

Small membership church is vital, Arkansans told

The small-membership church in United Methodism must more and more become the focus of the denomination's attention, according to three representatives of general and jurisdictional church agencies who visited Arkansas last week.

Meeting with Arkansas United Methodist leaders were the Rev. Alex Porteus of Atlanta, associate secretary of United Methodist Communications, the Rev. Duane Bruce of Oklahoma City, executive secretary of the South Central Jurisdiction, and the Rev. Kenneth B. McIntosh of Dallas, the Board of Global Ministries' regional director for The Advance.

The trio met to interpret benevolence programs of the general church and review mission projects in the South Central Jurisdiction as they relate to the local churches in the two Arkansas Annual Conferences.

The group met in Little Rock with representatives of the cabinets, boards, and Council on Ministries staff persons of the two Conferences. The Little Rock Conference group met Jan. 28, the North Arkansas Conference group, Jan. 29.

In the session with the Little Rock Conference, Dr. Porteus, speaking of the focus on the local congregation, said "We really feel that our job is to help the local

church, to resource it. We're interested in the ministry of Jesus Christ to individual persons."

The Rev. Mouzon Mann, superintendent of the Hope District, said he was "glad to hear that" because "the question has been up that the whole church has been issue-centered at the cost of neglect of the local church." Dr. Mann said he hoped that the concentration on the local church could continue, saying "We are dying at some places in the local church while we are excited about issues."

Dr. Bruce noted that in the 17 annual conferences of the South Central Jurisdiction, 2900 out of the 6500 local churches had memberships of less than 100 persons.

The Rev. George W. Martin, superintendent of the Arkadelphia District, expressed the concern that "church strategies and structures have all been designed and implemented by persons in larger churches. Those of us who go to General Conference and other meetings do not really come from small-membership churches." Dr. Martin added that he hoped the emphasis on the small-membership church would "be carried a long, long way."

The Rev. Alf A. Eason, director of the Council on Ministries, said he had noted a renewed support for the varied minis-



Reviewing The Work Of The Church

Shown at the Jan. 28 Benevolence Interpretation Consultation with representatives of the Little Rock Conference are (from left) the Rev. Alf Eason, Council director, the Rev. Kenneth B. McIntosh of Dallas, regional Advance director, Dr. Duane Bruce of Oklahoma City, Jurisdictional executive secretary, and Dr. Alex Porteus of Atlanta, associate secretary of United Methodist Communications.

tries of the church. He said he felt "we're all conscious more than I have ever known it in the Methodist Church of being a part of the team and helping to lift the load together, and I'm very grateful for this."

In saying that the local church remained "the best channel for persons who wanted to help others," Dr. Porteus

reported that aid given through the church is delivered at the cost of an average of eight cents on the dollar. He said that recent studies showed that when aid is given through the average charity the cost is 27 cents on the dollar and when given through the government it is \$3 for every \$1 in aid delivered.

Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, February 5, 1976



95th Year, No. 6

'Weep with those who weep'

The Christian ministry of grief-sharing

"I am persuaded that the Bible would not be displeased with the human expression of our grief. God gave us tears; let us cry. God gave us the power to love and to be intimate. Surely the experience of reacting to a loss is also God-given. . . Jesus did not tell Mary and Martha not to cry when Lazarus died. My Bible says that Jesus wept. This prompts me to believe that the human expression of grief is a healthy one."

This theme, as expressed by Chaplain Jerre Hassell of the Baptist Medical Center in Little Rock, was underscored frequently as some 180 pastors and lay persons came together Jan. 27 in a Grief Management Seminar held at the institution's Kanis Road facility.



'Grief Management' Leaders

Leaders in the Jan. 27 Grief Management Seminar, all staff members of the Pastoral Care and Social Services Department of the Baptist Medical Center, were (from left): the Rev. Charles Covington, supervisor at Central Baptist Hospital, Dr. J. Don Corley, director, the Rev. Jerre Hassell, supervisor at Baptist Medical Center, Kanis Road, and the Rev. Ed McDonald, supervisor at Memorial Hospital.

Sponsored by the hospital's Pastoral and Social Services Department, the seminar was designed to enable pastors and lay persons involved in grief-related ministries to sharpen their sensitivities and skills in ministering to grief-stricken persons. The event was the 15th state-wide seminar which the institution has offered on subjects of special interest to the clergy.

Dr. J. Don Corley, director of the sponsoring department, said last week's meet was the best attended of the series. Approximately 40 United Methodist ministers and lay persons participated, along with members of a number of other denominations.

Resource leaders for the seminar, all staff members of the hospital system's Pastoral and Social Services Department, were the Rev. Charles Covington, department supervisor at Central Baptist Hospital, who gave a paper on "The Grief Process"; the Rev. Ed McDonald, supervisor at Memorial Hospital, who presented a paper entitled "Skills in Grief Management," and the Rev. Mr. Hassell, department supervisor at the Kanis Road unit, who gave a paper entitled "Toward a Theological Perspective of Grief." Dr. Corley presided at the event. Participants were welcomed by Mr. H. Terry Lynn, administrator of Baptist Medical Center.

The focus of the six-hour seminar was on ministry to persons who are experiencing grief due to the death of a loved one.

The Growing Need For Grief Ministry

The subject of death and dying has experienced a renewed interest in recent years. "Americans seem to have become interested in death," says Mr. Hassell. He notes that conferences "whose subject is the dying patient, are almost always oversubscribed, books on the subject are best-sellers, and courses on related topics are prime choices for medical groups."

Why is this so? One reason, says Mr. Hassell, is that "man wishes immortality" and "denies the reality of death." He said the problem of facing death has been heightened for contemporary persons because "since the 17th century man has been increasingly unable to believe in personal immortality and has paid for his skepticism by a new form of anxiety, an anxiety about the apparent meaninglessness of life."

Mr. Hassell says that today's secular approach to death has "sought to mask death's certainty and finality." Our scientific generation, he says, has heightened that skepticism. "The common theological denominator today," he says, "is death, not God. What we are seeking is how does God view death."

(Continued on page two)



United Methodist Ministers At Seminar

Of the 180 persons who attended the Grief Management Seminar at Baptist Medical Center in Little Rock nearly 40 were United Methodist ministers and laypersons. Some of them are shown here. The event was the 15th statewide seminar sponsored by the hospital's Pastoral Care and Social Services department on subjects of particular interest to the clergy.

Grief - sharing

(Continued from page one)

In introducing the seminar, Dr. Corley said that along with renewed attention to the ethical and humanitarian aspects of the grief process there had come a growing concern among pastors that they and their members become better equipped to minister to the grief stricken.

What is grief?

Mr. Covington pointed out that the word "grief" comes from a Latin word meaning "to lay down," which, he said, "is a good description of one who is experiencing grief." He called grief "a keen mental suffering or distress over some affliction or loss, a sharp sorrow or painful regret." He noted that words such as anguish, heartache, woe and sadness were frequently used as synonymous with grief.

Mr. Hassell said that grief "is like an amputation; a part of one's self has been cut off."

The three chaplains agreed that while grief is a natural reaction, the expressions of it are learned from childhood. Mr. McDonald said that how persons manage their grief "may well forecast their future well-being."

Mr. Hassell pointed out that grief plays an important function for those who have experienced a loss. It helps the sufferer state the loss, express remorse, adjust to the loss, and readjust to the world.

"There is a great value in a family crying together," Mr. McDonald said. "This catharsis allows younger family members to find that they are not alone in their isolation." He added that if the grief sufferers feel they cannot talk about their loss, then the grief process is blocked. He said that sedatives often delay the grief process and that the longer the grief work is delayed, the more difficult it is to do effectively.

The Role Of The Pastor

What is the pastor's role in ministering to the grief-stricken?

"If there is one individual qualified by education, experience and relationship to move a person through the grief experience, it is the pastor," says Mr. Hassell.

"The essential task of the pastor at the time of death," says Mr. McDonald, "is to share the bereaved person's grief work." His task is "the ministry of moving the bereaved through the grief process toward wholeness in such a way as to bring wholeness out of brokenness."

One aspect of the pastor's role, says Mr. Hassell, is to enable the congregation to seek how the Bible accepts death as a part of the life experience. "The pastor must be a 'death educator,'" he says. "There is no evasion of death in the scriptures; it is a reality event. Death cannot be made to be something else. If there is a faith in the living God," says Mr. Hassell, "there will be no idolatry of the dead. The faith of the Christian is to have a living faith in a God of hope."

Mr. McDonald said that to be effective, pastors must first reexamine their own grief experiences and understand their emotions. He notes that a pastor's reaction to another's grief may be rooted in the pastor's own grief experience. He said a pastor often finds help "by asking someone to become his pastor and assist him in completing this unfinished business."

Mr. McDonald noted three important functions in the pastor's grief ministry: to initiate contact with the bereaved at the proper time, to listen responsively, and to enlist others in providing a supportive ministry.

The community expects the pastor to assist in times of tragedy, Mr. McDonald said, and the pastor doesn't have to wait to initiate contact with bereaved persons.

In such a relationship one of the minister's most vital roles is as a responsive listener, says Mr. McDonald. He told the ministers "When persons are verbalizing their grief, what they are saying is more important than what you may say." He warned that words can be used "as a sedative to keep the bereaved from voicing their feelings, and more times than not, it is best for a pastor to keep his words at a minimum and utilize compassionate silence in order to relate and not sedate." He added that persons cannot know that their feelings are accepted until they are permitted to voice them.

Mr. Covington warned that "unexpressed grief, like money in the bank, gathers interest."

Mt. Sequoyah prepares for 54th season

Mt. Sequoyah Assembly at Fayetteville will open its 54th season March 5th with the expectation of an increase in participation over that of the two previous years.

The institution, which serves as a conference and retreat center for the church, was built in 1922 by The Methodist Episcopal Church, South and hosted its first programs in 1923. With the union of the three main branches of Methodism in 1939 the 400-acre facility became the property of the South Central Jurisdiction. Known originally as Western Methodist Assembly, it was renamed in 1968 Mount Sequoyah Assembly of The United Methodist Church.

