

Charles Pharis, son of Mr. and Mrs. Ed Pharis of Berryville, lights the way to the third annual performance of Handel's Messiah on December 6 at 4 p.m. in the Berryville United Methodist Church. Mrs. Georgia Tice, voice and piano teacher of Eureka Springs and Inspiration Point, will conduct and the chorus will include choir members from the Carroll County area. Soloists will include Mrs. Pat Friberg, Mrs. Kathryn Koclanes, Mrs. Joyce Yarbrough and Joseph H. Metzger. Instrumental music will be furnished by A. T. Kochanes, flute, Leo Erickson, bass violin and Mrs. Barbara Farwell at the piano.

Health and Welfare Ministries Board reports outreach

The General Board of Health and Welfare Ministries of the United Methodist Church of which Bishop Paul V. Galloway of Arkansas is president has reported that the agencies under its guidance cared for 3,203,934 persons in the past 12 months and provided free services valued at \$36,863,663.

The number of persons served is about 325,000 more than a year ago and the value of free services is more than \$8,000,000 higher. Total operating budgets of the 334 agencies were \$628,435,666, up more than \$125,000,000 from a year ago.

Noting that the \$10,723,304 con-

tributed directly to the facilities by local churches and annual conferences averaged about \$1 per United Methodist, Dr. Roger Burgess, general secretary of the Board, termed the more than \$36,000,000 given in free care "a pretty good return on the investment."

Of the total number of persons served, 3,152,719 were reported by the 80 denomination-related health care facilities; 33,697 by the 171 services for the aging; 16,188 in 66 ministries for children and youth; and 1,348 in 17 residences.

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Council of Bishops holds semi-annual meeting in Portland, Ore.

PORTLAND, Ore. (UMI) — The United Methodist Council of Bishops, meeting here Nov. 17-19, endorsed several financial causes, took steps to explore a possible "peace emphasis" in future programming, and heard several leaders of church and state.

Bishop John Wesley Lord of Washington, D.C., Council president, presided over the three-day semi-annual meeting, which was attended by 64 bishops from the United States and several overseas areas.

Answering the roll call of the Council's secretary, Bishop Roy H. Short of Louisville, Ky., for the first time were two recently-elected episcopal leaders from overseas—Bishop Armin Haertel of the German Democratic Republic Area and Bishop Ole Borgen of the Northern Europe Area.

Some 400 Portland Area United Methodists attended a banquet honoring the bishops and their wives and heard Oregon's Senator Mark O. Hat-

field declare that "the church must not get so wrapped up in social action that it forgets the spiritual truths."

"We must have both," Senator Mark Hatfield said. "The issues of war, race, poverty, ecology—they are all spiritual problems."

Touching on efforts he and other leaders have made to halt the war in Vietnam, he said, "I am torn by the senseless violence of this senseless war. Men are still dying. The problem is not solved by statistical ratios. As long as one man dies, it is a tragedy."

Bishop and Mrs. Everett W. Palmer of the Portland Area were hosts to the Council, and in welcoming the guests at the dinner meeting, Bishop Palmer gave a moving account of the founding of Oregon by Methodist pioneers.

During their business sessions, the bishops affirmed their support of the denomination's campaign to raise \$4 million for black colleges, adopted a resolution supporting the \$20 million

Fund for Reconciliation, and reiterated their support for Alaska Methodist University and its leaders.

A resolution presented by Bishop W. Ralph Ward of Syracuse, N. Y., urges that continued support of the Quadrennial Emphasis and its Fund for Reconciliation be given "high priority." Specifically, the resolution asks that the Council on Ministries of each local United Methodist church examine that church's support of the fund and prepare recommendations for the local Administrative Board. All district superintendents are asked to include the Fund for Reconciliation as an agenda item at each local church conference.

During the meeting of the Council it was announced that the College of Bishops of the Southeastern Jurisdiction had chosen Bishop William R. Cannon of Raleigh, N. C. to administer the Richmond Area until July, 1972, filling the vacancy left by the

Arkansas Methodist

89th YEAR

THURSDAY, DECEMBER 3, 1970

NO. 48

Philander Smith accreditation hinges on financial response

Philander Smith College, Little Rock, is faced with the possible loss of its accreditation unless \$2 million is received in the next two years for necessary improvements, according to an announcement made last week by Dr. Walter R. Hazzard, president.

The announcement was made in connection with the launching of a drive the goal of which is to raise \$400,000 among the businessmen of Pulaski County. Dr. Hazzard said, "This is the first time Philander Smith has asked the business community to support it."

The college is looking ahead to an evaluation by the North Central Association of Colleges and Secondary Schools which will be a follow-up to a

warning made in 1967 that certain improvements had to be made.

According to the president, if the college loses its accreditation, it will not be able to receive funds from the United Negro College Fund or the federal government. Currently the institution receives \$115,000 a year from the former source and from \$500,000 to \$700,000 per year from the federal government.

Dr. Hazzard said that the college needs \$350,000 for "faculty enrichment," including salary increases and advanced study; \$300,000 for endowed scholarships; \$150,000 for capital improvements; \$50,000 for library books; \$800,000 for a "talent development center," a building that would house science and business administration departments; and \$350,000 for endowment.

Philander Smith expects \$1 million to be contributed by the United Methodist Church with one-third coming from United Methodist churches and members in Arkansas. Of the other \$1 million, \$400,000 will come from the Pulaski County businessmen's campaign; \$200,000 from the United Methodist Board of Education; and \$400,000 from various gifts, grants, foundations and friends.

The college has an enrollment of 639 students and a budget in 1969 of \$1.5 million, said Dr. Hazzard.

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BISHOP'S SCHEDULE

On Sunday, December 6, Bishop Paul V. Galloway will be in the Arkadelphia District, whose district superintendent is the Rev. George Wayne Martin, for the dedication of buildings at the New Salem and Daisy churches.

On December 13, Bishop Galloway will be with Dr. S. B. Wilford in the Paragould District for the dedication of the Shiloh United Methodist Church.

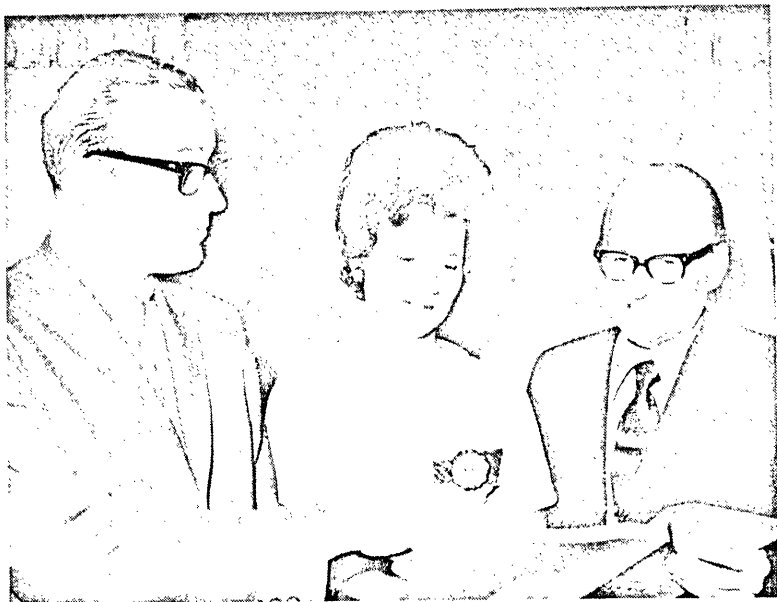
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early retirement of Bishop Paul M. Herrick. Bishop Cannon will continue to live at Raleigh and will supervise the Richmond Area in addition to his work as head of the Raleigh Area.

On Alaska Methodist University, the bishops reaffirmed the expression of interest in and support of the development of that school as expressed by the 1964 and 1968 General Conferences and by the Council's earlier action at its November, 1969, meeting. The resolution also expressed "confidence in the leadership of Bishop Everett W. Palmer (president of the board of trustees) and President Frederick McGinnis and commended Alaska Methodist University as 'a cause to the generosity of the United Methodist people.'"

Taking steps toward a possible "peace emphasis" in future church programming, the bishops voted to

Please turn to page 9



The Rev. Worth Gibson (l.) and Mrs. Virginia Lindley of Jonesboro with the Rev. Floyd G. Villines Jr., host pastor, at recent Laboratory School held at Gardner Memorial Methodist Church in North Little Rock, looking over the new Confirmation materials. The School, sponsored by the North Arkansas Conference Boards of Evangelism and Education, was attended by 19 ministers. Gibson and Mrs. Lindley served as leaders.

Arkansas Council of Churches assembly shares in Service of Holy Communion

by Lester M. Bickford

Another chapter in Arkansas ecumenism was written Nov. 17 when 10 representative denominations in the state shared in a service of holy communion climaxing the 15th annual assembly of the Arkansas Council of Churches.

Denominational executives of representatives of executives conducting the service were: Bishop Christoph Keller, Episcopal Diocese of Arkansas; Dr. Edward S. Bayless, Executive Secretary, Arkansas Synod, Presbyterian Church in the U.S.; Dr. Coy C. Lee, National Missions Field Administrator, Arkansas and Eastern Oklahoma Presbyteries, United Presbyterian Church in the U.S.A.; the Rev. C. R. Thompson, Presiding Elder, Little Rock-Hot Springs District, African Methodist Episcopal Zion Church; Dr. Rufus King Young, Minister, Bethel African Methodist Episcopal Church, Little Rock; Dr. James W. Rainwater, Executive Minister, The Christian Church (Disciples of Christ) in Arkansas; Dr. C. Ray Hozendorf, Superintendent, Little Rock District, The United Methodist Church; the Rev. Nehemiah Mitchum, Minister, Bullock Temple (Christian Methodist Episcopal Church), Little Rock; the Rev. Joseph G. Necker, Minister, St. Paul's United Church of Christ, Little Rock; and the Rev. Sherman E. Frederick, Minister, St. Luke's Church (Lutheran Church in America), Fort Smith. Also participating was Dr. Lester B. Rickman, general secretary The Christian Church (Disciples of Christ) in Missouri, Jefferson City, who was the assembly speaker and resource person.

The day's program centered on The Plan of Union as proposed by the Consultation on Church Union. Dr. Rickman gave two addresses on the theme, and moderated the panel following one of the addresses. Representatives on the panel were Canon J. Gordon Swope, Episcopal Diocese of Arkan-

sas; the Rev. Mark K. Reid, Minister, First Christian Church (Disciples of Christ), Fayetteville; the Rev. William S. McLean, Minister, Pulaski Heights Presbyterian Church, Little Rock; Dr. Walter R. Hazzard, President, Philander Smith College, Little Rock; and Father Raphael DeSalvo, Prior, New Subiaco Abbey, Subiaco.

A major item of business was a pronouncement prepared and presented by the Council's Division for Christian Life and Mission, Dr. D. Mouzon Mann, chairman, of Searcy. The text of the pronouncement, as slightly revised, is as follows (added words in capitals):

WHERE WE STAND: The Holy Bible is the context of our life and witness. This is our home as the People of God. God, to whom it bears witness, is our unerring reference point. God's saving work is on both personal and community levels.

THE POOR: We call for the acceptance of the Scriptural attitude toward the poor. **WE APPLAUD EFFORTS TO REVISE THE WELFARE STRUCTURE OF OUR NATION; WE SUPPORT THE WELFARE REFORM BILL PASSED BY THE HOUSE OF REPRESENTATIVES AND CURRENTLY IN THE SENATE FINANCE COMMITTEE. WHILE IT IS NOT THE FINAL ANSWER, IT IS AN IMPROVEMENT OVER WHAT WE NOW HAVE, AND WE URGE THE UNITED STATES SENATE TO ACT FAVORABLY UPON IT.** (This addition to the pronouncement was voted and approved unanimously.)

ALCOHOL AND DRUGS: a. Dealing with causes, not just symptoms, is necessary. b. Meanwhile, laws on drinking and driving must be enforced. c. The credibility of drinking adults who are concerned with youth and drugs is questioned. d. We commend governmental agencies, educational in-

stitutions, insurance companies, The Christian Civic Foundation, and communities for their effort to educate the public on narcotics and drugs.

