But if it's all the same to you, between mice and pig's lungs I've had about all the elementary education I can enjoy for a spell. So if you've got anything else to offer, how about waiting a few weeks. Okay?

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JSW

### Arkansas Methodist

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Jane Marshall

### Pulaski Heights to host 3-day music event

Jane Marshall of Dallas, Tex., widely known composer and church musician, will lead a three-day Clinic-Workshop-Festival of Church Music at Pulaski Heights United Methodist Church, Little Rock, April 18-20. The Clinic will afford training for directors of music and the Workshop will give leadership for children's youth, and adult music groups.

Climax of the weekend will be the Festival Service with all groups at 5:30 p.m. Sunday. Church musicians from the area are invited to participate. A registration fee of \$5 should be sent to the church at Woodlawn at Monroe, Little Rock, Ark. 72205 by April 18.

Coordinator of the program is the Rev. Richard Hunter, minister of education and music at the host church.

TWENTY-THREE MINISTERS in Camden District attended a two-day workshop March 14-15 at Beech Springs Camp near Smackover. Bishop Eugene M. Frank was principal speaker for the event which dealt with various aspects of evangelism. Other leaders included Dr. Charles W. Richards, district superintendent, the Rev. John Walker, district evangelism chairperson, the Rev. J. Robert Scott, and the Rev. George Tanner.

DR. CHARLES W. RICHARDS, Camden District superintendent, presented messages on the Waldo-Willisville Charge on a recent Sunday. He spoke at the 9 a.m. worship service at Willisville and at the 11 a.m. service at Waldo. The Rev. Robert C. Ekberg is pastor of the two churches.

#### MRS. C. C. HALL

Mrs. Ivory Hall, wife of the Rev. C. C. Hall, retired member of the Little Rock Conference who presently serves the pastorate of the Sweet Home Church, died in Hot Springs on Friday, March 28th.

In addition to her husband, Mrs. Hall is survived by two sisters, Mrs. Austine Williams of Little Rock, and Hazel Oliver of Los Angeles, Calif.

The funeral service will be conducted at Wiley Chapel United Methodist Church at Clow in Hempstead County, at 2 p.m. on Thursday, April 3, with the Rev. J. H. Oliver officiating. In lieu of flowers the family has requested memorial gifts to be sent to Aldersgate Camp at Little Rock.

### Council Directors to Local Churches

## Local Church Planning Kit

A new resource that is available to local churches is the "Local Church Planning Kit." It is a resource that will guide a local church in a process of need identification, goal setting and program planning.

The result of this process will be specific programs which are designed to reach definite goals. The goals will be developed based on an understanding of where your church has been in the past, where it stands now and how it relates to the needs of the congregation and the community. This understanding will come through self-study and group discussion. Thus, there is a flow of events.

The purpose of this study is to assist local church leaders to develop specific programs to meet the needs within the church and the world. The study will be helpful in developing a more effective church organization, revitalizing the spiritual life of the congregation, and leading the church in becoming more effective in its ministry and mission. This is more than a study. It is a program of practical church renewal.

The CASSETTE is the basic instruction guide for the KIT and will provide information for each of the steps in the process. The cassette is programmed so that instructions will be given and you will then be instructed to turn the tape recorder off and do a particular task. After the task is completed, turn the tape recorder back on for further in-

structions. A good cassette tape recorder should be provided for your study group. It should be positioned so that everyone can hear the instructions given on the tape.

The WORKBOOK is the basic data collecting document. One copy is to be used by the chairman (or someone else) to record all of the information gathered and to be used by the church as a permanent record of the self-study process. The extra workbooks are provided so that the members of the research group may follow along in the process.

The PACKET contains several kinds of material that have special uses. In the packet are worksheets that can be assigned to various commissions, committees and task groups in the church to be filled out and returned for Step 2. Also in the packet are a large wall chart to be used in Step 6, a suggested form for the Congregational Survey Questionnaire, and a copy of the Program Decision Analysis Worksheet. Any of these materials may be duplicated in quantity for use in the planning process.

The Kit may be ordered from the Office of Research and Survey, National Division, Board of Global Ministries, The United Methodist Church, 475 Riverside Drive, New York, New York 10027. The cost for all of the material is \$20.

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## Dr. Pherigo to lead Bible Conferences

Dr. Lindsey P. Pherigo, professor of New Testament and Early Church History at Saint Paul School of Theology, Methodist, will conduct two three-day Bible Conferences in the North Arkansas Conference April 11-16.

The first conference will be held April 11-13 at Gardner Memorial Church, North Little Rock, and is co-sponsored by First Church in that city. The study will be on First and Second Corinthians and sessions will begin at seven o'clock each evening and adjourn at nine.

Midland Heights Church in Fort Smith will host the second conference April 14-16. An afternoon session on "How to Study the Bible Today" will be offered for junior and senior high youth. It will be a two-hour session, beginning at four o'clock.

The evening sessions will be a study of "Jesus and the Gospels." They will begin at 7 p.m. and conclude at 9:30.

In both conferences persons in area churches are invited to participate. Child care will be provided at all sessions of both events.

Dr. Pherigo, in his present position at the Kansas City seminary since 1959,

#### CORRECTION

In last week's issue, in the story reporting the priorities of the North Arkansas Council, the fourth listed priority, "support and encouragement of women clergy and interpretation of their role," should have included "and to increase participation of women in the decision-making process and in leadership roles in the local church, the district, and the Conference."

—the editor



Dr. Lindsey P. Pherigo

was formerly professor of Bible and later professor of Christian Life and Thought and academic dean at Scarritt College, Nashville, Tenn. He has also served on the faculties of Syracuse University and Vanderbilt Divinity School.

He has been a frequent teacher in Bible conferences in the state and has been a faculty member of the Arkansas School of Christian Mission and the Arkansas Pastors' School. He is a ministerial member of the Florida Conference of The United Methodist Church.

The current Bible conferences are planned by the local church involved, approved by their District Councils on Ministries and staffed in cooperation with the Conference Council.

## St. Paul Seminary announces seminar on 'The Economy'

"The Economy" will be the theme for The Eunice Harrington Seminar on Major Issues to be held at St. Paul School of Theology, Kansas City, Mo., April, 3, 8, 9, 10.

Speakers for the April 3 session will be Dr. Sheldon Stahl, vice president and senior economist, Federal Reserve Bank, Kansas City, and Dr. Frank E. Wagner, chairman of the Department of Economics, University of Missouri at Kansas City.

Dr. Marty Strange, co-director of the Center for Rural Affairs at Walthill, Nebr., will speak at the 11 a.m. session on April 8.

Speaking at an 11 a.m. and 1:30 p.m. session on April 9 will be Dr. Seymour Melman, professor and chairman of the Department of Industrial and Management Engineering, Columbia University, New York City.

Giving the final address in the series at 11 a.m. April 10 will be Mr. Sidney Lens, co-editor of Liberation magazine.

The series is in honor of Mrs. Eunice Harrington of Omaha, Nebr., at one time president of the former Women's Division of the Board of Missions, and former member of the seminary's Board of Trustees. The fund making the Seminar possible was presented by Mrs. Edward E. Sears of Cedar Rapids, Iowa.

The public is invited to attend the series without charge. All sessions will be held in Kresge Chapel on the seminary campus.

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DR. ROBERT E. L. BEARDEN, Conway District superintendent, preached at Dover United Methodist Church and dedicated the church's new organ on Sunday evening, March 16th. The Rev. Bert Powell, pastor, assisted.



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# NEWS and opinion



summary by Doris Woolard

Two United Methodist bishops, Bishop W. Ralph Ward of the New York Area and Bishop Joel D. McDavid of the Florida Area, have issued separate statements strongly opposing proposals to ordain homosexuals to the ministry. Bishop Ward said in a statement to the 12 district superintendents in the New York Area that "... in these critical times those women and men ordained to ministry must possess God's finest gifts and graces." Bishop McDavid's statement, issued jointly with the 12 district superintendents of the Florida Conference said: "We do not think that practicing homosexual persons would be generally acceptable as pastors or associate pastors to children, youth and adults in our local churches, nor do we believe they should be."