While United Methodist groups have first option on use of the facility, it is open to local church, denominational, ecumenical, academic, fraternal and other non-profit groups. The first event of the current season is a meeting of Catholic youth of the Diocese of Little Rock.

The Rev. N. Lee Cate, Assembly superintendent, reports that in 1975 the agency recorded 7,964 person-days of occupancy with 20,946 meals being served during the nine-month term. He reports that activities scheduled for the 1976 season indicate an even busier schedule.

Mr. Cate reports that the Assembly's Board of Trustees has authorized the renovation of Yancy Hall, the former administration building, to create a housing facility to serve 36 persons. The remodeled structure will contain 12 bedrooms with carpeted floors and a like number of bathrooms. When the facility is ready for occupancy in March a number of older frame cottages on the campus will be phased out.

Mr. Cate reports that two events at the Assembly which have not been reported in previous publicity are open to interested persons. These are the



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Information concerning benevolence causes may be obtained by writing:
United Methodist Communications
1200 Davis Street
Evanston, Ill. 60201

United Christian Ashram, June 25-July 1 and the Church and Community Seminar, Oct. 25-28.

What To Tell The Seriously Ill?

How much should a seriously or terminally ill patient be told about his or her condition?

"There is a real dignity in honesty and truth," Mr. Hassell said, and that grief was very meaningful to the total experience of a terminal patient. He said that such patients and their families "should know all they want to know, and should hear it from their physician."

The reaction to such facts will produce grief, but according to a study by the Massachusetts General Hospital, Mr. Hassell said, "very few patients attempt suicide or react in any bizarre way anymore than they would react at the loss of a family member."

Mr. McDonald said that family members often play the game of protecting each other under the guise that "they cannot take it." But when the truth is known, he said, all seem to be relieved, and each does not have to protect the other. He said that experience fulfilled the scripture "You shall know the truth, and the truth shall make you free."

Among concluding statements at the seminar were remarks by Mr. Hassell in regard to the significance of Christian ministry to grief-stricken persons:

"Accept grief as a natural part of the human organism. Allow the expression of sack cloth, whatever it may be, to show a person's innermost grief . . . Permit your participation in the grief process to be an expression of Christian concern and not just social concern. Allow the great doctrines of the faith to speak their words of comfort and hope continually as you stand before your people . . .

"If Jesus can cry at the tomb of Lazarus, he can cry at your loss and at my loss. It is a remarkable revelation to know that we have a God who cries with us!"

From the Bottom of the Heart

Keeping prayer above politics

The General Assembly flunks the school prayer test

Though in a way it is embarrassing to say it, we confess that we find the school prayer issue a tired and tiring one. Not because the issues involved are insignificant, and not because the school's role in providing a moral and ethical element in our children's education is not a valid one, and certainly not because prayer is unimportant.

It is, rather, because of the fact that each of these concerns is indeed of such great importance that we become weary at seeing them dealt with so inadequately and dismissed so easily as was done in the General Assembly's passage last week of House Bill 1212, the school prayer measure.

When matters of such fundamental significance are resolved so casually, in a neat legislative package (adopted by a vote of 91-0 in the House and 34-0 in the Senate!), we have to conclude that either the legislators were in too great a hurry to get home, or were "afraid to vote against prayer," or simply didn't do the homework required to understand the issues involved, and their significance.

In the first place, HB 1212 is, as we understand the whole issue, unnecessary. Nothing in the present law of the land prevents students and teachers from having silent prayer during school hours. What was ruled by the Supreme Court in its much-maligned and often misunderstood action in 1963 was that a prescribed prayer, one in effect approved by the state, was not to be permitted in the public schools. Arkansas students and teachers have always been free to pray silently. HB 1212 serves only to confuse the issue and quite probably will provoke a court test — something else to distract our already too-distracted school folk.

In the second place, not the least of the dangers of such legislation is that it tempts us to suppose that we can discharge our moral responsibilities in such matters — to the students, to the state, and to the Supreme Being — by simply pushing a vote button and hurrying on to the next item on the agenda.

In the third place, while not being unmindful of the many serious social ills which underline the need for a stronger moral and spiritual foundation in this nation, such legislative treatment makes prayer a political football that is kicked around for whatever advantage it can bring to its "supporters."

But of even greater concern to us is that such legislation does a disservice to both our national and religious heritage. Our founding fathers, whom we are trying to honor during this Bicentennial Year, went to great lengths to avoid the very kind of actions represented by such legislation. Their ancestors, in fact, came to these shores to escape such tamperings by the state.

Bills such as HB 1212, rather than insuring our rights are more accurately an encroachment upon them. For the state to seek to insure the religious rights of the many — which is the effect if not the stated intention of HB 1212 — is to restrict the rights of the few, and in the process to do a disservice to all.

Finally, and most significant of all as far as the religious community is concerned, we suggest that by encouraging such legislation the larger community runs the risk, however unintentionally, of contributing to the "lessening" of prayer.

Prayer is more than a legislatively approved and socially acceptable nod to God. Authentic prayer is more than a perfunctory observance endorsed by the state. It is not an act which can be genuinely expressed simply because it has been popularly approved.

While it is indeed possible for a student to pray sincerely in a time of meditation at school, trying to have "a meaningful time of prayer" in most classrooms today is a pretty formidable assignment. It's not unlike trying to get the Arabs and Zionists to sit still together while each cites favorite verses from the Torah and the Koran.

Certainly no individual or church or other entity has a lease on prayer or can say what "real prayer" is for another. To pray or not to pray is the individual concern of every person and woe to any who would confine to "church people" the right to pray. But it remains that prayer is essentially a religious practice, most authentically experienced within the community of faith. It is, most accurately,

the act of a worshipping people of God.

We are for all persons praying, and "the more the better." But we are also for prayer being above politics, and for the pray-ers not being robbed of the act's deepest meanings. The rediscovery and renewal of those vital moral and religious foundations which make a nation strong, the need for which most persons are in agreement, will not come by simply legislating meditation. Such a rebirth will come at a much higher price indeed.

Silent Math in Church

How Arithmetic Lost its Power to Add Up

—a fable—

Once upon a time there was a great religious assembly which passed a resolution stating that a period of silent arithmetic would be observed in church each Sunday for all who wished to participate. There being a great public support for arithmetic throughout the land, the measure was overwhelmingly approved.

However, a few opponents of the move claimed that the practice was unlawful, saying it would never pass a test before the denomination's judicial council.

The resolution's sponsors insisted that it was too lawful, because their book plainly said to go forth and multiply and that a sea was divided and that people were added unto their number daily, so there.

The opponents insisted that arithmetic was a matter for the community's schools, not for its churches, saying they reserved the right to believe or not believe in arithmetic and to practice it or refrain from its practice. And besides, they said, if the school teachers would do a better job of getting their pupils to arithmetic at school, there'd be no need for a time of silent arithmetic at church.

And to make matters worse, the opponents pointed out, the Baptists would arithmetic one way and the Presbyterians another and the Episcopalians yet another and the Methodists just might not do it at all, to say nothing of all those other folk who don't even go to religious meetings. And then, the opponents insisted, nobody would ever take arithmetic seriously anymore.

After a while the citizens began to observe the development of some interesting patterns. Parents seemed less concerned about arithmeticing at home, acting as if it didn't really matter much anyway, since they could do it at church, too. The teachers and students kept on arithmeticing, but felt strange, they said, doing it right there in the school.

And, perhaps most disturbing of all, children would ask their parents to help them say their arithmetic before going to sleep at night. But more and more the growing response, as expressed by one parent, became: "Johnny, don't worry about all that silly arithmetic stuff. Go on to sleep. You can always do that in church, anyway."

And that's the story of how it happened that arithmeticing became a hollow, empty custom throughout the land.

Off the Top of the Head

Baptist Blessings — or — Good Grief!

The Rev. Jerre Hassell, one of the Baptist chaplains who gave a paper at the Grief Management Seminar at the Baptist Medical Center last week (see story on page one), was speaking of that very perplexing and timely issue, the patient's right to refuse treatment.

Waxing eloquent on the theme, the good pastor said — right out loud there in that brand-new multi-million dollar medical facility — that "in light of the theology of grief, there should be a theological statement about the right to refuse payment . . ."

Jerre paused a moment, instinctively aware that something was wrong with that.

While the 180 preachers attending the seminar were enjoying their laugh, Chaplain Hassell regrouped, like all Baptist preachers are taught to do in emergency situations, and came out of it just dandy: "Let me try that again. What I meant to say was 'the right to refuse treatment.'"

Personally, having been blessed with a hospital bill or two, I liked it better the first way he said it.

On judgment and redemption — Baptist style

Having a brotherly concern even for Baptist preachers, and holding it as a matter of firm conviction that they, too, should have their sins forgiven, I've wondered just how the Baptist head office handled that statement about "the right to refuse payment" (see above).

We Methodists have what we call an appointive system that takes care of those kinds of situations. I don't know what the Baptists call theirs, but whatever it is I just hope for Jerre's sake that it's light on justice and heavy on mercy.

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At Candler's Ministers' Week

Attending the 41st annual Ministers' Week at Emory University's Candler School of Theology Jan. 19-21 in Atlanta, Ga., were Bishop and Mrs. Eugene Frank (seated, center) and current Candler students and alumni from the Arkansas Conferences. Shown at a dinner for the Arkansas group are (seated, from left): Mrs. Charles Murray, the Franks, and Mrs. James Christopher. Standing (from left): Mark Lasater, Newman Fair, Charles Murray, Thomas E. Frank, Cliff Christopher, Charles Watt, Dennis W. Spence, Dewey Dark and Bennie Harmon. Mr. Thomas Frank, son of Bishop and Mrs. Frank and a guest at the dinner event, earned the master of divinity degree at Candler, where he is currently working in doctoral studies.

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National Board announces openings

The Division of the Ordained Ministry of the Board of Higher Education and Ministry announces two openings for professional staff, both at the level of a Director of the Division. Those interested in applying for either position should make application in writing by Feb. 15, 1976, to Robert Watts Thornburg, Division of the Ordained Ministry, Box 871, Nashville, Tenn. 37202.

