

# Nine-day Urban Ministries Consultati

The nine-day Consultation on Urban Ministries, to involve some 25 United Methodist churches in Little Rock, will begin Friday, Nov. 14, with a 7 p.m. meeting at Asbury Church. Among speakers at that meet will be Little Rock's Vice Mayor, the Honorable Lester Hollingsworth and Dr. James B. Argue, pastor of Pulaski Heights Church.

Coordinator of the consultation is the Rev. James C. Simms, pastor of First United Methodist Church in Pickneyville, Ill., and a former member of the Field Staff of the Office of Urban Ministries of the National Division of the now Board of Global Ministries. Mr. Simms continues to serve as a consultant for that office. For eight years he was executive secretary of the Board of Missions of the Southern Illinois Annual Conference and has served as coordinator for the North Central Jurisdictional Urban Network. He was at one time Inner City Parish Director in East St. Louis, Ill.

A Resource Team of seven persons, including representatives from the Board of Global Ministries and other specialists in urban ministries, will be available to participating churches for Local Church Day, Sunday, Nov. 16.

In addition to Mr. Simms, Dr. Negail R. Riley, an executive of the Board of Global Ministries and a specialist in urban ministries, strategies and programs, will serve as a resource person. Dr. Riley is a member of the Little Rock Conference. Also coming from the Global Ministries Division will be Ms. Marjorie Lutz who has a background in educational research.

Other specialists will include the Rev. Marcus A. Booker, senior minister of Calvary United Methodist Church, Atlanta, Ga., who has worked extensively in developing ministries in racially changing communities; the Rev. Leonard Cowan, United Urban Minister of Wichita, Kans., whose areas of specialization have included jail ministries, halfway houses, educational problems and programs with Native Americans and other ethnic groups; the Rev. David Lawrence, director of the Knoxville Cooperative Parish which includes four United Methodist Churches with a total membership of 1,400 in a community of approximately 13,000 residents, and the Rev. James Ozier, director of the Apartment Ministries Project, Inc. of Dallas, Tex.

The purpose of the consultation, sponsored by the Council of Ministries of

the Little Rock District and the church's general Board of Global Ministries, is stated as follows: "To study our biblical and theological basis for mission and to develop a clear statement of that mission for the United Methodist Church in Little Rock; to discover needs in Little Rock to which (the Church) can minister through cooperative participation of the various local churches; to develop priorities for mission based upon these needs (and) to establish ways this mission can be implemented."

Dr. J. Edward Dunlap, Superintendent of the Little Rock District, said the event "was born out of a deep concern on the part of many to seek ways by which we might enhance the ministry of The United Methodist Church in our urban area." Since an initial exploratory consultation held last January, a steering committee and various task forces have been at work on plans for the Nov. 14-22 event.

Exposure Groups and Cluster Groups will examine such concerns as Changing Neighborhoods, The Poor and their Needs, Legal/Social Justice and Health and Welfare. A three-morning Professional Churchmen's Session will examine The Cooperative Team Approach to Mission in an Urban Society and will



The Rev. James C. Simms

consider the question "How do we forecast the future?"

The consultation will conclude with night meetings Nov. 21 and 22 at Asbury Church, at which time priorities will be determined, projects selected, and strategies planned for specific urban ministries programs.

## Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, November 13, 1975



94th Year, No. 45

### Bible study, theologizing, dialogue mark Holy Spirit Conference

a review and comment by the editor

Given two full days and three evenings, it would be difficult to imagine a more thorough treatment of a single theme than was given at the United Methodist Conference on the Holy Spirit held last week in Little Rock. The packed schedule included:

- Six principal platform speakers giving two to three lectures each;
- More than half-a-dozen workshops and talk-it-over groups, each meeting two to three times;
- A variety of worship experiences incorporating sermons, individual "testimonies," group singing, vocal solos and duets and instrumental numbers; and
- The visiting, sharing and dialogue which are an integral part of such an event.

Sponsored by the Little Rock Annual Conference and carefully planned over a period of several months, the event was marked by in-depth biblical examination, extensive theological "grounding," sincere questioning and groping, and free and open discussion on differing viewpoints and understandings. Capacity crowds attended most of the daily and evening sessions of the conference, held at Pulaski Heights United Methodist Church. Closed circuit color TV enabled persons in meeting rooms throughout the church to observe events and lectures in the sanctuary.

Reflecting the "official stamp" of the Little Rock Conference, the event's roster of speakers included two United Methodist bishops, two representatives of the Board of Discipleship of The United Methodist Church, a professor from Asbury Theological Seminary and the president of Oral Roberts University. Workshop leaders included the platform principals plus United Methodist lay and clergy persons and a priest of The Episcopal Church.

Bishop Eugene M. Frank opened the conference at the Thursday night session by saying "a tremendous thing is going on in renewal movements across the Church." He noted that the 1972 General Conference had called for a special emphasis on "the work of the Holy Spirit and Christian experience."

Bishop Frank said that the Council of Bishops had been assigned the responsibility of organizing and promoting the church-wide emphasis. He noted that one of the conference's principal speakers, Bishop Mack B. Stokes, resident bishop of the Jackson (Mississippi) Area, was author of the official study book for the emphasis.

In addition to the platform messages and "Talk-it-over" groups, the program format included workshops on eight topics: The Spirit-filled Life, led by Bishop Frank; The Holy Spirit and Healing, led by the Rev. J. Rufus Womble, pastor of Christ Episcopal Church, Little Rock; The Pastor and Neo-Pentecostal Members, led by Dr. John P. Miles, of Arkadelphia and the Rev. Worth W. Gibson of Jonesboro; Youth and the Holy Spirit, led by the Rev. Jimmy Bass of the Board of Discipleship; Gifts of the Spirit, led by Dr. Ross Whetstone of the Board of Discipleship; Baptism



'FATHER AND SON TEAM,' Dr. Oral and Richard Roberts, are greeted at the Holy Spirit Conference by Bishop and Mrs. Eugene M. Frank. The Oral Roberts University president gave two lectures at the event and Mr. Richard Roberts presented several vocal solos. Bishop Frank holds a record album presented to him by the younger Mr. Roberts.

of the Spirit, led by Bishop Stokes; The Bible and the Holy Spirit, led by Dr. Kenneth Kinghorn of Asbury Theological Seminary, and Prayer Life and the Christian Experience, led by Mrs. Eugene M. Frank of Little Rock.

In the final message to the Conference on Saturday night Bishop Frank said that in planning the event the Steering Committee had cited three things that such a conference must have: a solid theological base, a strong scriptural foundation, and an experiential nature. He expressed his belief that the event had achieved "a marvelous balance" among the three.

Three principals in the planning of the conference were asked for their evaluation of the event:

• Bishop Frank: "I have to put a very high rating on this conference. I believe we have maintained a wonderful balance in the presentations and a strong restraint upon any radical expressions that have no place in our Conference. I have to place a very high value on the balance that has been preserved. And I get this from people who come to me to express appreciation for viewpoints which they never heard before . . .

"Those of us on the planning committee look upon this conference as the kick-off for the local church study ordered by the General Conference."

(Continued on page two)



## Holy Spirit Conference

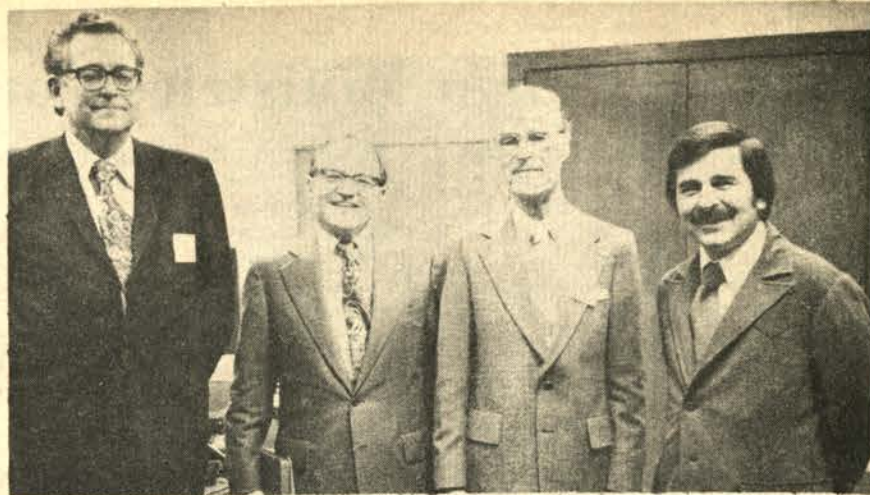
(Continued from page one)

• Mr. Kearney Dietz of Little Rock, chairperson of the Steering Committee: "Based on my own participation and on hearing what lay people are saying, I'd say it's been a real success — and for a lot of reasons. This conference was really necessary. We were trying to encourage a unity in the midst of divergent viewpoints, and I think we were most successful."

• The Rev. Fred H. Arnold, chairperson of the Conference Board of Evangelism: "I feel it was a great conference and a great experience for all of us. And I believe it will have a very positive effect in our churches."

Members of the Steering Committee for the event were Mr. Kearney Dietz, chairperson, Dr. David B. Cheairs, Mr. Bill Shepherd, Dr. James B. Argue, Dr. Alvin C. Murray, the Rev. Alf Eason (ex-officio) and the Rev. Fred H. Arnold, all of Little Rock; Dr. Herbert Wren of Texarkana, Dr. John Trieschmann of Hot Springs, Mr. Max Denman of Stuttgart, Mr. Lloyd Jackson of Crossett, Dr. John P. Miles of Arkadelphia and Dr. Virgil D. Keeley of Pine Bluff.

Eight-hundred-and-eighty-nine persons — the seating capacity of the host church — were registered for the conference. A large number of late registrations had to be returned because the maximum capacity had been reached.



Among principals at the Conference on the Holy Spirit were (from left) Dr. James B. Argue, pastor of Pulaski Heights United Methodist Church, Little Rock, where the three-day event was held; Bishop Mack B. Stokes of the Jackson (Miss.) Area, one of the principal speakers, Bishop Eugene M. Frank, host bishop, and the Rev. Jimmy Bass, director of Youth Ministries, Board of Discipleship, Nashville, director of singing and one of the platform speakers at the conference.

## The Holy Spirit Conference

# What they said . . .

Condensed highlights of addresses by principal speakers

### BISHOP MACK B. STOKES

**Bishop Mack B. Stokes, three messages: Biblical Foundations for a Study of the Holy Spirit, The Three Great Works of the Spirit, and The Holy Spirit and the Charismatic Movement.**

Up until the past ten to 15 years the church has generally neglected teaching about the Holy Spirit. When it was not neglected, it was almost surely misunderstood.

We must go to the Bible for "criteria for study" of the Spirit. While the concept of the Holy Spirit is not clearly delineated in the Old Testament, there is in it "a remarkable preparation for the New Testament's teaching" of the Spirit. There are "three normative, specific references" in the New Testament (John 16:7-16, Acts 2, and certain writings of Paul, primarily I Corinthians) which furnish guidelines for a Christian understanding of the Holy Spirit.

The Holy Spirit's "unique mission" as reflected in John 16 is to complete the earthly ministry of Jesus, to magnify Jesus Christ as Lord, and to engage in a continual teaching ministry in the community of faith.

