

Frank Warden, Jr., Daniel Thomas and Bruce Cook, Jr. are seen as they were licensed to preach at the Conway District Conference in Morrilton, Monday evening, Jan. 6. Leading the service were the Rev. John B. Hays, First Church, Russellville, and the Rev. Ben F. Jordan, district superintendent. Standing behind those being licensed are the Rev. Worth W. Gibson, First Church, Conway, and the Rev. David Conyers, Lakewood Church, North Little Rock.

DR. RILEY RETURNS FROM MISSION TO AFRICA

NEW YORK (UMI)—A former Little Rock and Oklahoma City resident who is now a mission executive for The United Methodist Church, Dr. Negail R. Riley, of New York, has just returned from a four-week visit of several strategic urban centers in Africa.

As executive secretary of the Department of Urban Ministries of the National Division, United Methodist Board of Missions, Dr. Riley made an on-the-spot study of some of the cities and urban centers that have been selected as focal points for new ventures in urban mission during the next four years by

the Board's World Division.

The cities visited, representing major thrusts of the Board in urbanization and national development, included: Salisbury, Rhodesia; Lubumbashi and Kinshasha, Congo; Lagos, Nigeria; Freetown, Sierra Leone, and Dakar, Senegal.

Dr. Riley joined the staff of the National Division in 1967. Previously he had a varied career as pastor, community center director and college professor, and he has held a number of conference and district church offices. From 1962 to 1966 he was a professor and chaplain at Philander Smith College in Little Rock, and pastor of Wesley Chapel Methodist Church there. While in Arkansas, Dr. Riley was active in the Urban League and the Little Rock Interracial and Interdenominational Ministerial Alliance. Dr. Riley has also served as director of Christian education at the Church of All



sion during the next four years by

National Council of Churches General Board to meet in Memphis Jan. 21-24

The first policy-making meeting in 1969 of the National Council of Churches will be held Jan. 21-24 in Memphis, Tenn. Convening at the Sheraton Peabody Hotel, the General Board faces a full agenda of policy matters, routine business and evaluations of the some 75 programs conducted by the Council in behalf of its 33 member denominations.

While the full Board consists of 250 delegates appointed by the churches, average attendance at meetings is usually between 120-150 from all parts of the country. A quorum of from 82-90 delegates representing at least ten member communions is required for all official actions.

A highlight of the sessions will be a prayer of intercession for the incoming U. S. President, who will have been inaugurated the day before, for Congress and the nation. Worship services on each day will be held with special reference to the Week of Prayer for Christian Unity, Jan. 18-25, and

will be attended as usual by Roman Catholic observers.

In addition to regular sessions, which will implement the Council's top priority programs on the urban crisis and the war on hunger, the Board has invited the public to hear an address by Dr. Eugene Carson Blake, general secretary of the World Council of Churches, on Wednesday evening, Jan. 22. An important WCC meeting of its Executive Committee follows the General Board when it convenes in Tulsa, Okla. Jan. 27-30.

Another event will be a special community meeting in Memphis to which local groups have been invited to hear Patrick Murphy of the U.S. Department of Justice survey police practices throughout the nation. It is also anticipated that Board delegates will take part in a memorial service in honor of the late Dr. Martin Luther King Jr. Dr. Arthur S. Flemming, National Council president, will preside at all sessions of the General Board.

Arkansas Methodist

88th YEAR

THURSDAY, JANUARY 9, 1969

NO. 2

HENDRIX "HIGH SCHOOL ART" EXHIBIT PLANNED FOR FEBRUARY

Don Marr, associate professor of visual arts at Hendrix College, has announced plans for the 6th Annual "February" High School Art Exhibit Feb. 9-Feb. 28 in Trieschmann Fine Arts Building.

Entries in the exhibit may come from any high school student in the state. They must arrive before Feb. 8. Entries are limited to two objects of art per artist including all media — painting, sculpture, drawing, etc.

Ten First Place Awards of \$20 each will be presented on the basis of popular vote of the Hendrix student body. A ballot box will be placed in the gallery from Feb. 9 to Feb. 21.

Gallery hours are 8 a.m. to 5 p.m. and 7 p.m. to 9 p.m. Monday through Friday, and 8 a.m. to 12 p.m. Saturday. Anyone desiring more information about the exhibition should contact Mr. Marr at Hendrix College.

Nations and director of the Morgan Memorial Youth and Children's Settlement House, both in Boston, Mass.

Born in Oklahoma City, Dr. Riley attended Howard University, Washington, D.C., earning the bachelor of arts degree in 1952. He received the bachelor of divinity degree from Southern Methodist University, Dallas, in 1955 and the doctor of theology degree from Boston University in 1967.

Circulation Campaign

Our readers are reminded that the churches of the Arkansas Area are engaged this week in an intensive campaign to secure subscriptions for the **Arkansas Methodist**. Please do everything in your power to assist your pastor in this enterprise.

The staff is especially anxious to conserve subscriptions this year. During the past ten years it has been necessary to secure 8,000 new subscribers each year just to "hold our own," because we lost that many each year. We do hope that all of you who are now receiving **The Methodist** will be sure to renew through the office of your church and not make it necessary for the pastor or someone else to make a special trip to see you about this matter.

The first published report of the 1969 circulation campaign will appear in the issue of January 23. See that your church is included in the first list!

†

Dr. Dale E. Pitcher, Bloomington, Ill., has been elected chairman of the National Fellowship of Annual Conference Program Directors. Other officers are the Rev. Ezra H. Ranck, Harrisburg, Pa., and the Rev. S. Duane Bruce, Lubbock, Texas.

†



Vernon Blythe breaks ground for the new addition to Salem Church, Conway, at services on Sunday, Jan. 5, at which the Rev. Ben F. Jordan, district superintendent was the speaker. Others participating in the ground-breaking were Mrs. Robert A. Loyd, Mrs. Tressie Belote, Roy Oldfield, Bill Casteel, Mr. Jordan, Dr. Ira A. Brumley, pastor.

Editorials

A CONCEPT OF HUMAN RIGHTS

RALPH E. MCGILL, the illustrious publisher of *The Atlanta Constitution* has appealed to editors and persons involved in other aspects of mass communications in "making the nation more aware of Human Rights Year and the meaning of human rights." In his communication he points out that "an incredible year is drawing to a close."

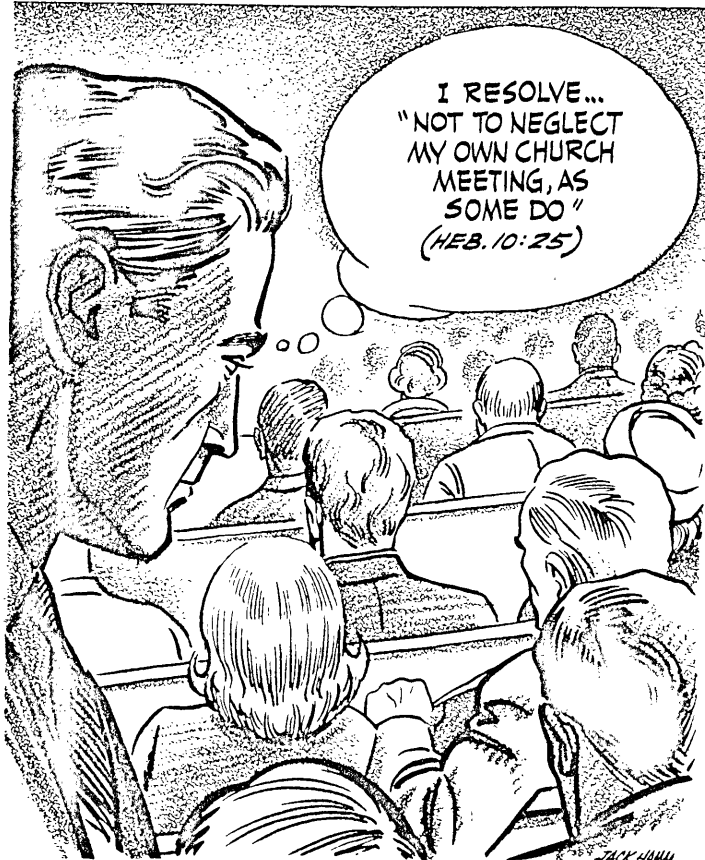
Referring to the new administration in Washington, Mr. McGill points out that Mr. Nixon's major task will be, as he himself has said, to bring the nation together. His problems are many and heavy. They cannot be resolved save by the assistance of all those interested in the common causes of our country and of humanity. Mr. McGill says: "A thread common to most of these problems, domestic and international involves, in varying degree, human rights—the human condition."

President-elect Nixon recently made a statement underscoring the 20th anniversary of the Declaration of Human Rights. In it he said:

"As we celebrate this 23rd Anniversary of the coming into force of the United Nations Charter, and the 20th Anniversary of the Declaration of Human Rights, we should all dedicate ourselves anew to the ideals that inspire those documents. However far the world remains from translating them into reality, they represent the direction of man's striving—as they embody what America at its best has always meant to the world.

"For centuries, the advance of civilization has been measured by the progress made in securing human rights. The struggles that divide the world today center on questions of human rights. It is

FROM JANUARY ON THROUGH



PAGE TWO

America's role and responsibility, as the brightest beacon of freedom, so to conduct itself as to provide an example that will truly light the world."

Mr. McGill himself, in a recent radio broadcast, pointed out how prone we are to cancel out good motivation through stereotyped definitions of words. He said:

"Here in America we have been talking more and more about law and about order, and it has been said, and I think truthfully, that too many of us have left off the word justice. We have been talking and we have been concerned in this country with another phrase called civil rights. This phrase has perhaps become outworn in that too many people, giving way to human nature, have associated the phrase civil rights with extremists and have forgotten that after all there are civil rights which are very necessary to all of us. We forget, I think, that we really are or must be concerned with human rights. These are in effect civil rights. These are in effect law and order.

"If you don't have all of these various concepts which have become a part of our emotional prejudices and emotional decisions, you don't have human rights. So I think there is a great danger in the land now that we have gone off on tangents and have begun to think of civil rights as something we didn't like about the late Martin Luther King or fellows like Rap Brown and Stokely Carmichael. We make the great error of tying in individual associations or prejudices with the great overriding institution of human rights in civilization—civilization as has been obtained through centuries of evolutionary development of law and order.

"The invasion of Czechoslovakia shocked men of conscience. We have been appalled by what is happening in Nigeria, where thousands of people are starving in a civil war complicated by a dispute over matters affecting human rights. Moreover, the Czechoslovakian crisis may have frightened smaller nations into building nuclear weapons. And in turn this may cause our own nation to have to spend billions of dollars to build further defenses against such weapons.

"This idea of human rights is a great, wide, all encompassing one and we cannot afford to think of it in narrow terms. To do so is to invite disaster, to blind ourselves to reality. So I would hope that we could each think honestly and openly about the fact that our civilization rests on the rights of each and every man as a human being."



The Editor's Corner

"HOW GOOD IS GOOD NEWS?"

Our Christmas issue, of which we were quite proud and concerning which we have received a good deal of favorable mail, entered the planning stage many weeks before December. The color process involved much photographic and engraving work far in advance. We are indebted to Graves Engraving Service and Twin City Printing Co. for doing such a magnificent job with our full color Bethlehem art work.

Doris Woolard, managing editor, also came up early with the idea that the issue should accent "good news" only and that no printed matter be included that might come under the heading of bad news. When the decision was made to do that, she asked if I thought it necessary to spell out the fact that it was a "good news" issue. My comment was that this surely would not be necessary—that people would recognize good news when they saw it.

Now, since we have received no comment on this feature of the Christmas issue, we are beginning to wonder if anyone really noticed. Or do you really have to include a footnote declaring "Hey, this is good news!"

We remember a television western of a few years ago built around the story of an editor who moved to town and resolved to print nothing in his paper but good news. For the first issue or two, most of the paper was blank. Then, gradually the influence of such a policy was shown by the writer to permeate into the whole community, and good news began to happen.

Nothing has been as phenomenal in this same area as the success of the publication by the American Bible Society of an edition of the New Testament published under the title "Good News for Modern Man." At the last report, more than six million copies had been distributed.

During our stay as director of public relations for The Methodist Church in Ohio we were associated with a national radio program, "Good News," developed by an Ohio pastor, the Rev. T. C. Whitehouse. He made a 15 minute news broadcast every week that consisted of good news stories gleaned from the newspapers of the nation. And there was plenty of material for each broadcast.

Editor and Business Manager: ALFRED A. KNOX

Managing Editor: DORIS WOOLARD

Woman's Editor: IMOGENE KNOX

Poetry Editor: BARBARA L. MULKEY

Editorial Assistant: PEGGY YARBROUGH

Office Secretary: KATHLEEN STOREY

Contributing Editors: CECIL BLAND, LUMAN E. DOUGLAS,

W. NEILL HART, GLADWIN CONNELL, HAROLD EGGENSPERGER,

EARL CARTER, W. O. SCROGGIN, JR., W. W. REID,

LESLIE J. M. TIMMINS and GARLAND C. DEAN.

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JANUARY 9, 1969

Emory University proposes International Nursing Center

ATLANTA (GMI) — Atlanta's Emory University has proposed to U.S. governmental and church leaders that the world's first International Nursing Center be established at the United Methodist related university.

Officials of several major Protestant denominations and governmental agencies met for a day to discuss creating such a center at Emory's Nell Hodgson Woodruff School of Nursing. The center would provide special training for American and foreign nurses serving abroad.

Initial planning funds of \$15,000 have been allotted to the project by the Board of Missions of The United Methodist Church.

Meeting at Emory University December 9 were representatives of The United Methodist Church, Southern Baptist Convention, Presbyterian Church in the U.S., The United Presbyterian Church in the U.S.A., and the National Council of Churches. Also on hand were officials from the Department of Health, Education and Welfare, Office of International Health, and the National Communicable Disease Center in Atlanta.

Dr. Ada Fort, dean of Emory's Nursing School, said Emory University has offered its faculty, staff and facilities for the establishment of an International Nursing Center—an idea which the dean has nurtured for the last 15 years.

†

PARISH AND COMMUNITY DEVELOPMENT UNIT NAMES CLERGYMAN TO STAFF

NEW YORK (UMI)—Dr. Shirley E. Greene, New York and Montclair, N.J., has been named to the staff of the National Division of the United Methodist Board of Missions.

The United Church of Christ clergyman will serve on the professional staff in the National Division's Parish and Community Development unit, according to Dr. J. Edward Carothers, New York, associate general secretary of the Board with responsibility for the National Division. He joined the Division staff December 1.

Dr. Greene has had a 30-year professional career in denominational and ecumenical activities, and for the last two years has been Church and Economic Life director in the Department of Social Justice of the National Council of Churches. Previously he was on the National Council staff as anti-poverty coordinator.

In other work, Dr. Greene has been secretary of the Town and Country Church in the Board for Homeland Ministries of the United Church of Christ, director of education for the National Farmers Union, agricultural relations secretary for the Council for Social Action of the former Congregational Christian Churches (now part of the United Church), director of Merom Institute in Merom, Ind., visiting lecturer on rural church and community at the Chicago Theological Seminary, and pastor of rural churches for nine years.

Born in Hill, N.H., Dr. Greene was

JANUARY 9, 1969



HOUSTON, Tex. — The Apollo 8 crew members, who orbited the moon on Christmas Day, are shown during a press conference at the Space Center in Houston, Tex. They are (left to right) Jim Lovell, Frank Borman, and Bill Anders. Lovell and Borman are Episcopalians, Anders a Roman Catholic. (RNS Photo)

United Methodists challenged to dedicate time to renewal and ministry

KANSAS CITY, Mo. (UMI)—United Methodist church members across the nation have been challenged to devote at least one night a week to church renewal and ministry during the next four years.