As a part of the application, persons interested in one of these positions should include a resume of work experience and a statement of his/her under-

standing of his/her leadership style. Experience working with annual conference boards of ministry, United Methodist schools of theology, issues related to women and couples in ministry, and continuing education for clergy would be helpful.

Applicants must be ordained elders in The United Methodist Church. They must be members in good standing in an annual conference and be knowledgeable of the connection.

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Arkadelphia District Youth Rally, Feb. 7

The Rev. Carr Dee Racop, associate director of the Little Rock Conference Council on Ministries, and Mr. Bill Fuller, director of Youth Ministries at First Church, Little Rock, will present a special program at the Arkadelphia District UMY Rally to be held at First Church, Murfreesboro on Saturday, Feb. 7.

A meal will be served for the event which will begin at 5:30 p.m. A registration fee of \$2 will be charged.

Lea Ann Ashcraft is president of the District Council. The Rev. John T. Dill, pastor of the host church, is district youth coordinator.

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Ecumenical Lecture Series moving to Second Baptist

Due to increased interest in the Ecumenical Lecture Series, the sponsors have announced a change in location from the Arkansas Arts Center in Little Rock to Second Baptist Church at 8th and Scott Streets.

The series will begin Feb. 19th with Dr. Elisabeth Kubler-Ross speaking on Death and Dying. Her lecture will be followed with presentations by the Rev. Adrain vanKaam on March 4th and Dr. Eugene Carson Blake on April 1st.

Tickets are still available by calling 225-6734.

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Council Directors to Local Churches

New resources

(Developed by General Boards and Agencies of The United Methodist Church)

BOARD OF GLOBAL MINISTRIES

UNITED METHODIST MINISTRIES WITH THE DEAF:

A brief outline of the work that is being done for the deaf and emphasizing the responsibility of the church to minister to those handicapped by deafness. Order from the Service Center — Cost, Free.

UNITED NATIONS PRAYER CARD:

A Litany of Prayer to call all members of the United Nations General Assembly to prayer. Prepared for the women and suitable for general church use. Order from the Service Center — Cost, Free.

YOU AND UNITED METHODIST WOMEN:

A leaflet explaining the membership and work of United Methodist Women. Order from the Service Center — Cost, Free.

A CALL AND A CHOICE:

Study and worship material prepared by women of West Africa, Gambia, Nigeria and Sierra Leone for the observance of World Federation of Methodist Women's Day. Order from the Service Center — Cost, Free.

1976 PRAYER CALENDAR:

The purpose of this calendar is to give daily guidance for prayer during the year. It contains information regarding projects and work areas of The United Methodist Church. Missionaries, deaconesses and short term workers are named with birthdays and fields of service. Maps help one to see the geographical settings of your church at work. There are quotations from missionaries and other workers and a directory of national and overseas workers, Board of Global Ministries directors and staff, and names and addresses of retired workers. Order from the Service Center — Cost, \$2.00 each.

THE SILENT VICTIMS:

Highlighting the needs of neglected children and pointing out some of the ways the church can help strengthen child advocacy programs. Order from the Service Center — Cost, Free.

THE NATIONAL MISSION OF THE UNITED METHODIST CHURCH:

An attempt to relate the role of the National Division to the local church, which has the responsibility of assisting the local church in developing new forms of mission. Order from the Service Center — Cost, Free.

HOW UMCOR HELPS OVERSEAS CHILDREN:

Information concerning child nutrition, child-help programs, education, etc., and the help the church can do through UMCOR. Order from the Service Center — Cost, Free.

I WITNESS: (Inviting a Person in Mission to your church)

To acquaint local churches with methods to obtain information concerning persons in mission. The publication contains basic interpretation formats and bibliography of resources. Order from the Service Center — Cost, Free.

PASSPORT SERIES — Malaysia, Taiwan, Japan, Rep. of Indonesia, Rep. of South Korea, Rep. of Burma, Rep. of Singapore, Philippines, Pakistan, Rep. of China

Basic information of country and to acquaint local church of the areas of work of the Board of Global Ministries. Order from the Service Center — Cost, Free.

MANUAL/LIBRO DE TRABAJO? — PARA — Las mujeres Metodistas Unidas

A handbook outlining the structure of the organization of the United Methodist Women and to provide resources in Spanish for the groups where needed. Order from the Service Center — Cost, 85 centavos.

CALL TO PRAYER MATERIAL: (Packet in Spanish)

Translation of materials for the Spanish speaking groups of the United Methodist Women to be used in special observances. Order from the Service Center — Cost, 45 centavos.

UNITED METHODIST PUBLISHING HOUSE ABINGDON PRESS

GIFTS OF THE SPIRIT, by Kenneth Cain Kinghorn

An examination of what the gifts of the spirits are and points out that the correct usage of these gifts is an integral part of learning to serve God in our greatest capacity. Also contains discussions on controversial gifts of speaking in tongues, faith healing, and exorcism. Advocating the use of common sense in all of these areas, and advice on how to search for the miracles of God in the everyday. Finding that the spiritual regeneration of a single human life is perhaps the greatest miracle! Order from Cokesbury, \$3.25 each (paperback).

A NEW HAPPINESS, by Gavin Reid

A timely examination of the Beatitudes centering around their wisdom for a world in turmoil. Questions for study and meditation during Lenten/Easter season. Order from Cokesbury — Cost, \$2.25 each.

BOARD OF CHURCH AND SOCIETY

CHILD ADVOCACY: (e/sa forum #13)

This issue of e/sa forum-13 deals with child advocacy, child nutrition act, rights of children, child abuse and neglect, annotated listing of organizations and resources dealing with this subject and what the church can do to help. Order from e/sa, 100 Maryland Avenue, N.E. Washington, D.C. 20002 — Cost \$.25 ea.; 10-99 copies, \$.20 ea.; 100 or more, \$.15 ea.

PUBLIC SCHOOLS: HUMANE INSTITUTIONS? (e/sa forum #12)

To examine the public school system in the United States and to share alternative models of education in various parts of the country. This issue of e/sa forum-12 will deal with Busing-pro and con, Models of Education, Ending Sex-Role Stereotyping and Values and Education. Order from e/sa, 100 Maryland Ave., N.E., Washington, D.C. 20002. Cost: \$.25 ea.; 10-99, \$.20 ea.; 100 or more, \$.15 ea.

BOARD OF GLOBAL MINISTRIES, SERVICE CENTER,
7820 Reading Road, Cincinnati, Ohio 45237

NEWS and opinion



summary by Doris Woolard

Mrs. Arthur H. Horsell, president of the National Council of Catholic Women, welcoming the Vatican's declaration on sexual ethics, said "The climate of indifference and often rejection in regard to basic norms of morality, leads only to chaos in our society." She said "the words of the Second Vatican Council, included in the Declaration, are particularly significant today: 'Children and young people have a right to be encouraged to weigh moral values with an upright conscience and to embrace them by personal choice, so that they may know and love God more adequately.'"

The Italian Jesuit journal *Civiltà Cattolica*, in a recent editorial, declares that "atheism" cannot be separated from the Marxist vision of man and society, and affirms that Marxism and the Christian faith are "incompatible." The editorial notes that many Christians of late have become more favorably disposed to Marxism as a result of their "belief in the radical injustice of the capitalist system and its historical inability to create a just social order," together with their belief that such an order can be achieved "only through scientific socialism." The editorial maintains that "the so-called scientific character of Marxism" has never been "demonstrated."

The Rev. Richard John Neuhaus, pastor of St. John the Evangelist Lutheran Church, Brooklyn, N.Y. and a drafter of the "Hartford Appeal" warns that Western democracy will not survive the next century unless there is a "new and widely convincing assertion" of its "religious meaning." Addressing the 17th annual meeting of the American Society of Christian Ethics, he said the "urgent task" facing ethically concerned Christians is the "construction of a new alternative both to Marxism and to a secularized liberalism that has been cut off from its religious roots and robbed of its power to provide meaning . . ."



45 Years Late — A Bit Of Fame

TAKOMA PARK, Md. — While helping his mother sweep a Chattanooga theater 45 years ago, the Rev. Cleavant Derricks found a badly-needed \$5 bill and the inspiration to write one of the nation's most famous gospel songs, "Just A Little Talk With Jesus." Although the song has been recorded by more than 300 singers, Mr. Derricks, a retired Baptist pastor who lives in Takoma Park, Md., never received a cent in royalties. He swapped the song for 50 songbooks which he sold at churches and gospel meetings for 10 cents each. Now 65, Mr. Derricks recorded the song with his family before becoming ill with cancer recently and has begun to achieve a bit of the fame which eluded him for 45 years. (RNS Photo)

Dr. Ronald P. Chadwick, immediate past-president of the National Association of Professors of Christian Education, has suggested that Sunday school attendance dropped during the first part of the 1970s partly because the schools became "too professional." Addressing the Gold Coast Sunday School Association convention at Miami Christian College, Dr. Chadwick said some Sunday school groups are now "mushrooming because they are trying to meet the needs of the average lay teacher."

The Lausanne Committee for World Evangelization, meeting in Atlanta, issued "A Call for Intercession for Persecuted Christians." The 48-member committee, which gathered for the second official "follow-up" meeting since the 1974 evangelization congress in Switzerland declared "The Lausanne Committee for World Evangelization is painfully aware of the many areas of the world — especially the Soviet Union, the People's Republic of China and other totalitarian countries — which are closed to or which severely restrict an open proclamation of the Gospel of Jesus Christ."

Leaders of the Greek Orthodox Church, in meetings with Greek government officials, have opposed possible diplomatic relations between Greece and Vatican City. In conversations held last fall, Pope Paul and Greek Prime Minister Constantine Karamanlis took what some officials called the first steps toward establishing diplomatic relations. The Orthodox delegation, led by its primate, Archbishop Seraphim of Athens, said no agreement should be signed because the Church of Greece has suffered from Roman Catholic proselytizing of Orthodox, and for national and historic reasons.