The United Presbyterian Advisory Council on Discipleship and Worship has approved a document that questions the "umbrella church" pattern which seeks to gather all shades and varieties of belief into one congregation. The document states that Christians of New Testament times "formed separate congregations, each based on different understandings of Jesus." "The stress and strain of diversity can either serve our common mission or immobilize our witness to Jesus Christ," the document says.

Dr. Derek Prince, a Cambridge University-educated leader in the "neo-Pentecostal" or Charismatic Renewal movement, said in an interview that "one serious problem is people are being enamored with miraculous gifts and experiences rather than seeing that the basic purposes of God are changed lives." Quoting the Apostle Paul, Dr. Prince said: "Tongues will cease, prophecy will cease' . . . . I think there needs to be a great deal more emphasis on the truths that build stable, holy Christian character."

Dr. Carl F. Reuss, director of the American Lutheran Church's office of research and analysis, has called church support of consumer boycotts, urged by the United Farm Workers, "ill-advised if not morally wrong." Dr. Reuss said, the church should act "as an agent of reconciliation" in conflict situations.

Dr. J. Robert Nelson, a United Methodist on the faculty of Boston University, and the Rev. George Telford of the Presbyterian Church, U.S. (Southern), meeting with a group of 25 "ecumenical" and "evangelical" Protestants in Philadelphia, expressed regret at the "monotonous and simplistic, leftist-center style of political debate found in conciliar circles."

"The fad of the Jesus Movement is over," said Evangelist Leighton Ford, brother-in-law of Billy Graham, in an interview with a Denver Post staff writer. "A lot of young persons in the Jesus Movement thought Jesus was a 'trip,'" continued Mr. Ford. "It was an emotional thing and their faith often had no content. We had some emotional casualties and dropouts, but many others (from the movement) have gone into the established churches and others have started their own churches."

Seventeen Soviet Jews living in Leningrad have addressed a letter to the U.S. Senate identifying themselves as "citizens of Leningrad (who) for many months and even years, against our wishes are deprived of our rights to emigrate to our historic homeland — the State of Israel. In the name of humanity and justice, we are appealing to you," they advised the senators, stating that their many pleas directed to Communist Party Chairman Leonid Brezhnev "remain without replies." Persons in the Soviet Union who have applied for immigration to Israel and are refused are termed "refusniks." The letter said, "What is needed is the loud voice of society in defense of our rights to be in our nation."

Delegates to a convention of the American Lutheran Church (ALC) in Minnesota voted overwhelmingly to ask the ALC to abandon a proposed "ministry information service" that would use a computer in making available data about potential clergy and lay candidates. "It would be foolhardy to substitute a mechanical marvel for God's leadership" in selecting pastors and lay workers for church positions, argued Paul Overgaard, a former Minnesota legislator.

Recruitment of minority ministers is shaping up as a top priority in several predominantly white U.S. Protestant denominations, according to Religious News Service. Plans for recruitment in the Presbyterian Church, U.S. (Southern) were made at a recent Black Church Gathering in Atlanta; a resolution on enlistment of minority students for ministerial training will go before the August General Assembly of the Christian Church (Disciples of Christ), and the United Methodist General Council on Ministries has designated response to minority church need as an "immediate priority," including leadership development.

A new Census Bureau report indicates that the number of black college students has increased by 56 per cent in the past four years.

Dr. Everett C. Parker and Dr. Ralph M. Jennings, top officials of the Office of Communication of the United Church of Christ, have urged the Federal Communications Commission to continue permitting religious bodies to operate educational television and radio stations. The brief was filed in response to a petition from two Californians asking the FCC to freeze all applications for religious-operated broadcasting stations.

The National Cancer Institute has awarded a \$397,000 three-year research grant to Deseret Foundation, the funds-receiving branch of the Latter-day Saints Hospital in Salt Lake City, for a project involving the genealogy files of the Mormon Church. The study is for the purpose of identifying people as either largely cancer-free or cancer-prone, depending on the amount of cancer among their relatives. Recent studies have indicated that members of the Mormon Church have cancer rates significantly lower than the national averages.

A huge influx of people into six or eight small Wyoming communities, because of heightened coal mining activity, has created many problems for churches and church members. The Wyoming Christian Coalition, comprised of lay and clerical representatives from the major denominations, is attempting to act as an "umbrella" in bringing together residents of the established communities and the newcomers to work out the myriad of problems of small towns which, almost overnight, have doubled, tripled or quadrupled in size.

Dr. Norman Vincent Peale called on U.S. families to set the habit, beginning on Good Friday, of praying together daily for the welfare of all humanity and the world. His call was made to announce the fifth annual 24-hour Good Friday Prayer Partnership Day sponsored by the Foundation for Christian Living. The theme for the observance: "The family that prays together finds a way together."



## 'New World Missioners Commissioned'

NASHVILLE, Tenn. (UMC) — Forty-six persons from 19 countries participated in a commissioning service in The Upper Room Chapel here recently before dispersing across the nation for a series of "New World Missions" in 48 of the 73 United Methodist annual conferences. Shown celebrating communion are (from left): The Rev. P. B. Rajasingam, Sri Lanka (Ceylon); Dr. Melvin G. Talbert of Nashville, general secretary of the United Methodist Board of Discipleship; the Rev. Rueben Job of Nashville, an associate general secretary of the Board; Bishop Alejandro Ruiz, Mexico City, Mexico; and Mrs. Laura Kandeh, Bo Sierra Leone. Each visitor participated in three, one-week missions during March.

# News from the churches

DR. GEORGE W. MARTIN, Arkadelphia District superintendent, will be the guest evangelist for special renewal services in Central Church, Rogers, April 6-9.

THE REV. WAYMON HOLLIS of Corning was the guest preacher for revival services at Dyer United Methodist Church, Fort Smith District, March 31-April 3. The Rev. Dorothy Collier is pastor of the Dyer-Newberry Chapel Churches.

GUEST MINISTERS for Holy Week services at First United Methodist Church, Fort Smith, were the Rev. J. Shepherd Russell Jr., pastor of First Presbyterian Church; the Rev. Howard A. Marshall, First Christian Church, and the Rev. Ralph C. Kutait, St. Bartholomew's Episcopal Church, all in Fort Smith. Dr. Paul Bumpers is the First Church pastor.

DR. ALVIN C. MURRAY, pastor of First Church, Little Rock, was the pulpit guest for revival services held at First Church, Marked Tree, March 23-26.

SECRETARY OF STATE Kelly Bryant was the speaker for a meeting of United Methodist Men at Winfield Church, Little Rock, on Wednesday, March 26.

DR. CLARENCE MANNASMITH, manager of the Heifer Project International Livestock Center near Perryville, spoke for the Monday, March 24 meeting of St. Luke's United Methodist Men, Little Rock.

THE REV. W. LEONARD BYERS, pastor at Clarksville, will be the guest preacher for a revival at First Church, Dardanelle April 13-18.

THE REV. W. L. DOUGLAS, of Marianna, was the evangelist for revival services at Elaine United Methodist Church, March 23-26.



THE REV. ROBERT REGNIER, pastor of St. Luke's Church, Little Rock, presented the message for the annual Good Friday Service at First Church, Little Rock. Other area ministers participated in the service. Dr. Alvin Murray is senior minister at First Church, and the Rev. Louis L. Averitt is associate minister.

DR. J. RALPH HILLIS, Jonesboro District superintendent, was the pulpit guest in First Church, Harrisburg on Sunday, March 16. The Rev. Tom Weir is pastor.

THE REV. BILL CHEYNE of Ashdown, spoke for a Holy Week service at the Ben Lomond United Methodist Church in Hope District on Wednesday evening, March 26.

DR. JAMES UPTON, professor of religion at Hendrix College, was the guest speaker for United Methodist Men's Ladies' Night at First Church, Lonoke on Tuesday evening, March 25.