The "three great universal works of the Spirit" are to "bring the Christian into a life-giving relationship with Jesus Christ as Savior and Lord"; to "bring persons into creative community with the Body of Christ"; and to "bring us into a redemptive, life-giving relationship to those outside the kingdom."

It is "one of the tragedies of The United Methodist Church in the last decade" that "we have not had a passion for the salvation of souls." The "concept of the soul has been lost. The time has come for The United Methodist Church to regain its passion for souls!"

Contrary to many contemporary views, "God has an 'excited view of man,' and the Church should reflect that outlook."

On the Charismatic or Holy Spirit movement: "It has some good elements in it," but "can often be schismatic and it has dangers." It is "a permissive thing" and "is not at the heart of revealed religion; it is not at the heart of the New Testament. Jesus didn't come primarily to make people charismatic in their emphasis — unless by charismatic you mean emphasizing the love of Christ itself, which is a gift of God."

Persons should "have a permissive and generous attitude, and above all avoid divisiveness." A "sure sign" that one doesn't have the Holy Spirit "is that you're divisive and wanting to be judgmental to your neighbor, regardless of which side you're on." The "greatest gifts" are faith, hope and love.

### DR. KENNETH KINGHORN

**Dr. Kenneth Kinghorn, professor of Church History and Historical Theology, Asbury Theological Seminary, Wilmore, Ky. Three lectures on The Gifts of the Holy Spirit.**

One of the "three most important things" that has occurred in Christian history in this century is "the church's discovery, sometime in the 1960's, that there is a Holy Spirit." Other two are the ecumenical movement, the "great new fact of our time," and "the emergence in the 1950's of the modern lay person" who "discovered that the church doesn't belong to the clergy but to the whole people of God."

Two diseases afflict the Church today: "charisphobia" and "charismania." "Charisphobias" are "so deathly afraid of anything that might not be in the church bulletin that they are in danger of frustrating the work of the Holy Spirit." On the other hand are "charismaniacs" who are "also in danger of frustrating the work of the Spirit

because they set out to give orders to the Spirit, to tell him what to do and when and how to do it." To make matters worse, both charisphobias and charismaniacs are "looking down on each other, tending to split in two groups." In reality, both have "a great deal to offer the other."

Five principles relating to the gifts of the Holy Spirit: (1) God imparts spiritual gifts by his grace; they cannot be earned through human merit; (2) God gives spiritual gifts according to his own discretion; he is not bound by human wishes; (3) God wills that every Christian exercise spiritual gifts; (4) God provides gifts for the purpose of ministry and service, not to draw attention to persons or to satisfy the ego; they are not a sign of spiritual maturity; and (5) God intends that the ministry of the Church be accomplished through spiritual gifts; human talents are not sufficient for spiritual tasks.

God's spiritual gifts are not limited to a few believers; they belong to every member of Christ's body. Christians are by definition "charismatic" if they participate in the grace of God. "You are already a 'gifted' person if you are 'in Christ.'" Gifts are not given to "play with"; they are given for the purpose of benefiting other people.

"The greatest miracle of all — much more miraculous than some special demonstration — is the quiet life of active discipleship lived out in obedient love to Jesus over a span of scores of years, in quiet obedience to him, in faithfulness to your daily task."

### DR. ORAL ROBERTS

**Dr. Oral Roberts, president of Oral Roberts University and Professor of the Academic Chair on the Holy Spirit at ORU. Two addresses on "A Study of First Corinthians 14."**

"I'm not much on this being so heavenly minded that you're no earthly good. I'm not much on that. But I'm not much, either, on being so earthly minded that you're no heavenly good! I think there's a balance for us, if we'll find it."

"God doesn't give everybody the gift of tongues. But he is going to give to you, if you want it, the ability to talk to him in a very special prayer language. And if you get that special prayer language, you get it not because you are superior, but because you are inferior! And that lays to rest all those 'wonderful people' who think they've got something that you haven't got, and think they're better than you are."

"Well, I just want to tell you that if God let's you use this prayer language, he's letting you use it because you're in trouble! (Laughter) Because you're not 'making it' in your prayer life like you ought to make it. And he's trying to give you another 'delivery system' to get through to him . . ."

"The gift of tongues is something that's altogether separate from this . . . The gift of tongues is for the Body of Christ; the prayer language is for the individual. Now the purpose of the gift of tongues is a ministry. It performs a ministry and it has to be interpreted, and it has to be done in a controlled atmosphere. It can't be among unbelievers, or people unacquainted with it, generally speaking. It is always on behalf of someone else . . ."

"A word of prophecy, or an interpretation of a tongue is 'confirmation'; it is not 'direction.' If we get straight at this one point then we will not get divisive in our churches, we will not force ourselves on anybody . . . When we make it

'directional' — saying 'Brother, the Lord told me that you are to do this' — that's wrong because you rob the other person of his free moral agency. And God works on both ends of the line: God is not going to send you to tell me to do something unless he tells me, too! I'm not that dumb! . . ."

"I'm saying this to you this morning for two reasons. One: There is no reason for someone to receive the prayer language and run around making a fool out of himself or out of the Body of Christ! And two: There is no reason why anybody in the church should oppose what the Bible teaches."

"We have to come to grips with this, we can't hide from it. It's everywhere and it's going to get 'more everywhere.' And you're going to have people that abuse it, just like you have people abusing . . . a lot of things in the church. But we've got to give the right teaching because our people are going to receive this. And they need to know what they have . . ."

"Whatever you do, let it be instructive and edify the Church, the Body of Christ . . . Don't go off and build your own kingdom."

"You ladies — can I give you some free advice? Don't get in a ladies prayer group where there are no men present! You're going to run into all kinds of problems. It'd be just as bad if it was all men and no women. God made us male and female. I've seen a lot of people hurt by just going to a women's prayer group with no men there, no couples. Somehow it gets out of hand. And I think that should be watched."

"And I'd say the same thing if it was nothing but a men's prayer group. I think we belong together. It's the way God made us. Can you improve on that? Male and Female?"

"You know, it's interesting that when God made us he didn't make male and male, he didn't make female and female. He made male and female."

"I'm going to tell you one thing: I don't believe in perversion — lesbianism, homosexuality. God didn't make the human race for that! He made us male and female . . . Do you want chapter and verse on that? The relationship is to be between a male and a female, not the male and the male, not the female and the female. Now, I'm not charging you one thing extra for all this education. (Laughter)"

"What shall we do about the pervert? We pray for them, just like we do any other sinner, and

(Continued on page three)

## Former Arkansan honored in Oklahoma

Dr. Dolphus Whitten Jr., president of Oklahoma City University, will be inducted into the Oklahoma Hall of Fame on Nov. 15. A native of Hope, Ark., Dr. Whitten has achieved national recognition in the fields of higher education and religion and has given significant leadership in the civic and cultural life of both his home and adopted states. He has served as a public school teacher and administrator at Gurdon, Kirby, DeAnn and Hope and on the faculty of Henderson State Teachers' College.

Dr. Whitten became president of Oklahoma City University, a United Methodist institution, in 1970. He has been a member of a number of United Methodist general agencies, including the Board of Publications, the General Commission on Ecumenical Affairs, the General Council of Ministries, the Joint Committee on Communications and the University Senate.

Mrs. Whitten, the former Marie Braden of Little Rock, has served as



Dr. Dolphus Whitten Jr.

president of the United Methodist Women of Oklahoma. They have a daughter, Mrs. H. Robert Guy of Albany, N.Y.

### APPOINTMENTS ANNOUNCED

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

Huntington Avenue, Jonesboro: the Rev. Victor Nixon

Berryville: the Rev. James A. Barton

Lepanto: the Rev. Leon Gilliam

Clarendon: (To be supplied)

The appointments will be effective Nov. 5, 1975.



# What they said . . .

(Continued from page two)

we send our love and pray God will deliver them, because such were some of us — maybe not that particular thing, but we were outside of Christ. We did things as bad and worse, and the Lord delivered us. And so we pray for those people. But there's no way I'm going to have anything to do with this male and male stuff, this female and female stuff! He made us male and female. I got four children out of it myself! (Laughter) I just put that in there to see if you were awake . . ."

"I'm a man who'd rather pray for the healing of people than eat when I'm hungry, and that's the truth. There're times when the Spirit will manifest its power through me and there're times when it won't. There's nothing I can do about it. And if I pray for people when that gift isn't present, and they are healed, I just have to say that their faith did it, when God sovereignly decided to heal somebody.

I can't ever say that I have a gift of healing, because I don't. Only the Holy Spirit has the gift of healing. Only he can make it work. And I've always denied I had the gift of healing. I've always admitted that the gift of healing works through me at times. But I don't have the gift of healing. Only the Holy Spirit has . . ."

"I'm in The United Methodist Church and I'm perfectly at home! I feel welcome. I've never been so welcomed in my life anywhere! People know who I am. And I fellowship with brethren who don't pray in the prayer language of the Spirit. I don't think I'm better than they are, and I don't think they're better than I am.

"It's a great experience to be back! I don't know how the Methodist Church feels about me and my work, but ever since I came back I've been having a 'hallelujah time!' When you grow up in a church and come back, sometimes you appreciate it more than the folks who never left. I really am 'home in the Lord!'"

THE REV. ROSS E. WHETSTONE

The Rev. Ross E. Whetstone, Assistant General Secretary, Evangelism Section, Division of Evangelism, Worship and Stewardship, Board of Discipleship. Three lectures on The Movements of the Holy Spirit.

"If I had to pick a time in the life of the church in which to live, it would be right now. God is at work!

"I wish people would spend as much time reading the Bible as reading paperback books telling of someone else's experience. We absolutize our own experience. For the Christian, every idea about God should be grounded in the Bible.

"There are ten 'movements of the Spirit': (1) He seeks you out before you respond; (2) He convinces you of sin, righteousness and judg-

ment; (3) He hears and enables your prayers; (4) He gives new life in Christ; (5) you are baptized in him; and/or (6) you are filled with him; (7) He adopts you and gives you assurance; (8) He makes you holy, good; (9) He comforts and guides you, and (10) He gives you gracious gifts for ministry.

(From remarks during interview): "It seems to me that The United Methodist Church, because of its inclusiveness, is more open to the charismatic movement than almost any other mainline denomination. If we could have a responsible living out of our life together, recognizing our United Methodist traditions and being drawn together under the love of God in Christ, this movement could be a genuine renewal in The United Methodist Church. We'll have some problems, of course, but I think we can come out . . ."

"The greatest strength in the neo-Pentecostal movement is its emphasis on the indwelling presence of the Holy Spirit in human life. Not only empowering in terms of giving a motivation, a boldness in doing that which needs to be done, but it also is giving persons a great sensitivity to others and to human need wherever it is found. And this is desperately needed in our churches and ought to be welcome. Where folk are really seeking significant personal experience in their lives, the movement makes real what they have heretofore perceived as only empty ideas or words . . ."

"The greatest weakness in the movement is to be found in its subjectivism. It tends to center on the 'good feelings,' saying this is what it's all about. The movement is quite weak, as is Pentecostalism, in its theological and biblical exegetical work. It's not strong there at all . . ."