The president of Wake Forest University, Dr. James Ralph Scales, told a plenary session of the National Baptist Bicentennial Convocation that he believes that the Constitutional separation of church and state, when carried too far, becomes negative and contrary to the original intent of the Founding Fathers. "He said that a "negative aspect of Constitutional separation may be illustrated by our inability to do the kind of thing I saw in British elementary schools: young people storing up the great truths of religious literature."



Bishop Backs Parochial Aid

HARRISBURG, Pa. — United Methodist Bishop John B. Warman of Harrisburg, in a letter to the editor published in the Harrisburg Sunday Patriot, announced that recent court decisions have helped change his mind and he now supports state aid to church-related schools.

Bishop Warman wrote that he, in the past, "sometimes rejoiced over court decisions" that prevented aid to parochial schools "because I thought such decisions protected the existence of public schools wherein our children came together in a wholesome sharing of experience and values."

"That bigotry of mine has helped to bring us to this day when tax monies can support the schools of any but the religious groups," he said. "The Mafia can operate a private school and receive public money but no one who is interested in sharing religious values with the young can receive such help."

Bishop Warman said "the time has come to rethink our interpretation of the First Amendment. To refuse to establish a religion need not mean a turning against all religion." (RNS Photo)

President Ford has given tentative acceptance to an invitation to speak at an opening day session of the 119th annual meeting of the Southern Baptist Convention in June. "The Committee on Order of Business regards the invitation to President Ford as highly appropriate in the Bicentennial year," said G. R. Puckett, editor of the Maryland Baptist. Theme of the meeting will be "Let the Church Stand Up."

Evangelists Billy Graham and Oral Roberts are the recipients of Philip Awards in recognition of their accomplishments in evangelism by the National Association of United Methodist Evangelists headed by the Rev. Jack Gray, Dallas, Tex.

Bishop James Armstrong of United Methodism's Dakotas Area will be the keynote speaker at the annual meeting of the Association of Church Educators in St. Louis Feb. 7-9. Theme of the addresses will be "The Educator as Minister."

Plans have been announced from London for the creation of a single Anglican Diocese of Europe involving the Church of England and the Episcopal Church in the U.S. At present, Europe is divided into the Diocese of Gibraltar with the Jurisdiction of Northern and Central Europe and the Convocation of American Churches in Europe which embraces chaplaincies on the continent with their own bishop. The move toward integration of the English and American chaplaincies is being made in the light of a resolution of the 1968 Lambeth Conference in London which "deplored parallel episcopal jurisdictions."

News from the churches

FIRST CHURCH, Mena, joined with First Presbyterian and St. Agnes Roman Catholic Churches of that city to celebrate the Week of Prayer for Christian Unity. The Friday service was hosted by the St. Agnes congregation with the Rev. Jerry Hurst, Presbyterian minister, presenting the message and Father Richard Sprock presiding. First United Methodist hosted the Sunday evening service with the Rev. R. T. Jarrell, pastor, presiding and Father Sprock delivering the message. A fellowship period and refreshments followed the services.

THE REV. W. HAROLD FLOWERS, pastor of St. James United Methodist Church of Pine Bluff, was installed as president of the Pine Bluff Ministerial Association for 1976 at the organization's January meeting.

THE REV. FERN COOK, pastor of Green Forest United Methodist Church was hostess for the January monthly fellowship meeting of United Methodist ministers' families of the Harrison area. Participating in the fellowship occasion were the Rev. and Mrs. Chris Cooper of Yellville, the Rev. and Mrs. Donald Ebright and Mrs. Phil Hathcock and son, Thomas, of Jasper, the Rev. and Mrs. Ron Clark, the Rev. and Mrs. John McCormack and the Rev. and Mrs. Leslie Beck, all of Harrison.

THE JONESBORO UMYF Sub-district sponsored a Christmas party honoring the Vietnamese teenagers who have settled in the area during the past year. Twelve Vietnamese youth were present. Miss Judy Smith is president of the Sub-district. The Rev. and Mrs. David Bentley of Monette are sponsors.

THE UMYF of First Church, Ashdown traveled to Shreveport, La., for ice skating Saturday, Jan. 17th.

UNITED METHODIST MEN of First Church, Blytheville, heard a musical program presented by the Madrigal Singers of Blytheville High School at their January meeting.

UNITED METHODIST MEN of First Church, Bentonville, heard a talk on Alaska, illustrated with slides, by Mr. Clem Hannum of Bella Vista at a recent meeting.

THE REV. FRANK JONES, pastor of Trinity Church, Brookfield, Mo., was course leader for a churchwide study on the prophets: "Decision for Destiny," at Helena Church, Feb. 1-3.

THE GOLDEN AGE CLUB of Central Church, Fayetteville, recently heard a presentation by Mr. Deane Carter on "The History of Fayetteville."

FIRST CHURCH, Ashdown, is embarking on a sanctuary redecoration project which calls for refurbishing the choir loft, new carpeting and painting.

THE REV. ROBERT FELDER, pastor of Mallalieu and Mt. Olive Churches, Fort Smith, is scheduled to speak at Green Forest United Methodist Church Sunday, Feb. 29. On recommendation of its Council on Ministries, the Green Forest Church has designated its second Sunday night loose offerings for Mallalieu Center in Fort Smith.

THE REV. DAVID BAUMAN, United Methodist missionary to India, will speak at First Church, Murfreesboro, at 7 p.m. Monday, Feb. 16th. All area churches are invited to participate in the service.

DR. CHARLES CASTEEL, pastor of Gardner Memorial Church, North Little Rock, will lead a course for junior high age youth at Helena United Methodist Church March 5-7 on "The Role of Sex in Christian Living."

THE REV. ED TIMS, missionary to Brazil, will be guest speaker at First Church, Bentonville, on Sunday, Feb. 8. The Tims family will be present for a potluck supper that evening.

THE REV. AND MRS. Delos McCauley, missionaries to Nepal, spoke recently at Lakewood Church, North Little Rock, as part of a churchwide mission study.

LITTLE ROCK DISTRICT Parsonettes will meet Thursday, Feb. 12 in Benton with Kathryn Atchley, 500 Conway Street, as hostess. Carpools will be formed. Parsonettes living north of Asher Avenue in Little Rock are requested to meet by 9:15 a.m. at St. Luke's Church, and those south of Asher — at Southwest City Mall, if transportation is needed from Little Rock.

Pride Valley Church Announces 'Great Decisions' Series

Dr. Allen Rozell will lead the 'Great Decisions' discussion series which begin at Pride Valley United Methodist Church next Sunday, Feb. 8 at 6:30 p.m. The series is open to all persons in the Kanis Road area.

Order your Easter Banners now. Contact Vicky Allen, Rt. 3, Box 390, Conway, Ark. 72032 or call 329-8164 for details.



Recommended For License

John Pershing Miles II, of First Church, Arkadelphia, was recommended for license to preach by that church's Charge Conference, Sunday night, Jan. 11. John, the son of Dr. John P. Miles, pastor of the Arkadelphia Church, and Mrs. Miles, is a sophomore at Hendrix College.



Dr. E. C. Rule, Lakeside's first pastor, reminisces with long-time Lakeside member, Mr. Carr Dee Racop during homecoming celebration.

Lakeside honors former pastors

Six of the ten former pastors of Lakeside United Methodist Church, Pine Bluff, were present for that congregation's Jan. 11 homecoming and open house celebration, and Bill Briant, a Lakeside son, was recommended for the License to Preach. (Mr. Briant is currently a student at Perkins School of Theology in Dallas.)

Lakeside's first pastor, Dr. E. C. Rule, who served during the period from 1929-'33, has the longest record of association with Lakeside Church and the Pine Bluff community. He now bears the distinctive title of Pastor Emeritus of Lakeside Church.

The Rev. Ed Matthews, the present pastor, is in his fifth year at Lakeside. Other former pastors attending the celebration — of the nine still living — were the Rev. Elmo Thomason, now Forrest City District superintendent; Dr. Raymond Franks, pastor at Morrilton; the Rev. William Watson, pastor at Blytheville; the Rev. John M. McCormack, pastor of First Church at Harrison, and Dr. Otto Teague, retired and living in Little Rock. Mrs. Lucille Hefley, wife of the late Rev. John B. Hefley, who served as pastor from 1959-'63, was present.

Former associate pastors who re-

turned for the homecoming included the Revs. Nick Evans, pastor of Hunter Memorial at Little Rock, the Rev. Larry Pearce, presently studying medicine at the University of Arkansas Medical School, Little Rock, and the Rev. Tom Adkinson, pastor at Glendale.

Other pastors who have served at Lakeside include Dr. T. T. McNeal, now retired and living in Paragould, Dr. R. B. Moore, retired and living in Little Rock, and Dr. Fred G. Roebuck, retired and living in Fort Smith.

Bill Briant and the Don Reeds share light-hearted moment during Lakeside open house.



Ninety Years And Still Active In Her Church

Mrs. Louis Ederington of Warren, surrounded in photo by members of her family, was the honoree at a Dec. 16th celebration of her 90th birthday. Many friends from her church in Warren called to extend birthday greetings during the celebration in the home of her son and daughter-in-law, Mr. and Mrs. Louis Wilson Ederington. Her pastor, the Rev. Joe E. Arnold, said, "She is indeed an inspiration, not only to her minister, but to many other members of First Church, by her attendance at Sunday School (and) the Sunday morning worship hour . . . Every Sunday morning she is on the front pew of the sanctuary and this indeed lifts the heart of her preacher."

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.

Feb. 8—Sunday Luke 4:14-21
 Feb. 9 Mark 9:30-37
 Feb. 10 Mark 10:35-45
 Feb. 11 I Cor. 9:19-27
 Feb. 12 II Cor. 5:11-21
 Feb. 13 Phil. 2:1-16
 Feb. 14 II Tim. 3:14-4:8
 Feb. 15—Sunday Deut. 8:11-20

Executive Committee Of Pine Bluff District UMW Plans For 1976

The executive committee of the Pine Bluff District United Methodist Women met Saturday, Jan. 17th at Lakeside United Methodist Church to make plans for the year and to evaluate local unit reports.

