

Urban Ministries Consultation to pinpoint priority needs

November 14-22, Little Rock area

A nine-day Consultation on Urban Ministries will be conducted in Little Rock from Friday, Nov. 14th through Saturday, Nov. 22nd, under sponsorship of the Little Rock District Council on Ministries and United Methodism's Board of Global Ministries.

The event, which will involve some 25 churches in the Little Rock area, will be a follow-up to an exploratory consultation held in January of this year and many planning meetings held by a Steering Committee under the leadership of Dr. J. Edward Dunlap, Little Rock District superintendent. The Steering Committee is composed of the pastor and one lay person from each of the churches committed to the Urban Ministries program.

Coming to coordinate the consultation, will be the Rev. James C. Simms, an Illinois pastor who for eight years served as a staff member of the organization now known as the Board of Global Ministries. Assisting Mr. Simms will be a resource team, assigned by Global Ministries, of persons skilled in urban ministries. (More complete information on this aspect of the consultation will be published in a later issue of *Arkansas Methodist*.)

Basically, the consultation meets to do three things: To study the biblical and theological understandings of Christian mission; look at the community's needs, and determine goals and priorities for specific ministries within the community.

Participating churches will include the following Little Rock congregations: Asbury, Capitol View, First Church, Galloway, Geyer Springs, Henderson, Highland, Hunter Memorial, Markham, Oak Forest, Pulaski Heights, St. Andrew, St. James, St. Luke, St. Paul, Trinity, Wesley Chapel, Western Hills, White Memorial and Winfield. Participating churches in outlying areas will include Mabelvale, Mark Chapel, Pride Valley, Primrose, and St. Paul-Maumelle. Taking part in the consultation will be a team of persons selected by each of these churches. The event is open to all interested persons.

Friday, Nov. 14th will mark the beginning of the consultation as participants assemble at Asbury United Methodist Church, West 12th at Schiller in Little Rock, to hear Dr. Dunlap, chairperson for the evening, present the concept and goals of the urban ministries program.

Dr. James B. Argue, pastor of Pulaski Heights Church, will deliver an inspirational message on "The Biblical Basis for the Mission of the Church." Little Rock's Vice Mayor Les Hollingsworth will speak on "The Task Before Us and the Power to Do It."

Exposure Groups will present a preview of "How We Are to Look at the Changing City." The three Exposure Groups and their chairpersons will be: Changing Neighborhoods, chaired by Dr. Alvin Murray, pastor of First Church, Little Rock; Legal and Social Justice and Health and Welfare, Mrs. Betty Cross, a local attorney, and The Poor and Their Needs, the Rev. A. C. Madison, pastor of Primrose United Methodist Church.

The opening night program was planned by a committee chaired by Dr. Ray Hozendorf, pastor of Winfield Church.

On Saturday, Nov. 15th, the Exposure Groups will meet at Asbury Church at 9 a.m. to concentrate on their respective themes.

Resource Teams will be available on Sunday, Nov. 16th to meet at participating churches with women's groups, men's groups, youth groups, et cetera.

The consultation schedule calls for

Cluster Meetings on Monday, Tuesday and Wednesday (Nov. 17-19) which will involve four or five churches in a designated area meeting together in one of those churches. Resource teams will meet with the Cluster groups.

A seminar on Professional Churchmanship for participating ministers will be conducted on Tuesday, Wednesday and Thursday mornings by a management training team from Bell Telephone Company at Southwestern Bell headquarters in Little Rock.

The consultation will climax with night meetings at Asbury Church on Friday, Nov. 21 and Saturday, Nov. 22 as participants engage in dialogue and pinpoint priorities discovered during the mission. At this time projects will be selected and strategies planned to implement the urban ministries program.

The urban ministries program, conceived within the national division in 1962, became operative in 1965, and is cited as having been of "tremendous help and value" to United Methodist Churches and the communities in which they are located in more than 30 cities over the nation.

Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, October 16, 1975



94th Year, No. 41

A Call to Special Session of North Arkansas Conference

The North Arkansas Annual Conference is hereby called into Special Session to meet at the Lakewood United Methodist Church, North Little Rock, on November 1, 1975.

The Session is called to meet at 10:00 a.m. in order to conduct and to implement the following business:

10:00 a.m. Call to Order and to Worship

Hymn of Praise

Invocation

Probationary Member — Election

Ordination of Deacons

Introduction of a motion to suspend the Rules of the Conference in order to amend the Rules so that they will be in line with the Structure adopted in 1975.

(The Members are hereby notified that amendments to the present rules will be presented.)

Introduction of a Motion to Amend the Rules to conform to the adopted structure.

Report of the Nominating Committee Elections

Introduction of a motion to establish the date on which newly elected persons take office and the date of termination of office.

Report of the Aldersgate Retirement Center and final action on the issues postponed from the June Conference.

Announcements

Closing remarks by Bishop Frank

Benediction

The Conference will adjourn for lunch at 12 o'clock and resume business at 1:30 p.m. Final adjournment at the close of the agenda.

Members will be free to lunch in the many restaurants and cafes in North Little Rock.

Eugene M. Frank

Mini-consultations on ethnic minority churches

The Church should recognize 'unique contributions' of racial minorities, says Dr. Outen

ERLANGER, Ky. (UMC) — The need to strengthen local black congregations within the predominantly white United Methodist Church was the primary agenda for 30 black ministers and lay persons as they met here Oct. 2-3 for the second of four mini-consultations on the ethnic minority local church.

Dr. George Outen, chairman of a national task force which is sponsoring the consultations, launched the two-day meeting by declaring that black congregations would survive in United Methodism but that survival is not enough. "We want The United Methodist Church to recognize the unique contributions which the racial minorities make within the structure and life of our church."

The final product of the four mini-consultations will be a document including a description of the local church crisis along with goals and strategies. The national task force headed by Dr. Outen is expected to combine the input from the four consultations into a finished document at its Nov. 17-18 meeting.

The paper will be presented to the denomination's Council on Ministries meeting in December and in turn will be transmitted to the General Conference in April. The crisis facing ethnic minority local churches was established as a "missional priority" at the Council's last meeting in March.

Dr. Carl Fields, a black consultant from New York, was commissioned by the national task force to prepare a preliminary report from available data and interviews for consideration by the Indian, Asian, Black, and Hispanic consultations.

Dr. Fields, a Presbyterian layman, said he had learned a lot about United Methodism since July and is particularly intrigued with how closely the denomination parallels the development of America in its philosophy, practices, and even purposes.

Dr. Woodie W. White, general secretary of the Commission on Religion and Race, said all United Methodist congregations — both black and white — are facing crises but that the black church is fighting a battle on two fronts. In addition to its effort to witness meaningfully to the black community, Dr. White said the black church must also use a lot of its energy to witness to the predominantly white church of which it is a part.

Dr. Fields warned against confusing symptoms such as membership loss with the cause of the crisis. "The cause in the black church is understandable. It is rooted in the unwillingness of the white majority in the church, and in the United States as a whole, to deal in fairness and equality with the ethnic minority con-

(Continued on page two)

Mini-consultations

(Continued from page one)

stituencies," he said.

As the participants worked their way through sections of the 78-page preliminary report by Dr. Fields, they looked to their future by examining their past.

Ms. Charlotte Meade, a junior high school teacher from Toledo, Ohio, described the feelings of many in the group when she observed, "We don't want to lose what we have had which is very good."

'Shared Goals and Strategies' Outlined

The importance of worship in the black church, and the centrality of preaching, were listed by the group as needing emphasis. Following a rousing worship service led by the Rev. Mrs. Leontine Kelly, Richmond, Va., Dr. Outen declared, "Let it be reported that at this consultation we 'had church'."

"Having church" is an experience in the black church to which the participants pointed with appreciation. Having pastoral leadership which understands and relates to that worship experience was listed as a need for the future. Several individuals expressed dismay that some seminaries no longer require courses in homiletics.

In general, the group agreed with the preliminary document's section on "shared goals and strategies" which blacks have in common with other minority groups, including: recruitment and training of ministers, emphasis on ethnic rituals and tradition, new forms of evangelism, increased visibility on church boards and agencies, greater inter-ethnic accord, and intentional recruitment and training of lay men and women. A section dealing specifically with the black church received examination in small groups.

Permeating the report of each small group during final sessions of the consultation was a feeling of isolation and alienation of blacks within The United Methodist Church, many of whom believe the denomination has been unfaithful to its stance of inclusiveness. Speaking to the issue of membership, Ms. Lowan Pitts, Dover, Del., said, "If there

THE REV. P. D. ALSTON

The Rev. P. D. Alston, 83, of 817 Rock Island Ave., El Dorado, Ark., died Oct. 1 at St. Joseph Hospital in Hot Springs. Mr. Alston, a retired lay minister of the United Methodist Church, had served in that capacity for 40 years. He was active at Vantrease United Methodist Church in El Dorado.

He was born Dec. 16, 1891 in Mena, Ark. He was ordained a deacon in the Little Rock Conference in 1938, and received his elder's orders in 1946. Among the churches served by Mr. Alston were Centennial at El Dorado, Huttig, Kingsland-New Edinburg, Rockport Circuit, Delight Circuit, Bingen Circuit and Bethel.

He was a member of El Dorado's Senior Citizens Club, and was a 33rd degree Mason.

Survivors include his wife, Mrs. Meeky Hips Alston of El Dorado; two brothers, Obe Alston and German Alston, both of Norman, Ark., and a sister, Mrs. Sara Dalton of Wyoming.

The funeral service was held at Vantrease United Methodist Church with the Rev. Don R. Williams, pastor, the Rev. Ralph Mann, associate pastor at First Church, El Dorado, and Dr. Charles W. Richards, Camden District superintendent, officiating. Honorary pallbearers were members of the Men's Bible Class of Vantrease Church.

is a general decline of membership in the church as a whole, the impact is much greater on the black United Methodist Church."

Suggestions made by small groups included the revitalization of Sunday School, leadership training, upgrading local facilities, greater flexibility in denominational programming, changes in the basis of apportionments to black church, subsidizing of critical situations in black communities, and recruitment of youth.

WCTU Convention to hear CCF staff member

The Rev. Michael S. Gipson, who has recently joined the staff of the state organization of Christian Civic Foundation, will be the key speaker for the 96th Annual Convention of the Arkansas Woman's Christian Temperance Union. First Church of the Nazarene at Twenty-first and Maple Streets in North Little Rock, will host the Oct. 21st meeting.

The meeting will begin at 10 a.m. with Mrs. Gladys Nelsen, state president, presiding. The Rev. Wayne T. Gash, host pastor, will present the opening meditation. Mr. Gipson, who heads CCF's Alcohol-Narcotics Education program, will speak at 11:15 a.m.

Following the noon luncheon and fellowship period, a memorial service will be conducted by Mrs. Clyde Hinchman of Batesville, and a report from the recent national Convention at Glorieta, N.M., will be presented.

Registration for the meeting will begin at 9:30 a.m., with a fee of \$1 being charged each registrant. Also available will be luncheon tickets for \$1.50. Each Union is requested to report at once the number of registrations from its area to Mrs. Viola Biles, 3301 Ridge Road, North Little Rock, Ark. 72116, or telephone 753-1808.

APPOINTMENT ANNOUNCEMENT

Bishop Eugene Frank announces the following appointment: The Rev. Clayton Harrison to the Hickory Plains Circuit, effective October 1, 1975. He comes from the North Mississippi Conference.