"The people called United Methodists need a massive program of re-education to prepare them for their calling in this New World as agents and instruments of change and reconciliation," the denomination's Quadrennial Emphasis Committee asserted here December 17-18 as it adopted a model program for study, action and involvement at the local church level.

In other actions, the committee: Adopted procedures for processing requests for allocations from the \$20,000,000 Fund for Reconciliation; Approved a set of guidelines for use of the fund proposed earlier by the

Council of Bishops;

Endorsed a call from its youth members for a "confrontation" between youth and the "leadership of the church;"

Accepted a process for its Voluntary Service program to use in selecting and training recruits;

Approved plans for a nation-wide series of dinners in February to emphasize the need for reconciliation in the national and highlight the special quadrennial fund;

Received a report that to date approximately one-third of the fund has been pledged or accepted by episcopal areas and annual conferences; and

Heard how several general boards of the denomination are planning their work to underline the quadrennial

Please turn to page 15

Board of Missions annual meeting in Oklahoma City, Jan. 3-13

NEW YORK (UMI)—The missionary interest of The United Methodist Church, in the United States and around the world, will come to focus in Oklahoma City January 5-13. The Board of Missions of the 11,000,000-member denomination will hold its 1969 annual meeting at the Sheraton-Oklahoma Hotel.

Two major public events are on the schedule. United Methodists and all other interested persons are invited to attend either or both. The events are:

8 p.m. Friday, January 10, in Sheraton Hall at the Sheraton-Oklahoma Hotel—a public meeting featuring an address by Ralph McGill, publisher of the *Atlanta Constitution*, syndicated columnist, Pulitzer prize-winning journalist and active Episcopal layman. He will speak on the general theme of "Reconciliation," and his address will be preceded by a specially-prepared worship service of liturgy, music and multi-media communication on the same theme. Participating in the service

will be the folk singing team, "Dust and Ashes," comprising two 1968 semi-

Please turn to page 15

DAILY BIBLE READING
Below is a schedule for the Daily Bible Reading, which the Board of Evangelism invites you to use as a regular guide for use in your homes.

Jan. 12—Sunday	Gen. 17:9-14
Jan. 13	Gen. 17:15-21
Jan. 14	Gen. 17:22-27
Jan. 15	Gen. 18:1-15
Jan. 16	Gen. 18:16-21
Jan. 17	Gen. 18:22-33
Jan. 18	Gen. 19:1-11
Jan. 19—Sunday	Gen. 19:12-23

Evangelism training scheduled in Nashville

NASHVILLE, Tenn. (UMI) — Two training conferences will be held at the United Methodist Board of Evangelism building here in January. A conference for local-church ministers and directors of evangelism will be held Jan. 20-24 and a conference on evangelism for full-time supply pastors is scheduled for Jan. 27-31.

This is the sixth annual meeting designed for local-church ministers and directors of evangelism and includes persons whose only responsibility is evangelism as well as those who carry evangelism in addition to pastoral duties.

"Men who are getting the job done at the local level will be headliners at the conferences," said Dr. George Fallon, assistant general secretary for field services of the General Board of Evangelism.

Among the speakers are: Dr. Lewis N. Head, district superintendent in West Palm Beach District of the Florida Conference; The Rev. John Trundle, minister of evangelism at the First-Centenary United Methodist Church in Chattanooga, Tenn.; and Dr. Lawrence Lykens, director of evangelism for the Central Pennsylvania Conference.

Principal speaker for the Supply Pastors Conference will be The Rev. Jay Darnell, pastor of Coats Memorial United Methodist Church in Weatherford, Texas.

†

God is found alive!

Thousands have found him recently.

Not the easy way. But through action. As part-time soldiers in God's own war against poverty, racism, greed, and hunger throughout the world.

Headquarters can be found at your local church.

On Sunday morning, or any time of any day of the week.

God is there. His work is far from completed. Help him.

And help yourself come alive right here on earth.

God is not All-American.

He knows no nationality. He plays no favorites.

Although, as Americans, with material wealth all around us, we are too quick to forget.

30 million of us are living in poverty.

20 million of us have been relegated to second class citizenship.

Thousands of us are dying in a war we're not sure about.

If you're Christian enough to help solve these problems, you can make his first team.

We get together every Sunday morning or any other time you'd like to drop in.

God is hungry.

Almost two billion of his children around the world are near starvation.

Is it any wonder he is hungry? Hungry for the end of bigotry. Hungry for the end of poverty and war and greed.

Your church is the house of plenty.

Where you can help God satisfy his appetite for love and understanding.

Where you can help with the everyday problems that threaten to destroy the world he made.

The recipe is simple. It calls for action from every single Christian.

This Sunday morning or any day of the week.

LOS ANGELES — Readers of daily newspapers in Southern California and other West Coast areas are finding a different kind of church advertisement. A series of 13 ads feature such headlines as "God is Hungry," "God is not All-American," and "God is Found Alive." The series was developed by the office of communications of the United Methodist Church's Los Angeles Area. They are copyrighted by the denomination. (RNS Photo)

THE UNITED METHODIST CHURCH
BISHOP PAUL V. GALLOWAY
THE ARKANSAS AREA
723 CENTER STREET
LITTLE ROCK, ARKANSAS 72201

CONFERENCES:

Little Rock
North Arkansas
Southwest

OFFICIAL CALL

Special Session, North Arkansas Annual Conference

TIME: Tuesday, January 22, 1969, 9:30 a.m. to 12, noon

PLACE: First United Methodist Church, North Little Rock

- PURPOSES:
1. To consider the matter of a headquarters building
 2. To consider the establishment of the fiscal year
 3. To hear a report from the Board of Pensions
 4. To hear a report from the Board of the Ministry
 5. To name members of an Interconference Advisory Committee on merger
 6. Special announcements

In the afternoon the conference will meet in joint session with the Little Rock and the Southwest Annual Conferences to consider the Quadrennial Emphasis and the Fund for Reconciliation.

OFFICIAL CALL

Special Session, Little Rock Annual Conference

TIME: Tuesday, January 22, 1969, 9:30 a.m. to 12, noon

PLACE: Winfield United Methodist Church, Little Rock

- PURPOSES:
1. To consider the matter of a headquarters building
 2. To hear a report from the Conference Trustees
 3. To hear a report from the Board of Ministry
 4. To hear a report from the Board of Pensions
 5. To name members of an Interconference Advisory Committee on Merger
 6. Special announcements.



**EUB CHURCHES WHICH
REJECTED MERGER PAY
\$690,266 TO RETAIN PROPERTY**

PORTLAND, Ore. (RNS) — A \$690,266 settlement was reached here between 46 former Evangelical United Brethren churches which withdrew from the United Methodist Church and the Pacific Northwest conference of the merged denomination.

Negotiations still are under way on the property of seven other congregations which withdrew.

The property of the 46 congregations is worth almost \$4 million. The congregations are the core of the new Evangelical Church of North America (ECNA), which was organized the day after they withdrew formally from the United Methodist Church in June.

There are 54 ECNA congregations in Oregon and Washington and 24 in Montana with a total of almost 11,000 members.

Under church law of the Methodist, EUB and United Methodist Churches, a congregation which withdraws from the denomination forfeits its property

to the denomination. The United Methodist Church came into being last April.

The 46 congregations are paying roughly \$85 per member to keep the church properties.

One of the withdrawing congregations forfeited its property. The Milwaukee church, on the edge of Portland, was taken over by the United Methodist Pacific Northwest Conference, made up of about 20 former EUB churches which joined the merged denomination. Some former members still worship in the building, but most meet in rented quarters while they make plans for a new building a few miles away.

The withdrawing congregations left because of incompatibility in "doctrine, standards and practice" between themselves and the United Methodist Church. They are more conservative theologically and have little or no ritual in their services.

†
The basic wage of sin is death, with sorrow and remorse thrown in as extra benefits.



**EL DORADO PASTOR
ATTENDS NEW
LIFE MISSION**

The Rev. Ralph Hale, pastor of St. Paul United Methodist Church of El Dorado, Ark., was one of 40 carefully selected ministers who attended the New Life Mission training school held in Nashville, Tenn., Dec. 31-Jan. 2. The school was held in conjunction with the annual Christmas Conference sponsored by the General Board of Evangelism of The United Methodist Church.

The program, as outlined by Dr. David Randolph, former professor at Drew University and currently the Di-

rector of New Life Ministries for the denomination's General Board of Evangelism described the new venture as part of a plan to expand the reservoir of capable leaders by training pastors in the philosophy and strategy of contemporary evangelistic missions.

The Rev. O. D. Martin, an associate director of the Department of New Life Ministries and dean of the training school said the school seeks to provide instruction in the aim, goal and how of New Life Missions, showing how they differ from traditional revivals. The school offered intensive training in such matters as evangelistic preaching, extending the invitation, conducting dialogue sessions with adults and youth, preparation of the church for the week of proclamation, and penetration of the social order. Special attention was given to helping a church sustain the impact of a New Life Mission by engaging in mission in the community of which it is a part.

Dr. Randolph pointed out that the training session is designed to qualify the carefully selected ministers for leadership in New Life Missions under the direction of the Department of New Life Ministries and to send them back to their own parishes as more effective pastors.

IT WAS A GIRL 300 YEARS AGO

LAKE JUNALUSKA, N. C.—The birth of a baby girl to Dr. and Mrs. Samuel Annesley in the mid-winter bleakness of 17th Century London will be observed widely across a major segment of Protestantism in late January.

While the fact that little Susanna was the 25th child in the Annesley family was noteworthy in itself, it hardly would have caused remembrance, much less observation, three centuries later. Its importance in 1969 comes from the baby's growing to become the mother of John Wesley.

"It is our hope that every United Methodist pastor will take note in his congregation of the 300th anniversary

of the birth of Susanna Wesley," said Dr. Lee F. Tuttle, secretary of the World Methodist Council here. The actual date of the birth was January 20, and Dr. Tuttle suggested January 19 as a logical time for the observances. A biographical booklet of Susanna Wesley is available to pastors from World Methodist Council headquarters here.

†
MRS. ROBERT TUTT directed two children's choirs, the Koinonia Singers and the Cherub Choir, in St. Mark Church at Camden, in the singing of Graham's "The Christmas Story." This was part of the December 22 candlelight worship service. The Rev. Michael Clayton is pastor.

Something new for Vacation Church School

New Age Group Added — Now, for the first time, VCS curriculum materials have been created for Nursery I children (3 years before first grade). Formerly, VCS materials were not available for classes of children younger than Kindergarten (one and two years before first grade). With the new materials for Nursery I children, vacation church schools can include groups ranging from that age through Junior High.

The Nursery I material is a unit titled "God's Plan for Me" and consists of three basic resources. Teachers are provided sixty-four pages of teaching helps and articles in The United Methodist Teacher — Nursery I, VCS. This book is designed to be used in a vacation church school lasting two weeks or longer. Material for ten class sessions, each two to three hours in length, is provided. The learning activity resources in The United Methodist Class Teaching Packet — Nursery I, VCS, include such items as a "Things I Like To Do" poster, a mural showing types of children, name tags, and a booklet to be put together.

The Nursery I VCS Storyfolder has five four-page storypapers nested to-

gether to form a booklet.

Broadly Graded Classes Benefit — The 1969 Elementary I-II and V-VI materials have been enlarged to meet the needs of teachers and students of three-grade classes.

In the Elementary I-II and V-VI student books extra pages have been added to each chapter to extend the lesson to the level of older and younger readers. Third graders get extra pages in the E I-II books, and fourth grade readers are accommodated with extra pages in the V-VI book.

Elementary I-II and V-VI teacher books provide good, solid background to teaching, whether in closely or broadly graded classes. Those who do teach broadly graded classes are taken beyond this first level and provided additional information and helps. An "If You Teach I-III's" or "If You Teach IV-VI's" section in each session plan, for example.

The following are the types of books to be used: Nursery I, God's Plan for Me; Kindergarten, Friends Around Me; Elementary I-II, Our Family in the Community; Elementary III-IV, Bible Lands and Times; Elementary V-VI, Paul, Man with Mission.

NEWS and NOTES

A DRAMATIC PRESENTATION, "The Christmas Voice," was presented on Dec. 22 at First Church, Texarkana, under the direction of Mike Woods and Sally Van de Pas. Costumes and make-up were in charge of Mrs. L. P. Henry and Mrs. Patrick L. McGee, and Kent Hatfield handled the lighting. The pastor is Dr. J. Ralph Hillis.

THE UNITED METHODIST YOUTH of St. Paul Church, El Dorado, presented a Christmas pageant Dec. 15. The choir, under the direction of Robert Hooper and accompanied by Mrs. Clefthon Vaughan, furnished background music. The pageant was directed by Mrs. James Cottrell. The pastor is the Rev. Ralph Hale.

MELVIN T. MUNN, commentator for Life Line, with headquarters in Dallas, was presented at First Church, El Dorado, Dec. 18 in his characterization of "Christ's Sermon on the Mount." He was presented by the Methodist Men of First Church. The pastor is Dr. Alvin C. Murray.

THE CHANCEL CHOIR of Mabelvale Church, Little Rock, presented a cantata, "Born a King" by John Peterson on Dec. 22. Mrs. Libby Graves was the director and Mrs. Hazel Tunnell was the organist. The pastor is the Rev. Ben Hines.

THE CHANCEL CHOIR of First Church, Arkadelphia, presented "Program of Carols" under the direction of Eugene Kuyper on Dec. 15. Mr. Kuyper and Gene Drummond were soloists and the organist was Robert Ellis. The pastor is Dr. Fred R. Harrison.

MRS. J. A. KRENZ presided at the meeting of the Auxiliary of the Training School for Girls at Alexander, meeting at Winfield Church, Little Rock, Dec. 8. Mrs. J. B. Garrett, wife of the school superintendent, reported that all 120 girls in the school now have sponsors. The Rev. J. Edward Dunlap is the Winfield pastor.

MRS. LLOYD BEALL, who has been director of children's work in Pulaski Heights Church, Little Rock, for the past several years has had to resign because of ill health. Mrs. John Harrel will serve as director of young children's work and Mrs. G. G. Johnson as director of elementary work. Dr. James Argue is pastor.

P. K. KORNER

PATRICIA ANN AVERITT, daughter of Mrs. Louis W. Averitt and the late Mr. Averitt of the Little Rock Annual Conference, and Larry Dale Brown, son of Mr. and Mrs. O. O. Brown of Little Rock, were united in marriage, Saturday, December 28 at a 7:00 p.m. ceremony in the chapel at Winfield Methodist Church. The Rev. Gladwin Connell officiated.

A WEDDING OF INTEREST: Miss Janet Tarpley and the Rev. Jerry Canada were married on December 21 at Goddard Memorial Church in Fort Smith. Mr. Canada is a former associate pastor at First United Methodist, Fort Smith and is now pastor at Mansfield.

THE ADULT CHOIR OF West Helena United Methodist Church, presented the Christmas cantata "A Song Unending" under the direction of Mrs. Pat Burks. Mrs. Carl Conner and Cindy Conner were the accompanists. The pastor is the Rev. Allen Hilliard.

TERRY GILL, sophomore student at Hendrix College, was the speaker for Student Recognition Day at First Church, Fordyce where the Rev. Ed Matthews is the pastor.