Plans are underway for two workshops to be held . . . March 9th at Almyra United Methodist Church and March 10th at Sheridan United Methodist Church. These workshops will be geared to officer training for local women, to attempt to alleviate confusion over the many changes in the program of United Methodist Women the past few years.

Miss Joan Clark, Regional Worker for the Women's Division from Dallas, will conduct the workshop. Also at these workshops the following officers will be elected: vice-president, coordinators of Global Ministries and Christian Social Involvement, secretary of Program Materials and chairperson of the Committee on Nominations.

Those attending the executive committee meeting were Mrs. Hazel Dabney, president; Mrs. Thomas Sutton, vice-president; Mrs. Janice Darling, secretary; Miss Mary Brain, treasurer; Mrs. D. E. McCoy, Nominations; Mrs. Lulu Tillman, coordinator of Supportive Community; Mrs. Gip Brown, coordinator of Christian Social Involvement; Mrs. W. J. Deane, coordinator of Global Ministries, and Mrs. John Ross, coordinator of Christian Personhood. Also present were Mrs. W. C. Patton, conference coordinator of Christian Personhood and Mrs. Rubye Lee Jackson, jurisdiction chairperson of Nominations.

—Mrs. Hazel Dabney, President
Pine Bluff District UMW



Ms. Donna Piggee

Mark's Chapel UMW officer attending workshop

Ms. Donna Piggee, vice president of United Methodist Women of Mark's Chapel United Methodist Church, was selected by United Methodism's Women's Division to attend a workshop on Program Resources for 1978, Feb. 1-7 in New York City.

Ms. Piggee, an active member of her church, is vice president of the church's Evangelistic Singers and is a member of the Inspirational Messengers. She is employed as a secretary with the CETA Program of The Economic Opportunity Agency of Pulaski County. Ms. Piggee, mother of a son and a daughter, is a product of the Pankey Community.

Black Women's Caucus hopes for permanent status

ATLANTA, Ga. (UMC) — A black women's caucus will become a permanent part of Black Methodists for Church Renewal (BMCR) if the National Committee of Concerned Black Women in The United Methodist Church (NCCBW/UMC) has its way.

A vote was taken on the last day of the group's first conference, held here Jan. 16-18, to continue what was seen as a talented and determined working body of women to address the concerns of black women in The United Methodist Church (UMC). They plan to meet once a year.

The NCCBW/UMC Conference was chaired by Thelma Barnes, executive director of BMCR. Some of the other major concerns coming out of the session and survey included the need for a black human resources bank, better understanding of the denomination's structure, mutual support among blacks, increasing black membership and attention to the black family.

UNITED METHODIST WOMEN of Wesley Church, Little Rock, observed the Call to Prayer and Self-Denial Services on Sunday, Jan. 25. The meeting was led by Mrs. Sophronia Childress, chairperson of Christian Personhood.



New Sanctuary Furniture At New Hope

New pews and other sanctuary furnishings have been purchased for New Hope Church, Benton. Former members and friends of the church who wish to contribute gifts toward a pew or some other item of furniture are invited to write or call the Rev. L. E. Jolly, Rt. 1, Box 247, Bauxite, Ark. 72011 (Telephone 778-68451).



Workshop at Des Arc

Mr. Charles Mabry, lay member of First Church, Batesville, leads three-hour workshop for Administrative Board members at First Church, Des Arc. The Rev. Don Eubanks is pastor.



Mr. Creed Spann, Certified Public Accountant, one of several panel members for the seminar sponsored by the District Council on Ministries and the Work Area on Stewardship, makes presentation on Estate and Gift Taxes during session at Lakeside Church, Pine Bluff.

Estate Planning Seminars held in Pine Bluff District

Two Estate Planning Seminars, sponsored by the Pine Bluff District Council on Ministries and the Work Area on Stewardship, were held during January, one at Lakeside Church in Pine Bluff, and the other at Grand Avenue Church in Stuttgart.

The Rev. Allen B. Bonsall serves as chairman of the district Work Area on Stewardship, and Dr. John W. Lindsay is chairman of the District Council on Ministries. The seminars were planned in cooperation with Dr. Virgil D. Keeley, Pine Bluff District superintendent. The seminar format, the same for both events, featured a panel of specialists.

Panelists and their subjects for the Pine Bluff event included Mr. Paul Young, attorney, presenting the subject, What is a Will and how do I go about preparing one?; Mr. Creed Spann, certified public accountant, Estate and Gift Taxes; Mr. Don Harris, certified life underwriter, Life Insurance and Estate Planning; Mr. John Rush, trust officer, How Banks Can Help, and the Rev. James Major, Hendrix College vice

president, Ways to Include the Church and Its Agencies.

The same subjects were dealt with by the following panelists at the Stuttgart seminar: Attorney Don Pattilo, Certified Public Accountant Jean Trahin; insurance executives, Mr. Billy Rittman and Mr. Melvin Hicks; Trust Officer G. W. Lookadoo Jr., and Mr. Major of Hendrix College.

UNITED METHODIST WOMEN of Fairview Church, Camden, elected officers at a recent meeting. They are: Marguerite Branch, president; Sissy Burton, vice president; Bill Suddath, secretary, and Mary Watkins, treasurer. Coordinators are: Eloise Jones, Supportive Community; Natalie Tisdale, Social Involvement; Carolyn Upchurch, Christian Personhood, and Georgia Jones, Global Concerns.

Clarksville UMW Officers Installed

The Rev. Leonard Byers (left), pastor at Clarksville, installed officers for 1976-'77 at recent UMW luncheon meeting. They are: Verna Pennington, president; Marguerite Bent, vice president; Mildred Taylor, secretary, Lottie Morgan, treasurer.



Recipients of Special Memberships

Members of the Clarksville UMW honored with Special Memberships were, left to right, Billie Smith, Mary Reece, Lottie Morgan, Sue West, Flo Haasis, and Lela Orr.



When Faith Takes Hold

By LARRY D. POWELL Pastor, Markham United Methodist Church, Little Rock



Lesson for February 15

Scripture: Matthew 14-15.

Foreword: When news of the death of John the Baptist reached Jesus, the effect was such that he withdrew to a secluded spot to avoid the demanding crowds and privately gather his thoughts. Shortly, however, the crowds discovered his whereabouts and again pressed in upon him. Although their persistent requests for healings and earnest appeals were an obvious intrusion upon what precious little solitude he had been able to manage, still his response was as we would expect: "He was moved with compassion toward them, and healed their sick." (Matt. 14:14) Then, that evening, he fed them — all five thousand of them.

According to THE LAYMAN'S BIBLE COMMENTARY, "The compassion of Jesus includes the whole man. He had refused to perform a miracle of bread for himself (Matt. 4:3), but he remains all-powerful to feed the hungry whom God has put in his way, and he desires that the faith of his disciples should achieve the same result, no matter how meager their means.

"In the second place, this act points to scriptural precedents. Had not Moses, at God's order, fed Israel in the Wilderness?" (Ex. 16) "Had not Elisha fed a hundred men with 'twenty loaves of barley' and a few ears of grain?" (2 Kgs. 4:42-44) "Here is one greater than Moses or Elisha." (p. 87) But more, here was one upon whom faith of the multitudes was cast and, under whose Messianic authority, it became operative.

Faith and Doubt

(Mt. 14:25-33)

Faith outdistances obstacles. It is more than a relationship to God and belief in his providential care; it is an attitude toward life. Without faith we are often immobilized by condition and circumstance, unable to see beyond some obstacle which we have encountered; with faith, incidents and situations which were once considered as too taxing to face — too impossible to consider — become simply matters between us and where we intend to go.

Each of us has experienced some victory through faith in our lives, some of them dramatic, while others have been quiet, unspectacular manifestations. In my own case, I recall the morning in 1963 when our little family pulled away from the parsonage at Greenbrier, Arkansas en route to White Plains, Georgia. We had never heard of White Plains, Georgia . . . except that the Superintendent of the Augusta District had notified us that this would be our appointment while I attended seminary in Atlanta. Everything we owned occupied only one-half of the smallest U-Haul tow. My father gave me his credit card to buy gasoline until our first pay check and both our families contributed a little "love-offering" toward the cause.

There were many unknowns and reasons why we "couldn't" go, and if we had simply considered the hard facts, we would have never made the trip. Neither would countless other ministers, including likely the one who stands behind the pulpit in your church each Sunday. This is not to imply that seminary-trained ministers universally have a unique, exalted venture in faith, but seminary or no, when your minister suggests

that faith outdistances obstacles, he usually speaks from first-hand experience. And, just for the record, when he speaks of doubt . . . he has been there too.

Matthew, Mark, and John each relate the incident of the disciples encountering a sudden storm upon the lake; however, Matthew includes something in his version which the others do not.

"He tells of Peter trying to walk on water, toward Christ. Peter would do that! Peter acted on impulse, never counting the cost before he plunged into action. But give Peter credit for this: while the other disciples cringed in terror, thinking that they were seeing a ghost, Peter had a whisper in his soul which told him that this just might be his Christ. 'Lord,' he cried above the tempest, 'if that be thou, bid me to come to thee on the water.' It was faint faith, but still faith, and at the Lord's bidding, Peter stepped out upon the water and walked on it. Yet, as he walked, the old doubt laid its hands upon him and suddenly he was afraid and began to sink." (TARBELL'S TEACHER'S GUIDE, p. 190)

Jesus rebuked Peter, "O thou of little faith, wherefore didst thou doubt." (Matt. 14:31) THE LAYMAN'S BIBLE COMMENTARY relates, "The faith which looks to Jesus only and obeys his word dares and can do anything. But the faith which begins to doubt 'sinks,' and runs the risk of foundering if the merciful hand of the Lord were not extended to save. Through the impulsive character of Peter, this story describes our own faith with its starts and failures." (Vol. 16, p. 88)

As exemplified in Peter's case, doubt immobilizes us, or as someone has remarked, "doubt digs the grave of faith." Inoperative faith renders the same effect; D. L. Moody said, "If you pray for bread and bring no basket to carry it, you prove the doubting spirit which may be the only hindrance to the boon you ask."

