

# Arkansas Methodist

89th YEAR

THURSDAY, DECEMBER 17, 1970

NO. 50

**NEXT ISSUE**  
**DECEMBER 31, 1970**

Following our custom of other years, we will not publish the week of Christmas. The next issue you receive will be dated December 31, 1970. Sunday School lessons for Dec. 27 and Jan. 3 appear on pages 8 and 9 of this issue. Bible readings for period from Dec. 20 through Jan. 3 may be found on page 6.

## UMCOR aid to Pakistan moving as transportation problems solved

NEW YORK (UMI) — The United Methodist Committee for Overseas Relief (UMCOR) is helping to fund a fully equipped 200-bed hospital for stricken East Pakistan, air-lifted from Frankfurt, Germany, by the West German church relief organization "Bread for the World." This hospital will be staffed by a team of Scandinavian doctors and nurses, according to Dr. J. Harry Haines, the United Methodist relief organization's executive secretary.

The hospital will be established on the offshore island of Bhola, where nearly 100,000 have died since the area was hit by cyclones and tidal waves. The total death toll for East Pakistan has been put as high as one million by some observers.

"At last we are moving in a significant way after an initial period of frustration over the internal transportation situation which has now been solved," Dr. Haines reports.

Following consultation with the Japan Christian Council, two Japanese relief experts have been sent to

Dacca, East Pakistan, to coordinate with the East Pakistan Christian Council the massive rehabilitation effort and emergency relief problems. The East Pakistan churches have fielded twenty people to assist in setting up distribution centers.

Ten thousand blankets, 50,000 pounds of clothing and water purification tablets, adequate for rendering safe more than 2½ million gallons of contaminated water, were airlifted by Church World Service to East Pakistan cyclone and tidal wave victims.

After the initial relief effort is over, a massive clean-up and rehabilitation task faces East Pakistan, Dr. Haines says.

United Methodist churches, groups, and individuals are urged by UMCOR to contribute to East Pakistan relief. Gifts should be sent to: United Methodist Committee for Overseas Relief, Room 406, 475 Riverside Drive, New York, New York 10027.

## Helen Wilson honored in Bolivia

NEW YORK (UMI) — Miss Helen B. Wilson, a United Methodist missionary-medical technologist in Bolivia for 17 years, has been honored by a national organization of Bolivian women for service to Bolivia and its people.

She was one of 24 persons, groups and institutions to receive a "diploma" at the 12th anniversary Academic Ceremony of the National Confederation of Women's Organizations, held in Bolivia's capital of La Paz. The Confederation comprises a wide variety of women's groups, including clubs, church groups and community organizations. In 1969 one of the diplomas was awarded to Methodist-related Pfeiffer Memorial Hospital in La Paz, and the Confederation's 1970 "Women of the Year," Mrs. Delia M. Trigo, is a graduate of the Evangelical

Methodist School in La Paz.

Miss Wilson, who spent her early life in Hot Springs, Ark., is a daughter of Mrs. Porter Wilson and a sister of Mrs. Mary Jo McCorkle, both of Arkadelphia, Ark. While on furlough in 1970-71, Miss Wilson is working in the Long-Range Planning Office of the World Division, United Methodist Board of Missions, in New York.

Since 1953, Miss Wilson has served in various capacities in the medical and social life of the people of Bolivia. She has been a medical technologist at Pfeiffer Memorial Hospital, a house-mother and chaplain for the Evangelical School of Nursing, and Bolivia field treasurer for the World Division.

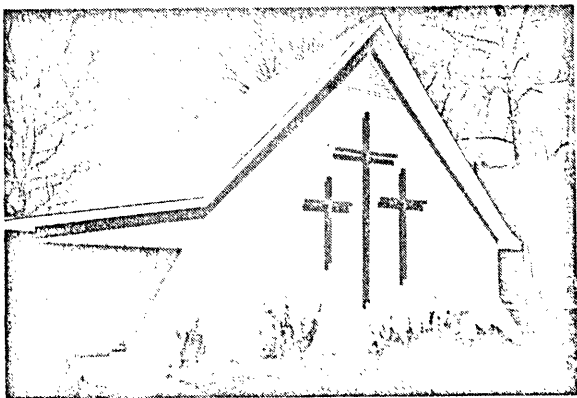
Miss Wilson graduated from the University of Kentucky, Lexington, in 1943 with a bachelor of science degree in medical technology. She has also studied at Scarritt College, Nashville, Tenn. Before going to Bolivia, Miss Wilson worked as a medical technologist at Hot Springs National Park in Arkansas; Denver General Hospital Laboratory, Denver, Colorado; Fairbanks Medical & Surgical Clinic, Fairbanks, Alaska, and Arkansas Children's Hospital, Little Rock, Arkansas.

"Then pealed the bells more loud  
and deep:  
'God is not dead; nor doth he sleep!  
The Wrong shall fail,  
The Right prevail,  
With peace on earth, good-will  
to men!'"

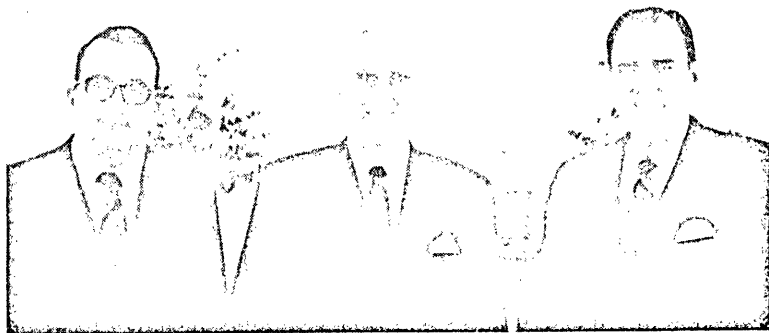
—Henry Wadsworth Longfellow

Reproduction of acrylic  
painting of modern Bethlehem  
by the editor

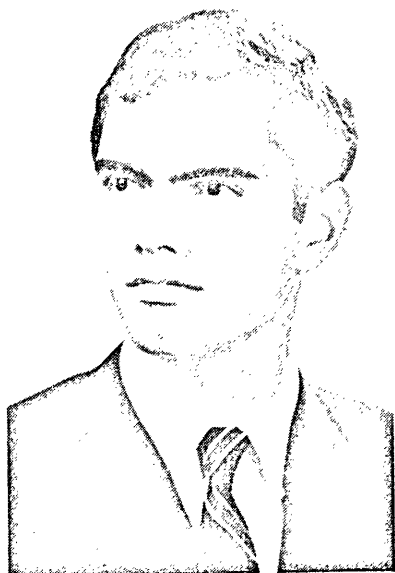




New Salem Church in Arkadelphia District, completed in 1966, was dedicated during morning worship on Sunday, Dec. 6. The Rev. H. W. Jinske, retired member of the Little Rock Annual Conference, helped to lay the groundwork for the building program began in 1964. In 1966-67 New Salem was designated the Open Country Church of the Year by the Conference Town and Country Commission.



Bishop Paul V. Galloway (center) officiated at New Salem's Service of Dedication, assisted by Pastor Claude E. Barron (l.) and District Superintendent, Dr. George W. Martin (r.). Pastors during the construction period included the Revs. Kenneth Goode, Thomas Nation, Wayne Jarvis, James Scudder and Harold Botteron. Materials and labor for the new building were volunteered by members and friends of the church. Arman Lavender, Glenn Smith and Jim Frazier represented the congregation in presenting the building for dedication.



#### PRATT REMMEL, JR. HONORED AS CONSERVATIONIST OF YEAR

Pratt Rummel, Jr. of Little Rock who directs the Arkansas Ecology Center in that city was recently honored as "Arkansas Conservationist of the Year" at the Sixth Annual Governor's Conservation Achievement Banquet of the Arkansas Wildlife Federation.

The citation accompanying the award said in part: "Mr. Rummel's initiative in developing and administering the work of the Ecology Center, his concern for protection of the environment, and the dedication of his full time and talents to this most important cause, represent outstanding and unusual contributions to the conservation of Arkansas' resources."

Mr. Rummel, who is a graduate of the University of Virginia with a major in English in 1968, also serves as advisor to the Mayor's Youth Coun-

#### Earl Carter leader in Louisiana Confirmation Lab

The Rev. Earl Carter, associate director of the North Arkansas Program Council, was a leader in a recent Louisiana Conference-Wide Confirmation Preparation Laboratory School held at Broadmoor United Methodist Church in Baton Rouge. Dr. J. Woodrow Hearn, who directs the Louisiana Program Council office in Shreveport and the Rev. Al Mayberry of the General Board of Education of the United Methodist Church in Nashville, were among those present to provide leadership for the special school.

The school was held to equip pastors and other leaders in the use of the new Confirmation Preparation materials for Junior High young people. Those who received the training will conduct follow-up training sessions within their respective districts.

#### WINFIELD PLAYERS TO PRESENT DICKENS' "CHRISTMAS CAROL"

The Winfield Players of Winfield United Methodist Church in Little Rock will stage Dickens' "Christmas Carol" in Fellowship Hall Sunday evening, December 20 at 7:30. The play will be directed by Flo Albright and the admission is free.

cil's "Recreation Committee," and serves as an instructor of a twice monthly Ecology Class for the Hall High School Science Club.



Kathy Adams



Bob Edwards

#### Arkansans attending White House Conference

Among the delegates attending the White House Conference on Children in Washington, December 13-18, are the Rev. Bob Edwards, pastor of First United Methodist Church, Jacksonville, and Miss Kathy Adams, daughter of Dr. and Mrs. Harold O. Eggenberger of North Little Rock.

Miss Adams, a junior at Northeast High School, North Little Rock, will be part of a group studying "Family Life and Education for Parenthood." She participated last summer in the Arkansas regional Children's Conference.

Mr. Edwards was formerly the associate executive secretary of the Board of Education of the North Arkansas Conference and is nationally known as a leader in laboratory enterprises and other training opportunities for leaders of children.

Following a tradition dating back to 1909, the 1970 conference is the seventh in this series. The national meetings are held once each decade to assess the status of American children and find ways to increase their opportunities for better health and education and achievement of their full potential.

Basic to the Children's Conference is a forum structure which will provide substantive matter for consideration and discussion by delegates at the meeting. The results will serve as a basis for the report to the President and the nation.

There are 4,000 delegates attending the Conference selected by national and voluntary organizations, state organizations, and state and federal officials.