THE CROSSETT CHANCEL Choir presented "The Celestial Visitor," a contemporary cantata by Noble Cain, under the direction of Orville Hannum. The Rev. Ferris W. Norton is pastor.

WEST MEMPHIS FIRST Church had cantatas presented on two Sunday mornings in December. The Junior Choir presented "Christ is Born" by Cross and Boalth at the 9 a.m. service, December 15, and the Chancel Choir presented "The Song of Christmas" at 11 a.m., December 22. Mrs. Raymond Hinkley directed. The Rev. Clint Bureson is pastor.

MRS. DAVID O. PORTER, III, directed the cantata, "Night of Miracles" by Peterson in First Church, Dumas. Accompanists were Mrs. Gene Weser at the organ and Miss Kate Stimson at the piano. Soloists were Mrs. William Watson, Louis Griffin, Pat Craig and Skippy Leek. The Rev. N. Lee Cate is pastor.

TRINITY UNITED METHODIST Youth of Little Rock visited the UMY of First Church, Russellville, and had charge of the evening service, December 29. They presented "The Gospel According to Simon and Garfunkel," a contemporary worship service. Host pastor was the Rev. John B. Hays.

THE EARLE CHURCH held a Christmas family party on Sunday evening, December 22. Directed recreation for all age groups followed the pot-luck dinner. A visit by Santa Claus was made for the young children. A spotlighted living nativity scene was enacted, while the Rev. J. Leon Wilson, pastor, read the Christmas story. This was climaxed by the children placing gifts on the altar for under-privileged children.

DR. ROSE BERRY, associate professor of education at Little Rock University, depicted scenes and characters of the cantata in First U. M. Church, Hazen, by means of a shadow box. Effective lighting was by her husband, Robert Berry. Mrs. Bill Woods directed the Wesleyan Choir in the cantata and Miss Maribeth Booe accompanied.

THE SENIOR HIGH YOUTH of First Church, Jonesboro, presented a living nativity scene on the steps of their church on Dec. 23. The pastor is Dr. J. Ralph Clayton.

A TRIP TO NEW ZEALAND was enjoyed by the Rev. and Mrs. Raymond Franks of Monticello during December. They were scheduled to return January 8 from the three-week visit with their son, Dobbs Franks, and his wife. Dobbs, a pianist and conductor of note, is currently the music director and conductor of the Alex Lindsay Symphony Orchestra in Wellington, New Zealand.

BLYTHEVILLE'S COMBINED COMMUNITY Choirs, 65 voices from seven churches presented Handel's "The Messiah" on December 15 in the First Baptist Church. Directors included Mrs. Byron E. Moore of First United Methodist.

STUTTGART FIRST CHURCH has a traditional Christmas Eve service at 11 p.m. during which Holy Communion is celebrated and members are received into the church. The membership class allows one to "give oneself as a gift to the Christ." All four choirs participated under the direction of Mrs. Don Boshers. The Rev. H. L. Robison is pastor.

THE SHARE SINGERS of First Church, Camden, were scheduled to spend the weekend of December 28 in Dallas, traveling in the church bus. These young folk singers, directed by David Alston, sang in the First United Methodist Church of McKinney, Texas, on Sunday. Their pastor is the Rev. Edwin B. Dodson.

THE MARKED TREE Christmas cantata was directed by Mrs. Thomas O. Connor. Louis V. Ritter, Jr. was the narrator for Peterson's "Born A King." The Rev. William Wilder is the pastor.

TUCKER CHAPEL PROJECT REOPENED, INMATES ENTHUSIASTIC

Inmates at Tucker Prison Farm have reopened a drive to raise \$20,000 to build a chapel at the farm, the Rev. Charles R. Hembree, chaplain, announced.

The drive was originally launched last April by the Rev. John Kimbrell of Pine Bluff, former prison chaplain and James Dean Walker, an inmate, who serves as chaplain's assistant. The drive was halted after raising \$5,000 but is now being resumed.

The \$20,000 will provide only for the materials with inmates providing the labor for construction. Hembree said that some of the roofing and the floor has been donated.

The chapel, which will be built across the road from the administration building, will seat approximately 300 and will provide 10 rooms for classes and counseling.

Hembree said that the State Prison Board had approved the project and that a Chapel Committee consisting of Charles Dyson and the Rev. M. D. Padfield of North Little Rock, Jack Pruitt, Dwight Linkous, Bert Treadway, J. T. Laman, Marshall Martin and L. Gene Worsham of Little Rock, had been named to direct the fund raising. R. L. Rosamond of North Little Rock will furnish plans and supervise construction.

Hembree, who has surveyed prisons in all 50 states regarding religious pro-

A CHRISTMAS PAGEANT, "The Manger of Bethlehem," was presented at Wesley Church, Pine Bluff, under the direction of Mrs. Peter Sievers, Dec. 22. Participating were children, young people and adults of the church. The pastor is the Rev. William D. Elliott.

ON SUNDAY EVENING, Dec 22, the worship service at Lakewood Church, North Little Rock, was a Christmas Cantata presented by the Junior Choir with tableaux by the Lakewood Players under the direction of Mrs. Ralph Dunn. The pastor is the Rev. David Conyers.

MRS. LUCY CABE is the organist-choir director at First Church, Gurdon, which presented the cantata "Christmas Bells" on Sunday, Dec. 22. The Rev. Cagle E. Fair is the pastor.

THE PRESBYTERIAN PASTOR at Ashdown, the Rev. Francis Holt was guest singer in the Ashdown United Methodist Church for the Christmas cantata directed by Mrs. Bettie Hill. Other soloists were Mrs. Hill and Mr. and Mrs. H. D. Sikes. Mrs. Claude Hawkins of Foreman was organist and Elizabeth Hill was pianist. The Rev. Tom Abney is pastor.

DR. R. A. ETHERINGTON directed the Eureka Springs Choir in the presentation of Peterson's "Born a King." Narration was by Mrs. June Westphal. Accompanists were Jerry Anderson and Mrs. Georgia Tice. Soloists were Mrs. Kathryn Koclanes, Mrs. Renata Martz, Bill Cowger and Robert Tancre. The Rev. M. L. Edgington is pastor.

grams and facilities, said that the construction of the chapel was the first step toward the development of an adequate religious program in the prison.

The room now being used as a chapel at the prison is a multi-purpose room which is used as a school, a library, a recreation room and for A.A. group meetings. It will seat only about 60 of the nearly 300 inmates at the prison.

Hembree explained that the room provides no atmosphere for worship and no place to counsel with the inmates. "Under present circumstances we have to limit the services to about 15 minutes," he said, "And I have to counsel with the inmates in the hall."

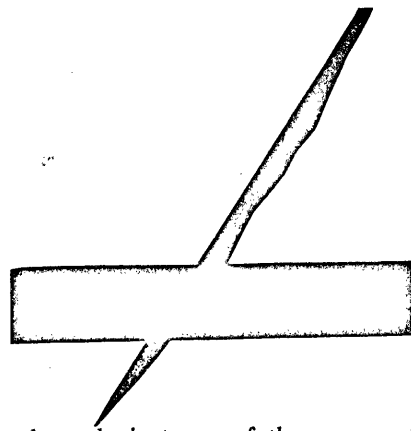
No state funds are available for a religious program at the prison except for the chaplain's salary. Hembree said that all funds for the project would have to come from interested churches and individuals in the state. Inmates are available to speak before churches and civic organizations to tell their stories and explain plans for the chapel, he said.

William Barker, associate superintendent at Tucker, said that the chapel was badly needed and that the project had his endorsement and enthusiastic support of inmates.

Dates can be set for speaking engagements by contacting the Rev. Charles R. Hembree, Prison Chaplain, Tucker Prison Farm, Tucker, Arkansas, 72168.

The Sunday School Lesson

By: Alfred A. Knox



LESSON FOR JANUARY 19: How Persons React to Jesus

BACKGROUND SCRIPTURE: Mark 2:1 through 3:6

MEMORY SELECTION: For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. (I Cor. 1:18)

AIM OF THE LESSON: To help persons understand the different ways in which the Gospel was received; to help prepare them for the varying reactions that will be made to their witness in the world.

In today's lesson we can see in a very brief passage the sharp contrast between the way in which people reacted to the deeds and teachings of Jesus. People either loved him or hated him in his own time. And so it has been in the time since. Jesus himself said: "He that is not with me is against me" (Matt. 12:30) and "he that is not against us is for us (Luke 9:50). Mark's Gospel is an account of rising and falling tides of popularity in the life of Jesus. Even those who were sympathetic changed constantly in the intensity of their support; some of them changed from friends to enemies several times during his ministry. Starting with the material we are using today, we see how the scribes and Pharisees saw that his basic teachings were diametrically opposed to the system they defended, and they began their nefarious task of gathering evidence to send him to his death.

Chapter 1 had been filled with descriptions of the popularity Jesus gained with his first demonstrations of power. That news spread so rapidly that wherever he went he attracted great crowds—both in the towns and the open country. We see in today's Scripture how he was still popular; but he was beginning to receive criticism and opposition.

The setting for today's lesson is Capernaum, which, by this time, Jesus had come to regard as home his own or whether he had moved his mother visit to Israel we felt nearest to the steps of the Master at Capernaum. Apparently Mark had the same reaction and reflected a great love for the town. It is not clear whether Jesus called Peter's home his own or whether he had moved his mother from Nazareth and had a house of his own. If the former is true, then it is possible that we saw the remains of that house on our recent visit. Just in front of the restored ruins of the Capernaum synagogue we saw a fresh excavation which we were asked not to photograph. Since returning from that trip the newspapers have printed the announcement that in that new excavation at Capernaum are the remains of what is thought to be the home of Simon Peter.

"IT WAS REPORTED THAT HE WAS AT HOME"

At the end of chapter 1, just after Jesus had healed Peter's mother-in-law, we read that Jesus sought refuge for a while from the great crowds that followed him. Notice that Mark used this literary device all through his Gospel to show that Jesus was reluctant to stimulate crowds just because of his miracles. He seemed to feel that people would not hear his teaching if they came only because of his mighty works.

Then in 2:1 we have this interesting text (I am not sure that I have ever heard a sermon prepared on it) "it was reported that he was at home." Then, the power of a rumor was demonstrated. Dr. Halford E. Luccock (*Interpreter's Bible*) says: "A new teaching with a new power was at hand. The mere report that Jesus was in the house; a rumor was enough to gather a crowd."

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This was not the only instance of the power of a rumor about Jesus' presence in a house. We have seen other crowds attracted to homes and institutions where it is suspected that Jesus and his power might be found. It would be an interesting question for each of us to raise: "Does what goes on in my home start any rumors that Jesus might be there?"

THE HEALING OF THE PARALYTIC

This first event of chapter 2 has always been one of my favorite New Testament stories since I first gained an impression concerning it from the Sunday School picture cards in the little Presbyterian church and from the teachings of a saintly old maid aunt who was my teacher there. This image of four men having to cut a hole in the roof of a house to let a sick man down at the feet of the Master Healer is truly an indelible one. That kind of crowd out to hear Jesus was just as impressive to a boyish mind as was the hole in the roof. During our four years stay in Ohio in church public relations, one of my ministerial friends there took great delight in casting aspersions at the church press, quoting a portion of verse 4 in the King James Version: "they could not come nigh to him for the press."

When the four men had lowered their burden into the room, the word of God's mercy became a very special word to this particular individual: "My son, your sins are forgiven." Such an assurance that his guilt was cancelled tore this man loose from his paralysis. The troubled man in a troubled body was healed, and he returned home to take up his customary duties.

This whole incident was a dramatic portrayal of the very heart of the Christian gospel—that it does not bring merely external remedies to internal ills. Dr. Luccock says: "Jesus went to the deeper ill below the physical affliction. Perhaps he knew more about the man than the record indicates. Perhaps his keen and quick eye could see the deeper causes of trouble. We know that there is a relationship between some forms of sin and physical calamity, and between mental states and functional paralysis. At any rate, Jesus goes to the deeper levels of evil first."

ROOTS OF THE CHARGES OF BLASPHEMY

A central truth at the heart of this lesson is that it provided the scribes and the Pharisees with their first evidence for their later charge of blasphemy against Jesus. It was one thing for him to manifest an unusual power to heal; it was something far more serious, in their way of thinking, for him to preempt the power to forgive sin. The response from the spokesmen of both groups gives us a suggestion as to the direction the official opposition to Jesus would be taking from this moment on to Calvary: "Why does this man thus speak blasphemies? Who can forgive sins but God only?"

May we repeat that it was Jesus' pronouncement of forgiveness that aroused the official opposition from the scribes and the Pharisees. They held that man cannot forgive sin, because it is not man that is sinned against. Only God can pardon the offender. Obviously this means that if Jesus offered to forgive sins without adequate authority, he was guilty of blasphemy, because he was assuming the prerogatives of God. We contend that he did have the power to forgive because he was God.

EATING WITH PUBLICANS AND SINNERS

The second major criticism that arose against Jesus in this lesson was social rather than ecclesiastical. However, we can all point to the reality of the fact that social differences can sometimes be more

destructive in the church than ecclesiastical differences. How many fusses do you recall among church people that started over doctrinal matters? Yet, many church people you know have had their feelings permanently scarred because of social differences—and many preachers have had to move because they associated with "the wrong kind of people." This usually means that socially disfranchised in the community.

To understand the intensity of the Jewish feelings about publicans one must have an understanding of the nature of their jobs as taxgatherers. The Roman government gave the job to Jewish men on the basis of a kind of bid. That is, the publican promised a set amount of money to the Roman treasury from his district. Under the authority granted him, he could collect any amount of money he thought he was strong enough to collect with the police help he was given. This meant that he gouged his relatives and neighbors for much more in taxes that he had to remit and made himself wealthy in the process. This was basically the reason they were classed so low on the Hebrew social scale.

Jesus, on the other hand, felt that once he had called Levi to be numbered among "the twelve" that he owed him the courtesy of a meal in his home, with his friends. The scribes and Pharisees thus began the collection of a second category of complaints against him.

ONLY THE SICK HAVE NEED OF A PHYSICIAN

It has always seemed to us that the most illogical criticism ever directed against a religious leader is the one "He associates with the wrong kind of people." Yet how often we have heard these words. Jesus' reply to the criticism directed against him was a masterpiece of simplicity and profundity. In one sentence he justified his own activity and at the same time rebuked his opponents. "They that are whole have no need of the physician, but they that are sick; I came not to call the righteous, but sinners to repentance." (2:17)

Here, as in many other instances, Jesus used an illustration from the physical realm as an analogy to explain a spiritual reality. The religious down-and-outs were the ones with whom Jesus had the greatest opportunity to associate because they could see their spiritual deficiencies. When John Wesley started preaching to the coal miners of Great Britain they came to him in unprecedented numbers because he was the first religious spokesman of whom they had heard that even acted as though he believed they were worth saving.

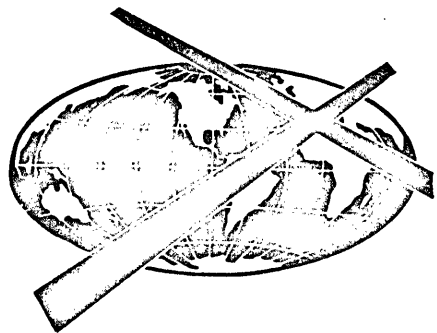
Dr. Charles Laymon says (*International Lesson Annual*): "In sharing his power with the masses, the needy, and the religious officials in Judaism, Jesus gave without restraint. There is something that we sometimes miss; in all this Jesus was giving himself."