He replaces Doyle Howell who resigned because of illness.

Fall Preaching Mission at Texarkana

Dr. Fred B. Craddock, professor of Preaching and New Testament at Phillips University, Enid, Okla., will be the speaker for the annual fall Preaching Mission sponsored by the Texarkana Religious Emphasis Committee. The series will be held Oct. 26, 27 and 28 at Central Christian Church this year. Dr. Edwin Dodson, pastor of First United Methodist Church, Texarkana, is chairman of the committee.

Dr. Craddock holds degrees from Johnson Bible College, Knoxville, Tenn., Phillips University, and in 1964 received the doctor of philosophy degree in New Testament at Vanderbilt University. While at Vanderbilt, he served as minister of Central Christian Church (Disciples of Christ), Columbia, Tenn. In 1968-69 he engaged in further graduate study in Tübingen, Germany.

Dr. Craddock preaches and lectures widely at church assemblies, ministers' institutes and on college campuses. He is the author of two books, *The Pre-Existence of Christ*, and *As One Without Authority*, and has contributed to numerous publications.

The presentations are scheduled for Sunday, Oct. 26 at 4 p.m., and Monday



Dr. Fred B. Craddock

and Tuesday (Oct. 27, 28) at 10 a.m. and 7:30 p.m. The public is invited to attend the series at Central Christian, located at 903 Walnut, Texarkana, Tex.

Church built by freed slaves undergoing restoration

Mt. Olive United Methodist Church of Van Buren, organized in 1869, was the site of the first Annual Conference of the former Southwest Conference, when in September of 1928 the black congregations of the Little Rock Conference and an Oklahoma-based conference merged.

The present sanctuary was constructed by the 95-member congregation of newly emancipated slaves in 1879. Restoration and repair work began under the direction of Contractor R. J. Gilstrap on Sept. 15th. It is anticipated that the project will be completed by the end of October.

Membership at Mt. Olive Church presently numbers 21. The estimated cost for repairs will be around \$3,000. As the project began, about one-third of the cost was on hand. Contributions by interested individuals would be welcomed. Checks, designated for this purpose, should be mailed to the Rev. Robert E. Felder, 1113 North 9th St., Fort Smith, Ark. 72901.



Licensed to Preach

The Rev. Carlos B. Summers (left) was presented the License to Preach by Paragould District Superintendent Ben F. Jordan during Sept. 21 Sunday morning service at Sedgwick United Methodist Church where Mr. Summers now serves as pastor. The License to Preach was approved in a recent Paragould District Conference.



Rector Church Honors Retired Ministers And Wives

The Rector congregation recently honored retired ministers who have served the Rector church, and those retired ministers who live in the community, at a Saturday evening churchwide supper. Each minister was presented a gift from the church by Mr. Herschel Smith, chairman of the Council on Ministry. Pictured, left to right, are ministers and wives who attended: The Rev. and Mrs. Wendell R. Dorman,

present pastor and wife, the Rev. and Mrs. Garland C. Taylor, the Rev. and Mrs. Bob Sikes, the Rev. and Mrs. Y. D. Whitehurst, the Rev. and Mrs. Robert Marvin Ahlf, the Rev. and Mrs. Hershall Couchman, and Paragould District Superintendent Ben F. Jordan and Mrs. Jordan. On Sunday morning the retired ministers conducted the worship service.

Editorial correspondence

(NOTE: The editor has been in Tanzania, East Africa, accompanying a shipment by air of 140 Holstein cows being placed by Heifer Project International in cooperation with the Tanzanian Livestock Development Authority and other participating agencies. The following correspondence, delayed by international mail, was received this Monday morning, Oct. 13th. As we prepare to go to press, the Arkansas Methodist Office has received a telephone call from the editor, following his return to New York City, in which he indicated that he will be back in his office by mid-week.)

Worship while traveling

DAR ES SALAAM, Tanzania, Oct. 5 (World Communion Sunday) — Certainly among the most meaningful personal experiences during this most unusual venture have been the worship opportunities — both formal and informal — along the way.

The three Sundays since leaving Arkansas have each offered occasions for particularly relevant and moving inspirational moments. On Sept. 21 Dr. Henning and I visited the First Presbyterian Church in New Iberia, La. There we heard the young pastor, the Rev. James B. McLain Jr. pray for "the hungry of the world, that they may be fed." His sermon, just days prior to our departure for East Africa with 140 cows which would form a foundation herd from which, for generations to come, hungry people would be fed, had a special relevance for us.

Saying "we are at war against hunger, disease and poverty," the minister quoted the hymn "Once to every man and nation comes the moment to decide..." On hearing those familiar words I could not help but feel a deep inspiration because of the commitment represented by those involved in this project — those who had given the cows, who had made monetary contributions, these two veterinarians and their wives who were giving two years of their lives in the service of others, and all the many other folk related to this mission. It was a most fitting sendoff for our journey.

Sunday, the week following, found us 12,000 miles away in the town of Morogoro, Tanzania, 125 miles west of the coastal capital city of Dar es Salaam. The cows would be here for ten days in quarantine at the University Farm, nestled among the foothills of the towering, cloud-shrouded, almost mystical 3000 foot Uluguru Mountains. It would be a welcome rest following their long flight and a helpful preparation for the difficult 425-mile journey by ten-truck convoy to their new home on the 8500-foot-elevation Kitulo Plateau in southwest-most Tanzania, near the borders of Malawi and Zambia.

Worship on that Sunday morning was a most unique and exciting experience as we visited in the all-Swahili service at the local Anglican Church. It happened that the bishop of the Diocese of Morogoro, the Rt. Rev. Gresford Chitemo, was present. After noticing our late entry, being the only Europeans (whites) in the congregation (men seated on one side, women on the other), he stepped down from the pulpit area, red and white episcopal gowns flowing, exited by a side door and sent an usher to ask me to meet him at the sanctuary door.

There we exchanged greetings and introductions, I telling him of our trip with the cows and our reason for being in Tanzania. He invited me to speak a word to the congregation, which I did, with Dr. Henning telling of the plan to bring additional cows eventually numbering 1000. We shared our joy at the privilege of worshipping in the oneness of the Body of Christ — all of our comments being translated into Swahili by the bishop.

For the remainder of the service Dr. and Mrs. Henning and I were each provided an interpreter to enable us to follow the sermon, which was given by a lay person, one in a three-Sunday series of messages on "The Love of God." Among my treasures will be the tape recordings made of singing by the congregation and the excellent youth choir. These, along with photographs which the bishop allowed me to take during the closing moments of the service, I hope in some way to share with you.

The third Sunday — today — offered the most unusual opportunity of observing World Communion Sunday in the large Azania Front Lutheran Church in Dar es Salaam, where I have returned for an interview, tomorrow, with the national Minister of Agriculture. At 10 a.m. I attended an all-Swahili Children's Day program with delightful and inspiring music, and then, at 11:15, the service of the International Congregation.

At this latter service special music was given by the 50-voice Magomeni Youth Choir, composed of young adults from the some 20 Lutheran churches in this capital city. That experience, and hearing the sermon from the Rev. Lyle Lutz, and sharing in Holy Communion from the common cup with the congregation of Africans and representatives from almost every continent in this international city, provided a deeply meaningful World Communion Sunday observance.

Truly the Body of Christ is one. His witnesses are found throughout the earth.

An African safari — 'No problems'

DAR ES SALAAM, Tanzania, Oct. 7 — Since last reporting to you on the various stages of our mission here, one of our most interesting experiences has been the 850-mile round trip journey by Jeep from Morogoro (where our now-139 cows are in ten-day quarantine) up to the 8500-foot-elevation Kitulo Plateau, home-to-be for our animals. The purpose of our journey was to make a

preliminary survey of conditions there in order to adequately prepare for the cows arrival. They are to leave this next Thursday evening, by a ten-truck convoy, and travel the 425 miles in the cool of night.

Our journey took us through the middle of Mikumi National Park, where we were told we would have a good chance of observing wildlife in its natural habitat. Even before we reached the 30-mile-wide park we came upon groups of monkeys which would scamper across the road in front of our vehicle. And within ten miles after entering the park — an intentionally undeveloped area, left in its natural state — we had seen elephants, giraffes, zebras, hyenas, water buffalo, gnus, impalas, and several other species we were unable to identify. A tremendously thrilling experience!

Some of the animals were as far away as a mile — we saw several groups of elephants at that distance — and others were within 25 feet of our Jeep. On two or three occasions even large elephants were quite close by. "Elephant crossing" signs were as common on the highway as "cattle crossing" signs are on our Arkansas rural roads. We experienced "the real Africa" which persons visualize when imagining the continent's wildlife. Although we saw no lions or hippos on this trip, Dr. and Mrs. Henning were to do so on a side trip a few days later, seeing as many as 12 lions in one group — an unusual occurrence, they were told.

After our all-day trip we spent the night in Mbeya, some 40 miles from Kitulo Farm, in order to make the difficult ascent to the high plateau by daylight. We had been cautioned that the road would be rough, but what we found was far beyond our expectations — rough, steep and long! We traveled over some 20 or more miles of the roughest mountain road I have ever seen — and ever hope to see! — climbing the more than 2500 feet from the town of Mbeya. I must wait for my photographs to convince you of the beauty of the region.

Our trip up was made a bit more interesting by the fact that at one point the sharp, rough rocks broke loose the metal shield protecting our gas tank. Both Charley (Dr. E. C. Arntson, D.V.M.) and I happened to have some nylon cord in our packs (I use mine as, among other things, a clothesline for my laundry) with which we were able to do a temporary mending job. You can imagine, if you try hard, how we looked after the almost four-hour climb in the dry season dust of that mountain road! (I wonder now, as I did then, how our ten-truck convoy will ever make that road!)

And — just so our journey would not be uneventful — on our way back to Morogoro the next day we happened upon, at a refueling spot, Mr. Alf Barwell, the New Zealander who is the ranch overseer at Kitulo Farm. He was returning from Dar es Salaam with seven horses just offloaded from a boat from his home country. He was delighted to see us and quickly reported to Dr. Arntson that one of the horses was down in the truck, apparently ill. Upon examination, Dr. Charley casually informed us that we had "a bit of a problem" — one of the horses had stepped through a hole in the truck's bed, her left leg caught all the way to its upper part.

For the next two hours, after isolating the other horses from the injured mare (there was no possible way to offload the animals), the three of us labored to saw a hole in the truck's bed, rig a sling under our patient, and finally free her. We are eager to learn how she fared during the remainder of the journey. (I am proud to report that I can now add to my considerable list of experiences being bitten on the shoulder by a New Zealand horse in the middle of East Africa — of which distinction very few folk on my block can boast!)

Other than the above (and — oh, yes — being chased by an elephant!), and a few other experiences I must wait for a later date to share with you, the trip was rather uneventful. Just your regular ordinary 850-mile Jeep safari through the heart of Africa. "No problems."

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A shortcut on parliamentary procedure

Since most of our meetings in the Annual Conferences, as well as in our local churches, are operated by what are commonly known as "Roberts Rules of Order," we have taken the liberty of turning to Mrs. Marcia Romberg, a nationally registered parliamentarian, to provide us with an abbreviated form of essential information on parliamentary procedure, and the nature of motions

and how to handle them.

