

Arkansas Methodist

89th YEAR

THURSDAY, JANUARY 15, 1970

NO. 3

ARKANSAS METHODIST seeks 10% circulation increase

Bishop Paul V. Galloway has joined with Editor Alfred A. Knox in asking the district superintendents of the Arkansas Area, the district directors of The Arkansas Methodist, and the pastors and laymen throughout the state to join in an earnest effort to reach a net 10% increase in circulation during the 1970 campaign, January 18 to 25.

Editor Knox has indicated that this minimum increase in subscriptions is needed to make it possible for the staff to meet the increasing costs of production and postage. He also is anxious that reports come in at the close of the first week of the campaign because of the later date.

"Help Yourself to a Helper" is the theme of the promotional materials which are being used in local churches in connection with the campaign. This emphasizes the many services that the paper offers to the local congregation

and pastor to assist in their mission.

For nearly 30 years the Methodist has followed the circulation campaign plan instituted by Dr. E. T. Wayland when he became editor in 1940. Under this plan churches give one week of priority time in January to the securing of subscriptions.

This year a number of churches supplemented this plan by including the paper as one of the items for which pledges were received during their Every Member Visitation.

Editor Knox wants to share the following letter which he received Monday from a pastor in the Alexandria District of the Louisiana Conference A: Dear Rev. Knox:

Because we believe that you are striving to give The United Methodist Church of Louisiana your 100% best, we have decided not to seek the 10%

Please turn to page 2

Bishop Galloway will lead Chaplains' retreats

Bishop Paul V. Galloway of the Arkansas Area will be the leader for two retreats for Army chaplains of the European Theatre, Feb. 2 to 19. The chaplains from as far away as Turkey and North Africa will meet in two separate sections at Berchtesgaden, Germany, each group meeting for a week.

He will leave New York Jan. 30 and fly to Munich, from where he will travel overland to the former Hitler hideaway which has been transformed into a beautiful retreat center.

During each of the two retreats, Bishop Galloway will preach nightly and lecture in the mornings and lead discussions on theology, the ministry, pastoral work, and Biblical theology.

On Feb. 13, Bishop Galloway will travel to Frankfurt where he will be the guest of Chaplain (Lt. Col.) Robert B. Howerton and preach for him in

Please turn to page 2



Members of the Administrative Board at Henderson Church in Little Rock at December 20th debt retirement celebration—two months ahead of schedule—display \$1000 check received from the Conference Board of Missions. FROM LEFT: Pastor W. Darrel Bone, John Rollins, chairman of Work Area on Finance; Odell Pfeiffer, chairman of Administrative Board; Bill Simmons, chairman of Board of Trustees. A Service of Dedication is planned for Sunday, March 29.

Mr. A. M. (Paddy) Driscoll (at right), blind veteran of World War I, who was honored during the Henderson service of celebration for his special sacrificial effort in helping retire the debt two months early, is pictured here with Finance Chairman Rollins.



• \$2,000,000 goal

Race Relations offering needed to upgrade black colleges

NASHVILLE, Tenn. (UMI) — United Methodists hope to raise \$2,000,000 Sunday, February 8, in an emergency appeal for 12 predominantly black colleges related to the denomination.

Offerings taken each year on Race Relations Sunday, the second Sunday in February, are given to the 12 schools which currently have 10,000 students and more than 30,000 alumni. "While awaiting perfection let us do the possible" is the theme for the 1970 Race Relations Sunday.

The 12 southern schools are facing "extremely critical" needs, according to the Rev. Myron F. Wicke, general secretary of the United Methodist Board of Education's Division of Higher Education. Dr. Wicke said annual conference and general church funds are not adequate to take care of physical facilities, not to mention rising operational costs.

Other boards and agencies of the church have joined the Division of Higher Education in support of the emergency appeal this year. These include the Presidents' Council of the schools, the Commission on Religion and Race, Program Council, and Boards of Missions, Christian Social Concerns, Laity, Evangelism, and Education.

A study, financed by the Ford Foundation, is being conducted by a national committee to determine the future role of the predominantly Negro schools. Director of the project is Daniel C. Thompson, a sociologist from Dillard University, New Orleans, La.

The Rev. Woodie W. White, general secretary of the Commission on Religion and Race, supports the appeal but says \$2,000,000 is inadequate even though it represents four times what was raised last year.

Black higher education, he says, should be the "only legitimate education priority" for the church. "Most of our United Methodists schools now essentially cater to upper middle class students who could choose a host of other colleges. This is not true of our black colleges where tuition and fees have been kept low. The priority ought to be to strengthen those colleges which are trying to meet the needs of young people who otherwise would not get a college education."

Race Relations Sunday, he says, has become a reminder of the church's failure to support responsibly black higher education.

Colleges which receive support from the offering are: Bennett College, Greensboro, N. C.; Bethune-Cookman College, Daytona Beach, Fla.; Claflin College, Orangeburg, S.C.; Clark College, Atlanta, Ga.; Dillard University, New Orleans, La.; Huston-Tillotson College, Austin, Tex.; Meharry Medical College, Nashville, Tenn.; Morris-town College, Morristown, Tenn.; Paine College, Augusta, Ga.; Philander Smith College, Little Rock, Ark.; Rust College, Holly Springs, Miss.; and Wiley College, Marshall, Tex.

Regional Social Principles meetings scheduled

WASHINGTON, D.C. (UMI) — United Methodists who want to "have their say" about the church's social principles will have their opportunity at five regional hearings set for early 1970.

While some specific persons, officials and "voices" are being invited to participate, the hearings will be structured to give those of all shades of opinion the chance to air their views, according to Bishop James S. Thomas of Des Moines, Iowa, chairman of the Social Principles Study Commission.

First of the series was set for Jan. 12-13 in Des Moines for North Central Jurisdiction with Bishop Thomas presiding. The others will be Jan. 25-27 at Atlanta, Ga., Jan. 31-Feb. 2 at San Francisco, Feb. 5-6 at Dallas, Tex., and April 4-6 at Washington, D. C.

While the commission has already studied numerous proposals and ideas, the hearings are expected to provide a major source of information and opinion, regarding specific social concerns, theological considerations and the ways in which these can be presented on behalf of the entire denomination.

Most of the hearings will include both plenary and small group sessions to develop as much input as possible.

Washington's, however, will follow the format of a Congressional hearing, with written statements invited in advance, from which oral presentations will be selected.

The other hearings, with dates, places and chairman will be:

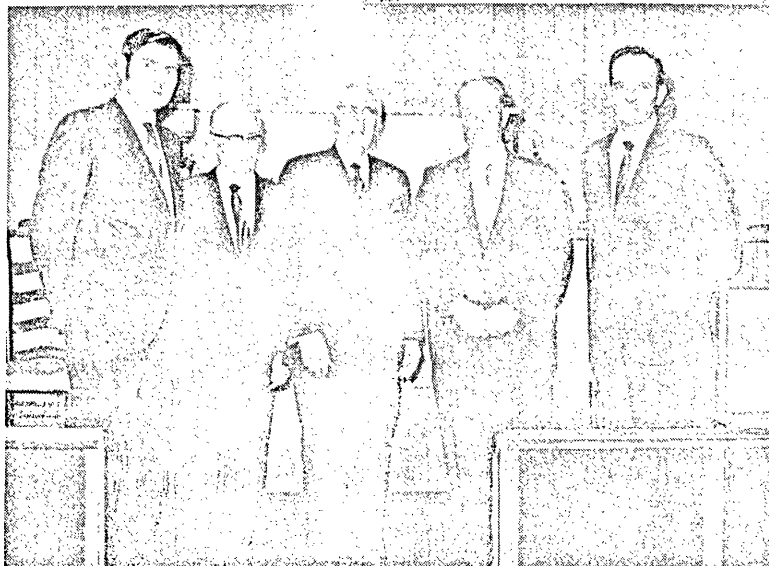
Southeastern—Jan. 25-27, Atlanta, Ga., St. Mark's Church, the Rev. Charles Boleyn, superintendent of Atlanta-Marietta District.

Western—Jan. 31-Feb. 2, San Francisco, Temple Church, the Rev. John V. Moore, campus minister at Davis, Calif.

South Central — Feb. 5-6, Dallas, Highland Park Church, the Rev. Gordon Casad, pastor of Kessler Park Church.

Northeastern—Apr. 4-6, Washington, the Rev. Ellsworth Bunce, Baltimore Conference executive secretary for Christian social concerns.

The commission was named by the 1968 General Conference to develop and propose in 1972 a new statement to replace the Methodist Social Creed and the Evangelical United Brethren statement on "social issues and moral principles," brought together in the 1968 union of churches.



Participants in January 4th, Sunday evening service of dedication for St. Paul's Church and parsonage in Malvern. FROM LEFT: The Rev. John F. Walker, pastor; Dr. Otto Teague, superintendent of Arkadelphia District; Bishop Paul V. Galloway; Wayne Jackson, chairman of St. Paul's Administrative Board, and Bill Orr, lay leader.

Fund for Reconciliation totals \$43,176.22

Local churches of the Little Rock and North Arkansas Annual Conference contributed \$43,176.22 to the Fund for Reconciliation during 1969 according to Grafton Thomas, area treasurer.

Churches of the North Arkansas Conference contributed \$22,663.50 and those in the Little Rock Conference made gifts of \$20,512.72 to this phase of the Quadrennial Program.

Bishop Paul V. Galloway, who is a member of the committee of five in the Council of Bishops bearing direct responsibility for the Fund for Reconciliation expressed gratitude for this amount.

Bishop Galloway pointed out that the 50 per cent of the 1969 Fund for Reconciliation remaining in the area would be distributed according to the following formula: 40 per cent to Philander Smith College for scholarships; 30% to Aldersgate Camp for special programs; 20% for summer projects; and 10% in reserve.

During the new fiscal year, according to Bishop Galloway, local churches will have the privilege of designating up to one-half of the amount remaining in the state for projects in which they are interested and which meet the guidelines established for Fund for Reconciliation giving.

from page one

Chaplains' retreats

the beautiful army chapel in that city on Sunday, Feb. 15.

He plans to return to Little Rock sometime between the 16th and 18th of February.

Stacy 'Zap' Flit believes students should never resort to peaceful negotiations until all avenues of violence have been explored! — copied from Sept. 25, 1969 comic strip in TALIBA, a Philippines newspaper.