JONESBORO FIRST CHURCH was host church for Community Holy Week noontime services, March 24-28. Participating churches in addition to First United Methodist included First Baptist, First Christian, First Presbyterian, and Blessed Sacrament Catholic, with pastors of the respective congregations presenting the messages. The Rev. Worth Gibson, host pastor, presented the Tuesday message.

THE KILGORE COLLEGE Chorale Group and Madrigal Singers (Kilgore, Tex.) presented a musical program in First Church, Benton on Sunday evening, March 16.

"THEE FIRST," singing group from First United Methodist Church, Irving, Tex., presented the folk musical "Share" in the First Church, Jonesboro sanctuary on Tuesday evening, March 25.

## Marvell Children's Choirs Provide Palm Sunday Music

The elementary choir at Marvell United Methodist Church entered morning worship waving palm branches and singing, "Hosanna Hallelujah," and presented special music later in the service. In addition, children from the Thursday Morning Pre-School Church presented several numbers. Both choirs are under the direction of Mrs. Taylor Collins and several assistants. Youth of the church will present a special program of traditional and new music with appropriate scriptural narration on Sunday, April 6.

## PART TIME YOUTH CHOIR DIRECTOR POSITION OPEN

Lakewood United Methodist Church, Fairway at Topf, North Little Rock, is seeking a part time youth choir director to lead choirs for senior highs and junior highs. If interested contact Dr. Clint Burleson. Telephone 753-6186.



## Ladies Honor Night At Trumann

The ladies shown here were elected by the Administrative Board of the Trumann Church to serve as Honorary Members. Recently United Methodist Women of the church honored them at a quarterly potluck. Accorded special recognition were: (Left to right, back row) Mrs. Pauline Cash, Mrs. G. O. Campbell, Mrs. C. D. Forrester, Mrs. H. B. Couchmann; (Seated) Mrs. J. H. Johnson, Mrs. Mary Lackey and Mrs. Florence Prater.

DR. ROBERT E. L. BEARDEN, Conway District superintendent, was the pulpit guest in First Church, Russellville, on Sunday, March 16.

FIRST CHURCH, Clarksville, celebrated Holy Week with noonday services by area ministers. Speaking for the services were the Rev. Frank Clemmons, Dardanelle United Methodist Church; the Rev. Billy Usery, First Baptist Church; the Rev. David Robbins, First Assembly of God; Father Sebastian Beshoner, Holy Redeemer Catholic Church, and the Rev. Harry Punt, Harmony Presbyterian Church, all in Clarksville.

EIGHT MEMBERS of this year's Confirmation Class at Westside Church, Camden, were received into full membership in the church on Palm Sunday morning by their pastor, Dr. Arthur Terry. A ninth member will join at a later date.

"FRED R. HARRISON HALL" is the name given to the former Activities Room in the Christian Education Building at First Church, Hot Springs, by a recent action of the Board of Trustees of that church. The resolution effecting the change noted "the long years of faithful service to all people called Methodists" given by the late Dr. Harrison, a former long-time pastor of the congregation, and recognized that he had "compiled a remarkable record in the progress of the Little Rock Conference . . ."

THE WINFIELD CHANCEL CHOIR, under the direction of George Antolik, presented "The Crucifixion" by John Stainer for Palm Sunday morning worship. Mr. Antolik is a member of the music faculty at the University of Arkansas at Little Rock and was a baritone soloist for the presentation. Other soloists were tenor, Paul Knowles, a visiting professor at UALR, and bass, Lyle Armstrong, a choir member.

DR. JOHN SCOTT, a Memphis psychiatrist, spoke to the United Methodist Men of First Church, Osceola, on the use of hypnosis in treating psychiatric patients on Tuesday evening, March 18.

## METHODIST HOSPITAL AND CREEK INDIANS RECEIVE GIFTS FROM PRAIRIE GROVE

The Prairie Grove Guild Circle of United Methodist Women sent five boxes of clothing and gifts to the Methodist Hospital "Love Ward," (Memphis). Coordinating the projects were Mrs. Myrlene Whitney, Drive chairperson, and Mrs. Evelyn McKee, Guild president.

In addition the Prairie Grove and Farmington Churches in Fayetteville District sent a truck load of clothing for the Cloud Creek Indian Church in Oklahoma. The cargo was delivered by Mr. Russell Broyles accompanied by the Rev. Ray Edwards, pastor.



## Central Church UMW Hear Conference President

Mrs. Gladys Womack of North Little Rock (left), president of United Methodist Women in North Arkansas Conference, spoke at the March meeting of UMW at Central Church, Fayetteville. Shown with her is Mrs. John Huddlestone, president of the host church's UMW. Fayetteville District President, Mrs. Robert Chambers of Springdale, presented a program of special music.



ONE OF THIRTY-FIVE pastoral families in Bolivian Methodism.

## Missionary Helen Wilson writes from Bolivia

TO: Arkansas Methodists

FROM: Helen B. Wilson, missionary in Bolivia

"And he said, 'Yes, it was written long ago that the Messiah must suffer and die and rise again from the dead on the third day; and that this message of salvation should be taken from Jerusalem to all the nations: There is forgiveness of sins for all who turn to me.'"

The Living Bible — Luke 24:46-47

That's the Easter message!

We are in partnership to be bearers of this message in Bolivia. The sharing of the gospel also involves certain financial responsibilities which the Evangelical Methodist Church in Bolivia is not able to assume alone, although the Church is making progress in the area of stewardship. In January in the National Church Board meeting, pastors, missionaries, and other workers signed a pact to tithe directly to the national budget.

Here again The United Methodist Church in the U.S.A. is in partnership. Many of you have asked from time to time about the needs of the Bolivian Church so I'll give you some specific projects for basic operations taken from the SUMMARY OF ADVANCE PROGRAM SUPPORT FUNDS.

Churches, groups within churches, and individuals may contribute any amount through the local church treasurer who sends the funds to the Conference Treasurer designated one of the following approved projects for BOLIVIA.

National Pastors' Salaries (picture shows one of 35 pastoral families)	
16 salaries at \$1,500 each per year	
12 salaries at \$1,000 each per year	
7 salaries at \$ 500 each per year	
Rent of Parsonages and Church Buildings	\$3,000
Expense for Transfer of Personnel	1,000
Continuing Education for Pastors & Workers	1,000
Church Development Work	
Central District	1,750
Eastern District	1,500
Lake District	1,250
Northern District	1,250
Treasurer's Salary	2,000
Administrator's Salary	1,800
Administration — Lake District	1,000
General Assembly (held only every 2 years)	1,250
Meeting of General Board, Cabinet, Administration and Finance Council	1,500
General Miscellaneous Fund	1,800

May God help us to be faithful to His great commandment as we work in partnership.

Your co-worker,  
Helen B. Wilson  
Casilla 770  
Cochabamba  
Bolivia, S. Am.

LITTLE ROCK DISTRICT Parsonettes will meet for coffee on April 10 at 10 a.m. with Kay Evans in the new Hunter Church parsonage at 3217 Romine Road, Little Rock. This will be the final meeting before annual conference.

UNITED METHODIST WOMEN of Hazen sponsored a benefit dinner in Fellowship Hall following the Palm Sunday morning worship service, with over 100 persons attending. Proceeds will be used to furnish the ladies' lounge. Mrs. Warren Doss is UMW president.

THE CHILDREN'S DEPARTMENT of Elm Springs Church, under the direction of their sponsor Mrs. Linda Downum, sponsored a churchwide skating party recently. The 54 skaters included several adult members of the church, and other members sat in the spectators' stand.

NOTE: The address given in last week's issue for Mrs. W. R. Johnson, wife of the late Rev. W. R. Johnson, was incorrect. The corrected address is: 3600 B Winthrop, Fort Worth, Texas 76116.

## A lay person recommends local church Lay Pastoral Workshop

The Rev. Victor Nixon, pastor of the Berryville United Methodist Church, and Mrs. Martha Roth, social worker in the Berryville community, provided the leadership for a two-session Lay Pastoral Workshop, involving about 20 persons, at the Danville United Methodist Church.