Mrs. Romberg has offered a study of what could easily expedite our business sessions. The issuance of the list is not meant to preclude operation of a group by "consensus," nor is it meant to chastise anybody for how they have operated in the past. Our simple thought is to help make future meetings more meaningful and expeditious.

There are five (5) classes of motions; the first three have an order of precedence among themselves and are listed below in ascending order of precedence:

- I. Main motion brings a matter before the assembly for discussion and action; motion is made **before** any discussion. Must be seconded and stated by the chair, is amendable and debatable and may be reconsidered; requires a majority vote.
- II. Subsidiary motions decide how the main motion shall be disposed of. They are, in ascending order of precedence:
 1. Postpone indefinitely. This is the motion to kill. Opens the whole question to debate, is not amendable, is debatable, requires majority vote and only affirmative vote can be reconsidered.
 2. Amend is the motion to change by adding, by striking out, by striking out and inserting, by inserting, or by substitution (in the case of a whole paragraph). It is amendable, debatable, and requires a majority vote. Only one amendment and one amendment to the amendment can be pending at any one time.
 3. To commit or refer is amendable, debatable, and requires a majority vote; it cannot be reconsidered after the committee has begun work and before it reports.
 4. To postpone to a definite time is amendable, debatable and requires a majority vote; it can be reconsidered.
 5. To modify debate — increasing or decreasing the limits on it — is amendable, not debatable, requires a two-thirds vote and can be reconsidered.
 6. The previous question is the motion to close debate and vote immediately. Calls of "question, question!" are not proper. The motion is not amendable, not debatable, requires a $\frac{2}{3}$ vote and can be reconsidered but only before any vote has been taken under it.
 7. To table — or to lay on the table — is not a motion to kill but one to postpone temporarily; it is not amendable, not debatable, requires a majority vote, and cannot be reconsidered. The motion to take from the table has the same rules.
- III. Privileged motions do not affect the disposal of the business pending but deal with matters of immediate importance which must be dealt with. In ascending order of precedence they are:
 1. Call for the orders of the day; this is used to bring the assembly back to its order of business when it has strayed; it is not amendable nor debatable and requires a $\frac{2}{3}$ vote in the negative to defeat it. It cannot be reconsidered.
 2. Question of privilege relates to the rights and privileges of any member or of the assembly; it cannot be used to obtain the floor or the right to speak on a pending question. It is not amendable, not debatable, is ruled on by the chair, and is not reconsiderable.
 3. To take a recess is not debatable, is amendable, requires a majority vote, and can be reconsidered.
 4. To adjourn is not debatable, not amendable, requires a majority vote and cannot be reconsidered.
 5. To fix the time to which to adjourn is used to set up an adjourned meeting of the same session where rules or law require that certain matters be dealt with in that session and time does not allow. The rules are as for adjourn except that it is amendable and can be reconsidered.
- IV. Motions which bring a question already disposed of again before the assembly; they have no precedence and can only be made when no other motion is pending (except for reconsider as below):
 1. To ratify is debatable, amendable, requires a majority vote and can be reconsidered.
 2. To rescind is debatable, amendable, requires $\frac{2}{3}$ vote or a majority vote with notice, and only the negative vote can be reconsidered.
 3. To take from the table is not debatable, not amendable, requires a majority vote and cannot be reconsidered.
 4. To reconsider must be made on the same or the next calendar day and must be made by one who voted on the prevailing side; because of the time limits it can be made while another motion is pending or while another has the floor if he has not begun to speak. It is debatable, amendable, requires a majority vote, and cannot be reconsidered.
- V. All other motions are "incidental;" they have no order of precedence and can be made when appropriate. They are usually not debatable and are amendable only when they include something which could be changed. Examples are: all motions regarding methods of voting, motions regarding methods of nomination, requests, points of order or information, appeals from a decision of the chair, and two important ones:

to suspend the rules (as applied to rules of order; bylaws cannot be suspended) not debatable, not amendable, requires a $\frac{2}{3}$ vote and cannot be reconsidered.

to object to the consideration of a question — not debatable, not amendable, requires a $\frac{2}{3}$ vote against consideration, vote sustaining objection may be reconsidered; this motion must be made **immediately** after the motion objected to is made and before there is **any** discussion.



Pilot Project in Christian Education

Dr. Warren Hartman (seated at left), assistant general secretary of the Church School Development in United Methodism's Division of Education in Nashville, was the resource person for a meeting of individuals involved in the Pilot Project Program of Christian Education now in progress in one church in each of the seven districts in North Arkansas Conference. Participants in the sharing, planning session hosted by First Church, Conway are shown here. The project began in June, 1975 and will continue until June, 1976.

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Opportunity for hymn-writers

DAYTON, Ohio (UMC) — United Methodists and others interested in hymn-writing and human relations are invited to combine their concern in a hymn contest for Human Relations Day, which is observed annually by The United Methodist Church on the last Sunday in January.

Sponsoring the hymn contest are United Methodist Communications and The Hymn Society of America. Human Relations Day is a special day on the United Methodist calendar. The observance includes celebration of the ethnic and cultural pluralism, and also the oneness, of the church.

There is an offering for various programs voluntary service, community developers, police-community relations, and in-service training for ethnic minority church workers.

Theme for the 1973-76 quadrennium is "One Church — Many Cultures." The

1976 observance, on January 25, is "You Can Be There, Too." Hymns may be related to those themes, said the Rev. Dr. Harold H. Hazenfield, editor of Human Relations Day materials, or may express ideas such as: "joy through sharing cultural and financial resources; praise and thanksgiving to God for all races and groups in our society and church; our oneness in Christ."

New hymns should be sent to The Hymn Society of America, Room 242, 475 Riverside Drive, New York, N.Y. 10027, no later than June 30, 1976. Hymns are to be available for the 1977 observance. More than one hymn may be submitted.

Questions about the contest or Human Relations Day may be sent to Dr. Hazenfield, United Methodist Communications, 601 West Riverview Ave., Dayton, Ohio 45406.

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**You
can
if you
will**

**World Service
is people
serving people.**

Your church can accept its full World Service and Conference Benevolence apportionment for 1976.

But, will this happen?

You can help make sure the answer is "Yes — and in full." How: By repeating loud and clear, to individuals and committees in your church, the fact of our Christian commitment to a world of hurting and needy people.

A "yes" will affirm your church's desire to share in a year-long ministry of love, both at home and in 60 other countries.

Check with your conference A-V library for the new World Service filmstrip,

The Two Dollar Language Lesson.



For printed material to interpret the United Methodist benevolence programs write: United Methodist Communications, 1200 Davis St., Evanston, Ill. 60201

NEWS and opinion

summary by Doris Woolard



Dr. Paul Heyne, a professor of economics at Southern Methodist University, told a Lutheran seminar in Luray, Va. that Americans are seeking the meaning of life in the nation's economic system rather than in God. Dr. Heyne said, "the gap in our economy is between what we have and what we think we ought to have — and that is a moral problem, not an economic one."

The Rev. Jonah Chang, executive director of the new Federation of Asian American United Methodists, said that at a time when the nation's Asian American population is dramatically expanding, Asian Christian churches are declining. "Since the 1970 census, it is estimated that the Korean population in the U.S. has increased by 500 per cent, the Filipino population by 200 per cent, and the Chinese population by 50 per cent," according to a federation release issued at the Board of Global Ministries offices in New York City.

Vladimir Osipov, a religious and political writer whose case had aroused attention in the West, was found guilty of anti-Soviet activities and sentenced to eight years in a strict labor camp, according to reports in Moscow. The 31-year-old writer had already served seven years in a labor camp for nationalist activity. Last Spring, three Eastern Orthodox leaders in the U.S. appealed to Soviet authorities on his behalf. They said Mr. Osipov was arrested for "publishing a journal in which he expressed an Orthodox Christian point of view."

Msgr. John F. Murphy, executive of the National Catholic Educational Assn., told a U.S. Labor Department hearing that because of the "power of the public purse" the freedom of the church-related college and university is at stake. Stating that "few if any colleges and universities can exist without various forms of tax support for the public functions they perform," Msgr. Murphy added that NCEA is therefore concerned about the way in which the federal government, on the basis of federal contracts with colleges and universities, is enforcing equal opportunity hiring policies in higher education.

Dr. Charles R. Solomon, who heads Grace Fellowship International, counsels persons on emotional problems, and terms his counseling "spirituotherapy." Says Dr. Solomon, "Psychiatrists work with the mind, the emotion, and the will, but in spirituotherapy we work with the spirit and changes show up in the mind, emotions and will." He believes that "psychology doesn't have the answers, though it does have some understandings." He says, "In psychotherapy, the person's self is strengthened, but God says the self has to be crucified . . ."

Dr. Arnold T. Olson, president of the Evangelical Free Church of America, warned that the United Nations will suffer disastrous consequences if it suspends or expels Israel from membership. He said, "while there are two sides to the problems in the Middle East, there are no two sides as to the matter of Israel's right to membership and participation in the United Nations General Assembly."

Bishop James S. Rausch, an official of the U.S. Roman Catholic prelate, addressing 400 religious fund-raisers meeting in Chicago, stressed the concepts of "stewardship" and "accountability" in fund-raising. He urged them to make it clear that they are "not selling salvation" but asking people to "share in the business of the Lord."

A public opinion survey conducted at the New York State Fair revealed that 59 per cent of those responding oppose giving public funds to private, church-related schools. Over 2500 persons participated in the poll conducted by Americans United for Separation of Church and State. Of those answering, 75 per cent believe that separation of church and state is good both for religious bodies and for the state. Sixty-nine per cent said they would uphold the principle.

Parishes of the Church of England have been warned that the Church faces a major financial crisis. A report by the Archbishop's Advisers on Needs and Resources, said, "The Church must be prepared boldly to embark on, and steadfastly to carry through, a major effort substantially to increase regular giving in the parishes . . . to accept the impossibility of any longer maintaining a full-time ministry throughout England, would show a great lack of faith in the readiness of Church members to respond to their Church's need. It would be planning the end of the Church of England that we have hitherto known."

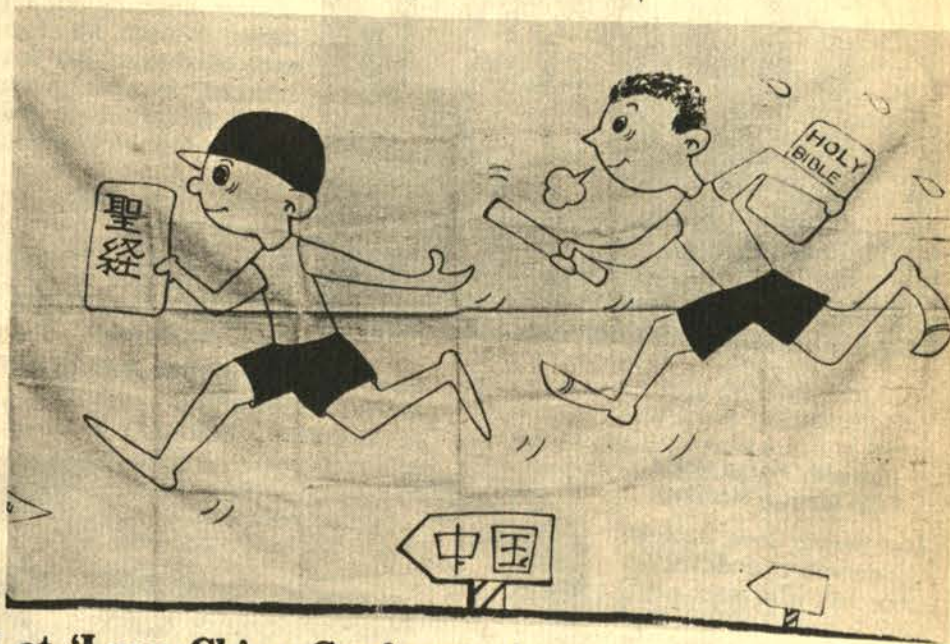
The Christian Life Commission of the Southern Baptist Convention has adopted a statement calling for strong federal legislation to control hand guns "to save our democracy from intimidation and coercion." Copies of the statement have been sent to President Ford, Vice President Rockefeller, the majority and minority leaders of the House and Senate, and other officials.