"The great value in such conferences as this is that it brings healing and reconciliation between people who many times have allowed themselves to be polarized. They discover there's life and vitality and authenticity in the Christian faith of the other person. And that never fails to bring about reconciliation and healing in the church."

## NEXT WEEK: 'What they are thinking'

Excerpts from interviews with the principal speakers at the Holy Spirit conference.

## Arkansas Methodist

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## The Editor's Pulpit

### From the Bottom of the Heart

## The Holy Spirit Conference —a milestone event

It could well be that in months and years to come, last week's United Methodist Conference on the Holy Spirit will be looked upon as a milestone event in the life of the Little Rock Annual Conference — and, conceivably, in the whole of the Arkansas Area of The United Methodist Church.

By any measure it was a significant event. The carefully planned and well staffed conference met a need which has existed in our area for some years: to come together in an official way to consider a concern which has been a "blessing" to many and a "frustration" to others. And judging by the overwhelming positive response to the three-day session, some significant gains were accomplished.

Although billed as "a conference on the Holy Spirit," the event was more accurately "a conferring on the Christian life." For, in addition to offering abundant scholarly insights and information on the biblical and theological aspects of the Third Person of the Trinity, and worship experiences centered on that theme, the lectures and discussion groups covered a wide range of topics important to life together in the Body of Christ and to the Christian's mission in the world. One felt that here was the Church fulfilling one of its basic responsibilities and privileges: to ground persons in the faith, to teach, equip and empower for mission.

It remains to be seen what long-range benefits will be derived from this first-of-its-kind event in the Little Rock Conference. But several significant services have already been rendered by it:

- The conference provided a welcomed official arena wherein was received authoritative information on a much discussed but little understood subject;
- It gave opportunity to dialogue on differences of understanding and opinion;
- It provided the chance to celebrate the unity-in-diversity of the People of God; and
- It enabled persons to grow in understanding, to build bridges of love, and to foster healing and restoration.

The event hastens the day when United Methodists can more fully accept the integrity of another's Christian experience, and not stand in judgment upon that experience, or be judged by it in return. And that will be a happy day indeed.

### Off the Top of the Head

#### 'What time is the next helper?'

At the Conference on the Holy Spirit last week in Little Rock, Bishop Mack B. Stokes was speaking of how we want and need divine assistance but are so often afraid to step out and live totally by faith, uncertain of what claims the Lord might lay upon us.

To illustrate his point he told about a man who stumbled into a deep chasm. As he fell he grasped a limb of a tree, to which he hung desperately. In his fear he called out "Is there anybody up there who can help me?!"

An answer, in a resounding voice, came back: "Let go and have faith!"

All was quiet for several moments, the bishop said, and then the man called out again: "Is there anybody else up there?!"

### More fallout from travels in Africa

#### It's easier

Having been away from my desk for 25 days during my recent trip to Africa, I had a few letters to answer when I returned. Being late in responding to a number of important items, I tried to find an acceptable way of explaining my delay. The harder I worked at it the more obvious it became that no one would ever believe me when I said something like "I'm sorry to be over a month late in answering your letter, but, you see, I've been away — flying to Africa with 140 cows . . ."

I finally settled for saying something like "pardon my lateness in responding, but I've been out of the office for a few days . . ."

#### I missed it

Someone asked me what was the most unusual experience I had on my recent safari.

I've thought about that, and it's a bit hard to say. But taking the question literally, I suppose it wouldn't have been flying across three continents with 140 cows, or riding a couple of thousand miles in a Jeep through the heart of East Africa, or dodging elephants on the highway, or eating and not eating all kinds of strange foods.

My most "un-usual" experience would have to be going for 25 straight days without a single soul saying to me "My, my, you sure do look like your daddy!"

JSW





Dink Van Dong family of thirteen.

## Dink Van Dong family to make home in Little Rock

Superstition suggests that the number thirteen is unlucky. However the six churches involved in the newly organized United Methodist Refugee Council consider "thirteen" to be very lucky because it symbolizes the thirteen members of the Dink Van Dong family.

The United Methodist Refugee Council recently assumed responsibility for sponsoring the large South Vietnamese family presently residing at Fort Chaffee. As soon as adequate quarters are located for the family, Little Rock will increase its population by thirteen. Technically the family consists of 12 South Vietnamese and one U.S. citizen, since the youngest child is but six weeks old and was born at Fort Chaffee.

The six United Methodist Churches

representing the United Methodist Refugee Council are: Markham, Mt. View, St. Paul, Pulaski Heights, St. Luke and Trinity. Officers are: President — Bill Smith; Vice President — Mignon Wilson; Secretary — Liz Workman; Treasurer — Catherine Axtell; Storekeeper — Judy Parker, and Services Coordinator — Desha Rhodes.

The Refugee Council invites other participants to join with them in this "out-reach of persons" concern. Churches, organizations and individuals are welcome to share in this ministry by writing to the United Methodist Refugee Council, 1101 No. Mississippi, Little Rock, Arkansas 72207 (phone 666-2813).

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## From Our Readers

### CALLED SESSIONS JUSTIFIED?

To the Editor:

One: I love The United Methodist Church and the North Arkansas Conference and plan to stay with both until death do us part.

Two: The committee on nominations for the new conference structure did an excellent job and should be commended for their conscientious work.

With that understood I think we need to take a hard look at the apparent ease with which we are now having called sessions of annual conference. All of us share the blame, but I hope in the future we will consider called sessions only if it is a matter of life or death. The last two called sessions have not been. The time, expense, and total effort involved in having these two conferences has been considerable. On the basis of the best understanding of Christian stewardship

which involves use of our time, resources, and energy, can we justify it?

David L. Driver, Pastor  
Gentry United Methodist Parish  
P.O. Box 549  
Gentry, Ark. 72734

### ABOUT THE LITERATURE

To the Editor:

The doubt and skepticism concerning the accuracy and authority of the Bible which currently prevails in United Methodist theology, has caused me to reflect on the following passage from John Wesley's Journal, July 1776:

"I read Mr. Jenyns' admired tract on the 'Internal Evidence of the Christian Religion.' He is undoubtedly a fine writer, but whether he is a Christian, Deist, or Atheist I cannot tell. If he is a Christian, he betrays his own cause by averring that 'all Scripture is not given by inspiration of God, but the writers of it were sometimes left to themselves and consequently made mistakes.' Nay, if there be any mistakes in the Bible, there may as well be a thousand. If there be one falsehood in that book, it did not come from the God of truth." (Emphasis added)

Mrs. Janet Wright  
5309 Western Hills  
Little Rock, Ark. 72204

### A Christmas gift suggestion

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## Council Directors to Local Churches

## Certification of persons in lay ministries explained

The Director Of Music and Director Of Education are positions that have been open to lay persons in The United Methodist Church for many years. And, those who could not qualify for certification have served in the capacity of "Associates" in Music or Education.

Ordained clergymen who are certified either in Music or Education are referred to as "Minister Of Music" or "Minister Of Education." Some pastors and a few associate pastors have one or both relationships. Yet, the word "certification" is, for the most part, used to designate a lay person's relationship to the Church.

Some new and many times unused positions or relationships open to lay persons in our Church are as follows:

- Director of Evangelism or Associate in Evangelism
- Certified or Accredited Business Administrator
- Certified Health And Welfare Worker
- Church And Community Worker

Your Conference Council On Ministries Office can provide information regarding the certification procedures. Each position or relationship has a set of standards for certification, and application forms are available to those desiring to apply. The Annual Conference gives final approval of the person's certification. The Bishop officiates in the Consecration Service.

An annual review and renewal of the certification is required, and forms are available and used in this part of the work. The relationship is not easy to obtain, and standards are high. Yet, the certified status is one desired by those who give leadership in these areas of ministry.

"The Lay Worker" is new to most people. This person is one who has met the standards of excellence in the chosen field, having been certified in that chosen field. He/She is employed by a local Church or church-related agency, and is accepted by the Annual Conference, meeting all the standards of "The Lay Worker." The Service of Con-

secration for The Lay Worker is also held by the Bishop, usually during a session of the Annual Conference.

Reports are made annually to the Division of Lay Ministries, Board of Higher Education and Ministry, Nashville, giving the status of new certifications and the continuation of other Lay Professionals in The United Methodist Church. Records are also kept in the Council On Ministries Office and properly recorded in the Annual Conference JOURNAL.

The Educational Assistant is a lay person who has not been certified as a Director of Education and employed by a local church. The only two requirements are: 1) The written request of the individual, and 2) Employment by a local church.

The request of the individual must be made annually, and the Educational Assistant's status is also reported to Annual Conference and the record carried in the JOURNAL. The Council On Ministries Office also keeps records of those who hold this relationship to the Church.

Anyone desiring information about any of the certification process should contact the Conference Council On Ministries Office.

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Since Jan. 1, 1975 our aim has been dead center. We want to hit 100% by Dec. 31. You can help achieve these goals. The United Methodist Church has dollar targets for

- World Service • Ministerial Education • Black Colleges • Temporary General Aid and other apportioned benevolence funds.

Local churches also have dollar targets for these causes.

In the remaining months of 1975 help your church reach or exceed its goal.

Every dollar translates into programs that minister to persons in need of the Gospel of Jesus Christ.



For answers to questions or printed and AV help, write:

United Methodist Communications  
1200 Davis St.,  
Evanston, Ill. 60201



# NEWS and opinion



summary by Doris Woolard

Evangelist Billy Graham disclosed that while en route to Taipei for an evangelistic crusade, he with his wife, Ruth, stopped in Tokyo to address members of the World of Life Press. While attending a party for dignitaries, U.S. Secretary of State Henry Kissinger took him aside and told him, "Billy, you're right. The warfare that we're fighting today is a spiritual warfare. What we must have in America is a spiritual awakening."

Celebrating the U.S. Navy's 200th birthday, the American Bible Society presented an embossed pulpit Bible to the U.S.S. Nimitz, nuclear-powered aircraft carrier, the newest ship in service. In addition, 2,000 copies of the New Testament were presented for distribution among the crew of 5,000. At the presentation, U.S. Navy Secretary J. William Middendorf II recalled the small New Testament he received from the Bible Society 30 years ago. "I still keep it at my bedside," he said, "and it is a constant reminder of the same continuing service to the men of the Navy today who in times of loneliness have found these little books portable symbols of hope and faith."

More than 34,000 African Jehovah's Witnesses who fled to Mozambique in 1972 to escape persecution have been forced to return to Malawi because of the political upheaval in Mozambique, no longer under Portuguese jurisdiction. The Jehovah's Witnesses, exercising Jesus' example of political neutrality, have refused to buy membership cards in the ruling Malawi Congress Party, and are consequently undergoing extreme persecution.

Dr. Robert Simpson, a United Methodist missionary doctor in Mozambique for 16 years, expects to return there to work for the government health service. The physician, whose former hospital was nationalized by the FRELIMO government while he was home on leave, reports that "the government approach to the lack of trained physicians has been drastic. Health services have to reach areas of the country that have never had them. The Ministry of Health will train public health workers to serve in the rural areas and has started refresher courses for nurses."



## National Health Insurance Urged By Churches

On the premise that decent health care is a right of all citizens, America's major religious groups are urging a system of national health insurance. Here, a nurse cares for a patient in a hospital.