The Nature of Faith

Hebrews 11:1 speaks of faith as "the substance of things hoped for, the evidence of things not seen." But, as Georgia Harkness reminds us, "Faith does NOT mean belief without any basis, or intellectual assent to certain ideas, or a leap from solid footing into a chasm of mystery. It means first, POSITIVE trust in something or somebody, the willingness to commend one's life to another's keeping or to act on some conviction believed to be true. Go through all the Biblical statements quoted in relation to faith and there is not one of them that does not emphasize this ACTIVE, POSITIVE aspect, both in the exercise of faith and in its fruits." (UNDERSTANDING THE CHRISTIAN FAITH, p. 18)

Typically, the scriptures suggest that faith also includes the following characteristics:

(1) Faith is PROGRESSIVE; faith is progressive inasmuch as it always leads us beyond where we are, beyond the obstacle, beyond the despair, setting our minds upon the better thing to be realized rather than that which must presently be endured. This does not mean that we will ignore reality or seek to behave as if circumstances are not as they are; it does mean that we no longer have to be victimized by them, for faith can move us "through" and beyond them.

In this sense, faith is progressive and forward-looking, refusing to surrender to the present which is but for a moment. Peter Taylor Forsyth has said, "Unless there is within us that which is above us, we shall soon yield to that which is about us."

(2) Faith is AGGRESSIVE; it is again, "active and positive." It does not sit on its hands and do nothing.

It does not sit at home behind closed drapes and moan, "I hope things will get better." It does not wring its hands and whine about all the reasons something "cannot" be done . . . no, that is left for the Pharisees who elucidate the rules. Faith actively, positively, assumes the position that it can be done: "I can do ALL things through Christ . . ." Faith does not sit and murmur under its breath nor complain about circumstance; it is, according to Arthur Evans, "not a sense, nor sight, nor reason, but taking God at his word." Faith DOES something actively, positively.

(3) Faith is POSSESSIVE; the New Testament tells of a man born blind who possessed (or was possessed by) so great a faith that it led him beyond his own despair and urged him to action; i.e., dragging himself from the wretched spot where he had brooded daily, to bring himself where Jesus could do business with him. Doubt would have left him to "sink" in the quagmire of his own miserable condition, but like Peter, when he fixed his attention upon Jesus, new possibilities developed and his attitude changed from despair to victory.

Possessive doubt saps our initiative; possessive faith is the catalyst for victorious living. Someone has anonymously written, "It is not faith and works; it is not faith or works; it is faith that works."

Casting Bread to Dogs

(Mt. 15:22-28)

Matthew relates that Jesus and his disciples had left their own country and walked fifty miles to Phoenicia, or modern Lebanon. From all indications, the reason for the sojourn was to again escape the pressing crowds and the continuing scrutiny of the Pharisees. For whatever reason, they had only been in the region for a short while when a Canaanite woman approached Jesus pleading on behalf of her demon-possessed daughter.

At first, he did not acknowledge her presence. The disciples, true to character, had not allowed for interruptions. "Send her away," they complained, "she is wearing on our nerves with all her begging." (v. 23) Still, she persisted. Jesus then said to her, "I was sent only to the lost sheep of the house of Israel and it is not fair to take the children's bread and throw it to dogs." Jews had long referred to Gentiles as "Gentile dogs;" she was familiar with the term, having heard it from the days of her childhood.

The woman's reply dispelled any doubt of her faith. She said, "Even the dogs beneath the table are permitted to eat the crumbs that fall." (v. 27) "She had an enviable humility which put the impatience and prejudice of the disciples to shame. The humble faith of the Gentile stood in contrast to the unbelief of the Pharisees and the inherited discrimination of the disciples. It was enough for Jesus. Praising the woman for her faith, he made the daughter whole from "that very hour." And he did something more — he told them in this healing, that his kingdom would not wait upon the approval of the Jews, and that with this Gentile woman he was beginning a ministry to win not only Jews, but the whole sick world." (TARBELL'S TEACHER'S GUIDE, p. 190)

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Next Week: WHY THE CHURCH? Scripture for this lesson, Mt. 16-17.

More views on sexuality issue

'WHO NEEDS THE SEXUALITY STUDY?'

To the Editor:

I was shocked to read Mrs. Wilson's letter in Open Forum, Jan. 22, but thank you for the shock! We need to know what's going on, and I urge every Methodist to read this, and act. I have written Dr. Sprinkle for information. I cannot imagine any Methodist wanting to destroy Christian living standards. Who are these people?

What is the General Board of Church and Society? Who needs \$290,000, and four years time, to know Christian teaching regarding fornication, adultery or sex perversion?

Would the Methodist Church supply the \$290,000? To whom? Sounds like easy money for atheist "kooks" to me!

Yours, for keeping Christian principles, as revealed by Christ, permanently.

Mary Altom (Mrs.)
Rt. 3, Box 223K
Little Rock, Ark. 72205

OPPOSES SEXUALITY STUDY

To the Editor:

I am very concerned and against this proposed "Human Sexuality" study. Also seems to be a certain "liberal group" have wormed themselves into such a strong groove as to be able to swing a change in the Discipline to include "Homosexuals" — especially without repentance — setting the Biblical prohibitions against it.

The last 25 years the Methodist Church has become more liberal — now this is the last straw. The Methodist women's group, last year in Oklahoma should never have asked Miss Noble to give a talk to them . . .

If the Methodist General Conference

CAN YOU HELP?

Can your group provide \$714 for library books for Dagupan Christian Center in the Philippines? The center, located in the commercial town of Dagupan on Lingayen Gulf, serves students, youth, and indigent families. Write General Advance Specials, United Methodist Church, Room 1316, 475 Riverside Drive, New York, N.Y. 10027.

†

in April let this certain group change the wording to read so as to accept such as her without repentance then I will take my letter out of the Methodist Church and join another denomination.

Have been a Methodist all my life and will be 76 this year. Am praying this will not happen.

Lola E. Spencer
1104 S. South St.
Mountain Home, Ark. 72653

'DEFEAT THE PROPOSALS'

To the Editor:

It is the opinion of many that the General Board of Church and Society has done The United Methodist Church a great disservice in bringing the homosexual question before the General Conference. Church and Society has recommended changes in our Discipline that would "soften" the churches' stand on the sin of fornication and homosexual practice . . . (The recommended changes appeared on page 4 of our issue of Jan. 22 — the editor.)

In addition to these and other recommended changes in the "Social Principles" statement the Board of Church and Society has proposed a four-year study of human sexuality at a cost of \$290,000 (with three consultants of homosexual orientation).

As a result of placing these proposals before the General Conference we will see news stories and broadcasts that will be detrimental to The United Methodist Church. Without a doubt the vast majority of Methodists would vote against the proposals of the Board of Church and Society. I hope the General Conference will overwhelmingly defeat the proposals. If it does not we will see a large exodus from the church's membership . . .

C. A. Reutzel
1700 Burnham Road
Fort Smith, Ark. 72901

ANOTHER POINT OF VIEW

To the Editor:

(This may sound like an accusation, but I ask that it not be taken as such, since it is not.)

I get rather perturbed about the ranting over questions of sexuality from those who call various forms of sexual life "unchristian." It is my conviction that those persons who best know what Christian freedom is are not afraid of the freedom of the world. Certainly there is

always a place for indignation towards people misusing freedom so that it infringes on the dignity and rights of others, and "Christians" should always have the courage to recognize and act against those wrongs. But freedom in and of itself is never unchristian.

If we tell a homosexual to deny his homosexuality, we not only have a lot of audacity to tell an intelligent human being that we know him better than he does when we don't know him personally, but we also are telling that man that he cannot be free. Furthermore, I feel that those who are really afraid of homosexuals (which is called homophobia) are those who haven't realized that they have a little bit of that in themselves. A psychological law is that whatever we are afraid of in another person (assuming it is not dangerous to our lives and physical health) is a projection of what we are afraid of in ourselves . . .

The question of whether or not homosexuality and premarital sexual relationships are "Christian" or "unchristian" is not the issue. Christianity should not be

prescriptive. That's trying to define freedom, which is both illogical, unrealistic, and unnecessary. The question is whether or not love is the aim. This question Christianity asks of everyone involved in a sexual relationship, be it between two men, two women, an unmarried man and woman, an extramarital affair, or a married couple.

For individuals, the church, or any other institution to say "No" to any freedom question — even "worldly" ones — is always irrelevant. Freedom is too attractive. "No's" to freedom will be at the least ignored, at the most scorned. However, the Christian message presents a much deeper and more radical freedom question. After and as we ask ourselves the same question, we then can and should ask homosexuals, unmarried sexual lovers, in fact, to everyone, "Are you taking the radical risk of love? Is love your aim?"

Ron McDonald
99 Claremont Ave. #107
New York, N.Y. 10027

From Our Readers . . .

WRONG FORMULA!

To the Editor:

I should like to call your attention to the following item that appeared in the News and Opinion section of the Arkansas Methodist for January 15, 1976:

"A Scholastic Magazines' survey of 38,000 junior and senior high students over the nation found an 86 per cent majority affirming that a religious ceremony is important to a marriage. Responding to the question, 'How important, in your view, is a religious ceremony to a marriage?', 37 per cent of the boys and 49 per cent of the girls thought it is very important."

It appears that the "86 per cent" in this item was arrived at by adding the 37 per cent and the 49 per cent. If so, this is a serious misapplication of the concept of per cent, as can be seen below.

Of 100 male students, 37 considered a religious ceremony important, 63 listing it as unimportant.

Of 100 female students, 49 considered a religious ceremony important, with 51 listing it as unimportant.

Therefore, out of each 200 students, 86 considered a religious ceremony important, whereas 114 considered it unimportant.