INSTITUTIONAL CHAPLAINS. a. We commend the Arkansas Baptist Medical Center for its service to the State through its chaplaincy instruction program, and we commend the work of the chaplains in secular institutions. b. We are grateful for the counselor in prison work, Mr. A. J. Joyce, Jr., provided by the Lutheran Church in America. We commend the Rev. James Cooley, faculty member of Shorter College, for his instructional work at Tucker Prison Farm.

PRISON REFORM: We urge further strengthening of educational, vocational and personal programs of prisoner rehabilitation and in the light of our common sinfulness, a compassionate public attitude toward prisoners. b. We recognize the need for more taxes to aid in this redeeming work.

CIVIL RIGHTS: We are encouraged by the massive compliance with the law of the land on racial matters, and express the confidence that a responsible people can meet the challenges of the day. We urge the provision of sufficient training for teachers and others that they may be better equipped for working with students of different races.

ENVIRONMENT: "Dominion" scripturally is qualified by insistence on responsible stewardship. Therefore, pollution of our environment is wrong; and stress on the earth's resources to maintain a luxurious existence is immoral, sinful, and suicidal.

PEACE: a. The exercise of violence as power in resolving social and international problems is futile. From the cross of Jesus Christ through recent history we can draw no other conclusion. b. We applaud mutual national efforts to halt the armaments race. c. We ask citizens to pray for the moves toward peace in the Middle East and in Southeast Asia, and for the President and the leaders of the other nations.

POLITICAL CAMPAIGNING: a. We approve efforts to reduce the cost of campaigns. b. To encourage a broader participation in the democratic process, we support income tax de-

ductions for campaign gifts, within limitations.

The Rev. Preston H. Russell, Pine Bluff, was named to complete a 2-year term as second vice-president of the Council. Division and department chairmen elected were: Christian Unity, the Rev. Jon Guthrie, Conway; Christian Education, the Rev. C. R. Thompson, Little Rock; Life and Mission, the Rev. Charles Ramsey, Russellville; Business and Finance, the Rev. Joseph G. Necker; Public Relations, Mrs. Ernest J. W. Fennell, Little Rock.

The 1971 assembly of the council has been invited by St. Andrew's African Methodist Episcopal Church, Little Rock.

Forty-one delegates and over 100 observers attended the day's sessions on the campus of The College of the Ozarks, Clarksville. The 70-voice choir from the college participated in the music during the service of communion. Dr. Don Davis, president of the College, welcomed the council to the campus.

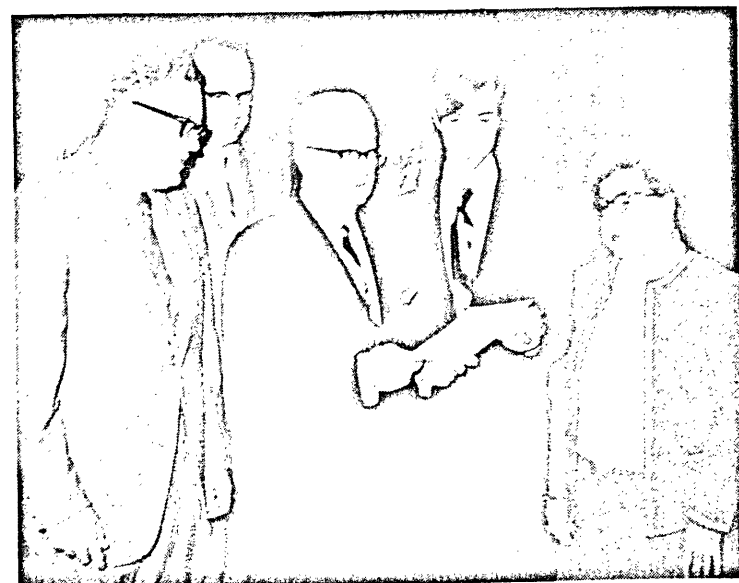
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DR. BEARDEN HELPS PLAN METHODIST ARCHIVES

The Rev. Robert E. L. Bearden is attending the annual meeting of the Commission on Archives and History of the United Methodist Church in New York City this week, November 30 through December 3. The sessions are being held in John's Street Church, one of the oldest buildings in the Methodist connection directly before the Revolution. Mr. Bearden, pastor of First U.M. Church, Little Rock, is a member of the Executive Committee and of the Committee charged with the responsibility of a site for the National Archives Building which will be erected soon.

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John E. Procter, president-elect of The Methodist Publishing House, has been named to the 21-member board of directors of the Association of American Publishers. The association lists more than 175 publishing houses.



George Edward Rook (2d from right) of First Church, Lewisville was recommended for license to preach at that church's Charge Conference Sunday afternoon, Nov. 22. Shown with him (l. to r.) are: Wade Benefield, Administrative Board chairman, the Rev. Charles Walthall, pastor, Dr. Roy I. Bagley, Camden District superintendent, and Mrs. George Rook, mother of young Rook.

"SOME SHOUTED FOR JOY . . . while others wept"

We are indebted to Bishop Gerald Kennedy of Los Angeles for calling our attention recently to a most timely verse of scripture found in the Book of Ezra. This book describes in detail the return from the Jewish Exile of representatives headed by Zerubbabel, charged with the task of beginning the rebuilding of the Temple in Jerusalem. There had been a most generous response from Cyrus, the King of Persia, and from the Hebrews who were not returning. Many delays were encountered, but at last the foundation was laid for the new Temple and a great day of celebration was planned as the foundation was to be dedicated. Now they knew they were going to have a new Temple and by looking at the outline of the foundation they could picture in their minds something of the details of what it would look like out yonder in the future.

Then in Ezra 3:12 these words: "And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and heads of fathers' houses, wept with a loud voice when they saw the foundation of this house being laid, though many shouted alone for joy." Can you imagine such a difference in reaction to the same event? Long deprived of a symbolic place of worship in Jerusalem, the Jews were at last on their way to a new building around which to center their faith, and most of them shouted with joy — but not all. Some of the older ones among them remembered another Temple — the one built by Solomon — with all of its splendor and glory. As they looked at this new foundation they could only measure it in their minds alongside the dimensions of that other Temple — and they wept. However, for the younger persons present, it was a time of great celebration. They saw the foundation of the new Temple as the great symbol of their return to a worship of their own. Too long the Hebrews had been endeavoring to "sing the Lord's song in a strange land." When there has been no place to worship, the foundation for a place of your own is cause for celebration. Actually the Jewish religion that was centered in the new Temple after the return from the Exile was of a deeper intensity than the worship which had been centered in Solomon's Temple. But it was not the same religion in the same Temple — and so some wept.

There is in this passage a lesson for us as we face an increasing gap between groups inside and outside the Church in our day. There was a "generation gap" in this experience described in Ezra. Any in the group who could remember the former Temple in all its glory would have been extremely old, because it had been destroyed for at least 66 years. However, it appears that the optimistic expression of shouting was louder and

more impressive than the sounds of weeping. Even so, it was desirable then and is desirable now for some common ground to be discovered on which the differences may be discussed and each group led to some understanding of the position taken by the other.

It is to be hoped that the Church will be the place where this meeting can take place. Although some have given up already on this possibility, as we consider the other alternatives we are daring to suggest that this is the only possible ground on which a meeting of minds can be expected. However, as things now stand, it will not be an easy meeting or one that will offer simple solutions.

There are many today who read of foundations being described for the new Church and wept. This is because they see this new church over against one they remember — or think they remember. Just as church architecture has changed radically in recent years, so will church structures be altered radically in the days just ahead. If there is any one thing of which we can be sure, it is that we will not recognize the organization of the United Methodist Church (or any other denomination with which we are familiar) will not resemble the "old Temple" of Methodism probably after the next General Conference. There will be those who will weep about this, but we have an idea the ultimate emotion will be one of shouting after everything has settled into place.

There are a number of possible places where these attitudes which now seem to stand in sharp contrast could meet, but most of them do not offer the possibility for resolution offered by the Church. Some have suggested that the "generation gap" must be solved in the home and the family, but at the moment we do not see any evidence that parents have become sufficiently concerned to make the effort to bring about this meeting of

minds. We cannot picture the meeting as taking place on either the streets or the campuses where differences in point of view are being so emotionally and dramatically registered just now. Yes, the Church, despite all its shortcomings, seems to be the place where we can expect these polarizations to be resolved. But it is not going to be an easy resolution. Everybody concerned must take a fresh look. There can be no dialogue until both extremes in our present polarities see how untenable their present situations are. Some are still discouraged about this new happening, but others, and we like to include ourselves here, see some attitudes of hope.

There are a few things that seem to be indicated clearly. One is the leaders of the polarized extremities must come to understand that the final answers are not to be found at the poles. We may feel within that things were so nice like they used to be, but let's face it—they never were that good and we can't go back again. The second thing indicated is an ability to listen. We have been present where a number of confrontations have occurred and are still praying for that first time when one group will say to the other "Maybe you're right in what you are saying." The third reality we must face is that present "collision courses" offer only destruction ahead, and there is little reason to believe that out of the ashes of destruction will come exciting new life.

We can see exciting marks laid out on the site for a new Church—one in which all groups now polarized will find themselves at home at the feet of the Master. We are inclined to be among the shouters and not the weepers. We hope you are, too!

ask

the Editor's Corner



OUR DEBT TO ALEXANDER CRUDEN

Any one of us who uses his Bible beyond casual reading knows how much we are indebted to the concordance. Except for a few whose minds work like computers we all wear out a concordance about as fast as we do a Bible.

The most widely used of these volumes is the first one developed by Alexander Cruden in the autumn of 1737. We are indebted to an article by A. Skevington Wood in *The Methodist Recorder* (the British independent religious newspaper) for a brief historical sketch of this work which this article calls, "next to the Bible itself, the book most likely to be found on the preacher's study shelf."

Mr. Wood tells us that Cruden produced his painstaking masterpiece at a time when he might have been tempted to take life easily. After years of drudgery correcting printers' proofs he had struck out for himself by opening a London bookshop. Soon it became quite famous and received the patronage of Queen Caroline. Cruden appeared to have made the grade in his career.

But he himself was not satisfied with such success. Before long he embarked on a project so absorbing that his bookseller's business was neglected to the point of abandonment. From six in the morning he toiled at his desk with an open Bible before him, surrounded by scores of carefully arranged sheets of paper. All day he wrestled with the entries in his concordance—approaching a quarter of a million in number.

From tracing the incidence of the major Biblical terms, Cruden began to realize how useful a complete concordance would be. Every student of the Scriptures would find it a godsend. He felt he was the man to tackle the colossal undertaking. With a sense of divine mission he threw himself into the work and actually finished within a year. On any count it was a prodigious achievement.

Three editions appeared in Cruden's lifetime, and since then the Concordance has been regularly revised and reprinted. The United Society for Christian Literature is now responsible for its continuance.

Cruden died on November 1, 1770. His housekeeper found him kneeling as at prayer in his room. His head had sunk on to an open Bible. It was a symbolic end to his earthly life.

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news and views

OF THE WORLD OF RELIGION

by doris woolard

Kentucky Southern Baptists have adopted a report scoring the demand for pornography rather than its availability as "the real problem" in American Society. Pointing out that public acceptance of pornography is the symptom of "a very sick society," the state convention's Christian Life Committee called for "a careful scrutiny of the attitudes of our entire society . . . with reference to love, marriage and the home." The committee urged "well structured opportunities for young people to meet socially and develop wholesome . . . relationships . . ." The report said this "should become as much a concern for the church, perhaps, as policing the local newsstand."

The Foreign Mission Bd. of the Nat'l. Baptist Convention, U.S.A., Inc., is not expecting the financial shortages and personnel cutbacks reported by white denominations, the Rev. William J. Harvey III, head of the black agency said. Noting that the annual budget of his board rises about \$10,000 annually, Mr. Harvey said, "We don't have the cultural shock in our missionary work that white denominations have. Our people are blacks working with blacks. They go out there to establish churches and secondarily to provide health services, schools and vocational training. We don't try to impose a national culture."

Addressing the annual convention of the Far Eastern Division of the Seventh-Day Adventist Church meeting in Singapore, W.R.L. Scragg of the denomination's Radio-TV Dept., Washington, D.C., said the attitude of "the modern Buddhist, the modern Moslem, the modern Catholic and the modern Protestant is dominated by materialism." Kenneth H. Emerson, world treasurer of the organization, urged Adventist leaders of the Far East to "keep in tune with the times in which we live, but do not lose sight of the fact that we are saved by the grace of God."