The Very Rev. Leonard R. Small, one of Scotland's best known Church of Scotland (Presbyterian) parish ministers, has retired. In one headline-winning address, Dr. Small advised an audience of young people: "Do not let anyone beat you over the head with a Bible, and do not let them handcuff you with tradition." He said young people should not apologize for being young. If youth was a disease, he observed, it cured itself.

The theological commission of the World Evangelical Fellowship has released a special statement commenting on the World Council of Churches General Assembly to be held in November at Nairobi, Kenya. The statement expressed concern that "during recent years some Christians have — feeling faith to be remote from reality — begun to adapt the Gospel to the world's needs in a way which increasingly has left God out of the picture." The statement said further, "Some have lost touch with the spiritual center of Christianity . . . we are now anxious to see Christendom find and express again its true identity."

Church leaders in Australia have condemned a proposal by a committee of the Australian government's Department of the Media to repeal the requirement for radio and television stations to provide religious programs. Anglican Archbishop Marcus Loane of Sydney said, "It's a quality-of-life issue, and the present government in Canberra has more than once indicated its support for quality-of-life issues to be put before the people."

A centralized management system to expedite placement of refugees in the U.S. and shut down the three resettlement camps by the end of the year, goes into effect in mid-October. Peter Bielak, a public affairs officer with the federal Interagency Task Force on Indochina Refugees, told Religious News Service that as of Oct. 1 there were 25,938 refugees still awaiting placement — 14,222 at Fort Chaffee. He said that some elderly or sick who will not have been processed by the end of December "will probably be taken to hospitals or other institutions."



Twenty Nations Represented at 'Love China Conference'

MANILA — Love China '75, the first sizable seminar in 26 years to study the evangelism of mainland China, saw 55 mission organizations represented by 434 registered delegates from 20 nations come together in Manila. Above, Brother Andrew, the founder and president of Open Doors International in Holland who has gained fame as "God's Smuggler" of Bibles to Communist countries, prays for the suffering church inside China. We may not see the answer to our prayers, he said, but God honors his word — he answers the prayer over there where the

answer is needed. Above, the Rev. Horace Williams, a former missionary to mainland China, used this cartoon to suggest that the missionary is finished in the race to evangelize China. The Asian himself is taking up the stick from now on to spread the Gospel in China, he said. One mistake made in China, many speakers at the conference noted, was in failing to challenge the Chinese Christians to go out as missionaries among their own people. (RNS Photos)

News from the churches

DR. JOE TAYLOR, pastor of First Church, Springdale, will lead a workshop for church school teachers and church leaders in Midland Heights Church, Fort Smith, on Sunday afternoon, Oct. 19, from 3 p.m. to 7 p.m.

THE REV. ARVILL BRANNON, associate director of the North Arkansas Council on Ministries, was a recent guest speaker in First Church, Marianna.

GREEN FOREST United Methodist Church observed Laymen's Day on Sunday, Sept. 21. Willmer O'Dell, lay leader, and Jimmy Davis, chairman of worship, assisted with the service. Major Louie E. Dunn, retired from the Air Force, presented the message. Mrs. Dunn conducted the "children's time."

HACKETT United Methodist Church, Fort Smith District, held a homecoming recently with the Rev. Paul Dubar, pastor, preaching. Following the morning worship service and noon meal, the South Sebastian County Singing Convention presented afternoon music.

DEWITT United Methodist Church, hosted the Rice-Belt Sub-District UMY on Sunday, Sept. 28. There were 132 participants in the fellowship meal and program presented by the Conference Council Youth Service Fund Team.

DOVER United Methodist Church held a revival Sept. 21-26 with the Rev. Byron McSpadden of Heber Springs as guest evangelist. The Rev. Bert Powell is the Dover minister.

A MR. BEAUTIFUL CONTEST was sponsored by the youth of First Church, Monticello, recently. Men of the congregation were the contestants; each presented a talent and was judged on beauty and poise.

A CHURCHWIDE potluck supper was held at First Church, Smackover, after which the filmstrip "The Gift That Multiplies" was shown. The filmstrip deals with the work of Heifer Project International.



Hatfield Charge Holds Fifth Sunday Meetings

Members of Cove, Hatfield, Vandervoort, and Wickes Churches who meet every fifth Sunday for food and fellowship are shown in front of the new addition of the Wickes Church. The meetings were begun 14 years ago when the Rev. W. C. Onstead was pastor. The present pastor is the Rev. Bun Gantz.



THE COMMISSION ON EDUCATION of First Church, North Little Rock, served sausage, eggs and hot biscuits to 75 members of the church at Teacher Appreciation Day, on Sunday, Sept. 28. This is a yearly event for all Sunday School teachers and their families.

BOB CHEYNE, North Arkansas Conference lay leader, was the speaker for an organizational meeting of United Methodist Men at Jasper, attended by more than 20 men.

THE LOCKESBURG Enlarged Charge held the last quarterly conference of the year at Babel United Methodist Church in Saratoga, recently. Dr. D. Mouzon Mann, Hope District superintendent, conducted the worship service. The Rev. W. A. Scott, the Rev. J. H. Oliver and the Rev. J. C. Tyus, three pastors of the charge, were in attendance.

UNITED METHODIST MEN of First Church, Helena, held their annual Ladies' Night on Wednesday, Oct. 8, at the Casqui Steak House. The dinner was followed by a fashion show directed by June Haraway.

SUNDAY, Oct. 12, was the occasion for a Family Night Halloween Special at Indian Hills Church, North Little Rock. A potluck dinner was followed by Halloween-oriented entertainment, primarily for the children.

THE YOUTH of Pulaski Heights Church, Little Rock, will share a potluck supper on Saturday, Oct. 18 at 6 p.m. The meal will be followed by a Vincent Price movie and cartoon.

FIRST CHURCH, Russellville, recently honored new members with a church-wide supper. The film, "Between the Darkness and the Daylight," was shown following the meal.

PARAGOULD DISTRICT YOUTH will meet at First Church, Walnut Ridge for a District Youth Rally from 2:30 p.m. to 5 p.m. on Sunday, Oct. 19th.

Church Library Dedicated at Warren

"The Mildred Nelson Library" was dedicated on Sunday, Sept. 28 at First Church, Warren. Mrs. Nelson (third from left) was honored for her many years of service to the church. Members of Mrs. Nelson's family who attended the celebration were (from left): Barbara and Dick Nelson, Mrs. C. B. (Mildred) Nelson, Mr. C. B. Nelson, Mrs. John Hassler, Carol Hassler, Sheri Hassler, and Jane Hassler Radican.

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Western Hills Church Honors Teachers

Western Hills Church, Little Rock, recently honored church school teachers and education workers with a special dinner, at which the Rev. Carol Lascaro (third from left), pastor of Van Buren City Heights Church, spoke on the topic "The Future is Now." Also pictured are (left to right): the Rev. Bob Robertson, pastor; Emma Carothers, chairperson of the Council on Ministries; (Rev. Lascaro), Mildred Herring, chairperson of Education Work Area, and Marcia Dodd, director of Educational Ministries.

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DR. LOFTIN HUDSON, head of the Midwest Christian Counseling Center in Kansas City, will lead a Family Enrichment Conference at First Church, Newport, Nov. 23 and 24.

ST. LUKE CHURCH, Little Rock, celebrated World Communion Sunday, Oct. 5, with St. Andrews Presbyterian Church in a joint worship service in the St. Luke sanctuary.

YOUTH RALLY FOR BATESVILLE DISTRICT

Mr. Jay Lawhon of McCrory, a recent visitor in Bangladesh, will present an eyewitness report on World Hunger at the Batesville District Youth Rally scheduled for Saturday, Oct. 25th at Central Avenue United Methodist Church in Batesville. Mr. Lawhon's presentation will be in keeping with the theme of the rally: "Care For Others 'Til It Helps."

The event, for all youth and workers of the Batesville District, will begin at 9:30 a.m. and will adjourn at 3 p.m.

As a fun feature of the day's activities, a talent show is planned. Each church is requested to present at least one three-minute talent act in the form of a song, skit, or other feature appropriate to the occasion. Mrs. Dewey Dark is district coordinator of Youth Ministries. District officers are Terry Hedden of Batesville, president; Huie Huenefeld of Heber Springs, vice president; Janice Strayhorn of Beebe, secretary, and B. J. Shoemaker of Cabot, treasurer.

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Waldron Church Announces Revival Series

Mr. Tank Harrison, evangelistic lay speaker of Memphis, will be the revival speaker at Waldron United Methodist Church, Oct. 26-29. A community reception will follow the Sunday services. On Monday Mr. and Mrs. Harrison will be honored with a coffee sponsored by United Methodist Women of the church, and Pastor and Mrs. J. B. Harris. A churchwide fellowship supper is scheduled for Wednesday evening.

Mr. Harrison, who for 20 years served on the Memphis Police force, is a widely known speaker, and has authored three books entitled, I've Been Had, You Better Believe It, and You Can't Con God. In addition to numerous other citations in the Memphis area and nationally, in 1961 he received the Tennessee and Mississippi Layman of the Year award. For four successive years, 1958 to 1961, he was named Youth's Best Friend.

Personalia

The Rev. and Mrs. Bob Crossman of Dallas, Tex., have been selected for the 1975-76 school year to serve on the Southern Methodist University Residential Life Staff as dormitory directors of Mary Hay Co-Ed Dorm. The facility houses over 150 upperclass men and women.

Crossman, who received the bachelor of arts degree in religion at Hendrix College last May, is the son of the Rev. and Mrs. Paul Crossman of Oppelo, and is working toward his master's degree at Perkins School of Theology. Mrs. Crossman, the daughter of Mr. and Mrs. Ansel Swain of Morrilton, received the bachelor of science degree in Home Economics from the University of Central Arkansas last May.

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David W. Brown, son of Chaplain and Mrs. Winslow E. Brown of Ft. Indian-town Gap, Annville, Pa., has been selected as a semi-finalist in the National Merit Scholarship competition. David, a senior, was selected in May of this year as the outstanding math and science student in the Palmyra Area High School and was named the recipient of the Rensselaer Medal awarded annually by the Rensselaer Polytechnic Institute in Troy, N.Y., to outstanding juniors over the U.S., in the areas of math and science.

Deborah, the Brown's daughter, who last May received her bachelor of science degree in Home Economics, majoring in Foods and Nutrition, at the University of Arkansas, has been selected for a year's internship in the field of dietetics at the Medical College of Virginia, Commonwealth of Virginia University in Richmond.

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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.

