

Arkansas Methodist

90th YEAR

THURSDAY, JANUARY 7, 1971

NO. 1

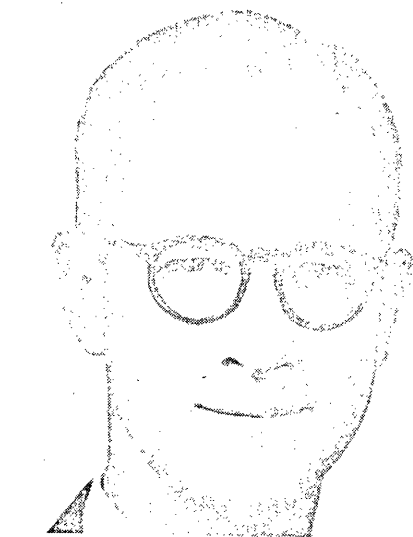
1971 Ecumenical Clergy Conference announced

Dr. James Luther Mays, Presbyterian minister on the faculty of Union Theological Seminary in Virginia, will be the guest lecturer and resource leader for the Second Arkansas Ecumenical Clergy Conference to be held January 25-27 at St. John's Retreat Center in Little Rock.

Dr. Mays, who is professor of Biblical Interpretation at the school, will use the theme of his five lectures "The Clergyman and the Bible in the Midst of Today's Theology and Culture."

United Methodist representatives on the committee which is planning the conference include Dr. C. Ray Hozendorf, Little Rock; the Rev. Earl B. Carter, North Little Rock; Dr. D. Mouzon Mann, Searcy; the Rev. Jon Guthrie, Conway; and the Rev. Charles Ramsay, Russellville.

Others on the planning committee include Bishop Christopher Keller, Jr., Little Rock; Dr. James W. Rainwater, Little Rock; Canon J. Gordon Swope, Little Rock; Dr. Edward S. Bayless, Little Rock; the Rev. William Holshouser, Little Rock; the Rev.



Dr. James Luther Mays

Nehemiah Mitchum, Little Rock; Rabbi E. E. Palnick, Little Rock; Msgr. James Murphy, Little Rock; the Rev. John Murphy, Little Rock; the Rev. H. Paul Osborne, Benton; and Mrs. E. J. W. Fennell, chairman

of public relations for the Arkansas Council of Churches.

A registration fee of \$17 will include six meals and two nights' lodging at the Retreat Center. Linens and bedding will be provided.

The committee is working on a plan to provide each pre-registered delegate with study materials. Worship will be a major feature of the conference. Ample time for group discussions and fellowship will be included in the schedule.

Dr. Mays, a native Georgian, was educated at Erskine College, Union Theological Seminary of Virginia, the University of Basel, Switzerland, and Manchester (England) University. He was ordained by the Lexington Presbytery of the Presbyterian Church in the U.S. and has held pastorates in Virginia and North Carolina. He served for three years in the U.S. Air Force. He is an author, editor, and special lecturer.

Registrations should be sent to the Arkansas Council of Churches, P. O. Box 6011, Little Rock, Ark. 72206.