A leading Roman Catholic theologian, Father Avery Dulles, S.J., lecturing at Luther Place Memorial Church, Washington, D.C., suggested that "As contemporary Christians feel obliged to deplore the actions of their predecessors in persecuting Jews, Jews might take the occasion to examine the appropriateness of an analogous reappraisal of the behavior of their ancestors toward Christians in bygone centuries."

Sen. George McGovern, addressing a Duke University Divinity School Convocation and the North Carolina Pastors' School, said "the moral imperative of this generation is to take the price tag off human survival" by feeding the world's hungry. The one-time Presidential candidate said the first priority of American foreign policy should be food and agricultural development assistance, and that this nation has the capability to forestall and prevent the starvation of hundreds of millions of people.

The Rev. Ernest L. Fogg, director of the World Council of Churches' Fund for Reconstruction and Reconciliation in Indochina, reports that the churches of that area have come through the bitter Vietnam struggle with a high degree of "credibility." Mr. Fogg, a United Presbyterian minister, said he worshipped with the Evangelical Church in Hanoi. "Because these people have stood firm in their faith and in efforts to rebuild their country, the people in their country respect them," he said.

Southern Baptist missionaries report that more than 700 Southeast Asian refugees in three camps in Thailand have accepted Christ as their personal Savior. "It seems this is a people's movement toward Christianity," said one of the missionaries helping with food distribution in the Thai camps. Numerous instances of witnessing by Southeast Asian Christians were cited.

Roman Catholic Bishop Cesare Pagani, whose diocese is in the Communist-controlled province of Umbria in central Italy, said in a pastoral given front page coverage in the Vatican City daily L'Osservatore Romano, that he knew that many Christians "belong to the Communist Party without any problems of conscience: they believe that faith is one thing and politics another." Continuing, the 54-year old prelate said, "This is a mistaken notion. I cannot separate Marxist atheism either from Communist dictatorships or from the moderate tactics of the Italian Communist Party, unless someone can prove with facts that such a division really exists."

Some 50 representatives of European Churches — Reformed, Orthodox, Anglican, Methodist, and Lutheran — gathered in East Berlin for the Eighth Assembly of the Conference of European Churches. The Berlin session was called to consider the declaration issued last Summer at Helsinki, Finland, by the 35-member governmental Conference on Security and Cooperation in Europe. Signers of the document, including the Soviet Union, pledged, among other things, to respect "fundamental freedoms, including the freedom of thought, conscience, religion or belief."

Dr. Eugene Stockwell, a United Methodist and chief executive of the Division of Overseas Ministries of the National Council of Churches, and Dr. William B. Kennedy, a Southern Presbyterian and an executive of the World Council, have urged United Methodist agencies to take a more active role in promoting ecumenical and mission activity. The two executives addressed the world and ecumenical and interreligious concerns divisions of the United Methodist Board of Global Ministries in its annual meeting in Atlantic City.



—RNS Photo

## 'D-Day' Against Smoking

MINNEAPOLIS — A smoker snuffs out a cigarette on Minnesota's second annual "D-Day," an attempt to get a significant number of the state's 850,000 smokers to kick the tobacco habit and add perhaps 16 centuries to their collective lives. Sponsors of "D-Day" — for "Don't Smoke Day" — hoped to persuade up to 85,000 persons, 10 per cent of the puffing population, to give up the weed for a day, hopefully, many of them for good.

Four of the six major addresses at the World Council of Churches' Fifth Assembly in Nairobi, Kenya in November, will be made by Methodists. Of the two other speakers, one, the keynoter, is a United Presbyterian, and the other is Eastern Orthodox.

Representatives of the world's major faith groups gathered in New York City for a week-long series of events to observe the 30th anniversary of the United Nations and to promote interreligious understanding. A Cosmic Mass and Celebration, dramatizing themes from the world's major religions, was presented at the Cathedral of St. John the Divine as part of the week's events.

Matangulu Tavum, Zaire's Ambassador to Kenya, in an interview with Religious News Service, said: "People outside don't seem to understand that in Zaire we have absolute separation of church and state. One has nothing to do with the other. The government is a civil matter and must be run by civic officials. The church is spiritual and must do only spiritual work." "Every Zairean," he added, "is free to worship God as he likes, but he must not mix up his religion with what the government is doing."

## FRANCIS SCOTT KEY, PROMOTER OF SUNDAY SCHOOLS

In 1830, Francis Scott Key, a manager of the American Sunday School Union as well as author of the national anthem, called a meeting in Washington to discuss methods of extending Sunday schools in the frontier regions of the Mississippi Valley. He persuaded Daniel Webster, among others, to lend his oratorical skills to advocating this enterprise. —RNS



# News from the churches

BISHOP AUBREY G. WALTON, who served United Methodism's Louisiana Area for 12 years before his retirement in 1972, preached for morning worship at Rayne Memorial United Methodist Church in New Orleans, Sunday, Nov. 9th. His appearance there preceded the Nov. 10-14 autumn meeting in New Orleans of the United Methodist Council of Bishops. Bishop Walton, who now resides in Little Rock, was the preacher for the 90th anniversary celebration at Rayne Memorial Church in 1966. He also preached the first and last sermons, during his administrative tenure in the Louisiana Area, at Rayne Memorial. The Rev. John Bayliss, a former member of the North Arkansas Conference, is the present pastor at Rayne Memorial Church.

DR. LINDSEY PHERIGO, professor of New Testament and Early Church History at St. Paul School of Theology in Kansas City, will be at First Church, Van Buren to lead a Bible Conference, Nov. 14-16. The course, on the Gospel According to John, is open to all who wish to attend, according to the Rev. Arvest Lawson, pastor at First Church.

WANDA AND ED SIPE will present two concerts of sacred music this weekend. They will appear at Oakland United Methodist Church, Holland, Ark., Saturday, Nov. 15th at 7 p.m., and at St. Andrew United Methodist Church, 4600 Baseline Rd., Little Rock, Sunday, Nov. 16th at 7 p.m. The Sipes are devoting their talents full-time to the sacred music ministry and will be available for concert, special music, or evangelistic singing after Thanksgiving. (Telephone: 565-8573)

DR. PEARLE MCCAIN, who served as a missionary in Japan and China prior to her retirement several years ago, was the featured speaker for a recent Sunday evening churchwide potluck at First Church Harrison, sponsored by the Commission on Missions. Dr. McCain shared colored slides pertaining to her missionary work with the overflow crowd. The occasion marked the first time Fellowship Hall had been used since the installation of new carpeting, and refinishing of walls and woodwork.



DR. J. ED DUNLAP, Little Rock District superintendent, recently preached and presided over a Charge Conference at Duncan United Methodist Church, Little Rock. Following the service refreshments were served.

THE REV. LEON WILSON, pastor at Trumann, was recently honored by members of his congregation with a Family Night potluck and birthday party.

GARNER United Methodist Church, Batesville District, opened its new annex with a fish fry supper. The annex houses kitchen, dining area, library classrooms and restrooms. The Rev. Everne Hunter is pastor.

THE REV. N. LEE CATE, superintendent of Mt. Sequoyah Assembly, was pulpit guest for both morning worship services at Central United Methodist Church, Fayetteville, recently.

SHAW BINGHAM and Jack Stuckey led the congregation of First Church, Trumann, in Laity Day worship services. The evening program, "A Nation Under God," was presented by Mrs. L. C. Browne, Shirley Sims, Mrs. James Faulkner and Mrs. Leo Bartholomew.

THE CONGREGATIONS of Stamps Parish churches have heard messages from the following speakers during the recent illness of their pastor, the Rev. Bennie G. Ruth: Mr. John Andrews, a member of the Stamps church; Mr. Carroll May, a member of the Sardis Church, Mr. Don Hopper, a member of the Lafayette County Police Department, and the Rev. Felix Holland of Barling.

## UNITED METHODISTS IN BATESVILLE AREA INVITED TO BOOK FAIR

Central Avenue United Methodist Church, Batesville, is sponsoring a Book Fair, Nov. 14-23. A large selection of books from Cokesbury will be available for purchase, and for ordering. Persons in the Batesville area and district are invited.

## Parsonage Dedication at Lockesburg

The new parsonage shown at left will be dedicated next Sunday, Nov. 16th at 2 p.m. Open House will follow the dedication ceremony. The residence was constructed and furnished at a cost of approximately \$35,000. The Rev. J. R. Callicott is pastor of the Lockesburg Circuit.



Super Chicks vs. Lady Bugs

A "Powder Puff Football Game" at McClellan High School Stadium in Little Rock was the unique means by which the Pairs and Spares Sunday School Class of St. Andrew Church raised money toward the construction of their church's new sanctuary. The opposing teams, Super Chicks and Lady Bugs, were made up of women from various classes. They are shown here with young men of the congregation who, attired as cheerleaders, rooted for their respective teams. Other youth, a band and "stumblettes" — forming a marching ensemble, provided entertainment at half-time.

UNITED METHODIST MEN of Grand Avenue and First United Methodist Churches, Stuttgart, met recently to view the film "Burning Bright," a short history of The United Methodist Church.

DR. FRED K. NOGGLE, superintendent of the Des Arc School System, who visited Russia on an educational studies tour recently, was the November guest speaker for United Methodist Men of First Church, Searcy.

A SET of 49 handbells, crafted by Whitechapel Bell Foundry, Ltd. of London, England, were recently purchased with memorial funds by First Church, Malvern, and were dedicated in a special ceremony during the Nov. 2 morning worship service. Under the direction of Thomas W. Bolton, choir director, the Handbell Choir presented music for the prelude, offertory, and offered several dedicatory selections. Dr. Dewey E. Allen, Board of Trustees chairperson, presented the handbells for dedication.

LAKESIDE CHURCH, Pine Bluff, began a 30-minute radio broadcast on Station KCLA on Sunday, Nov. 2. The broadcast, from the morning worship service, is edited and aired from 6:30-7 p.m.

THE REV. JIM RANDLE, director of Wesley Foundation at ASU, was a recent pulpit guest in First Church, Marianna.

MR. FRED A. WULFEKUEHLER, editor of the Paragould Daily Press, was the morning speaker for the Laity Day observance at Griffin Memorial Church in Paragould. Other laypersons assisting with the service were Buddy King, Charles Hesselbein, and David Cupp, who was the evening speaker.

## Personalia

THE REV. BENNIE G. RUTH, pastor of Stamps Parish in Camden District, would like to thank his friends across the state for their letters and telephone calls during his recent illness. Rev. Ruth recently suffered a light stroke, but reports that there was no permanent damage and he is now able to fill his pulpits.



Former Lt. Governor Speaks At Markham Church

Former Lt. Gov. Bob Riley, chairperson of the Political Science department of Ouachita Baptist University, was guest speaker at one of four Sunday evening mission study sessions at Markham Church in Little Rock. Pictured, left to right, are Mrs. Catherine Axtell, Commission on Missions chairperson; Professor Riley; Mrs. Susan O'Malley, UMW president at Markham Church, and the Rev. Larry Powell, pastor. Other speakers for the series entitled, "A Nation Under God," were Mrs. Liz Workman, the Rev. John Thompson, and Mrs. Helen Worthy.