PEOPLE DO REACT TO JESUS

There should be no question in our minds as we come to the end of this lesson that people do react to Jesus—they are either for or against him. By his words and his actions he attracted the attention of others. On the whole, the masses reacted with amazement and favor; but the leaders of official Judaism reacted with suspicion and growing antagonism. The masses were hungry for something to fill the spiritual void in their lives, but the entrenched religious authorities were so bound by tradition that they put precedent above persons. From their viewpoint, religion was largely a system of elaborate ceremony and external observances by which one found favor with God. Jesus taught that genuine religion is a right relationship with the Heavenly Father and that it cannot be achieved unless one is also in right relationship with his fellowmen.

We need to face these two opposing approaches to religion in a very personal manner. To what extent are we largely traditionalists? Are we so busy playing a game called church that we have forgotten that the church is not primarily an organization but an organism? What does it matter how many people we have if they are not redeemed people? What does it matter how many meetings we attend if the meetings do not further God's redemptive purpose—if Jesus' presence is not felt in those meetings?

JANUARY 9, 1969



news and views

OF THE WORLD OF RELIGION

by the Editor

A religious message originating from Apollo 8 in its orbit around the moon was probably the most widely heard Christmas Eve service in human history. An estimated 50 million people heard astronauts Frank Borman, William A. Anders and James S. Lovell, Jr. read the Genesis creation story as their Christmas message was received in Houston at the Manned Spacecraft Center.

Two days after Christmas Mrs. Madalyn Murray O'Hair announced in Houston that she will register a complaint with the National Aeronautics and Space Administration because of the reading from the Bible by the astronauts. She said: "I think that they were not only ill-advised but that it was a tragic situation, on a scientific venture, that something of this nature should have been brought in."

Pope Paul VI celebrated Christmas midnight Mass in a huge steel mill at Taranto, Italy for some 15,000 workers and their families. The pontiff flew to that industrial city on the southern coast of the Italian peninsula to dramatize "the fraternal and radiant presence of Christ among workers throughout the world."

Virtually all patterns of "newness and reform" marking Christian hopes at the beginning of the 1960's are "ossified and shattered" at the end of 1968, according to Christian Century, ecumenical weekly published in Chicago. An editorial in a recent issue said that "it is time to start something" since renewal and reform of the types known earlier could not last forever.

In one of his last conversations, famed Swiss theologian Karl Barth expressed concern over "what will become of the church," one of his colleagues reported. Dr. Wilhelm Niesel, president of the World Alliance of Presbyterian and Reformed Churches, said: "Let us with the whole church receive his (Barth's) summons to return to the Word, to the Lord Jesus Christ, who alone can save us from fear and death."

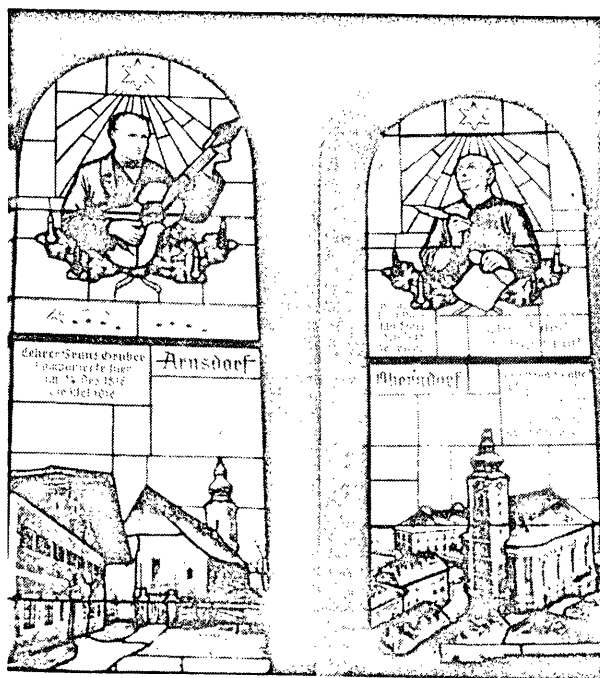
A 476-year-old edict ordering all Jews to leave Spain and "not dare to return" was formally rescinded in Madrid in ceremonies attending the opening of the first new synagogue built in Spain in six centuries. The expulsion order, originally issued by King Ferdinand and Queen Isabella in the year Columbus discovered America, has legally been a dead issue for almost a century.

According to persistent reports from unofficial sources at the Vatican, some 30 new cardinals will be elevated at a consistory in January. The reports say that appointments will be divided approximately evenly among three categories: officials of the Roman Curia, members of the Vatican diplomatic corps, and heads of dioceses and theologians.

A letter mailed in 1847 to the Bombay Auxiliary Bible Society for two cents recently brought the highest price for a single item ever paid at a philatelic auction. The stamps, issued in Mauritius, an Indian Ocean Island, have an engraver's error and they were sold for \$380,000 to a New Orleans dealer. Dr. Laton Holmgren, general secretary of the American Bible Society, commented after the sale: "Somehow I wish we had managed to keep that envelope in Bible Society possession."

Another outstanding Christian leader who died recently is Trappist Father Thomas Merton, renowned for his many writings on the contemplative life and man's search for God. The author of "The Seven Storey Mountain" died in Bangkok, Thailand at the age of 53.

American scholars now have quick access to almost every Hebrew manuscript in the world through a massive micro-filming project nearly completed at the Jewish Theological Seminary of America. The Louis Ginzberg Microfilm Collection, a memorial to a late professor who served at the seminary, is thought to be the largest of its kind in the Western Hemisphere, according to Dr. Menachem Schmelzer, seminary librarian.



OBERNDORF, Austria -- Stained glass windows in a memorial chapel at Oberndorf, Austria, honor the two men responsible for one of the world's best known Christmas carols, "Silent Night." The windows show Father Joseph Mohr, who wrote the text, and Franz Xaver Gruber, who composed the melody. The 150th anniversary of the famous carol will be celebrated in the small Austrian town near Salzburg this year. (RNS Photo)

Conservative groups in the Roman Catholic Archdiocese of Detroit have accused Archbishop John F. Dearden of not being obedient to the Pope and worthy of "automatic excommunication." Representatives of the Catholic Laymen's League and the Inter-Parish Council of Catholics submitted a list of demands which criticized his activities in race relations and his attitudes on birth control.

The substitution of a special liturgy for World Peace Day on Jan. 5 for the liturgy of the Feast of the Epiphany was criticized in an editorial in the Catholic Free Press, newsweekly of the Worcester (Mass.) diocese. Through an unusual combination of circumstances, many Roman Catholic churches in the U. S. will not generally use the liturgy for the Feast of the Epiphany, commemorating the visit of the Magi to the infant Jesus at Bethlehem.

An executive of the Lutheran World Federation has reported that on an extended visit to South Africa and South West Africa he found that increased government pressure threatened churchmen who speak out against apartheid (racial separation). Dr. Carl-Johan Hellberg, Africa secretary in the LWF Department of World Mission, called recent expulsions of missionaries "surface manifestations" of "what seems to be a government threat of more severe actions."

Oxfam of Canada and the Presbyterian Church in Canada have purchased a Super-Constellation aircraft to fly food and medicine into Biafra. The cost of the aircraft was under \$100,000. The interior will be stripped to provide space for 45,000 pounds of cargo.

An inflatable plastic-fabric church—as used by an Assemblies of God mission unit in Coasta Rica—is envisioned as the logical successor to the traditional tent for evangelistic services. Developed by the Firestone Coated Fabrics Company of Los Angeles, the so-called "air cathedral" is 200 feet long, 60 feet wide, 30 feet high. It can seat 3,500. (We have heard of "inflated" churches before as Methodist annual conferences approached.)

The U.S. Supreme Court has ruled that local Selective Service Boards may not invoke regulations governing delinquency to deprive registrants of a statutory exemption "because of various activities and conduct with or without any regard to the exemptions provided by law." Justice William Douglas wrote the majority opinion in the case of James J. Oestereich, a divinity student at Andover-Newton Seminary in Massachusetts.

The traditional collection plate will not be passed in churches throughout Greece after Jan. 1, the Orthodox Church in Greece has decreed. The announcement followed complaints that collections taken during religious services were degrading.

The use of an African-style dance as part of the Roman Catholic Mass has been condemned in Chicago by John Cardinal Cody and defended by the sponsor of the liturgical service, the Chicago Conference of Laymen. The conference, an unofficial organization of Catholics, staged the liturgical service in a hotel ballroom as part of an informational day on types of experimental communities that might be used in place of geographic parishes.

Sharing of churches by the major denominations of England and Wales is provided for in a bill introduced in the House of Lords by Archbishop Michael Ramsey of Canterbury. Under the bill, agreements will become possible between any two or more churches for the sharing of church buildings, including places of worship, church halls, youth clubs, hotels and residential buildings for ministers and lay workers.

More Americans say they believe in God, life after death and hell than do persons living in 11 other countries sampled by the Gallup Poll. Ninety-eight per cent of Americans believe in God, according to statistics released by the public opinion surveyor. The figure fell below 80 per cent in the Netherlands, Britain, France, Norway and Sweden.

Dismissal of two Episcopal Church chaplains from University of North Carolina campus work has spurred protests. The Rev. William Coats and the Rev. William Tucker were notified recently that their work was found "ineffective" by a commission studying the campus ministries in the Episcopal Diocese of North Carolina, and that their services would be terminated June 1.

The Quadrennial Emphasis

by Dr. James B. Argue

Pastor, Pulaski Heights UM Church, Little Rock
(Presentation at Little Rock District Conference)

If it did nothing else, the recent political campaign should have made every American citizen aware that our nation has many problems. Though the respective candidates differed in their solutions to these problems, none was so naive as to deny their existence. I do not think it is too strong a statement to say that the United States is confronted with one of the most serious crises in its national history. No simple cause or cure can be found for our problems, for they are the result of a complex combination of factors.

Part of the crisis is the result of the process of dehumanization which has been increasingly felt in recent years. The crisis is seen in our economic inequities, our inadequate housing, the lack of adequate education for all, and the presence of injustice in our judicial system. And the technological developments of our age, while holding forth much promise, can also lead us to an even deeper sense of crisis. Estrangement and alienation are further evidences of the crisis in our society. These tensions exist between ethnic groups, between racial communities, the poor and the affluent, and within the several communities themselves. There is also the conflict between age groups, the generation gap, which threatens our unity. The state of revolt among our young people is so far-reaching that often we cannot comprehend it.

As Christians we believe that the gospel is relevant to this crisis. We believe that in Christ God was reconciling the world unto himself. And we believe that He has entrusted to us this ministry of reconciliation. We are called to be his agents of reconciliation in the world. We are called to acknowledge our oneness with the disillusioned, the poor, the hungry, the war-ridden, the rejected, the depersonalized, the searching ones of our world. God is calling us to listen and to respond in acts of loving service so that man may come into his fullness as a person, recognized as equal with all others.

The 1968 General Conference, meeting in Dallas, sought to grapple seriously with the implications of our faith for the crisis of our times. It was motivated by several burning convictions: (1) The church is of God and is clearly charged in scripture to follow Christ. (2) Following Christ is obviously not simply an internal matter; it is also a serious matter of taking the living gospel into all the world. (3) By its very nature the gospel demands a response of obedience from the people of God. (4) The church must seek to discover Christ's will and thus be obedient to his command.

In their efforts to discover what the church must do in the new quadrennium, the following motion was presented to the conference and subsequently passed: "In order that we as a new church may move at once on every level of the church to engage in

constructive social change relative to the church's mission in the world, and more particularly to the national crisis in the United States, while acknowledging and strongly supporting the clear priority claim of the total world service program, we recommend the raising of a special fund to be known as the Fund for Reconciliation, in the amount of not less than twenty million dollars."

Something of a parallel can be found in the action of the General Conference of 1944 when, in the midst of the crisis of World War II, they adopted a "Crusade for Christ" which involved seeking twenty-five million dollars in new money—over and above continuing patterns of benevolent giving—during the years 1944-48. It was not adopted without opposition. There were those who felt that it would undermine the churches overall benevolent giving program. In the end optimism—and the desperate needs of the world—prevailed. The Crusade for Christ was launched in 1944. Finally, the goal was not only met but was overpaid by more than ten percent. And, instead of a decline in other benevolent giving, there was an increase of more than twenty-five percent! Hopefully, the quadrennial emphasis before us now, containing the challenge of the fund for reconciliation, will meet with the same success.

So then the church is challenged to raise twenty million dollars during the next four years for the Fund for Reconciliation. Perhaps you ask, "How is this money to be divided?" Fifty percent of the funds raised in any given Episcopal area will be retained in that area, while the remaining fifty percent will be placed with the treasurer of the Council of World Service and Finance to be used at the direction of the Council of Bishops and a special quadrennial emphasis committee. An area committee, created for the specific purpose of meeting the needs and opportunities arising from this crisis within the Arkansas area, will hold its first meeting Friday to begin laying the ground work for getting this important program underway. Dr. Phillips informs me that a District Committee to implement the quadrennial emphasis is also in the process of being formed and will meet within the next week or ten days.

Perhaps you ask what is the purpose of this Fund for Reconciliation? The National Quadrennial Emphasis Committee has listed seven major thrusts:

1. To dedicate a portion of the church's resources to constructive social change.
2. To assist poor and minority peoples toward achievement in genuine self-determination.
3. To provide more adequate training opportunities for the underprivileged in our communities.
4. To make funds available for churches in low income neighborhood areas as they seek to become true servants of the community and instru-

ments of social change.

5. To encourage and assist economic development in low income and ghetto areas in such things as housing, business, banking, co-ops, credit unions, etc.

6. To encourage and support ministries with young people that will help establish creative dialogue and build bridges of understanding between the generations.

7. To facilitate ecumenical ministries specifically addressed to the problem of white racism.

How is the money to be spent? A tentative budget has been established for the ten million dollars to be administered by the Council of Bishops and the National Quadrennial Emphasis Committee. This budget allocates seven hundred thousand dollars to the work of the General Commission on Religion and Race, as directed by the 1968 General Conference; two million dollars for rehabilitation and reconstruction in Vietnam following the cessation of hostilities there; and one million five-hundred thousand dollars for the United Methodist Voluntary Service Program. The remaining five million eight-hundred thousand dollars will be used at the direction of the Council of Bishops and the Quadrennial Emphasis Committee in a number of ways including such projects as the production of high quality programs to be presented through the major communication media designed to achieve attitudinal changes and to build bridges of reconciliation between the divided group of our nations; for cooperative parish developments among small and often struggling churches in rural, town and country areas where comity agreements are desperately needed; and in a number of other ways.

Here in Arkansas, the funds retained locally will be used at the discretion of the Bishop and the Area Quadrennial Emphasis Committee. Discussions are still going on as to what sort of projects will qualify for financial assistance. Bishop Galloway is attending a meeting in Kansas City today which aims at clarifying the guide lines for this fund. There is some indication that new monies designated by local churches to institutions in our area such as Camp Aldersgate, Philand Smith College, etc. may count toward reaching the quadrennial goal. Further definition of just what projects will qualify will be made in the very near future.