The U.S. Senate's recent rejection of the report of the President's Commission on Obscenity and Pornography brought commendation from John Cardinal Heenan, Archbishop of Westminster (in London), in a lecture in which he said, "This revulsion of the Americans may be the sign of satiety. The sex peddlers have overdone it." The report, condemned by the Senate in a 60 to 5 vote, contended that pornography did no harm to morals and recommended that all restrictions on the sale and exhibition of sexual materials to consenting adults be abolished.

A committee report recommending a minimum starting salary of \$8,000 a year plus housing for ministers was recently approved by the S. Car. Southern Baptist State Convention. The average starting salary has been \$5,317. For the first time in its 150-year history, the convention adopted no resolutions.

California's Southern Baptists voted in Los Angeles to remain one of the few state conventions in the denomination to prohibit officially its affiliated churches to conduct open communion or admit church members baptised in "alien" churches. "Alien immersion" was defined by a special committee of the convention as "baptism administered by any church other than churches of like faith and order," and "open communion" as "an invitation to participate in the observance in the Lord's Supper to one who is not properly baptized."

Church World Service, the relief agency of the National Council of Churches, has allocated 32,000 shots of anti-typhoid vaccine and \$3,000 in emergency disaster funds for cyclone-devastated East Pakistan. CWS director James McCracken said his agency was awaiting word of other relief needs in East Pakistan. Requests for specific types of aid in times of natural disaster usually come from National Council of Churches and are handled through the World Council.

United Methodist Bishop Roy C. Nichols of the Pittsburgh Area is reported to have said that "children today—poor and affluent—have one thing in common: they are over-protected." President Nixon has appointed Bishop Nichols chairman of a forum on "The Crisis In Values" to be held during the White House Conference on Youth. The black bishop blames many of youth's problems on a "sheltered society." He said, "Affluent parents often give their children everything and society often places poverty children automatically on welfare rations." "Youngsters feel that their lives are molded by the social forces around them . . . They feel less involved in shaping their own destinies," he added.

The social ministry agencies of the nation's three largest Lutheran denominations are reported to have jointly called upon the U.S. Senate to pass President Nixon's Family Assistance Plan. Already passed by the House of Representatives, the bill calls for a minimum income floor with financial incentives for welfare recipients to become self-supporting.

Edvard Hambro, Norwegian statesman, a Lutheran and president of the U.N. General Assembly told a YMCA dinner assemblage that the U.S. appears "a boisterous and fascinating country, aware of its flaws and determined to do something about them—a good country to be young in." Noting the unrest of young Americans, Mr. Hambro said it is good that young people are concerned about current issues provided that they join their fellow citizens of other ages in doing something about it. He said youth should realize that making changes in a tremendously complex society like the U.S. "requires sustained and patient effort."

The Archbishop of Canterbury is reported to have disavowed support of a World Council of Churches program to aid liberation groups in Africa upon his arrival in Johannesburg, S. Africa for a 20-day visit. Dr. Michael Ramsey, primate of the Church of England, answered newsmen's questions on a World Council decision to give \$200,000 in small grants to groups fighting racism. Some of the recipients in Africa have reportedly used guerrilla tactics.

A United Church of Pakistan has been established through merger of the country's Anglicans, Methodists and Presbyterians. The 200,000-member denomination results from 40 years of negotiations. In a unique departure from most church unions, it is reported that no statement of faith was issued in advance. A confession and forms of worship are expected to evolve as the traditions grow together. Bishops, presbyters (clergymen) and lay members will share in governing. Clergy and laity will have equal representation on diocesan councils.

"Obituaries" for Moral Re-Armament in the U.S. are "premature," according to three international MRA executives who visited in New York with 150 local leaders of the organization founded by the late Dr. Frank Buchman. MRA was founded in London in 1938 by Dr. Buchman, a former Lutheran clergyman from Pennsylvania. It teaches four "absolutes": honesty, unselfishness, purity and love — and is known for a strong anti-Communist stand. Dr. Paul S. Campbell, of London, one of the men touring MRA centers in America, conceded that The New York Times copyrighted story of last August contained factual data concerning curtailed activities, the sale of much of MRA's property and termination of publications. Campbell insisted that MRA is "more than buildings." A decline in contributions was noted following the organization's major public expression became the "Up With People" singing groups in 1968.

The late Martin Buber's famed book "I and Thou," reissued in a new English translation, changes the pronoun "Thou" to "You" in the text, although the title remains unchanged. "I and Thou," issued first in 1923 in German, is among the most influential books in 10th Century Christian and Jewish thought. It has played a key role in directing the focus of much theology on human relationships, the here and now, and reawakening concern for humane social structures. Dr. Walter Kaufman, a Princeton (N.J.) University philosopher prepared the new text on the urging of Dr. Buber's son Rafael.

Current relations between Christians and Jews was the subject of a three-cornered discussion in Strasbourg, France, by leading French representatives of Protestant and Catholic Christianity and Judaism. Pastor Roger Mel, of the Protestant Theology Faculty of Strasbourg Univ. and a member of the Protestant Federation of France, was the Protestant spokesman. Pastor Mel mentioned "positive signs" of a developing rapport between Christians and Jews, such as the growing desire of young people "to learn about Judaism with objectivity," without, however, hiding the difficulties that still exist "for the further development of more harmonious relations."



DALLAS — Marilee Munger, 25, of Dallas, has become the Northeast Texas Presbytery's first ordained woman minister. A graduate of Austin College in Sherman, Texas, and the Chicago Theological Seminary, Miss Munger was ordained in Dallas' St. Mark's (Southern) Presbyterian church. (RNS Photo)

"Follow-up" series held in Little Rock Conference

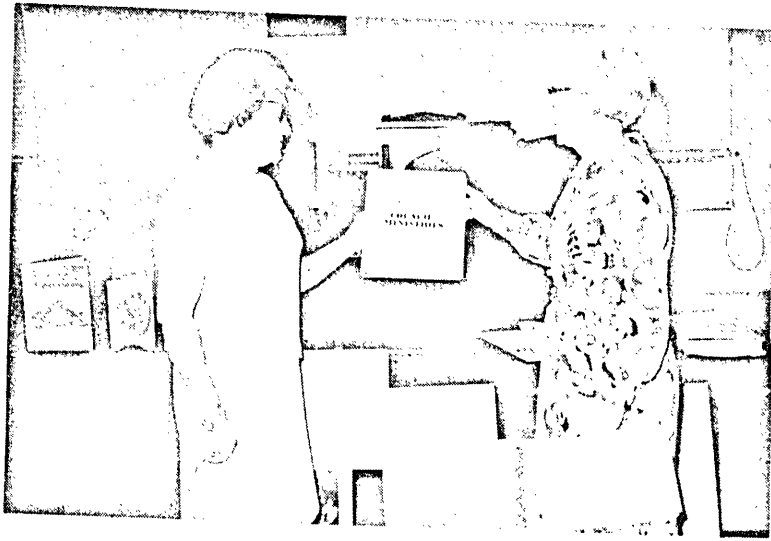
Miss Jennie Youngblood of the General Board of Education was the resource person for a series of follow-up meetings in the Little Rock Conference, held during the Nov. 13-20 period to implement a series of meetings held in March, 1970 to assist small churches with educational needs.

The recent meetings held in Arkadelphia, Camden and Little Rock Districts were planned by district superintendents and host pastors and coordinated by Mrs. Marie Tucker, Conference director of Children's Work.

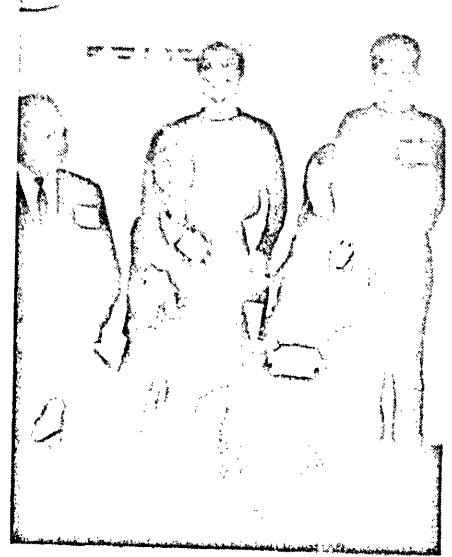
Conversation groups were formed to discuss such topics as The Church, The Gospel, Ministries, and Missions. Thought questions held up for small group discussion included the following: What does it really mean to be the Church? What does it really mean for the Church to be in mission?

Miss Youngblood will return to the Little Rock Conference in March, 1971, accompanied by Dr. Wayne Lindecker, also of the General Board of Education. Dates and schedules will be arranged by the six district superintendents.

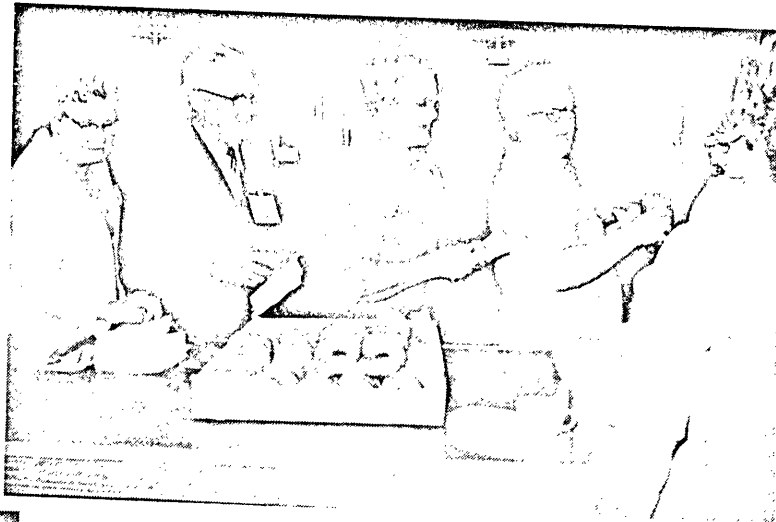
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Mrs. John L. Tucker (l.), Little Rock Conference director of Children's Work and Miss Jennie Youngblood of the General Board of Education at Nashville, Tenn., display new Council on Ministries guidebook, during one of series of meetings for small churches.



Group of youth from the Bearden Church with Pastor H. O. Richardson at one of the meetings for small churches.



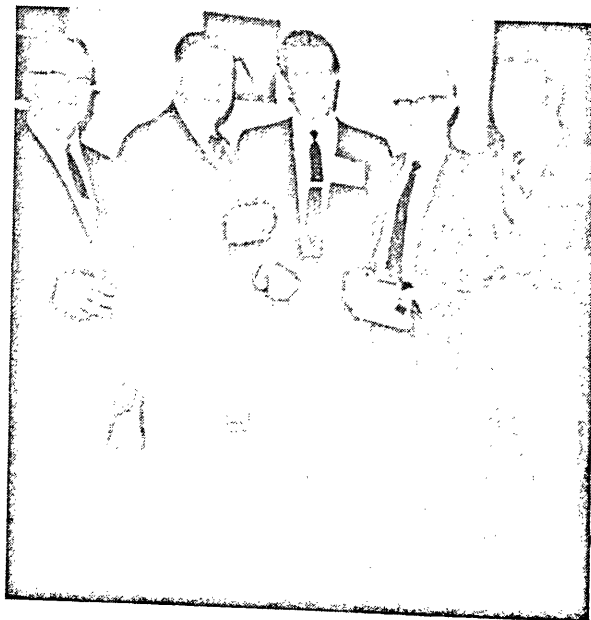
Refreshment time at Unity Church in Camden District.



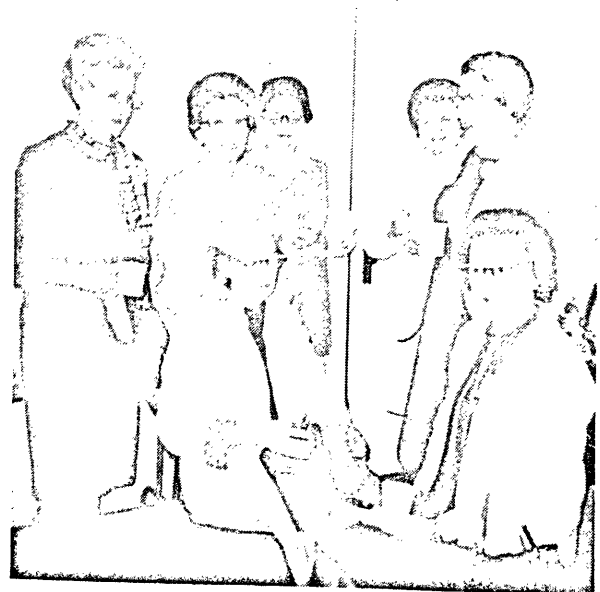
Pictured with ladies at planning session held at St. Paul Church in Arkadelphia District are Dr. George Wayne Martin, district superintendent and the Rev. Tom Nation, host pastor.