Editor to make Holy Land visit

Dr. Alfred A. Knox, editor of the Arkansas and Louisiana Methodist newspapers, will be one of a group of approximately 70 religious journalists who will spend January 19-29 in Israel as part of a study seminar.

Four groups are participating in the seminar. They are: Associated Church Press (Protestant editors' group), Catholic Press Association, Religious News-writer's Association and the Anti-Defamation League of B'nai B'rith.

The group will make its headquarters at the Saint George Hotel in Jerusalem and will have overnight stays in Haifa, Tiberius and Tel Aviv.

Various Israeli governmental departments are personally involved in the planning and arrangements for the seminar. However, assurance has been given the journalists that they will have ample time for sightseeing, visiting, and the interviewing of persons outside the government concerning the Middle East situation.

The tour which is being directed by Dr. Alfred P. Klausler, executive secretary of the Associated Church Press, will leave New York on the evening of January 19. Dr. Knox expects to drop off in London for a brief visit with the Rev. Leslie Timmins, British correspondent for The Methodist.

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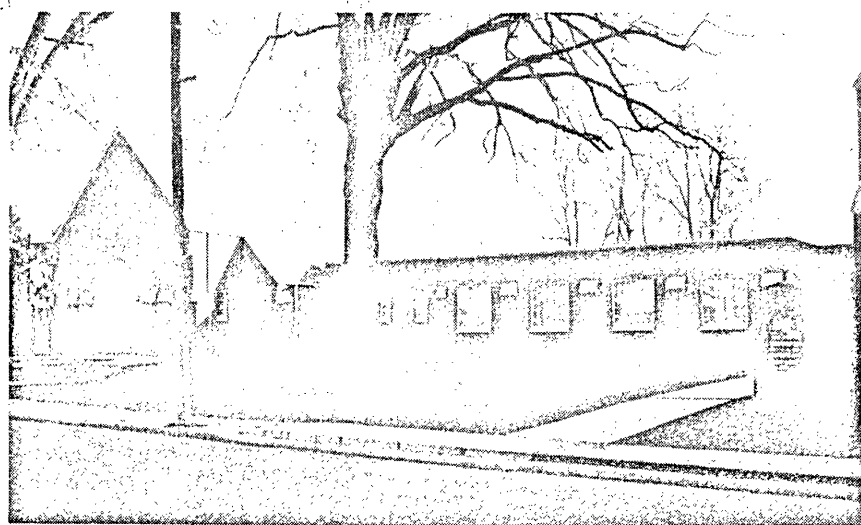
Circulation

increase our good Bishop asked for. We believe that anything less than 100% increase would show us as slack in our duty, so you may look for that or more from this band. We like our Methodist heritage and we like our newspaper too.

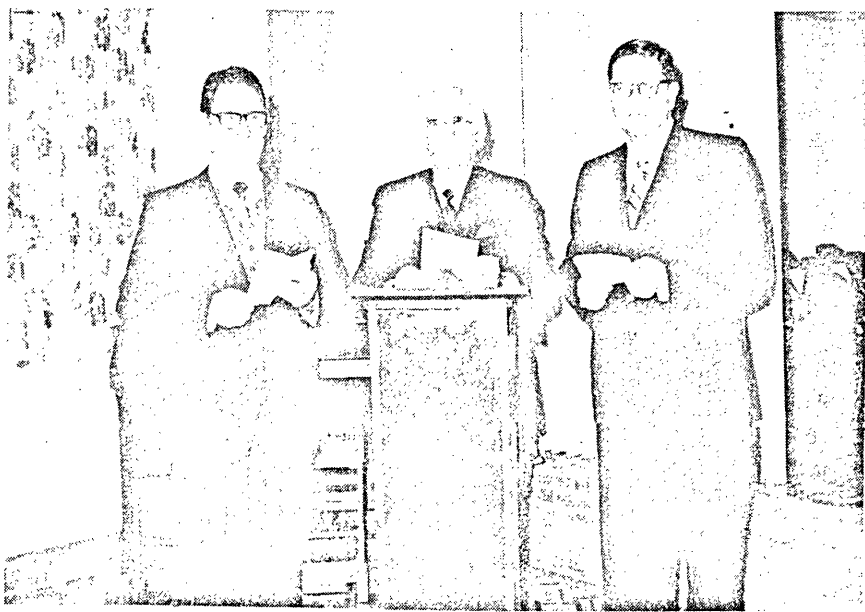
We are taking this means of wishing you and your staff a Happy New Year and may God bless your efforts in this new decade.

Sincerely Yours,
William L. Proctor, Pastor
Olla Methodist Church.

JANUARY 15, 1970



The new Fellowship Building at Warren, consecrated Sunday, January 4, contains two classrooms, a parlor, a kitchen and a fellowship hall.



FROM LEFT: Dr. Raymond Franks, Superintendent of Monticello District, Bishop Paul V. Galloway, who officiated at consecration of Warren building and Pastor Charles E. Ramsay.

Editorial

THE BIG TRUTH AND THE BIG LIE

An old maxim which it would be well for us to remember in these days says: "the way to destroy an ignoble idea is to expose it to the light of a nobler idea." The way a teller in a bank identifies a counterfeit bill is to hold it alongside a genuine one. Imperfection is revealed for what it is in the presence of perfection.

There is an interesting parable in First Samuel which undergirds this position. It is the story of the fall of Dagon. Shortly after Samuel came to power as a prophet, Israel went to war against the Philistines, and things went very badly for them until they brought the ark of the covenant — their symbol of God's presence — into their camp. The enthusiasm in their camp was transmitted by various sounds to the Philistine camp and they knew they must capture the ark if they were to have any chance in the battle. Volunteers were sent on this expedition, and the ark was seized and brought back to their camp. They were not sure what to do with it, but they placed it in their worship center alongside the statue of their god, Dagon.

The following morning they found that the statue of Dagon had fallen on its face. The Philistines thought this was merely an accident and restored their god to its proper place. This occurred a second time and when they found Dagon his head had been broken off in the fall. This convinced them that their god could not survive in the presence of the Hebrew's God, and they immediately planned a strategy for returning the ark — and sending along certain gifts to placate the Hebrew Deity. They discovered that their lesser god could not stand against the true God.

Some years ago, Gen. Dwight D. Eisenhower, in launching a campaign for truth, said: "Here is a campaign which will pit the big truth against the big lie." He recognized then what so many have forgotten since—that it is not enough to attack falsehood; truth must be put in its place." Dr. Elton Trueblood said in one of his books: "Our shame is that so many of us, who detest the entire Communist system and are convinced that it is based on the perversion of ultimate values, do not have an alternative system about which we are equally definite and clear."

Despite all the recent developments in international communications, the fact remains that most of the things we believe in as Christian Americans are threatened by most of the things Communism believe in. She is often more subtle than we in selling her allegiance, and for that reason we must remain always on the alert. Someone has said: "Russia is a woman. By telling her how beautiful and talented she is, by lavishing upon her rare and expensive gifts, and by granting her every wish, we can probably get her to do exactly what she has intended to do all the time."

A favorite story is that of George the hunter who went into the forest to bag some game. Presently he came upon a bear, and the bear engaged him in conversation. He asked the hunter, "What is it you are looking for?" George replied, "For a bear. I need a fur coat." "Well," said the bear, "I am looking for my dinner. Why not come into my den and we can talk this over." George accepted the bear's kind invitation. A little later the bear emerged from the cave alone. They had reached a compromise — the bear had had his dinner and George was wrapped in a big fur coat.

Someone has said that if we could make it possible for every American citizen to spend a little time behind the Iron Curtain, they would all return dedicated to the proposition that it must not happen here. A small boy went on a Sunday School picnic which hardly lived up to his expectations. He was stung by a bee, he fell into the creek, a little girl pulled his hair, and he came home badly sunburned. As he walked slowly up the steps of his home his mother asked for his reaction to the picnic. He replied,

"Mother, I'm so glad I'm back that I'm glad I went."

Most of us know so little about the nature of the "big lie" that we would not recognize Communism if we saw it. A lot of us know so very little of the difference between Communism and anti-Communism that our honest efforts to oppose the one verges often on the untrue and evil. Unpopular as it may be in some quarters to say it, anti-communism may be as destructive of the good life as Communism, because the tool being used against the one evil may be evil itself.

We must keep in mind the necessities of watching the proper standards of measurement to test the head of steam which is being raised by the advocates of the "big lie." Robert Vogeler once said, "The Communists do not play by any rules known to civilized man."

Most of us do not possess a philosophy, a program or a passion that can hope to succeed against the continuing encroachment of world Communism. Well, our father at Philadelphia in 1776 had all three. It was this writer's privilege a few months ago to view the Broadway musical "1776" which is based on the events of the Continental Congress that prepared the Declaration of Independence. We wish that every American could see it. If they did, we feel they would have a more solid stance in their championing of "the big truth" against "the big lie."

A.A.K.

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The Editor's Corner



CONCERNING THOSE PICTURES

From time to time, it seems expedient that we should discuss with you the pictures you send in for publication in The Methodist. Somehow or other the few standards we have asked you to observe are forgotten.

First, let me reaffirm our wish for you to send in those pictures of important events in your church. However, please send them in soon after the event. Don't finish the roll — send it off for development the day after the event and on to us as soon as they are returned. If they are Polaroids please put them in the mail immediately.

So far as quality of pictures are concerned, there are two tests which we must emphasize — focus and contrast. You do not have to be an expert to tell whether the faces are fuzzy — if they are, the picture is out of focus and there is nothing we can do about it. Contrast involves sharpness between the light and dark features in the picture. Most color Polaroid indoor shots fall down at this point. If your first shot is too dark, and you have a Polaroid, make the proper adjustments and take another picture — or else forget it.

One thing for you Polaroid owners to remember is that there is excellent Black and White film made for the same camera, and its much better for your use for indoor group pictures. For the Colorpack cameras you can change film packs from color film to black and white and ruin only one exposure in the pack. Try doing that when you are taking a picture just for The Methodist.

We need more and more of your pictures, but we want them to do what they were intended to do — tell a story better than words. If all we can do is print a big, dark, blob then we aren't helping ourselves or you.

We hope you will each learn the limitations of your camera and use it often within those limitations. Just don't expect it to do what it cannot do.

