

DAILY CHRISTIAN ADVOCATE

Proceedings of the General Conference of The Methodist Church, 1956

Vol. V

MINNEAPOLIS, MINN., MONDAY, MAY 7, 1956

No. 11



HOST COMMITTEE RECEIVES CONFERENCE THANKS

Chairmen of 28 local committees were presented to the Conference Friday morning by Fran Faber, Minnesota Conference lay leader and chairman of local arrangements. He praised the work of the 200 Minnesota Methodists who worked on sub-committees. J. Wesley Hole expressed the thanks of the General Conference for the thorough preparations made for the coming of two thousand out-of-state delegates and visitors.

Conference Elevates Seven to Judicial Council

Methodism's Judicial Council, sometimes called the "supreme court" in the three-branch structure of the church, has five members elected by this General Conference.

Elected on the first ballot was J. Ernest Wilkins, lawyer and assistant Secretary of Labor, highest government post ever held by a Negro. He is secretary of the Judicial Council and was re-elected for an eight-year term.

Rev. A. Wesley Pugh, pastor of First Church, Marion, Ind., was also elected on the first ballot. He is serving his first year in Marion. From 1949 to 1955 he was superintendent of the Fort Wayne district.

Second Ballot Results

On the second ballot Rev. Lester A. Welliver, former president of Westminster Theological seminary and now superintendent of the Williamsport district, was elected.

The third ballot brought the election of Rev. R. F. Curl, superintendent of the

San Antonio District. The same ballot resulted in the election of another layman, Donald A. Odell, an attorney of Los Angeles.

Rev. J. Russell Throckmorton, Hays District superintendent, was chosen on the fifth ballot, which completed the election of ministerial members of the Judicial Council. Judge Ivan Lee Holt of St. Louis, Mo. was elected in the seventh ballot to complete the lay group.

Ministerial reserves elected were: Rev. H. Hughes Wagner, for 20 years pastor of Trinity Church, Springfield, Mass.; Rev. Ben. H. Christner, executive director of Methodist Homes and Institutions in the Colorado Conference; and Rev. Walter G. Williams, professor at the Iliff School of Theology.

Lay reserves chosen include: Paul R. Ervin, lawyer of Charlotte, N. C.; Robert D. Blue, attorney of Eagle Grove, Ia.; Leon E. Hickman, businessman of Pittsburgh, Pa.; Samuel W. Witwer, Jr., lawyer of Chicago, Ill.

J. Ernest Wilkins Heads Judicial Council

J. Ernest Wilkins is the new president of the Judicial Council, elected May 5. Mr. Wilkins, a member of St. Mark's church in Chicago, is assistant secretary of labor of the United States government. His address is United States Department of Labor, Room 3104, Washington 25, D.C.

Vice-president is Clarence M. Dannelly, 127 Magnolia Curve, Montgomery 6, Ala., North Alabama Conference.

Rev. Ralph M. Houston, pastor of the Hempstead (N.Y.) church, was elected secretary. His address is 112 Long Drive, Hempstead, N.Y., New York East Conference.

Worldwide Prayer Vigil Undergirds Conference

Following a suggestion made by missionaries, a prayer vigil for the General Conference is being held around the world.

A missionary from near-by Canal Zone reports: "The official board of the Seawall Methodist church voted unanimously to sustain you and every one who has a responsibility in the General Conference with our prayers."

A cable from Okinawa states that "Church of Christ leaders and missionaries

PROGRAM FOR TODAY

Monday, May 7

MORNING

8:30 a.m.—Morning Devotions
Bishop Donald H. Tippett

9:00 a.m.—Business of the Conference



Presiding
This Morning

Bishop
Ivan Lee Holt
Missouri Area

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in Okinawa praying for General Conference."

Miss Florence Chen, a member of the prayer groups organized by Madam Chiang Chai-shek, is here. Miss Mary Cullen White, a long-time missionary in China, has headed a prayer group at Oxford, Ga. And there are many other that have grown out of missionary experience.