How is this money to be raised? It is, by action of the General Conference, a voluntary program. Apportionments will not be made to local churches for these funds. However, goals or quotas will be used on the annual conference, district, and local church level. I am sure you are interested in knowing what the quota for your particular local church will be. It will be just about one-half of the amount you are currently paying for World Service and conference benevolences. In other words if you have a World Service apportionment of a thousand dollars, your Fund for Reconciliation goal will be five hundred dollars to be raised during the four years of this quadrennium or one hundred and twenty-five dollars per year. This money can be raised in one of two ways: A local church may include this item in its budget, each year in this quadrennium,

or a local church may seek to raise these funds by asking for special Fund for Reconciliation pledges from its members. February 23 has been designated as the day for making the appeal for these pledges. Those of you who decide to take this approach may secure materials from the office of Dr. Neill Hart.

In conclusion, let me remind you once again that the heart of the Christian gospel, as the New Testament presents it, is the idea of reconciliation—the healing of relationships once twisted or broken.

The good news of the Gospel is that, when man misused his freedom and became alienated from God, God did not give up on him. He did not let him go. Instead, he took the initiative. He sent a mediator, as the Scriptures put it, and, at the cost of the mediator's life, the reconciliation was effected.

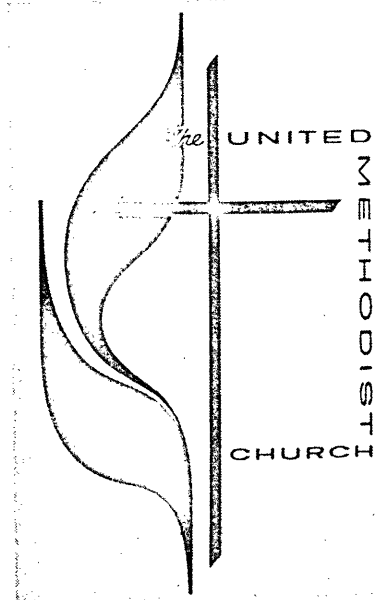
This is why we have crosses in our churches: it says more eloquently than words that Christ died to restore our broken relationships with God. Or, as Paul said to the Corinthians: "God was in Christ, reconciling the world to himself." Reconciliation is indispensable to the Christian faith.

But also basic to the Christian Gospel, as the New Testament presents it, is the idea that those who have been reconciled to God have been called to the "ministry of reconciliation." Just as God took the initiative and did not give up on us, so we are to work, with God's help, to mend relationships between ourselves and others and bring reconciliation wherever people are hostile and alienated.

Now this is admittedly not an easy thing to do, as anyone who has ever tried knows. It can cost you, as it did Christ. The quadrennial emphasis established for our church by the General Conference is not an easy nor inexpensive program.

In his latest book, E. Stanley Jones quotes Dr. Karl Menninger as saying, "Love is the medicine for the sickness of the world." The Fund for Reconciliation is one way that Methodists can express their love and their concern in tangible form.

†



New magazine for women

NEW YORK (UMI)—“A new year—and a new magazine comes to life!” So says one of America's newest church publications as it debuts for readers with the January issue.

The magazine is **response**, and as the editors point out in an introductory statement, “The magazine is a response to the need for a publication that speaks specifically to United Methodist Women throughout the country.”

response is published in New York by the Board of Missions of The United Methodist Church. It is the successor to two magazines which ceased publication with their respective December issues — **The World Evangel**, magazine for women of the former Evangelical United Brethren Church, and **The Methodist Woman**, magazine for women of the former Methodist Church.

Initial circulation of **response** is approximately 245,000 representing the combined circulations of **The Methodist Woman** (185,000) and **The World Evangel** (60,000).

The Board of Missions is continuing to publish in New York its international magazine of missions, **World Outlook**.

Appearing on the cover of the new magazine with its title are the words, “United Methodist Women,” and the editors' statement declares: “The magazine is firmly based on the belief that there is a place for a women's organization within the United Methodist Church. Through the Women's Society

of Christian Service, Wesleyan Service Guild and Women's Division, many acts of service and education are being accomplished within the church and the world that might be left undone without this organization.”

The editor of **response** is Miss Carol Marie Herb, who was editor of **The Methodist Woman**. The associate editor is Miss Mary McLanahan, who was editor of **The World Evangel**. They are the authors of the introductory statement about **response** appearing in the January issue.

Their statement points to an innovation for United Methodist publications: it will be a policy of **response** to obtain national writers from overseas countries as often as possible to describe situations in their own countries. For example, young Methodist layman Arturo Chacon of Chile has an article in the January issue, and articles by nationals from Brazil and South Africa are scheduled in February and March.

A feature of the magazine will be a special page each month—“responsively yours”—which will offer a personalized look at what is happening within the Women's Division. It will be written by Miss Theresa Hoover, Division associate general secretary.

The editors pledge the magazine to “constantly re-evaluating content with the object of relevancy in mind” and add that this refers to the relevancy of the articles to “today's church, today's world, and today's Society and Guild member.”

TRIBUTE TO MRS. (LILLIAN) COLE

A mere catalog of her activities or a list of the organizations that she has headed hardly gives a true picture of Lillian Cole. To know her, and to know why she was chosen for these places of responsibility, one must know something of the spirit which made up her radiant personality.

Joy was the main ingredient of that indomitable spirit; not only the deep abiding joy which possessed her, but also a joy that had the buoyancy to come to the surface before you had talked with her a minute. The source of this joy was her unwavering faith that “. . . my God shall supply all your need according to his riches in Jesus Christ,” (Philippians 4:19). This was particularly exemplified at the time of the loss of her husband.

Humility was another trait she possessed in great abundance; it was never what she could do for you, but what you could do for her. An example of this is found in a note I had from her less than three weeks before her death. In referring to a small contribution I had had in the **Upper Room** she said: “Now that I've finally gotten thru my cluttered desk and stacks of back magazines, including the **Arkansas Methodist**, I found the notice of your contribution. I hope some day to read and be blessed by it as I'm sure thousands were on that date.” What a tremendous compliment to even imagine I could



say anything that would bless her; but I knew she was sincere in saying it.

But the trait that endeared her most with those with whom she worked was her encouragement of other people. She was what few people are — a good listener. Even though you knew you were not doing your part very well, she always listened intently, and had a smile of encouragement for you when you finished. She had the ability to inspire people to do their very best.

Her home-going near the Christmas season was symbolic of her life. What a joyous time for her to join the heavenly hosts when they were celebrating the Savior's birth as man! Heaven is a more joyous place because of her presence.

†

SEARCY FIRST CHURCH WSCS CHARTERED

Mrs. Larry James, vice president, had charge of the special Service of Celebration Charter Meeting held for the Women's Society in First Church, Searcy. She was assisted during the meditation on “Bread of Life” by Mrs. Jack Snodgrass, Mrs. Hermann Van Patten, Mrs. Perry Jones and Mrs. Graham Dobbins.

Mrs. Adam C. Melton gave the history of the women of the former United Brethren Church, and Mrs. R. P. Powell gave the history of the Methodist women.

Mrs. Bill Ball played organ music while 72 women signed the charter roll. Since the meeting the charter

members have increased to 125.

Others assisting with the program were Mrs. Booth Davidson, Mrs. Ray Yarnell, Mrs. Donald Moore and Mrs. Doyle Kelso. Mrs. Hermann Van Patten is president of the group.

†

Each of us may be sure that if God sends us on stony paths, He will provide us with strong shoes. He will not send us out on any journey for which he does not equip us well.—Megiddo Message

†

How great a God we need; and how much greater is our God than our greatest need.—Motto in a Business Office

Greetings from Helen Wilson

Christmas, 1968

Christmas Greetings from Bolivia to all my Little Rock Conference Friends, with my deep appreciation for your prayerful and financial support throughout the past and during the coming year which is the last one in this term before my furlough in 1970.

My wish for you all is expressed for me by Henry Van Dyke:

“I am thinking of you today because it is Christmas and I wish you happiness. And tomorrow I shall still wish you happiness. I may not be able to tell you about it every day, because I may be far away or we may be very busy. But that makes no difference -- my thoughts and my wishes will be with you just the same. Throughout the year -- I wish you the SPIRIT OF CHRISTMAS.”

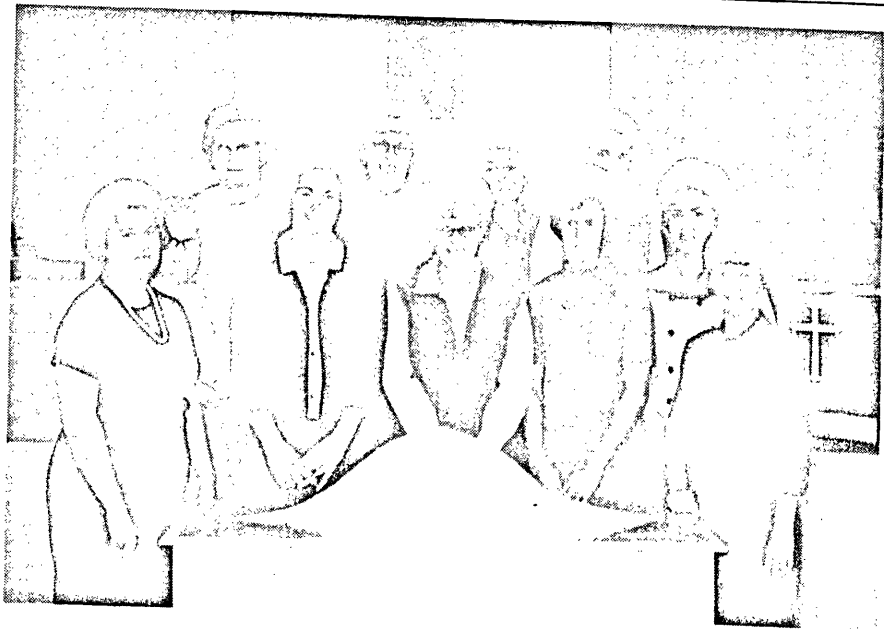
My prayer is expressed by Charles Wesley:

“Come, thou long expected Jesus,
Born to set thy people free;
From our fears and sins release us;
Let us find our rest in thee.
Israel's strength and consolation,
Hope of all the earth thou art;
Dear desire of every nation,
Joy of every longing heart.

Born thy people to deliver,
Born a child and yet a King,
Born to reign in us forever
Now thy gracious kingdom bring.
By thine own eternal spirit,
Rule in all our hearts along;
By thine all sufficient merit,
Raise us to thy glorious throne.”

Christmas love,

Helen B. Wilson
Casilla 4826
La Paz, Bolivia
South America



Charter members of New Hope WSCS, Benton, are pictured. Mrs. J. D. Wright is president. The Rev. Carl Diffie is pastor.

Route 66 "Samaritan"

NEEDLES, Calif. (UMC)—Bishop Gerald Kennedy thought he appointed the Rev. Roland Brammeier to the United Methodist Church in the Mojave Desert community of Needles, Calif.

And that was the way Mr. Brammeier understood it, too.

But what neither realized was how much of the young pastor's ministry would be to the here-today-gone tomorrow travelers on busy U. S. Route 66.

The significance and meaning of Mr. Brammeier's ministry to persons who have no direct connection or relationship to his permanent congregation was pointed up a few days before Thanksgiving when he found that a three-year-old girl whom he took into his home temporarily was the object of a nation-wide kidnaping search.

The child, Brenda Ann Maquar, of New Orleans, was kidnaped from her stroller and, according to police, was driven toward California by 39-year-old Frank W. Castile, of Fresno, Calif. Twenty miles east of Needles, Castile fell asleep at the wheel of the car and it crashed, seriously injuring the driver. Brenda, however, was not injured and attendants at Needles Municipal Hospital asked Mr. Brammeier to take care of the child.

After Brenda repeatedly told hospital officials that the man with whom she was riding was not her father, the FBI was called in and her connection to the kidnaping search became

known.

Within hours, Mrs. Brammeier took the child back to New Orleans by plane.

Mr. Brammeier reports that he has an average of 25 to 30 calls for help each week because Route 66 — the famous Chicago-to-Los Angeles highway—goes past his church. The United Methodist Church of Needles, with 250 members, is the largest congregation in this town of 3,800 persons.

Many of the down-and-outers who come to him for assistance are referred by the hospital, but most of them come in off the highway which does pass his church. Many have stories of being victimized by unscrupulous automobile mechanics who charge \$75 for a \$25 generator. A few admit that they were less fortunate than they expected at the gaming tables of Las Vegas, 109 miles to the north.

"One of the most frequent stories I hear," he says, "is the one about going to California to start a chicken ranch. For some reason, nearly every prospective chicken rancher says his ranch will be located at La Jolla, Calif."

But for the most part, Mr. Brammeier does not question the veracity of the story. He is more concerned with the real need of the person telling the story.

The Women's Society of his church recently voted to give him \$300 a year as a discretionary fund to assist travelers. He also has limited access to a transient relief fund established by the

community. But Mr. Brammeier devotes his wedding and funeral fees to helping the travelers, too.

Most persons whom he assists promise to pay back any money he lends them. About half of them do. Mr. Brammeier took a calculated risk recently by loaning one man \$300. He got it all back.

He looks upon his work with unfortunate travelers as being a vital part of his ministry. It is time-consuming, but he feels that this is part of what he has been called to do in Needles.

"The more involved we are, the more meaningful my ministry becomes, because one of the main thrusts of any ministry is being involved in the world and being humane to our fellow men," he explains.

Mr. Brammeier is well-trained to handle this type of work, although his ultimate desire is to work in the inner city. He is a graduate of the George

Warren Brown School of Social Work at St. Louis, where he specialized in social work. His wife, Jerrie, is a graduate of Washington University at St. Louis where she majored in education. She has started a pre-school at the church in Needles—the community's first—just as she did at her husband's previous appointment at Warren, Ariz., near the Mexican border.

In addition to serving the church at Needles and serving the needs of humanity on Route 66, Mr. Brammeier is pastor of the United Methodist Church at Davis Dam, Ariz., a retirement community, where he finds his ministry takes on a totally different dimension.

Mr. Brammeier expects that he never will be the center of such national publicity as he was in the kidnaping case, but he finds that human needs are just as great in each case, regardless of the situation or the problem.

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On a Wide Circuit

By W. W. Reid

Manners and Morals

St. Luke's Reporter, bulletin of St. Luke's Roman Catholic Church, in Whitestone, New York, credits to Father Joseph T. McGloin, S. J., an article with which we are in close agreement and from which we quote:

"In every question and answer session it's surprising how many of the questions asked under the guise of moral questions pertain more to manners than to morals. And the fact is that there is some connection at times between manners and morals.

"Take the so-called 'dirty joke' for instance, a form of crudity and rudeness which will apparently be with us as long as there are ignorant loudmouths trying to be social successes. You could not say that the 'dirty joke' is always something morally wrong. But you would have to say that in the vast majority of cases it is very bad manners. 'Dirty joke' is not necessarily connected with sex. Sex, like everything else in human life, has its humorous aspects too, as well as its tremendous dignity. But the dirty joke is a crude ridiculing of either that awesome faculty or some purely animal aspect of human nature.