## Leadership Education School at Oak Forest

In cooperation with the Little Rock Conference, Oak Forest Church, 25th and Fair Park Blvd., Little Rock, is offering a Leadership Education School, Sunday, Nov. 16th through Tuesday, Nov. 18th.

Courses for leaders of three age groups will be offered including Working with Pre-School Children, led by Mrs. T. Nichols Evans; Working with Elementary Children, taught by Miss Olive Smith, and Planning for the Church's Ministry with Youth, led by Mr. Meredith Cravens. (This course is for teachers, prospective teachers, parents and youth.)

The Sunday session is scheduled for 3 to 5 p.m. Monday and Tuesday classes will meet from 7 to 9 p.m. Interested persons may register by calling Mr. Cravens at the Oak Forest Church office (telephone 663-2813). Registrants are requested to attend all of the sessions.

## PRIDE VALLEY UMW ARTS AND CRAFTS FESTIVAL

United Methodist W. Pride Valley Church is sponsoring an Arts and Crafts Festival Saturday, Nov. 15th, 9:30 a.m. to 5 p.m. The church is located on Kanis Road, about five miles west of the new Baptist Hospital. Items for sale will include quilts, pillows, patchwork items, afghans, Christmas ornaments, rain bonnets and aprons . . . jams, jellies, relishes . . . homemade breads and other baked food items . . . good used white elephant items . . . a garden booth with potted plants and other garden items. The public is invited.

MRS. CARL ORENDORFF of First Church, Harrison, recently presented a memorial gift of 37 handbells to the church as a memorial to her late husband, Mr. Carl Orendorff. Music director, Sally Jo Gibson, is organizing a bell choir.



Bicentennial Parade Entry

Gentry Church, participating in a community Bicentennial Parade, fashioned this float in the form of a 3-tier cake to let everyone know the United Methodist Church is celebrating a birthday, too. Mrs. Bill (Joyce) Tucker was chairperson for the project.



Women's Day At Lockesburg

Mrs. Lensulia O. Crofton of New Light C.M.E. Church, Nashville, speaks on "The Role of the Modern Woman in a Changing Society," at recent Women's Day observance in the United Methodist Church at Lockesburg. (Lockesburg Enlarged Charge)



## Arkansas missions highlighted Conway District UMW Fall meet

Eighty-five United Methodist Women of Conway District met at Indian Hills United Methodist Church, North Little Rock, for their annual fall meeting on Saturday, Oct. 11th. Mrs. Euba Mae Winton, director of Mallalieu Community Center in Fort Smith, presented the keynote address illustrated with slides and pictures of activities at the Center, a project of the North Arkansas Conference.

Information and inspiration from Aldersgate, Inc. at Little Rock, were presented by Mr. Henry Lorish, public relations director for the agency, which also receives support from the North Arkansas Conference.

"From Remembrance to Recommitment" was the theme for the all-day meeting presided over by Mrs. Ed (Camille) Davis, Conway District president. The opening inspirational period was led by the Rev. Wayne Clark, host pastor, and Miss Maude Moore of Russellville. Fellowship music was provided during the lunch hour by Mr. Reginald

Moore of Fort Smith.

Officers installed by Mrs. John Page of Dover were: President, Mrs. Davis; Vice President, Mrs. Albert Turner; Secretary, Mrs. Jeanie Partee; Secretary of Program Resources, Mrs. William Williams; Treasurer, Mrs. Wayne Clark; Nominations Chairperson, Mrs. Grace Postlewait; Membership Chairperson, Mrs. Joanne McGowan; Coordinators: Christian Personhood, Mrs. Russell McCracken; Christian Social Involvement, Miss Martha Shanks; Christian Global Concerns, Mrs. Al Gall, and Supportive Community, Mrs. James Teal.

The Pledge Service was conducted by Mrs. Jim Lloyd and Mrs. T. D. Hampton. The offering was designated for "Land, Labor and Water," a project for the development of rural women, and also a 1975 project of Conway District United Methodist Women. The host minister and wife presented special offertory music.

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## Batesville District women reminisce, 'Remembering, Rejoicing, Renewing'



MISS THELMA PICKENS, in period costume, read from diary of Miss Esther Case who went from First Church, Batesville, in 1894 as a missionary to Latin America.



DR. PEARLE MCCAIN brings greetings to her home district. Shown also are Leota Kruger, retired deaconess of Kansas Conference, whose family were members of the Searcy church, and Ann Murphy, Batesville District vice-president.



REMEMBERING THE MERGER of Searcy and Batesville Districts in 1959 — the bride, Miss Irene Forrest, Wesleyan Service Guild secretary of former Searcy District, and groom, Florence Zarub of Bull Shoals, Batesville District president at time of merger. In the background are Lindley Barnett and Susan Barnett, great-granddaughters of Mrs. I. N. Barnett Sr., active in organization of Methodist women of the Conference.



REPRESENTING early Ladies' Aid Societies were these ladies. Left to right, Mrs. Dale Conner of Mountain Home, Mrs. Arthur Lewis of Clinton, Mrs. Maggie Lewis of McRae, Mrs. Carruth Moore of Evening Shade, and Mrs. Edgar Baker of Batesville. The all-day session was attended by 162 women.



### New UMW Organized

Members of newly organized unit of United Methodist Women of Deluce Prairie Union United Methodist Church.



### Officers of New UMW

President, Mrs. Gene Ratekin; Vice President, Mrs. Sam Vittitow; Secretary, Mrs. Alton Smith; Treasurer, Mrs. Dan Hargrove. Deluce Prairie Union Church is located in the Pine Bluff District. The Rev. Gene Ratekin is pastor.

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### Forrest City District UMW Fall Meeting, Saturday



Miss Mildred Osment, president of the Jonesboro District UMW, will be the keynote speaker for the Forrest City Fall meeting at First Church, West Memphis, Saturday, Nov. 15. The theme for the program, which begins at 9:30 a.m., will be "Total Woman Meets God." Miss Osment is a 1976 delegate to General and Jurisdictional Conferences, a member of the Board of Directors of Arkansas State University Wesley Foundation, and serves as chairperson of the Council on Ministries in her local church.

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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.

Nov. 16—Sunday ..... Matt. 24:3-8  
Nov. 17 ..... I Cor. 15:22-26  
Nov. 18 ..... Matt. 25:31-34  
Nov. 19 ..... Daniel 7:11-14  
Nov. 20 ..... Daniel 12:1-4  
Nov. 21 ..... I Cor. 15:54-57  
Nov. 22 ..... Mark 13:24-27  
Nov. 23—Sunday ..... Psalm 9:1-11

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### UMW ORGANIZED AT DEVIEW

A new unit of United Methodist Women has been organized at DeVew United Methodist Church in Forrest City District. The McCrory UMW unit has encouraged and assisted the ladies from the 100-year-old church with organizational matters. Also lending assistance was a team from Forrest City District which conducted a workshop under the leadership of Mrs. Wesley Freemyer, district president, and Mrs. Gerald Glass, membership chairperson. The workshop included an explanation of Mission emphases, the pledge of Mission, UMW history, resources, goal setting, inspiration and fellowship.

Elected to serve as officers of the new UMW at DeVew were: President, Mrs. Freida Martin; Vice President, Mrs. Marolyn Lee; Secretary-treasurer, Miss Helen Rose Raney.

†



### Ladies' Sunday

Ladies Sunday was the designation for the Laity Day observance at Des Arc United Methodist Church. The ladies shown here were among those who prepared and presented the entire morning worship service.

## Little Rock Church featured in December CHURCH SCHOOL magazine

By Stephen C. Tappens,  
United Methodist Publishing House

The church school of First United Methodist Church, Little Rock, Arkansas, has been selected as the fourth of twelve excellent United Methodist church schools featured in a series of articles in THE CHURCH SCHOOL magazine, United Methodist resource for church school administrators. The Little Rock church is featured in the December issue.

Once called the "Cathedral of Arkansas Methodism," First Church, unlike many churches in downtown locations, has not only made the decision to survive in its present location, but is working on an educational program that attempts to answer the "how" questions of survival.

To survive in the downtown area, First Church is trying to create a center that will serve the whole community — whatever need is not being met. Therefore, the Christian education program is seen as part of the ministry of the church and is not confined to classroom models or to a Sunday time schedule.

Included in the church's ever expanding program are church schools for the blind and deaf, church school classes for older adults in retirement towers near the church, and a "total communication church school class" for persons with special needs.

The church school at First Church was selected in an extensive process of nominations and data gathering sponsored and conducted by the United Methodist Board of Discipleship's Division of Education. The project, which involved hundreds of church schools all over the country, divides churches into three categories; multiple staff, single pastor, and circuit. First Church falls in the multiple staff class.

Rating for recognition as "excellent" church schools includes such factors as training for leaders, innovative and tailored programs, pastoral activity and support, use of United Methodist curriculum, and varied groupings.

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# Placing Others Before Self

Lesson for November 23

By JOEL COOPER Pastor, Central United Methodist Church, Fayetteville, Ark.



**ORIENTATION:** The lesson for today opens in Canaan with the famine still severe and the grain brought from Egypt exhausted.

**SCRIPTURE LESSON:** Genesis 43 and 44.

**CONCLUSIONS HOPED FOR:** (1) That you might see the change being wrought in the lives of Joseph's brothers; (2) That you might continue to hope for change in your own life and that of others; (3) That you might see that unselfishness is a learned quality of life; (4) That you might find the inspiration to begin to live unselfishly.

**"... if I am bereaved, then I am bereaved ..."**

When Jacob heard his sons' report on their first trip to Egypt and how the Egyptian wanted to see Benjamin, he stubbornly shouted, "My son shall not go with you, for his brother is dead and he alone is left. If he comes to any harm on the journey, you will bring down my gray hairs in sorrow to the grave." (NEB) But the famine continued and this necessitated a reassessment of the situation.

The choices were clear: Starve or go to Egypt to buy grain. So Jacob called his sons together and said, "Go back and buy a little more corn for us to eat." (NEB) Judah shook his head, speaking softly but firmly to his father, "We will not go unless you send Benjamin with us. The Egyptian made it clear that he would not see us unless we bring Benjamin." Jacob was agitated, "why did you tell him you had another brother?" Someone spoke up, "Because he kept asking questions. How could we have known he would ask us to bring Benjamin?"

Judah speaks again, "Send the boy with us and we'll start at once. It has become a matter of life and death. I will be responsible for him. If I don't bring him back, you may hold me guilty for the rest of my life. We've wasted enough time to go there and back twice."

Jacob could see that there was nothing else he could do, but any father can understand his reluctance to let Benjamin go. He had already lost Joseph, and Simeon was a prisoner in Egypt. He did not want to lose another son, especially Benjamin his last son by his favorite wife, Rachael. He knew it was a gamble, that he might never see Benjamin again, but he had to think of the welfare of the whole family. So he told his sons to get ready. Wanting to increase the odds in his favor, he instructed them to take special gifts to the Egyptian. They were also instructed to take twice the amount of silver as they took before, plus the silver they had found in their packs after their first journey. And, of course, Benjamin would go.