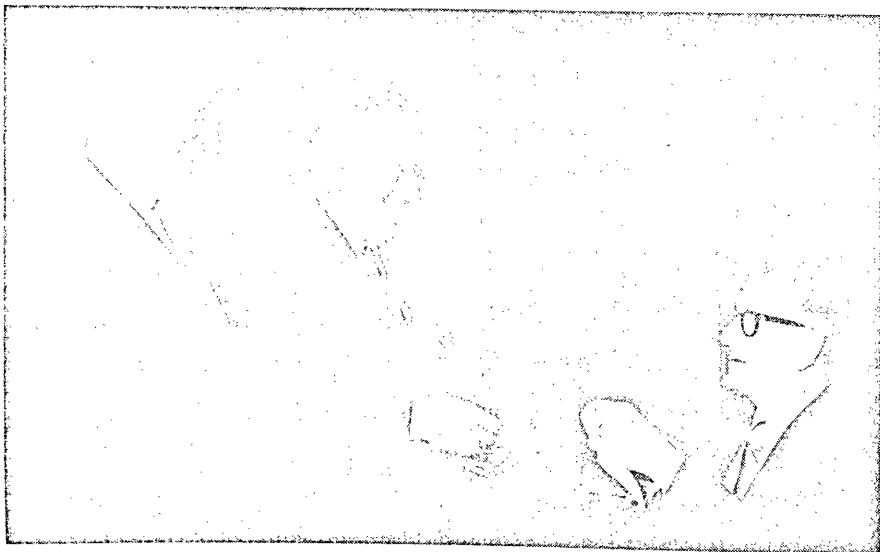
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Leader's kit for Methodists studying proposed plan of union

A special leader's kit for use by United Methodists in studying the proposed Plan of Union from the Consultation on Church Union will be released April 1, 1971, by the Division of Curriculum Resources of the Board of Education and Graded Press. The kit has been prepared in consultation with the Commission on Ecumenical Affairs and is geared to the specific concerns United Methodists have in connection with the new church structure, which has the proposed name of Church of Christ Uniting.

The kit is designed to assist United Methodists in a serious examination of the Plan of Union as drafted by the Consultation. It will include the booklet **A Plan of Union**, an interpretive booklet entitled **What Does God Require of Us Now?** two large posters showing proposed structures in the new church, a basic leader's guide en-

Please turn to page 2



Bishop Paul V. Galloway, center, officiated at the recent Service of Dedication for Shiloh United Methodist Church near Paragould. Participating with him in the service were Dr. S. B. Wilford, left, Paragould District Superintendent, and the Rev. Eugene Bain, right, pastor. The indebtedness on the church, built in 1966, was paid off in four years making the dedication possible. (Paragould Daily Press Photo)

Circulation Campaign major emphasis during January

During the period of January 17 to 24 United Methodist churches in Arkansas will be participating in the 1971 Circulation Campaign for the **Arkansas Methodist**. Materials which have been prepared for this week emphasize the theme "How the Word Does Get Around Through the Arkansas Methodist." This idea was suggested by the emphasis on communications in the church which has been made through one of the church-wide mission studies of the year.

Bishop Paul V. Galloway and the cabinets of the three annual conferences serving the state are leading out in this effort to promote the circulation of the area newspaper. The district directors and the pastors have been hard at work making preparations for the week during which most of the subscriptions will be received. The staff of the paper, headed by Editor Alfred A. Knox has worked through the year to bring an improved coverage of the important events in the life of the church at every level.

A number of local churches presented the opportunity to subscribe to the **Arkansas Methodist** to their peo-

ple during the annual Every Member Visitation with good results. However, the heart of the operation of the paper continues to be the circulation week in January.

For more than 30 years the paper has been supported by a plan which was originally started by Dr. E. T. Wayland when he was editor. The dedication of a week in January to the **Arkansas Methodist** has been approved each year by the Annual Conference, giving our paper a sound circulation program.

Beginning with the issue of February 4 weekly reports on the Circulation Campaign will appear for five weeks. It is the hope of the staff that every local church will send in an initial report by January 28 in order that they may be included in the first report.

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Miss Dorothy L. Barnette, 51, a staff executive of the United Methodist Board of Missions, died December 7 in Nairobi, Kenya, of injuries suffered in a motor vehicle accident in Nairobi December 12 while on a sabbatical fact-finding project.

UMCOR Staff Executive Named

NEW YORK (UMI) — The Rev. David W. Flude, Scranton, Pa., has been named secretary of cultivation for the United Methodist Committee for Overseas Relief (UMCOR), effective

January 1.

Coming to the U.S. in 1964 from the British Methodist Church, Mr. Flude has served churches in Scranton, South Sterling, Pa., and Bethlehem, Pa. He succeeds the Rev. Francis L. Brockman in the UMCOR post.