"This conference has been undergirded by a spirit of prayer," says Rev. Thomas Carruth of the Board of Evangelism. "If there had been a national prayer movement in 1843-44, the Methodists might not have split at that time."

Will Seek \$1,000,000 for Four-year TV Program

Methodist hope that a churchwide fund appeal will produce a million dollars a year for the denomination's expanded "television ministry." Permission for a special fund campaign, but with no financial goal stipulated, has been granted by the General Conference.

"When the more than nine million Methodists in the United States have a chance to respond, I believe they will provide at least a million dollars a year for television," said the Rev. Dr. Robert E. Goodrich, Jr., Dallas, Texas.

He is chairman of the television production committee of the Methodist Television, Radio and Film Commission, which has its studios in Nashville, Tenn.

Dr. Goodrich said the million-dollar goal is more than three times as much as Methodists were asked to give annually to the church's television projects in a special fund appeal during the last two years.

A Methodist series, "The Way," is currently appearing on more than 100 television stations. The 30-minute dramas, stressing religion in every day life, are released through the National Council of Churches. An earlier series, "The Pastor," is still appearing on numerous stations.

MORNING WORSHIP

8:30 a.m., Monday, May 7

THE PRELUDE: The people in devout meditation

HYMN Number 17

THE PRAYER

THE MESSAGE: Bishop Donald H. Tippet

HYMN Number 469

THE BENEDICTION

An Open Letter to Women Ministers

FROM ONE OF THEM

Dear Friends:

Since it has been my high privilege to be a visitor at the 1956 General Conference, and since I was given the courtesy of visiting the Committee on the Ministry when the memorials concerning clergy rights for women were being discussed, I feel impelled to share these observations with you and with our whole church.

First, let me say how deeply I appreciate the friendly welcome given to me during the Conference by pastors and laymen alike, and how grateful I am to those who sent me to Minneapolis.

Now it is up to us to prove in clear and deep witness to the whole church our consecration and our loyal devotion to the work of the Kingdom of God. Those Conferences and District Superintendents who have had experience with women pastors were on the whole favorable to this legislation. Those who had not had women on their Approved Supply list were, and still are, wondering how it will work out.

It seems to me more important than it has ever been for us who are now in the active ministry to prove our sincerity and our effectiveness by joyful and grate-

ful diligence in our appointed tasks. We must recognize that we are "on trial" not only in our Conferences but before the world-wide church. Let us resolve to be ministers in every fine and high sense of the word. Let us avoid the sin of aggressiveness which will certainly detract from our Christian witness, but rather with modesty and quiet dignity so conduct ourselves in the Conference that our brothers will be glad they have enacted this legislation. Let us be especially careful not to ask for nor expect what one brother called 'petticoat privileges'.

We are being given the same Conference relationship as the men. Let us be equally ready to carry our share of Conference responsibility, and remember our Lord's word about seeking the lowest place. It is a responsibility that calls for maturity of attitude and allows no self-pity on any score. In small things as well as in great we must walk worthy of the high calling, in the sight of the Church as well as in the sight of the Lord. To this end let us labor and pray in the spirit of Jesus Christ our Lord.

Sincerely,
MARGARET HENRICHSEN

Four Jurisdictions Organize "Colleges of Bishops"

Bishops of four of the six jurisdictions of The Methodist Church have organized their several "Colleges of Bishops" in meetings held during the General Conference. The other two will hold their elections in connection with the coming Jurisdictional Conferences.

Officers by Jurisdictions are as follows:
North Central: president, Bishop D. Stanley Coors, St. Paul, Minn.; vice-president, Bishop Edwin E. Voight, Aberdeen, S.D.; secretary, F. Gerald Ensley, Des Moines, Iowa.

Northeastern: president, Bishop Fred Pierce Corson, Philadelphia, Pa.; secretary, Bishop W. Earl Ledden, Syracuse, N.Y.