†

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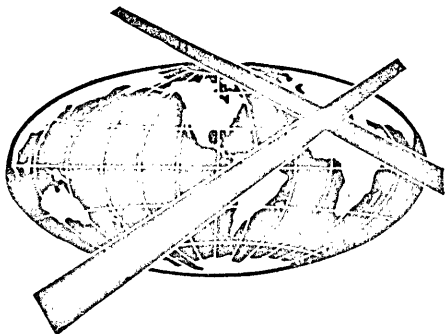
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news and views

OF THE WORLD OF RELIGION

by the Editor

A nation and a church divided by "destructive criticism" was the picture of the times painted by Lawrence Cardinal Shehan of Baltimore in his annual Christmas message. He said that "damaging to the peace of the church has been the noisy revolt of some against all church authority, particularly that of the Holy Father—a revolt that is destructive because it is negative."

President Ernest L. Wilkinson of Brigham Young University has charged that Stanford University, in its desire to prevent racial discrimination, has adopted a policy of "flagrant religious discrimination" against his school. In November, Stanford's President Kenneth S. Pitzer released a statement barring further inter-collegiate commitments with BYU because of the latter's alleged policies of racial discrimination.

A small group of ministers and physicians in Cincinnati are hopeful of overcoming a situation in which, at best, the medical profession "tolerates" clergymen or, in other instances, hospital personnel have actually stopped ministers from visiting patients. Continuing education sessions for Christian and Jewish clergy are beginning at Children's Hospital. Other hospitals report they are planning similar programs aimed at easing the tensions between the religious and medical professions.

The French government is underwriting the cost of restoring St. Anne's Church in the Old City of Jerusalem, which was severely damaged in the Israeli conquest of the city during the "six-day war" in 1967. The reconstruction will follow the plans of Father Charles Couasnon, O.P., a French architect and member of the Dominican order who is also co-director of restoration of the Basilica of the Holy Sepulchre in Jerusalem.

The Young Lords, a militant Puerto Rican group, has opened a "liberation school" program in the First Spanish Methodist Church in Harlem which they recently seized. While still holding the church, they started a day care center and began providing hot breakfasts for from 50 to 75 children. United Methodist officials are seeking an injunction to oust the group from the church.

Despite reported strong Vatican pressure for acquittal and violent clashes during the trial, Father Mariano Gamo was sentenced in Madrid, Spain to three years in jail for preaching a sermon interpreted as an "anti-government" attack. The 38-year-old priest, who directed a parish community of worker priests and laymen in Moratalaz, a poor section of Madrid, gave the sermon during a two-month state of emergency proclaimed last February during student-worker disorders in Spain.

"Unidentified organizations" are organizing the legal defense of Dr. Justin M. Obi, a Nigerian chemistry professor, who has been formally charged with the murder of Episcopal Bishop Dillard H. Brown, Jr., of Monrovia, last November. Dr. Obi and nine other men who are charged with complicity will stand trial in February. According to the report, all the defendants are members of a Biafran association and allegedly have threatened violence against a number of high-ranking officials in Monrovia because of Liberia's refusal to recognize Biafra.

More than 100 Lutheran pastors have accepted invitations to a meeting in Minneapolis to discuss whether a "renewal and reform" movement is needed within American Lutheranism. Such a movement has been proposed by Dr. Joseph L. Knutson, president of Concordia College, who said the Lutheran Church in this country is "suffering from a belated dose of the social gospel."

The Rev. A. C. Forrest, editor of the United Church of Canada's Observer, charged in Toronto that a campaign of harassment is being waged against a relief fund for Palestine refugees. Dr. Forrest, whose articles and editorials have been called "pro-Arab," is caught in the middle of the new controversy because of ads run in his publication inviting donations to the Red Crescent Society, the Arab equivalent of the Red Cross.

Foreign missionaries would do well to respect India's three sensitivities, said Erik da Costa, managing director of the Indian Institute of Public Opinion, the Indian equivalent of the Gallup Poll. He said, "It is irrelevant for foreign missionaries to become masters in Hindi or Sanskrit, or dress in saris or turbans, to try to become 'Indian in their mentality.'" He said, "We Indians are sensitive on dress, on language, and on criticism."

Southern Baptists, although they have recorded a "projected" membership of 11.4 million, have little to cheer about, according to Dr. John Hurt, editor of the Baptist Standard, Texas Baptist periodical. The membership is reported up 132,500, but Dr. Hurt said that many members are not active. "We have never been very efficient in ridding church rolls of those gone astray."

Dr. Edwin P. Booth, 71, a retired professor of historical theology at Boston University School of Theology, died recently in Boston. A United Methodist clergyman, he was minister emeritus of the Islington (Mass.) Community Church.

Leading Anglican clergy and laymen in Zambia have expressed strong support of their government's condemnation of the decision of the Anglican Church of Rhodesia to "pray for rebel leader Ian Smith, instead of Queen Elizabeth." The Rev. John Kingslof, senior priest of Anglicans in the Copperbelt, said the "decision was tantamount to recognition of the Smith regime." "However," he added, "there is nothing wrong with praying for one's enemies."

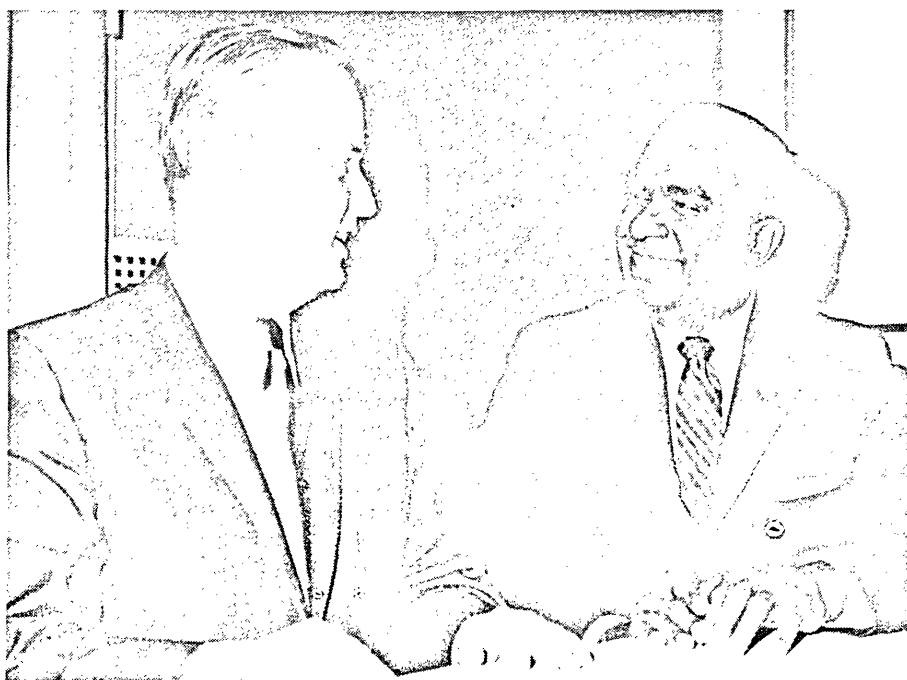
The Evangelical Methodist Church of East Germany, reported under increasing pressure from the Communist regime there, requested its General Conference to grant it the "status and function" of a national conference with a bishop of its own. The move is interpreted in Berlin as an obvious result of East German prodding of the church to sever all organizational connections with the church in the Federal Republic (West Germany) and form an independent church body.

The seven resident monks have evacuated an Ethiopian Orthodox monastery at the site traditionally regarded as the place of Christ's baptism. They acted on instructions of the Ethiopian consulate general following repeated attacks during the past year by Palestinian commando units crossing the river from neighboring Jordan.

The long, hard road to union of the Anglican and Roman Catholic churches was mentioned when Pope Paul recently received a group of prominent Anglicans in private audience, according to an official Church of England account of the meeting. At the same time, the Pope was told that many Anglicans throughout the world prayed regularly that he be given strength to cope with the heavy burdens facing him.

Six of Minnesota's eight Roman Catholic bishops, the bishops' lay representatives and 14 Protestant church leaders met recently in an historic conference in North St. Paul. The conference, held at the Jesuit Retreat House on Lake Demontreville, discussed pressures facing society and the church in present-day Minnesota.

Adath Jeshurun Congregation of Minneapolis has decided to count women in making up a "minyan" at the Conservative synagogue. The "minyan" is the minimum of 10 adult Jews that constitute a quorum for Jewish public worship. The congregation's ritual committee, which studied the questions, said a reason women were not included in earlier years was that they had responsibilities elsewhere which prevented them from attending worship.



The North American Baptist Fellowship has elected Dr. Duke K. McCall, left, president of Southern Baptist Theological Seminary in Louisville, as its chairman, and L. Venchael Booth of Cincinnati, executive secretary of the Progressive National Baptist Convention, as vice chairman. (RNS Photo)

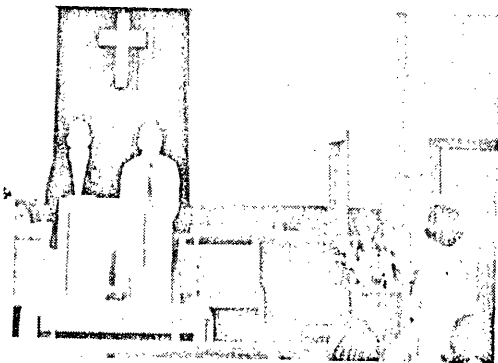
**EXERPT FROM PASTOR
COOPER'S LETTER TO
FAYETTEVILLE
CONGREGATION**

FIRST — ABOUT THE FIRE. Cause still undetermined — fact still unbelievable. Cost to rebuild — unknown at the moment. Insurance covers replacement — best possible coverage. Charge Conference, December 29th, named church trustees (9) as Building Committee and empowered committee to enter necessary contracts for rebuilding. This committee has employed Paul Young, Jr. as the architect and Brennan-Boyd Construction Co. as the contractor (cost plus basis).

These arrangements are satisfactory to insurance adjustor. Clean-up has begun. Walls appear to be solid. Structural steel to be tested. New organ can be delivered thirteen months after contract. Estimated cost of replacing organ — \$43,000 plus. Space Planning Committee to meet with Building Committee on January 8th to discuss rebuilding plans. "Fire Fund" (for rebuilding) has \$390.00. Contributions have come from many sources outside membership, including \$100 from Bishop Paul Martin.