The initial and introductory session lasted for two-and-one-half hours, followed a week later by an all-day workshop. The Rev. Joe Kennedy was so impressed by the benefits gained through this experience in the Danville church that he requested one of the participants to share her evaluation, in the hope that other local churches might also consider such a program.

### Evaluation

by Betty Guthrie

I was asked to give my impressions and comment on this workshop, as I attended along with from fifteen to twenty other persons. I am Betty Guthrie, wife, mother and grandmother and member of this church. A mixed group attended — kind of a cross section of our congregation including the pastor and his wife, housewives, lawyer, dentist, teachers, teenagers, to name a few.

The two leaders we had were two fine young, sincere people who made it all very interesting and exciting and never dull. I feel I will benefit a lot in the future from what I learned, once I digest it and put it all together.

The purpose of the course as I saw it was to help the ordinary layman cope with hearing the problems of others and responding correctly should he or she be called upon to do so. Many times a person rather than the pastor might be asked to listen to another's problems right that minute, there and then, and a great deal of good and comfort can be achieved if the layman knows how to respond and how not to respond.

The first night we dealt with introductions to one another and to what the leaders were hoping to achieve and what not to say should someone ask you for help — things all of us do and say — and shouldn't.

The leaders acted out different skits demonstrating mistakes that are made. They were so capable and convincing

that one time they acted out a skit showing displeasure with one another and some of us weren't absolutely sure it wasn't for real. They were wanting reactions from us and got them.

Saturday we concentrated on the positive, which sort of boiled down to a person really listening to another's problems; more or less putting himself in the other person's shoes — being genuine and sincere and warm (warmth being stressed).

We broke off in small groups to try out some of the points that had been stressed by having one person tell a problem to another to see how the other person would respond. This I found to be rather painful and uncomfortable as all I had learned hadn't really sunk in and it was hard to play act in this respect.

Some, teachers and people who are stronger participators I think, were not bothered by this — I was, and maybe a friend who was with me. This was the only part of the workshop I did not enjoy and wonder if it had that much value right at that moment. I may be wrong about this, as perhaps the whole course built up to this point and it was necessary.

We were also asked to put down on paper a secret about ourselves. These were folded and passed around to be reread and for each of us to comment on. It was hard, first of all, to think up a secret and then to hear others. I, for one, put a dumb one down, and really not true: "I sometimes find I feel shy and insecure." Yes, I do sometimes feel shy but I'm sure that's no secret, and the insecure isn't true at all — "uncomfortable around some people" was what I meant. I rather think others had the same problem with this. Am I correct on this?

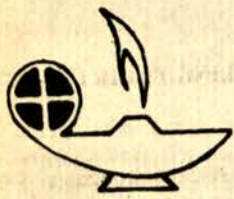
But, for the large part, it was excellent and I found myself thinking about all of this and really feeling should sometime I be asked to hear someone's problems I would be better equipped to handle my part of reaching out with a helping hand and ear and not doing more harm than good.

Martha and Vic were superb, very well prepared and talented and a feeling of sincerity and dedication by both of them was certainly felt by this wife, mother and grandmother!

Thanks to all concerned for bringing them to us — certainly a worthwhile program for all churches.



SOME OF PARTICIPANTS in the Danville Lay Pastoral Care Workshop. Mrs. Betty Guthrie, who gave the above evaluation of the event, is shown (fourth from left, standing). To her left is Mrs. Martha Roth of the Ozark Guidance Foundation, who with the Rev. Vic Nixon (seated, left) provided leadership for the workshop.



by SARAH GALLOWAY

# Man's Responsibility For Creation

**Scripture:** Psalms 8; Genesis 1:26-31 (Be sure to read this from the Living Bible, in addition to other versions).

**Devotional Reading:** Psalms 19 (Use as class worship).

**1972 Methodist Discipline:** Our Social Creed, Second paragraph, page 97.

**Orientation:** Beginning with last Sunday — April 6 — we began the second unit of this third quarter, on Great Old Testament Themes. That first lesson, dealing with the glory of God in his creation, and the way we respond to that glory, was a wonderful hymn of praise. In today's lesson, we examine the affirmation of his creation, for the light in which we view ourselves as we deal with the world about us. Certainly, we should do this within the biblical interpretation of this relationship.

**Expectations of this lesson** — that we will explore:

1. The concept of God's authoritative presence in all creation (a concept lightly held) considering well, nature and nature's resources.
2. Man's estimate of himself made in the image of God (Gen. 1:26).
3. The meaning of the bestowal of his crown of dignity by his creator (Psalms 8:5).
4. And that we will enter into a communion of open hearts and minds, hungering and thirsting for these deeper meanings.

**Looking at the scripture:** Psalm 8 is a hymn of praise, sung antiphonally between soloist and congregation. A Psalm of David, sometimes referred to as "The Nature Psalm," it is the basis for many anthems and hymns of the Church. Hymns 41 and 44 in the Methodist Hymnal are such. Number 555 in the Psalter, the Psalm is used often in the worship services of the Church.

The Interpreters Bible recalled Psalm 8 as "a lyric echo of the first chapter of Genesis," but more, it is a Psalm of God, nature, and man. It is one of contrasts — so excellent that little children love it, and strong men have to take note of it; also it contrasts the greatness of God and the smallness of man, alongside the relation of man to God and to his world.

A Jewish "Evensong" service — held at night — was their celebration of thanksgiving. Psalm 8 was sung as a commemorative hymn, not only for the creation of nature, but for creation's completeness, "in man, along with an outline of his responsibilities in, and for creation." The essence of the Psalm — verses 5 and 6 — appears to emanate from Genesis 1:26, "Then God said, 'Let us make a man — someone like ourselves, to be the master of all life upon the earth and the skies and seas'" (The Living Bible).

It is in man's part of the spiritual nature of God, that he has bestowed upon him dominion status, and responsibilities, and not of any power of his own. Therefore, the usurpation of "dominion" for purposes of greed and exploitation, is sin.

**Memory Verse:** Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet (Psalm 8:6).

**In The Class:** Based on the scripture we have just considered — if you were God — what

would you want your people, the Church, to be saying and doing about the use and misuse of his natural resources today? List several things. Does this list of ideas constitute a viable basis for today's discussion?

As we begin we might like to explore the oft' repeated statement that there is all about us "an environmental crisis." Many statistics and other facts support it. In fact, agencies — including churches — all about, are making films and other visual materials to show tremendous desecration and waste of the earth's bounty, and pollution of the atmosphere. It is even suggested by some environmentalists that man is slowly but surely destroying his "living environment."

On the other side of the coin there are the Johnny Appleseeds, the state and federal conservation programs, and many, many special projects of a stewardship nature cropping up all over the nation. Beyond these is noticeable awareness and interest in the public sector, educational circles and, certainly the Church.

## Church's Social Creed Speaks To Sacredness Of Life

In the Social Creed of The United Methodist Church — page 97 of the 1972 Discipline — "We affirm the natural world of God's handiwork and dedicate ourselves to its preservation, enhancement and faithful use by mankind." Christians with a sense of stewardship for all of life must certainly be aware that the effectiveness of these ideals can only be achieved through specific, religious goals. Such a concept takes into account the nature of the "dominion" ascribed to man in Genesis 1:26, as well as in Psalm 8.

Dominion, or power, in the hands of man is a risk anytime, but downright dangerous if his concept of himself is unattached to God in whose image he is made. Not by the wildest stretch of our imagination can we practice exploitation in the exercise of "dominion" freedom. We would do well to remember who did the "crowning" in the act of bestowal.

Kahn, in his "Letter and The Spirit," cites many instances in which the Bible "legislates" against pollution and misuse of the environment — disposal of human waste — forbidden destruction of fruit trees for wood, keeping the threshing floor far enough away from inhabitants to prevent dust and chaff health problems, prevention of odors from tanneries, and condemnation of overcrowding in cities where the air is stale and there are no trees nor parks.