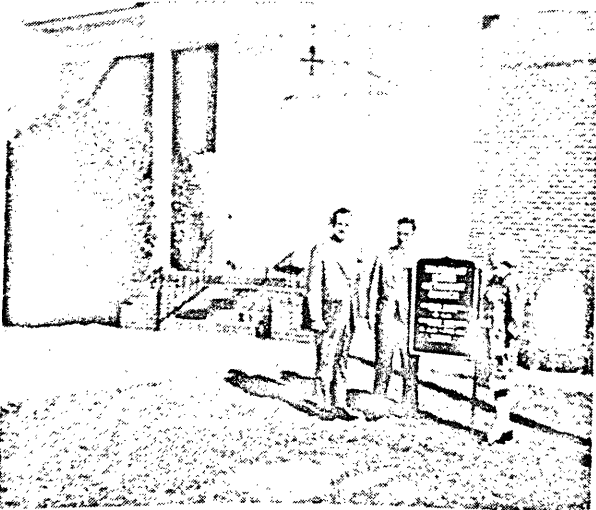
Miss Youngblood with group of ministers during meeting at Bearden Church in Camden District.



Dr. Roy Bagley, Camden District superintendent at Unity Church with some of the ministers.



Group of ladies during fellowship period at Bearden Church, pictured with Mrs. Roy I. Bagley (standing center), wife of Camden District superintendent.



Standing (l. to r.) in front of Sparkman Church at one in series of meetings: Dr. George Wayne Martin, the Rev. Albert Elder, pastor, and Miss Youngblood.

As the war in southeast Asia winds down, the war against pollution and poverty, ignorance and disease, and other maladies must wind up with greatly increased momentum.

We really don't need to put Christ into Christmas, for wherever Christmas is real, Christ is already there. The big problem is getting Christ into people.

NEWS and NOTES

THE GRAND PRAIRIE Ministerial Alliance sponsored the Thanksgiving service held in First Baptist Church at Stuttgart. The Rev. Louis M. Mulkey, pastor of the Grand Avenue United Methodist Church of Stuttgart, brought the message.

DR. ALFRED A. KNOX, editor of the Arkansas Methodist, was the speaker for the Friday noon meeting of United Methodist Men of First Church, Little Rock, on November 27. Bill Blanks is president of the group.

CONCERT TOUR MADE BY EL DORADO SINGERS

The Sanctuary Choir and the Covenant Handbell Choir of First United Methodist Church, El Dorado, presented concerts in three cities during a recent five-day tour.

Traveling in their new church bus, 52 members of the group presented concerts in First United Methodist of Searcy on Sunday morning and in First Church, Jonesboro, on Sunday evening, November 22. On Monday evening, they were in Ferguson United Methodist Church in St. Louis. The choristers are all students in grades 9 through 12.

Their directors are Mr. and Mrs. Gordon Betenbaugh, both of whom hold Bachelor of Music degrees from Westminster Choir College, Princeton, N. J., and Master of Music degrees from Peabody Conservatory in Baltimore, Md.

REVIVAL SERVICES were recently conducted at Wyatt Memorial Church, Fort Smith, by the Rev. Tom Weir, pastor. Special musical features were by The Rejoice Singers from First Methodist, also by John Copher, Bill Bennett, and by the Junior Choir. Personal testimony was given nightly. Visitors were from Stigler and Spiro, Oklahoma, and from Hackett, Bonanza and Waldron.



Dr. Walter Hazzard, President of Philander Smith, and Dr. W. O. Scroggin, Jr., Director of Stewardship, spoke to the ministers of the Fayetteville District, Monday, November 23, regarding Philander Smith College. Pictured are Dr. Hazzard, left, Dr. Myers B. Curtis, center, district superintendent, and Dr. Scroggin.

NEW SALEM CHURCH DEDICATION, DEC. 6

Bishop Paul V. Galloway will preach and conduct the service of dedication for the New Salem United Methodist Church, located near Hot Springs on Mountain Pine Road, Highway 227. The Rev. Claude E. Barron, pastor, announces Sunday School for 10 a.m., morning worship at 11 a.m., followed by pot-luck dinner and afternoon singing.

DR. JOHN P. MILES, pastor of First United Methodist Church, Arkadelphia, will be the preacher for revival services at Capitol View United Methodist Church, Little Rock, December 6-10, with services at 7 p.m. each day. The pastor is the Rev. J. Frank Hamm.

THE TYRONZA UNITED Methodist Church had a covered-dish harvest dinner on Wednesday night, November 18. Following the dinner, the 75 members and friends presented a "pounding" to the Rev. and Mrs. Cleve Yarbrough and family.

MISSIONARIES TO SARAWAK were guests in First United Methodist Church of Blytheville on Sunday, November 22. The Rev. and Mrs. Charles Root were scheduled to visit on October 1, but illness prevented. Supported in part by the Blytheville Church, the Roots also visited Blytheville in 1966. Mr. Root, commissioned a missionary in 1961, is the son of missionaries to India. He teaches in a Theological School in Sibu, Sarawak, and is vice-principal there. While in the States, the Root home is in the state of Washington. Dr. Virgil D. Keeley was the host pastor.

BRINKLEY SENDS SUPPLIES TO VIETNAM

Twenty-four large boxes of supplies have been sent to a Brinkley officer serving in Vietnam. Sponsored by the Pairs and Spares Class of First United Methodist Church, other Brinkley churches and organizations have joined in the effort. Captain Richard Carvell of Brinkley is civic action officer in Saigon, and he distributes the supplies from Phy My Sanctuary. Radio Station KBRI in Brinkley is joining in the project and is broadcasting tapes which Captain Carvell has made to tell about the needs.

DR. FRED R. HARRISON, retired Methodist minister now living in Malvern, was the preacher in all three churches of the Okolona Circuit on Sunday, November 22. Pastor of the Okolona, Center Grove and Trinity Churches, the Rev. David Hankins, was with the Youth Study Tour to New York and the United Nations.

THE REV. WILLIAM M. WILDER, pastor of First United Methodist Church in Marked Tree, has furnished a sermon outline for the 1971 edition of Doran's Ministers Manual, which is edited by Dr. Charles L. Wallis of Keuka Park, New York, and published by Harper and Row.

PARKVIEW UNITED Methodist Church, Benton, presented the Every Member Commitment program, November 16, at a potluck dinner for the membership. Dr. John Miles, pastor of First Church, Arkadelphia, was the after dinner speaker. Robert Cabe, general chairman, presided. The Rev. Horace M. Grogan is pastor.

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.

Dec. 6—Sunday	Genesis 22:1-18
Dec. 7	Genesis 35:1-15
Dec. 8	Deut. 1:32-40
Dec. 9	I Kings 18:20-39
Dec. 10	Isaiah 53:1-12
Dec. 11	Matthew 3:1-17
Dec. 12	John 12:20-36
Dec. 13—Sunday	Isaiah 9:1-7

HENDERSON CHRISTMAS PROGRAM FEATURES HOLY LAND SCENES

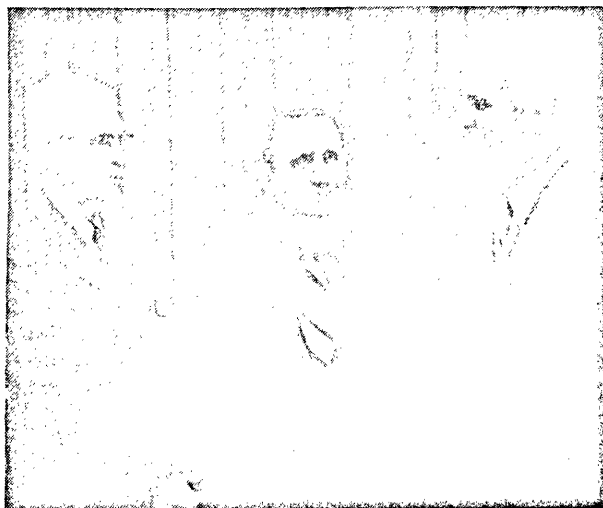
A slide lecture about the Holy Land will be presented in Little Rock next week by a young man who recently made a tour there and feels called to share his love of Christ in this manner.

David A. Wilson, 22, will speak in Henderson United Methodist Church, 2400 South Maple, on Thursday, December 10 at 7:30 p.m. While stationed with the Army Services in Germany he used his furlough for the Holy Land trip. He is now returning to his home in Oregon where he plans to study for the ministry. He is brought to Little Rock by two members of the Henderson Church who met him in the Holy Land. The Rev. Darrel Bone is the Henderson pastor.

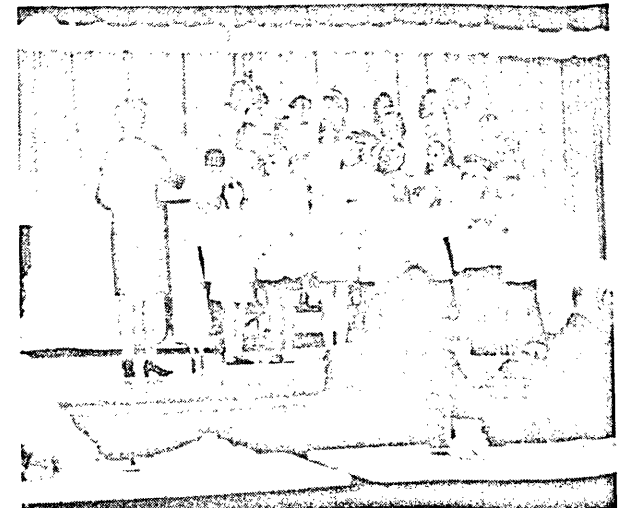
MRS. GWENDOLYN LANDRUM, retired staff member of the Women's Division now living in Little Rock, underwent major surgery at the Baptist Medical Center in Little Rock on November 19. She is recuperating at her home in the Quapaw Tower Apartments, Ninth and Ferry, 72202.

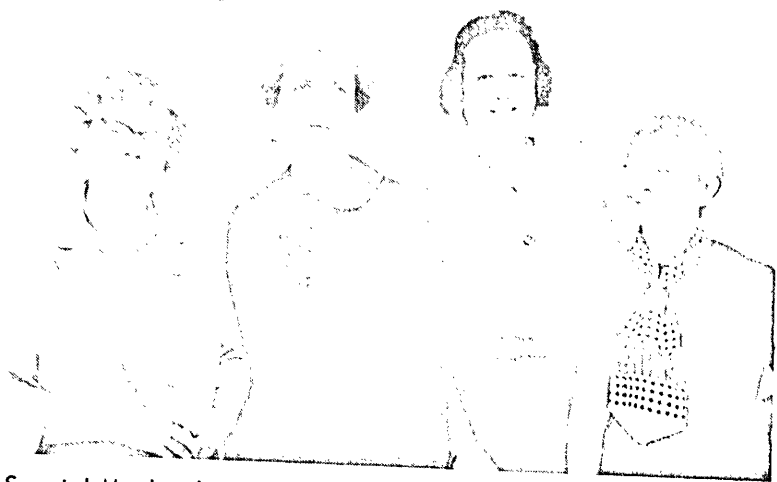
P. K. KORNER

HAMMETT NICHOLS EVANS was born on September 20 to the Rev. and Mrs. Nick Evans of Dallas, Texas. Maternal grandparents are the Rev. and Mrs. Gerald D. Hammett of North Little Rock. Paternal grandparents are Mr. and Mrs. Tommy N. Evans, Sr., of Little Rock. Nick Evans is the associate minister of the Preston Hollow United Methodist Church in Dallas and is a student at Perkins School of Theology.