The sum 86 can be used only with

reference to the total of 200 students (100 boys plus 100 girls) from which these 86 students were taken. Thus the correct result is 86/200 or .43 or 43 per cent of the students. (The invalidity of using either 86 or 114 as a per cent is readily apparent if the 114 is labeled as "114 per cent — then 114 per cent (more than all!) would have considered it unimportant.

The correct interpretation appears to be that only 43 per cent of the students affirmed that a religious ceremony is important to a marriage, while 57 per cent (114/200) thought that it is not important. Because I do not know whether the interpretation as published originated with your publication or with Scholastic Magazines, I am sending Scholastic Magazines a copy of this letter.

As a writer and editor in the field of mathematics, I am concerned about this item, and I am sure that you will be . . .

W. W. Haner
819 Tipton Drive
Mountain Home, Ark. 72653

(Our appreciation, Mr. Haner, for setting us straight! The "86 per cent" figure was not a direct quote from Scholastic Magazine, but rather, from one of our interpretive news services.)

†

Sunday Schools too professional?

MIAMI (RNS) — A Baptist educator has suggested that Sunday school attendance dropped during the first part of the 1970s partly because the schools became "too professional."

Some Sunday school groups are now "mushrooming again because they are trying to meet the needs of the average lay teacher," said Dr. Ronald P. Chadwick, professor of religious education at the Grand Rapids Baptist Theological Seminary.

He told the Gold Coast Sunday School Association church education convention at Miami Christian College that tremendous growth has been experienced in Sunday schools which have concentrated on Bible study.

Thursday, February 5, 1976

Dr. Chadwick, the immediate past-president of the National Association of Professors of Christian Education, stressed the need to "give lay teachers better tools with which to dig into the Scriptures." "If they are better students of the Word, they will be better teachers of their pupils," he told the more than 500 Sunday school workers attending the conference.

The priority needs for lay teachers, he said, are "simple suggestions for practical ways of studying the Bible and digging for gold for themselves. They need to learn to use books like a concordance, a Bible dictionary, a Bible atlas, and a Bible handbook."

Dr. Chadwick urged greater use of "inductive learning" which involves students in the learning process, rather than making them spectators. He said that despite the apparent interest in Bible study, surveys indicate the lowest level of Bible knowledge ever among 12th graders.

Some Sunday schools have experienced great growth because of their bus ministries which have brought in hundreds of children to churches, Dr. Chadwick said. However, he warned that this program "sometimes splits homes if the church doesn't reach the father."

"The husband is the key to the home," he said. "If you reach him, you reach the

whole family." Churches lose many teenagers because they have "won the kids without ever having won the father and mother," the Baptist educator said.

In cases where teen-age children of Christian parents drop out of the church, it is generally because of hypocrisy or inconsistency in the home, Dr. Chadwick said. "Christian parents need to be more consistent. They have to be more honest with their children . . ."

Workshops during the conference covered topics including the use of visual aids, use of puppets, lesson preparation, teaching children to apply scriptures and reaching unchurched teenagers.

Bishops seek improved appointment making process, 'free and responsible pulpit'

DALLAS, Tex. (UMC) — United Methodist bishops have reaffirmed the itinerant ministry in Methodism and expressed determination to involve ministers, district superintendents and local church pastor-parish relations committees in the appointment making process.

In an unusual gathering here Jan. 12-14, the active bishops in the United States held a consultation on ministerial appointment procedures, one of the chief functions of the episcopacy.

Initiated by the Council of Bishops' pastoral concerns committee, chaired by Bishop Jesse R. DeWitt of Wisconsin, the meeting dealt primarily with pastoral appointments to local churches.

"There has been a concern about the ways we individually carry out the responsibility to fix the appointments of pastors," Bishop DeWitt explained, adding that the goal is to "make more human the process" of such appointments.

A number of bishops said the consultation was only a beginning and dealt primarily with the appointments of pastors to local churches. They said other areas of concern would be special appointments, and appointments of

couples, to multiple charges and conference offices.

"This was a real growing experience for all of us," Bishop DeWitt said, "and there was a total acceptance and participation throughout the meeting." Of the 45 active U.S. bishops only two were unable to be present.

Since the sessions were closed to the public and the press, the bishops issued a three-page statement signed by Bishop W. Ralph Ward of New York, president of the council; Bishop W. Kenneth Goodson of Virginia, president-elect; and Bishop Ralph T. Alton, secretary. In their statement, the bishops noted an "extraordinary consensus is our understanding of the dimensions of this task (appointment making) and in a common striving for a more effective and fair mode of fulfilling it."

"We reaffirm our tradition of an itinerant ministry, of which the bishops together with all other ordained ministers of our church are a part," the bishops said. They cited the annual appointment process as "essential to an effective connectional church" and a "principal guarantee of a free and responsible pulpit."

Terming the ministry a "preaching

order," the bishops said the itinerant system "is essentially missional in its thrust, through which the pastors fulfill their calling by being sent to their charges. Moreover, a travelling appointive ministry offers the best possibility for our becoming ethnically a truly inclusive church."

In affirming the consultative process in appointment making, the bishops spoke to what had become a key concern — a more uniform understanding of what is meant by "consultation." The bishops said appointment making is "a collective undertaking involving the local church through its Pastor-Parish Relations Committee; the pastor (and the pastoral family); the district superintendent; and the bishop. Each party may take appropriate initiative in the process.

"We are determined to involve all four partners in making appointments... We understand consultation to be a continuous effort to assess the needs of the congregations and to reinforce the growing effectiveness of the pastors so that the cabinet may be accurately advised before the bishop fixes the appointments."

The bishops further stated the consultation style is not merely an adminis-

trative procedure but "a specific pastoral responsibility."

Another facet of the meeting included a briefing on proposed legislation for General Conference (April 27-May 8 in Portland, Ore.) concerning the appointive process. The bishops said they were "generally in accord with its intent and anticipate no major problems" but cautioned that the wording of any legislation on appointment making "is of great importance so that it may be clearly understood by all concerned."

Working papers on the appointive process were presented by Dr. Merlyn Northfelt, president of Garrett-Evangelical Theological Seminary and chairman of the Commission to Study the Episcopacy; Dr. Egon Gerdes of Garrett-Evangelical, research consultant for the Commission to Study the Episcopacy; Dr. Albert Outler, theologian of Southern Methodist University, and Dr. Arthur Riewald of Bloomfield, Mich., psychologist. Their presentations dealt with the attitude of the church, the theological and historical rationale and psychological factors and implications of the appointive process.

Religious Coalition defends woman's 'right of choice'

WASHINGTON, D.C. (UMC) — Strong efforts to maintain a woman's right of choice to have an abortion, particularly to forestall an anti-abortion constitutional amendment, were announced here Jan. 21 by a religious coalition.

Triggered by the Catholic bishops' recently announced campaign for such an amendment to overturn Supreme Court decisions, the program by the inter-faith Religious Coalition for Abortion Rights (RCAR) was undertaken despite suggestions that it might endanger ecumenism.

RCAR's action was announced on the eve of the third anniversary of the court's decision limiting several prohibitive state abortion laws. On Jan. 22 several thousand adults and children bused into Washington for a demonstration to protest abortion.

The coalition, headquartered in the United Methodist Building and related closely to the denomination's Board of Church and Society (BCS), said it will try to organize across the nation for education and legislative action, accelerating work already under way in several states. The effort, for which \$200,000 is budgeted, will include letter-writing, committee testimony and visits to members of Congress. The Catholic bishops' drive is aimed at organizing in every Congressional district.

As chief spokesman at an RCAR press conference, United Methodist Bishop James Armstrong of Aberdeen, S.D., BCS president, said that, three years after the court decisions, "a woman's right to safe and legal abortion remains unrealized." He added, "The law of the land is not yet being implemented. As leaders representing 23 different religious organizations, we are here to pledge our commitment to making freedom of choice a reality."

The United Methodist position on abortion, in the Social Principles Statement adopted in 1972, says: "Our belief in the sanctity of unborn human life makes us reluctant to approve abortion. But we are equally bound to respect the

sacredness of the life and well-being of the mother, for whom devastating damage may result from an unacceptable pregnancy. In continuity with past Christian teaching, we recognize tragic conflicts of life with life that may justify abortion... We support the removal of abortion from the criminal code, placing it instead under laws relating to other procedures of standard medical practice. A decision concerning abortion should be made only after thorough and thoughtful consideration by the parties involved, with medical and pastoral counsel."

†

Church Business Management resource service available

The Field Services Division of the General Council on Finance and Administration, in cooperation with the National Association of United Methodist Church Business Administrators, is offering a resource service for local churches in the areas of Church Business Management.

The service includes counsel on the following: Budget: formulation, controls, reporting and accounting; Building and Grounds: use of facilities, protection and maintenance of property; Insurance: liability, property and employee benefits, and Personnel Management.

Services are being provided to local

churches either on a district level or an individual basis. In the later situation, local churches will be expected to share some of the expense. There are certain geographical situations which will make it impossible for this service to be provided, but every effort will be made to handle all requests economically feasible.

Requests for this service should be directed to Mr. John C. Espie of the Council on Finance and Administration, United Methodist Church, 1200 Davis Street, Evanston, Ill. 60201.

†

Arkansas' Coach Broyles

Concerned about coaching profession

DALLAS (RNS) — Christian coaches need to grow up spiritually and practice their religion in all aspects of their work, says Frank Broyles, head football coach and athletic director at the University of Arkansas.

Citing charges that coaches are succumbing to dishonesty because of the pressures to win, Mr. Broyles declared, "If these accusations are even partially true, then we as Christian coaches are living in a very adolescent state."

His comments, published here by the Dallas Times Herald, were originally made during a Fellowship of Christian Athletes breakfast at an NCAA college football coaches convention.

"I am concerned about our profession," Mr. Broyles said, adding that he had enjoyed 28 "glorious" years of coaching and that he maintained deep respect for the coaching profession. But he said he recently asked an unnamed friend "whose record will go down as one of the top five in the nation in the won-loss column" what

he thought about the profession.