## Responsibility for Decisions

Basic to 'Man's Responsibility' in the considerations of this lesson, is decision-making. On the drawing board, in the engineer's office, on the bull-dozer seat, in the governor's office, the city planner's meetings, the county judge's court, the church building committees, garden club plans, and Federal Extension Service programming.

In Mead's comments on this topic he relates the story of two Russian aviators who decided to defect to the American forces in Germany so they could come to this country to live a life of freedom. After a period of "freedom" to live as

free men, one of them decided he couldn't take it anymore, and gave himself up to the Russian Embassy. His friend said life for him was a matter of decisions, decisions, decisions! It piled up on him, so he panicked, and returned to his country where decisions were made for him, as had been the case all his life. The real problem was that with each decision there followed responsibility.

For many years this writer has been greatly interested in the natural glories of Arkansas, with the hope that much of it can be saved from the bulldozer (knowing full well that responsible industrialization must go on), so the "wilderness bill" that has just been passed in the Legislature comes as a beginning toward some hope for us.

Reprinted (by permission) from the article, "The Whole World in Our Hands," by John W. Eyester, are some staggering facts you might like to study.

For every baby born in the United States today our planet will face a demand for — 56,000,000 gallons of water; 21,000 gallons of gasoline; 10,150 pounds of meat; 100,000 pounds of steel; and 1,000 trees. Each of these Americans will dump 150,000 pounds of garbage on the earth, and 140,000 pounds of poison into its atmosphere. America's solid wastes are predicted to grow from 165 million tons to 260 million tons by 1980.<sup>1</sup> U.S. Public Health Services, 1965.

From, "Can Man Care for the Earth?", is a suggested Covenant with the earth, prepared by the "Teach-In" Committee of Milwaukee, Wis., that you might like to consider. How about your class writing one of your own?

## Ten Commandments of the new Earth<sup>2</sup>

1. You shall live in harmony with all the earth, and with every living thing.
2. You shall have your fair share of the earth, and no more.
3. You shall fight to protect the earth; it is your home.
4. You shall return to the earth all the organic treasures she freely gives you.
5. You shall make beautiful and enduring, whatever is to be made.
6. You shall keep faith with future generations, and be wise guardians of their inheritance.
7. You shall place necessity above greed, and wonder above wealth.
8. You shall trade only for necessary things, and demand no useless ones.
9. You shall be master of technology and not its servants.
10. You shall come together with all your brothers and sisters and sing the joy of earth."

**Conclusion:** We recognize his authoritative presence in all creation, "The earth is the Lord's and the fullness thereof, the world and those who dwell therein; for he has founded it upon the seas, and established it upon the waters" (Psalm 24:1-2). Who am I? "I am thine O Lord." I wear a crown of dignity, a bestowal, in which I take pride, at the same time remembering to be modest. (The ant, the flea and the bessie bug [bessbug], were created before man was made.) Dominion is in no way a charter for exploitation. Responsibility includes intention and decision.

<sup>1,2</sup> Reprinted from *The Adult Leader*/Mar., April, May — ©1975 Graded Press. Used by permission.



# From Our Readers . . .

## "The Real Issue"

To the Editor:

The statement of the Division of Ordained Ministry of the UM Board of Higher Education and the Ministry and your editorial on the "Ordination of homosexuals" were disappointing. You both correctly pointed out that the Book of Discipline of 1972 "precludes" the ordination of homosexuals and finds it "incompatible with Christian teaching." Quoting the 1972 Discipline avoids the crux of the issue. The question is not what the present Discipline says but what will the 1976 Discipline say after the General Conference?

Your editorial said this question was "thrust upon the church by a tiny minority." I wonder how tiny and influential this minority is? In May, 1973 the UM magazine *New World Outlook* published an article, "The Church Comes Out," which was a totally sympathetic report about the "gay" church movement.

In February, 1974 the UM Youth Council allocated \$400 of what it called "emergency funds" to the "National Task Force for Gay People in the Church." The March 1974 *Texas Methodist* published story under the headline "Global Ministries Gives Gay Caucus Token Grant," which said that the Office of Urban Ministries of the UMC National Division of Global Ministries donated \$500 to the National Gay Caucus, not as an endorsement, "rather, it is the office's way of officially recognizing the struggles of yet another minority group — homosexuals."

The Jan. 24, 1975 issue of *Newscope*, a UM weekly newsletter, reported that "A UM gay caucus is being organized with one of its objectives to persuade the 1976 General Conference to adopt legislation admitting practicing homosexuals to the ordained ministry . . . Caucus coordinators believe that perhaps 10 per cent of the denomination's laity and clergy are homosexuals and that these persons form the basis of a strong lobby in the denomination . . ."

*Newscope* Jan. 10, 1975 reported that the UM Council on Youth Ministries plans to initiate a human sexuality study and wants this study mandated by the

1976 General Conference to educate the church on the needs of homosexuals. On Jan. 10, 1975, UM Communications, the denomination's official news service reported on a "National Consultation of Ordained UM Women" which met in Nashville Jan. 6-10. These 300 ordained women voted that the Board of Church and Society make an "Exploration of the gay (homosexual) lifestyle and its implications for the ministry a priority; further, in order for this exploration to have integrity . . . that a gay woman (lesbian) be appointed to serve on the task force considering the issue."

These are but a few of many examples; the point is that the so-called "tiny minority" has grown in influence and numerical strength.

Your editorial said it was "questionable" and "selfish" to concern ourselves with "our own internal matters" when so much of the world is in distress. Until we get our own internal matters straightened out it will continue to be difficult to effectively carry out the commission of the church. In view of your concern for the world how can you reconcile UM time and money being spent to support the acceptance of homosexuality?

I'm glad we agree that homosexuality is "incompatible" with the scriptures, yet, you indirectly said that *Good News*, the "unofficial" forum for Scriptural Christianity was "blowing" the issue "all out of proportion . . . to serve its own selfish interests." For *Good News* to promote Scriptural Christianity it must speak out against unscriptural Christianity, which is not selfish but speaks for thousands of United Methodists. The *Good News* policy is "the necessity under the Spirit of Christ to liberate the homosexual from his or her enslaving sin which destroys his or her potential for the new humanity in Christ."

The real issue is, will you accept a homosexual as your pastor and counselor? I urge all United Methodists to pray about this issue and speak out!

Gary S. Crain  
5308 W. 32nd St.  
Little Rock, Ark. 72204  
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## "THE SUNDAY REVIEW OF LITERATURE"

To the Editor:

Please accept my sincere apologies to you, your readers, and Mr. Watts for inferring that I was a review person for Methodist Headquarters. Mr. Watts is correct, I am a review person for a group within the UMC.

My original contention remains the same, i.e. the 5th and 6th grade take-home literature (published by Graded Press), and I presume edited or screened by Mr. Watts, et. al., that I am reviewing is still only good for Brownie and Cub Scouts and not for CHRIST centered church school programs because this literature simply inflicts more and more of today's humanism (which is not the answer) upon these children . . .

I submit that there should be review people made up of those born-again pastors and laypeople that are truly concerned with all the literature as is published by the UMC. Maybe if all the born-again Methodists that are disturbed over our literature banded together in our local congregations and stood up for scripturally based (God inspired) literature, it might be written and published, or they could even consider using the best source of all, i.e. all of the Bible as we know and have it today . . . We lay people have not done our part as far as taking responsibility and easing the load of our pastors, consequently, we are to blame for many of our problems. We, as laymen, cannot continue to ignore our responsibility to our heritage by "letting John do it," and pastors cannot take away the responsibility from the laymen even though there might be controversies. "Compromise for peace sake" just won't get it.

I earnestly call upon all truly born-again Methodists to rally in their local congregations, PRAY FOR THEIR PASTORS, and see to it that only Biblical literature that glorifies God and not man is used throughout the local congregation . . .

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

## SOMEBODY PULLING THEIR LEG?

To the Editor:

I have given some sincere thought and prayerful study of this charismatic movement that is taking place in some churches and denominations across the nation.

We should be very careful about what we accept regardless of the church or denomination. Any church that accepts any and every doctrine that comes along will lose their identity . . . (Read Ephesians 4:14 and Matthew 7:13ff.)