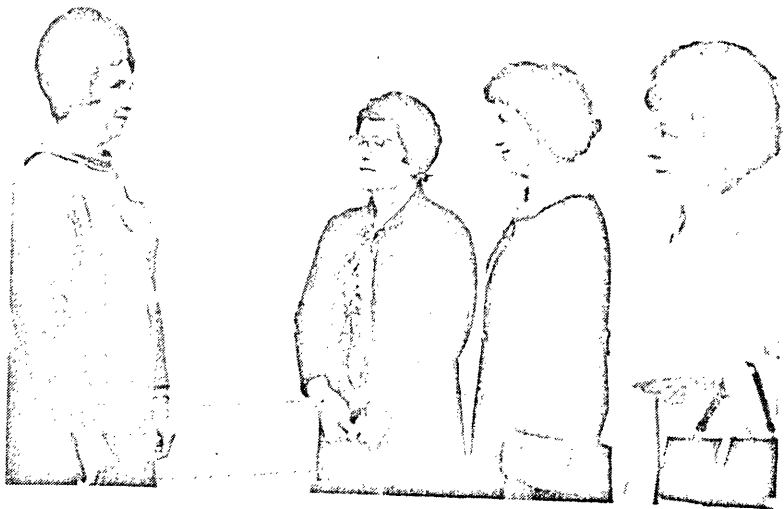


The Fordyce Church held the family "Thanksgiving-Stewardship" banquet at the school cafeteria on Nov. 18. Dr. Marshall Steel, shown at left, former president of Hendrix College, was the speaker. Standing center is Hollis Burroughs, chairman of the Fordyce Church Administrative Board and brother-in-law of Dr. Steel, who reports that the membership pledged an increase of 20% in the budget. The Rev. Ed Matthews stands with them. AT RIGHT: a group of the young church singers entertained.





Special Memberships were presented six prominent Guilders when the Little Rock District Wesleyan Service Guild met at Mabelvale Church, November 15. The four shown above are, from left: Mrs. Johnnie Rowland, Winfield Church; Mrs. Ruth Red, Mabelvale Church; Miss Mary Sue Shepherd, Mabelvale; and Mrs. Bernice Wolff, St. Paul Church. Not shown, but presented memberships were Mrs. Bessie Lee Boggess and Mrs. Rose Clifton, both of the Landrum Guild, First Church, Little Rock.



Mrs. John Stephens, president of Little Rock District Women's Society, installed officers for the Wesleyan Service Guild when they met at Mabelvale. She is shown at left with Mrs. Louise Pate, district WSG chairman; Miss Hilda Shively, secretary; and Mrs. Florence Scobey, chairman of nominations.

New worker assigned to Arkansas by Board of Missions

Miss Masheetta Lindsey, 27, was recently assigned by the Board of Missions, National Division, of the United Methodist Church to serve as a Church and Community Worker in the Murfreesboro area.

She is a native of Starkville, Mississippi, the daughter of the Rev. and Mrs. M. W. Lindsey. She attended Rust College in Mississippi three years, Scarritt College for Christian Workers in Nashville, Tennessee, one year, and received her Masters in Religious Education from Gammon Theological Seminary, Atlanta, Georgia.

Her experience includes teaching adult basic education in Clarksville, Mississippi; working for the Protestant Council in Brooklyn, N.Y.; in Atlanta she was Sunday School teacher, pianist, and youth advisor.

She began work with the Board of Missions in 1967 and her first assignment was as Church and Community Worker with eight churches in the Holston Conference, East Tennessee.

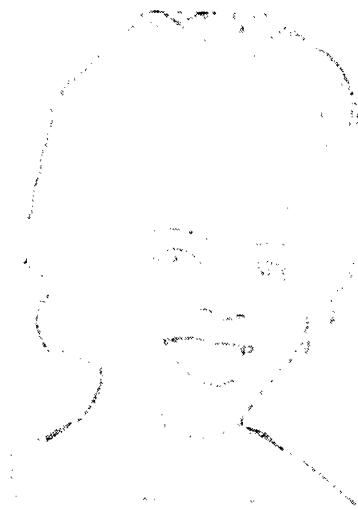
Her hobbies are singing, playing piano, autoharp and melodica, cooking, and meeting people.

PULASKI HEIGHTS WOMEN PLAN FELLOWSHIP COFFEES

A series of informal "Women of the Church Fellowship Coffees" is being planned at Pulaski Heights Church, Little Rock, to help women members of the church become better acquainted with one another, with members of the church staff, and with the church and its ministries.

The membership is being divided into three geographical areas, with the first coffee being held today, December 3, in the home of Mrs. Robert P. Lindsey.

Dorothy Ostner is chairman of the committee planning for the fellowship occasions.



Masheetta Lindsey

PLANNING MEETING HELD TO ASSIGN MISS LINDSEY

Valley Grove United Methodist Church, Murfreesboro, was the meeting place on November 7 of ministers and laymen from the 12-church area that will be served by Miss Masheetta Lindsey, the new Church and Community Worker recently assigned to the area.

Dr. Ralph Nichols of the New York Office of the United Methodist Board of Missions, Miss Catherine Ezell, board representative from Sedalia, Missouri, Mrs. George G. Meyer of Warren, chairman of the conference advisory committee, the Rev. Harold Brent of the First United Methodist Church in Murfreesboro, and the Rev. Amos S. Womble, superintendent of the Oklahoma District, Southwest Conference, all worked together to plan for the most effective scheduling of Miss Lindsey's time in the area. Mrs. A. S. Womble and the Rev. George Meyer were welcomed guests.

Lunch was served by the Women's Society of Christian Service under the direction of the local president, Mrs. Beatrice Johnson.

Treasurers' Reports due

women feel concern about drop in giving

This is a season of concern for treasurers of women's organizations (as well as for the church in general under the new fiscal plan).

All local WSCS and WSG treasurers' reports and monies should be sent to district treasurers by December 10.

Pledges for next year are being made this month if they were not made in November.

We are reprinting this article from response concerning the giving of women.

Income for the Women's Division of the United Methodist Board of Missions for fiscal 1969 (ending December 31) was \$617,118 less than for 1968. Final figures show that income for the Division in 1969 was \$13,766,240 while in 1968 it was \$14,383,358. The reduction reflects the fact that pledge to missions and other undesignated gifts from local Women's Societies and Guilds during 1969 were less than in 1968.

Because of the \$617,118 less in income, it will be necessary for the Women's Division to reduce its 1971 budget by that amount from the 1970 budget; since, under church law, the Di-

vision cannot appropriate more than it received in the last full fiscal year for which figures are known.

The largest proportion of Women's Division income is from the pledges to missions of women in local Societies and Guilds, while other sources include contributions through various channels of undesignated giving such as special offerings, as well as investment income. In expenditures, 77 cents of each \$1 received by the Women's Division goes to missions at home and overseas through the Board's National and World Divisions. In 1970, it is expected that 44 cents of each \$1 in the regular budget of the Board of Missions will come from the Women's Division.

There are a number of possible explanations for the income of the Division in 1969 being below 1968. Probably the major factor is general economic conditions, including inflation and tight money. When the money gets tight, one of the first things to suffer is voluntary giving of any kind. Also, there may have been residual confusion about the change in the dates of the fiscal year from one ending May 31 (the last of which was May 31, 1968) to a new fiscal year which is the same as the calendar year.

Withholding of gifts or pledges as a form of

protest against activities or programs of the Women's Division might be a factor. However, it is estimated that this is a relatively small amount and includes only a small number of Societies or Guilds.

It is our belief that most members of the Women's Society of Christian Service and Wesleyan Service Guild have a strong trust factor in relation to the Women's Division, as well as a basic commitment and loyalty to the Division's open policy on how its funds are used, the careful process by which the Division arrives at decisions on finances, and the continuing program of education and interpretation about the Division's program and Funds.

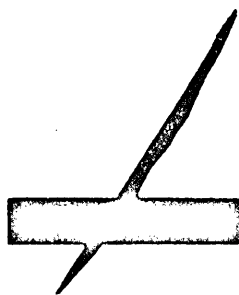
The Women's Division is grateful to United Methodist women for their giving to the support of the worldwide mission program of the Church through the Women's Division. We have confidence that Society and Guild members, understanding the need for increased rather than decreased giving in a time of rising costs, and in a time when the need for mission is critical, will respond with additional resources for the work.

—BEVERLEY C. BERRY

Miss Berry is division comptroller in the Women's Division of the United Methodist Board of Missions.

The Sunday School Lesson

By: Alfred A. Knox



LESSON FOR DECEMBER 13: The Demands of the Committed Life

BACKGROUND SCRIPTURE: Matthew 19:16-22; Luke 9:57-62; John 15:12-20; 1 Peter 3:13-17

MEMORY SELECTION: It is better to suffer for doing right, if that should be God's will, than for doing wrong. (1 Peter 3:17)

AIM OF THE LESSON: To examine the tension that exists so often between the committed Christian and other persons; to consider to what extent Christians should participate in the affairs of their world.

We should not be surprised when we discover that committed Christians have a hard time with the rest of the world. Jesus assured his disciples that they could expect nothing else. He said, in John 15:18, "If the world hate you, you know that it hated me before it hated you." As men have discovered through the ages that this was so, they have decided in many instances to stay away from other people in various forms of "religious separatism." However, even those who sought that kind of escape from the hatred of the world are seeing the challenge to help change the world that hates them in our own time.

The Christians to whom the words of our scripture material were addressed were trying to be true to their commitment in very difficult days. The Romans were seeking out those who had pledged themselves to Christ on the basis that this was in itself evidence of treason against the authority of Rome. Many are discovering today that it is possible to be despised because of Christian commitment. Sometimes the world directs its hatred against the Christian they feel is truly committed. It is not unusual to find persons within the church not truly committed who find it difficult to keep fellowship with those who have made a more serious dedication.

No believer is excluded from the demands of commitment. We all have a responsibility of living as Christians, whether opposition or ridicule be our lot or not. Dr. Howard P. Colson says in **Broadman Comments**: "The faithful disciple is willing to spend and be spent for Jesus' sake. Could it be that our relative freedom from persecution is partly due to our being willing to live a watered-down version of true Christianity?"

The verses from the Gospel of John are a part of Jesus' words to his disciples in the Upper Room. He is trying to undergird them for his departure and for the sharp blows they will feel when they have to face the world in his absence. We need to be reminded that John's gospel draws a sharp contrast between the way of Jesus and the way of the world, between the light of Jesus and the darkness of the world. In verse 19 he declares that those who are with him "are not of the world." However, it is during this same discourse that Jesus tells his disciples that just because the world hates them it does not follow that they are to withdraw from it. He will tell them "to be in the world but not of the world." How to do this should be the chief aim of our lesson today.

The passage from 1 Peter has as its important theme the words of our memory selection: "It is better to suffer for doing right, if that should be God's will, than for doing wrong." We will want to discover what this means for our own day.

SUFFERING GOES WITH COMMITMENT

Jesus tells his disciples, "If the world hates you, know that it has hated me before it hated you." (John 15:18) Dr. Wilbert F. Howard says in **Interpreter's Bible**: "The disciples had not yet incurred this hostility, but from Pentecost onward the world's hatred was displayed. . . . The world is partial to those who share its standards, but hates those who

testify against its accepted code."

Dr. Arthur John Gossip says, "Having given them so much to cheer and hearten and bring them through, Christ warns his friends of grave troubles already at their door. The disciples find something amazingly encouraging for them in the very unpopularity and hardships and the like so soon to come upon them. Erskine of Linlathen remarks in one of his letters, 'How consoling to receive tribulation as the fulfillment of a Father's promise—as the private cipher agreed on between the Saviour and the saved.'"

To be told by another that you will be a hated person is shocking. Yet this is exactly what Jesus told his followers. He really made three statements about this cost of commitment: (1) Christians are different from the world. The "world" in this passage refers to "world systems" and seems to stand in direct opposition to "the kingdom of God." (2) Christians will be hated by the present world systems. Those who have accepted the philosophy of this present world will always be antagonistic to the kingdom of God and those who represent it; and (3) the Christian will be hated because he belongs to Christ. It is because of the Christian's union with Christ that he experiences such fierce antagonisms from the world.

Dr. Brooks Ramsey says in **Rozell's Lessons**: "While Christians are not to court sufferings, they are to accept them joyfully when they come, that is, if they come because of their allegiance to Christ."

WHY DOES HATRED COME TO THE COMMITTED?