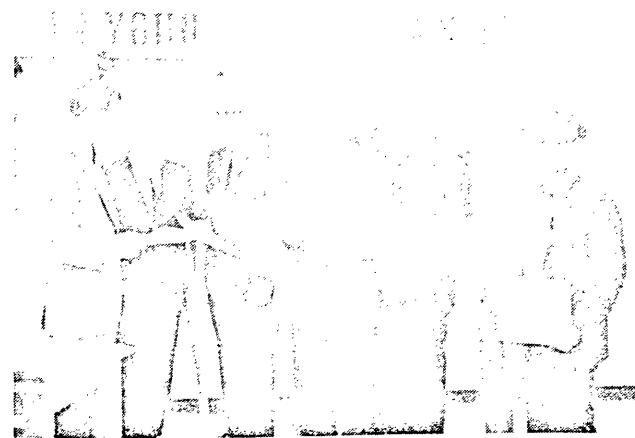
The findings of the Conference will be published in a report to the President. This report will be studied and acted upon at state and local levels in a series of regional conferences next spring.

The Rev. Ernest T. Dixon, assistant general secretary in the Program Council's Division of Coordination, Research and Planning, left the United States November 27 on a month's field visit to United Methodist-related churches in East and Southeast Asia at the invitation of the Board of Missions' World Division.

#### ALL LOCAL CHURCH TREASURERS AND MINISTERS:

You are reminded that the 1970 fiscal year officially ends as of Dec. 31, 1970. ALL 1970 FUNDS FROM THE CHURCHES ARE DUE BY THAT DATE.

Grafton Thomas,  
Area Treasurer  
Box 6009  
Little Rock, Ark.



Dr. C. Ray Hozendorf, Little Rock District superintendent (left), recently presented certificates to pastors in that district with one or more of their churches paid out for the year on World Service. Receiving them were the Rev. H. O. Bolin, the Rev. Bennie G. Ruth, the Rev. Curtis Monroe, the Rev. T. G. Poss, the Rev. Herston Holland, the Rev. Carlos Martin, the Rev. Ben G. Hines and the Rev. Ed Eagle. The Rev. Eugene Efird also received a certificate but was not present when the picture was taken.

# Editorial

## CHRISTMAS WHERE WE ARE

the  
Editor's  
Corner



### THREE CHRISTMASSES IN THE SERVICE

My military experience during World War II included three very different and widely-scattered Christmases, each of which brought enrichment to the chaplain and we trust help to the men with whom we worked. All are treasured among my recollections of "Christmases past."

The first was in 1942 at Gulfport Field, Miss. where my assignment was to a rapidly-developing aircraft mechanics school. Men were coming in for the first classes in the school, and I do not recall congregations anywhere that were more exciting to serve. There is also the memory of an unusually fine concert of Christmas music presented by the glee club of one of the units under the direction of a talented Jewish officer.

The next year at Christmas I was on a little island just off the coast of New Guinea with a small unit of Air Corps service personnel. Five chaplains had traveled together on a slow boat across the Pacific—thirty days zigging and zagging without a sight of land—and then we were flown north from Australia just in time for Christmas. I was the first chaplain assigned to this unit and we had a rich time together. The commanding officer was a devoted Methodist layman, and the island of Kiriwina had a long tradition of Methodist missionary work. We were especially blessed during this assignment by the fellowship of a native Methodist lay preacher who radiated his faith in a life-changing way to all his neighbors and to many American servicemen who visited him.

Christmas, 1944 found us on the island of Leyte in the Philippines just about two months after the landing there. The success of the campaign on that island and the optimism resulting from it was clouded at Christmas by the news from Europe where our forces were engaged in the Battle of the Bulge, the outcome of which was still uncertain. The presentation of the Christmas message under these circumstances presented an opportunity for deep response which made it the most meaningful of the three Christmases in the service.

Great throngs of people are moving into the city of Bethlehem this week as pilgrims seek to recover the spirit of the first Christmas in the environment of the City of David. This would truly be an exciting time to be there, but if we arrived without advance reservations we would probably receive the same greeting from the innkeepers that Joseph and Mary did.

However, when we look at the great paintings of the Nativity we realize that in many of them the characters and backgrounds are not of Bethlehem, but of the native land of the painter. This was not manipulation on their part but an honest effort to project the Christmas reality in a more impressive manner than a photograph of the original scene could have done. The total spirit of Christmas is just this. When we sing "O Little Town of Bethlehem" we come at last to say that prayer which says, "O little child of Bethlehem be born in us today."

The Christmas we know has developed through the centuries, sometimes with major emphasis from within the church, and at times in spite of active opposition from Christian leaders. The opposition usually came from those who were concerned about the pagan backgrounds of some of the practices. Even in our time there are voices being raised that suggest that because of overcommercialization we should have second thoughts about the whole observance. Even though there is much truth to the charge made by Arthur J. Moore, Jr. in a recent editorial in *new/World Outlook* that Christmas is "a small island of true joy and celebration surrounded by a vast sea of commercial exploitation," we cannot agree with his affirmation that "Christmas is a good example of the demonic in operation."

The great theme of Christmas is still the Incarnation and we do not want to agree that this theme is losing ground. We remember seeing some years ago a Christmas card which pictured a poorly clad but smiling boy with the legend at the bottom of the card saying, "Nuthin' can stop Christmas." We believe there is something inevitable about the spirit of Christmas because it

speaks to us of the Christ child and nothing can come in the way of what that great gift means to us and inspires in us.

Early in the history of mankind the race developed an unusual fear concerning the shortening of days as the winter solstice approached. They wondered if light was going to be totally destroyed by darkness. There were a number of magic rites which were intended to keep the sun from dying, and when the days began to lengthen there was great rejoicing. It was a recollection of these pagan practices that conditioned many early Christians to shy away from the observance of the birthday of Christ in mid-December.

During the early centuries of Christianity there were a number of different dates on which the birthday of Jesus was observed. In 350 A.D. Pope Julius I proclaimed December 25 as the date of the nativity. Many early Christians, in trying to spread their faith, began absorbing the customs of these non-Christian festivals and infusing them with Christian meaning. Others objected strongly to keeping Christmas at all. It was Augustine who said, "We hold this truth holy, not like the pagans because of the birth of the sun, but because of Him who made it." Truly in every instance of tension between the spiritual and the secular in the observance of Christmas we need to remember those words.

There is something of truth in Mr. Moore's *World Outlook* editorial, but there is so much more than that. This writer is optimistic enough to believe that as long as the church keeps proclaiming the Advent and the Incarnation as realities which can occur again and again in us we will not

see Christmas taken over completely by Santa Claus or the marketplace. However, we need to ponder for a long time his charge that: "In the name of celebrating man's liberation and ability to become human, it (the American celebration of Christmas) treats people as things (for consumers are things) and manipulates their appetites."

As we seek to give new meaning to the Incarnation we should recall the words of the prophet Malachi when he said, "the sun of righteousness shall rise with healing in his wings." Many churches we know are making a serious effort to approach the whole program of Christmas giving with deeper meaning. As Dr. Charles M. Laymon affirmed in a lesson commentary a few years ago: "Christ has brought healing to broken hearts that are weighted with grief. He has brought healing to consciences that are sore with guilt. He has brought healing to society that is torn by rifts between warring factions. He has brought healing where nations that are bleeding with war have turned to him as the Prince of Peace." The fact that there are still alienations to be reconciled does not erase the history of monumental service to mankind in the name of Christ.

It is really hard for us to believe that any of the contemporary efforts to serve both inside and outside the church would ever have been initiated if that great event had not taken place in Bethlehem.

"O little child of Bethlehem be born in us today."

ask

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# news and views

OF THE WORLD OF RELIGION

by doris woolard

Forty-one leaders of the N. American Baptist Fellowship and the Baptist World Alliance met recently with President Nixon at the White House during meetings of committees of the BWA. According to Baptist Press, the Chief Executive told the churchmen that moral and spiritual strength is more important to America than wealth and military might. "Great powers have risen and are now gone," President Nixon was quoted as saying, "because they lost their moral and spiritual strength."

A National Council of Churches report showing that giving to churches held "steady" in 1969 "conceals more than it reveals," according to Christian Century magazine. An editorial in the ecumenical weekly referred to a financial survey prepared by the NCC's stewardship and benevolence section and released in early November. While not doubting the statistics, Christian Century contended that "the financial crunch in the denominations is much more severe than this ostensibly encouraging analysis admits. The magazine said the "financial crunch" would be more tolerable—and even a welcome "trial" — if it were only an opportunity to show the survival of the fittest. However, the editorial concluded, U.S. denominations "tend to amputate their most creative arms in order to sustain their most conventional bodies" when the financial pinch is on.

According to a Washington Post News Service release the nation's Roman Catholic bishops have implemented a sweeping worldwide reform of Roman Catholic rules on mixed marriages issued by Pope Paul VI earlier this year. The release said that Catholics contemplating a mixed marriage will now be asked to make this pledge in these or equivalent words: "I reaffirm my faith in Jesus Christ and, with God's help, intend to continue living that faith in the Catholic Church. I promise to do all in my power to share the faith I have received with our children by having them baptized and reared as Catholics." The key phrase, it was noted was "all in my power"—a liberalization of the statement which allows for more consideration of the non-Catholic marriage partner.

The new Syrian Orthodox Patriarch of Antioch is now conducting the affairs of his Church from Damascus. His predecessor, Theodosios VI, had, for political and health reasons, transferred the headquarters to Beirut, Lebanon. Damascus has for centuries been the site of the Patriarchate of Antioch, claimed to be the oldest Orthodox Church in Christendom.

Clergymen in Great Britain will soon be getting salary increases from five British denominations. The Church of England (Anglican), the Church of Scotland (Presbyterian), the Methodist Church, the Congregational Church and the Baptist Union of Great Britain and Ireland have all announced pay raises for their clergy. Methodist clergymen with more than 26 years of service will receive an additional \$120 a year.

The 235 Protestant and Orthodox groups in the World Council of Churches have shown little responsiveness to an Ecumenical Development Fund, a WCC official has reported from Geneva. C. I. Itty, director of the Commission on the Churches' Participation in Development, said there is not sufficient support to assure the program's operation.

Evangelist Billy Graham will be the recipient of the International Brotherhood Award of the National Conference of Christians and Jews, according to an announcement by Dr. Sterling Brown, national NCCJ president. "His moral preachings based on the Judeo-Christian concept of the equality of men have been an inspiration and source of consolation to all religiously motivated people," Dr. Brown said, adding that he is being cited "for his increasing crusade against the evils that divide mankind: bigotry, prejudice, poverty, racism and hatred."

Releasing a detailed study of a cross-section of institutions of higher learning, Dr. Clark Kerr, head of the Carnegie Commission on Higher Education, said in Berkeley, Calif. that American colleges and universities are facing the "greatest financial crisis" in their history. Researchers examined 41 institutions, including church-related, private and public universities, senior colleges and junior colleges in 21 states and the District of Columbia. Dr. Kerr said that if schools of higher education are to prosper federal and state governments must contribute more funds, college operational costs must be cut and tuition increased.

Bishop W. Kenneth Pope of the Dallas Area of United Methodism expressed amazement (according to a Religious News Service release) at the "awareness and concerns of the people of Bolivia" following his return from Peru and Bolivia on behalf of the World Methodist Council. The bishop who with four other churchmen took greetings to the newly-autonomous Methodist Churches of the two South American countries, said that the world ought to recognize the "significance and demands of hitherto destitute people."