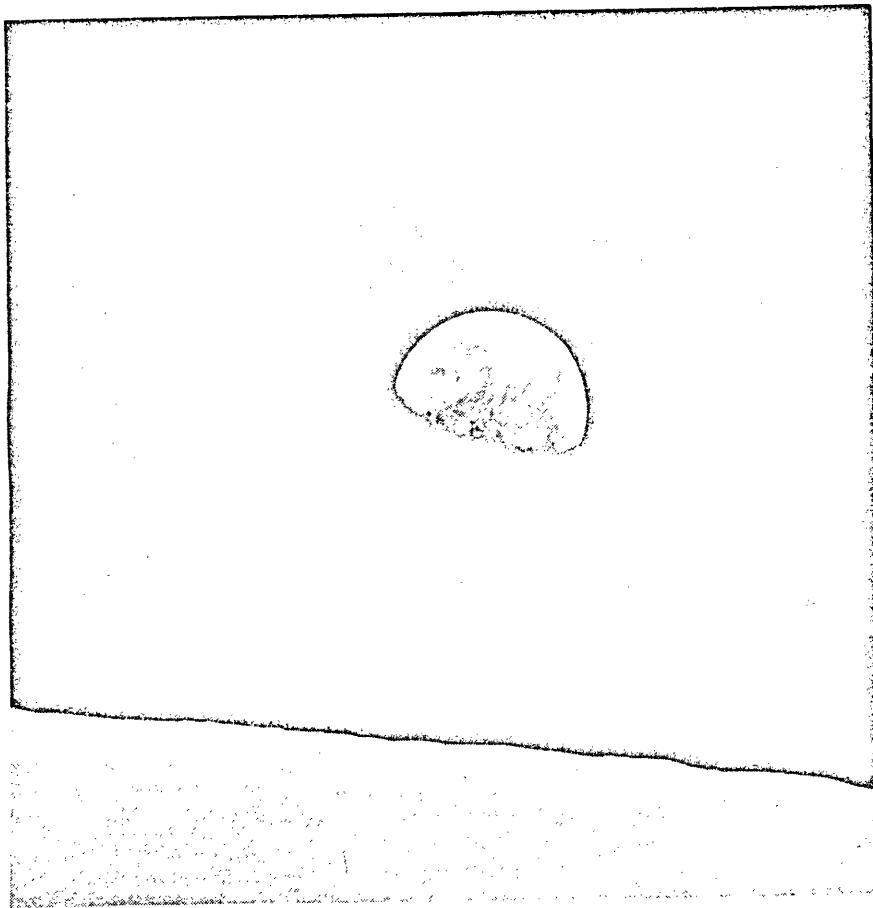
"But there is another perhaps more indirect connection of manners with morals, the fact that good manners can be the practical application of the virtue of charity. It is bad manners to be rude to someone, and it is also uncharitable to inflict your bad manners upon him. And the range of seriousness in such bad manners runs the whole gamut from the character who eats like a pig and so embarrasses anyone who has to be with him, all the way down to the racist who has the crude manners to treat others as essentially beneath him. Unfortunately, we Americans, for all our great virtues, also have our share of bad manners on occasion.

"In the fact of an apparently overwhelming majority opinion, I do not, for instance, consider booing at spec-

tator sports a lovable, red-blooded American custom, except perhaps when clearly done in fun. Not that I haven't done my share of arguing with umpires, and with other authorities too on occasion, but at least I've never been able to convince myself that I was just being a good American sport in so doing. On the contrary, this still seems like just plain bad manners and poor sportsmanship as well.

"Open up a chow line among teenagers sometime and try to figure what happened to the old 'Ladies first' idea. Part of the reason for this gentleman's stampede is, of course, the dread terror a boy has of seeming to be polite to a girl in public, but part of it undoubtedly begins at home, too, where Mom has become the cook, getting no word of thanks for the most part, but with plenty of griping if the meals are not just right. Not too many years back, this sort of griping was usually frowned upon, to put it mildly—just as were all other bad manners as well.

"Sometimes we Americans can become unmannerly and rude because of the near hysteria of our very active lives. Now it's good to be busy and efficient. But when this dedication to our own activities becomes selfish to the point of poor manners, then we're taking ourselves far too seriously and also probably losing sight of the real purpose of life in our absorption in the things of this world. We see this in the commuter (male and, unfortunately, also female, who starts with an advantage) who rudely crowds ahead of everyone in getting on a bus or plane or train. We see it in the insistent customer who crowds ahead of everyone else in the ticket line. We see it in the character who has to disturb everyone in a theatre or at a game by getting out early to his car. And yes, we even see this form of boorishness near the end of Sunday Mass, because the impolite person is unmannerly even to God.

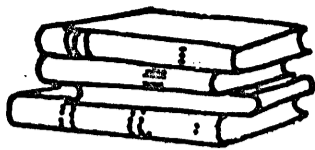


HOUSTON — This is the earth, shown above the lunar horizon, as seen from 240,000 miles away. The photograph, released by the National Aeronautics and Space Administration in Houston, Tex., was taken by the crew of Apollo 8 while they orbited the moon. It shows the Atlantic Ocean between the west coast of Africa and South America, to the far left on the earth. The South Pole would be toward the left in the picture. (RNS Photo)

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God." (Psalm 90:2)

Book Reviews

by Alfred A. Knox



James Reid, *GOD, THE ATOM, AND THE UNIVERSE*, \$4.95, Zondervan, 240 pp.

This seemed a logical book to pick for review in the opening days of the New Year with the memories of Apollo 8 so fresh. We were not disappointed, and we think you will find this an excellent book with which to enter this new period of the space age with God.

The author is a Christian layman (lay speaker in The United Methodist Church) who has been actively associated with the atomic-space field for some time. Currently he is a member of General Electric's Speakers Bureau and speaks widely on "God in the Space Age."

Perhaps this representative quote is suggestive of the entire book:

"But while science can now picture an almost infinite universe, most of us agree that it is much too hard for us to picture in full. Nor are we alone—it is even beyond science's imagination, by its own admission. As we have seen even in individual disciplines, which are only sub-systems of the System, the scientists must often work on in faith that they are going in the right direction. When leaders of science ad-

mit to the lack of a full understanding of the sub-systems on which they work, it becomes rather obvious that the whole System is well beyond the imagination of any one man."

—o—
Charlie W. Shedd, *THE STORK IS DEAD*, \$3.95, Word Publishers, 127 pp.

This is a frank book on sex for teen-agers, written by a minister who for a number of years was the author of a column on sex and dating for Teen magazine. The contents of this book grew out of the dialogue which developed through correspondence as a result of that column.

We agree with the paragraph on the jacket of the book when it says: "Direct, blunt, communicative, perceptive—*The Stork is Dead* has long been needed and will not be soon forgotten."

Dr. Shedd calls "a spade a spade" in language teen-agers can understand, but we feel that all the advice he shares is Christian-oriented in this important field of questioning by today's teens.

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Archbishop Iakovos, primate of the Greek Orthodox Church in North and South America, calling for a spiritual and moral recovery of Christmas: "The holiday is seen more as a calendar event than as an inward occurrence that could, indeed, and should affect each of us personally."

The late Dr. Karl Barth, speaking on one occasion to a group of his students, said: "Do not follow my theology; follow the Word of God. That is the only way to endure."

The Christian Century, in a Christmas editorial that took a "dim view" of all contemporary efforts at renewal and reform: "Little is left of the hopes men placed in (Roman Catholic) liturgical experiment, lay aggiornamento, theological and biblical recovery, ecumenical entente, and innovations in form."

Mrs. Madalyn Murray O'Hair, protesting the broadcast of Bible readings by the astronauts on Christmas: "The Bible is accepted by a very minor number of persons in the total world. Christianity, you know, is a minor religion."

The American Jewish Congress, in condemning the use of Jewish religious symbols on the New York State Lottery tickets issued at the Christmas and Chanukah season: "If the Menorah is on the lottery ticket in December, the month of Chanukah, why not a crucifix during April, the month of the Passion?"

Poetry Panorama

by Barbara L. Mulkey

My New Year's wish for each "Poetry Panorama" friend is that you possess a joyful, peaceful heart, and love that will never end.

TO KEEP CHRISTMAS IN OUR HEARTS

Christmas comes but once a year
With its joyous message ringing;
May we keep it ever in our hearts
As our numbered days go winging.

—Deener W. Wardlow

NEW YEAR'S EVE

Another year comes to an end,
Recorded line on line,
Upon the living scroll of time
An intricate design

The world, still wrapped in Christmas love,
Awaits the dawning year,
As through the star-bejeweled night
The miracle draws near.

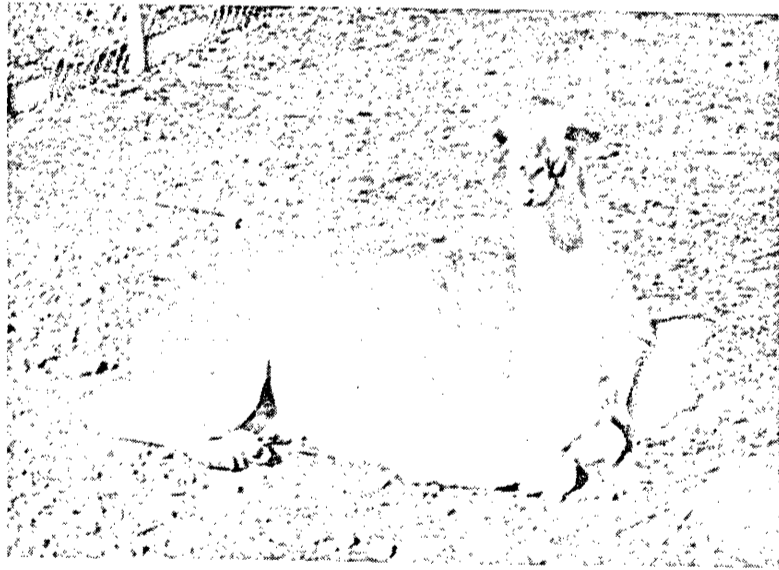
The pendulum swings farther out,
The New Year is at the door,
Father Time strikes twelve, and then
The old year is no more.

—Etta Caldwell Harris

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ARK-eology

by Gene Herrington



I've tried
that being meek for a whole year
—and all I inherited
was a thankless
committee assignment.

President Lyndon B. Johnson, in a recent report on the nation's water resources: "A nation that fails to plan intelligently for the development and protection of its precious waters will be condemned to wither because of its shortsightedness. The hard lessons of history are clear, written on the deserted sands and ruins of once proud civilizations."

C. Neil Strait, in the Dec. 15 issue of *Quote*: "There is a cry within the church for change. What is seldom recognized is that this is where the church operates best. For its mission is to change lives. Problems arise when men want things changed, but prefer their lives to be untouched. We have not learned that things cannot be changed until men are changed."

Seen in a recent issue of *Grit*: "An old-timer is a fellow who remembers when it cost more to operate a car than to park it."

Dr. Karl Menninger, famous Kansas psychiatrist: "My own belief is that there is less violence today than there was 100 years ago, but we have a much better press and communications to report it."

JANUARY 9, 1969

PAGE ELEVEN



Beginning anew

by the Rev. Ed Matthews
Fordyce, Arkansas

To be sure the basic message of the Good News as proclaimed by the Christian faith is that in Christ we can be forgiven, re-born, begin anew, start over. And it needs to be noted that we do not give enough emphasis to this Good News of "starting over."

Yet, at the outset of a New Year, it may just be that we have too limited an understanding of what this "beginning anew" really means. For as we think in terms of our New Year's resolution business—how in our mind we fix a definite date and say up until that time "I do such and such, but after then, no more"—we see the superficiality of such thinking. There is evidence on the part of many that they can so exercise disciplines in their lives that they can make such a breaking off point. We have all seen a smoker say that he would finish that package of cigarettes and then he was quitting. Wonder as we might why he didn't quit immediately rather than fix this future target date, yet that person did succeed in quitting after the pack was gone.

The truth of our lives is that for most of us if change, re-birth, beginning anew, is to be real and lasting it has to be a more genuine sort of thing than saying "after this one big meal, I'm starting my diet." Life for most of us is a "to-be-continued" sort of involvement rather than a lot of pre-determined resolutions to "start again." That is, the basic, essential behavior traits that really make us who and what we are, in reality, are more of an on-going kind of affair. We would rather this were not the case. We had much rather we could deal with life and ourselves in a kind of chopped-up, on-again, off-again way. For it is discouraging to think that our lives are to run on in the same kind of vein.

The Apostle Paul caught this concept up in terminology that referred to it as growth. In his epistles we continually find him admonishing individuals to grow up in Christ. To "grow with a growth from God" (Col. 2:19); "we are to grow up in every way" (Eph. 4:15), he says. Or to Timothy he wrote, "... continue in what you have learned and firmly believed." (II Tim. 3:14) Thus, Paul's concept of "growth" is perhaps more exact. Growth demands change, whereas "to continue" may defend that status quo. But the idea of progression toward Christian perfection on a continuance plane versus stop-and-start resolutions is what we want to think about here.

Believing that we have some base on which to build, perhaps we would do well to ask ourselves what we ought to strive to continue in the New Year—what growth we should hope for—accepting the fact that life is more a continuation than a series of stops and starts.

First, we need to continue to build our minds with truth. It is alarming how society is being fed on half-truths. The most ready examples of this would be illustrations growing out of our re-

cent political campaigns as they were conducted, at nearly every level from the County Court House to the Presidency. Here we saw people thriving on half-truths. I think particularly of one state-wide campaign where one candidate felt called upon to very carefully pull statements of his opponent out of context and print them in a leaflet that he distributed only a few days before the election. It was obvious that he wanted to make his opponent look "Pink," and he fed us on half-truths.

There are few things more dangerous and threatening than the spread of half-truths. It is a cancerous sort of sickness that quickly takes its toll. For half-truths serve us well—our sinful self, that is. In our lower nature there is too often a latent desire to do another harm. And a half-truth serves our purpose very well. There was a local congregation of Methodists in another state whose pastor had attached his name to a written document, giving his endorsement to it. Unrest grew in the membership because of his involvement. And it grew to the point that a meeting of the officials was called for the purpose of asking for this pastor's transfer. In the heat of the discussion in that meeting, one of the officials asked about some specifics in the document and it turned out that not a single person in the assembled group had actually read the document. They were only going on second-hand information. A copy of the document was secured and read before the group and after some discussion, it was determined that their information was ungrounded—a half-truth. Yet, they were ready to "do in" a man on a half-truth, mostly because they did not really want to know the truth. A half-truth served their purpose much better.

How sad it is that men do not want the truth. In the Gospel of John we find Jesus dwelling upon this idea that men "despise the truth." Yet our Lord's proclamation is that in knowing him you shall "know the truth and the truth shall make you free." (I know a man who paraphrases this to read; "You shall know the truth and the truth shall make you mad.") All of us have seen the little inscription, "Don't confuse me with the facts... my mind is made up."

To continue to build our minds with truth is indeed a painful job. It requires having to change our minds as we search out the truth of matters. This calls for an openness to the spirit of God and a real desire to know His truth; to ask the big questions and to wait around long enough to get the answer. And this is a continuous growth, not a stop-and-start resolution. In the New Year, let us build our minds with truth!

Closely akin to this is the second hope; that we might continue toward emotional maturity. The perspective from which most of us view life is actually quite narrow and immature. This is seen in how we so often "act

on an impulse." Rather than using our minds and mature Christian judgment, we act on impulses from our glands or whatever it is that causes us to shoot from the hip. We do not think in terms of results. Or if we do we think in limited concepts of what will be the results of this action on ourselves and our interest only. But we live in such inter-relatedness with others and the entire world that this kind of emotional immaturity is becoming dangerous. What may be good for us is too often attained at another's expense, and this demands a kind of more objective viewing of situations than most of us are accustomed.