Dr. Charles M. Laymon raises this question in **International Lesson Annual** and gives the following answer: "The world hates those who are not at home in it, who meet the demands of the committed life. One reason is the drive toward conformity that is found in all societies. Everyone must be brought into line. Another reason is—and this is particularly true where the Christian is concerned—that those who oppose the standards of the world never allow it to rest easily since they continually prod its conscience." Can you think of other reasons that you would add?

Dr. John C. Bennett spoke of this tension between the Christian and the world in a sermon entitled "The Prophetic Side of Christianity." He said that a primary source of this conflict is the compulsion felt by the committed Christian to speak for God concerning the weaknesses of society, and that once the indictments have been made most of those in society feel the necessity of defending their every action. He said: "The prophet speaks for God, who judges everything human, the ideals and achievements of every society, especially all that is proud and lofty, all that is high and lifted up. He speaks for God, who is concerned for the victims of the pride, the greed and the blindness of."

Jesus was a "change maker," and so he stirred up the animosity of those who were defenders of things as they were. Those who are committed to following him ought not to be surprised when they too are the objects of hatred. Jesus was like the prophets of the Old Testament in this respect. He had compassion for those who knew that they were sinners and who recognized their weakness; but he spoke sharply to the hard and the self-righteous. He expected them to respond as they did, because he knew how their fathers had reacted against the prophets.

JESUS' EXAMPLE IN SUFFERING

In John 15:20-21 we read these words: "A servant is not greater than his master. If they persecuted me, they will persecute you; if they kept my word, they will keep your also." In this Upper

Room discourse, Jesus has given his followers many words of encouragement. Now he is warning his friends of the grave dangers already at their door. He looks them straight in the eye and suggests that if he could find no way of avoiding this suffering, they should not think that they could.

Two truths stand out in this passage: (1) that when we suffer as Christians we are in the best of company, and (2) that the reason men persecute others who have their own best interests at heart is that they do not know God and do not understand what he is trying to do for them through Christ. A knowledge of God is necessary in order to be receptive to the challenge of those who oppose evil.

Dr. Gossip (**Interpreter's Bible**) speaks to the contemporary church on this matter when he says: "Face to face with Christ's prophecy of violence and dislike to be incurred for his sake, what we ought to ask ourselves is, Are we hated enough? Is this church which we know and see around us the kind of Church that our Lord planned and desired to create? Or is it too acquiescent and complacent, far less dynamic and alarming to the world than it was meant to be?" How would you answer these questions?

BEING STRENGTHENED THROUGH SUFFERING

There are many passages in the Bible which tell us that we ought not to go out of our way trying to suffer for suffering's sake alone. Some few people may have a neurotic tendency to seek suffering, but any observer can tell you that these are not the mature Christians. We need, however, to be absolutely sure that when suffering comes to us in our faith that it comes because we are Christians and not because we failed to be Christians.

In 1 Peter 3:14 we read: "But even if you do suffer for righteousness' sake, you will be blessed." These words were written during one of the early periods of persecution. Dr. Archibald M. Hunter says (**Interpreter's Bible**) that it is "obvious that the letter must have been written sometime in the sixties of the first century, that is, within the lifetime of Peter, who according to a tradition there is no reason to doubt, was martyred in the reign of the Emperor Nero."

The letter has been variously described as "the Epistle of Courage," "the Epistle of Pilgrimage," and "the Epistle of Hope." No one can fail to hear the note of courage that rings through it; courage in the teeth of trial and suffering. As Hunter says, "Not a grey, close-lipped stoicism, but the true valor of Bunyan's Christian that 'come wind, come weather' will meet all life's ills and accidents in the strength of a superb faith in God and an unwavering trust in Christ."

WANTED—COMMITTED CHRISTIANS!

"Dropping out" seems to be stylish in many circles today. "Do not commit yourself unreservedly to anything or anyone" is the current watchword of many. What they do not see is that commitment is a part of life. There can be no ordered society without it. The absence of commitment in society leads to anarchy. Marriage requires commitment. Good business dealings require a climate of honesty, integrity and fair play. Even people who advocate noncommitment reveal that they are dedicated to such a philosophy and are prepared to make sacrifices to support it. The question is not whether we shall commit our lives to something or someone. The question is, to what or to whom we shall commit ourselves?

Committed Christians have been needed in every age, but it would seem that no age has ever needed them more than ours. Can you accept this statement from the **Biblical Sunday School Commentary**? "The committed Christian should have a clear conscience which comes from good conduct and the hope of Christ within. The committed Christian should always be ready to answer, defend, or bear witness to the hope of Christ which is within him. It is not enough to reverence Christ in his heart. One's words and conduct should identify him with Christ. Finally, the committed Christian should be willing to suffer for Christ and not to be surprised if he is called upon to do so. He can take consolation in the fact that Christ so suffered before him, and that blessing will result from such suffering."

quote and unquote

Dr. John S. Mbiti, a native of Kenya in a lecture at Union Theological Seminary, New York, affirmed that "Africa is probably one of the most religious continents in the world, and though traditional African religion has no sacred writings, missionaries, or systematic doctrine, it is a religion that permeates the whole of life."

The Rev. W.M.J. Lund of the Presbyterian Church of South Africa, reporting that his denomination has built "their last traditional-styles church in South Africa," said: "Building a church edifice for the exclusive purpose of worship is a costly way of doing things and is far removed from the message of the New Testament."

Dr. Samson R. Weiss, executive vice president of the Union of Orthodox Jewish Congregations of America, affirming that most American institutions and values have been negatively affected by the breakdown in the concept of parenthood, said: "Partial blame for the breakdown must be placed on the fact that the concept of parenthood as a sacred life-fulfilling responsibility has simply been tossed overboard by our hedonistic society."

Episcopal Bishop Donald H.V. Hallock, speaking to the Milwaukee Episcopal Diocese Council, said: "The Episcopal Church may be closer to the intercommunion with Roman Catholics than to any of the eight Protestant denominations with which it has been discussing merger as part of the Consultation on Church Union (CO-CU)."

The Rev. William A. Benfield, Jr., moderator of the General Assembly of the Presbyterian Church in the U.S. (Southern), recently told the Boards of Christian Education of his own denomination and the United Presbyterian Church that "Southern Presbyterian factions are so polarized over whether or not the Church should involve itself in social issues that there is no hope of reconciliation. A split is inevitable."

A Vatican agency, the Pontifical Commission for Justice and Peace, said in a recent statement that "Unless the 1970s can reverse the widening gap between rich and poor both within domestic society and in the world at large, it is all but impossible to believe that mankind can reach, in peace, the end of this troubled century."

from page one

COUNCIL OF BISHOPS

name a 7-man committee to act as liaison with several United Methodist and interdenominational agencies dealing with matters of human development and world peace and to bring specific recommendations to the Council's fall meeting in 1971 so that "a presentation can be offered to the 1972 General Conference."

This proposal was set against the background of a morning's briefing of the Council by a State Department official, John H. Kimball, Washington, D.C.

As part of its proposed peace involvement, the Council has set a special New York meeting for Mar. 2-4, 1971, to interview United Nations personnel and leaders of the world community.

The Council received a group from Black Methodists for Church Renewal who expressed concerns regarding freedom of the pulpit, freedom of ministries and "a trend toward repression." The delegation, who did not ask for any specific action by the bishops and who said they were not tying their plea to any specific, immediate issue, included: the Rev. James M. Lawson, Memphis, Tenn., national chairman; the Rev. Cain Felder, Atlanta, Ga., executive director, and the Rev. Edward Bell, Richmond, Calif., member of the board.

The Council's heavy docket also included a statement on the church's general financial picture by Dr. R. Bryan Brawner of Evanston, Ill., general secretary and treasurer of the Council on World Service and Finance, a paper by Bishop James K. Matthews of Boston, Mass., past president of the Consultation on Church Union, on the COCU Plan for the Church Uniting, and a presentation regarding the Structure Study Commission by Bishop F. Gerald Ensley of Columbus, Ohio.

Several bishops reported on overseas visitations or various interests to which they are related.

Devotional leaders were Bishop Lord, Bishop J. Gordon Howard of Philadelphia and Bishop Roy C. Nichols of Pittsburgh.

News in Brief

The Rev. Earl Cranston, 75, former missionary to China and educator, has died in Claremont, Calif. Among other posts, he was dean of the School of Theology at Claremont, and its predecessor at the University of Southern California, from 1949 until 1960.

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\$25,000,000

✦ LET'S TALK ABOUT ✦

Sound like interesting conversation?
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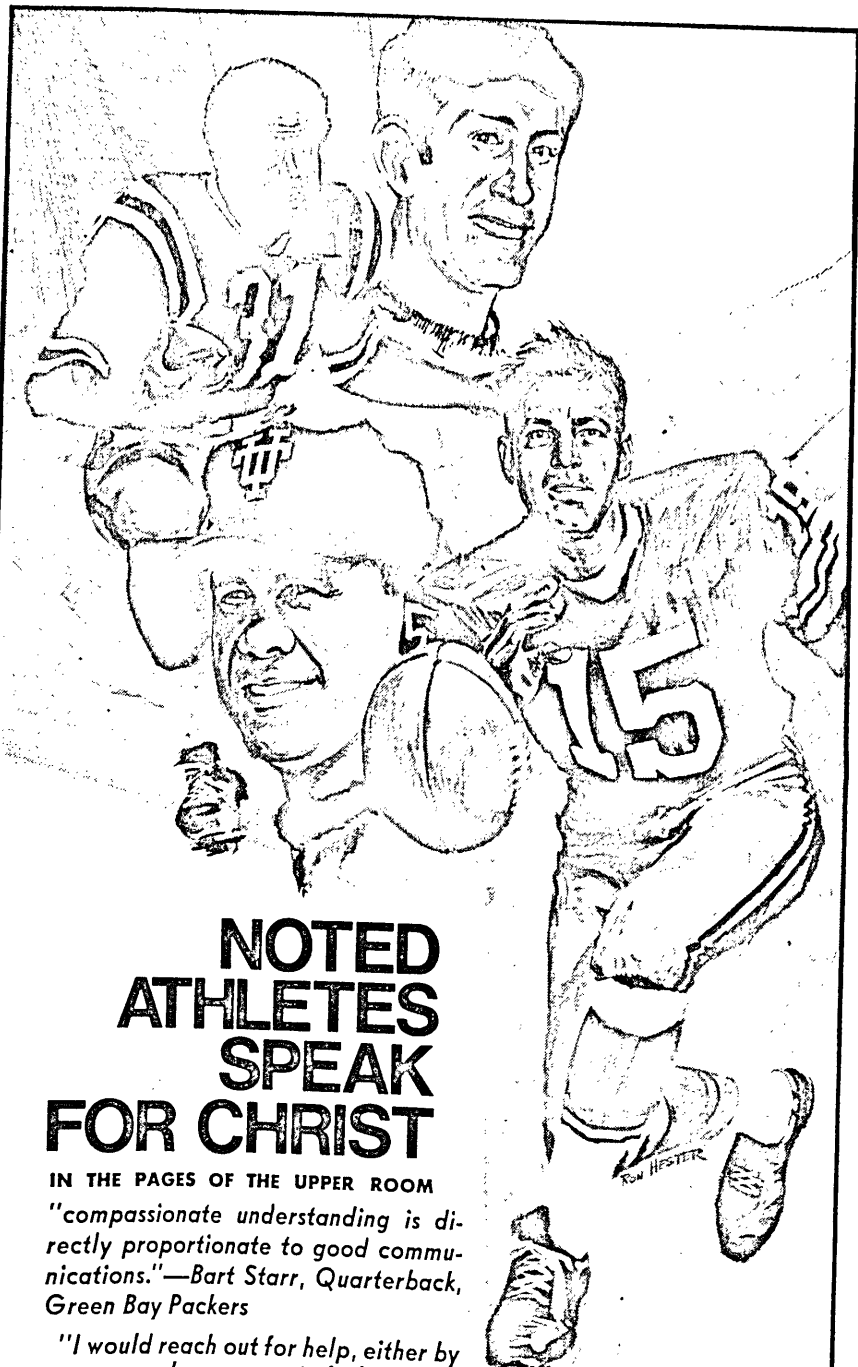
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PAGE NINE



NOTED ATHLETES SPEAK FOR CHRIST

IN THE PAGES OF THE UPPER ROOM

"compassionate understanding is directly proportionate to good communications."—Bart Starr, Quarterback, Green Bay Packers

"I would reach out for help, either by prayer or by a moment of silence..."