It was praying time. Everything was packed and ready for the journey. Jacob called them together and prayed: "O God Almighty, soften the heart of the Egyptian that he might receive my sons with kindness. And grant that he might release Simeon from prison and permit Benjamin and all my sons to return home to me. But if this cannot be, then I shall have to bear my sorrow, if I am bereaved, then I am bereaved."

What a faith! Jacob did not try the hocus pocus of thinking, "If I will believe it strongly enough, Benjamin will come home." No, he laid it all in God's hands and got ready for whatever answer God gave, i.e., "if I am bereaved, then I am bereaved."

**"... in Joseph's house ..."**

When the caravan arrived in Egypt at Joseph's gate, the steward ran into the house to tell Joseph. Peering from a window, Joseph saw a young lad standing with the other brothers and concluded that he was Benjamin. When he saw this, he told his steward to get dinner ready and invite the brothers to eat with him.

This invitation to eat with the governor of Egypt was so out of the ordinary that the brothers expected the worst. Their first thought was that they were going to be accused of stealing the silver which they had found in their packs after their first visit to Egypt. Their imaginations went wild. They could just hear the Egyptian trumping up some charge as an excuse to seize their possessions and enslave them.

Hoping to get a good word in before meeting the Egyptian, they bent the ear of the steward. They said, "Listen, my Lord. We didn't steal the silver the last time we were here. Somebody put it in our packs and we did not discover it until we camped for the night. Anyway, we have brought it back and are ready to return it." The steward smiled and said, "Don't worry about it. I got paid for the grain you bought. It must have been your God who hid the treasure in your packs." The steward left them and returned with Simeon, the brother who had been imprisoned since their last journey.

Their fears were unwarranted. Every courtesy was shown them. Finally, Joseph arrived and there began one of the most touching scenes in the Bible. The brothers presented their gifts, bowing low. Instead of throwing down a barrage of accusations, Joseph began to ask about their own health and that of their family. "Is your father still alive?" he asked. They assured him that their father was alive and well.

Then Joseph looked at the young man with them, and knowing that it was truly his own mother's son, his own brother, Benjamin, Joseph could hardly speak. He looked straight into the boy's eyes and said, "May God be gracious to you, my son." But Joseph could no longer control his emotions. His love for his brothers and his joy at seeing Benjamin again was too much for him. Not wanting his brothers and the others to see him crying, he went into another room and burst into tears. Having had his cry, he washed his face, came out composed, and ordered the meal to be served.

What we have in this episode is an exhibition of brotherly love not previously found in Genesis. Obviously, there was no love lost between Cain and Abel. And the relationship of Jacob and Esau left much to be desired. Furthermore, there seemed to be no great affection between the older sons of Jacob. But Joseph felt something for Benjamin that was new in the Genesis stories we have been studying — brotherly love.

This is certainly a step forward in human relationships. If brothers could love each other, what great good would result in the world! Of course, I am also talking about the love of sister for sister and sister for brother.

How strong would be the family ties, if this kind of love could be felt in every family! How does one start? Answer: by practicing love, by being concerned, helpful, kind, et cetera. The feeling comes after the fact, after the deeds of unselfishness.

**"... the goblet ... in Benjamin's pack ..."**

Sometime after the dinner, Joseph ordered his steward to fill his brothers' packs with as much food as they could carry, to put each man's silver at the top of the pack, and to put his personal silver goblet in the top of Benjamin's pack.

What was Joseph trying to accomplish by this trick? He was not going to use it as an excuse for enslaving them, or for keeping Benjamin behind. He was not simply playing with them. I believe he was trying to get them to recognize him and perhaps to test them to see if they had changed from the brothers who had thrown him into the pit.

When the caravan had moved outside the city, Joseph sent his steward to arrest them for

stealing his goblet, the one he used for fortune telling. The brothers denied that they had stolen the goblet, were so certain of their innocence that they agreed to be slaves if the goblet should be found in their packs. With this they lowered their packs to submit to a searching. The goblet was found in Benjamin's pack.

Can you imagine their feelings? At first they were angry at Benjamin, "Benjamin, why?" And Benjamin must have answered, "I didn't. Someone set me up." The brothers just cannot comprehend what has been happening. One moment they are eating with the governor and the next moment they are in fear of their lives. What's going on? The only thing they could figure out was that they were being punished for their sin of years ago against their brother Joseph.

They said to Joseph, still not recognizing him, "God has found out our sin ... we are ready to be made your slaves." But Joseph answered, "No, I'll not enslave all of you. I'll make Benjamin my slave, for he was the one who had the goblet. The rest of you may go home."

**"... in place of the boy ..."**

If this incident had taken place in the days of Joseph's long-sleeved robe, there would be no doubt about the decision of the brothers. They would have left Benjamin in Egypt just as they had left Joseph in the pit. But something had happened to the brothers as the years rolled by. They had come to love their father and perhaps had come to love Benjamin. Their family really meant something to them now. So when Joseph told them that he would keep Benjamin, Judah came forth with one of the most unselfish offers that we find in the whole book of Genesis.

Hear Judah's speech to Joseph: (my own version) My Lord, would you let me say one word without your being angry at me? Pharaoh would listen; you are as great as Pharaoh. We have an aged father back in Canaan. This young man, Benjamin, is his son. The boy's full brother is dead, so he is the only child of his mother still living. Our father loves him very much. When we told our father that your lordship wanted to see Benjamin, our father was greatly distressed. He was afraid he would lose Benjamin, too. Now, you remember that you told us you would not see us on the next trip, if we did not bring Benjamin with us.

We gave our father your words. And, although it grieved him greatly to send his son, he did so because of the gravity of the famine. He told us as we left him, "If you do not bring back the boy, it will kill me." So, you see, we cannot leave the boy here. What I request is this: "Now, my Lord, let me remain in place of the boy as your lordship's slave ..."

That is a high water mark in the ethical development which was taking place among God's peoples. Judah could not bear to see the misery which his father would suffer if he did not bring Benjamin home. So he offered to take the boy's place. The Bible story does not record it, but perhaps Judah was thinking of Benjamin, too. No doubt he knew Benjamin did not steal the goblet, and felt compassion for a young man who would never have a chance.

Whatever the mixture of motivations, Judah was offering to do a most unselfish deed. He would give up his own freedom to free another and to spare another great grief.

Judah had grown. When we first met him in these stories, he was suggesting that Joseph be sold to the Ishmaelites as a means of getting rid of him. Now, he is offering to take Benjamin's place as a slave in Joseph's house.

This story ought to raise our hopes. We see in it the possibility for persons to change. If persons can change, then all is not lost. We are not lost, for we can change. Unselfishness can be learned. We can learn it. God help us!



## Some thoughts on the increasing use of profanity

'Sticks and stones . . . words can harm us'

by Lois King McDonald\*

"They're only words: 'Sticks and stones may break my bones, but words can never harm me.'"

Is this true? Why then have we worked so hard to eliminate "nigger", "wop", "spic", etc. from our vocabulary? Why do I now say "chairperson" instead of "chairman" if I don't know the sex of the person in question?

Why do I feel so uncomfortable when I hear profanity from someone to whom I am talking? I think it is because words do make a difference.

I am concerned that profanity seems to be becoming a way of life in our country. I for one do not intend to become a part of this trend. I have tried hard to be a part of the movements that I feel are worthwhile, but lately, I have been appalled at my cowardice in quietly accepting a practice that I believe to be morally wrong. If it is not morally wrong, it is certainly socially wrong.

We who are from the South are quite familiar with the terminology that has degraded Blacks. And I have had no hesitancy in telling a person who says "Nigger" that I do not think that term should be used because it hurts people.

I used "Colored" throughout my childhood and early adulthood because that was an acceptable word, and because it eliminated the chance that my Southern accent might slur the word "Negro" into "nigger." But when I learned that Negroes actually prefer "Black," I immediately began to use the word so often that it became natural. This was hard, because I had heard "Black" or "Blackie" used in the most demeaning ways — but if this is what they wanted, I wanted it.

Today, a Southern person who uses "nigger" is typed as either: (1) an old person, who used the term just because everyone else did, never even considering it; (2) an ignorant person, who simply doesn't know what's going on in the world; (3) a selfish person who is insensitive to other people's feelings; or (4) a racist or a bigot.

### Words And People

Currently, there is a movement in our country to recognize the rights and personhood of women. Among

the trends that are developing is the awareness that some of the words of our vocabulary are sexist. There are those who would go to ridiculous lengths to change some words, but at least they are making us aware of some words, or attitudes, that need changing. For example: "chairman" to "chairperson" or "layman" to "layperson" or "laity."

But some of these very people who would never say "nigger," or even "layman" (referring to a woman), will in casual conversation say "God!" or "My God!" or "Oh My God!" (as in "God! it's hot today!") Yet, when I hear the Lord's name used in vain, I feel the same sense of shame, embarrassment, and disgust that I feel when I hear a word that degrades an entire race.

Many people happen to feel that the Ten Commandments have stood the test of time and are still a very good guide for moral living. But some religious people are using "God!" in casual speech. A couple of generations ago in the South, "Lord!" or "Lordy!" was a byword, and was used quite casually. Now it is considered almost a Southern expression, and few people consider it swearing. But I do. In some areas of the country, "Jeez" is common. And I fear that unless someone speaks up, "God" will suffer the same fate.

If we truly accept the Ten Commandments as an article of faith, do we have the right to choose which of the Commandments we will follow, and which ones we will reject?

And even if we reject the Ten Commandments as a whole, or are not of the Judeo-Christian heritage, do we have the right to continue using terminology that is definitely offensive to many people? If so, we have the right to use a phrase such as "Buddha! It's hot today!" or "My Allah!", et cetera. After all Buddhism and Mohammedanism are just minority religions!

### The Dangers Of Profanity

But let's go beyond swearing that is offensive to religions and the religious.

What about common profanity? Here, I hesitate to include specific words that are so offensive. But anyone who reads modern novels or watches TV can be very specific.

A person once convinced me that there are times that a swear word can actually express a depth of emotion when no other word can. For example, another person close to me rarely swears, even in anger. But if he says even a mildly profane word, I listen, because I know he is calling attention to a need or emotion. Sometimes we need a strong word to express a strong feeling. Yet, such words are now so common and overused that, like feathers, they flutter to the ground, unable to reach a target.

Through the years, our family has had fun with a proverb: "That to which you give your attention becomes real to you." Related to that is: "Tell something often enough, and convincingly enough, and a person will believe it." And parallel to these is: "Say something often enough and it will become a part of you."

That is one of the dangers of profanity. It soon becomes so common that it becomes a part of the person, and the words are likely to surface in the most embarrassing situations — or even in situations where the hearer is deeply offended or hurt.

I, for one, do not want to engage in a practice that will hurt or offend anyone. We cannot avoid hurting others sometimes, but this is one situation where it can be avoided. I shall watch my language. Perhaps I will be labeled "prudish" or "narrow-minded," but I do not fear these labels. I do fear being labeled "insensitive."

I do believe "Sticks and stones may break our bones, and words can harm us."

\*Lois King McDonald is a resident of Fort Smith, where she is a member of First United Methodist Church. She serves as a volunteer teacher of mathematics at the Mallalieu Community Center in that city. A native of Conway, she is a graduate of Hendrix College. She and her husband, Dr. Charles P. McDonald, superintendent of the Fort Smith District of The United Methodist Church, are the parents of seven sons.