South Central: president, Bishop William C. Martin, Dallas, Texas; secretary, Bishop W. Angie Smith, Oklahoma City.

Western: president, Bishop Donald H. Tippet, San Francisco, Calif.; secretary Bishop Gerald Kennedy, Los Angeles.

Announced earlier were the elections to the Council of Bishops—president, Bishop W. Earl Ledden, Syracuse, N.Y.; president-designate, Bishop W. Angie Smith, Oklahoma City, Okla.; secretary Bishop Roy H. Short, Nashville, Tenn.

Newspaperman's Name Omitted

The name of the *Wichita* (Kansas) *Eagle* was, inadvertently omitted from the list of newspapers which have reporters covering the General Conference. The Rev. Dr. Albert E. Kirk, church editor, has been here throughout the conference and has filed full stories to his paper.

DAILY CHRISTIAN ADVOCATE

THE GENERAL CONFERENCE OF THE
METHODIST CHURCH, 1956

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APRIL 26, 1956

Christian Advocate

**In the Shadow
of Our Country's Only
Active Volcano**
**Can America and India
Get Together?**

Touch Post

by L. R. LINTON

THREE years is a long time. What is how many years since the little old lady died. All that time she lived in a home for invalids in a form of creeping paralysis. Only church service was heard over the radio. On Sunday morning, a young man who had offered himself to bring shut-ins to church, took the little old lady, out of the wheel chair and into his arms. Off they went

to a beautiful church, with the young man listening in the sun. The young man brought forth from the church vases of gladioli loaned their beauty to the altar. The little old lady was re-joyced to her wheel chair. The young man asked her if she had enjoyed the service.

"A beautiful service," she said. "The music . . . you enjoyed it. The music was magnificent. It might have been angels." "The sermon?" "It was about Christ in Gethsemane, and it was a long time. I cannot sleep, I shall be comforted." "The nurse and the nurse were kind. The little old lady broke

my heart even more for the music, or the young man who took me. He made me feel that he was doing. As he was at the church he knew me and tense . . . so he said, 'and remember, under control. . . .

Seating

A chart showing the seating arrangements by Conference is being prepared for inclusion in the Daily CHRISTIAN. If you desire, copies of the chart will be printed and will be sent to you on request. Send your request to the Seating Chart Editor, CHRISTIAN ADVOCATE, 740 Rush Street, Chicago, Ill.



INDIA'S CENTENARY AMBASSADORS

reach every man on the church rolls and draw him into active participation in the regular program of the church." He adds: "Methodist Men must go out and practice their Christian convictions by serving both church and community in a more virile and effective witness." That means Christian discipleship.

Thus, service clubs and church clubs would supplement each other better, if the church clubs would concentrate on their own fields of interest. Rotary International expects every Rotarian to be a loyal member of the church or religious community to which he belongs, but neither this nor any other service club has attempted to enlist churchmen in actual programs of stewardship, evangelism, missions, church extension and church building.

Furthermore, there is the whole area of denomination-wide and interdenominational activities. Service clubs have been understandably cautious about lending a hand to councils of churches and other cooperative, but fractional bodies. On the other hand, the organizations that are seeking to draw the churches together have not, in our opinion, made a strong appeal to men who are usually impatient with denominational narrowness and imperialism.

What about competition between service clubs and church clubs? Understandably, men have less time than women have for what has been miscalled "church work." Nevertheless, most churchmen would give their church club far more attention than it gets, if its programs were presented in a way that appeals to busy men, if it gave them a place to catch hold (sometimes preachers are at fault in keeping too much in their own hands), if it offered men a job that women cannot do, if it prompted men to make discoveries in prayer, faith and service.

Who Sends? Who Receives?

THOSE who are in the "missionary know" have long been telling us that the Methodists in the lands to which we send missionaries also send their own missionaries to other lands. There is no hard-and-fast line between senders and receivers; we are all part of a "community of the sent," a church that is sent into the world to preach and teach and heal.