— Joe Orduna, Football

"...their coach stepped forward... and told the players they had won the people to God."

— Jack King, Baseball

"... (when) we learn how to be 'partners working together' with one another and with God."

— Larry Hank, Coach

These famous athletes have found a personal relationship with Christ... have made God a vital part of their daily lives. The January-February issue of The Upper Room shares meditations written by athletes. The above excerpts are from some of them.

For you, too, there is HELP from daily devotions in this unique issue. Order the January-February issue TODAY. Use the Special Ten Plan, ten copies of one issue to your address for only \$1.50. Keep one copy and give the remaining nine to your friends. Ten or more copies of one issue to one address, only 15¢ each. Individual subscriptions \$3.00 for three years, \$1.50 for one year. Order from The Upper Room, 1908 Grand Avenue, Nashville, Tennessee 37203.

Alaska University adopts growth program

The Board of Trustees of the Alaska Methodist University, meeting November 12 and 13 in Pittsburgh, Pa., turned down a suggestion of the National Division of the Board of Missions of the United Methodist Church that they consider merger with the University of Alaska, and adopted a growth program which declared their determination to maintain AMU as a United Methodist Church related institution.

Included in the Board's actions were approval of plans to proceed immediately with a major building project, the Middleton-Keystone Library, in honor of the late Bishop W. Vernon Middleton and the United Methodist members of the Central and Western Pennsylvania Conferences who have raised \$500,000 for the project.

They also voted implementation of a \$3,000,000 financial campaign to be conducted throughout the nation outside the congregations for building, endowment and current operational purposes. This campaign will be under the leadership of Lowell Thomas, internationally-known newscaster and author. Working with him will be a 25-member advisory committee which includes outstanding business and professional leaders and these United Methodist bishops: Bishop Paul E. Martin, Bishop Reuben H. Mueller, Bishop Richard C. Raines, Bishop Fred P. Corson and Bishop F. Gerald Kennedy.

The library project at AMU will be a cooperative project with the Univer-

sity of Alaska on land made available by the Methodist institution. It will be undergirded by a Bond Issue recently approved by the Alaska Legislature in a unanimous action.

The Board also heard a report on a new program approved by the Alaska Legislature which will provide "tuition equalization" for Alaska students attending AMU. The plan will make it possible for students to attend for the same cost of attending the state university with the state paying the difference in tuition. In addition, the plan pays \$250 per semester per full time student. This will provide at least \$338,000 new support for the university for the 1970-71 year and \$500,000 in new support for the 1971-72 year.

Missouri West Conference withdraws support of K. C. Inner City Parish

The Missouri West Annual Conference, at a special session in Clinton, November 7, voted to sever all conference financial relationships with the Methodist Inner City Parish in Kansas City.

This action resulted from unrest which followed the announcement of a taped radio broadcast made in Hanoi, North Vietnam, by the Rev. Philip Lawson, pastor of St. James United Methodist Church, Kansas City, and director of the Inner City Parish. In

The Board was told this support, along with continued Advance Special support for The United Methodist Church in line with General Conference and Council of Bishops action, will provide the support needed for the decade ahead.

The group also approved plans to proceed immediately with a special \$1 million campaign within the Southeastern Jurisdiction of the United Methodist Church. This project is related to the provision of a permanent memorial for the late Bishop Walter Gum, a founder of the university and a member of the Board of Trustees until the time of his death.

Distributed along with the news release of the meeting of the Board was a resolution approved by the Council of Bishops at their recent meeting in

Portland, Ore., which said:

"That the Council of Bishops reaffirm the expression of interest in and the support of the development of Alaska Methodist University as expressed by the General Conference of 1964 and 1968 and as expressed by the Council of Bishops itself in November of 1969;

"That the Council of Bishops express confidence in the leadership of Bishop Everett W. Palmer and President Frederick P. McGinnis;

"That the Council of Bishops commend Alaska Methodist University as a cause to the generosity of the United Methodist people."

†

A GREAT WAY TO SAY "MERRY CHRISTMAS"



Little Yuichi seems to be saying, "Merry Christmas, everyone!" But not all the homeless children are as fortunate as Yuichi. Many, many children are looking for someone to say to them, "I love you."

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A PLAN FOR CHURCH UNION

2. THE CHRONOLOGY OF THE CONSULTATION

It has been exactly 10 years since the suggestion for the Consultation on Church Union was suggested in a sermon delivered by Dr. Eugene Carson Blake in Grace Episcopal Cathedral, San Francisco, Calif., on Dec. 4, 1960 just before the opening of the Assembly of the National Council of Churches.

The suggestion made by Dr. Blake was that the United Presbyterian Church in the U.S.A. and the Episcopal Church begin conversations looking toward the establishment of a United Church. Bishop James A. Pike, in whose cathedral the suggestion was made, endorsed the idea in the same service, and for some time the idea was called the Blake-Pike Proposal.

Representatives of those two denominations met in Washington, D.C. in November, 1961. Letters of invitation were sent to The Methodist Church and the United Church of Christ, and in due course acceptances were received.

In 1962 the Constituting Plenary Meeting of the Consultation was held in Washington, D.C. with four participating churches and invitations were extended to the Christian Church (Disciples of Christ) and the Evangelical United Brethren Church.

The six denominations which were now involved in COCU met in 1963 at Oberlin, Ohio. In this meeting consensus was reached on the statement concerning "Scripture, Tradition, and the Guardians of Tradition."

The Third Plenary Meeting was held in Princeton, N.J. in 1964 and the position concerning Baptism and the Lord's Supper was developed.

In 1965 the Consultation met in Lexington, Ky. and consensus was reached on the form of the ministry. The African Methodist Episcopal Church became the seventh participating denomination.

The 1966 meeting was held in Dallas. At this meeting approval was voted for the publication of "Principles of Church Union." The Presbyterian Church in the U.S. and the African Methodist Episcopal Zion Church became the eighth and ninth participating churches.

In 1967 the sixth Plenary Meeting was held in Cambridge, Mass. and the decision was reached to begin to develop a Plan of Union. The Christian Methodist Episcopal Church became the tenth participating member of the Consultation.

In 1968 the Methodist Church and the Evangelical United Brethren Church united and reduced the number to nine. The annual meeting was held in Dayton, Ohio and a committee was formed to begin work on the Plan of Union.

The Plan of Union was approved for transmission to the churches for study in the meeting in St. Louis in 1970.

It is expected that the next draft of the Plan will be written between 1972 and 1973 after all the groups have studied the preliminary draft and made their suggestions. AAK

the broadcast the minister had urged black American soldiers in South Vietnam to stop fighting in the interest of black unity in the United States.

As a result of the reaction of United Methodist individuals and churches in the West Missouri Conference, Bishop Eugene M. Frank, with the concurrence of his cabinet, removed Lawson from his appointment as director of the Inner City Parish. He later called the special session of the conference which voted not to allocate the \$50,000 budgeted for the Inner City work in the 1971 fiscal year.

Mr. Lawson went to Hanoi in August on what was described as a peace mission. He had hoped to carry letters and news to the U. S. prisoners of war there, and also to bring word of their condition back to friends and relatives in the United States.

Representatives of Black Methodists for Church Renewal made a presentation at the special session in Clinton through their executive director, the Rev. Cain Felder. Mr. Lawson's older brother is now the Rev. James Lawson, pastor of Centennial United Methodist Church, Memphis, Tenn. and president of BMCR.

The question of Mr. Lawson's ministerial relationship to the annual conference is unresolved. A special executive session of the ministers of the conference will be held Dec. 3 to determine this relationship. In October the Conference Board of Ministry voted 15 to 9 (with two abstentions) to request his voluntary location. If he refuses, the board is expected to recommend involuntary location at the Dec. 3 meeting.

†

Consider Ideas of Youth, Church Urged

EVANSTON, Ill. (UMI) — Youth today are re-evaluating what constitutes success and the church needs to take these ideas into consideration, the United Methodist Church's chief fiscal administrator said here November 12.

"If we fail to take this re-evaluation into account in our programming, we will find our churches mainly sanctuaries for persons over 40," Dr. R. Bryan Brawner, general treasurer of the church, told a conference of general agency treasurers. The re-consideration of success criteria is one of several trends affecting giving, he said.

Poetry Panorama

by Barbara L. Mulkey

Around twenty million sleeping tablets are used each night in the United States; over ten million pounds of aspirin are sold yearly in our drugstores. Thomas S. Kepler has suggested that on sleepless nights we remember the words of Bernard of Clairvaux, "I would rather pray than sleep."

PRAYED UP

I know you've laid up
Your treasures on earth;
I know you've made up
With friends of great worth;
I know you've paid up
Insurance in amounts;
But are you prayed up?
That's really what counts!

-by Charldene Sparks

MORE THAN WORDS

We often voice a prayer,
But do we always pray?
Do our attitudes of heart and mind
Fit the things we say?

We might as well bend down
And worship forms of stone,
As offer to the Only One,
Words, and words alone.

There must be faith,
There must be love,
If we would seek
The Lord above.

-by Etta Caldwell Harris

letters

To the Editor of the Arkansas Methodist:

I hate to appear so cynical that I can't appreciate something that is good and breathes new life into the church, but the article in the Nov. 19 issue of the Methodist on "ten brave Christians" brings my old cynicism out into the open.

I suppose my main objection is the tag "brave" which is hardly merited by the disciplines they agree to. Does it take courage to pray once a week with nine other people who are already "brave Christians"? Does it take courage to give two hours a week (what a sacrifice!) to God? Does it take courage to get up every morning at 5:30 to pray? (I can think of some other names for that practice, but courage isn't one of them.)

It's pretty hard for your light to so shine when you light your candle only when everyone else is asleep or when you are with nine other people with candles that you light together at some signal. I would say that a brave Christian is one whose faith is so strong that he is willing to speak to the injustices of a society that does not share his faith, especially when that society is his own.

My recommendation is that, for the sake of honesty, the name be changed. They could call themselves "ten pray-

erful Christians" or even "ten sleepy Christians." We could then save the adjective "brave" for those few unpopular and controversial Christians who show true courage.

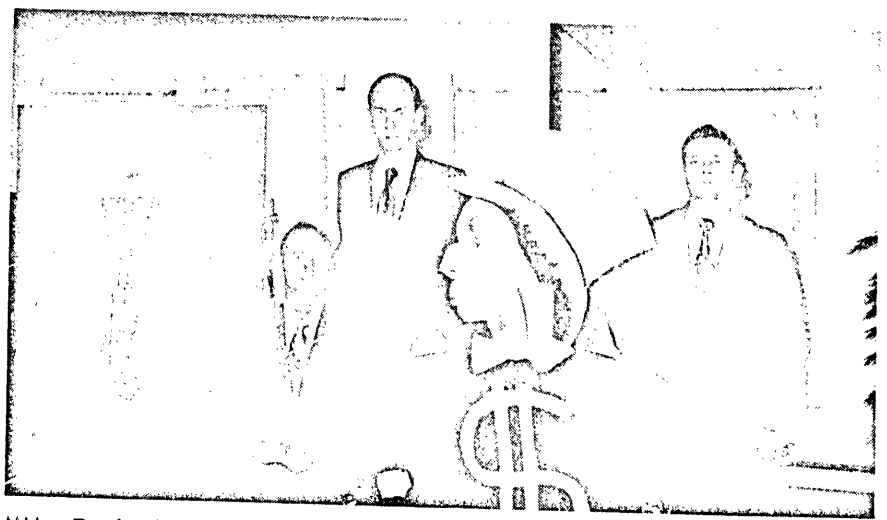
Yours for brave Christians who are brave,

Bill Roseberry
P. O. Box 244
Southern Methodist University
Dallas, Tex. 75222

DR. McDERMOTT DEMONSTRATES MODERN MATH TECHNIQUES IN ATLANTA MEET

Dr. Cecil McDermott, Chairman of the Department of Mathematics at Hendrix College, participated in the National Council of Teachers of Mathematics regional meeting held in Atlanta, Georgia, November 18-21. Dr. McDermott gave a demonstration of numerous modern mathematics teaching techniques.