Oct. 19—Sunday	I Thes. 1:3-6
Oct. 20	Matt. 22:34-39
Oct. 21	II Cor. 10:3-6
Oct. 22	Acts 25:8-12
Oct. 23	II Kings 5:9-14
Oct. 24	II Kings 6:4-7
Oct. 25	Matt. 21:18-22
Oct. 26—Sunday	Mark 10:49-52

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Bentonville Church Sponsoring Seven Refugees

This Vietnamese family of seven, sponsored by First Church, Bentonville, was recently honored at a church reception. Left to right, Three-year-old Phan Ty Ang held by Church Lay Leader Bob Cheyne, six-year-old Phan Van Hung, Nyugen Khuang Tien, Nyugen Van Lien (head of the family), Phan Xin, the Rev. Sam Teague, pastor, and one-year-old Phan Ty Em, held by his mother, Doan Thi Tuan.

Cluster meetings held in Forrest City District

Three Cluster Groups of United Methodist Women met in Forrest City District during the month of September to assist Nominating Committees of organizations in the local churches. A district team including Mrs. Wesley Freemyer, president; Mrs. Bill Lindsey, vice president; and Chairpersons, Mrs. Marvin Thomason, Nominations; Mrs. T. E. Bently, Program Resources, and Mrs. Gerald Glass, Membership, provided leadership for the meetings.

Host churches and their UMW presidents were: Cotton Plant, Mrs. Paul Parnell; Marvell, Mrs. Warren Sims, and Marion, Mrs. Woodrow Harlan. Each church was requested to have present at the respective meetings a minimum of three persons — the president, chairperson on Nominations and Membership chairperson.

The presentations included an exercise on the UMW Purpose, a "Match-maker" game, and a skit. The team demonstrated how an effective nominating committee should function, the importance of inclusiveness, and the advantages of a Talent Bank.

Camden District Parsonettes hear Peace Lecturer

Camden District Parsonettes and spouses attended the M. E. Peace Lecture on Wednesday morning, Oct. 8th at First Church, Magnolia, and heard Dr. John W. Lancaster, pastor of First Presbyterian Church, Houston, Tex. Following the worship service, coffee was served by United Methodist Women of First Church.

Mrs. Howard Williams, Parsonettes president, presided over a business meeting in the church's fellowship hall, after which a noon luncheon was served at the parsonage by Hostess Mrs. Robert Scott.

The parsonettes were conducted on a tour of the recently renovated parsonage.

CAPITOL VIEW CHURCH PROVIDES LOAN FUND FOR CHILDREN'S HOME

Members of Capitol View United Methodist Church, Little Rock, recently presented \$500 to the Arkansas Methodist Children's Home as a memorial to the late H. F. Buhler. The contribution is to be used as a loan fund to assist a boy or girl at the home in securing a college education. Mrs. R. E. Scott, of the Capitol View congregation, serves as chairperson of the Memorials Committee.

CSRW looks toward permanent status

ERLANGER, Ky. (UMC) — Employment practices in The United Methodist Church relating to women, a critique of the Church's proposed adult curriculum study materials on life styles, and the concerns of "third world" women received major attention here Sept. 19-21 from the denomination's Commission on Status and Role of Women.

Pointing to what was termed an oppressive climate of employment practices in dealing with women, the commission voted to seek funds from the church's financial agency to initiate a data-gathering process during 1976. The data compiled would provide the basis for an affirmative action and advocacy program by the commission during the 1977-80 quadrennium.

Such a program, however, would depend on whether the 1976 General Conference votes to make the commission a permanent structure of the church.

In related action, the commission approved the appointment of representatives to seek a meeting with the United Methodist Board of Church and Society personnel committee concerning the threatened termination of a woman executive staff member.

The commission's task force on women employed by the church, in calling for a 1976 emphasis on advocacy, said themes of oppression of women employees include the lack of a climate of support, hierarchical structures, patterns of relationship, no clear personnel policies, no clear task delineation and competitiveness.

The proposed life styles materials consumed a major portion of the commission agenda as members and resource persons critiqued and evaluated

the document. Among resource persons for the evaluation were Nancy Wilson of Worcester, Mass., a minister in the Metropolitan Community Church, and Marilyn Isabell, a staff member of the Ecumenical Women's Center in Chicago, Ill. Both women are professed lesbians.

Although expressing the need for substantial revision in the curriculum packet, which had been called for by the commission, the members also expressed appreciation for the work which has gone into the study book, "A Christian Perspective on a Variety of Life Styles." The materials are produced by the curriculum resources section of the Board of Discipleship and are currently undergoing testing in seven local congregations in different sections of the country.

The study book contains sections on marriage and family, commune life, divorce, singleness, retirement, play, the liberated man and woman and homosexual man and woman.

Third World Concerns

In the arena of third world concerns, the commission voted to ask the National Council of Churches Commission on Women to convene a consultation of Ethnic Women in Ministry. Members also voted that its 10 representatives to the 1976 General Conference will include no more than four Anglo-Americans, with the other six to include at least one Asian American, one Black, one Native American and one Hispanic American.

The commission also approved a consultation of 10 persons from the Commission on Religion and Race and 10 from the Commission on Status and Role of Women to be held between the scheduled meetings of the two groups in

February 1976 to deal with issues of sexism and racism.

Other Actions

In other actions, the commission:

- approved a budget of \$75,000 for 1976 and voted to seek an additional \$7,500 for organizational meetings pending ratification of a permanent commission next year.

- voted continuance of its talent bank.
- approved the major emphases of biblical/theological issues and third world concerns for the February meeting.

- received reports on the Consultation of Ordained Women in The United Methodist Church and the three regional training events, all co-sponsored by the commission and held during the first half of 1975.

The 43-member commission adopted proposed legislation looking toward the establishment of a continuing commission which would be governed by a 45-member board. Two-thirds of the membership would be elected by the five Jurisdictional Conferences of the church, at least 28 would be women and at least 16 would be ethnic-minority persons.

Most
holiday cards
talk about peace,
good will, and joy.
UNICEF cards
do something
about it!

FINANCIAL STATEMENT UNITED METHODIST WOMEN LITTLE ROCK CONFERENCE (June 30, 1975 to September 30, 1975)

RECEIPTS:

Pledge to Missions	\$22,716.01
Special Memberships	515.00
In Remembrance	89.74
World Thank Offering	78.68
Total credit on pledge	\$23,399.43

Call to Prayer and Self-Denial	151.27
Supplementary Gifts	163.63
Elizabeth Thornburg Workman Fund for Youth	126.75
Total receipts from districts	\$23,841.08

Balance in Savings and Checking Accounts June 30, 1975	18,250.82
Total to Account for	\$42,091.90

DISBURSEMENTS:

Pledge to Missions	\$19,308.61
Special Memberships	540.00
In Remembrance	89.74
World Thank Offering	78.68
Total Credit on pledge	\$20,017.03

Call to Prayer and Self-Denial	151.27
Supplementary Gifts	163.63
Total sent to Women's Division	\$20,333.93

Operational Expense	210.92
Connectional Work	17.60
Conference and Committee Meetings	149.66
Contingency	600.00
West Gulf Regional School of Christian Mission	75.50
Total Disbursements	\$21,385.61

Balance in Savings and Checking Sept. 30, 1975	20,706.29
Total to account for	\$42,091.90

THE REV. TOM WEIR of Pocahontas was guest speaker at a Church School Workers' Banquet held in First Church, Jonesboro, recently.

Thursday, October 16, 1975

Attempting Self-sufficiency

By JOEL COOPER

Pastor, Central United Methodist Church, Fayetteville, Ark.



Lesson for October 26

UNIT ORIENTATION: Today we begin the last unit of the quarter, entitled "God's Will: Our Acceptance of Servanthood." In the first unit we studied the Genesis account of our human beginnings with God as Creator. This helped us answer the question of our identity from the perspective of Creation. In the second unit we looked at the beginnings of faith in God as Abraham experienced them. Through this study we were helped with the beginning points of our faith. In this third unit we shall explore the meaning of servanthood and seek to learn better ways of being servants of God.

LESSON ORIENTATION: Today we look at the problem of self-sufficiency — the tendency of all men to run their lives to suit themselves. We shall see that it is difficult to be a servant of God and a servant of self at the same time.

SCRIPTURE: Genesis 25:19-34; 27; 29.

CONCLUSIONS HOPED FOR: (1) That you might see once again the folly of self-centeredness; (2) That you might determine to be more concerned with the preservation of your birthright; (3) That you might see that deceit is followed by deceit; (4) That you might understand the dangers of parents having favorites among their children.

.....
"... Isaac favored Esau ...
Rebecca favored Jacob ..."

Isaac and Rebecca had been married twenty years without having children. But prayers were said and heard. Rebecca became pregnant. The difficulty she had in her pregnancy was taken to be a sign of something. Rebecca asked, "What does it mean?" She probably went to an oracle to hear what God might be saying to her, but she was only perplexed by words about "two nations in your womb ... one ... stronger than the other; the older ... servant to the younger." But when she gave birth to twin boys she at least understood the word "two." The first born was hairy all over. They named him Esau, meaning "covering." The second boy was born with his hand holding on to Esau's heel. They called him Jacob, meaning "he caught by the heel."

Of course, Isaac and Rebecca were happy to have God give them twin boys, and they set out to rear them right. But before they realized it, they had chosen favorites. Isaac favored Esau because he was a hunter and kept his father well supplied with venison. It may be that Isaac, now eighty years old or more, was trying to relive his life through his son.

Rebecca favored Jacob, perhaps because he was around the house more. Whenever there was a quarrel between the boys, as there would be, Isaac would always defend Esau and Rebecca would take Jacob's side. With this kind of rivalry and favoritism the family relationships bordered on collapse.

Please note as you read the Scripture Lesson that the writer is not critical of the actions of any of the characters in these stories. But this does not mean that their actions are exemplary. On the contrary, we learn from the characters in today's lesson what we ought NOT to do. For the most part, Isaac and his family are examples of poor behavior. The lessons we draw from these stories are negatively stated.

Here is one: parents must not develop blind favoritisms within their families. If we do, we are certain to compound the problems which every family must face. The present day is a most difficult time for families. Tremendous pressures are applied to every member of the family — from the parents to the smallest child. Parents want to be good providers; and they are concerned to "keep up with the Jones" whether they admit it or not.

Young people are subjected to extreme pressures by their peer group to be involved in life styles not in harmony with the standards of the family. Even children are pressured by

television, school, and their playmates to adopt certain attitudes and behavior patterns which are inflammatory when exhibited at home. If, then, the parents choose sides with their children and thus against each other, all is lost.

The word of counsel to feuding families is this: seek professional help. Regional guidance clinics are now within reach of nearly every family. It is a pity Isaac's family did not have such an opportunity.

"... what use is my birthright to me?"

One day Esau came dragging home after a hunt. He threw himself onto a mat exhausted. In a moment he raised himself on one elbow and asked, "What's cooking? I'm starved to death." Now Jacob had made a Mulligan stew, or the Hebrew equivalent of it. He stirred the stew, making certain the aroma reached Esau. He tempted his tired brother by blowing on a spoonful and tasting it. Esau begged: "Give me some of that."

Jacob, half in jest, said, "No, not until you sell me your birthright." Esau replied, "Man, I'm starved; what use is my birthright to me?" Let me have some of that." Jacob, serious now, said, "Not until you swear." And Esau answered, "all right, I swear. You can have my birthright. It doesn't mean anything to me anyway." And Jacob accepted the birthright in exchange for stew.