†

## Church tax exemptions threatened, consultation holds

WILLIAMS BAY, Wisc. (RNS) — A landmark ecumenical meeting here documented that the tax exemption of U.S. Churches and their agencies is being questioned, and in some cases seriously threatened, by government.

Federal, state and local actions and proposals that in some way point to the narrowing of church exemption and to other "chilling effects" on free exercise of religion were probed in detail at a three-day Consultation on Churches and Tax Law, held at George Williams College.

The consultation, first of its kind, brought together 91 Protestant, Roman Catholic and Greek Orthodox representatives, leaders of state and national ecumenical organizations, tax specialists and two officials of the Internal Revenue Service (IRS).

It was sponsored by the National Council of Churches' Division of Church and Society, the Wisconsin Catholic Conference and the Wisconsin and Michigan Councils of Churches. Many of those attending were legal or financial officers of Churches and religious organizations.

Clarification of new tax regulations affecting Churches and discussion of ways to reverse the trend toward restrictions on exemptions were the major purposes of the gathering, chaired by William P. Thompson, Stated Clerk (chief executive) of the United Presbyterian Church and president-elect of the National Council of Churches (NCC).

None of several attorneys and tax experts who spoke expect church income or properties used "exclusively"

for religious purposes to face taxation. Some, however, foresaw an upswing in efforts to tax facilities that serve religious interests but are themselves not churches. They also anticipated governmental reviews to determine exemption eligibility.

One theory advanced was that governments on all levels are finding considerable citizen support for their attempts to tax previously exempt organizations and to regulate the affairs of all public charities, including Churches. The need for revenue and a demand for greater "public accountability" were listed among reasons for the trend.

Case studies illustrative of municipal assessment of church-related properties dealt with situations in New York City, Nashville, Tenn. and Madison, Wisc. Similar cases were reported from Boston, Minneapolis, Washington State, Illinois and Michigan. An IRS audit of the NCC in the early 1970s was also described.

Mr. Thompson said the Williams Bay Consultation provided the basis for a network through which Churches can continue to stay in touch on tax problems.

Consultation topics ranged from a complicated federal law, effective next year, taxing Churches' "unrelated" business income to the legal definitions, or lack of definitions, of "church" and "religion." The meaning of various words in tax provisions covering Churches was discussed. An example: What does "substantial" mean when the law prohibits exempt organizations from

"substantial" activity aimed at influencing legislation? The term has never been legally defined.

### 'Leave Church Alone'

An opening address by the Rev. Dean Kelley, the NCC's director for civil and religious affairs and the man most responsible for the consultation, set forth a strong argument for church tax exemption on the basis of religion's secular function.

Mr. Kelley said that religion's function in society is to explain life in "ultimate" terms and the function is "essential to the very survival of society" even if all citizens are not "consumers" of what the Churches offer.

"The best thing government can do to foster the fulfillment of the religious function is to leave it alone," he declared, adding that a hands-off policy is precisely what the First Amendment mandates.

The consultation was sparked by a U.S. Appeals Court ruling, sustained in effect by the Supreme Court, denying tax exemption to Evangelist Billy James Hargis' Christian Echoes National Ministries.

While some speakers insisted that the Hargis organization was not a "Church" and the ruling against it did not jeopardize Churches, Mr. Kelley and others were not convinced that the decision might not be used as legal precedent in future cases involving Churches.

Mr. Kelley also introduced the question of how tax law should understand "church," an issue that arose

frequently at the consultation, often in relation to new organizations and religious movements. The United Methodist clergyman proposed the "test of time" in determining whether a new religion is a valid Church, eligible for exemptions that go beyond those enjoyed by public charities and religious organizations.

"The life-span of religion is measured in centuries and millennia," he stated. "Fifty years, for example, would mark the merest infancy of a religion." Mr. Kelley said that 20 to 50 years as a "test of time" for providing the validity of a religious movement as a Church would avoid excessive church-state entanglement in attempting to define "church."

Charles Ramph, a special IRS assistant on exempt organizations, said that since the words "church" and "religion" appear in the tax law, his agency must make some attempt to define them. He also maintained, in contrast to Mr. Kelley's position, that Churches are not free from reviews of their activities in establishing compliance with tax code provisions. Mr. Ramph said IRS is sensitive to the special situation of religion in tax legislation and is anxious to work with Churches when problems arise.

The presence and active participation of Mr. Ramph and a colleague in the consultation had "particular significance," according to Mr. Thompson. "Too often," he said, "communication between Churches and the IRS are in the context of an audit or a situation of confrontation."



# Church and Society Board prepares recommendations

WASHINGTON, D.C. (UMC) — A United Methodist Church board has recommended to the denomination a more open policy toward church membership for homosexuals.

The national Board of Church and Society, in a 2½-hour debate here Oct. 25, proposed a revision of the basic Social Principles Statement to make it read: "We welcome all persons regardless of sexual orientation into the fellowship and membership." This would replace the wording: "We do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching," which was adopted in 1972.

At the same time, the 90-member board retained in the statement the admonition that "We do not recommend marriage between two persons of the same sex." It refused to accept a definition of families as including "couples of the same sex."

The total report in this area was adopted by a two-to-one ratio, after two minority reports were defeated.

These proposals are among many on social issues which will go from the board to the denomination's policy making world-wide General Conference next April. That is the only body that can speak for the church.

In one of these, the board joined two other United Methodist agencies in calling for a four-year study on human sexuality by a special committee. It would have a broad scope, including sex roles, family life and discriminatory practices.

In other recommendations to General Conference by near-unanimous votes, the board:

- Renewed its support for the "legal option of abortion under proper medical procedures," rather than under the criminal code, and for the 1973 Supreme Court decision on abortion.

- Again urged abstinence from marijuana, but recommended the removal of "criminal penalties for use or possession of small amounts." At the same time it called for "strong law enforcement efforts against the illegal sale of all drugs."

- Made more specific its backing for national health care insurance, saying "social insurance principles alone can provide equal financial access to health care for all citizens."

- Reiterated church policy endorsing elimination of private ownership and use of hand guns, except in extremely limited instances, along with support for licensing of gun owners and registration of firearms.

- Joined other denominational agencies in calling for a major attack on world hunger, including re-examination of personal lifestyles to reduce consumption, greater sharing of resources, increased aid both in food and in economic development for other nations, reduction of population growth, increased production of food, better distribution of fertilizer, protection of the environment and establishment of international food reserves.

- Asked for greater exploration of alternate energy sources, especially solar energy, and for the government to drop its support of nuclear fission reactor research, because of its potential for "destruction of the earth as a habitable place."

- Called for unconditional amnesty for protesters of the Vietnam War as "an act of reconciliation." The 1972 General Conference did not take a stand on amnesty.

- Urged an "over-all solution rather than a partial settlement" of the Middle East conflict, and called for inclusion in negotiations of the Palestine Liberation Organization, as the representative of Palestinian Arabs.

- Proposed adding to the present statement of "the right of every person to die in dignity" the recognition of "the agonizing personal and moral decisions faced by the dying, their physicians, their families and their friends."

Other issues given new action by the board included:

- "A Just World Order in an Age of Interdependence," related to world-wide development.

- A call for new public policies to combat unemployment.

- A revised statement on the rights of women,

including backing for the Equal Rights Amendment.

- A call for the church to "awaken to the seriousness of the present ecological crisis, . . . requiring a re-examination of biblical interpretations, a new acceptance of moral responsibilities, and a re-ordering of priorities."

- Support of the right to organize and bargain collectively, including public employees.

- Support for voting rights in General Conference for delegates from the missionary conferences — Indian, Alaska and Red Bird.

- A call for local churches to help their communities in "finding meaningful solutions" in the issues of public education, such as finances, busing, curriculum, teacher professionalism.

- Urging that international law be extended to govern the sea.

- Asking continued interest in this quadrennium's Bishops' Call for Peace and the Self-Development of Peoples.

- Support for changes in the system of criminal justice, including rehabilitative alternatives to incarceration, better training and pay for police, greater interest by the local church in the local jail, greater effort at crime prevention; as well as opposition to the proposed Criminal Justice Reform Act of 1975 (S.1 and HR 3907).

- A call for church presence "where the grievances of the powerless are thrust before those who have influence, authority and control," to help open channels of communication, furnish "acceptable options for action" and work to establish a climate of trust.

- A plea to President Ford to agree to an immediate meeting with the Oglala Lakota Treaty Council delegation, seeking an end to violence on Indian reservations.

Several other issues will be brought to the board's special meeting in February, including other portions of the Statement of Social Principles and capital punishment.

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## Global Ministries Board appeals for more refugee sponsors

ATLANTIC CITY, N.J. (UMC) — Approval of a project to send supplies from America to Vietnam and backing of legislation to remove trade restrictions against Vietnam and Cambodia marked Indochina-related actions by the United Methodist Board of Global Ministries at its meeting here Oct. 21-25.

The mission agency also heard a call for 200 more congregations to sponsor Vietnamese and Cambodian refugees. Directors and staff were asked to write congresspersons indicating concern for "protection of the rights and welfare of the children from Vietnam and Cambodia who were separated from their families and brought to this country."

As of Oct. 17, 1,093 Indochinese refugee families, comprising 4,893 individuals, had been resettled through United Methodist auspices, and 1,200 congregations either have sponsored refugees or committed themselves to do so.

Acting on recommendation of its Interdivisional Indochina Task Force, the board endorsed "Friendshipment," which is described as "a national campaign for reconstruction and reconciliation" in which varied religious, peace and civic groups cooperate. A report to the board said Friendshipment aims to:

"Meet concrete needs of people in Vietnam through sending a shipment of needed supplies (such as medicine, food and reconstruction tools) by plane or ship; do a symbolic act which expresses friendship and desire for reconciliation between the U.S. and the Indochinese people; urge the U.S. Congress to remove limitations on aid to Indochinese countries, recognize new governments and participate in reconstruction efforts."

The board also reaffirmed its ongoing support, through the United Methodist Committee on Relief (UMCOR), of the World Council of Churches Fund for Reconstruction and Reconciliation in Indochina. It was reported that through the relief agency United Methodists have pledged \$1,000,000, and already paid \$900,000 toward a total of \$10,500,000 sought by the Fund in two appeals.

The board asked its president, Bishop Paul A. Washburn, Chicago, to write to members of the House of Representatives voicing the board's hope for "prompt governmental action to remove (North and South) Vietnam as well as Cambodia from the Trading With The Enemy Act in order to facilitate rapid clearance for shipment of materials to these areas of continuing humanitarian need."

### Thirty-thousand Refugees Await Resettlement

In appealing for 200 more local churches to sponsor Indochinese refugees, the Rev. Dr. James J. Thomas, UMCOR executive for specialized ministries, said 30,000 refugees still await resettlement. "With winter approaching," he said, "it is urgent that we respond quickly" in settling those who remain in refugee camps. The board was told that UMCOR, the National Division and the Health and Welfare Ministries Division are cooperating in refugees' long-term needs, and the divisions are working with Asian Americans in the resettlement program.

Regarding concern for protection of the rights of Vietnamese and Cambodian children "separated from their families and brought to this country," board

members and staff were urged to write their Congressional representatives calling for prompt completion of the investigation and work to enable an early return and reuniting of those children and families who have been identified."