Let me say here and now, I have the upmost respect for all churches and I think each one has a right to their belief and doctrine, but I do not think any one has the right to teach, preach or practice the doctrine of any church in a church of a different faith or doctrine.

I would not think about going into the Baptist or the Assembly of God or any other church and try to teach Methodist doctrine. If I did, I would expect to be asked to stop it or get out and that is exactly what they should do.

Christ knew all things and has all power. He spoke with authority but I have never read anywhere where he, Christ, ever boasted or put on a show to demonstrate his faith or power.

In the Sermon on the Mount, Christ warned against doing things or praying that we may be seen or heard of men. Read Matthew 6:1-8.

My wife and I attended a prayer meeting in the home of some friends. The man in charge of the service gave a talk on faith and divine healing. Then someone asked if anyone had a need for healing and no one responded. After no one volunteered, a woman selected two people out of the group and asked them if they knew one of their legs were shorter than the other. One of the two answered, if it is, I did not know it.

They prayed, then thanked God for hearing their prayer and for making the short leg as long as the other one.

I am afraid this charismatic movement is going to cause disbelief and a division in a great number of churches.

Frank L. Wheeler  
Route 1, Box 178  
Pottsville, Ark. 72858  
†

## 'Family relationships' key to society's health, authorities say

LOUISVILLE, Ky. (RNS) — A husband-wife team of marriage counselors, who have been married to each other for 42 years, declared here that the fundamental task for the Christian is "achieving loving relationships in our families."

Davis and Vera Mace told the seminar on integrity held by the Southern Baptist Convention Christian Life Commission that "no effort we make in other areas of Christian endeavor, no preaching of the most eloquent sermons, no amount of dedicated service to the church, can excuse us from the central and primary task of making our religion work in the one unit of human society in which we exercise major influence."

They presented a discussion of "Integrity in Family Relationships" in a dialogue session.

Mrs. Mace, an author and lecturer, told the seminar that "for most of human history it has been believed the basic unit of human society is the individual. We challenge that whole concept. We think the basic unit

of human society is the 'dyad' — two persons in relationship, interacting with each other."

Dr. Mace, professor of family sociology at Bowman-Gray School of Medicine in Winston-Salem, N.C., commented that integrity in marriage is the "true starting point for the achievement of integrity in human society." He explained, "You can't raise the quality of relationships in any community to a higher level than the quality of relationships in the families that make up that community; and you can't raise the quality of relationships in any family to a higher level than the quality of relationships in the marriage that brought the family into being."

In their dialogue, the Maces referred to the concept of "inter-personal competence," proposed in 1945 by Ernest Burgess as a basis for family life. "Unfortunately," they said, "we have not yet realized that men and women need to be retrained for the new kind of marriage, and the result is that marriages are in fact crashing all over the place. This is regrettable,

" . . . there is all the difference in the world between discipline which is dictatorially imposed on the child, and discipline lovingly insisted upon because it is in the child's best interests."

but it isn't really the fault of the people concerned. It is the result of the fact that the retraining process has not been made available to them."

With regard to relationships between parents and children, the Maces asserted that the companionship concept is as effective for parenthood as for marriage.

They stated that "parents cannot be companions to their children in the same way as they are to one another. They must act with authority and exercise discipline. But there is all the difference in the world between discipline which is dictatorially imposed on the child, and discipline lovingly insisted upon because it is in the child's best interests."

Concluding the presentation, Dr. Mace said, "Mutual respect; honesty and realism; confidence and trust; justice and fair dealing; responsibility and accountability. These are the aspects of integrity which we naturally learn in a good family. And these, surely, are precisely the aspects of integrity we need to make any human society function effectively."

## Seminaries, ministerial 'rights' studied

LaGRANGE PARK, Ill. (UMC) — All of United Methodism's 13 remaining seminaries should be allowed to continue operations. A unanimous vote by members of the Commission to Study the Ministry meeting here recently thus turned back a strong recommendation from the 1972 General Conference that the denomination's theological schools be cut from 14 to 11.

A subcommittee chaired by Dr. Paul A. Duffey, Montgomery, Ala., concluded that a merger of the two schools in Ohio and a reduction in the number of institutions on the eastern seaboard from four to three is not wise at the present time.

In adopting the recommendations of the subcommittee, members of the Commission went on record favoring the development of criteria for evaluation of the seminaries and consequent distribution of Ministerial Education Funds. They also recommended "continued close attention" to the possible eventual mergers of Gammon and Candler in Atlanta, Ga., and Methodist and United in Ohio.

The Commission, which must report to the 1976 General Conference on a wide range of issues related to the ministry, adopted tentative proposals related to special appointments, sabbatical leaves for ministers, sacramental rights for lay pastors and restrictions in the use of Ministerial Education Funds.

A full report, which also will include statements now under preparation on the General Ministry, the meaning of ordination and conference membership, is expected to clear the body at its final meeting next fall.

At that time the Commission will review a proposal for a permanent Diaconate, which would provide an organization for church professionals such as deaconesses, home missionaries, lay workers and possibly ministers in and to society.

General discussion of the issue by Commission members failed to produce consensus on whether such persons should be ordained and what their relationship would be to the annual conference.

Categories for special appointments and lines of accountability were spelled out in a paper adopted by the Commission. Traditional categories were reaffirmed, including annual conference and general agency staff, faculty and administration of seminaries and United Methodist-related schools, chaplains,

and counselors in United Methodist or ecumenical centers who are endorsed and accountable to the denomination.

"Experiment" or "risk" ministries were affirmed, though these will have to be justified by the persons and the employing institutions as to how the position is a fulfillment of ordination. Such positions will be validated by a vote of the ministerial session of the annual conference.

Commission members voted to give lay pastors (to be renamed local pastors) the right to serve communion but turned down a proposal to extend them a seat and vote in the annual conference. The need of persons in small, rural parishes for the sacrament was given as the reason for the Commission's decision to offer this new recommendation to the 1976 General Conference.

Recommendations by a subcommittee on continuing education included a three to six-month sabbatical for clergy, possibly every seven years. The same report called for restriction of the use of the Ministerial Education Fund for support of seminary students, Pastors' Schools and continuing education programs for clergy. The proposal is aimed to counteract the practice of some annual conferences that use the money to operate their Boards of the Ministry.

A report from a subcommittee on women in ministry urged the development of legislation for part-time ministry and couples in ministry.

## National UMC magazine to terminate

CHICAGO, Ill. (UMC) — The United Methodist Church's national monthly magazine, and its specialized insert for pastors, will be terminated with the June issue. *Newscope*, a four-page weekly newsletter, will be continued.

The unanimous action of the United Methodist Board of Publication here March 26 to discontinue *United Methodists Today* and *Today's Ministry*, its specialized insert for pastors, means that for the first time in decades the church will be without a denominationally-sponsored, general magazine for its 10,000,000 members.

Declining circulation, increasing costs resulting in a projected deficit for the 1974-75 fiscal year in excess of \$500,000, and increased competition for readers was blamed for the action.

## 'Persons-in-mission' teams to trek U.S.

by Connie Myer  
*United Methodist Interpretive Services writer*

Groups of people who believe that mission in today's world can only be a "shared experience" will soon be spreading this word throughout the United Methodist Church. That word is that mission is a two-way street and, among other things, that the historic senders of missionaries, such as the U.S. are now to become receivers of missionaries as well.

Those who will be "spreading the word" comprise what are called "Persons-in-Mission" teams of the Board of Global Ministries. The new team approach is designed to broaden the board's long-standing pattern of having United States missionaries return periodically from overseas to "itinerate" in local churches, districts and annual conferences.

Instead of a single American missionary or missionary couple telling their experiences to a local church, the new Persons-in-Mission teams will have church people from other countries as well as persons from various ethnic and racial backgrounds in the United States who are engaged in mission here. Overseas missionaries, National Division workers, directors also may be involved, as

Board of Global Ministries' staff and well as people in local United Methodist churches.

The one common denominator of team members is that all are Christians and most are United Methodists.

