

Religion in the News

Black heads C of C

DALLAS, Texas, Dec. 7 - Black church leaders were a major force at the Triennial General Assembly of the National Council of Churches meeting in Dallas, Texas, December 3-7. A black man, the Reverend W. Sterling Cary, New York City, was elected president of the ecumenical group and the black caucus of the Assembly pushed through important resolutions related to blacks in America and Africa.

Mr. Cary, who is Associate Conference Minister of the United Church of Christ in New York, was unopposed for the presidency of the N.C.C., which represents 33 Protestant, Orthodox and Anglican denominations. Six black denominations are represented in the ecumenical group.

"I'm a Christian and I can't believe," Mr. Cary said in his acceptance speech, "that the most important thing about me is my blackness . . . the most important thing about me should be my humanity."

Mr. Cary expressed the hope that when the Council meets again three years from now that there will be no need for black, Latino, woman or other caucuses, that there will be a "oneness and unity in Christ."

At a press conference, Mr. Cary said that he hopes that in the coming years the church will "be about" solving some of the problems it has passed resolutions on. "Everything has been said . . . no more

resolutions are needed. I think these are times for more low-key activity and less platform rapping," said Mr. Cary. He added that the church must abandon concepts of "narrow nationalism" and embrace the concept of "world community."

There has been much speculation that the liberal philosophy of the Council was in conflict with the more conservative beliefs of member denominations. The conservative mood of the nation, some argued, cuts across the religious community, and that radical resolutions against the Vietnam war, for amnesty, and for minority rights did not represent the view of the grass-roots churchgoer in the various denominations. Critics of the N.C.C. use this to argue that the group is near death. However, the large attendance at the Assembly and the harmony of the meeting indicated the opposite is true.

Bishop John Hurst Adams of the African Methodist Episcopal Church also expressed concern about Mr. Cary's election. "I'm in absolute support of Mr. Cary," said Bishop Adams. "What my concern is, though, is that historically when predominantly white institutions start turning the top administrative positions over to blacks, it is a signal that they have already abandoned the institution. The metropolitan and urban area school system, which whites have run from,

they turn over to a black administrator to preside over its liquidation."

By contrast, Bishop Herbert Bell Shaw of the African Methodist Episcopal Zion Church, said that he believes that "the National Council of Churches is about to launch its most significant service to the religious world and that this will be under the presidency of Mr. Cary."

Publicly, black church leaders expressed absolute support for Mr. Cary. However, privately they questioned whether a black man in a white church, such as the United Church of Christ, would be any more responsive to a black than a white.

Born in Plainfield, N.J., Mr. Cary, 47, graduated from Morehouse College, Atlanta, and Union Theological Seminary, New York. He has been a minister of the United Church of Christ for over 14 years. He is married and has four children.

Black millionaire dies

HOUSTON — Mr. Hobart Taylor, Sr. died today at Memorial Hospital. He was 76. Hobart Taylor, Sr. was from a pioneer Texas family which came to the state before the Revolution, from Mexico. He was one of the most successful businessmen in America during the past thirty years. He was also a political and civic leader in Houston and the state of Texas for many years.

Shortly after his graduation from Prairie View College in 1918, Mr. Taylor entered the insurance business with National Benefit Life Insurance Company. He became the company's leading salesman in the nation and was placed in charge of the regional sales office in Houston. He remained with the company until 1929.

In 1930, Mr. Taylor helped found the Watchtower Life Insurance Company of Houston which eventually became a part of Golden State Mutual Life Insurance Company. He was an officer and director of the Watchtower Company until 1933 when he entered the taxicab business in Houston.

Mr. Taylor was highly successful in the transportation business and in real estate and insurance ventures until the time of his official retirement in the middle 1950's. In an article in the Sept. 4, 1967 edition of U.S. News & World Report, Mr. Taylor was described as a millionaire

who said "he has always had a mission other than money-making. This mission is to encourage better relations between Negroes and whites and to teach young Negroes how to rise to positions of responsibility."