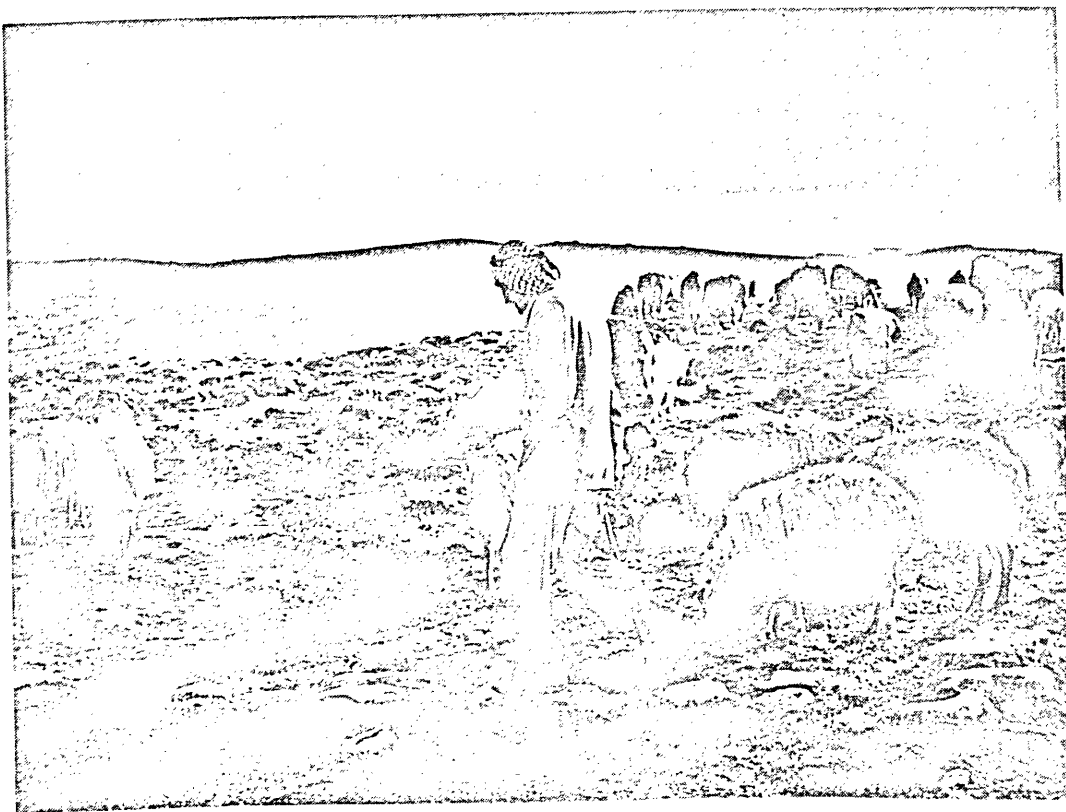
Findings of a research firm, which conducted a survey of six United Presbyterian seminaries, were reported recently to the denomination's Council on Theological Education during its annual meeting in Louisville. Dr. John W. Meister, the Council's executive secretary, revealed that one finding was that all the seminaries could no longer try to be all things to all students. It is time for seminaries to specialize, he said, with one perhaps offering "graduate-level academic work," another studies in ecumenical relationships and so on. The research firm's suggestions, he added, are based on two assumptions that "the organized church is here to stay" and "the professional, full-time ministry is here to stay."

Addressing a thousand journalists during his recent visit to Sydney, Australia, Pope Paul VI said "Among the many things said of the press, along with all of the communications media, is that it is world power Number One." "What a wonderful thing it is for those who place their intelligence at the service of truth and right," he said. "What a serious, a truly serious, responsibility it is for those who abuse their power by supporting prejudices and dividing communities and nations or go as far as to turn this noble invention into an instrument of moral perversion."

Intensified South Vietnam interest in Christianity since the war began has been reported by a Vietnamese theologian from Saigon on a recent visit to the British and Foreign Bible Society Headquarters in London. Prof. Tran Thuong Nhon, dean of the International School of Saigon and a professor of philosophy and divinity received a New Testament published in Vietnamese—the 30-millionth volume of Scripture to be dispatched from the Bible Center since it opened in 1964.

Two organizations of Arkansas Presbyterians having a total membership of 13,000 were merged at First Presbyterian church, Clarks-ville. The new Presbytery of the Ozarks will comprise 66 churches in West and South Arkansas and one church in the southwest corner of Missouri. The merger involves congregations from the Presbyterian Church in the U.S. and from the United Presbyterian Church. The Rev. F. Wellford Hobbie, pastor of Second Presbyterian church, Little Rock, was elected moderator of the new presbytery.

Opposition to the Plan of Union for merging nine Protestant denominations into one 25-million member "Church of Christ Uniting" has been registered by the Presbyterian Lay Committee, a group of United Presbyterian laymen. Roger Hull, chairman of the Committee's Bd. of Directors, asserted that the plan "would abolish the UP Church and all of its individual member churches as such and as a result, the local congregation would lose the right to vote on matters which are traditionally and historically the responsibility of the congregation—such as the selection of its minister, its place of meeting, its budget, its property, its programs, the election of its elders, trustees, and other church officers." "In opposing this Plan" said Mr. Hull "the Lay Committee has taken a positive stand in favor of preserving Presbyterians."



While shepherds watched their flocks by night, Christ the Lord was born in a manger in the town of Bethlehem. Herders still tend to their sheep in the sparse vegetation of the Judean hills above Bethlehem as they did on that first Christmas evening. (RNS Photo by the Rev. Elmo Romagosa)



The Wesley Foundation at Arkansas A.&M. College located on the campus itself has made a serious and somewhat successful attempt to relate to the College community of more than two thousand people in much the same way that a local church relates to the community which it serves.

The activities of the center are directed by a Board of Directors, elected by the Little Rock Conference, by a Wesley Student Council elected by the students and the Director, Harould Scott, serving his eighth year in this appointment.

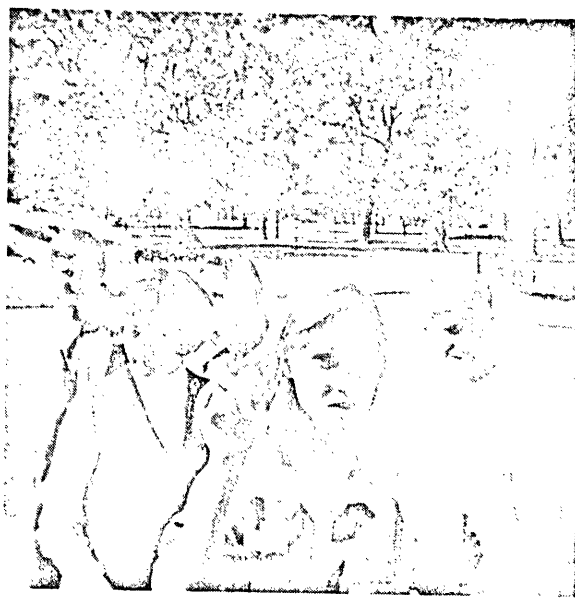
The Student Council is made up of students from a number of denominational backgrounds and the only qualification is that the President must be a member of the United Methodist Church. This group meets once each week to hear reports from the Student Senate and to plan activities of the center.

The students have felt for a number of years that the program should be projected in two directions. First of all there should be an attempt to provide a program that is centered in the building itself. Toward this goal each year a series of programs for Wednesday nights are planned.

Currently, we are inviting into the center a member of the faculty or staff of the college to meet with the students. This session begins at 7:00 p.m. with a brief statement by the guest speaker, usually relating to his field of work. These speakers are encouraged to develop any subject they feel will be of interest to the group. After an introduction the rest of the session is devoted to questions and answers both from the guest speaker and the students. There is no restriction on serious questions and with a free exchange of ideas this has proven to be most popular with the faculty and the student body.

Formally the program ends after an hour discussion but rarely does anyone leave until after 10:00 p.m. Many of the speakers have expressed surprise at some of the attitudes of the students about specific ideas and in the same manner students leave these sessions with a better understanding of the problems faced by the "establishment."

Another side of the center is the attempt to create a home-like atmosphere in which a student can share with other students. As such there are



Group of students about to enter Wesley Foundation building

## wesley foundations of arkansas

The first in a series of articles which will appear in ARKANSAS METHODIST relating to the work of Wesley Foundations throughout the state.

### — Arkansas A & M —

by Harould Scott,  
director

few rules for the building. It is expected that those who participate will act in a responsible manner, and with rare exception during the past eight years there have been no problems in this area. The title given to the director by the students more than any other is "Papa Scott" which may be a reflection of this part of the program. Like any home there are housekeeping chores which are cared for by the students themselves, including the painting of the building from time to time, care of the grounds and such other activities of a similar nature.

The second phase of the overall program of the Wesley Foundation is that the director works with the various groups on the campus and be-

comes a part of as many activities as possible which are not directly related to the Center. He serves as official chaplain to several groups including the college band. In this capacity he meets with the band for most of their practice sessions, makes all trips off campus and serves as official chaperone on these trips. He also works with the agriculture department and the pre-med student groups.

Wesley Foundation has been awarded first place in the homecoming parade floats each year for the past four years which serves to indicate to both the college and others our interest in and support of the total college activities.

It is not unusual for one of the lo-

cal industries to call seeking students who need part time work to fill a need for them. The director feels that such relationship with these groups in the community not only serves the larger community but it becomes a source of serving the students who need financial assistance to remain in college.

Although not a part of the official program of the Foundation, the Director's Workshop and the Car Club have been organized by the director. Through this off-campus group the local automotive parts store sells the students parts at wholesale prices and it has become an accepted sight to see a group of the boys working into the night making repairs on their cars.

Many of the outside activities while not important in themselves serve to open doors to the most important part of the program of Wesley Foundation—which is to help guide and counsel students during this period of time when they are making the most important decisions of their life. While on the campus they make decisions as to the direction they will follow the rest of their lives, often they meet the person they marry and hopefully determine the standards by which they will live their lives after leaving college.

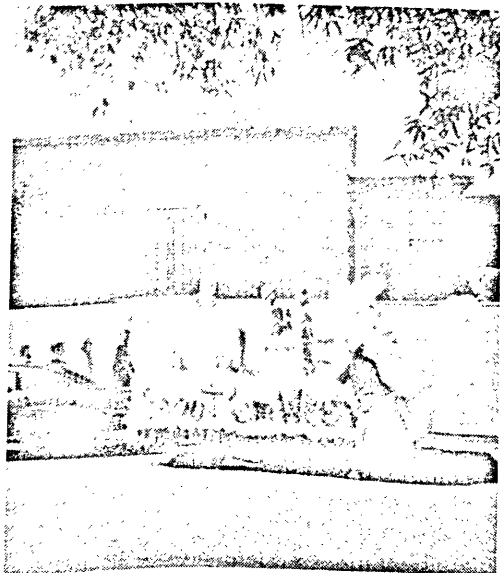
If the Church can, through the minister assigned to this task, reach these people to some small degree all the effort and expense of the program will be well worth while.