So, back in 1885, India's Bengal Conference sent a missionary to Malaya. There was no provision for his salary, but no doubt about his opportunity. And the young man commissioned so informally soon had a church started in Singapore. From there the work spread to Sarawak, Sumatra and the Philippines.

From India missionaries have also gone to Southern Rhodesia to work among Indian immigrants there. And Indian missionaries are going into Nepal, newest mission field. Filipinos have gone to Okinawa.

In Latin America the missionary outreach has extended from Argentina to the Indians of Bolivia, with educational and medical missions.

Soon an interracial international team, including Methodist missionaries from Fiji, Malaya, New Zealand and the United States, will be going to Borneo to work among former headhunters.

The Editor Asks:

What about the proposals that would make qualified women preachers members of Annual Conferences?

Two Methodists Answer:

I favor full clergy rights for women. With the flexibility allowed in our appointment system, the technical and marital difficulties involved in the appointment of a woman pastor, where such exist, can be successfully overcome. There is no sufficient reason for disbaring a fully qualified person, whether man or woman, from all the rights and privileges of full Conference membership.

In some parts of our country, we make full use of these capable women pastors. They are an indispensable part of the life of the communities they serve. They do not create problems but are often sent to difficult and undesired churches to solve problems. We can speak in the highest praise of their ministries.

However, many of these women pastors are not fully qualified educationally for Conference membership if it should be granted. Few have college degrees, fewer still have degrees from accredited schools of theology. Some are deaconesses, and others have only a smattering of formal religious training.

It is embarrassing to note how acceptable they are despite what is often limited preparation. "But why," these women pastors ask, "should we qualify for what will not be granted us?" Paragraph 322 of the "Discipline" is most explicit concerning the requirements for Conference membership.

If full clergy rights were granted, the church could expect of its women pastors the educational qualifications now required of its present Conference members.

—THE ANSWERER IS A BISHOP

For some years now our church has given women a place in the ministry, with orders as deacon and elder. To be consistent, we ought to offer women ministers the opportunity to be admitted to the Annual Conferences, with all the rights and privileges of other Conference members. This would include voting on all Conference matters, appointment to charges, and pension on retirement. The principle is clear, and we have no choice if we want to be consistent.

Admittedly, there are some difficulties in the application of such a principle. We cannot dodge the question of whether our policy in a given case would work the same for a woman as for a man. We must recognize that a woman has a high calling as a homemaker, and a special function as wife and mother. This calls for special treatment in special cases, but it does not deny the validity of the principle. All it suggests is that cases must be handled individually.

Not many women who are ministers will ask for admission to Annual Conference. As in medicine, law and politics, the number in the full-time ministry will be comparatively small. But, as with these other callings, the ministry should offer women full status and full equal rights with men.

—THE ANSWERER IS A PROFESSOR IN A THEOLOGICAL SEMINARY.

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MAY 24, 1956

Christian Advocate

**The American Indian:
His Problem
Must Be Our Problem**

**What Faith,
Hope and Love Did**



GENERAL CONFERENCE (YOUTH NIGHT) DRAWS 5,500 TEENS
See page 18

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Conservation Dept.

with five other members of this subcommittee, representing every section of our country, starting with, it looked like, diametrically opposed ideas, something happened. Humbly, I think the spirit of God moved in that group."

"We recognize that there are weaknesses in our structural system," another delegate commented in the midst of the debate. "We are determined to endeavor to take steps to clean our own house, as we believe in and intend to practice the principles of Christian brotherhood."

When it was all over, Methodists could sing, "Blessed Be the Tie That Binds," and they knew that God's spirit had forged that tie.

When Women Are Ministers

AMONG all the 200-odd (and some were very odd) subjects considered by the General Conference, none received more painstaking attention than full clergy rights for women. Over three quadrenniums at least it had been debated pro and con, and at Minneapolis the subcommittee divided seven to seven in a straw vote before discussion. Many hours and many votes later, the report was unanimous.