L. L. Baxter is Chairman of Trustees (Building Committee). Other members are: Hal Douglas, Ralph Lewis, Clifton Wade, Dr. Coy C. Kaylor, L. M. McGoodwin, Dr. B. A. Waddle, Henry Shreve, Paul Young, Jr. Goal: to be back in sanctuary by Christmas of 1970. Rooms in sanctuary building (north end) should be in use in a month. Pastor's temporary study is in Wesley Hall, 2nd floor.

THE MILLER - LITTLE RIVER UMY Sub-district met in the College Hill United Methodist Church at Texarkana on Sunday afternoon, January 11. The Rev. David Wilson, pastor at DeQueen and the district coordinator of Youth Work, was the speaker. The Rev. Pryor Cruce was host pastor.



Greg Webb, president of Grace UMYF, Randy Everett, Sub-district president, and Brenda Brewer, "Sing In" leader at Youth Rally.

Sub-district rally held at Grace Church, Searcy

A recent Youth Rally held in Grace United Methodist Church in Searcy and sponsored by the Red and White Sub-district of the Batesville District attracted around 120 persons. Registration began at 10:00 a.m. Discussion groups led by one youth and one adult each dealt with assigned topics.

Following the lunch hour Randy Everett, Sub-district president, and

Greg Webb, president of the Grace UMYF group, led the entire group in a general debate. Brenda Brewer and others led in a "Sing In," and Greg Webb, presented an inspirational "Jazz Mass" service. The afternoon concluded with a service of communion administered by the Rev. James Barton, Sr., pastor of the host church, assisted by the Rev. Omma Daniel of

CLINTON H. BURLESON

Clinton H. Burleson, 63, of Gurdon, father of the Rev. Clint Burleson, pastor of First United Methodist Church, West Memphis, died Tuesday, Jan. 6, in a Little Rock hospital.

A native of Stephens, he was a conductor on the Missouri Pacific Railroad. He was a member of the Administrative Board of First United Methodist Church in Gurdon.

The funeral service was held in Gurdon on Thursday, Jan. 8.

Other survivors include his wife, Mrs. Martha Adams Burleson;

one other son, Joe Burleson of North Little Rock; a daughter, Mrs. William R. Staggs, Jr. of Nebraska; a sister, Mrs. Walter Van Boze of Texas; three half-brothers, Charles Burleson of Atlanta, Walter Burleson of California, and Richie Burleson of Hot Springs; a half-sister, Mrs. Parker Nipper of Magnolia; and six grandchildren.

**CHANGE IN FAYETTEVILLE
DISTRICT MEETINGS**

Dr. Myers B. Curtis, district superintendent of the Fayetteville District, has asked us to announce that the District Conference and District Pension Rally, originally scheduled for Sunday, Jan. 11, have been changed to Tuesday, Jan. 20.

The place of the meeting is Central United Methodist Church, Rogers.

The District Conference will convene at 5:00 p.m., and the District Pension Rally with Bishop Paul V. Galloway as the speaker, will begin at 7:30 p.m.

The change was made necessary because of the ice and snow of Sunday, Jan. 11.

Nobody ever outgrows Scripture; the Book widens and deepens with our years. — Spurgeon

Jim Wellons, lay leader in the Little Rock District, will serve as coordinator for a Lay Witness Mission scheduled for January 16, 17, and 18 at Russellville's First UM Church. Mr. Wellons is also chairman of the Administrative Board at Pulaski Heights Church in Little Rock, and is a teacher in the Adult Church School. The Rev. John B. Hays is pastor of the Russellville church.



**WANTED
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Prefer Husband-Wife team — Ages 40-55
Qualification: Sincere interest in teen-age girls
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Husband may have outside occupation

Apply: Dr. John A. Bayliss
First United Methodist Church
P. O. Box 2
Fort Smith, Ark. 72901

**CLASS AT FIRST CHURCH
FOR WORKERS WITH DEAF**

A class is now in session at the First United Methodist Church, Little Rock, for persons wishing to learn how to communicate with the deaf. Mrs. Hazel Bob Pearson is the instructor, using the text "Say It with Hands" by Louie F. Fant, Jr.

The class will enable friends or families of the deaf to learn how to communicate through the sign language. Meetings are held every Sunday evening at 6:30 and every Wednesday evening at 7:30 in the Sunshine Classroom on the ground floor. The class is accessible to persons in wheel chairs.

**GEORGE WORKMAN DAY
AT WINFIELD, SUNDAY**

For many years Winfield Methodist Church of Little Rock has shared in the support of the George Workman family and their missionary work in India. The Workmans are home on leave and will visit Winfield Church on Sunday, January 18. Dr. Workman will preach at the 10:50 a.m. worship service.



One segment of the young people attending "Sing In" portion of Rally.

Duane Muir, a staff member of the Program Council's Division of Television, Radio and Film Communication for 13 years, has resigned to join a Nashville, Tenn., advertising firm.

**BIBLE LANDS
PILGRIMAGE**

Only \$570 from New York or \$57 down and up to 24 months for the balance.

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Host: Dr. Ashley R. Coffman
Hendrix College
Conway, Ark. 72032

NEWS and NOTES

ASHDOWN UNITED METHODIST Youth, who refer to themselves as "The Mod Squad," had a "burning of the greens." After writing New Year's Resolutions Sunday evening January 4, they burned the discarded Christmas trees which they had previously gathered. The Rev. Carr Dee Racop, Jr. is their pastor.

MOUNTAIN PINE CHURCH adult members were entertained in the home of Mrs. Plurie B. Ingram on Lake Ouachita before Christmas. Games, gift exchange, refreshments and fellowship were enjoyed. Mrs. Grace Dwyer, community worker recently assigned to the Hot Springs area by the Methodist Board of Missions, was a guest. The Rev. W. C. Onstead is the Mountain Pine minister.

THE BEECH GROVE CHURCH observed Student Day on Sunday, December 28, with the young people of the church taking charge of the worship service. Debbie Smith provided the organ music. Ushers were Stanley Smith and Greg Gregory. Franklin Williams led the Affirmation of Faith. The responsive reading was led by Steve Boyd. Jeanette Dacus read the scripture from Mark 9:14-24. Johnny Bufford gave a short talk on "Faith." To close the service Sherrill Bufford led the congregation in the Lord's Prayer. The pastor is the Rev. J. T. Holland.

THE CHANCEL CHOIR of the First United Methodist of Foreman, presented a Christmas musical program under the direction of Mrs. C. E. Key and Mrs. John Ferguson. This program was at the morning worship hour, December 21. In the evening the Junior Choir of some fifty members under the direction of Mrs. Sharon Grant presented the Christmas story "The Starlight Path." Miss Diane Beasley gave the organ prelude. The Rev. Kenneth M. Goode is pastor.

LAKESIDE CHURCH of Pine Bluff observed Student Recognition Day on December 28 with college students having charge of the complete service. Tom Riggs presided and Bill Briant brought the morning message. Linda Owen, Martha Dobbins, Jeannie Crume, Sharon



Bailey, and Cliff Matthews were participants in the service. Other students served as ushers and sang in the choir. The Rev. Elmo A. Thomason is pastor.

HATFIELD ACTIVITIES REPORTED

The United Methodist Church of Hatfield climaxed its fall and winter holiday season with a watch-night party for the youth of the community. A worship and communion service for members of all denominations was conducted by the Rev. John L. Prothro, pastor.

Other activities have included the dedication of new church furnishings for the sanctuary. The Rev. Alf A. Eason, Hope District Superintendent, presided at the dedication when he held the Fall Charge Conference.

Community Thanksgiving services were inaugurated on an ecumenical basis and observed in the First Baptist Church with the pastor of the Hatfield United Methodist Church being guest speaker.

Student Recognition Day was observed with college youth conducting the service and speaking. Mr. and Mrs. Don Taylor are youth sponsors. Mrs. Prothro gave a spaghetti supper for the group.

A charge-wide open house was held in the parsonage by the minister and wife, December 28. Ladies of the church shared hostess responsibilities with Mrs. Prothro.

SPECIAL PROGRAMS AT ROE

The Roe Charge had special programs featuring the Christmas theme. Mrs. Donna Sutton and Sharon Gray worked with the Roe UMY and church school classes in preparation for the Christmas Eve program. Each class had a short

Timmy Chaney and Jimmy Reynolds are representative of members of the Highfill Church as they presented a Christmas program and pageant on December 21. Mrs. Johnny Bramlett and Mrs. Jerry Harwell were in charge of the first section of the program. The pageant portion was directed by Mrs. James Hendrix, assisted by Mrs. Charles Digby and Ida Jeanne Bryant. The Rev. Herschel McClurkin is pastor of the Gentry Parish which includes the Highfill Church.

reading, with the youth presenting the skit "Christmas Eve and All is Well." The offering of \$147 went to the Methodist Children's Home.

The Dallas Beard family helped with the music, Dale Shelton read the Christmas story, and Mrs. Agnes Shelton served refreshments as members of Hunter's Chapel gathered at the Casscoe Community Center on December 22.

The Shiloh UM Church had the Christmas program and party on December 21. The pastor, the Rev. Claude E. Barron, was given an old-fashioned pounding.

A PANEL PRESENTATION in Central Avenue Church, Batesville, on Sunday evening, January 11, was related to the mission study on Reconciliation. Panelists were Ron Murchison, head of the NADC office; Ed Cowden, also with NADC; Neill Woolf, a VISTA worker; and Miss Nelle Albrecht who is with the County Extension Service. The Rev. Jim Beal is the Central Church minister.

THE PRESLEY CHAPEL United Methodist Church near Huntsville held its annual program on Christmas Eve. The Youth Choir opened the program with a processional featuring lighted candles. A medley of carols was followed by prayer by the Rev. Van Hooker, pastor. Under the leadership of Mrs. Denton Grubb, Mrs. Melton Thompson and Kevin Hatfield, the young people were directed in carols, skits and pantomime to bring the Christmas message. Accompanists were Marla Vaughn, Linda Phillips and Jennifer Faddis. Santa, himself, came bearing a money tree for the pastor and gifts for the children.