Whatever success we have had in this program can in no small measure be credited to the complete and wholehearted support we have received from the Administration of the college—from Dr. Babin, the president, through each department head, to the security force and even the Department of Maintenance.

As the director I feel that we have only scratched the surface of the effective work that can be done on this campus. As we look at the total task of the Church in our world today I feel that this is not the most important phase of the great and varied program of our church, but surely this has a place in the consideration of the leaders of our church—and where else can the church be heard in ways that will shape and mold the leadership of tomorrow in a more effective way.

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Adding final touch to Homecoming float



"Bleed-In" for American Red Cross blood drive



Picket-Painting Party



DECEMBER 17, 1970

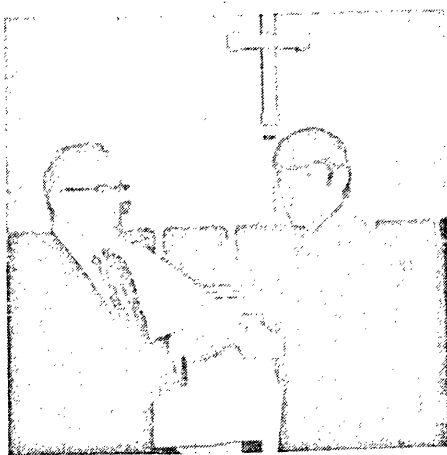
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# Season's Greetings

THE CHANCEL CHOIR of the Tyrnza United Methodist Church presented a Christmas cantata Sunday evening, December 6, under the direction of Joe Francis. Solo selections were given by Robert Gill, Dee Ann Tillman, Edna Jean Gunn, Mariedna Emrich, Thresa Gill and Marion Davidson. Organist was Ernestine Sanders. The Rev. Cleve Yarbrough is pastor.

A YOUTH GROUP from St. Paul United Methodist Church in Malvern presented a program of drama and music at Gardner United Methodist Church, Hot Springs, on Sunday, December 6 at 6:30 p.m. Bill Orr is the counselor of the St. Paul youth. Included in the music were the lyrics of a song by the Rev. Thomas J. Nation, St. Paul minister. Gardner members presented pocket crosses to the visiting singers.

MRS. KATHRYN CHINN is directing two plays to be presented in Grand Avenue United Methodist Church of Stuttgart. Members of the cast for "Why the Chimes Rang" are: Jimmy Don Gingerich, Kenny Cox, Lee Earhart, Candy Oliphant, Dennis Chambers, Donald McCauley, Ronnie Hoskyn, Danny Baldrige, John Ed Graddy, Kim Oliphant, Rebecca Beck and Rita Hargrove. Dorothy Clark Wilson's "The Gift" will have Eddie Mulkey, Debbie Hoskyn, Dennis Chambers, Amy Horst, Lee Earhart, Jerry Burkett, Ronnie Hoskyn and Dana Baldrige. The Rev. Louis Mulkey is pastor.



Sixteen years of perfect attendance at Sunday school by 17-year old Bobby Hollingsworth was noted at Vantrease United Methodist Church in El Dorado. He is the son of Mr. and Mrs. Robert Hollingsworth and the grandson of the late Rev. and Mrs. T. O. Spruce. The Rev. Kervin Hale is presenting the award to Bobby.

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THE REV. C. M. REVES, retired Arkansas minister, formerly vice-president of Hendrix College, has been a patient in St. John's Hospital, Tulsa, since mid-November. His heart condition is somewhat improved but complications make the doctor's report not yet grave, but serious. Dr. Reeves sends warmest Advent greetings to his friends through this media, with best wishes for a Happy and Christian Christmas. His home mailing address is: 4134 E. 31st. St., Tulsa, Oklahoma, 74135.

WHEN ST. PAUL United Methodist Chancel Choir presented Saint-Saens' "Christmas Oratorio" in Little Rock, December 6, soloists included Ed Barry, Mrs. Ann Rice, Mrs. Frank Dean, Bill Webster and Mrs. Betty Cole Drake. Margaret and Donald L. Warmack were organist and director, respectively. A presentation by the Wesley Choir was directed by Mrs. Dean. Carol and Youth Choirs were directed by Mrs. Hess Hall. The Rev. J. Robert Scott in pastor.

THE COMBINED CHOIRS of First Baptist and First United Methodist Churches of Malvern presented special Christmas music in the Methodist Church December 6. Mr. Sharon Faulkner conducted and Mr. Arthur Honeychurch was organist. At the churchwide family night Christmas supper, December 10, entertainment was furnished by the Hand Bell Choir from the Methodist Children's Home of Little Rock. The Malvern minister is the Rev. Charles G. Ashcraft.

## P. K. KORNER

KIMBERLY DEE CONNALLY was born to Mr. and Mrs. Kirk Connally of Dallas, Texas, on October 10. Maternal grandparents are the Rev. and Mrs. Robert E. L. Bearden of First United Methodist Church, Little Rock. Paternal grandparents are Mr. and Mrs. A. E. Hosch of Cleburne, Texas, formerly of Little Rock.

DEBORAH CHRISTINE GENTRY was born November 20 at Fort Benjamin Harrison, Indianapolis, Indiana, to Lt. and Mrs. Tom Gentry. Maternal grandparents are the Rev. and Mrs. Charles Richards of Goddard Memorial Church, Fort Smith. Paternal grandparents are Mr. and Mrs. Marvin Gentry of Searcy.

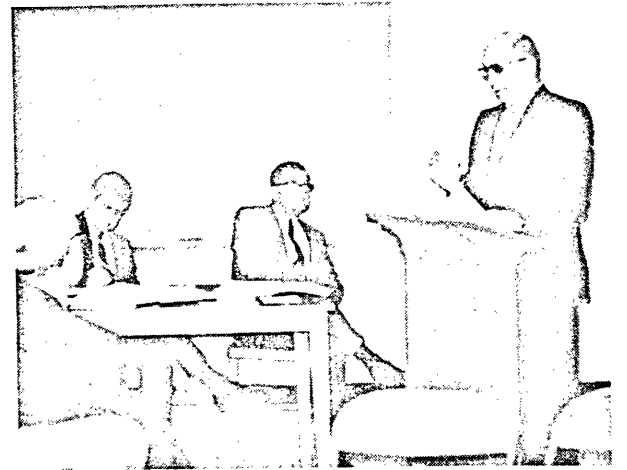
A SUMMER IN CARACAS, Venezuela, was shared with the congregation of First Church, Conway, by Kathy Smith, a senior at Conway High School. Kathy was selected by the Lion's Club of Conway to represent them as a guest of a Venezuelan family in a goodwill gesture. She presented her slides on Sunday evening, December 6. The Rev. Ben Jordan is her pastor.

MR. AND MRS. ROY ADAMS of the Manchester Community, Route 2, Arkadelphia, have deeded to the Manchester United Methodist Church the acreage adjoining the church property, now being used for parking. The Manchester minister is the Rev. Harold Rogers.

THE 35-VOICE PHILANDER Smith Choir presented special music at the Sunday morning service in the Morrilton United Methodist Church, December 13. Dr. Walter Hazzard, president of the college, brought the message. The Rev. Harold H. Spence is pastor.

THANKSGIVING was celebrated with a supper on the Mount Ida-Oden Charge. Members of both churches participated and others came on invitation. Afterward, the Rev. George Wayne Martin, district superintendent, presided at a Charge Conference. Reports indicated that one church had paid all conference claims and benevolences three months early with the other church expecting to pay out in December. The Rev. Harold S. Bailey, pastor, reports acceptance of the new challenge for ministerial support and for Philander-Smith College, and anticipates "a great year for the Lord as we move forward into the New Year."

Col. Claude E. Haswell, coordinator of adult ministries for the Little Rock Conference is shown on the right as he outlined plans at a recent meeting of the L. R. Conference Board of Education. Others shown are, from right: the Rev. Bryan Stephens, chairman of the board, the Rev. Bill Elliott, secretary, and with back to camera, the Rev. Everett Vinson, conference program director.



## 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. 20—Sunday	John 1:1-14
Dec. 21	Luke 1:26-38
Dec. 22	Luke 1:46-55
Dec. 23	Luke 1:67-79
Dec. 24	Luke 2:1-20
Dec. 25	Matt. 1:18-25
Dec. 26	Matt. 2:1-12
Dec. 27—Sunday	Psalms 71:16-24
Dec. 28	Psalms 13:1-5
Dec. 29	Rom. 12:9-21
Dec. 30	Rom. 15:1-13
Dec. 31	Rev. 22:6-13
Jan. 1	Luke 6:12-27
Jan. 2	Luke 6:32-45
Jan. 3—Sunday	Luke 8:1-15

## RELIGIOUS BOOK REVIEWS AT EUREKA SPRINGS

With the encouragement of the Rev. Max Whitfield of the First United Methodist Church of Eureka Springs, a town-wide book review group, known as the Monday Morning Book Reviewers, has been formed.

Reviews are in the area of religion and are given by volunteers. There are no dues, and women of all ages are welcome. Meetings begin promptly at 9:45 with 10 minutes for coffee and cookies—five minutes for announcements—45 minutes for the book review—15 minutes for questions and discussion, closing promptly at 11:00 a.m.

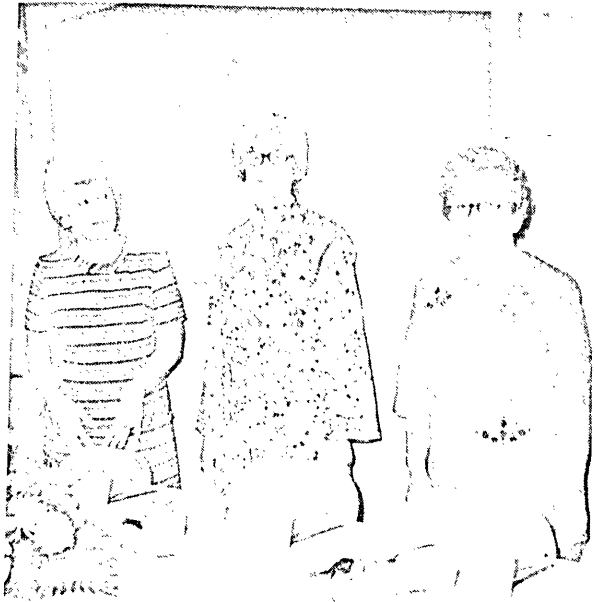
The group reports a rewarding response and believes that any community would profit by starting such a one.

†

LONOKE UNITED METHODIST MEN elected the following officers to serve in 1971: president, Marvin Smith; vice-president, Allen Brummett; secretary, Jim Miller; treasurer, Louis Halford; program chairman, Bert Steely; arrangements committee, Louis Halford and Wayne Elmore. The Rev. Michael Clayton is their pastor.