Mr. Taylor came from a Texas family of businessmen. His grandfather, Andrew Taylor became a great landowner and entrepreneur. And his father, Jack, was a successful contractor.

One of Mr. Taylor's most historic and significant contributions in advancing the cause of his race came in the area of politics. He was a determined and effective leader in the effort to eliminate the poll tax and to obtain the vote for Black citizens in Texas. Besides his highly influential leadership, Mr. Taylor largely financed the landmark case of Groves vs. Townsend through the Federal Courts to the U.S. Supreme Court. This case gave Blacks the right to vote in the Democratic primary in the State of Texas.

Mr. Taylor was also instrumental in financing the cases in the U.S. District Court and the Court of Appeals which abolished the "Jaybird" primary of Fort Bend County, Texas. This was an arrangement under which local whites financed a private primary even before the Democratic primary in an attempt to make

the vote of Blacks useless in the county.

Mr. Taylor was active in Democratic politics and was a personal friend of many men who rose to high public office, such as Reps. Albert Thomas and Bob Casey, the mayor of Houston and President Lyndon B. Johnson. In 1948, Mr. Taylor led a group of associates who raised funds necessary for President Truman to make his famous election-eve broadcast which is credited with his upset victory over Gov. Thomas Dewey. Mr. Taylor was also the first delegate of his race from the south elected to a national Democratic convention since Reconstruction days.

Mr. Taylor was active for many years in civic affairs in Houston. He was the leader in opening employment opportunities for Blacks in the city. He organized the Houston Campaign of the United Negro College Fund and was active in the Houston YMCA.

As a member of Wesley Chapel A.M.E. Church, Mr. Taylor taught the men's Bible class for 42 years. He also served on the Advisory Board for the Selective Service System.

Mr. Taylor was a natural athlete, serving as captain of the baseball team at Prairie View. He was the president of Prairie View Alumni Association for many years and received the alumni award from

the university on two occasions. In 1965, he was inducted into the Texas Hall of Fame.

Mr. Taylor and his first wife, Charlotte, were the parents of one son, Hobart, Jr., who was successively Legal Counsel to President Lyndon

B. Johnson and a director of the Export Import Bank of the U.S. He is presently in law practice in Washington, D.C. Other survivors include Mr. Taylor's present wife, Virginia, and two sisters, Mrs. Alma Love and Mrs. Regent Thomas, both of Houston.

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Baha'i meet

The Portland Baha'i Community will hold a public meeting on Friday, December 15, at 8:00 P.M., at the Cascade Center, 705 N. Killingsworth. The documentary film, "A New Wind", by prize-winning film-maker George C. Stoney, will be shown. The film depicts

Baha'i communities in widely diverse areas of the world, showing how they are fulfilling the teaching of Baha'u'llah, Prophet-Founder of the Baha'i Faith. "The earth is but one country, and mankind its citizens."

Soul Purpose

GOD LOVES YOU
by Chuck Singleton

God loves you . . . of all the millions of volumes of books that men have ever written and of all the trillions of words that have ever been spoken by men, there exists no greater truth. God loves you.

The Bible says "For God so loved the world that He gave His only Son, that whoever should believe in Him, should not die but live forever (John 3:16)."

Love is an amazing thing, and God showed us what it meant. He loved us so much that He GAVE . . .

My fiance' Charlyn once gave me a plaque that reads, "Love in your heart wasn't put there to stay, Love is not Love, Till you give it away." How profound, how true.

One popular movie used this for a theme — "Love is never having to say you're

sorry". That kind of love is "me" centered. If "you" really love "me", then "I" wouldn't have to say to "you", "I'm" sorry.

My love to God is acted out when I say I'm sorry for sin and ask His forgiveness. My love to my fiance' is shown when I give to her with no thought of what I will receive in return. Love is saying to her, "I love you, not because of what you do, but I love you because of what you are."