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. 18—Sunday	Exodus 34:1-10
Jan. 19	Mark 2:1-12
Jan. 20	Luke 7:36-50
Jan. 21	Matt. 18:21-35
Jan. 22	Luke 18:9-14
Jan. 23	Luke 19:1-10
Jan. 24	Eph. 4:25-32
Jan. 25—Sunday	Num. 6:22-27

IT'S MISSION MONTH IN STUTTGART

The School of Missions in Grand Avenue Church of Stuttgart is being conducted each Sunday evening in January. Teachers of the adult course on "Reconciliation" are Dan Clary, Dr. T. H. Johnston, Mrs. Joe McMillin and Fax Robertson. Mrs. James Wilson is teaching senior highs and Charles Hoskyn has the junior high class. Elementary teachers are Mrs. Lynn Cottey, Mrs. Ray Melton and Mrs. D. D. Dockins. The Rev. Louis L. Mulkey is pastor.

GREAT DECISIONS

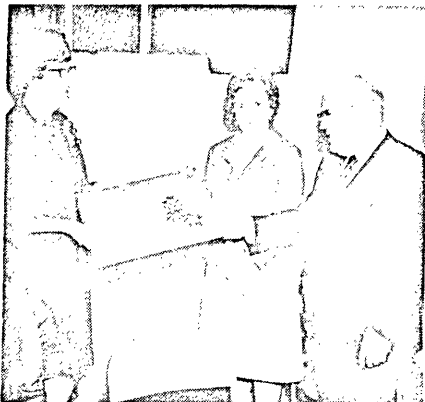
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For the 16th successive year, "Great Decisions" is offered nationally by the Foreign Policy Association.

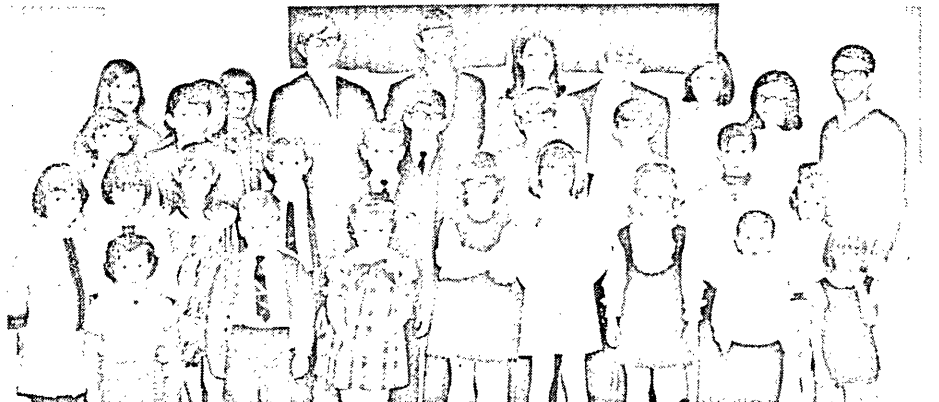
Locally, the Great Decisions program is sponsored by civic and religious organizations, schools and colleges, extension services, labor and farm groups, business corporations, newspaper and broadcasting stations, libraries and many other agencies.

Order your materials, sending \$3.00 per member to

GREAT DECISIONS
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AT LEFT: Mrs. Vernon Paysinger presents a gift to Jonesboro District Superintendent Marshall Bridwell and Mrs. Bridwell at the district Christmas party held at the Harrisburg Church. AT RIGHT: Preachers' Kids of the Jonesboro District are shown at the district Christmas party. (Dorman photos)



District Ministers Hold Annual dinners

BATESVILLE DISTRICT

The Batesville District Ministers' Family Christmas Party was held at First Church, Batesville, on Saturday, December 13, with the Rev. and Mrs. Arvill Brannon as hosts. The noon meal of turkey and ham with all the trimmings was enjoyed by 105 people.

After the meal, "The Lassies", a group of girls and Ricky Chalker from Arkansas College, sang several Christmas songs. One of the Lassies is a P.K., Debbie Ernest, daughter of the Rev. and Mrs. Lewis Ernest of Moorefield.

Mrs. Kenneth Renfro of Clinton, vice-president of district wives, was in charge of the program, which included; vocal solo by Irene Cook, accompanied by the Rev. Brady Cook, scripture by Dr. Mouzon Mann, and a story told by Mrs. Earl Hughes.

Mrs. Hughes, district president, presented the district superintendent and wife, the Rev. and Mrs. Elmer Holifield, an electric fry-pan. The Holifields presented each person present with a gift.

†

CAMDEN DISTRICT

Camden District Parsonettes met December 18 for the annual Christmas meeting at the home of Dr. and Mrs. Roy Bagley, district superintendent and wife. After the business was concluded, the program, an exchange of Christmas ideas and family traditions, was led by Mrs. R. W. Trieschmann. Gift boxes to be given to one of the local nursing homes were then collected.

Following the meeting, the ladies were joined by their husbands for a delightful lunch served by Dr. and Mrs. Bagley.

†

MONTICELLO DISTRICT "NOEL DINNER" AT THE FRANKS

Monticello District ministers and wives were treated to a buffet "Noel Dinner," December 11, at the home of Dr. and Mrs. Raymond Franks, district superintendent. Thirty-six guests enjoyed the "turkey" dinner complete with trimmings, and the time of informal fellowship which followed. Mrs. Franks had a Kitchen Christmas Tree bearing gifts for each of the wives, and Dr. and Mrs. Franks were presented Christmas gifts from the district ministers and wives.



Kay Waters Crouch, former US-2, was the speaker when the Women's Society of Winfield Church, Little Rock, held the Jan. 5 meeting. She was presented by Mrs. C. E. Mashburn, at right, who was program leader. Mrs. L. D. Crenshaw, center, is president of the Winfield Society. Kay was recently married to Mike Crouch and they are living in Little Rock where she is working with Child Welfare while he is in medical school.



Helen Wilson, at left, medical technologist missionary for 15 years to Bolivia, was guest speaker at the Jan. 5 meeting of the Women's Society in First Church, Little Rock. Mrs. Margaret Harrison, at right, vice-president, was in charge of the program. This was Miss Wilson's first appearance as she begins her year of furlough. She will be at home in Hot Springs and Arkadelphia part of the year.

LITTLE ROCK DISTRICT HOSTS INTERNATIONAL STUDENTS

International students shared the Christmas dinner and program sponsored by Little Rock District Ministers' Wives, December 11. Thirty-five college students representing 16 countries, who are attending U.A.L.R., Philander Smith College, and the Arkansas Rehabilitation Center for the Blind, were guests of Methodist ministers and wives at the dinner served in Pulaski Heights U.M. Church.

Mrs. Maurice Webb served as liaison person in providing hosts for the students who were from the following countries: Saudi Arabia, Germany, Thailand, Japan, Korea, Formosa, Israel, Biafra, England, Trinidad, Barbados Islands, Costa Rica, Peru, Columbia, Guyana, and Koror, Caroline Islands.

Mrs. Martha Maxwell, vice-president, was in charge of the program which included traditional and contemporary Christmas music by choirs of Pulaski Heights Church, directed by Richard Lines.

Mrs. James Workman, president, presided at a short business session during which a money tree was presented to the district superintendent and his wife, Dr. and Mrs. C. R. Hozendorf.

†

Miracles may be denied, but healings are not . . . Christ produces a sound faith, and faith has a therapeutic value.—Gerstner

SPECIAL PROGRAM AT GRACE CHURCH, SEARCY

Grace United Methodist Church of Searcy was the setting for a candlelight and carol service on Sunday night before Christmas.

Mrs. James Barton, pastor's wife, directed the program "The Saviour's Wonderful Birth" by J. Harold Gwynne.

The Youth and Adult Choir, the Children's Choir, and a Girls' Chorus, all directed by Mrs. Barton, sang special anthems. Soloists were Mrs. Bobby Cargile and Earl Webb. Pam Showalter was organist. The Rev. James Barton, pastor, was the reader.

†

THE PULASKI HEIGHTS Women's Society of Christian Service had a joint dinner meeting with the three Wesleyan Service Guilds on Monday, January 5. Wanda Jones introduced the biblical background for responsibility for reconciliation. Leading small discussion groups were Carol Brown, Lois Buxton, Opal Cross, Jessie Ehlers, Jo Faris, Martha Maxwell, Jennie Monan, Lucile Sanders, Kathryn Simmons, Mary Spradley, Vera Thumen and Betty Toney. A sharing period was led by Ernestine McKinney. Rose Berry used her original chalk drawing to illustrate the theme.

†

Earth's crammed with heaven.—Elizabeth Barrett Browning

WORKER NEEDED AT ALDERSGATE CAMP

A one year term volunteer is needed to work in a special program on Reconciliation at Aldersgate Camp—Little Rock.

This person may live in a furnished apartment at the camp with some maintenance furnished.

What type of volunteer is desired? Volunteer could be either male or female, 25-70 years old, education related to the humanities, with some experience in camping or recreation within the last five years. Volunteer should have the ability to direct organized group activities, and should have some experience in administration or supervising work. The purpose or goal as set forth by the Task Force Committee of the Board of Directors of Aldersgate, is to bring families with differences together on a common ground so they may know each other and hopefully become friends. The program would bring together all age groups presenting family fun-fishing-swimming-boating-outdoor cooking-hobbies-etc., as well as some family work and study. We feel this would ease the tensions that exist and would bring families closer together as families. It is our hope to make a contribution to the "breaking down of barriers" which prevent us from truly becoming "brothers" and members of one family to achieve reconciliation.

It is the hope to secure this volunteer leadership within this general area and to begin the program at the earliest time possible.

For more information, contact, Ed Wimberly, the Rev. Robert Scott, or Ray Tribble at 2000 Aldersgate Road, Little Rock, Ark. 72205. Telephone 225-1444.