"THE LORD'S THING", a Christmas folk musical, was presented by Rod Hocott and his Rejoice Singers from First United Methodist Church, in the St. Paul United Methodist Church, both in Fort Smith, on December 13. The St. Paul Choir, directed by Ronny Garner, will present a Christmas cantata on December 20, following a family supper. The Rev. Gaither A. McKeivey is the pastor.

DECEMBER 17, 1970



Mrs. Lester Cruce (left), president of the Warren Wesleyan Service Guild, and Mrs. Carrie Tate (right), president of the business circle of Immanuel Baptist Church at Warren, are with Mrs. Maurice J. Anderson, Hong Kong missionary, home on leave.

#### WARREN WESLEYAN SERVICE GUILD JOINS OTHER BUSINESS CIRCLES

The business circle of Immanuel Baptist Church, hosted the joint dinner meeting of the business women of First Baptist Church, First Presbyterian Church, Immanuel Baptist Church and the Wesleyan Service Guild of First United Methodist Church, all of Warren, on November 10, with 95 in attendance.

The tables were beautiful with fall flower arrangements, programs and decorations, and a delicious dinner was served by the Immanuel Baptist ladies. Mrs. Carrie Tate presided. The invocation was by the Rev. David Crouch, host pastor. Mrs. Ollie Grubbs welcomed the guests and Mrs.

Louise Councille of Wesleyan Service Guild responded. Special music was by Bob Haygood.

Guest speaker was Mrs. Maurice J. Anderson, professor and director of Health Services at Hong Kong Baptist College, Hong Kong, China, having been appointed to the Mission Field by Southern Baptist Board in 1942, and presently on leave and residing in Monroe, Louisiana. Mrs. Anderson, dressed as a native of Hong Kong, vivaciously presented an interesting and informative resume of her work in the mission field. Assisted by her husband, Dr. Maurice J. Anderson, she showed slides depicting scenery, conditions and situations in that area.

This joint meeting is an annual affair and the Wesleyan Service Guild was hostess in 1969.



Aldersgate Methodist Camp at Little Rock is the recipient of a check from the North Arkansas Wesleyan Service Guild to purchase a piano in memory of Ava Ruth Finch. Miss Mildred Scott, at right, is making the presentation to the Rev. J. Robert Scott, president of the Aldersgate Board, as Mrs. Howard Johnson, North Arkansas WSCS president, and Ray Tribble, camp director, observe.

#### "Call to Prayer and Self Denial" observance has new schedule

NEW YORK (UMI)—Preparations are under way by United Methodist women, through their two organizations, for what they consider one of their most important annual observances, the "Call to Prayer and Self-Denial."

The organizations, the Women's Society of Christian Service and Wesleyan Service Guild, have designated January 1-15 as the suggested time within which to observe the "Call to Prayer and Self-Denial." Expected to join in the observance are more than 1,500,000 women in 38,000 local units of the Society and Guild throughout the country. Each local unit is asked to set aside one or more days for the observance.

The January 1-15 suggested period is new in 1971. Suggested date for the observance in 1970 was April 2; in past years, it has been in October. The January dates are expected to continue to be the time suggested for the observance.

The Call to Prayer and Self-Denial focuses on prayer, a deepened spiritual life, guided mission study and a special offering for world and national projects. The major events suggested for the observance are a "Quiet Day" program, prayer, meditation, a silent

meal and an interpretation of the mission projects to which the offering will go. Theme for the 1971 program is "Yes, Lord? Yes, Lord!"

Women's Division leaders emphasized both the "prayer" and "self-denial" aspects of the observance, saying: "Prayer drives us to obedience in active service, and serious active service drives us to prayer. Attention is called to the meaning of self-denial. Does our knowledge of the needs of human beings make any difference in our spending? Is our giving a 'token,' a 'tip,' what is left over, or is it the fruit of intentionally giving up some things. This observance is not only for intercession on behalf of the persons and work for which offerings from Call to Prayer and Self-Denial are given, but for examining one's self before God."

Selected by the Women's Division to receive the 1971 Call to Prayer and Self-Denial offering are: "1) Training Laity for Ministries in Social Change Overseas; 2) Deaconess Pensions in the United States." In 1969 the offering totaled more than \$700,000. Each woman who takes part is asked to save over a length of time and present her offering for the projects. Women are also asked to pray for the workers and those served by the projects.



More than 100 ministers, wives and widows were guests of Little Rock District Superintendent Ray Hozendorf and his wife at a dinner held in Asbury Church, Little Rock, Dec. 10.

BELOW: At head table were, from left: Dr. Alfred Knox, editor of the Arkansas Methodist who gave a slide lecture concerning Bethlehem; Mrs. Ed Dunlap, vice-president of Ministers' Wives; Dr. Dunlap, Mrs. Ed Harris, wife of Asbury's pastor; Dr. and Mrs. Hozendorf; the Rev. Ed Harris; Mrs. Don Nolley, president of Minister's Wives; the Rev. Nolley; Mrs. Jim Sewell, treasurer; and the Rev. Sewell.



#### HOPE SOCIETY HEARS CONFERENCE PRESIDENT

Mrs. E. T. Davenport of Little Rock, conference president of the Women's Society of Christian Service, and Mrs. W. D. Cohea of Blevins, Hope District WSCS president, were special guests at the Hope WSCS Christmas luncheon held at First Church on Monday, December 7. Other guests included Mr. Davenport, the Rev. and Mrs. W. R. Burks and the Rev. and Mrs. Norris Steele, host pastor and wife, and several members of the Oak Grove and Blevins societies.

The meal was served buffet style to 80 persons in a room that was "beginning to look a lot like Christmas."

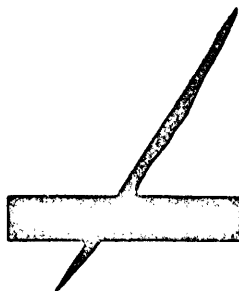
Mrs. Steven Bader, local president, welcomed those present, and the program chairman, Mrs. John B. Gardner, Jr., introduced the guest speaker. Mrs. Davenport spoke of the warmth of the Christmas season and suggested that we "Stop criticizing our observance and, instead, proclaim the things we do that are right." She challenged the members with the changes that have taken place in the new WSCS concept. According to her, they make the members work, become aware of the mission of the church, and look at conditions from both sides. In conclusion, she suggested that an attempt be made to "pray with eyes open to achieve a closer communion between God and mankind."

DECEMBER 17, 1970



# The Sunday School Lesson

By: Alfred A. Knox



## LESSON FOR DECEMBER 27: All of Life for Christ

**BACKGROUND SCRIPTURE:** Philippians 3:1-21

**MEMORY SELECTION:** God did not give us a spirit of timidity but a spirit of power and love and self control. (2 Timothy 1:7)

**AIM OF THE LESSON:** To evaluate our personal growth in several areas of the Christian life; to determine means by which we may more completely commit all that we are and have to Christ and His Church.

\* \* \*

For the past twelve weeks we have been talking about how we may grow as Christians. These lessons have tried to involve the members not only in areas of their lives that call for growth but also have issued some challenges to get involved in the areas of life which need improvement.

At the heart of this series has been the discussion of those things to which we give priority. Dr. Charles M. Laymon (*International Lesson Annual*) has underscored the central theme of this series as he says: "The greatest responsibility we have is to get our value judgements in order. Deciding among the treasures of earth just where the real wealth lies is difficult. Times change; people change; values seem also to change. What are the true values?"

In this series of lessons, the first unit dealt with the nature of the Christian faith. The second set forth a number of resources which are available for maturing in the faith. Now for several Sundays we have considered the importance of living one's faith responsibly in every human relationship. Today's lesson forms an appropriate conclusion to this three-month study.

The lesson is based on the third chapter of Paul's Letter to the Philippians in which he draws a sharp contrast between his way of life as a Jew and his way of life as a Christian. In this letter, which dealt with an internal problem in the church calling for a solution, the apostle laid bare his very soul. Dr. Howard P. Colson (*Broadman Comments*) observes: "In no other writing did he reveal quite so intimately as here the inmost feelings of his heart. He seemed to have loved the Philippian Christians as he loved no other group of his converts, and so he disclosed more of himself to them."

The emphasis of the lesson should be on the integration of all of life in Christ. The acceptance of this fact should represent the basic approach to Christian living. Too many people dedicate only a portion of their lives to Christ when they become Christian. This places us at a great disadvantage when we come up against total commitment on the part of those who oppose us. The lesson challenges every believer to go on living his faith, not as something static but as something intensely dynamic.

\* \* \*

### THE LETTER TO THE PHILIPPIANS

In chapter 3 of Philippians which we are studying today Paul related and interpreted his own Christian experiences as an example of what life should be like to his readers. The chapter is an expansion of the idea he had expressed in the first chapter when he said: "For me to live is Christ." (1:21)

In this section of the letter Paul warns against formalism in religion and says that what is needed for salvation and true Christian living is not religious rites and ceremonies but genuine devotion to Christ alone. Using his own personal experiences he testifies that religious ceremony is valueless in producing a vital relationship with God. However, he does give credit to his early religious life for bringing him to the point where he was ready to find Christ.

Dr. Ernest F. Scott makes this interesting statement concerning Philippians in the *Interpreter's Bible*: "Here is an intensely human and personal document which was never intended to be the material for either a theological system or an ecclesiastical theory; and certainly was not designed for a neatly ordered series of expository sermons. . . . It is rather the utterance, written not long before his death, of the supremely great Christian who had suffered the loss of all things at the hands of his fellow men and had come through unembittered to face his final martyrdom with serene confidence and with 'the peace of God that passeth all understanding' still steadying his mind and heart."

Dr. Harry B. Adams summarizes what Paul does in our lesson today, as he says in *International Lesson Annual*: "Paul was a good Jew. His heritage was impeccable. His training as a Pharisee was rigorous. His effort to fulfill the law was devoted. But through his encounter with Jesus Christ, Paul's whole life was radically transformed. The Scripture passage for today picks up at the point where Paul declares his rejection of all he has cherished as a Jew. He goes on to define the total involvement of his life in the quest to 'gain Christ.'"

\* \* \*

### THE DETERMINATION OF A VALUE SYSTEM

Paul has a great deal to say in this lesson about gains and losses. He says: "But whatever gain I had, I counted as loss for the sake of Christ. Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord." (3:7-8) Dr. Laymon tells a story of a woman on the *Titanic* who rushed to her stateroom when she realized the ship was sinking to get her valuables. She started to pick up her jewels but seeing three oranges on the table she took them instead. She knew that if she was to be adrift in the Atlantic Ocean in a lifeboat the oranges would be far more valuable than diamonds. An hour before a whole crate of oranges would have meant nothing to her—now they seemed to be everything. What a change!