This gets us into the area of security—what is required to really make us feel secure in life. Evidences of our emotional immaturity are rampant. When it comes to our material possession and the way we look to them to make us happy and secure we see how child-like we really can become. Isn't it sad how we look to the ownership of a boat, a color TV, a second car, a larger house, a hunting lodge or a lakeside cabin to add that missing security to our lives? We do indeed need to continue toward emotional maturity. We need to zero in on a fuller perspective of the kind of utopia the world awaits.

Thirdly, we need to continue to extend the limits of our concern. This is the age old cry to be called out of ourselves and encompass more of God's creation for which we can meaningfully be concerned. This is an uphill battle, oftentimes. An image in my mind's eye is the Congolese farmer in Africa with whom we spent a period of our lives as missionaries. As his knowledge of farming increased, his desire to expand his operation increased. Rather than being content to farm the small plot that he had been working, he wanted to increase the size of it. Due to the rank growth of grass that comes

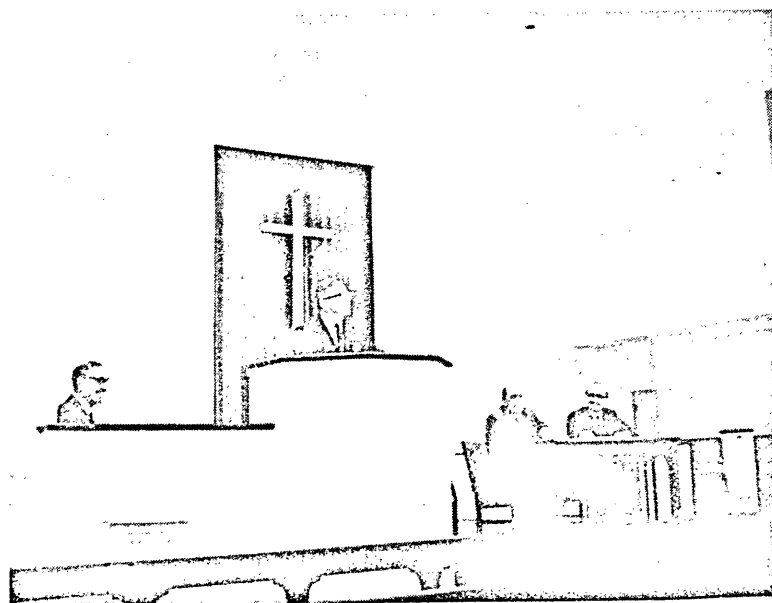
up during the rainy seasons, he has quite a battle to chop that growth back as it comes up around the edges of the patch, and he fights back desperately. To extend the limits of our concern, may often be this kind of battle. We become very calloused about what is going on around us. We prefer not to get involved. And we don't need a sermon on the imperatives that are ours to be in service for others about us.

We need to be aware that "extending the limits of our concern" not only means taking in new concerns, but also the way in which we look at concerns that are very much a part of us. Oftentimes we can be emotionally concerned and involved in something so close to us that we aren't looking at it logically, or even sanely. "Extending the limits" may often be a call to look at something very definitely a part of us in a new perspective, under the guidance of God that can come from a new openness to His Spirit.

Here we have viewed very simply three aspects of our life that are very basic to who and what we are; our concepts of truth and the quest, or lack of it, that we have for truth; our emotional maturity or immaturity; and those basic concerns that require our time and our best self. All three of these aspects of our life are so much a part of us that they are on a continuous plane and cannot be handled very meaningfully by most of us with the "New Year's resolution" kind of approach. Rather, change here is a matter of growth — growing up in Christ. And this kind of growth in Christ is "to be continued," not simply resolved.

†

EDITOR'S NOTE: "Arkansas Pulpit" is being edited by the Rev. Robert B. Moore, Jr. A number of Arkansas pastors are being invited to share one of their sermons, and we are printing them in their own style so that our readers may share in a number of the sermons being preached currently in Arkansas churches. AAK.



Ansel Swain, speaking for the congregation of First Church, Morrilton, welcomed the Conway District Conference to that church on Monday, Jan. 6. Also seen are the Rev. Harold Spence, host pastor, the Rev. Roy Poyner, conference secretary, and the Rev. Ben F. Jordan, district superintendent.

**A TRIBUTE TO
MRS. NOEL MARTIN**

Mrs. Noel Martin, for nearly sixty years a member of First Methodist Church at Warren, died at Russellville, at the home of her daughter, December 8th. Services for her were held in the Church at Warren on December 10th, 1968. The service was conducted by her pastor, the Rev. Charles Ramsay, assisted by Dr. Harold Eggenberger and E. Clifton Rule, a former pastor. Burial was in Oakland Cemetery.

Mrs. Martin was born and reared at Camden, Arkansas. She was the daughter of the late Dr. and Mrs. John B. Rumph.

In 1911 she was married to Noel Martin, a young business man of Warren. Mr. Martin died in 1935. Mrs. Martin is survived by two daughters; Mrs. Paul Fiser, of Russellville, and Mrs. Edward Harris, wife of the minister of Ferguson Methodist Church, St. Louis, Missouri; a sister, Mrs. John Lide, of Camden; four grandchildren, Mrs. Lee A. Munson of Conway, Mrs. Russell Cody of Fayetteville, Paul Martin Fiser, of Little Rock, and Miss Elizabeth Harris of St. Louis; and a great grandson, Eric Paul Munson of Conway.

Mrs. Martin was one of the leaders in the development of a number of the cultural organizations such as the Music Club, the Woman's Club, and was the first president of the Warren Garden Club. But her greater area of devotion was in helpful living with her neighbors, in the making of a real home, and in the service of her Church.

As a wife and mother she made a home great in it's blessing to her family. Like one of old she "provided well" for her household. She gave her love in a full flow of unselfish provision for the needs of those given to her care. She had a gift of joyous hospitality that made a visit by friends and neighbors an experience of happy memory.

The life and work of her church were never on the outer edges of her interest. She had faith in Christ. She was committed to him. Her church and it's life and work were pre-eminent in her concern. She was a regular attendant on it's service; she was faithful in her attendance on the church school class; she was a working member of the Woman's Society of Christian Service. Her pastors were friends who were often the recipients of generous thoughtfulness for them and their family.

In her going she left an inheritance of imperishable wealth in treasures that neither moth nor rust can corrupt, the record of a long life characterized by faithful devotion to the high calling, and by a love that gives the highest with joy.

—E. Clifton Rule

Dr. J. Robert Nelson, a United Methodist minister who is the first non-Catholic to teach a course at Rome's Gregorian University, participated in another ecumenical first when he shared in a communion service in St. Paul's American Episcopal Church in Rome with two Taize brothers, the rector of the church, and Dr. Eugene Carson Blake, general secretary of the World Council of Churches.

REV. NORRIS GREER

The Rev. Norris Greer, 81, retired member of the North Arkansas Conference who made his home in Jonesboro, died in a drowning accident in the St. Francis River near Lake City, Dec. 20.

Craighead County Coroner Billy Joe Emerson said he apparently had gone fishing by himself on the river near Mangum Landing and fell from the boat. The body was found by the St. Francis Rescue Unit at Lake City.

Survivors include his wife, Mrs. Myrtle Williams Greer; a daughter, Mrs. Louie Hottel of Jonesboro; and

two sisters, Mrs. Alma Cook and Mrs. Eula Bradshaw, both of California.

Mr. Greer, a native of Camden, Tenn., was first admitted into the White River Conference in 1915. He served the major part of his ministry as conference evangelist. Pastorates served included West Helena; Luxora; Lepanto; and Eureka Springs.

Funeral services were held in Jonesboro, Dec. 23.

†

The man who has lost contact with God lives on the same dead-end street as the man who denies him.—Marcy

†

CLARKSVILLE'S FIRST U. M. Church had the Christmas cantata presented on Sunday morning, December 22. Albert Hunt directed the singing of Peterson's "Love Transcending." Mrs. Everett Stewart accompanied at the organ. The Rev. Clarence Wilcox is the pastor.

SONDRA BAYLISS, the daughter of Dr. and Mrs. John Bayliss of First U. M. Church, Fort Smith, directed the youth division in the presentation of a Christmas play in First Church, Forrest City. Sondra is teaching in the Forrest City Schools. The Rev. Byron McSpadden is the Forrest City pastor.

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Hughes



Long

Two named to Hall of Fame in Philanthropy

EVANSTON, Ill. (UMI)—An attorney from Indiana and a physician from Tennessee have been named to membership in the United Methodist Hall of Fame in Philanthropy.

The two men will be inducted formally into the Hall of Fame January 15 during the annual convention of the National Association of Methodist Hospitals and Homes in New Orleans, La. The honorary memberships are presented annually to persons chosen because of outstanding service to the health and welfare ministries of The United Methodist Church.

Mr. Hughes, son of the late Methodist Bishop Edwin Holt Hughes, has practiced law in Indianapolis since his graduation from the University of Michigan in 1934. He is a past president of the Indianapolis Bar Association and has been active in the state and national bar associations.

His selection for the Hall of Fame honor is in recognition of many years of service to Methodist Hospital of Indianapolis, including four years as president of the board of trustees. During these years the two largest contributions ever made to the hospital were received—one for \$3,000,000 and the other for \$800,000.

Dr. Long, a member of First United Methodist Church in Johnson City since early youth, is being recognized for his service to church-related health and welfare ministries through the Holston Conference Board of Hospitals and Homes.

Elected a member of the board in 1950, Dr. Long immediately was made



SAIGON, South Vietnam—Archbishop Terence J. Cooke of New York, General Creighton B. Abrams, the United States commander in Vietnam, and evangelist Billy Graham (left to right) relax after Christmas dinner at the general's home in Saigon. The religious leaders were touring U.S. military bases in Vietnam during the holiday season. (RNS Photo)

"Church and Violence" convocation to be held in Atlanta in March

ATLANTA, Ga.—"The Church and Violence in the Nation" is the theme of a nationwide Convocation being sponsored by the Interdenominational Theological Center here, March 11-14, 1969. The aim of the Convocation is to help churches and church people think through their relationship to violence in the nation and to formulate a practical theology for dealing with it.

Eight area studies of crucial communities are now being conducted by separate groups. The reports of these groups will serve as case studies for the Convocation. The purpose of the studies is to look in depth at elements in communities that may be conducive to violence, and the responses of

churches and church people to them. The reports will document what the churches are doing to promote social justice and to improve community relations.

The first study is of the Metropolitan New York-New Jersey area. Rev. Bennie Whiten is chairman, assisted by Dean Lawrence N. Jones, of Union Theological Seminary. The second study is of Rochester, New York, and is headed by the Rev. Perry T. Fuller. Mr. Fuller, working with the Executive Committee of the Rochester Board for Urban Ministry, says of the project: "The study will highlight the struggle between the black organization, F.I.G.H.T. and industrial power. It will also show the resulting improvement in relationships in the Rochester community."

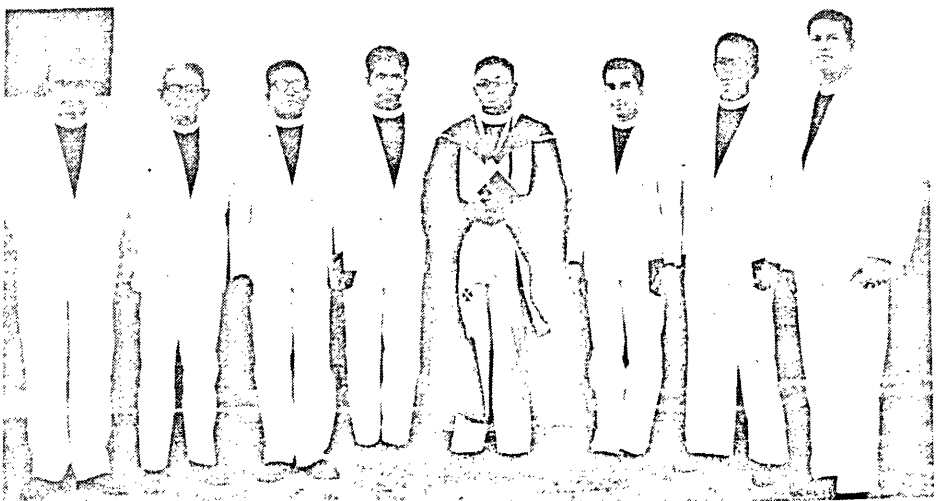
Additional studies are being made of the Los Angeles area with Dr. Joseph C. Hough of the School of Theology at Claremont, as chairman, and in the San Francisco Bay area under the leadership of Professor Charles McCoy of the Pacific School of Religion. In Denver, Colorado, the Rev. Robert Musil, group-study chairman says: "One section of our report will deal with the Core City Ministries as the response of the churches to the beginnings of violence two summers ago. Detailed description of the origins and programs of the Core City Ministries will be provided."

Three studies are being conducted in the South, one of the urban situation and two of rural areas. The urban study is based in Atlanta, where a committee is working under the leadership of the Rev. J. Oscar McCloud. The Rev. Lawrence W. Bottoms of the Division of National Ministry of the Presbyterian Church, U.S., heads a study of experimental ministries in relationship to violence in rural areas.

The final study is being made by the Hinton Rural Life Center of Hayesville, North Carolina with the Rev. Harold McSwain, Director of the Center, and Professor Ralph Williamson of the faculty of I.T.C. serving as chairman and co-chairman. The study will deal with various typologies of violence.

Each of the studies is proceeding independently of the others. There is

chairman and served in this capacity for eight years. During this time the work of the conference's child care program was expanded and modernized, work was started on a home for the retired opened in 1960, and the Oak Ridge (Tenn.) Hospital of The Methodist Church became a reality. The institutions now have a combined evaluation of more than \$5,000,000.



COLOMBO — Dr. D. T. Niles, fourth from right, stands with seven new Methodist ministers ordained at the Ceylon Methodist Conference. Dr. Niles, president of the conference, is also a president of the World Council of Churches and chairman of the East Asia Christian Conference. Left to right are the Rev. B.E.R. Mendis, the Rev. George S. Fernando, the Rev. Eric A. de Silva, the Rev. Paul Benjamin, Dr. Niles, the Rev. Wesley Ariarajah, the Rev. Harold Fernando and the Rev. K. S. Vethanayagam. (RNS Photo)

Rev. Edwin Tewksbury

NASHVILLE, Tenn. (UMI)—The Rev. Edwin F. Tewksbury, 59, executive secretary of the Interboard Committee on Missionary Education of The United Methodist Church, died in St. Thomas hospital here on Thursday, December 26.

On December 31 funeral services were held at Calvary United Methodist Church where Mr. Tewksbury had been a member of the choir and a church school teacher.

Mr. Tewksbury had served as executive secretary of the interboard committee since July, 1968. This committee promotes cooperation in missionary education between the United Methodist Boards of Education and Missions. Mr. Tewksbury held staff membership in both boards.

Before coming to the national interboard staff he was executive secretary of the boards of education and missions of the Maine Methodist Conference. Previously he had served local church pastorates in Maine.

A native of Bangor, Maine, Mr. Tewksbury was a graduate of the University of Maine and received the B.D. degree from Bangor Theological Seminary. While in Nashville he studied at both Peabody and Scarritt colleges.

Survivors include his wife (the former Miss Edith Bowen), a daughter, Mrs. Ted Miller of Nashville, two grandchildren, and a brother, Alton Tewksbury, Waltham, Mass.

Social Principles Views Asked

CHICAGO, Ill. — What do United Methodists think should be included in a church-wide statement of social principles? Would they like to use such a statement for worship, for education, as a guide for group and individual social action, or in other ways?