Sixty Teaching Ideas in Sixty Minutes, is an attempt to share with mathematics teachers the best of the teaching ideas which he has gleaned from his work as a consultant in over 360 workshops, school evaluations, and writing groups since 1959. Allyn Bacon Publishing Company is preparing a manuscript outlining the sixty teaching ideas and will make it available for general distribution at the Atlanta meeting.



"Mr. Pocketbook Goes On Trial" was the title of an original drama presented by members of First Church, Hamburg Sunday evening, Nov. 22—as part of a special Every Member Canvass program. Pictured are Bill Johnson, Herman Hamilton and James Barker, attorneys who cooperated to give the "trial" an authentic courtroom atmosphere; Bob Davis (seated), one of several witnesses called to testify for the church. "Mr. Pocketbook" was the creation of senior high students Sue Akers and Kay Barnes. The Rev. Virgil C. Bell is pastor.

UNICEF REPORTS

THE KENSSETT CHURCH UMY sponsored the Trick-or-Treat for UNICEF and collected over \$74. MARIANNA reported over \$129 collected. Other bulletin reports include: DARDANELLE - \$76; OAKLAWN CHURCH, Hot Springs - \$114; ROGERS - \$370; ARKADELPHIA - \$320; RUSSELLVILLE - \$103; HARRISBURG - \$118; GEYER SPRINGS CHURCH - \$134; DEWITT - \$169; ASHDOWN - \$150; HELENA & WEST HELENA - \$750; CENTRAL CHURCH, Batesville - \$60.

SPECIAL YOUTH PROGRAMS at West Memphis First Church are noteworthy. The Junior High UMY held a program on "Laws Concerning Young People" and had newly-elected Municipal Judge Lindsey Fairley explain them, November 22. The next day the group toured the Juvenile Court of Memphis. The Senior Highs invited parents to their supper and program, which featured Donald Hall, Jr. telling of the work of the Wesley Foundation on college campuses.

MRS. JEWELL PIRTLE

Mrs. Jewell Timms Pirtle, oldest member of Carr Memorial United Methodist Church, Pine Bluff, died Nov. 4 at the age of 80. She was the widow of John Pirtle and the daughter of James A. and Mecie Quick Timms.

She was reared in Lonoke County and attended school there. She was married to Mr. Pirtle in 1907. He died in 1955.

Mrs. Pirtle was a longtime member of the Women's Society of Christian Service of Carr Memorial Church, and a member of the Leona Clark Bible Class. She was also a member of the American Association of Retired Persons.

The funeral service was conducted on Nov. 6 by the Rev. Carl Matthews. Burial was in Graceland Cemetery.

Survivors included a son, John Edward Pirtle of North Little Rock, three daughters, Mrs. Ray A. Marshall of Pine Bluff, Mrs. L. H. Carey of McGehee and Mrs. Harry Spooner of Monroe; six grandchildren and five great-grandchildren.

A revised, updated MINISTER'S INCOME TAX GUIDE will be available from the Program Council, 920 Rector Building, Little Rock 72201, about the middle of December. This guide includes revised forms (with filled-in examples) and information on all tax law changes needed to complete the 1970 return. Send in your request and FIFTY CENTS early. Supply limited.

For
GOLDS
take 666

MEMORIALS GIFTS benefiting the North Arkansas or Little Rock Conference Boards of Pensions should include information as to:

- Name of one memorialized and date of death
- Name and address of family members to be notified of the gift
- Church or conference to receive credit for the gift
- Name and address of donor

Memorials should be given through the local church, then forwarded by them to the Board of Pensions Memorials Program, 920 Rector Building, Little Rock, Arkansas 72201. (If more convenient, however, memorials will be accepted at the Memorials office.)

gleanings

From "The Informer," weekly publication of College Hill United Methodist Church, Texarkana, Arkansas.

WE ARE IN GOD'S WORLD

Recently our children have been answering questions during the evening worship services; and they are to be commended for their response. However, God has asked a question of all mankind. We find that question in Genesis 3:9 "And the Lord God called unto Adam, and said unto Him. Where Art Thou?"

Just where are we? This probably sounds like a foolish question asked only by someone who has over-indulged or is lost. But the question has some depth to it and we should not attempt to answer it lightly. Why should the question be asked at all? Because each of us needs to know where we are in our relationship to God.

If someone without any religious faith is called on to answer the question, he would probably reply something like this: "We are on the earth which is one of nine planets which travel around our sun. Our earth spins around its orbit at a speed of about 67,000 miles an hour. The whole solar system is dashing through space at about 43,000 miles an hour. So we in this earth are moving in three directions at unbelievable speeds." With this knowledge it isn't any wonder that man tends to lose a sense of his worth.

Christians, however, are not led to despair and insignificance. He does not answer the question as to where we are by merely declaring that we are a speck of flesh on one tiny planet. The true Christian sees all this; but he gives it meaning by saying: "We are in God's World." With the psalmist he claims, "The earth is the Lord's and the fullness thereof." With the Book of Genesis he claims, "In the beginning God created the heaven and the earth."

"This means that God is back of all life—that behind all of the beauty, the order, and the mystery of life, back of the purpose and power of the universe is the mind and will of the Father Almighty.

To declare that we are in God's world is to believe that God had a purpose in His creation and that there is still purpose in His world. His purpose is to create a race of men and women capable of fellowship with Him.

Where are we? In God's World, and this means that "The power behind every thought of your brain, every beat of your heart, and every breath of your body is God." This world is meant to be a place of family relationships, where children live together under an infinitely wise and loving Father. The wars and rumors of wars are man's idea, not God's.

Where are We? The Christian gives a bold answer in faith. "I am in the hands of a friendly God whose love and care is infinite. I am part of His creation. I am part of what is meant to be a great family where men are intended to know the Father's love and respond to it with genuine concern for one another.

WHAT is YOUR relationship to God?

—Carl E. Beard, pastor

PAGE TWELVE

What is Advent?

If your family observes this season, one all too little known in America, you've discovered a lovely, leisurely four-week adventure toward the true Christmas. Here's a natural antidote to frenzied December commercialism . . . a good way to bring your family together in new warmth and closeness . . . a time of calm and happy anticipation for young and old.

Advent, quite simply, is to Christmas as Lent is to Easter; a specific time for spiritual preparation. The word means "coming" — a happy, expectant word. Even the smallest child in your family will enjoy waiting for the Baby Jesus to come, bringing Christmas once again to our tired world.

Advent season brings four Sundays before Christmas Day. The date, November 29 this year, is celebrated throughout the world as New Year's Day on the Christian calendar.

Although this delightful holy season has been observed throughout Christendom since at least the Sixth Century, Advent somehow managed to skip America. When early American settlers overrode vigorous Puritan objections and established the Christmas tree and other Yule customs in the colonies, Advent customs somehow got left out.

During the past two decades, however, the Advent phenomenon has begun to sweep the country. Americans, eager to put Christ into Christmas once again, have begun to adopt many of the ancient Advent customs from other lands. The season belongs to Christians of all countries and every denomination, we're discovering, its significance shared by homes and churches of all Christ-following persuasions.

How can your family observe Advent?

From "Mid-Week at Wesley," weekly publication from Wesley United Methodist Church, Pine Bluff, Ark.

FROM YOUR PASTOR

Often we hear people say, "I'm proud to be an American." I must confess something to you. Whenever I hear people say that I sometimes cringe. It isn't that I am not proud to be an American. It is just that the expression more often than not carries with it overtones of selfish pride and sometimes hate. I think I should rather say, "I love America," or "I am privileged to be an American."

Actually there are some things about America that I feel justly proud of, and some things I'm ashamed of. I am proud of her constitution, her universal education, her democratic institutions, her guaranteed freedoms, and the high quality of public leadership she has known through the years before and since 1776. But I am ashamed of her narrow nationalism; her selfish materialism, her racial conflicts, and the various forms of hatred that have spread throughout her land in recent years.

Some people seem to be able to say,

What Is Advent ?

by Charlotte Hale Smith

—Make an Advent wreath. You'll need just three ingredients: evergreens, to represent undying faith; the circle, to symbolize eternity; and four candles, one for each Sunday, to signify Christ, the Light of the world.

Evergreens of any sort attached to a simple wreath shape, with four candles placed equidistant within the circle, comprise an Advent wreath. On November 29, perhaps at the evening meal, the family's youngest child should light the first candle while Father or an older child reads a short Bible passage or says a simple prayer.

You'll light the first and second candles on the following Sunday, burn those two and a third one on the third week, and on the fourth Sunday during Advent—just days before Christmas—light all four tapers at last. The wreath occupies an honored place on living room or dining room table, a constant reminder of the passage of time and the One your family awaits.

What else you might do? Young children may want to memorize the Christmas story as told in Luke's Gospel, learning one verse a day. Others might find short poems, prayers, or quotations — "Something Jesus would like," one young boy commented — to share with the family.

Many families like to rise 15 minutes early each morning during Advent to start these busy days with devotions. Take turns reading inspirational selections aloud at the breakfast table, and your crowd may find the habit too pleasant to break. Choose nourishing fare for the spirit . . . food for thought, hearty as a bowl of steaming hot oatmeal on a December morning.

As each family member waits for Jesus to come in some newer, deeper way into life, all seem better able to express love, and a sort of creative appreciation for both the family unit and the individuals within it. What

Advent should **not** involve, however, is mere sentimentality, or an ethereal approach to the Divine Baby who grew up to call us to sometimes tough and demanding, always realistic, Christian life.

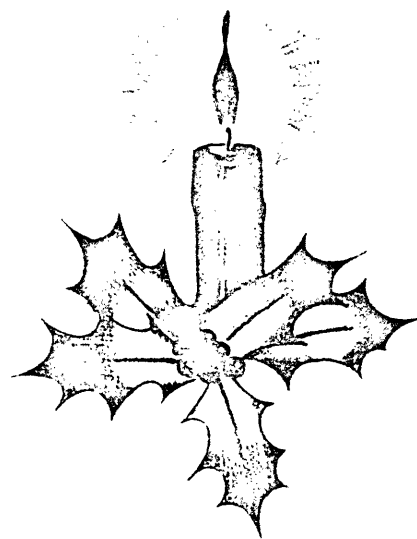
HABITATION OF DRAGONS (Word Books, \$4.95), a new book by best-selling author Keith Miller, might be a good choice of stimulating reading-aloud Advent fare. It is written by a vigorous Christian layman and businessman whose **THE TASTE OF NEW WINE** and **A SECOND TOUCH** have sold 750,000 copies.

Short and meaty, intriguing and often disturbing, Keith Miller's new meditations invite us to a new honesty, a new kind of sharing, a new excitement with another, a new hope.

Hope.

Isn't that what Advent is really all about?

†



"I am proud to be an American" in a way that suggests the humanitarian spirit we like to associate with our country. But usually when I hear the phrase I pick up subtle undertones of something I don't like to think of an American at all. As most people use them, the words seem to connote not just simple pride in one's native or adopted land but a haughty taunt to all other peoples. It carries the ugly tone of the "I thank thee, God, that I am not like other men," approach to life. It seems to suggest a chip on the shoulder, a suspicion that anyone who doesn't run around affirming his pride in America must be a bit disloyal. America deserves a more mature expression of our faith in her than this.

Phillips Brooks speaking at Westminster Abbey, July 4, 1880, said, "It is not for me to glorify . . . the country which I love with all my heart and soul. I may not ask your praise for anything admirable which the United States has been or done. But on my country's birthday I may do something far more solemn and more worthy of the hour. I may ask for your prayers in her behalf: that on the manifold and wondrous chance which

God is giving her . . . on her unconstrained religious life; on her passion for education and her eager search for truth; over zealous care for the poor man's rights and opportunities; on her quiet homes where the future generations of men are growing; on her manufactories and her commerce; on her wide gates open to the east and to the west; on her strange meeting of the races out of which a new race is slowly being born; on her vast enterprise and illimitable hopefulness—on all these materials and machineries of manhood; on all that the life of my country must mean for humanity, I am asking you to pray that the blessing of God, the Father of man, and Christ, the Son of man, may rest forever."

With this prayer in mind, may we approach the celebration of our Independence Day this Saturday dedicated to the development of a new kind of patriotism, the patriotism that discourages national arrogance, and expresses with confident humility our belief in our government, and any government that guarantees "liberty and justice for all."

See you in Church Sunday!

—Bob Regnier

DECEMBER 3, 1970