Again, here are examples of what we ought NOT to do. Of course, we ought not to emulate Jacob in his craftiness and greed, but is there anything exemplary about Esau? No! For one thing, he let his appetite lead him into a most stupid situation. He agreed to give up the honor of being his father's successor as head of the family; he agreed to give up the double portion of inheritance which went to the oldest son. What a foolish trade!

Do you think of anything you have ever done that is like Esau's stupidity? Have there been husbands who have given up their wives, their children, their jobs for one self-indulgent night? Have there been young people who have given up "everything" for the satisfaction of "doing their own thing?"

For another thing: "Esau showed how little he valued his birthright." (NEB) And Jacob was there to take it from him.

We are attempting to celebrate the bicentennial of our nation's founding. Our inheritance from the founding fathers is tremendous, and we are trying to jog our memories, recover our origins, and find charts for the sailing of our ship of state into the future.

If we say by our actions and attitudes that those rights which we have by virtue of being born in this land (birthrights) mean nothing to us, you can count on it: there will be somebody ready to take it from us. Some conniving Jacob stands ready to take from us the inheritance which we "despise."

"Let the curse fall on me ...
slip away at once ..."

Rebecca had been listening as Isaac told Esau to go hunting, to prepare venison for him, and to make ready to receive his final blessing. I assume that Isaac was on his death bed, that his appetite was very poor, that he thought he might relish the favorite wild game dish which Esau prepared so tastily. It would give him strength to pronounce this last blessing on his favorite son.

While Esau hurries to the hunt, Rebecca hurries to her sweet Jacob. She lays before Jacob a clever trick which would be played on the old, blind, dying Isaac. The trick would result in Jacob receiving his father's final blessing.

Jacob was not sure the scheme would work. Although Isaac was blind, he could still hear, feel, and smell. Jacob said, "Mother, if father finds out that I am tricking him, he will put a curse on me instead of a blessing." Rebecca answered, "Let the curse fall on me. Just do as I say." So she put goat skins on the hands and neck of Jacob so he would feel like Esau; she put Esau's clothes on Jacob so he would smell like Esau; she gave Jacob a bowl of lamb chops to serve Isaac.

The trick worked. Isaac was a little suspicious because Jacob's voice did not sound like Esau's, and because the "wild game dish" was prepared so quickly. He asked, "Are you really my son Esau?" Jacob lied, "Yes." So Jacob received the blessing meant for Esau.

Now, when Esau finally returned from the hunt and discovered what Jacob had done to him, he was furious and muttered to himself, "I will kill him." Rebecca heard the threat and sent for her sweet Jacob who was in hiding. She told Jacob of Esau's threat. I can imagine that Jacob said, "Mother, I told you we couldn't get away with it. You said you would take the curse, but it has surely fallen on me." Rebecca was still reassuring, "Listen ... slip away at once to my brother Laban."

And that is the way it always is: you have to suffer for your own sins. Jacob did not see home for twenty years, and then only after his father and mother were dead. If we live our lives as Jacob lived his — almost completely self-centered — we shall pay the price. It was said another way in another time, "If you eat sour grapes, your teeth will be set on edge."

"... Laban ... took ... Leah ... to Jacob ..."

So Jacob set out for Haran, the land of his mother's brother. There he met his cousin Rachael, fell in love with her, asked for her hand, and agreed to work seven years for her. Laban was gracious. He said to Jacob, "It is better that I should give her to you than to anyone else." So Jacob worked seven years for Rachael, and they seemed like a few days because he loved her." (NEB) Then Jacob went to Laban and said, "I have served my time. Give me my wife ..." Laban said, "OK, I'll give her to you at the feast tonight."

After the feasting, when the moment was right, Laban brought his daughter, face veiled, and presented her to Jacob. It was not until the next morning that Jacob discovered that he had been tricked. Laban had substituted Leah, his oldest daughter for Rachael, his youngest.

Although this was a "dirty trick," I feel that Jacob had it coming to him. Had he not taken advantage of his blind old father? Jacob had deceived his father and now he had been deceived. It was a kind of poetic justice. But maybe it is more than this.

There is a moral law which reads, "whatsoever a man soweth that shall he also reap." Jacob sowed deceit in Beersheba; he reaped deceit in Haran. So with us: if we sow the seeds of deceit, we shall reap a deceitful harvest.

The cast of characters in today's lesson is far from being an exemplary group. It is a wonder that God was able to accomplish anything through them, but he did.

Christians challenged to 'talk to God about China'

By Nell Kennedy

MANILA (RNS) — Exactly whose job it is to reach China with the Christian message is a question still not answered. Brother Andrew van der Byl says it's the job of all believers regardless of nationality; others say it's the job of Asians; and still others, that it's the job of the Chinese who live outside Red China.

Love China '75, the first sizable seminar in 26 years to study the evangelization of mainland China, convened in September in Manila with various strategies to propose.

Leslie Lyall, one of Watchman Nee's biographers, stated that henceforth the term "missionary" should not be used in any strategy and concern to reach China.

Opposing the theory that the Chinese alone must do it, Holland-based van der Byl, known worldwide as Brother Andrew or "God's Smuggler" of Bibles into Communist countries, reminded the seminar delegates that there were also Chinese living overseas at the time of Robert Morrison and Hudson Taylor, pioneer missionaries to China.

"Yes, there are 13 million Chinese living outside China today," he said, "but they are not all Christians. And there are three billion other people living outside China."

"Believe the word of God and not the newspapers," said Brother Andrew. Quoting from Mark's gospel, he emphasized the "must" that the Word must be preached to all nations, including the People's Republic of China.

The Love China seminar was more than a discussion and more than a convention. It was a covenant, more like the marriage promise, "until death do us part." Fifty-five mission organizations and 434 registered delegates from 20 nations came together for the "bride of Christ," the church in China. It was a beginning. It was an effective sharing of information, pooling resources and planning a strategy.

'Two Churches' in China?

As in other Communist countries, two Churches are reported to exist in Communist China — the official church state and the underground church.

The "official church" is designed to accommodate diplomats and foreign guests — and satisfy public curiosity.

The underground church, as defined in the Love China '75 meetings here, is sometimes a family or a small neighborhood of believers who come together to praise and worship Jesus Christ. They use handwritten hymn sheets and a few memorized scriptures. If they are arrested and do not denounce their faith, they may be imprisoned.

Time magazine correspondent David Aikman from Hong Kong, a Love China speaker, described Communism as a direct imitation of Christianity. The two are direct opposites, he said. Where one fosters love, the other breeds hatred. One, peace, the other war; one joy, the other anger.

"Communism is the devil's organized plan to wipe out the church," charged Brother Andrew. "It is the most effective godless religion in the world today. It is a religion working under a political cloak."

Not only Protestant churches but also Roman Catholic churches have been closed in China. Father L. Ladany, Hong Kong editor of China News Analysis, pointed out the difference in word connotations used in the Chinese press. Foreign missionaries have been referred to as "foreign spies" in the last 25 years of reporting, he said. A certain Regent of Mary, who, he said, did hospital work to preach Christ, was called the "army" of Mary. Church leaders were "professional revolutionaries" and a bishop was a "great criminal."

New Insights, Concerns, Optimism

That's what Love China '75 was all about here — opening new wisdom. From various age groups and various nationalities came new insights, new concerns and new optimism. Follow-up seminars on China are cropping up among different church groups, uniting in prayer and fasting for the church in China. Japan has scheduled one to be held next April, to pray especially for the healing of war memories in Asia, and the unity of Christians.

An all-night prayer meeting was held near Tokyo one week after the seminar here closed — where church leaders gathered to pray for revival in Japan itself, various autumn meetings and China.

One of the primary objectives of the Manila seminar was to evoke prayer support among Christians throughout the world. "Talk to God about China before you talk to China about God," it was challenged.

Another aim is to learn more how Communism operates, but to learn it in a prayerful Bible-studying atmosphere. Challenging the Christian world to read up on the tactics of anti-church Communism, Mr. Aikman stated, "I defy any Christian who is filled with the Spirit of God, who is really close to the Lord, to read 10 pages of Lenin without getting a severe headache. Not because it's dull, but because it's filled with hatred. It's a dangerous study," he added. "It's like studying poisonous spiders — they're very beautiful but deadly."

Throughout the five-day conference, including the Bible studies led by Dr. Philip Teng, one of Asia's most noted Christian leaders, the general consensus was that the church in the free world is called to rejoice, praise and unite. Not a structural ecumenicity but a spiritual unity, and a willingness, was evidenced among Europeans, Chinese, Africans, Americans and Asians. Throughout the duration of the seminar in Manila the prayer of Jesus kept coming out from John 17:21: "I pray that they may be one, that the world will believe."

"On one side Satan is using Communism to try to wipe out the church," said Brother Andrew. "On the other side we can't have a watered-down Christianity where denominations are fighting each other instead of the devil. This is the perfect breeding ground of communism, man at war."

"The Christian press can play a tremendous role in helping the church in the free world to identify with the suffering church," Brother Andrew added at a press conference. Readers are challenged to pray for individuals behind the Bamboo curtain and to pray for Chinese industrialists and businessmen in the free world. Thousands of Chinese are living in Africa under the present economic agreement between Peking and various African nations, and it is not against the law to hand out Chinese Bibles in Africa.

Love China '75 ended as a beginning and as a declaration. "The Lord God omnipotent reigneth!" sang the Chinese choir in a final Hallelujah Chorus. The last evening of the seminar — before delegates would be returning to Egypt, Jordan, Europe, South Africa, the United States and Asia — a joint Communion service was held in the Chinese church in Manila to commemorate the sovereignty and lordship of Jesus. "On the basis of His life and death, Jesus has the right to rule the world, including China," it was agreed.

From Our Readers

A MATTER FOR CONCERN — CHARITABLE CONTRIBUTIONS AND TAXES

To the Editor:

I have received many letters from concerned Christians regarding the matter of tax treatment of charitable contributions and annuities. They have been under the impression that bills have been introduced which would eliminate these deductions.

Just to give you some background, the bill most referred to is H.R. 636, entitled the Tax Policy Review Act. This measure called for a "review" of charitable contributions and set certain termination dates on various provisions of the tax laws so that Congress would be forced to take action on tax reform in specific areas. Fortunately, this bill "died" with adjournment last December.

I have checked with Chairman Ullman of the House Ways and Means Committee to see when the matter of charitable contributions will be considered in conjunction with that committee's schedule of hearings on "tax reform." In November of this year that committee will debate the issue of charitable contributions and the possibility of eliminating their tax-exempt status.

Since I realize your concerns for this subject, I am giving you this advanced notice of these hearings so that you may have ample time to "group your forces"

to plan an approach for stating your views to Chairman Ullman and the other members of the House Ways and Means Committee (1102 Longworth House Office Building, Washington, D.C., 20515). It would also be to your advantage to write to your local Congressman and U.S. Senators. You must let your voice be heard if you expect government to be responsive to your needs; otherwise Christians will be caught sleeping, and their non-profit endeavors will end up without tax-exempt status.

I am hopeful that this information will prove helpful. If I can be of assistance in any way, please do let me know.

John B. Conlan
Member of Congress
130 Cannon House Office Bldg.
Washington, D.C. 20515

NAMES SOUGHT FOR "KITH AND KIN..."