Great Decisions topics for 1971 announced

"Great Decisions, 1971," the annual eight-week study-discussion program which involves thousands of Americans in a consideration of key foreign policy topics, has announced the schedule of topics to be considered this year.

This program which offers an opportunity for individuals to become better informed on foreign policy issues and to make their voices heard in Washington by sending their opinions to Congress and the State Department has involved an increasing number of people during its 17 years of existence.

The method of beginning a "Great Decisions Group" involves an invitation to from five to fifteen interested persons to meet once each week for eight weeks to discuss the subjects on the schedule. The basic tool is a booklet containing a concise section on each of the selected foreign policy topics. In addition there are weekly newspaper features giving additional resource material.

The topics for 1971 consideration are: Vietnam, Laos and Cambodia; the Middle East Conflict; Latin America and the U.S.; Man and His Environment; Communist China and the U.S.; Dissent, Public Opinion and Foreign Policy; West Germany, what Role in Europe?; and National Priorities and World Peace.

The booklets may be ordered in the Little Rock area from Great Decisions, 1971, P. O. Box 7291, Forest Park Station, Little Rock, Ark. 72207. They are \$3 each and 25 cents should be included for postage for single copies.

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DR. McDERMOTT ON EVALUATION TEAM

Dr. Cecil McDermott, associate professor of Mathematics at Hendrix College, has been selected to serve as a member of the North Central Association evaluation team for John L. McClellan High School in Little Rock. The evaluation will be held January 6-8. Ten administrators and teachers will serve on the committee and make recommendations concerning methods, procedures, and programs that will update the quality of the school's instructional program.

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Agricultural Missionary Training Studied

CLAREMONT, Calif. (UMI)—A group of 15 academic and agricultural leaders from Southern California have begun to study the possibility of establishing a new institute for training agricultural missionaries.

The proposal would combine theological training at the School of Theology at Claremont with technical training in nearby colleges, notably California State Polytechnic College at Pomona. Leading the exploratory discussions were Dr. Dean Freudenberger, agricultural consultant to the United Methodist Board of Missions in New York, and President Gordon E. Michelson and Dean F. Thomas Trotter, of the School of Theology.

"DAYS OF DISCOVERY" AT FIRST CHURCH, JONESBORO

More than 100 members of First United Methodist Church, Jonesboro, are involved in preparations for "Days of Discovery" to be observed January 8, 9 and 10. Sixty discussion leaders have been preparing for weeks for the follow-up weekend of the Lay Witness Mission held in Jonesboro last fall. Many of the leaders spent last weekend on a retreat at Mt. Zion Baptist Assembly near Walcott. Dr. Don Neblett is general chairman of the activities. Milford Chewning, from the Institute of Church Renewal in Atlanta, will be guest leader. Dave Stone, director of the Mid-South Yokefellows, was the speaker at the Sunday at Six service, January 3. The Rev. Worth Gibson is the pastor.

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FAULKNER COUNTY AREA TRAINING SCHOOL BEGINS SUNDAY

Wesley Memorial United Methodist Church in Conway will be host to the Faulkner County Area Training School, January 10 and 11. The Rev. Britt Cordell, Wesley pastor, is chairman of the Board of Managers.

The three courses to be taught and instructors are: "Christian Beliefs," Dr. James S. Upton, Hendrix College Department of Religion; "Adults Learning in a Changing World," the Rev. Earl Carter, associate program director, North Arkansas Conference; "Your Home Can Be Christian," Dr. Alfred A. Knox, editor of The Arkansas Methodist.

Two classes will be held on Sunday, a session from 3-5 p.m., and another from 6-8 p.m. Wesley will serve the evening meal at 5 o'clock. The last session will be on Monday evening from 7:30 until 9:30 p.m.