Persons-in-Mission teams will attempt to demonstrate in action that the reality of mission in the late 20th Century has drastically changed from the pith-helmeted white western missionary of 100 years ago. With jet aircraft and instant communications literally making the world a global village, the Board of Global Ministries teams will be concerned with showing that mission is far more than a one-way street — from the western countries to the Third World.

Persons-in-Mission teams will be used upon special request from annual conferences, districts or clusters of churches, or in cases where particular interpretation of mission may be needed. The teams will augment the traditional pattern of an American missionary "itinerating" from church to church, a term that comes from early Methodist history when preachers traveled on horseback from town to town.

†

John E. Procter, president and publisher of the United Methodist Publishing House, said that the house can "no longer sustain such a loss." "In a time of world starvation and severe national recession the Board of Publication felt it was just not good Christian stewardship to continue spending so much to reach so few," Dr. Procter stated.

The publisher said that plans are being developed with the church's Joint Committee on Communications to send *Today* readers who desire it the church's monthly program journal, *The Interpreter*, beginning in July. For those who already receive *Interpreter*, or desire something else, other options will be available.

The program journal, which has a circulation of about 300,000, all but about 35,000 of it free copies provided leaders in each local church, will be augmented by a short-deadline news insert which will be inserted each month just before mailing. The insert is expected to run from eight to 16 pages.

The insert will be edited by the general periodicals staff and contain news, comment and interpretation of events and issues leading up to the 1976 General Conference.

It is expected that sufficient staff will be retained through the 1976 General Conference to produce the *Daily Christian Advocate* which records the proceedings of the denomination's top law-making body.

Although there will no longer be a general membership magazine, there are a number of specialized publications, such as *The Interpreter*, issued by denominational agencies.

The *United Methodist Reporter* is a

weekly newspaper issued in Dallas, Texas, which has national, 24 annual conference, and a number of local church editions. It is owned by the annual conferences of Texas and is published by the newspaper division of the United Methodist Communications Council, a regional agency serving Texas and New Mexico.

Eight states — Alabama, Arkansas, Georgia, Michigan, Mississippi, North Carolina, South Carolina and Virginia — have locally-produced, weekly periodicals. Some 18 others have monthly publications.

This large number of periodicals, with a total circulation of more than 1,000,000, was cited by Roger Burgess, editorial director of *Today* and *Today's Ministry*, as one of the factors in the circulation decline.

"The competition for United Methodist readers is fierce," Dr. Burgess told the board.

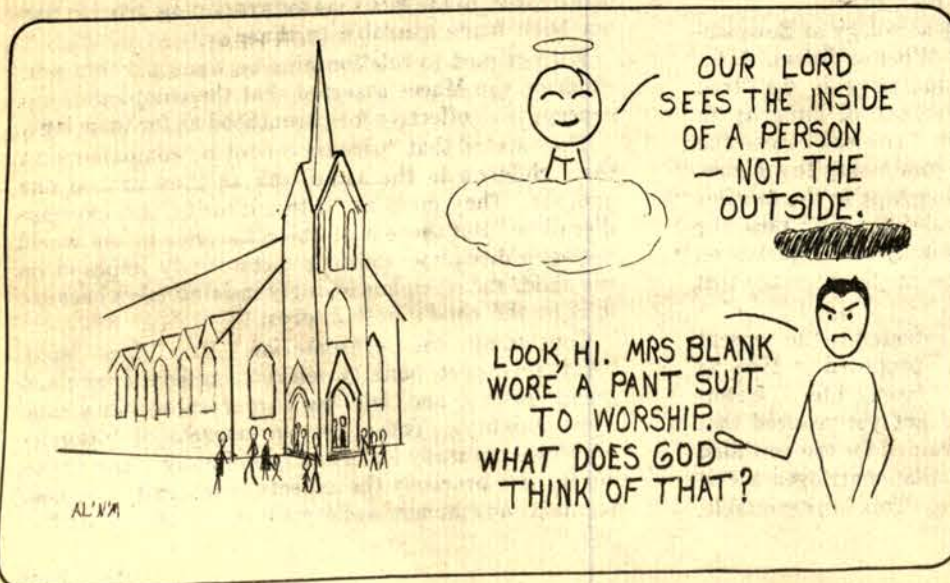
The action here marks the end of a "bold new venture" in church publications introduced with much fanfare at the 1956 General Conference of the Methodist Church.

At that time, the general magazine was called *Together*. The weekly *Christian Advocate* was redesigned as a magazine for ministers with the same name. Circulation goal for *Together* was 1,000,000.

While the magazine received many accolades for its writing, four-color photography and superb production, it never reached its circulation goal, peaking at 899,376 paid subscriptions in 1959.

Arkansas Methodist

## "Hi" and "Lo"





**Labor Of Love**

Mrs. F. M. McWethy presents to the Rev. Victor H. Nixon, her pastor at Berryville United Methodist Church, articles which she has knitted to be sent to the Methodist Children's Home. Mrs. McWethy, wife of the late F. M. McWethy who died last year, is a shut-in who suffers from partial blindness and has artificial joints in both legs. She is the daughter of the late Rev. and Mrs. W. S. Richards who served in the United Brethren Church as missionaries to West Africa before she was born.

†

**Churches cautioned on use of third class mailing permits**

WASHINGTON, D.C. (RNS) — Congregations and other religion-related institutions which enclose brochures or other materials from national parent organizations in mailings covered by third class bulk mail permits are advised by the U.S. Postal Service to exercise some discretion or risk losing their permits.

A Los Angeles congregation reported to the Lutheran Resources Commission-Washington recently that two of its third class mailings had been rejected by the postoffice there because they contained materials printed by national and regional religious-oriented organizations to which it is affiliated, or otherwise concerned about.

Postal Service authorities here told the resources commission that "each organization eligible to make such mailings must send only its own material.

When a mailing piece has been examined and the enclosures are clearly identified as belonging to the authorized non-profit organization, even though the individual enclosures do not bear the name of the organization, they must be considered as belonging to the organization, provided of course that the enclosures are not first-class, second-class or third-class matter which would benefit a profit-making organization.

"Discretion should be used when mailings are made by churches and religious organizations," the Postal Service spokesman continued. "These organizations may mail materials furnished them, such as news pamphlets, special offering envelopes, national bulletins, etc., providing they are accompanied by their own printed letter identifying the materials as those of the authorized non-profit organization."

In other words, says Dr. Henry Endress, resources commission executive director, mailings with non-congregationally-produced printed materials must enclose a mimeographed or printed cover letter, or an imprint on the material itself, clearly stating that the church-related causes described in the materials represent an extension of the local parish's work.

†

**NewsBRIEFS cassette service**

DALLAS, Tex. (UMC) — "Sounds" of the 1976 General Conference will be reported by United Methodist NewsBRIEFS, a cassette service produced by the Dallas-based United Methodist Communications Council serving Texas and New Mexico.

NewsBRIEFS' editor Jack McGee said the third consecutive series of actuality news tapes will feature a magazine format for the April, 1976, Conference which will be meeting in Portland, Ore.

"Based on our previous experience, we have found that NewsBRIEFS subscribers are interested in the major issues prior to the General Conference and how they are resolved in committee and on the conference floor," Mr. McGee said. "We intend to focus on these issues beginning late in 1975 and wrap-up the action from the conference site."

Director of the United Methodist Communications Council of Texas and New Mexico is Dr. Robert L. Robertson, P. O. Box 990, Dallas, Tex. 75221.

**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.

- Apr. 6—Sunday . . . . . John 20:19-23
- Apr. 7 . . . . . Acts 2:42-47
- Apr. 8 . . . . . Acts 4:32-35
- Apr. 9 . . . . . I John 5:1-5
- Apr. 10 . . . . . I Peter 1:3-5
- Apr. 11 . . . . . I Peter 2:13-17
- Apr. 12 . . . . . I Peter 4:7-11
- Apr. 13—Sunday . . . . . Luke 24:36-40

**U.M. plan to 'thaw' part of 'freeze' on South Korea aid**

NEW YORK (RNS) — A temporary plan has been devised for the thawing of frozen United Methodist mission funds for South Korea, where the autonomous Methodist Church is badly divided.