The reason behind the woman's decision was a life-or-death matter. Paul also made such a decision when he turned from his former position to belief in Christ. He had possessed spiritual riches in the tradition in which he had been trained—background, achievements, position, reputation and integrity. But he threw them all away for Christ. "Whatever gain I had, I counted as loss for the sake of Christ." He went on to say that as he compared all those former things with "the surpassing worth of knowing Christ Jesus" he had to count those other things as "refuse."

Once he had his spiritual riches all bound up in the neat little package that was Judaism. However, when he met the glorified Christ on the Damascus Road, all these fell in ruins about him. He abandoned them once and for all. Now he had a new concept of life, a changed set of values, a new idea of what success and welfare mean. Life was new and different because Christ had come into life. What was once precious had become dross, for Christ had come to live in him. That always changes one's sense of values.

\* \* \*

### JESUS CHRIST IS EVERYTHING

If we were to condense this chapter and its message into four words they would be "Jesus Christ is everything." As we have indicated, there was a dramatic shift in Paul's value systems after the Damascus Road experience. After catching a glimpse of the glory of Christ everything had to be judged by different standards. He put Christ on one side of the scales and everything else that had seemed important to him on the other side and

Christ outweighed them all.

First, Christ was seen as greater than his pride in racial ancestry. Paul's position as "a Hebrew of the Hebrews" was something in which he took great pride. Now he had come to understand in Christ that one's racial heritage makes no difference. So, in Galatians, he enunciated the great principle: "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus" (Galatians 3:28).

Then, he declared that Christ is greater than sterile orthodoxy in religion. Note that Paul uses the expression "as to the law a Pharisee." You could not be any more orthodox in religious practice than Saul when he was hunting down Christians to destroy them.

He said that Christ was greater than personal achievement. Once the plaudits of the crowd had meant much to Paul, but now he recognized that Christ made all of this insignificant and worthless. And, finally, he declared that Christ is greater than man's superficial righteousness. He says of his own status "as to righteousness under the law blameless". Not many men could make such a boast, and prior to his conversion this had meant much to him. Now, it faded away in the white light of the righteousness of Jesus.

\* \* \*

### "NOT THAT I HAVE OBTAINED . . . BUT I PRESS ON"

Here Paul speaks of the reality of the fact that the Christian never "arrives," for he is always pressing on toward a goal that will never be gained in this life. This is one of the great truths of Christian commitment. In one sense salvation is a completed experience, Christ died once and for all. He does not have to walk the Via Dolorosa again. In a like sense a person accepts Jesus Christ and finds redemption for life. As the old hymn put it: "Tis done: the great transaction's done! I am my Lord's and he is mine."

And yet there is more beyond. There is a continuing maturation of which the apostle speaks here. No Christian had more reason than Paul to rest on his past record. He was now in prison with a tremendous record of achievement. Still he says, "But I press on." He must have been the type that asked each night, "But what did I do for Christ today?" Dr. Robert R. Wicks says in *Interpreter's Bible*: "This continuous conviction of more life to be created was to Paul the abiding secret of becoming more and more alive, down to the very end."

In many spheres of life this humble conviction of failing short is the indispensable condition of endless ambition to pursue the truth. It is in this sense that Christian commitment is never static, but is a moving, growing condition.

\* \* \*

### THE NEED FOR TOTAL COMMITMENT IN OUR TIME

In the whole complicated business of living we have all noticed a rather vague line between the limitations of mere existence and the boundlessness of real living. Dr. Wicks states, "A modern professional man skilled in engineering says we can make a chart of our life to show the distinction between the things we do to keep going or to hold our place, and the things which yield all degrees of meaning as we become more and more alive to their immeasurable worth. Mere existence deals with everything that comes to an end, but real living revels in the glory of an endless life."

Religion is coming under such close scrutiny in our time because it is superficial and self-sufficient at many points. It is possible for people who call themselves Christians to take no pride at all in Christ, but rather in themselves, in their social status, and in their church membership. How is it with us? Are we willing with Paul to count all things loss for Christ?

Half-hearted Christianity will never win the world for Christ, nor will it bring the fulness of life to the Christian that total commitment brings. The need of the church and of Christians in this hour is total commitment. Let us with Paul make room for honest differences of opinion with our brethren and, with a firm faith in God's power to redeem through the death and resurrection of Christ, press on toward the mark of perfection in him.



BACKGROUND SCRIPTURE: Isaiah 6:9-10;  
Matthew 13:1-30, 34-43

MEMORY SELECTION: Nothing is hid that shall not be made manifest, nor anything secret that shall not be known and come to light. Take heed then how you hear. (Luke 8:17-18)

AIM OF THE LESSON: To gain a better understanding of why Jesus used parables so often during his earthly ministry; to develop insights into the way in which we can interpret the parables of Jesus and make them live in our own time.

\* \* \*

For the first fifteen Sundays of the new year we will be studying the parables of Jesus. Perhaps there is no part of his ministry in which Jesus seems so strikingly contemporary as in this ability to visualize great truths. Ours is an age which has learned to use pictures in communicating truth with great effectiveness. We are giving new meaning to the ancient truth that "a picture is worth a thousand words." Marshall McLuhan has become one of the prophets of our century with his philosophy that "the medium is the message." Television commercials have been called the most refined sixty-second art form of the century. More often than not the commercial uses the form of a parable.

Dr. Paul M. Pettit says in *Adult Bible Studies*: "Jesus used parables in many ways, but always he involved his listeners in answering their own questions. Parables could lead them beyond where they were to a fuller vision of what might be."

As we shall see later, parables were used frequently in the Old Testament. However, Jesus brought a new dimension to their use and left imprinted on the minds of all those who have had even superficial contact with the Gospels a recollection of the great truths at the heart of the stories about the good Samaritan, and the lost sheep, and the sower and the soils. Dr. Walter Russell Bowie says in a fine article on the parables in *The Interpreter's Bible*: "The parables have an arresting quality which has etched them deep in memory. They are based on things seen, and they awaken immediate and vivid images which are seen again in the mind. As John Bunyan knew, the citadel of Man-Soul is stormed more easily through the eye-gate than through the ear-gate; and it is because they enter through the visual imagination that the parables have penetrated so surely into the thought and conscience of innumerable folk."

When we study about the parables we are studying about the mind of Christ and about the everyday events and people in the world in which he lived and taught. As we recall Paul's admonition to "Let this mind be in you which is also in Christ Jesus" (Phil. 2:5) we can conclude that the surest way to follow this advice is to become very familiar with the parables. This we will try to do together in the next fifteen weeks.

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#### THE WORD "PARABLE" DEFINED

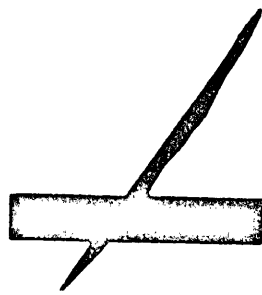
At the outset we should determine the meaning of the word "parable," because we can be easily led afire if we confuse it with some of the other figures of speech used in literature. One of the earliest definitions we remember affirms that it is "an earthly story with a heavenly meaning." The word means literally "a throwing alongside." However, it is quite important that we differentiate between a "parable," a "fable," an "allegory," and a "myth."

A "fable" has been described as a story which breaks the bounds of the natural, endowing trees and animals with human powers. Dr. George A. Buttrick says in his book *The Parables of Jesus*: "The mind of Jesus was too divinely natural, too responsive to the world of human joys and tears to be fond of the fabulous." A "myth" has been defined as "the natural product of a primitive imagination, inevitably mixing truth and error, fact and fiction." Parables employ fiction, but they do it knowingly, holding it apart, in order to teach fact."

The main difference between an "allegory" and a "parable" is that in the former each part and detail of the story has a counterpart in the meaning; whereas a parable usually just has one central point. We can become very confused and stray a long way

## The Sunday School Lesson

By: Alfred A. Knox



### LESSON FOR JANUARY 3: Jesus' Use of Parables

from Jesus' purpose if we try with each parable to apply a specific meaning to each character or each situation. Dr. Buttrick says, "An allegory is constructed like a house; but a parable lives, like a night-blooming cereus. An allegory is constrained; a parable is spontaneous. An allegory tends to deteriorate into a pattern; a parable is a flash of light. Need we ask why Jesus chose parable rather than allegory? His mind was not mechanical; it was as fluid, as colorful, as spontaneous and real as life itself."

\* \* \*

#### PARABLES IN THE OLD TESTAMENT

Jesus was a master at the use of parables, but he was not the first to use this teaching device. When the prophet Nathan determined to confront David with a message of God's judgment for his murder of Uriah and his theft of Uriah's wife, he did so by the use of a parable. (II Sam. 12:1-14) He told of a rich man with abundant flocks who stole from a poor man his one beloved lamb. Caught up in the emotion of the story, David denounced the act with full royal indignation. Then the prophet pointed an accusing finger at him and said, "Thou art the man!"

In the fifth chapter of Isaiah we find a story in which Israel is compared with a vineyard planted by the hand of God and tended with such patience and devotion that it should bring forth grapes but it brought forth nothing at last but wild grapes. This sounds very much like some of the stories Jesus told about the vineyard. In the ninth chapter of Judges there is a story told by Jotham to the men of Shechem as he seeks to show them that their choice of Abimilech as king is a contemptible one. It tells the story of the trees that wanted a king, and when they were rebuffed by the olive tree, the fig tree, and the vine, could get no one finally to serve except a bramble.

Down through the centuries Jewish rabbis have told many stories to illustrate their teachings. Dr. Pettit speaks of Rabbi Simeon ben Yohai who told of a man in a boat who took a drill and began drilling a hole under his seat. When his fellow travelers protested, he replied, "What does this matter to you? Am I not boring under my own place?" The rabbi was saying that such is a man who refuses to accept responsibility for his brother's welfare.

\* \* \*

#### JESUS' TECHNIQUE OF STORY TELLING

In his book *Exploring the Parables* Dr. Eugene S. Wehrli points out that over the centuries storytellers have found that there are special tricks of the trade that impart heightened effectiveness to their stories. Jesus used some of these techniques of oral communication and it will be helpful to our understanding if we look for them.

Parables use repetition. This helps the story to be remembered. Examples are the parables of the talents and the parable of the foundations. Then, contrast is used to make vivid the decisive point. The good Samaritan is contrasted with the priest and the Levite, the Pharisee with the publican, and Lazarus with the rich man. His stories were often cast in threefold form. This helps the memory and makes the teaching more dramatic. The seed falls on three kinds of soil, and produces in three amounts in the parable of the sower. There are three travelers on the road to Jericho in the story of the good Samaritan. Finally, emphasis usually falls on the final act of the story. Preliminary remarks only set the stage for concluding ones. We might also add that the oral stories were usually brief. The parables vary in length, but no matter what their length, they do not stretch out the story for its own sake."