Most people seek a reciprocal love, a love that has averages like the stock market. They can bet on what they'll get in return; they usually give little and receive little, and because they receive little, they give little, and that love will shatter. It may add but never multiply.

God loves me despite myself, and whoever you are, He offers either one of us enough love for both of us. God loves you.

Zest of Life

SUICIDE IS NO SOLUTION. A woman stops her car near the center of a high bridge, gets out and leaps over the rail.

Twenty-five minutes later she is fished out of the water dead. A confused, distraught young woman, with everything to live for meters for a long time on the window ledge of a top floor of a tall business building, then in sight of thousands jumps to her death. A popular movie star dies of a massive overdose of sleeping tablets. A young attractive TV star in a successful series, Peter Duel, in the popular "Alias Smith and Jones" died on New Year's Day by his own hand.

In our great affluent American society, more college students die by suicide than from any other cause, except automobile accidents, and some auto accident deaths are acts of suicide. The rate of suicide is increasing. A Buddhist monk pours gasoline over his clothes and sets himself afire as he sits praying on a South Viet Nam street in protest against the war. Other persons in America and elsewhere have done likewise.

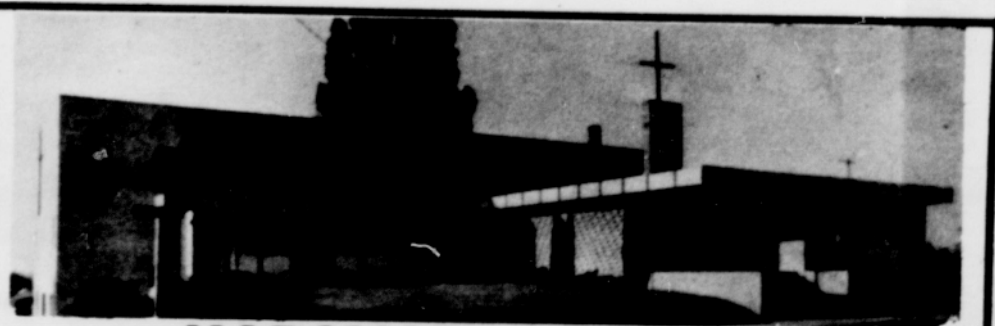
Some Buddhists and members of other religions, who would not kill a living creature, which is destined for death in any case, will sometimes destroy their own bodies, which were designed and created in God's image with the potentiality of immortality, even as Christ. Some feel "the flesh profiteth nothing," and so they are quite willing to "mortify the flesh," by neglect, or by flagellation, or by mutilation, or by destroying the body with the idea of advancing themselves spiritually or attaining to Heaven or Nirvana. No such promise of advancement is made to Christians in the Scriptures. Catholics consider self-destruction almost the worst possible sin.

Carnegie 'Happy' Pullen

If we consider the spiritual law that: "Whatsoever a man soweth, that shall he also reap," then if a person commits suicide, destroying the body given to him by God he is certain to suffer spiritual penalties for crushing out the very breath of divine life within him.

Many persons don't want to become old and dependent. That is why some do not slow down their consumption of cigarettes, alcohol, and barbiturates. These are also a slow form of suicide. If a would-be suicide would only wait a few more hours, contemplating the great contribution he could make to Christ's Kingdom by his totally obedient and dedicated service he might see how much greater and glorious

goal he could attain. Or he could contemplate his desperately unhappy plight he might be in without his body, especially when he considers Jesus' words that: "God is not the God of the dead, but of the living". Matt. 22:32. What a pathway of advancement and enlightenment is left open for a person who deliberately crushes the precious God-given gift of life? Does one who destroys his body have to wait in line for another body while billions of others precede him into the land of the living? Is not the person who destroyed his body like the guest at the wedding feast who didn't have a "wedding garment"? This is a parable Jesus never explained.



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