Three denominational executives, just returned from Korea, recommend the payment of dollars to the Bank of America in Seoul for the accounts of designated projects and programs.

That plan would eliminate funds for headquarters administrative costs of the Korean denomination. The team of United Methodist executives proposed that central administration not be funded now or in the future.

Instead of two factions in Korean Methodism, the team from the United Methodist Board of Global Ministries found at least five or even seven identifiable groups at odds with each other in the 300,000 member-denomination.

The 1975 Korean appropriations of the board's World Division were frozen in early 1975 because of reports of a serious Korean Methodist schism last December.

While finding hopeful signs that the factions can come together, the team said that "the reunification of the Church (in Korea) is a Korean problem and not a decision for the World Division."

†

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- by Mrs. Gail Morschheimer
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- MRS. ALPHA KEELEY  
by Mr. & Mrs. John Ross, John & Lisa
- by Pine Bluff Dist. Parsonettes
- by Rev. & Mrs. Gene Ratekin
- by We Will Sunday School Class
- c/o Mrs. A. B. Rogers
- by Mr. & Mrs. Mark Shelton III
- by Alzheimer United Methodist Church
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by Mr. & Mrs. J. Parrish Robbins
- LEWIS KNOX  
by Rev. & Mrs. Harold Spence
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by Mr. & Mrs. Wilton Clark
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by Mrs. Dale McGregor

# Paragould District and Oklahoma Indian District team up in unique 'Partnership in Mission' project

Would you believe an "Indian Attack" on the Paragould District?

Then would you believe a "Partnership in Mission" program between the Northeast District of the Oklahoma Indian Missionary Conference and the Paragould District of the North Arkansas Conference?

That, you say, you would believe.

Well — both of these are a fact. The "Indian Attack" is just one feature of a unique plan growing out of an idea of the Paragould District Council on Ministries.

That Council recently appointed a task force to visit with representatives of the Northeast District of the Oklahoma Indian Missionary Conference concerning the possibility of such a joint Partnership in Mission project. The results of that visit, made Feb. 27 when the six members of the Paragould District Task Force journeyed to Muskogee, are already producing the framework for what promises to be a unique venture in the sharing of Christian mission "at home."

## Some Features Of The Plan

Among preliminary plans for the venture are the "Indian Attack" in which the approximately 20 Indian pastors of the Oklahoma District would come to the Paragould District to speak in its churches. They would arrive on a Saturday and a District-wide event would be scheduled for the evening, after which they would go to their assigned churches.

Another feature of the plan is that the Indian youth would participate in each of the five youth camps at Wayland Springs Camp (in the Paragould District) this summer. Each week a group would come from Oklahoma, visit in the Paragould District churches and attend camp. Individuals and groups in the host District would provide the camping fee of \$27 (through voluntary camperships). The Oklahoma visitors would provide transportation and other expenses.

Another feature of the program would see the youth of the Oklahoma District coming for a Work Camp in the Paragould District. The Task Force reports "much has been done, they feel, for the



OKLAHOMA INDIAN PASTORS meet at Fife Memorial Church with pastors from Paragould District to map out Partnership in Mission plans. The Rev. David Moose, left front, is pastor at Shiloh Church, Paragould.



THE REV. JOE WILKERSON of Tuckerman and fellow ministers of the Northeast District of the Oklahoma Indian Missionary Conference find auto hood a convenient place to check over Partnership in Mission plans.

Oklahoma Indian Mission. They in turn would like to come on a mission workshop to us."

Among other of the some eight potential features of the Partnership in Mission project would be a joint Family Camp at Wayland Springs between the two districts; encouragement of a United Methodist Women's visit to the Oklahoma Indian District; and a camping caravan by the Arkansas group to the Indian District. That plan would capitalize on the fourth Sunday "special day" in the Oklahoma District when the Indian United Methodists come to church on Saturday, spend the night in cabins on the grounds and have special events on Sunday.

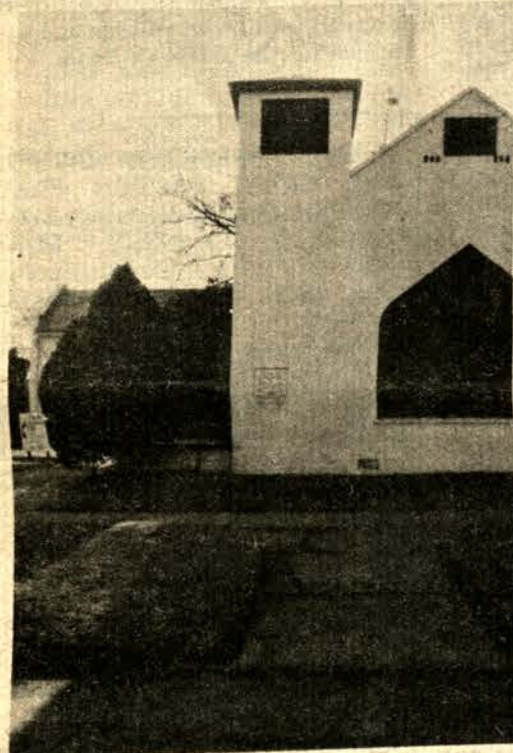
The Northeast District is composed mostly of Creek, Seminole and Cherokee Indians. The Task Force reports that in addition to English, some pastors must speak as many as four Indian languages.

There are 32 established churches in the District.

The superintendent of the Northeast District of the Oklahoma Indian Missionary Conference is the Rev. Sampson S. Tims, whose home is in Tulsa. Representatives of that Conference at the Feb. 27 meeting in Muskogee were the Rev. Kenneth Deere, pastor of the Fife Memorial Church where the meeting was held; the Rev. George Miller, the Rev. Bill Gooden, the Rev. Abraham Simmers and the Rev. Ben Burgess.

Members of the Paragould District Task Force are the Rev. Dick Haltom, chairperson, the Rev. Joe Wilkerson, the Rev. David Moose, Mr. and Mrs. Winfred Polk, and the Rev. Ben Jordan, district superintendent.

The second meeting of the two groups was March 31-April 1 at Wayland Springs Camp.



EXTERIOR of Fife Memorial United Methodist Church at Muskogee, Okla., where joint planning took place.

## Poetry Panorama

by Barbara Mulkey

*In the great poem, "The Divine Comedy," there is delivered Dante's message that "neutrals" are worthless in the moral battle. In any undertaking, from writing a poem to living a life, the touch on other lives, is what makes moral commitment a necessity.*

### If But One Verse

If but one verse of many that I pen  
Lives on when I am gone; sings in some heart,  
Then will I feel that I have had some part  
In that which lifts aspiring souls of men  
Or solaces and brings them comfort, when  
They stand in grief from other men apart.  
If to some soul I somehow impart  
The will to take the burden up again —  
Then I shall not have done my work in vain.  
If but one verse shall have achieved this end,  
The unrewarded anguish and the pain  
That so attend the poet's life, shall lend  
Some value to the writings I have done.  
I ask it not for all of them . . . just one!

—by Cleo Sorrels  
Fort Smith, Ark.

## Anonymous

A heavy load I shouldered;  
My heart was sick with care.  
And then I found in lovely verse  
My own unuttered prayer.

My eyes so blinded with the tears  
Could hardly read it to the end.  
My trembling lips could only cry,  
Amen . . . and then again, Amen.

A burdened soul was lifted  
To heights above the storm  
Because some poet put to verse  
My prayer in perfect form.

Anonymous — no name at all —  
Yet in that fateful minute  
It reached this troubled soul of mine  
And put God's peace within it.

And now I pray the Lord who blessed  
One poet with such clarity,  
Will fill all hearts from which poems come  
With faith, and hope, and charity.

And give to all whose gift it is  
To write the words mankind will share  
A sense of mission to the hearts  
That may be groping for a prayer.

—by Barbara L. Mulkey  
Little Rock, Ark.