One woman on that subcommittee declared, "I came here to fight for full clergy rights for women," but she said it with a smile, and she spoke her strong convictions fearlessly but in Christian love.

From the start, in the subcommittee as well as later before the whole Conference, it was clear that there was no objection on principle. The Conference could not, in good conscience, move against discrimination because of race and yet favor discrimination on account of sex. The bothersome question was: Are the practical difficulties in the way of this principle insurmountable?

Ample time was given for all objections—that ordination confers all the "rights" that a woman preacher can ask; that Conference membership could be restricted to unmarried women and widows, with membership terminated on marriage; that some churches do not want ministers who are women; that the Annual Conference might have constitutional grounds for objecting to interference with its right to pass on qualifications of its members; that deaconess work offers ample opportunities.

All of these objections were swept away as the General Conference decided that no woman, possessing gifts and graces sufficient for the ministry, and called of God to such spiritual leadership, should be denied that blessed privilege simply because she is a woman. Those had their way who said that women wanted no special privileges, no guaranteed appointments, but merely the right to be accepted when the churches are willing to have them.

Actually, the Conference went farther than its committee, for that legislative group (voting 40 to 32) had decided to recommend membership only for women preachers who were unmarried or widows. The Conference adopted full clergy rights without any restrictions except those placed on men, too.

On the Record

AS a member of the 100,000-Mile Club of United Airlines, I have a letter from President W. A. Patterson reporting on a questionnaire about liquor service aloft.

Pertinent questions were asked of two groups of travelers—one a list of every tenth member of the 100,000-Mile Club, and the other a sampling of other current travelers on flights both with and without the liquor service under discussion. The results are arresting.

Seventy-seven per cent of those responding said that liquor service should be permitted aboard planes. Eighty-eight per cent declared that they would "usually" or "sometimes" accept complimentary drinks, and eighty-five per cent replied that they would "usually" or "sometimes" buy drinks, if they had a chance in the aircraft. Eighty per cent noted that liquor aloft should be controlled, either through limiting the number of drinks served or restricting the time of service, or both.

(I do not know precisely how the questions were worded, for I was not in the 10 per cent of 100,000-Mile Clubbers to whom the questionnaire was sent.)

Accordingly, President Patterson concludes that "on the basis of this survey, we believe that the type of liquor service we now have meets with the strong approval of the very great majority of our customers." He goes on to say that liquor is so served that it need offer no offense to non-drinkers, and he adds: "To travelers who are strongly opposed we offer ninety per cent of our flights as non-liquor schedules."

Now, I am one of those frequent users of the airways who, for reasons of safety, good taste and moral standards, is strongly opposed, so strongly that, despite the nice plaque and gold card United Airlines has given me, I prefer to patronize the dozen or more lines that serve no liquor at all. (Actually, I have flown recently on only one liquor flight, and I would not have taken that except that I had to be where the flight promised to take me.)

I am glad that the General Conference expressed itself unequivocally on this subject. To the lengthy report of the Committee on Temperance several amendments were added from the floor—that airlines be requested to stop completely the sale of intoxicating liquors on their planes, that the Civil Aeronautics Authority be asked to require them to stop, if they do not do so of their own accord, and that those airlines that do not serve liquor be commended.

Appropriately, as I view the matter, the same action was taken concerning railroads. When we pray for what our fathers called "journeying mercies," we may well add, "And save us from the hazards of liquored passengers!"

P. Otto Wall

NEWS

OF THE WORLD PARISH

Lady Ministers Win Full Status in Church

"I think maybe we've had a miracle since this week," said Dr. Georgia Barkness, long-time champion of the causes of racial integration and clergy rights for women.

She acknowledged the miracles on May 4 after General Conference voted to give full status to lady ministers—this just two days after the same Conference had worked out a compromise on the thorny problems of the jurisdictional system (ADVOCATE, May 17).