To the Editor:

Kith and Kin in the Ministry is planned as a feature in the new history of Arkansas Methodism, now rapidly nearing completion of the manuscript. Publication will occur by conference time, 1976.

The Kith and Kin feature will list all ministers who have sons, daughters, nephews, nieces, grandsons, grand-

daughters, and so forth who have entered the ministry as members of an annual conference, either in Arkansas or elsewhere. A great many of these names are already collected, but undoubtedly many are being overlooked.

Every person who knows of the names of persons in these categories is requested to send these to the Arkansas Methodist which will in turn see that they reach the compiler of the list. A sample form is this: "Isaac A. Vernon was the grandfather of J. Albert Gatlin."

Some names will likely be omitted because someone failed to inform the compiler of this information. Make sure it is not you!

(Dr.) Walter N. Vernon
4013 Dorcas Dr.
Nashville, Tenn. 37215

IN SUPPORT OF NATIONAL FOOD POLICY

To the Editor:

While increased grain yield in our country and few natural disasters overseas have diminished the concern of many over food shortages, the world food problem still exists.

Unlike many other shortages, most Americans have not felt the effects of the food shortage except as the cost of food has risen. Yet millions in our own country and overseas are undernourished and even lack basic foods.

As the public has become aware of the

needs of others during the past year, gifts to relief and development organizations have increased dramatically. In a year which has seen the worst recession since the depression of the 30's, private contributions to voluntary agencies in 1974 were 67 per cent higher than in 1973. It is obvious that the American people are interested in humanitarian approaches to the world food problem.

Enclosed are two items which relate to private and governmental efforts to aid in agricultural relief and development. Since the introduction last year of Senate Resolution 437 on World Hunger and Fasting persons and groups all over our country are reevaluating consumption patterns and fasting so that more food and money may be made available to those in need. Interest in the Nov. 24, 1975 Day of Fasting has grown particularly among religious and student groups.

On Sept. 25, I introduced Senate Concurrent Resolution 66 relating to the right to food. While the resolution has been referred to the Committee on Agriculture and Forestry, I am hopeful that interest in and support for the resolution will grow, for we are in need of a national policy relating to food.

If you are interested in further information on these items please feel free to contact my office.

Mark O. Hatfield,
United States Senator,
Washington, D.C. 20510

Thursday, October 16, 1975

Science, technology 'in race with time'

ST. PETER, Minn. (RNS) — The 1975 Nobel Conference, with 28 Nobel laureates and six leading theologians participating, opened here with a warning that science and technology are now in a race against time.

Dr. Glenn T. Seaborg, a 1951 Nobel prize winner in chemistry, said it is a race to develop a standard of living high enough and well distributed enough to achieve some social and political stability throughout the world for the next 25 to 50 years.

It must be won, he said, at a relatively higher efficiency of resource use and a lower energy level than now prevails.

Winning the race, he added, will require the more advanced and affluent nations to sacrifice enough of their standard of living to support intensive research and development into a variety of innovative — perhaps radically new — ways to operate the world.

These will include, he said, entirely new energy technologies, agricultural and industrial systems, and national and global political and economic arrangements.

Dr. Seaborg, former chairman of the U.S. Atomic Energy Commission, and Dr. Polykarp Kusch, who shared the 1955 Nobel prize for physics, were opening lecturers at the 11th Nobel Conference, held at Gustavus Adolphus College. The two-day convocation at the Lutheran college attended by delegations from some 300 universities, colleges, seminaries and high schools, focused on "The Future of Science."

In his lecture, Dr. Seaborg, who is president-elect of the American Chemical Society, said that the energy problem "epitomizes the great dilemmas we face in

using science and technology to advance the quality of life for the human race."

He said "the current impasse in developing legislation to set long-range energy policy for this country lies principally in the fact that the political courage is lacking to tell the public it will have to pay in a number of ways to assure its energy future."

"Until we get by this impasse our progress will be slow," he warned. "Once past it, we may see remarkable advances."

Dr. Seaborg predicted that both science and technology will undergo a great many changes in the years ahead, with science already in "a more cautious, make-haste-slowly" period.

Shift Toward Life Sciences Predicted

He also predicted "a continuing shift of interest toward the life sciences — particularly toward many facets of biology and biochemistry — and toward the social and behavioral sciences."

Dr. Seaborg said the biological and biochemical sciences hold the key to many ways of increasing the world's food supply.

"For instance," he said, "it is possible they may help us to convert a large portion of our agricultural products and other natural products not now edible to humans into a huge new source of food."

"New research in microbiology and enzyme chemistry is indicating that the more than 150 billion tons of cellulose waste produced annually with the world's agricultural output can be converted to food, fuel and other valuable products."

"With the help of certain fungi and enzymes it is possible to turn this material into sugars, alcohols, amino acids and a variety of other materials — organic chemicals, solvents, drugs and antibiotics."

"In fact, an entire bioengineering factory has been visualized which, operating on very low energy levels and with minimum environmental impact, would use farm waste and organic refuse to produce all these and perhaps many other products and articles, ranging from animal feed and human food to polymers that could provide everything from building materials to golf balls . . ."

Relationships Between Science and Technology Need to be Understood, Says Scientist

Dr. Jusch, who is now physics professor at the University of Texas in Dallas, said in his prepared lecture that the future of science depends on an understanding by the people at large of the relationships between science and technology.

"There can be no doubt that the present body of scientific knowledge can serve as a base for a vastly more sophisticated technology than we now have," he said. "Still, much innovative technology is the consequence of relatively new knowledge, of what were only recently the abstractions of the scientist."

"While science provides the knowledge that allows the development of a technology, the motive energy for creation and use of a possible technology has many sources. These sources include human needs, whether real or imagined, the economics of the technology, one's hope for the future of man . . ."

Despite differences, 'people need people'

By Roy S. Smyres*

One of our deepest present needs is to realize that, whether we like it or not, every one of us is a global citizen — not merely an American, Brazilian, German or whatever. Missionaries who have lived in several parts of the world do not find this fact dismaying, though I know that many people do: this vast throng of human beings, so different from me.

Most have a different color of skin, speak another language, live on a different scale, have another kind of government. We are apt to think, "They have a set of values which are not merely not the same as mine, but inferior." Curiously enough, one of the things that make us alike is that the others feel

exactly the same way about us!

But whether alike or different, we're all occupying the same little space ship called Earth, and we'd jolly well better learn to live together. Otherwise someone will blow up the ship, and we shall all evaporate together.

So let's think about the matter for a bit. That, despite our differences we are basically more alike — that it is possible for us to understand each other and even come to care for each other, and that many of our differences can enrich all of us and keep life from becoming completely boring.

How are we alike?

First and foremost, we are alike in our basic physical makeup; the bodily organs are the same. If a blood transfusion must be made, the blood must be from a person with the same type of blood, not necessarily a person of the same race. Our physical needs, most of which we share with the lower animals, are similar. We must eat or die. The African eats *bwali* (Chibemba language), a manioc or cornmeal mush; the Asian eats rice; the Frenchman eats bread; Americans eat meat — or used to, before it got to be too expensive! But whatever the basic diet, every one serves the same purpose: to nourish the physical body.

We must have water, or die. The Belgian likes his flavored with a mixture of coffee and chicory; the Britisher or Indian, tea; the German — and others — like beer. But either we take liquid or we die, regardless of race or color or nationality.

And we are acutely aware that every one of us must have air. Indeed, we can survive weeks without food, days without water, but only minutes — and very few of them — without air. We of the "civilized" part of the earth are suddenly arousing ourselves to the realization that we have been polluting this all-important but not inexhaustible commodity far more than the people whom Kipling was pleased to call "the lesser breeds without the law."

We all need shelter, though millions in Bangladesh and India and elsewhere do not have it. All of us are heirs to illness and need medicine and doctors. And at last, each one of us dies.

We are more alike than different in our physical makeup and needs.

How about the psychological aspect? Every child, regardless of race, is born with an instinctive fear of falling and of noise; and the deep-seated need for security is felt by us all.

One of the deepest yearnings of the human spirit is to count, to be somebody,

to be respected. It is a common habit of Westerners to point out that the Asian is much concerned to "save face." Possibly Asians are somewhat more sensitive than we in this matter; but I have never known a United Methodist bishop who didn't want to save face, to be respected; nor any preacher or any layperson. We want others, especially our peer group, to think well of us.

The self-centeredness of every one of us is curiously coupled with gregariousness, the need for companionship. And that reminds us of our social needs — family, education, government, commerce. It is perfectly true that these needs are met in different ways, and to my way of thinking, not necessarily of equal value. I believe, for example, that democracy is better than monarchy or totalitarianism; but the point I'm making is that we have similar needs.

And each of us has spiritual needs. To be sure, a few claim to be atheists or agnostics, but this has nothing to do with race or nationality. Most of us stand in awe of the Great Unseen Power (or Powers), and in need of worship. Upon us to whom He has revealed his nature through Jesus Christ there rests the tremendous responsibility of sharing the revelation with all men.

All of us, then, different though we may be, and are, nevertheless resemble each other even more. And all are children of God. It is this conviction that has led missionaries to seek to share the great Good News of Jesus Christ with all men. It is this conviction that must lead us to respect others, to care for others, to listen to others who are "different" from us. They have something to say to us that we need to hear.

(Rev. Roy S. Smyres, retired (1964) member of Central New York Conference, was formerly a missionary to Africa and India, and a staff member of the Board of Global Ministries.)

'God can use Americans,' says Dr. Van Deusen

LURAY, Va. (RNS) — The recently retired executive director of the Lutheran Council Office of Public Affairs and Government Relations, Dr. Robert E. Van Deusen, told a seminar here that God is "often overruled in society, oftener ignored but once in awhile he breaks through."

An example he gave of when God "broke through" was the 1954 Supreme Court decision on desegregation. "God used the Assyrians in the Old Testament; he can use Americans today," said Dr. Van Deusen.

"Through government service," Dr. Van Deusen said, "a committed Christian let his Christian insights illuminate his decisions, exercises Christian responsibility, and studies public policy and the record of candidates for public office so he can vote intelligently."

The long-time observer of the Washington scene said that God, "in his time, does change the course of history through people sharing in his cause." He listed examples of such people — Martin Luther, St. Francis of Assisi, Florence Nightingale, and others.

Dr. Van Deusen defined and described

four types of conscience: the "corporate conscience of society as a whole," the "institutional conscience of government," the "usually informed conscience of Christians in government," and the "uninformed conscience of the ordinary citizen."

One of the church's "biggest jobs and failures," he said, is to "fill the gap" by making possible the marshalling of facts and the discussion of pros and cons of various options facing the nation.

Dr. Van Deusen said God works through groups (including church bodies) and individuals. While he has had "his people" down through the centuries, his "ultimate impact on the world of people and human events is in Jesus Christ," he said.

"We are here because he is here," the churchman asserted. "The unity of Christian fellowship is a glimpse of what God wants for the whole world — a unity of love, putting others' needs ahead of our own, suffering with others, accepting people as they are, not as we wish they were, seeking to discern God's purpose for the world, and in fulfilling it to the extent possible."

Arkansas Methodist Children's Home

The following people gave memorial gifts to the Methodist Children's Home as tribute of their love, sympathy, and respect of a loved one or friend. A memorial card has been sent to the family notifying them of this remembrance.