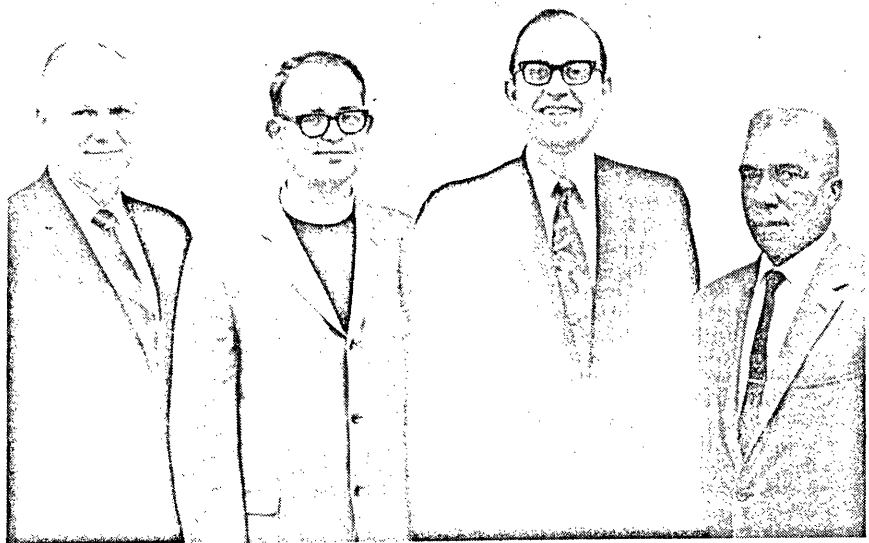
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from page one Leader's kit

titled **What About COCU?** and two soundsheets with ten minutes of narration on each side—a total of forty minutes—that feature interviews and presentations on the new structures by Dr. Albert C. Outler, professor theology, Perkins School of Theology, Dallas, Texas; Dr. John T. King, United Methodist layman who is president of Huston-Tillotson College in Austin, Texas; Dr. Rachel Henderlite, professor at the Austin Presbyterian Theological Seminary, Austin, Texas; and Dr. James William Morgan, United Methodist pastor at Denton, Texas.

The guide, written by the Rev. Roy H. Ryan, staff member of the Division of the Local Church, General Board of Education, provides guidance for United Methodists to examine in detail the proposals for the new church and to make suggestions for revising the current first draft of the Plan. The introduction to the guide was written by Dr. Robert W. Huston, general secretary of the United Methodist Commission on Ecumenical Affairs.

The kit will be on the Curriculum Order Blank for the summer quarter, priced at \$3.75.



The Rev. Worth Gibson (second from right), pastor of First United Methodist Church, Jonesboro, was recently elected president of the Jonesboro Ministerial Association. Other new officers (l. to r.) are the Rev. Lawrence Ghotson, pastor of First Church of the Nazarene, secretary-treasurer; the Rev. Limuel Parks Jr., rector of St. Mark's Episcopal Church, vice president; and the Rev. J. C. Crier, pastor of St. Paul's A.M.E. Church, chairman of the Radio Devotional Committee.

Complete cassette recording of N.T. with sound effects

DALLAS (RNS) — A recording firm here has put on cassette tape what it believes to be the first complete recording of the New Testament with background music and sound effects. The project was devised by Tom Pfeil, chairman of Studio Seven, Inc., and an executive of its subsidiary, Continental Cassette Corp., which produced the tapes.

"The whole concept is to give more realism, a 'you are there' effect, to feel the events related in the Bible," said Mr. Pfeil, a United Methodist Church layman.

He was assisted in the project by Bob Robertson, executive director of the Methodist Communications Council of Texas. They worked out an innovative "news briefs" cassette tape program for the denomination's general conference last Spring.

Mr. Pfeil said the recordings were made without any attempt to "interpret," but with an effort to give the Scriptures "a solid hearing."