The debate on clergy rights for women had been heralded by years of campaigning. The subject has been an issue at several General Conferences and lost narrowly in 1952. Since that time women church leaders, and some men, have argued strongly for what they regarded as a long-overdue recognition of women's rights. The Woman's Division of Christian Service, through its section on the status of women, took an interest in the question, stimulating what later turned out to be an uncontrollable flood of memorials to General Conference—a large number of them from Woman's Societies in churches all over the country.

In all, more than 2,000 memorials on the subject were received. More memorials (petitions) came to General Conference on this one subject than have come on all subjects to any previous Conference. (This made the Ministry committee, which was wrestling also with revision of sections of the "Discipline" on the ministry, the most heavily loaded of the Conference.)

Strong, but less vocal, opposition was registered—including a lonely-looking memorial from the WSCS at Clifton, Ga.

Presiding over the General Conference Committee on the Ministry was Rev. James S. Chubb of Grand Island, Neb., known as a friend of the proposal.

The committee, after long debate, came together on a compromise which was felt to be the only form of

women's clergy rights the Conference might pass. Even in committee the compromise squeaked by 40-32. The compromise offered Conference membership, but added that "only unmarried women and widows may apply."

A MINORITY REPORT, signed by seven members of the committee, was presented by Rev. J. Dewey Muir, superintendent of Jacksonville (Ill.) district. It would have retained the previous rules, which granted women "local" ordination, but not Conference membership.

When the committee reports came to the Conference floor on Friday afternoon, debate quickly left the theory of discrimination on the basis of sex. There was little argument there. But there was much concern over the administrative problems, especially the possibility that women might be unacceptable to some churches and create appointment problems. (This hinged on the point of Conference membership, since women as full members of Annual Conferences would be guaranteed appointments. Under previous church law, women could be accepted as supply pastors, but had no guarantee of a church.)

Mr. Muir said: "I am keenly aware of the problems involved in appointing some men to churches, yet no church has said, 'No, we just do not want a man preacher.'" He charged also that the majority report admitted an administrative problem by excluding married women.

Rev. R. Marvin Stuart of First church, Palo Alto, Calif., presenting the majority report, defended it as "the most effective step which could be taken at this time."

WOMEN TOOK little part in the debate, but a surprise speaker against clergy rights for women was Mrs. Henry D. Ebner, Atlantic City (N. J.) teacher. She said that if the majority report were passed, delegates would have to be willing to accept not only lady

preachers, but women as district superintendents and bishops. She added, "I have never felt that I needed as a woman to fight for equal rights with men; I have far more rights than the men will ever have." Then she urged delegates to support the minority report "for the sake of the women of our church."

Lay Delegate Ashok B. Singh of Calcutta, India, provided an unexpected laugh when he said: "We from the far-flung ends of the world look up to America for inspiration and guidance in matters of progress. I am amused at myself by the fact that I should come from the backwoods of Bengal to champion the full clergy rights of the all-powerful American woman."

TWO EFFORTS were made to make the granting of clergy rights more palatable through amendment. One offered by Leonard D. Slutz, Cincinnati attorney, would have permitted a woman to be located (i.e., left without appointment) when the bishop and district superintendents found she could not be placed. Another, offered by Rev. Marvin L. Boyd of Midland, Tex., would have given the Annual Conferences "states' rights" in putting the measure into effect. Both were beaten.

The key vote came on the minority report itself, which lost by a vote of 310 to 425. At once Mr. Muir announced that he was swinging his support to the majority report.

But the big surprise came when the delegates were not content even with the majority report. By a vote of 389 to 297 they swept away (on motion by Rev. Zach T. Johnson, president of Asbury college, Wilmore, Ky.) the provision that married women could not apply.

Then by an overwhelming show of hands, delegates passed the historic motion that will put into the Methodist "Discipline" the words: "Women are included in all provisions of the 'Discipline' referring to the ministry."