†

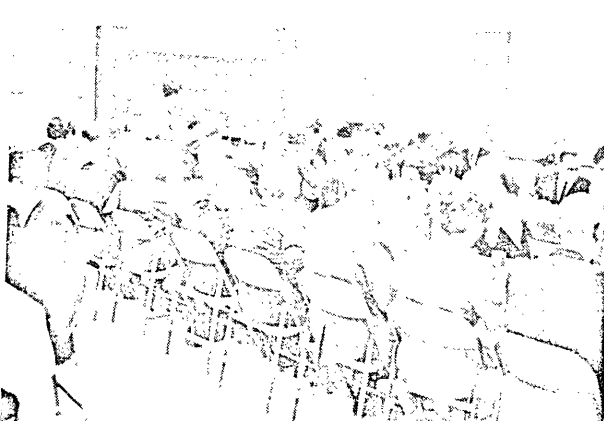
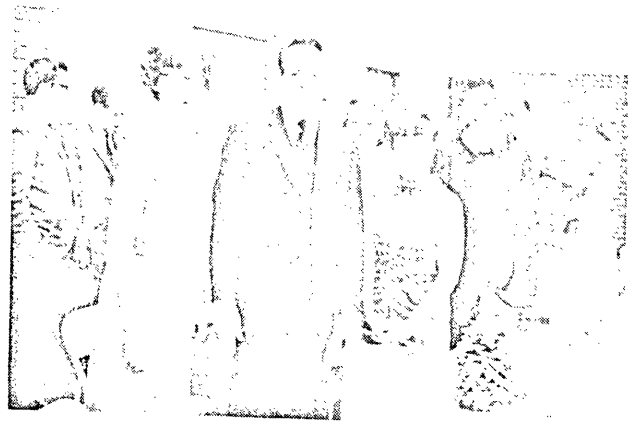
PARAGOULD DISTRICT

The executive committee of the Paragould District Women's Society of Christian Service met in the home of Mrs. Rudy Stark in Paragould for a Christmas luncheon and party.

Mrs. Earl Gramling gave the devotional. A gift exchange followed the luncheon. Mrs. Stark received hostess gifts from the following officers who were present: Mrs. Claude Shaver of Cherokee Village, Mrs. Helen Smith of Imboden, Mrs. Paul Logan of Alicia, Mrs. Everett Bates of Pocahontas, Mrs. Earl Gramling, Stanford, Mrs. Lester Arnold, Stranger's Home, Mrs. Harry Hurt, Paragould, and Mrs. Tyler Williams of Beech Grove, who is president of the district.

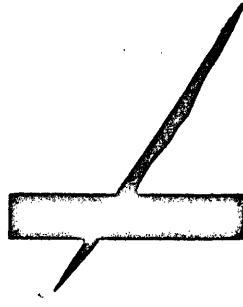
Fayetteville District ministers and wives are shown at the Christmas luncheon held in Central Church Fellowship Hall at Rogers. Dr. and Mrs. Myers B. Curtis, district superintendent and wife, were hosts, with Rogers ladies preparing the food under the direction of Mrs. Cecil Miller. The girls ensemble of Rogers High School, under the direction of Mrs. Howard Sutton, provided entertainment.

The district gave a crystal refreshment bowl with 30 matching cups to the district superintendent and wife. AT RIGHT are: Mrs. Dewey Dark, president of district Ministers' Wives; Dr. and Mrs. Curtis; and in back of Mrs. Curtis are Mrs. Lindsey Roland, secretary, and Mrs. Wayne Clark, treasurer of Ministers' Wives.



The Sunday School Lesson

By: Alfred A. Knox



LESSON FOR JANUARY 25: Jesus Interprets the Law

BACKGROUND SCRIPTURE: Matthew 5 through 7; Deuteronomy 5:1-21; 6:1-9; Romans 12 and 13

MEMORY SELECTION: Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law. (Romans 13:8)

AIM OF THE LESSON: To understand from Jesus' Sermon on the Mount the manner in which he planned to give full and new meaning to the Old Testament law; to see that he advocated not passive submission to wrong, but the overcoming of wrong by positive acts of goodwill.

* * *

A few hundred yards north of the Sea of Galilee is a small hill marked on modern tourist maps as the Mount of the Beatitudes. It was here that Jesus delivered the Sermon on the Mount recorded by Matthew in chapters 5 through 7. United Methodists have been focusing their attention on that small hill as they have sought to distill from Jesus' teachings there the fuel to empower its "New Church for a New Day" emphasis of the 1968-1972 quadrennium.

Matthew uses these three chapters to bring out an answer to the question, What is old and what is new about the kingdom Jesus was announcing? Dr. Curtis Chambers says in *Adult Leader*: "In the sense that the new message is a response to God's demand of love—which is more than law—the new is merely the fulfillment and completion of the old, not its destruction. But in the sense that the new tends to show that obedience for appearance sake is a mockery of a real and vital commitment to God's purpose, the new law of the kingdom must come into inevitable and painful conflict with the old."

Roger Shinn, in his book *The Sermon on the Mount*, points out that the newness in Jesus' teaching was not simply in his vigorous personality or in the ideas he taught, but in his message. He says: "For Jesus' emphasis was not on his own personality or on a new and better law. His central message was the gospel of the kingdom of God. It is this kingdom, which fulfills the best in the law, which takes men's deepest yearnings and makes them deeper yet before it satisfies them."

Through the period between the testaments, the Jewish people had developed such an external reverence for the law that its leaders could not bear to hear it criticized. Even though Jesus declared that he had not come to destroy but to fulfill that law, there was such innovation in his words on the mountain that the champions of the law resolved then and there that he was a dangerous man and that a way must be found to dispose of him. In the Jewish mind the keeping of the law was the prime responsibility of a devout man. Jesus saw no way to avoid a redefinition of the law, and this became the main point of conflict between him and the scribes and the Pharisees.

* * *

"I CAME NOT TO DESTROY . . . BUT TO FULFILL"

When Jesus said, "Think not that I have come to abolish the law and the prophets: I have come not to abolish them but to fulfill them," his position should have been made clear. However, when he went on to make the statements that followed, the religious leaders realized that his idea of conserving the law was far different from theirs.

PAGE EIGHT

Between the time Ezra died and the birth of Jesus the Jews had become increasingly "the people of the Book." Experts arose among them to interpret the Law of Moses, and their interpretations became as much a part of the religious obligations as the written law. An "oral tradition" known as "the tradition of the elders" sought to answer every little detail about things that could and could not be done under the law. By Jesus' time these traditions had in many instances become such a heavy burden that the people became so busy keeping the law that they had no time or energy to see through to the spirit of the God who gave the law. It was into such a situation that Jesus sought to let in some fresh air and "fulfill" the law.

One of the key words in our lesson for today is "fulfill." We should point out that this English word had different meanings in different contexts. When used in connection with prophecy, "fulfill" means to have brought about that event which was predicted. It seems that Jesus' use of the word is best expressed by saying it means "fill full." Jesus saw that the law as rigidly interpreted by the Pharisees was impersonal in its application. Dr. Charles Laymon says, in *International Lesson Annual*: "Surprisingly, some of the Jews came to love the law on this basis. One could say 'Oh, how I love thy law' (Psa. 119:97) and still give evidence that he did not love God. When the law came to be an end in itself, it became heartless and inhuman. The law came first regardless of the needs of people."

* * *

"YE HAVE HEARD IT SAID . . . BUT I SAY"

Our material today contains a section in which Jesus says a number of times, "You have heard that it was said . . . but I say unto you." This is important material, and Christians often do not give it as much consideration as they should. Here the teaching is that laws that might once have been adequate are no longer so. Jesus was saying that principles of retaliation which had once governed human relations could no longer be accepted.

In this series of comments on laws formerly in force, Jesus speaks of the inadequacy of dealing in human relations on a purely external basis. He affirms that hatred is as unlawful as murder because of what it does to a person within himself. Dr. Amos N. Wilder, in *Interpreter's Bible*, says: "Matthew has more or less consciously set Jesus over against Moses as a new lawgiver. The new law of the church is set over against the old law of God's people, not as abolishing it but fulfilling it. Corroboration for this view is found in the study of Matthew's Gospel as a whole."

Dr. Sherman E. Johnson (*Interpreter's Bible*) comments on vv. 27 and 28: "You have heard that it was said, 'You shall not commit adultery,' but I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart." Dr. Johnson says: "Jesus considers that the desire is as culpable as the act, and, as in the previous section, would prevent the act by reforming man's desires. The rabbis, however, held generally that a man's good intentions are reckoned to him as good deeds, while his evil intentions are counted only if he succumbs to them."

* * *

YOUR RIGHTEOUSNESS MUST EXCEED THAT OF THE PHARISEES

One of the strongest statements by Jesus in this material on the law and righteousness is verse 20, "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the king-

dom of heaven." Dr. Rhoda C. Edmeston, commenting on this verse in *International Lesson Annual*, says: "This was a high demand, for these were the most religious groups in Israel. No higher standard of righteousness existed in the ancient world than that of the Pharisees with its emphasis on personal holiness and social responsibility." It was this standard that Jesus said should be exceeded by his followers.

It was obvious that Christians could not do more good deeds than the scribes and Pharisees. The "plus" had to be found somewhere else. Jesus interpreted the law in terms of God's loving purpose and affirmed that men must go "beyond" keeping the letter of the commandments. They must somehow move into the area of the spirit of the law — they must illustrate with their lives the intentions of the law.

Dr. Laymon says: "Jesus went a step beyond this in teaching love for one's enemies, returning good for evil, and going the second mile. His reason was that this is the way God acts. He sends his rain on the just and on the unjust as well."

* * *

THE SECOND MILE

In the section in which Jesus rules out the old principles of retaliation, he says in verse 41 "and if anyone forces you to go one mile, go with him two miles." The world into which Jesus came was under the law of retaliation. The Mosaic Law, the Code of Hammurabi, and the Roman law all required that the wrongdoer should "get as good as he gave." Jesus here proposed a gentle revolution. Consider his instances—a blow on the cheek in an insulting gesture; turn the other cheek and ask for more. To sue for a tunic was every man's right—but to yield the cloak, also was something else again, for the cloak was the man's covering for his bed by night as well as his wrap by day.

The reference to the "second mile" came from the limitation placed on Roman soldiers in forcing Jews to carry their burdens for them. The practice became so oppressive that Roman military authorities issued an order limiting the distance for which this assistance could be asked to one mile. The people then gleefully stepped off the mile, knowing they could drop the hated soldier's burden at the conclusion of the last pace in the mile. Jesus said the way to really put your enemy under your power is to keep on carrying the load after the limitation has run out.

Dr. Buttrick, in *Interpreter's Bible*, says, "Notice Christ's implication that this is a strategy of true victory. By this method the injured man does not lower his standards to those of his oppressor; he keeps a banner lifted above the accepted 'standards' of the world."