The "script" for the recording is the Revised Standard Version (RSV), chosen for its general acceptance by "the largest segment of people in English-speaking nations today." In his attempt to bring the Bible within the "realm of actuality," Mr. Pfeil used materials from commercial music and sound effects libraries.

Such effects as the sound of waves lapping against a shore accompany the passage in Matthew 4:18, which reads, "As Jesus walked by the sea of Galilee . . ."

The voice for the recordings is that of Bill Woods, also a Methodist layman and a Dallas radio announcer. "I'm an old seminary dropout, so I was familiar with the Bible," said Mr. Woods. He attended Perkins School of Theology, Southern Methodist University, before turning to announcing.

And in Matthew 17:5, where a "voice out of the cloud said, 'This is my beloved son with whom I am well pleased,'" an echo chamber effect was

DR. HAROLD SADLER, pastor of First United Methodist Church at England, had surgery at the Baptist Medical Center, Little Rock, on December 28. He expected to return to his home in England January 7.

MRS. MOLLY TATE, member of Huntington Avenue United Methodist Church, Jonesboro, observed her 100th birthday on January 5. She is a resident of the Craighhead Nursing Home in Jonesboro.

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Bible Society honors Mother of the Year

NEW YORK (RNS) — Mrs. Kemmons Wilson, the 1970 National Mother of the Year, was honored here by the American Bible Society (ABS) during its annual Advisory Council meeting.

She received a white leather-bound copy of "Good News for Modern Man," the Bible Society's runaway best-seller of the New Testament in modern English.

Mrs. Wilson, who lives in Memphis, is the wife of the co-founder and chairman of the board of Holiday Inns of America, Inc. She was named Mother of the Year last May. The Wilsons are the parents of five children and members of the United Methodist Church.

At the luncheon where Mrs. Wilson was honored, members of the Advisory Council saw a film on a unique Pidgin English New Testament.

Entitled "God i Givim Tok," the picture was made by the British Foreign and Bible Society. Much of it was shot in New Guinea, where Pidgin English originated and is in popular use.

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created for the speaker.

While recording a passage which refers to smoke rising from a shaft "like the smoke of a great furnace," Mr. Woods began coughing as though choking on smoke.

The 18-cassette-tape sets went on the market in mid-December.

Editorial

DOES FAITH REALLY CHANGE ANYTHING ?

The key verse in the familiar "faith chapter" of the New Testament, Hebrews 11, says, "Now faith is the substance of things hoped for, the evidence of things not seen." Many people are concerned with knowing whether faith is "substance," or whether it is a "substitute" for things hoped for. Is it a creative force that changes things? Do things, and people, and ideas plus faith make a sum that is greater than those three without faith?

There are those who hold that faith is merely an attitude to help us accept circumstances which we cannot change. In a day when questions are being raised about so much of the Christian faith, it seems to us that we need to reaffirm that faith is a real, creative force which can let loose in the world something that does not exist when it is absent.

A dream of the ancient alchemists was the discovery of a process by which gold might be manufactured from other metals. When the atomic age was born, modern alchemists found that they were converting the element uranium into lead as a by-product when they split the atom. We doubt that there will ever be much future in manufacturing lead out of uranium, but we have learned that when great power is released a new substance can be the result. Can we deny that we have longed for a process of spiritual chemistry through which new creatures and new situations might come into being? A Christian definition of faith goes beyond the belief in something and becomes a creative act through which all relationships can become renewed. The main reason we are encouraged about the Church today, when many others are discouraged, is the faith we have in her ability to be renewed. The concept of the Church as a servant comes to us from our faith in its basic nature.

There are many definitions of "faith," ranging all the way from the little boy's statement that it is "believing what we know ain't so" to the pronouncement of James Russell Lowell that "the only faith which wears well and holds its color in all kinds of weather is that which is woven of conviction and set with the sharp mordant of experience."