\* \* \*

#### THE PURPOSE OF THE PARABLES

There is no denying the effectiveness of Jesus

as a teacher who frequently used parables. As we look for his purpose we might keep in mind these words of Dr. Bowie: "The parables throw light on many subjects but the first subject on which they throw their light is the teller of the parables themselves." The parables give us clues about some of the things in which Jesus was interested, and the area in which his mind was moving.

In the 13th chapter of Matthew, Jesus' disciples asked him, "Why do you speak to them in parables?" His answer is given in our scripture lesson for today, and it is not easy to understand what he was trying to say. He tells the disciples that they can understand the secrets of the Kingdom of Heaven, but says of others, "This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand." In this passage Jesus quotes from Isaiah who tried to account for the stubbornness of people in his own time and their insensitivity to what he was declaring to them.

Dr. Buttrick says: "He came to illumine lives and not to darken them; and because lives were self-darkened, he spoke in parables, well knowing that the rays of a parable will penetrate 'where truth in closest words shall fail.'"

\* \* \*

#### PRINCIPLES OF INTERPRETATION

One thing we should establish at the beginning of this series of lessons are some principles to follow in our interpretation. Dr. Buttrick and Dr. Bowie seem to agree on such principles.

First and most important is the understanding that most of the parables have one main point and only one. The whole comparison rests on that point, and everything else in the story is secondary to it. Dr. Buttrick puts it this way: "A parable is an allegory. It is a flash of light, not an ingeniously devised mosaic." Dr. Bowie says: "Always there has been the temptation to treat the parables with an enthusiastic fancifulness so unrestrained that it ends in an intricate unreality."

The second principle they ask us to keep in mind is that the parables were spoken mostly to simple people. They were devised to make people think but not to bewilder them. They were not planned for theology but for life. Dr. Buttrick says: "The violence done to the parables by those who have constrained them into the narrow mold of some theological predilection is past credence, and beyond moderation of language to describe."

\* \* \*

#### MAKING THE PARABLES ALIVE IN OUR TIME

The most important thing about a study of the parables is the application of their basic truths to the day in which we live. Since the real life situations in which they were set differ from the commonplace scenes of the present, how are we to understand them and avoid distorting their meanings?

Dr. Pettit makes four excellent suggestions. First, he says we should rediscover the context in which Jesus told each story. Was he speaking to his friends or his enemies, and did the parable come in his early ministry or late in his life? Next, we need to note that central truth to which we have already alluded. Third, we need to see the parable in the context of the entire message of the Gospels. He says, "His teaching of the Kingdom, for example, permeates all his preachings, his sayings, his actions, and his parables. In a sense Jesus' whole life was a living parable, showing the coming of God among men."

Finally, we need to see the implications of each parable for our own lives. We need to see how the parables bring us face to face with God now. He can break through our deafness and blindness even today if we will let him.

## Significant Methodist commemorations proposed

The United Methodist Commission on Archives and History, meeting December 2-3, in historic John Street Church, New York, made plans for the commemoration of two historic anniversaries. In 1971 the bicentennial of the arrival of Francis Asbury will be marked by regional observances, and in 1973 appropriate activities will be planned to mark the 200th anniversary of the first annual conference session in American Methodism, held in Philadelphia.

The 30-member Commission, whose president is Bishop Roy H. Short of Louisville, Ky. and whose executive secretary is Dr. John H. Ness, Jr. of Dayton, O., also issued a call for a consultation on American Methodist history to "look at the historical problems confronting Methodists from our varied backgrounds, and to propose action for the future."

On motion by Dr. Leland D. Case, retired editorial director of **Together/Christian Advocate**, the Commission voted to investigate what it could do to help continue the oldest English-language magazine in continuous publication — **The Methodist Magazine**, founded by John Wesley in 1778. The British Methodist Conference officially dropped that publication some time ago and it was briefly continued by a group of interested volunteers.

The Commission heard that an anticipated collection of the writings of John Wesley may be ready for the press in 1972, and that another long-term project, the **Encyclopedia of World Methodism**, is in the final stages of being readied for the printer.

Responding, as have other church agencies, to the call for youth participation, the Commission voted to invite three United Methodist seminarians majoring in church history to participate in future meetings.

God has a way of staying in power regardless of election outcomes.

## A PLAN FOR CHURCH UNION

### 4. What It Means to Be God's People

Chapter III of the Plan seeks to answer the question "What does it mean to be God's people?" Here we find the church defined in human, biblical and theological perspectives.

The church is described as a continuation of the apostolic church and a contemporary body of believers open to the future. We are told that the human and theological approaches to the church must be held in constant tension.

1. **The Church in Human Perspective:** The one-sentence definition of the church given in this chapter is: "The church is a community of all those men and women of all ages and all places, of all races and tribes, who have been reconciled to God in Jesus Christ, who have been sealed and enabled by the Holy Spirit and who respond in faith, celebration and obedient witness."

The church's life is jeopardized when men possess the Bible, confessions, and ministry, and yet are silent with regard to the deepest needs of people. Because the church lives in the midst of history it finds itself continually in a new context and with a new agenda. Because it is a servant community it may find it necessary to leave behind old and familiar ways of serving—this may require a surrender of traditional institutional forms.

2. **The Church in Biblical Perspective:** It takes the biblical images of the church to help the church go beyond seeing itself just in human perspective. There are four biblical images which are considered: the church as the new creation, the church as the people of God, the church as the body of Christ, and the church as the community of the Holy Spirit.

The "new creation" image focuses on the idea of death and resurrection and tells us that with the risen Christ we can have a new unity—a foretaste of the unity of all mankind. The "people of God" image emphasizes the family relation of all who share a common origin from the same father. The picture of "the body of Christ" accents the incarnation and emphasizes Christ's unity and identity with his people. As "the community of the Holy Spirit" we see the accent on this power making the church ready to accept new developments and to welcome new expressions.

3. **The Church in Theological Perspective:** The words describing the theological dimension of the church are "truly catholic" (emphasizing the unity of the church on earth with the cloud of witnesses that have gone ahead, and also the church witnessing to man in his totality); "truly evangelical" (with a passion for all the world to hear and respond to the "good news" of the Gospel); and "truly reformed" (constantly under the judgment and correction of the Holy Spirit. "The reforming Spirit calls the church to self-examination without self-justification). AAK

polled earlier, the commission examining the church's national board structure was told here November 30.

Service to the local church was the overwhelmingly-major criteria suggested by the General Conference delegates, and ecumenical action came in a poor last. The youth responses put secular orientation as the major criteria in any restructure, local church service second, and ecumenical action third.

Results from the poll of youth and young adults will be added to the mass of material already being considered by the commission, according to the Rev. Dow Kirkpatrick, Evanston, Ill., chairman of the study group set up by the 1968 Uniting Conference for the United Methodist Church.

In other actions during a two-day session, the commission discussed refinements of some of its preliminary concepts concerning a proposed General Council for the denomination.

As discussed here, such a council would function between sessions of the General Conference, with powers and duties assigned by that body.

When finally proposed, the chairman said, the General Council's purpose will be to provide the denomination with a means for flexible action in a changing world, and free the local church for ministry by clearly defining and making visible the power that is inherent in any large organization.

The study commission reaffirmed an earlier conclusion that all active bishops of the church in the United States, plus Central Conference representatives, should be members of a General Council, as well as ministers and laymen from each annual conference in the U.S.

Membership of the council, which would total about 170, would be drawn in such a way as to provide equality between laity and clergy, as well as making certain that minority groups were represented.

The commissioners agreed that administration of a General Council should be designed so that its operation is not dependent upon permanent staff. They also said that no member of the study commission will be eligible for a paid staff position for at least two years after its formation.

Earlier, the study group said that any proposed new structure should align agencies according to functions and suggested at least five basic areas. Details of possible alignments were discussed here, but any final decisions were carried over to the group's next meeting January 27-29 in Chicago, Ill.

The Structure Study Commission expects to have preliminary details of its report to the 1972 General Conference, including possible models, ready by next spring.

## UM General Council proposed

DENVER, Colo. (UMI) — Young persons in the United Methodist Church apparently believe that the denomination should be heavily oriented toward secular and ecumenical concerns, as well as toward the local

church.

Preliminary results of a survey of 1,000 youth and young adults show this group stressing the secular and ecumenical issues far more than delegates to the 1970 General Conference

*Christmas time inspires the loveliest verse, because, in whatever circumstances it is celebrated, there is something intrinsically lovely about Christmas. Edgar A. Guest put it . . . "Oh, I don't know how to say it, but, somehow, it seems to me, That at Christmas man is almost what God sent him here to be."*

### ONE MAJESTIC STEP

Starry vision, glorious evening  
In Bethlehem of long ago.  
Myriad lights, with angels singing  
Of a babe asleep in a manger low.

The birth of a King, glad news to tell.  
No wonder the stars with such beauty shone!  
Heaven's music blends into one vibrant swell,  
Of peace on Earth, good-will to men!

His step to us from heaven above  
Will remain our hope in this age of space.  
It points us to our Father's love —  
It is the Salvation of the human race!

—by Margie King

## Poetry Panorama

### CHRISTMAS TIME, AND ALL IS WELL

How cold and dark, how long and lonely  
The winter months would be,  
If there could be no Christmas cheer  
No gifts, no Christmas tree.

How sad and cruel our lives would be  
Without a touch of love;  
How meaningless our time on earth  
Without guidance from above.

But all is well, for a star appeared  
And angels sang of Christ's birth,  
And joy burst forth as news of His coming  
Was told throughout the earth.

For Christ was born to set men free  
In that time so far away,  
And He brought His love to a weary world,  
And He gave us Christmas Day.

—by Deener W. Wardlow

by Barbara L. Mulkey



### CHRISTMAS TIME

Sacred scenes of Bethlehem  
Unfolding upon the earth —  
As we attempt to celebrate  
Our Precious Saviour's birth.

God grant us grace and wisdom  
As we grope to find the Peace  
Bound in Thy gift of Jesus Christ —  
Our refuge; our release!

—by Etheree Armstrong

### News In Brief

A 47-member committee has voted to write a new plan intended to merge black and white annual conferences in Georgia. Only the white North Georgia Conference and the black Georgia Conference will be affected in the new plan, since the white South Georgia Conference has voted twice not to merge with the black body. Paul Webb, Jr., an Atlanta attorney, is chairman of the group.

# Little Rock Conference UMY Tour

as reported by henry rowlan

(Senior at Parkview High School, Little Rock,  
and active member of Geyer Springs UMYF)

Early Saturday morning, November 21st, the members of the Little Rock Conference UMY Tour met Brother Hankins of Arkadelphia, the tour leader, and Julia Taylor, Joyce Wrinkle, and Mack and Tommie McCauley, chaperones. All of the first day was spent on the road, which provided ample time for everyone to get to know each other. That night was spent at Knoxville and the next morning saw us leaving very early for Washington, D.C. A short devotional on the bus provided a new experience for many.