The reply, he said, was, "The pressures of winning have changed our profession to one of dishonesty and hypocrisy. Coaches either violate the recruiting rules in order to win and fill the stands and save their jobs — or innocently look the other way while peripheral athletic interests do the dirty work."

Mr. Broyles also quoted another coaching friend as saying, "There is not a major college football staff or basketball staff that is not in violation of the recruiting rules."

"Are we going to destroy ourselves?" Mr. Broyles asked the coaches attending the breakfast. "Make it necessary for college administration to come in and take over our profession?" "More importantly," he continued, "what does this say to all of us who claim to be Christian?"

Coaches encourage their athletes to grow up physically, academically and socially, and coaches themselves grow in various ways, he said.

"But have we grown up spiritually?" asked Mr. Broyles. "I'm not

saying we're irreligious. What I'm saying is, 'Does our religion have anything to do with coaching?'"

"Religion must be like our skin," he said. "It's got to cover all of life all the time."

Introducing a second question, Mr. Broyles asked the coaches about their Christian witness with associates.

"Do we coach for years, rubbing shoulders with our associates and our players, and never let them know that we believe in Jesus Christ?" he asked. "I know I'm guilty of this."

"I've had five young athletes in the last five years go into a Christian vocation fulltime," he said. "All three of my quarterbacks are going to be preachers."

"But wouldn't it be great if one of the coaches on our staff or one of our coaching friends would say, 'Coach, I have taken Jesus Christ as my Lord and Savior, and I, too, want to grow in the Christian faith. Coach, I'm with you in the stand for Jesus Christ.' What a thrill!"

†

North Arkansas Conference

United Methodist Women

To all members of United Methodist Women
North Arkansas Conference

You are the greatest — every one of you!

About two months ago we wrote to you urging you to put forth some extra effort in helping to meet our pledge for 1975. Several ways were suggested, hoping everyone could pick out something which they could do to increase the undesignated pledge giving. You did! We have just closed a great year for North Arkansas, having sent \$115,160.33 on our pledge to missions.

Our pledge dollars will now be combined with all other conferences and will do a lot toward missionary support, world hunger and many other worthwhile causes.

Many, many thanks to every local woman. You are the one who makes it happen.

May God bless you,
Gladys Womack,
Deana Lloyd

NORTH ARKANSAS CONFERENCE UNITED METHODIST WOMEN FINANCIAL STATEMENT 1975

Receipts:

Pledge to Missions	\$108,024.89
Special Memberships	9,128.95
In Honor and In Remembrance	1,101.00
World Thank Offering	5,828.41
Missionary Support	1,648.08
TOTAL ON PLEDGE	\$125,731.33

Supplementary Gifts:

Aldersgate	\$2,320.94
UMCOR	656.54
Misc. designated projects	1,264.00
Land, Labor and Water	517.53
Call to Prayer	6,676.29
World Undesignated	189.70
National	42.18
Christian Civic Foundation	42.25
Mallalieu Community Center	113.70
Edith Martin	45.00
Scarritt College	50.00
Magazine and Picture Fund	2.00
Special Meetings Registration & Adm. & Mbr. Dev. gifts	4,649.10
School of Missions	1,311.00
TOTAL SUPPLEMENTARY	\$17,880.23

Total Received	\$143,611.56
Balance Jan. 1, 1975	4,992.67
Savings Account	2,189.52
TOTAL TO BE ACCOUNTED FOR	\$150,793.75

Disbursements:

Pledge to Missions	\$97,499.89
Special Memberships	9,128.95
In Honor & In Remembrance	1,101.00
World Thank Offering	5,782.41
Missionary Support	1,648.08
TOTAL PAID ON PLEDGE	\$115,160.33

Supplementary Giving:

Aldersgate	2,320.94
UMCOR	656.54
Misc. designated projects	1,264.00
Land, Labor and Water	517.53
Call to Prayer	6,676.29
World Undesignated	189.70
National Undes.	42.18
Christian Civic Foundation	42.25
Mallalieu Community Center	113.70
Edith Martin	45.00
Scarritt College	50.00
Magazine and Picture Fund	2.00
Ark. School of Missions	1,950.00
District Adm. & Mbr. Dev.	4,000.00
Conf. Adm. & Mbr. (Incl. Annual Mtg. & Ret.)	8,460.68
TOTAL SUPPLEMENTARY	\$26,330.81

Total Disbursements	\$141,491.14
Balance Dec. 31, 1975	7,113.09
*Savings Account	2,189.52
TOTAL ACCOUNTED FOR	\$150,793.75

*\$1,000.00 in Reserve for Assembly and Jurisdiction Mtg.

1976 UMW Officers, First Church, Jonesboro

Left to right, Mrs. Gordon Simpson, secretary; Mrs. John Bumpers, vice president; Mrs. Harry Hardwick, president. Elected to serve as treasurer was Mrs. Forrest Wisdom.



Arkansas Methodist Children's Home

(List of memorial gifts continued)

GEORGE BRANCH SR. by Frank and Dorothy Mann	MRS. FRANCES CLARK by Mr. and Mrs. Hiram Brandon
RAY BEAVER by Frank and Dorothy Mann	W. O. CRESS by Mrs. W. O. Cress
JOHNNY BARNES by Mr. and Mrs. James McConnell	WALTER M. CRUTHIS by Mr. and Mrs. Gilbert Gray
CHARLES RALPH BURTON by Mrs. C. R. Burton	MRS. F. C. CATHEY by Mr. and Mrs. Jean Gordon
MRS. J. D. BEAUCHAMP by The Jack H. Vestal Family	V. C. CARSON by The Bob Jones Family
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by Mr. and Mrs. Robert Endres	by Guy Botsford
C. C. BYRD by Mrs. C. C. Byrd	by Mrs. Emma Mazanti
by Mr. and Mrs. Harry Bowman	by Myrtle Atkins
JANELDA STRICKLAND BURRIS by Mr. and Mrs. H. L. Strickland	ROBERT GLENN DANIEL by Dr. and Mrs. Jerry Daniel & Family
MARTHA HOLDERBY BOYNTON by Mrs. R. H. Holderby	MRS. ALBERT DEVASIER by Faithful Workers Sunday School Class Forrest City, Ark.
MIKE BERG by Mr. and Mrs. Jean Gordon	(To be continued)
DR. WILLIAM E. BROWN by Mrs. Alma M. Johnson	
MRS. BERTHA BURT by Mrs. Thomas Price	
EDWIN L. BAXLEY by Dr. and Mrs. Alastair D. Hall	
DR. WILLIAM E. BROWN by Mr. and Mrs. C. R. Haun	
JOHN BRADLEY by Mr. and Mrs. B. J. Black	
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Liner ads cost only \$.75 per line, or part of line; \$.50 per line for identical ads after first entry. Display ads cost \$5 per column inch for first insertion. For additional information write: Arkansas Methodist, P.O. Box 3547 (We reserve the right to reject advertising which is not in accordance with our publication policies.)

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United Methodist Youth of Arkansas . . .

Beebe Youth Present Musical

"His Power & Light Company," First Church, Beebe, presented "The Apostle," a musical witness of the life of the Apostle Paul by Cam Floria, for a recent Sunday evening service at their home church. They will repeat the presentation at the Feb. 8 Grand Prairie Sub-district UMY meeting at First Church, Lonoke. Under the direction of Bonnie Dark, the group includes talented accompanists and instrumentalists in addition to vocalists.

†



Razorback Fans!

A group of 43 youth and adult counselors of First Church, Malvern, accompanied by the Rev. Charles Ashcraft (left), pastor, traveled to Dallas in their church's bus to attend Cotton Bowl festivities. They spent the two nights of their stay at Highland Park United Methodist Church, and visited the Southern Methodist University campus and other places of interest.

†



Youth Groups Combine For Winter Retreat

Youth from Highland Church and Pride Valley Church, Little Rock, who shared in a recent weekend retreat at Camp Tanako — the Little Rock Conference camp facility near Hot Springs. The Rev. Carr Dee Racop, associate director of the conference Council on Ministries and director of the conference camping program, was the inspirational speaker. The Rev. Louis M. Mulkey, pastor at Highland, conducted the closing communion service. Adult counselors were Mr. and Mrs. Thurman Woodworth, Mrs. Kitty Longstreth and Lewis Wade.

†



Ellis Chapel Choir

The youth choir of Ellis Chapel Church in Batesville District presented a cantata for their church's Christmas program, under the direction of Mrs. Imogene Brown, organist-choir director (back row, right). Mrs. Gloria Thomas (left) served as pianist.



Elementary Class

Under the direction of their teacher, Mrs. Elmer Taegtmeier, this class presented poems for the Ellis Chapel program.



Kindergarten Class

Mrs. Rhonda Frazier leads her Kindergarten Class in the singing of Christmas carols for the Ellis Chapel program.

Poetry Panorama

By Barbara Mulkey

In "Portnoy's Complaint" there is described the incident of a tiny child who turned from the window out of which he was watching and hopefully asked, Momma, do we believe in winter?"

Winter

My window is a mirror
Reflecting my contentment;
As winter wrath blows wild outside,
In scenes of pure enchantment.

The shouts of children skating
On the frozen pond;
With upturned faces to the snow
As winter sings her song.

Birds chattering at the feeder,
Alive with noisy mirth;
No magic wand has waved I'm sure —
God's hand has touched the earth.

—by Imogene Lewis Harding
Harrison, Ark.

Somehow I Know

I watched the seasons in a tall oak tree
new buds bursting in the springtime haze
full grown leaves turning red, brown and yellow
commanded by the white frosts of autumn.

I watched the barren limbs gently moving
in a winter breeze, against a clouded sky.
I let my fancy roam in space and time
my instinct and my intellect in tune.

I read about Abraham and Isaac
about Solomon and Ezekiel too
I read Saint Matthew, Mark and Luke and John
about the Son of Man in the Word of God.

I listen to the silence and somehow
I know and somehow I know, I know.

—by Tom Whiteside
Siloam Springs, Ark.

†