In George Bernard Shaw's *Saint Joan*, one of the characters, de Stogumber, comments after he has seen the martyrdom of Joan of Arc, "By this method both the oppressed and the oppressor are thrown back on God."

* * *

THE AIM OF THE LAW

There are a number of attempts in the New Testament to define the purpose of the law in the life of a Christian. Paul, in *Galatians*, describes it as a "schoolmaster" to lead us by the hand and show us how we should act until we are "graduated and can then live beyond the law." This sometimes reminds us of unpleasant experiences we had in school, but also calls to mind that it was essential preparation for life.

Dr. Harold L. Fair, in *Adult Bible Studies*, points out that the aim of the law was to prepare men and women for life. He says, "Yet men and women could and did use the law to put off living. That this did happen is dramatically presented to us through the witness of the prophets and Israel's historic treatment of the prophets. The conflict between Jesus and the Pharisees arose out of this same attempt to prevent God's Word from thrusting men into life."

One of Jesus' great purposes was to set men free from the law. By his own declaration, he came to fulfill the law by setting men free that they might live fully.

JANUARY 15, 1970

the British scene



by the Rev. Leslie J. M. Timmins
EDITORIAL BOARD
The Methodist Recorder

As this dispatch reaches you the new year will have begun, and I owe an apology for the failure during the past week or two to keep going. The mails have been chiefly to blame, and we hope that future happenings in the new decade will bring us greater regularity. It is fashionable at this kind of time to look back on the year, and even at this particular moment at a decade, and take a glance forward, and although I promised myself that I wouldn't join the long list of people who are reminiscing, I find the temptation too much!

The last ten years have been so packed with incident and crisis, and many of these crises and achievements have come closer to the great part of the population simply because the past decade has seen massive development in communication techniques. The latest news indeed is that we in England can dial New York on the phone, and no doubt soon we shall be able to dial anywhere in the world. The news we have to exchange is so immense in range that it is difficult to get everything in proportion.

Which will turn out to be the most important happening of the past ten years? Will it be the fantastic technical achievement the U.S.A. produced in conquering the Moon or the compassion and understanding that lies behind the ecumenical movement? Will it be the leap forward in communications or the seemingly total breakdown in ability to make and find peace? Will it be that this was the decade which brought more national independence to nations, many of them underdeveloped, or the kind of misery, death

and heartbreak which is represented by Biafra?

This was the decade which contained the assassination of Kennedys, the murder of Martin Luther King, and the kind of world-wide ache for brotherhood expressed in Oxfam, Christian Aid, and a recent Poverty Sign-In in Britain urging government to do something about world need on a great scale.

This was the ten years in which Northern Ireland was rent by religious bigotry, the Pope sacked some saints and reinstated others and the whole church has been struggling to come to a kind of understanding of itself and its role in the modern world. This was the decade in which the Bishop of Woolwich told us that our Image of God Must Go, other theologians informed us that God is Dead and Billy Graham put on a moustache and beard to be with the hippies.

It was during this ten years that we first heard of Swinging London, and Britain practically went bankrupt, and this was the time when the miniskirt was followed by the maxi-coat,

and what we have christened the Permissive Society has given us freedom to such an extent in Britain that some people have suggested that we have imprisoned ourselves in the Sexual Society.

In fact, it is the paradox of the human condition that we have made immense progress, yet we are still not sure where we are going.

It is precisely to this muddled human condition that we address our Gospel. And we look for the clues not in the passing fads of the moment, nor even in the history-making breakthrough in technology which has been the mark of this last decade. We look for a clue beyond time and within time itself—to the paradox of the Incarnation of Christ.

For of Him it is uniquely said that He is in time. At a time in a place, He came. Yet He is beyond time — "Before Abraham was, I am."

Maybe the gropings of the young with their often misled search for spiritual reality, their understandable rejection of materialism, and their ache to find meaning can offer us some kind of clue to the restless need of the human spirit. Is He saying once again "Have I been so long with you and do you not know Me?"

It is plain that one of the great callings of the church in the new age is to re-interpret the timeless timeliness of Christ to the people who walk in darkness, that they may see a great light.

It is to that task that we all address ourselves as I wish you all a rather belated "Happy New Year."

†

United Methodist news in brief

A January 3 ceremony in Harrisonburg, Va., marked union of Virginia units of the former Methodist and Evangelical United Brethren Churches into the Virginia Annual Conference of the United Methodist Church. A hymn composed for the occasion by the Rev. Ernest K. Emurian, Cherrydale, Va., was one of the features.

†

Georgia's highest award for work in the field of the aging has gone to Scott Houston, executive director of Wesley Homes, Inc., in Atlanta.

†

Richard Lugar, mayor of Indianapolis, and an active United Methodist layman, has been named vice-president of the National League of Cities.

†

New national chaplain of the American Veterans Committee is the Rev. James Roy Smith, pastor of Mt. Olive United Methodist Church in Arlington, Va.

†

Dr. Frank S. Beck, a missionary for many years in Latin America and known as the "father of modern medicine in Bolivia," died December 17 at his home in Alta Loma, Calif. He was 81.

†

Board of Missions announces wide range of 1970 personnel needs

NEW YORK (UMI)—Missionaries for career service and short-term assignments. Missionaries and deaconesses to serve in the United States. Missionaries for service in more than 30 countries of Europe, Africa, Asia and Latin America. Missionaries representing a spectrum of occupational specialties ranging from community organizers and Spanish-speaking ministers in the U.S. to doctors, educators and technicians overseas.

In making the annual announcement through its Office of Missionary Personnel, the Board said that deaconesses and home missionaries are sought for service under the Board's National Division, and that career and special-term workers are needed. Overseas missionaries, for both regular and special-term assignment, are needed for service under the World Division.

In 1970, as in past years, the core of missionaries and deaconesses needed consists of those who will commit themselves to "regular" or career service. There are also openings for "3s" and "U.S.-2s," young persons who go for three years' service overseas or two years' service in the United States. A related category for which personnel are sought by the Board is the Kingsley Plan teachers in Sierra Leone — teachers in church-sponsored secondary schools who work on a three-year contract under which financial responsibility is borne by the Sierra Leone government.

The needs for mission workers in the

U.S., Puerto Rico and the Virgin Islands fall into several categories under the National Division. Workers can serve under appointment as home missionaries, deaconesses or U.S.-2s, or they may be hired directly as employed workers by mission projects. Included in the types of personnel needed:

Urban ministries — ministers and other workers needed with skills in such fields as counseling, Christian education, community organization, youth work, tutoring, interracial awareness and communication; **Educational work** — teachers in several fields including elementary grades, remedial reading, art, music, physical education, English, home economics, science, business education; librarians, chaplains, dormitory counselors, academic administrators; **Medical work** — nurses, a doctor, a hospital administrator;

Community centers — executive directors, community organization workers, program workers; **Children's homes** — social workers (case workers, case-work supervisors); **Church-and-community work** — needed for many situations such as Appalachia, agricultural areas and leisure-resort areas, and among many socio-economic groups (including minority groups) with skills in such fields as community development, adult education, Christian education and interracial ministry; **Church development** — ministers serving Spanish-speaking and Indian congregations, ministers in Alaska and Puerto Rico.

The Office of Missionary Personnel

said there is special need for deaconesses, who can serve in almost any of the openings of the National Division but can also serve in other positions such as director of Christian education, pastor's assistant, in educational institutions and hospitals, and as staff members of conference and general agencies of The United Methodist Church.

Variety is also reflected in the needs for overseas missionaries, both career and special-term (as "3s"), under the World Division. Openings for personnel in 1970 in countries of Europe, Asia, Africa and Latin America as requested by overseas churches, include:

Pastoral ministry, youth work, evangelism and church development, lay ministries urban ministry, rural work, teaching of many subjects in elementary school, high school and college (including physical education, mathematics, physics, political science, economics, English, music and arts) educational research, maintenance, literacy-literature work, business and finance, engineering, theological education, mass media ministry, Christian education, agricultural extension, home economics, library science, medicine (including obstetrics, surgery, internal medicine, public health, general practice, pediatrics), dentistry, nursing (including nursing education, public health nursing, nurse-midwife), laboratory technology, pharmacy, social work, home and family life work, youth work.

Candidates for United Methodist

missionary and deaconess service should be able to meet the following qualifications, the Office of Missionary Personnel said:

"1. Theological understanding undergirding all of life. 2. A vision of the Gospel as relevant to world needs and a desire to be on the frontiers for the sake of ministry and mission. 3. Recognition of the compelling nature of one's response to God's action in the world. 4. A good education: college graduation; professional or graduate training in such fields as the ministry, medicine, nursing and social work; and above-average academic record.

"5. Age between 23 and 35 for regular service (21 to 28 for U.S.-2s and 3s) 6. Good health and emotional stability, checked by medical examination and psychological appraisal. 7. Work experience for at least a year in a field similar to that in which the candidate is to be assigned. 8. Membership and involvement in the church."

The Office of Missionary Personnel said it seeks the aid of pastors, Missions work area chairmen and secretaries of enlistment in local churches, Women's Societies of Christian Service, and all interested persons in finding new missionaries and deaconesses.

(Information about missionary and deaconess service is available from: Office of Missionary Personnel, United Methodist Board of Missions, 13th Floor, 475 Riverside Drive, New York, New York 10027.)

Book Reviews

by AAK.

Julietta K. Arthur, **RETIRE TO ACTION; A GUIDE TO VOLUNTARY SERVICE**, \$5.95, Abingdon, 254 pp.

In this thoroughly researched retirement manual, Julietta Arthur offers specific help for both the retired and those planning for retirement who wish to remain active and useful.

Every page shows a way to make the best possible use of the time of life when service is a real option. Mrs. Arthur, who has always been actively engaged in volunteer service work of one kind and another, examines the regional possibilities for service, the wide range of needs and opportunities suited to individual talents and interests, and specific agencies that need and want the help of older citizens.

C. J. Curtis, **CONTEMPORARY PROTESTANT THOUGHT**, \$6.95, Bruce Publishing Co., 225 pp.

Although the author has undertaken a quick and brief survey of outstanding theological developments in twentieth century Protestantism, he discovered before he got through that to do so he had to include an investigation of a Roman Catholic thinker (Pierre Teilhard de Chardin), a Jewish philosopher-theologian (Martin Buber) and a Russian Orthodox spokesman (Nicolas Berdyaev).