A report to the board cited testimony by Leonard F. Chapman Jr., commissioner of Immigration and Naturalization Service, that of 2,212 cases of Vietnamese children brought to the U.S., 1,444 were found to be eligible orphans, 233 were found not to be eligible and 545

investigations were pending. Mr. Chapman further testified, the report said, that in cases where parents had been located and demand repatriation of their children, they will be returned as soon as arrangements can be made.

The Indochina Task Force reviewed special ministries by United Methodist and other churches to members of the "Vietnam generation," including veterans (including 90,000 women), wives and other Vietnam era women, military resisters and military deserters.

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## Publishing House operating "in black"

NASHVILLE, Tenn. (UMC) — After suffering a \$500,000 deficit in fiscal 1974, the United Methodist Publishing House rebounded in Fiscal 1975 to its highest net income since 1975, the agency's board of managers was told here Oct. 29.

John E. Procter, president and publisher, said that the net income for the fiscal year ending July 31 was \$1,215,650, an increase of \$1,742,415 above the 1974 deficit report. The last previous higher net income was \$1,566,000 in 1969.

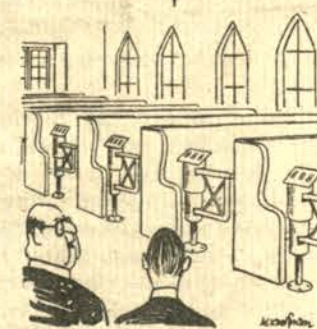
"The year ending July 31 may well have been the best in the Publishing House's long history," Dr. Procter said, noting that the report was achieved in a time of "uncertainty and marked contrasts" when "all established authority is under ever-increasing attack."

The publisher credited growth in sales, "judicious control of expenses" and a more favorable ratio of the cost of goods sold to net sales for the improved report. The net was \$718,465 higher

than anticipated.

In accordance with provisions of the church's *Book of Discipline*, the Board of Publication voted to appropriate \$400,000 of the net income for distribution to ministerial pensions during 1976 annual conference sessions. The *Discipline* provides for such an allocation of net income after the portion required for "efficient operation" and "reasonable growth and expansion" of the publishing house has been set aside.

†



"I too am in favor of modernizing religion, Hawkins—But isn't this going a little too far?"

Arkansas Methodist





Laity Day 1975  
at Glenwood

Leaders for this year's observance with pastor. Left to right: Lay Leader Sid Baldwin, Ben Jackson, John Waddell, Pastor Bill Eason, Rodney Bell, Vic Baldwin and Larry Sullivan.

†

### RETIRED MINISTERS, WIVES AND WIDOWS OF FAYETTEVILLE DISTRICT MEET

The Rev. and Mrs. Thomas Whiddon of Springdale hosted a recent potluck luncheon in their home for retired ministers and wives, and widows of ministers of the Fayetteville District. The fellowship occasion began at 10 a.m., and included the singing of favorite hymns, accompanied by Mrs. Whiddon.

Guests included the Rev. and Mrs. Vernon Becker, the Rev. and Mrs. Dwight Bonham, Dr. and Mrs. Ethan Dodgen, the Rev. and Mrs. Paul Farley, the Rev. and Mrs. Clint Good, Mrs. Nora Barnett, Mrs. Hattie Ginther, Mrs. Maggie Harvison, Mrs. Grace Kaetzell, Mrs. Lloyd Martin, Mrs. Lucile Pearce, and Mrs. Florence Spore.

The group plans to meet again on March 26 at the home of Mrs. Spore, in Bentonville. All United Methodist ministers and wives, and widows of ministers in the District are scheduled to meet for a luncheon in Fayetteville on Dec. 5.

†

A LAYMAN'S WITNESS Weekend was held recently at Centerton Church, Fayetteville District. Lay speakers for the event were Kenneth Sooter of Bentonville Nazarene Church; Charles Brown, Siloam Springs Baptist Church; Lynn Brown, Vaughn Presbyterian Church, and Louis Hershberger, Centerton United Methodist Church.



Money Tree for Birthday

The Rev. Victor Green, McCrory pastor, displays money tree presented by acolytes in behalf of the congregation as they celebrated their minister's birthday on a recent Sunday morning. The service included musical numbers by the children's choir and the organist dedicated to the pastor. In addition the children presented a waste paper basket which they had decoupaged with pictures of Jesus. A potluck dinner following worship further honored Pastor Green.

### In Memoriam

#### MARVIN EDGAR RAMSAY

Mr. Marvin Edgar Ramsay of Holly Springs, owner and operator of Ramsay Television Sales and Services, died suddenly at his home Oct. 21. He was 62.

A member of the Holly Springs United Methodist Church for 36 years, Mr. Ramsay had served as chairperson of the Administrative Board and the Board of Trustees and as recording secretary of the Charge Conference. He was, at the time of his death, serving as chairperson and treasurer of the charge Parsonage Committee and the charge Committee on Pastor-Parish Relations. He had long been a faithful and active participant in and supporter of his church's total activities.

Born Dec. 15, 1912 in Fordyce, Mr. Ramsay moved to Holly Springs in 1939. He was active in civic work and served on the Board of Directors of the Bank of Bearden and of the Dallas County Hospital. He was chairperson of the Holly Springs Community Building and of the Holly Springs Cemetery Association.

He is survived by his wife, Mrs. Lorice Alexander Ramsay; two sons, Ronald A. Ramsay and Marvin Lynn Ramsay, both of Holly Springs; a daughter, Mrs. Sylvia Thompson of Little Rock; a sister, Mrs. Horace Looney of Holly Springs; and three grandchildren, Allison, Lane and Rex Thompson of Little Rock.

The funeral service was held Oct. 24 at the Holly Springs United Methodist Church with the Rev. Ray H. Bates, pastor, officiating and the Rev. Jim Ford, a former pastor, assisting. Burial was in the New Holly Springs Cemetery. The family suggests memorials may be made to the Holly Springs United Methodist Church, the Methodist Children's Home or the American Heart Association.

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#### ALL SAINTS EPISCOPAL SCHOOL'S HEADMASTER TO EXPLAIN NEW PROGRAM

On Sunday, Nov. 23, the Rev. Alex Dickson Jr., Headmaster of All Saints Episcopal School at Vicksburg will talk about the school at two services at Trinity Episcopal Cathedral, 9:25 a.m. and 11 a.m., at 17th and Center Streets in Little Rock, explaining the school's new individualized education program, which is coed and has grades 7 through 12, and describing the school's unique Evaluation Center, for students of all ages, faiths and denominations. (Testing and evaluation is available for students from Kindergarten through high school). All interested parents and students are invited to attend.

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Workshop at DeQueen Church

Ms. Kathy Fadick (right), director of the Christian Education program at First Church, Benton, was resource leader for the youth workers group in recent training sessions at First Church, DeQueen. Left to right, Mrs. Priscilla Osterhoudt, Mr. Charles Eudy, Mr. Darrell Osterhoudt (standing), and Pastor John O. Alston, observe as Ms. Fadick refers to curriculum resource volume.



Pre-School Teachers

Mrs. Pat Bristow and Mrs. Charlotte Chadburn peruse literature as Mrs. John L. Tucker, Little Rock Conference director of children's work, leads session for pre-school workers.

Elementary Workers

Miss Olive Smith (standing), Christian Education specialist, Little Rock, explains use of new curriculum materials for children to elementary workers Mrs. Sue Reed, Mrs. Mildred Alston, Mrs. Betty Sorensen, and Mrs. Wanda Sullivan.



†

New Staff Member at Blytheville

MRS. JERRY O'RILEY is the new Christian Education director at First Church, Blytheville. Mrs. O'Riley, a native of Newport News, Va., received her A.B. degree in Christian Education from Pfeiffer College, Misenheimer, N.C., with additional concentration in music. Prior to her marriage last year, she served for two years as educational assistant at Centenary United Methodist Church, Portsmouth, Va. She and her husband are stationed at Blytheville Air Force Base.

†

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## Camden District Youth Rally



STEVE COBURN (left) of Monticello and Ken Pearson (right) of McGehee, members of the Little Rock Conference Youth Ministry Team, presented the program entitled, "Where Youth Fit In," at the Camden District Rally at Smackover, Sunday, Oct. 26. The three young ladies shown with them were among the 150 youth who attended. The rally was sponsored by youth of the Union County Sub-district.

SMALL, informal discussion groups provided opportunity for individuals to share insights and innovative ideas.



Intermission



THE YOUTH of Almyra United Methodist Church, Pine Bluff District, have recently organized a UMYF group. Mrs. Gene Ratekin and Mrs. Mel Wright serve as counselors.



CHILDREN of Grady United Methodist Church collected \$90 for UNICEF on Halloween evening. In addition to this rewarding activity they were judged for the ugliest, prettiest and scariest costumes. Upon their return from the "Trick or Treat" adventure they were served supper and games were played. Above left is shown the spook house provided by the UMYF.



HALLOWEEN was a family affair at First Church, North Little Rock. Ms. Pumpkin (in photo at left) was the "hit of the evening" as she along with the clown, witches, gypsies and mummies entertained. The fortune-teller (lower left) cast spells on boys, girls and parents. (Below right) Lucky fishermen caught real goldfish at the "Go Fishing" Booth.



ANN ROSCOFF, president of the Forrest City District Youth Council, has been selected as one of five candidates-at-large to participate in the national program of "Miss Teenage America" pageant which will be nationally televised from Tulsa, Okla., Saturday, Nov. 15th on NBC. Ann, a 17-year-old junior in high school, serves as youth representative to the Council on Ministries at Helena First Church.

THREESOME taking part in entertainment at the October Senior Citizens' meeting at Norphlet United Methodist Church. The event was attended by some 35 members of the organization, which is a joint project of the United Methodist and First Baptist churches.



GOBLINS and witches were much in evidence at the Halloween party for the children at Griffin Memorial Church in Paragould.

## Poetry Panorama

By BARBARA MULKEY

"Always," wrote Ralph Waldo Emerson, "the inmost becomes the outmost." It's inevitable.

## Adult Awakening

There is a youth who looked at me,  
And opened wide his eyes.  
I claim to be a Christian  
But much to his surprise.

He heard me take God's name in vain,  
And speak in an unkind way.  
He watched me as I broke a law,  
And said, "Son, it's O.K."

He saw me wasting so much time,  
When there was witnessing to do.  
He saw me with a group one night  
When I had a drink or two.

He saw me do so many things  
Which a Christian shouldn't do.  
He watched me waste away my days,  
An entire lifetime through.

He painted deep within his soul  
What a Christian seems to be.  
Now is it fair that he should have  
These examples set by me?

—by Louise Carvell Pearson  
Brinkley, Ark.

## Teacher

Many names they called Him,  
Son of God  
Son of Man  
Savior.  
But the name He claimed,  
Rabbi,  
Teacher,  
was the one they loved the best.

Like Him,  
the ones who teach  
and share their knowledge  
and His love  
reflect a bit of Him  
and whisper back that blessed name  
across the lives of little children.  
Rabbi  
Teacher.

—by Lisa Ross  
Pine Bluff, Ark.