We arrived at Washington that night, and took a walk around the immediate area of our hotel. The next day, Monday, we, all in the company of many new friends, toured the Bureau of Engraving and Printing, many government buildings, the Lincoln Memorial, the Washington Monument, the Jefferson Memorial, Washington Cathedral, the Tomb of the Unknown Soldier, John F. Kennedy's grave, the Iwo Jima Memorial, Mt. Vernon, and (phew!) that night visited the wax museum.

Tuesday we toured the United States Capitol, (including viewing a session of Senate where Ted Kennedy was present) the White House, (strange, all of the guards seemed to be Texans) and finally the Smithsonian Institute, which for me was the highlight of our stay in Washington, D.C. It was no wonder that by the time we were through touring the Smithsonian, our last event in Washington, that everyone was complaining of sore legs and tired feet. We ate a quick dinner at the hotel and then left for New York City.

Arriving about 11 p.m., we all took a quick walk around Times Square. On our walk, where we viewed all the gigantic electric advertising signs I overheard one remark which toned down the dazzle of the flashing signs—

"I'd hate to pay the electric bill for those things!"

Early Wednesday we set off on a sightseeing tour of Manhattan. We drove by lots of famous stores, churches, buildings and sections of Manhattan, including stops at the Empire State Building, St. John's cathedral, Chinatown, and had an all-American lunch of hamburgers and french fries on the island of the Statue of Liberty. Part of the afternoon was spent at the United Nations, where we were shown about by very courteous and knowledgeable guides. We were fortunate enough to be able to drop in on a meeting of the General Assembly—a very impressive organization. Everyone seemed to go wild in the United Nations Gift Shop. Books, medals, records, and gifts from foreign lands charmed the money out of our pockets. Many good souvenirs were found there. That night we dined at the famous Mamma Leone's Italian res-

taurant. Course after course of strange and spicy but delicious food was consumed.

The next day was Thanksgiving, and as our hotel was only half a block from Broadway, we were able to see Macy's famous parade live! That afternoon we went to Radio City Music Hall. There we viewed a film version of Dickens' "A Christmas Carol," several immense nativity scenes, and a Christmas-theme dance revue. This was generally considered by the members of the tour to be the highlight of our trip to New York. Thanksgiving night we attended the Broadway play "Purlie"—another highlight.

Friday morning we sadly left New York, although it proved to be a good day for conversation. For instance, a walk from the back of the bus to the front revealed several conversations including one about the merits and attributes of armadillos and a serious discussion of classical music. Typical, yet

diversified, as you can tell! We spent Friday night in Roanoke, Virginia, and left early the next day for Nashville, our next stop before returning home to Arkansas.

Saturday evening, in Nashville, we were all lucky(?) enough to attend a session of the Grand Ole Opry. Sunday morning we attended services at Nashville's McKendree United Methodist Church and visited the Upper Room with its beautiful wood carving inspired by da Vinci's "Last Supper."

Late Sunday afternoon saw us roll into Little Rock. All were eager to get home, yet very reluctant to leave their new friends. At the bus station lingering, tearful goodbyes were said as some planned for future reunions at the Mid-Winter Institute at Magnolia. I am sure I speak for all of us when I say that I had one of the most fantastic times of my life on the trip. How about that?

†

## FRED STEWART

Fred Stewart, aged 63, of New York, an actor and one of the founders of the Actors Studio in that city, died on December 5 while attending a film program at the Studio. He was the brother of Mrs. Ewing T. Wayland of Mount Prospect, Ill., wife of the editorial director of TOGETHER/Christian Advocate and former editor of the Arkansas Methodist and The Louisiana Methodist.

He was born in Atlanta, son of the late Fred Sims Stewart and Sarah Pinkard Dugger Stewart, and attended Oglethorpe University in Atlanta.

Recent motion pictures in which he appeared included "Splendor in the Grass," and "In the Heat of the Night," "Romulus," and "The Deputy." At the time of his death he was playing the continuing role of Alexander Caldwell in the television series "Love of Life." He had appeared in many television commercials.

Other survivors are a brother, Jefferson Stewart of Little Rock, and a sister, Mrs. Mary Gray of Corpus Christi, Tex.

A memorial service was held Dec.

## MRS. OLLIE BERNARD

Mrs. Ollie Bernard of Fort Smith, mother of Mrs. Cecil Culver of Little Rock, died December 8 at the age of 83. The funeral service was held in Russellville on Thursday, Dec. 10.

She was a member of Pulaski Heights United Methodist Church, Little Rock, and a former resident of Russellville.

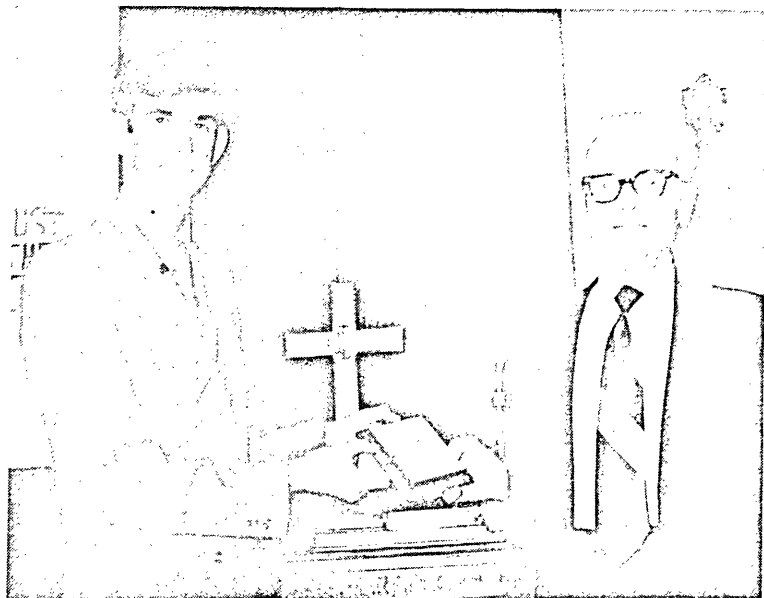
Other survivors include a son, Harry Bernard, Jr. of West Pakistan; a daughter, Mrs. Lawrence Denton of Fort Smith; a brother, Dr. Selwyn Drummond of Illinois; a sister, Mrs. J. Ed Joiner of Little Rock, eight grandchildren and eight great-grandchildren.

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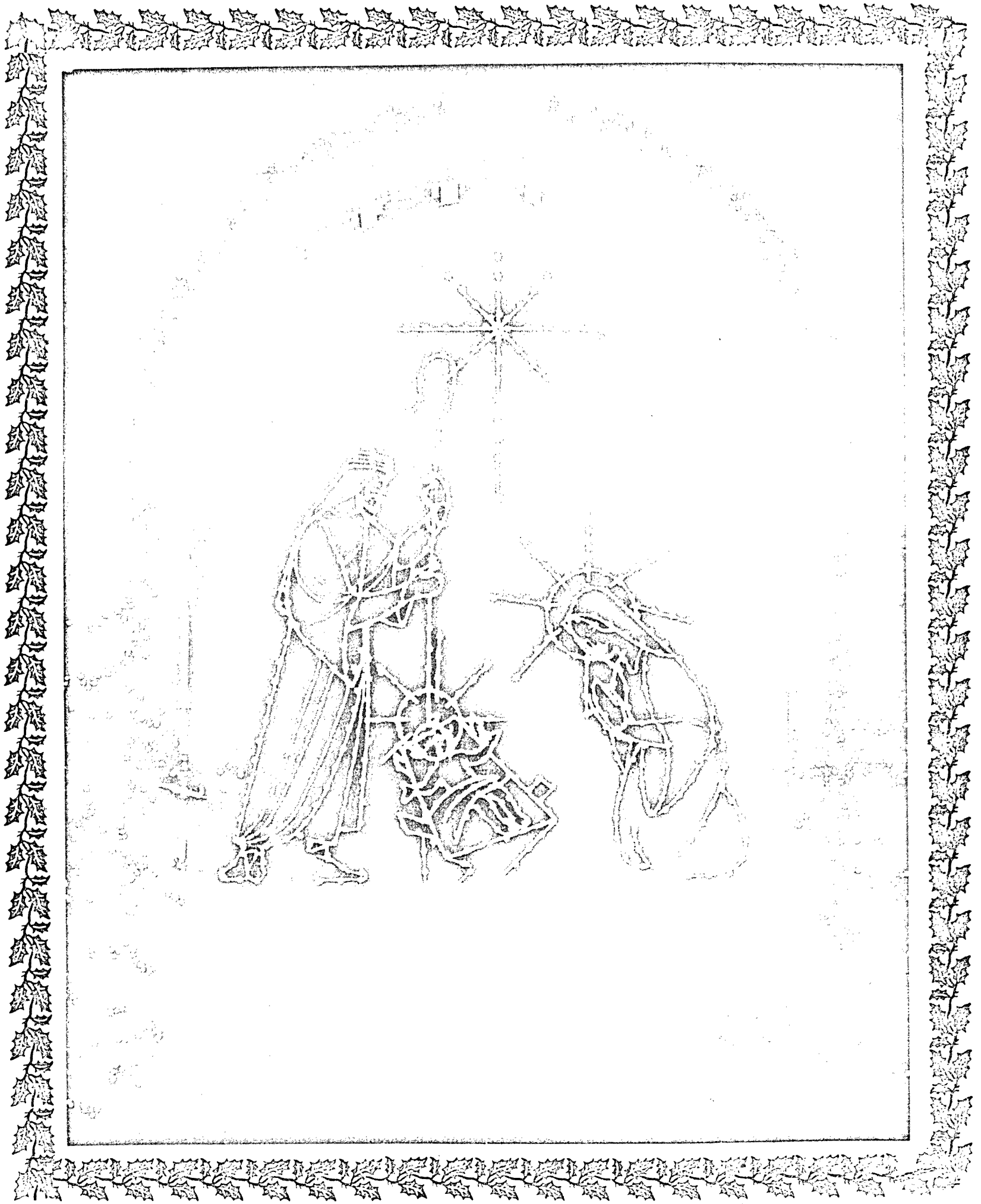
8 at the Actors Studio. In lieu of flowers, memorials may be made to the Actors Studio.

For  
GOLDS  
take 666

PAGE ELEVEN



Jacob Tracer, president of the Monette-Macey United Methodist Youth Fellowship, presents a plaque of recognition to Mr. Joe Dowless for 66 years of loyal and devoted service to his church, and to his community. The presentation followed a recent Sunday evening service. The Rev. Dubois Petit is pastor at the Monette-Macey Church.



An illuminated nativity scene  
decorates a bank  
in downtown Philadelphia.  
(RNS Photo)

## Our Christmas Wish

—that the light which penetrated the darkness  
those many centuries ago might shine  
with new brilliance during this season  
and on through 1971!

Alfred A. Knox  
Doris Wooland  
Imogen Knox  
Leggy Gasbrough  
Kathleen Storey