There are two introductions — one from the editors and one from the author. Statements of purpose from each might prove helpful. The editors said: "This series begins with the presupposition that theology is necessary. It is necessary if Christian intelligence is to search for meaning in its dialogue with God, man and the world. Since Christian intelligence is not the exclusive possession of the theological specialist or the cleric, the search must be carried on in all those areas of life, secular as well as religious, including the college situation, where meaning is to be found."

The author says: "My purpose in writing this book is to provide students of theology and the general reader, particularly Catholic readers, with an ecumenically ordered introduction to the thought of the most significant representatives of Protestant theology in the twentieth century."

Mexican-American Needs Studied

DALLAS, Texas (UMI) — Thirty Mexican-American churchmen met with Perkins School of Theology faculty and administrators here in December for a one-day consultation to consider curriculum.

Sponsored by the seminary, the consultation offered opportunity for the participants to speak candidly of their frustrations in trying to help fellow Mexican-American Christians develop a life-style and worshipping pattern unique to their heritage and tradition. The Rev. Roberto Escamilla, Nashville, Tenn., one of two United Methodist general board staff members at the consultation, said he saw the discussions as the beginning of a "gigantic opportunity" for training students for relevant ministry among ever-increasing numbers of Mexican Americans in the Southwest.

We're in this together

By Arthur West

At its outset, the recent United Methodist bishops-youth consultation looked a bit like the year-end bowl games, with each "team" trying to score points and out-manuever the other. But before the meeting ended, it was clear that most of the participants in both age brackets had come to feel that they were allies rather than enemies—teammates in a common struggle against the great social and religious problems of our time.

One person expressed it beautifully for all: "We are in this together!"

Twenty-six bishops and some 50 representative young people from across the nation braved a midwestern snow storm to confer together Dec. 28-30 at the Center for Church Renewal at Saint Paul School of Theology in Kansas City, Missouri.

Their awesome assignment: to explore together ways of bridging the generation gap and to insure that reconciliation takes place across that gap.

Because the meeting was off the record, a privileged observer must not attempt to report in detail what was said or done. One can simply try to give a few impressions. Topics discussed ranged all the way from racism and imperialism to drug addiction and the draft.

Bishop James K. Mathews of Boston, Mass., chairman of the Quadrennial Emphasis Committee, under whose auspices the consultation was held, called the gathering "historic," pointing out that this was the first time so many bishops had met together with young people for a consultation of this character.

To many persons, the most significant single thing about the consultation was the fact that it was held and that 26 of the church's 45 active bishops in the United States cancelled other en-

agements and tore themselves away from holiday family gatherings to spend two days conferring with concerned and alienated youth. One is mindful also of similar sacrifices in time and travel for the students who journeyed to Kansas City from all parts of the nation.

While the consultation was not a legislative body with power to transact business, there were some developments of this nature at the meeting. A caucus of a dozen black students met and drew up a request that the Quadrennial Emphasis Committee form a black youth task force and implement it with one million dollars as "a minimum amount for an operational beginning." This request will be dealt with later by the sponsoring group. Two other minorities—American Indians and Mexican Americans—were represented at the consultation and spoke on some facets of the plight of their people.

Numerous suggestions in many fields grew out of small-group discussions and will be routed to the Council of Bishops or appropriate groups for their consideration.

Money saved by serving two subsistence meals during the conference will be contributed to the National Welfare Rights organization, carrying out the expressed wish of the participants.

The consultation, with its opportunity for dialogue and personal encounter between the bishops and young people, was arranged through the Quadrennial Emphasis Committee at the request of its youth task force, headed by Millsaps Dye, Jr., a graduate student at Emory University, Atlanta, Ga.

A screening committee selected representative young people who had been nominated by bishops or other leaders, making a special effort to represent various interest groups from high school through seminary students,

including a number of young people definitely alienated from the institutional church. It certainly was not a crowd of conservative followers of the status quo.

A steering committee had mapped out tentative plans for the consultation, but the format was flexible and discussion proceeded as new issues were raised and panels were pressed into service on short notice.

Working behind the scenes but in no way dictating policy were the two executives of the Quadrennial Emphasis Committee, headquartered in Dayton, Ohio—the Rev. Raoul C. Calkins, executive secretary, and the Rev. DePriest W. Whye, associate executive secretary.

Sessions were very informal, with a number of the episcopal leaders as well as the students dressed casually and often seated on the floor in a large circle for discussion.

This observer did not hold a stopwatch on the discussions, but it is quite accurate to say that the young people talked far more than the bishops. After all, that was the intent of the consultation—to give young people, especially the discontent and alienated, an opportunity to "tell it like it is" to the listening bishops.

Significantly, the sharpest verbal clashes were between students rather than between bishops and students. For the most part, it seemed that the bishops were listening well and "preaching" very little.

As the consultation drew to a close, I interviewed several participants, both bishops and youth, trying to discover if their expectations for the meeting had been realized or how they evaluated it. In every instance, I got a basically positive response. No one thought the meeting had brought in the millenium, but most agreed that it had accomplished more than they had dared to hope and that at least modest beginnings had been made toward the ultimate goal of bridging the generation gap in the church.

Some sample reactions:

A black bishop: "This has been worth while. I came here to listen, and I have tried to listen. I did not expect that all our problems would be settled by 10 o'clock tonight."

A high school girl: "After this meeting, I don't feel there is much of a generation gap."

A college senior with no direct ties to the church: "Yes, it's been good to be here—better than I had expected."

Another participant: "You are not the enemy. We are not the enemy. We are in Christ, and we are in this together!"

In many ways, it was an unusual gathering. A few shock words. A lot of unnerving discussion. Considerable pessimism. Occasional rays of hope. But, all in all, as one looks back on it, the consultation was a moving experience, very fittingly characterized by Bishop Mathews as "a profound religious search" and "the work of God."

Perhaps it will symbolize some of the spiritual progression in the meeting to recall that at the outset it was decided to dispense with formal prayers and even table grace at meals, but as the conference closed, the participants spontaneously formed a linked-arm circle as Bishop Mathews prayed and when he concluded, the group responded in unison with a resounding "Amen."

New Film Tells Benevolence Story

EVANSTON, Ill. (UMI) — "Heart and Hands," a 14-minute film telling in color the general benevolence program of the United Methodist Church, has been released by the Program Council's Division of Interpretation here.

Filmed on location at the Plato Center (Ill.) United Methodist Church, the film is designed to show how one church was exposed to the whole gamut of the denomination's activity. The Rev. Earl Kenneth Wood was executive producer of the film which is available in both the Super-8 format and 16mm.

Options for Evangelism Reviewed

HARRISBURG, Pa. (UMI)—Lots of options for evangelism are open to the church; many are being tried, and are both succeeding and failing in different places—and the only option the church can't afford is to "shrug its shoulders and give up."

This is the gist of findings by United Methodist evangelism leaders in the Northeastern Jurisdiction during a convocation here. Called for exchange of ideas and "success stories," rather than for speeches by experts, this first such meeting attracted more than 200 persons from the 12-state region.

DREW'S STUDENTS ARE GIVEN VOICE IN GOVERNMENT

MADISON, N.J. (RNS) — A new Student assembly has been elected at Drew University's Theological School as part of a reorganization plan allowing greater student participation in school government.

Under the new arrangement, the student body and faculty will retain separate governing bodies, but will "intermesh" government functions through three kinds of joint committees.

Students will be asked "only for advice" on the committee that handles faculty recruitment, promotion and tenure.

However, they will have voting power "equal or roughly equal to the faculty" on six other major committees of faculty government.

They will also have equal voice on a general purpose Conference Committee, which is considered as the element of the new plan that most "closely approximates unified government," according to Drew representatives.

"The most beautiful thing about the new structure is that students now have the opportunity for learning how to bring about constructive institutional change," said Jack Toplewski, a student on the steering committee that proposed the redesign.

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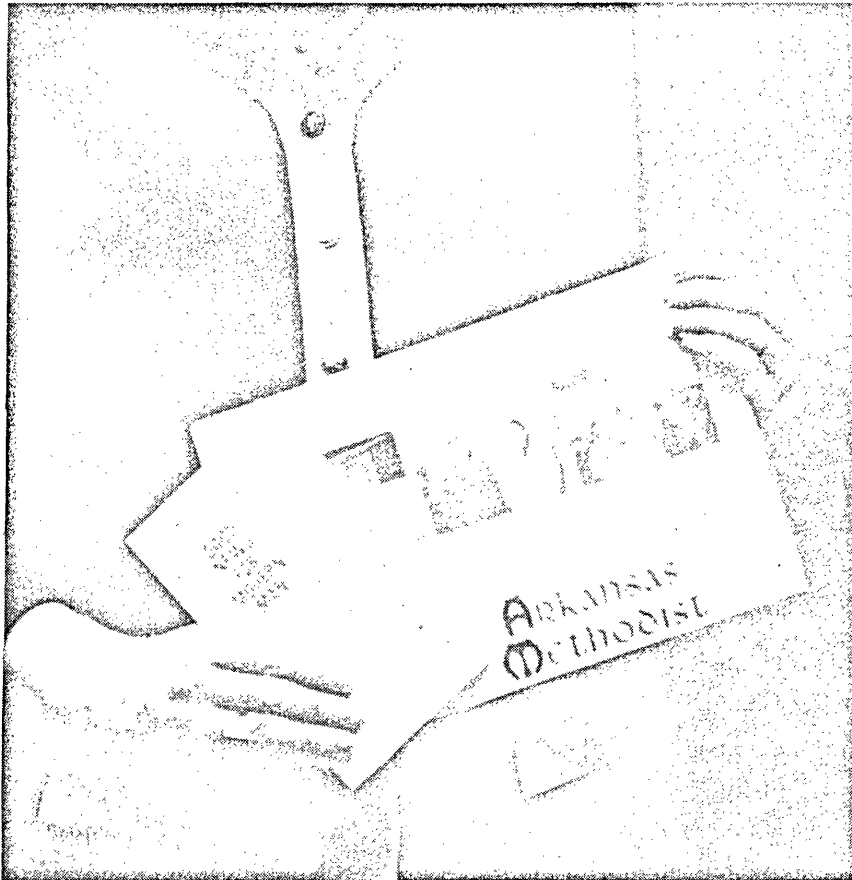


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