MAURICE ALFORD
by Cecile Thomason
ASA ARRINGTON
by Catherine O. Seabrook
by Sam Bowman
MRS. JEFF ABLE
by Mrs. James Hall
MILDRED A. ALDRIDGE
by Mr. and Mrs. C. E. Blackburn
W. C. (Bill) ALLEY
by Mrs. Porter Wilson and Family
W. H. BROOKS
by Mr. and Mrs. Jim Cowling
by Mrs. Raymond Henry
by Mrs. Ben Venable
by Mr. and Mrs. Cecil Duckworth
by Mr. and Mrs. J. H. Rumph
FRANK BELIN
by Mr. Clyde Broach
by Mrs. Russell Gatlin
FRED BAYLISS
by Robert and Helen Adcock
by Mr. and Mrs. Taylor Prewitt
by Mrs. Hollie C. Winsett
by Mr. and Mrs. Ben Martin
ROE BARNES
by Mr. and Mrs. W. H. Ford
H. F. BUHLER
by Members of Capitol View United Methodist Church, Little Rock
MRS. MARJORIE BALLARD
by Mr. and Mrs. Franklin Neal
by Mr. and Mrs. Homer Stanfield
MISS CURTIE CALLAWAY
by Mr. and Mrs. Jack H. Vestal
ALF CARTER
by Mr. and Mrs. Alvin Thompson
by Dr. and Mrs. R. E. Glenn
by Mr. and Mrs. G. C. Glenn
MRS. CHRISTY
by Mr. and Mrs. Earl Cotton
SLOAN CUMMINS
by Mr. and Mrs. C. W. Collier
by Mr. and Mrs. Ben Martin
by Catherine O. Seabrook
by Gail L. McCammon
CAPT. WILLIAM N. CLARK
by Martha N. Rowell
by Mrs. Donald Drake
MRS. GERTRUDE CRABTREE
by Mr. and Mrs. Ira Workmann
by Frances Ashcraft
BRUCE CARNETT
by C. R. Oakes
FRED DAVID CLINGMAN
by Asbury United Methodist Church, Batesville
ROBERT CALDWELL
by Asbury United Methodist Church, Batesville
QUINCE CHEEK
by J. W. Strawn, Jr. and Family
PAUL CATLETT
by Ruby Gatlin
R. E. CROCKET
by Jeff Thomas and Billy Able
MRS. FRANCES CLARK
by Mr. and Mrs. Edward R. Harris
by Forrest City School Food Service
BEN S. COOK
by Bob and Mary Ellen Raymond
DOROTHY CAVINESS
by Mr. and Mrs. C. E. Blackburn
JAMES H. CHADICK
by Rev. and Mrs. Gene Ratekin
by Mr. and Mrs. Gravis Pollard
NELL ELIZABETH DAY
by Mr. and Mrs. Glen Garlington
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by Mr. and Mrs. Taylor Prewitt
by Mrs. R. J. Myer
by Mr. and Mrs. E. E. Goins
JACK T. DOBY
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B. J. DAVIS
by Frances Heard
by Mr. and Mrs. Herman Weathersby
by Mr. and Mrs. Bill Fellows
by Mr. and Mrs. Chester White
by Nobie and Adrian Finley
by Geraldine Holeman
JACK DALE
by Mrs. Eva Davis
by Mrs. Sallie Fulkerson
by The Bill Block Family
HERBERT F. ELSNER
by Mrs. Cloyd Leftwick
MRS. MINNIE SULLARD EUBANKS
by Mr. and Mrs. Ed Horton
WENDELL BRUCE EFIRD
by Mr. and Mrs. B. T. Fooks
by Dr. and Mrs. Perry J. Dalton
REV. B. C. FEW
by Mr. and Mrs. Robert Hall
EARL FISER
by Clarence and Maurine Page
C. C. FOGG
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GENE FREEMAN
by Mr. and Mrs. Felix S. Bunch
by Mr. and Mrs. John Phelps
by Mrs. Harry Phelps
REV. B. C. FEW
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by Mr. and Mrs. Earl McCarroll
CHESTER GREENE
by The Jack H. Vestal Family
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JOANNE WILLIAMS HICKS
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WILLIAM LUTHER HOSTETTER
by Mrs. Hattie Franks
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by Mrs. James Hall
MRS. BERTHA HANNA
by Mrs. Jimmie Neal
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HARRY V. LUTER
by Mr. and Mrs. Theo Luter
by Mr. and Mrs. Leroy Kristofferson
by Mr. and Mrs. Conrad Luter
by Mrs. Elmo Strayhorn
LT. COL. CHARLES LASTER
by Mr. and Mrs. Ward Ramsay
by Shannon-Robken Circle #6, Asbury United Methodist, Little Rock
Win One Class, Asbury Methodist Church, Little Rock
J. L. LEWIS SR.
by Dr. and Mrs. J. D. Scurlock
by Mr. and Mrs. Richard Clark and Family
MRS. AGNES LOEWER
by Mr. and Mrs. R. E. Bush
by Mrs. Don Harrell
by Mr. and Mrs. John Anthony
by Mrs. Christine Olds
by Mr. and Mrs. Nolan Blass
by Men's Bible Class, Winfield Church, Little Rock
by C. Ewell and Evelyn Mashburn
by Fritz and Mary Goodbar
by Eleanor M. Keller
by Mr. and Mrs. W. R. Olsen
by Mrs. Allen Herron
by Mr. and Mrs. A. H. Langdon
by Mr. and Mrs. L. A. Mashburn
by Past Presidents' Assembly, Little Rock
by Chapter of National Federation of Music Clubs
J. L. LEWIS SR.
by Mr. and Mrs. C. F. Taylor
HARRY V. LUTER
by United Methodist Women, Eureka Springs
CLIFFORD E. LARRISON
by Doris and Billy Jones
by Mr. and Mrs. Earl Cochran
by Mr. and Mrs. Mack Borgognoni
by Mr. and Mrs. Dayton Matlock
by Mrs. Bessie S. Thornton
LEEMON LEWIS
by Mr. and Mrs. W. H. Ford
COSBY MCKINNEY
by Mr. and Mrs. Alvin Thompson
C. Q. MCKINNEY
by Mr. and Mrs. Sherman Bretherick
MRS. EUNICE MARTIN
by Mary B. McCauley
JACK MATTHEWS
by Mercil and Frances Bankston
ABBIE DAIGH MILLS
by Mrs. Verla Brewer
JACK MORMAN
by Mr. and Mrs. B. C. Stell & Cindy Stell
MRS. CHARLES MURPHY SR.
by The Jack H. Vestal Family
by Dr. and Mrs. Schuler McKinney
by J. D. Trimble, Jr.
by Mrs. R. B. Wilson
by Lt. Col. and Mrs. Bruce Wesley
by Mrs. Porter Wilson and Family



(UNICEF Photo by Matheson)

Millions More Like Them

Children line up for a daily meal at a "gruel kitchen" in Bangladesh. UNICEF — the United Nations Children's Fund — is sharing in the international effort to provide food and shelter for millions of refugees from floods which have devastated much of this struggling new country.

'A little still goes a long way'

This year, the U.S. Committee for UNICEF is urging all those who ever Trick or Treated to participate in National UNICEF Day, 1975 by organizing collections or other fund-raising activities among friends and colleagues in their offices and shops on campuses and within their clubs and community organizations.

Throughout the developing world in Asia, Africa and Latin America — the need for UNICEF assistance grows ever more urgent as global economic crisis deepens. In many of the poorest countries, children are suffering from kwashiorkor, an often-fatal protein deficiency disease. In some areas, construction of schools and mother-child health centers is at a stand still. In others, there is a shortage of drugs and vaccines.

For children in war-devastated sections of Indochina and ecological disaster centers in Africa, India, Bangladesh and Honduras, UNICEF supplied foods, drugs and medical equipment often spell the difference between life and death.

Because of inflation, UNICEF is now paying from 20 per cent to 100 per cent

more than last year for most of the items it supplies, but a little still goes a long way.

A high-dose Vitamin A capsule costs just one cent, and three are enough to protect a very young child against nutritionally-caused blindness for an entire year. Twenty-seven cents buys a clinical thermometer for a village health center.

One dollar can deliver enough high-protein food supplements to feed three hungry, malnourished children for a month. Five dollars can stock a pond with baby fish to supply protein to a rural village.

Thirty-three cents buys a box of chalk so that a teacher can write lessons on the blackboard. Thirteen dollars buys a large blackboard.

Every contribution to UNICEF even if it seems only a little, can mean that much more help for children — "the world's most valuable resource and its best hope for the future," as the late President Kennedy once said. It can also mean that much more goodwill and peace in the world.

†

by Members of First United Methodist Church, Smackover
by Gloria C. Walker
MRS. BETTY NEWTON
by Paul and Lucile Peacock
by Mr. and Mrs. Robert Landfair
by Mr. and Mrs. Hutch Landfair
by Mrs. Thelma Teeter
by Sam Bowman
MRS. LOUISE NASH
by Mr. and Mrs. John H. Ralph
(To be continued)

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TNT Adult Class of Mabelvale Church in class session at Tanako.



The weekend Family Camp afforded opportunity for various activities.



Young campers reflect various moods as they meet in outdoor shelter.



Small fry under watchful supervision of adults.

Camp Tanako available for use by church groups

Recently the TNT Class of Mabelvale United Methodist Church held a Family Weekend Camp at Camp Tanako. This group, along with a number of others, is learning that Tanako is now open year-round as scheduling permits.

Family groups, such as the Mabelvale class, have family as well as age-level sessions, such as the ones pictured above. Also, a growing number of churches are using the Camp for a Council on Ministries Planning Retreat.

Other churches are using the Camp for a Saturday or Sunday afternoon outing for their youth.

If your class or group would like the facilities of Camp Tanako, please contact the Resident Agent, Carr Dee Racop Jr. at 715 Center, Room 202, Little Rock, 72201. The telephone number is 374-5027. Rates and available dates are yours upon request.

†



Rector UMY Paints Simmon's Chapel

Working at this "good neighbor" project (front, left to right) were Jennifer Juday, Connie Russell, Margaret Dorman, Ginger Graves; (back) Jeff Hopper, Todd Calvin, Wendell Dorman, Lizzy Baker, and Mrs. Wendell Dorman. Youth counselors are Mrs. Sandra Russell and Pastor Wendell R. Dorman.



Youth Council at Fayetteville District Rally

Approximately 250 young folk from Fayetteville District gathered for a rally at Trinity Church, Fayetteville, on Saturday, Sept. 27. The Rev. David Driver, district youth coordinator, presided.



Lunch Time

After the program and a catered meal, the rally group went en masse to Razorback Stadium to watch the Razorback-Tulsa football game.

Bald Knob UMY Visits UM Agencies

Included in the recent tour of this group of youth and leaders were several church related agencies — Scarritt College, The Upper Room, the Publishing House, TRAFICO and other places of interest in Nashville, Tenn.



Above left are shown persons of various ages participating in the recent Venture in Discipleship, a weekend event at First Church, Hope. In center photo (at right) are pictured Mr. and Mrs. Fred Clinard of



Venture in Discipleship at Hope

Nashville, Tenn.; Mr. Clinard served as coordinator for the event. Pictured in photo at right (with arms folded) is the Rev. Ralph E. Hale, pastor, who stated that "hundreds of our members were able to



participate in one or more of the activities in a meaningful and significant way."

†