These are questions the new Social Principles Study Commission of The United Methodist Church raised here December 5-6 as it dug into its four-year task of developing a new statement to recommend to the 1972 General Conference. It would replace the present Social Creed from the former Methodist Church and the Basic Beliefs Regarding Social Issues from the former Evangelical United Brethren Church.

In preparation for drafting proposals which will be the basis of hearings and widespread discussion during 1970-71, the commission wants to hear from all possible United Methodists in order to have a wide spectrum of belief and interests. While expressing concern for the reactions of churchmen at the extremes of individualism and social involvement, commission members stressed belief that the new statement should speak to the church of the future as well as the present.

no effort to standardize them. Each deals with a differing situation, and each will make specific recommendations for solutions.

Dr. Harry V. Richardson, President Emeritus of I.T.C. is Director of the Convocation, and Professor J. Edward Lantz of the I.T.C. faculty is serving as Co-Director. Inquiries may be addressed to them at I.T.C.

UMs challenged

from page three

theme of "A New Church for a New World."

In adopting the model program for study, action and involvement within a local church, the committee noted that some churchmen already are giving one night a week, or more, to ministry and renewal.

"This model is what a church might do to become a vital and reconciling community," Bishop James K. Matthews, Boston, Mass., president of the Quadrennial Emphasis Committee, said after its adoption.

The model proposes that one night a month be spent in a study seminar "using current, well-written books on such major concerns as racial problems, human relationships, youth rebellion, and the scientific view of the world."

Two nights per month would be spent in "guild-type groups for action and involvement to awaken the local church to the needs of its congregation and community and devise strategy to meet the challenge of the 'New World.'" It is expected that service activities would result from these programs.

The fourth night would be spent in "meditation, contemplation and prayer" with particular attention being paid to the Sermon on the Mount, the Bible study emphasis for the quadrennium.

The bishops are called on to utilize their "teaching ministry" to provide trained leadership and the boards and agencies of the church are asked to work through the Program Council to provide specific resources, materials and guides in cooperation with the Quadrennial Emphasis Committee.

In approving procedures for processing requests for allocations from the \$10,000,000 national portion of the Fund for Reconciliation, the committee said that they would be screened through a sub-committee on coordination. The entire Quadrennial Emphasis Committee would then act on the requests and make recommendations to the Council of Bishops for final action.

All requests will be reviewed against guidelines adopted by the emphasis committee and the bishops. Among other things, the guidelines set up specific allocations of \$2,000,000 for relief and reconciliation in Vietnam when hostilities end there, \$1,500,000 for the Voluntary Service program, and \$700,000 for the church's Commission on Religion and Race.

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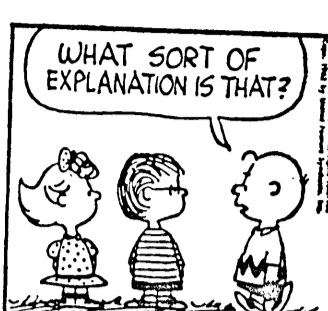
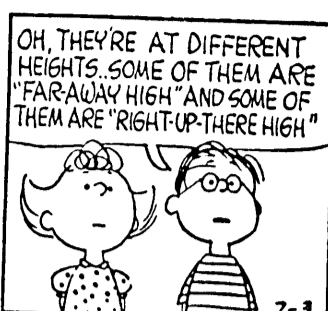
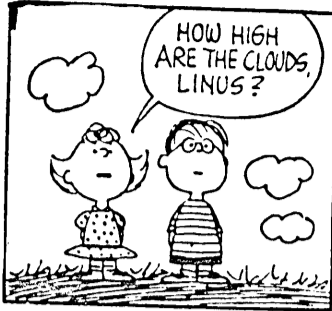
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PEANUTS



By SCHULZ

NEW YORK: The "Peanuts" cartoon series by writer-author Charles Schulz is "art-parable" which conveys the Christian Gospel to the Charlie Brown world of "everyman," according to Robert Short in his book, "The Parables of Peanuts" (Harper & Row). An observation on the need for understandable theological language is shown in this cartoon used in the book. (Copyrighted 1962 by United Feature Syndicate, Inc.) -RNS Photo

Board of Missions

from page three

nary graduates, Tom Page and Jim Moore, who have recently joined the staff of the United Methodist Board of Evangelism, Nashville, Tenn.

7:00 p.m. Sunday, January 12, at St. Luke's United Methodist Church—a commissioning service of 20 new United Methodist missionaries and deaconesses who will serve in the United States and overseas.

President of the 145-member Board is Bishop Lloyd C. Wicke, episcopal leader of United Methodism's New York Area. He will preside at the annual meeting. Bishop Wicke and the top staff executive, Dr. Tracey K. Jones, Jr., general secretary, will team up to make a major presentation to the Board Friday afternoon, January 10, on critical issues confronting the Board. The Board treasurer, George Hergesheimer, will also report at that opening session of the annual meeting.

Other major business sessions are scheduled for Saturday night and Sunday afternoon, when the full Board will hear reports on, and will review, the principal actions taken by the Board's five major units — National Division, World Division, Women's Division, Joint Commission on Education and Cultivation, Joint Committee on Missionary Personnel. The days that the full Board will meet are January 10-13.

Among the business highlights of the

meetings are expected to be: planning for mission strategy in the U.S. and around the world, approval of budgets and appropriation of funds for mission work, discussion and possible statements on issues, and reports on the church at work in trouble spots such as Nigeria, Rhodesia and urban ghettos in the U.S.

Three units will meet prior to the full Board meeting. The units:

1. The Women's Division will meet January 5-8, the national policy-making body for Women's Society of Christian Service and the Wesleyan Service

Guild.

2. The Joint Committee on Missionary Personnel, which enlists, approves and trains persons for United Methodist missionary and deaconess service, will meet January 8-9.

3. Also meeting in advance of the Board, January 9-10, will be the Joint Commission on Education and Cultivation, the Board's interpretive and promotional arm. Bishop L. Scott Allen, Knoxville, Tenn., is president, and Miss Lois C. Miller, New York, is associate general secretary.

†



Lesson Plan

Prepared by
Col. Claude E. Haswell

FOUNDATION STUDIES IN CHRISTIAN FAITH

Unit 6: In Faith and Love, Lesson 8: Evelyn Underhill. Date: January 19, 1969.

Lesson Aim: To lead the group members to a better understanding of mysticism, as exemplified in the life of Evelyn Underhill.

Leaders: Albert, Betty, Charles.

Time Leader Activity

Prior Preparation. Secure the services of a resource person who has some understanding of the mystical aspects of the Christian faith. Give this person time to study and to discuss the lesson material with the team members.

Room Readiness. Normal seating arrangement. Study books and books written by Evelyn Underhill on hand.

5 Betty Introduction: Many persons today, especially the more literate ones, are often repelled by the mystical aspects of the various religious faiths. "How can anyone," they may ask, "establish communication with divine beings, especially God, by prayer, by meditation, or by other non-rational means? In fact, how can one know anything which is not susceptible to logical proof?" Our study of the life of Evelyn Underhill today may develop for us better insights concerning mysticism. We are happy to welcome _____ who will serve as our resource person. Charles will now lead our discussion period.

20 Charles General Group Discussion.

1. What do we mean by the word "mysticism"? (Suggestion: Reliance on spiritual intuition as the means of acquiring knowledge of mysteries inaccessible to the understanding.)

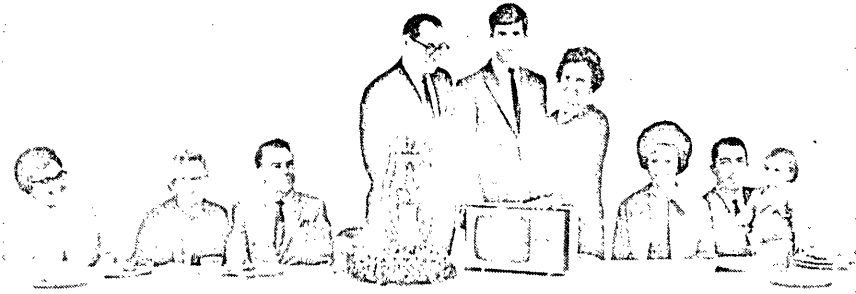
2. Why do we regard Evelyn Underhill as a mystic? (pp 116-117, S/B and S/R 80)

3. Give some reasons for the broad, practical and mature viewpoint of Evelyn Underhill, as expressed in her speaking and in her writings. (p 116, S/B and S/R 80)

10 Albert Summary. Ask for comments of the resource person. Try to develop the principle that we are influenced by many elements of knowledge which are not "proved" like a mathematical formula. Emphasize the practical aspects of mysticism, especially as it motivates persons to acts of love and service.

2 Forecast: Next Sunday, Lesson 9, "Francis J. McConnell."

3 Closing Devotional. Read to the group Psalm 23 in a modern translation.



More than 100 persons attended the Annual Fort Smith District Christmas Party for parsonage families held at Goddard Memorial Church December 12. Left to right in picture, Mrs. Thomas Weir; Dr. and Mrs. Charles Richards, Goddard pastor and wife, hosts; the Rev. and Mrs. Archiboyd, district superintendent and wife receiving a gift from the district families, and the Victor Green family.

STUDENT RECOGNITION SERVICES

DANNY HECKE was the speaker in Grand Avenue Church, Hot Springs, on December 29. Danny, a freshman at Henderson State College, was granted a license to preach by the recent session of the Arkadelphia District Conference. The Rev. Woodrow Smith is the Grand Avenue pastor.

STUDENT SPEAKERS at First Church, Rector, were Janis Miles of Arkansas State University and Judy Gordon of the University of Puerto Rico. The Rev. H. J. Couchman is pastor.

DAVID COVEN, ministerial candidate in Perkins School of Theology, SMU, brought the message in First Church, Searcy. He talked of his experience in school and with the "hippies" with whom he has worked. Dr. Mouzon Mann is pastor.

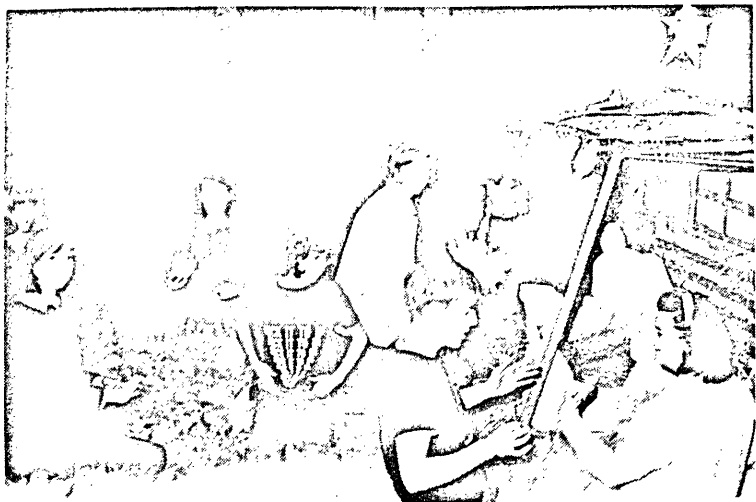
RONNIE CASSADAY, Little Rock University student and youth worker at Highland Church, Little Rock, brought the message in that church December 29. The Youth Choir sang. Following the 6 p.m. worship service, an appreciation dinner honoring college students was sponsored by the Commission on Education. The Rev. C. M. Atchley is pastor.

DAVID DRIVER, Hendrix pre-ministerial student, spoke at DeValls Bluff at 9:00 a.m. and at the Hazen 11:00 a.m. service January 5th in observance of Student Recognition Sunday. The Rev. Clyde Swift is pastor.

GRAND AVENUE CHURCH in Stuttgart recognized students with Tom Roth presiding at the morning service, Dec. 29. Linda Roebbeke served as organist. Wayne Eastwood of Pine Bluff sang the aria from the Oratorio Elijah by Felix Mendelssohn, "O Rest In The Lord." Other college and university students taking part were: Mike Burnett who gave the morning prayer, Milton Chambers, scripture reading, and Beth Mason, Leslie Patterson, John Burkett and Frances Brown who each gave talks telling something of their campus life and of the work of the Wesley Foundation at their various schools. Thirty-five students and graduate-students from fifteen different colleges and universities and thirteen who are serving in the Armed Services were given special recognition. The Rev. Thomas Bormann, lay preacher, is chairman of student work for the church. The Rev. Herston R. Holland is pastor.

KAREN PETERSON told of her work in Alaska during the past summer when she spoke during student recognition services at St. Paul U. M. Church, Fort Smith. The Rev. Gaither McKelvey is pastor.

THE EMMET CHURCH observance of student recognition day had three young ladies in charge of the 11 a.m. service. They were Sandra Kay Trexler, a senior at Southern State, Magnolia, Elizabeth Warren, a freshman at Southern State, and Sandra Kay Booker, a sophomore at Henderson State, Arkadelphia. The Rev. Calvin L. Miller is the Emmet pastor.



Blytheville's Lake Street UMYFers at work on Christmas float depicting the theme "Keeping Christ in Christmas." On the night of the parade Mrs. Lawrence Skidmore, church organist provided music on an antique pump organ while the Junior Choir sang carols. Work on the float began several weeks prior to Christmas, under the direction of Mrs. Herbert Hardin. Miss Debbie Burlison is UMY president. The minister is the Rev. Bennie G. Ruth.



The Chancel Choir at First Church, Harrison (TOP PICTURE) presented the Christmas Cantata "Behold the Star," Sunday evening December 15. On December 8 the Graded Choirs presented cantatas and were honored by the Chancel Choir with a reception. The Junior Choir (CENTER PICTURE) presented "So Far to Bethlehem" and the combined Primary and Elementary Choirs (LOWER PICTURE) presented "The Animals of Christmas." All choirs are under the direction of Sally Jo Gibson, director of Church Music. The Rev. William P. Connell is pastor.

STUDENT RECOGNITION Day was observed at Brightwater United Methodist Church Dec. 29. A ministerial student from Hendrix College, Carroll Jackson preached the message. The Rev. Lindsey Rolland is pastor.

KEITH JOHNSON, son of the pastor and wife, the Rev. and Mrs. Robert W. Johnson, gave the message in Park View Church, Benton. Sammy Stewart led responsive reading and read the scripture. Sammy is a Senior at Hendrix. Keith told about his Thanksgiving trip to the United Nations and New York.

A Christmas gift of \$100 was presented to the pastor and wife during a Christmas Family Night at the church on December 22nd.

BENTONVILLE'S service on December 29 had University of Arkansas students Tommy Rife and James Cawood as speakers. In the recent Christmas letter from the parsonage family it was reported that the Rev. Maurice Lanier is recovering from his recent surgery and that doctors predict he might be in better health than ever.

THE GILLETT CHURCH CHOIR sang "Love Transcending," a cantata, December 22nd, with Mrs. Ben Lowe, directing and Mrs. Richard Gordon, the organist. A reception, honoring choir members, college students and military personnel, was given after the cantata. The Rev. Horace M. Grogan is minister.

ON CHRISTMAS EVE the children and youth of Gillett Church presented a Christmas pageant directed by Mrs. Marion Berry and Mrs. Walt Lowe. The Church School sponsored the Christmas tree and Santa Claus for the children. Charles F. Mattmiller is superintendent. The Rev. Horace M. Grogan is minister.

THE BRIGHTWATER PARISH 5th Sunday Night Fellowship supper and services were held at the Avoca Church Dec. 29. Those present were members from Brightwater, Tuck's Chapel and Avoca. The pastor, the Rev. Lindsey Rolland preached the message.