During our days as a student at Candler School of Theology, one of the most beloved members

of that faculty was Dr. Andrew Sledd. We remember his treatment of the "faith chapter" in Hebrews, in which he defined the great concept as "what we do about what we believe." Dr. Peter Marshall put it this way: "You may believe I can push a wheelbarrow across Niagara Falls. You have faith in my ability to perform that act when you are willing to ride across with me."

There is an ancient Hebrew legend which affirms that the waters of the Red Sea did not part when Moses arrived at the water's edge. The miracle took place, according to the story, when the first Israelite waded into the waters up to his nostrils. Dr. Theodore P. Ferris of Trinity Church, Boston, has put it this way: "There is a difference between seeing and believing. To see you just stand and look. To believe a thing, a man must surrender himself to it; welcome it; feel it; and commit himself to it."

Faith has been creative in changing a world of chaos into a world of order. Every act of progress in creation has been made by faith. The will to believe is necessary to progress. Someone had to first believe that the world was round, and then an effort was made to circumnavigate it. There had to be the faith of a Pasteur that a cure could be found for hydrophobia, and then there was the rescue from the cruel bondage of that dread disease. There was first a belief that the air could be conquered, and then the flight at Kitty Hawk by the Wright brothers. These all happened because of faith, and thus we have all been the recipients of the fruits of these creative acts.

Faith has demonstrated the power to transform totally unrelated individuals into closely related groups, and that cement has been a real addition to the total resources of the world. Dr. Harry Emerson Fosdick said,

"Alike in the circle of homes and the world at large, our experience of personal relationship is primarily enriched by the people in whom we have faith." Faith is truly the basic builder of personal relationships.

In romance, family life, and in friendship, faith in the people concerned is in the long run at the heart of the success of the relationships. One cannot be happy ultimately loving a person in whom he lacks faith. So while romantic love may launch a home, and strong continuing love be its driving power, it's very hull and keel are the faith we have in one another.

We have all seen illustrations of the reclamation of weak lives through faith. Listless students with possibilities but no purpose have been transformed by a faith in a person or a vocation. In such a case the faith was as truly a part of the educational process as any part of the curriculum.

Then, all of us know of the way in which faith has changed the lives of men in their religious convictions. When Jesus spoke to Nicodemus and expressed his faith in him, he was no longer the same man. The conversion experience of Saul of Tarsus on the road to Damascus shines as a great illustration of the creative power of faith.

Test the man of faith by any measuring device you know, and you will find that there is something extra there. Measure him for height, and he will stand head and shoulder above those around him. Test his vision, and he will demonstrate that he sees more. There is even a radiance about him that is not found elsewhere.

Faith truly is a substance.

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the Editor's Corner



A WORD ABOUT YOUR PICTURES

We continue to appreciate the many excellent pictures that come to us from our readers. They are a vital part of this publication, and we are happy to note that many new cameras are in use. However, may we again make some suggestions about the kind of pictures that are most useful.

First, there are the basic matters of contrast and focus. The former quality refers to the sharpness of the black and white areas. It is impossible for us to reproduce a picture which lacks this contrast. Many of you are using Polaroid cameras, and for you we suggest that you take a second or a third picture until you have one with contrast. Perhaps the major fault in pictures is lack of focus. This means you have not judged the distance properly and your subjects do not stand out in sharp detail. Please do not send us pictures that are out of focus, because they simply cannot be used.

Next, there is the question of composition. This involves the arrangement of your people to the best advantage. Get close enough to show the faces of the main subjects, and then try not to let anything get in between your camera and your main grouping. Quite a number of pictures of Christmas activities showed only the backs of people. If an event is worth photographing it deserves your posing the people so that they may be identified by the readers.

Occasionally we receive colored prints. Some of these we can use, but they lose a great deal of their quality in reproduction. If you have the chance, it is always better to send us a black-and-white print instead.

We would also like to remind you that you will be helping the staff a great deal if you send only one picture of the same event in the local church. Usually we have to make the choice if more than one picture is sent, because of the limitation of space.

Finally, remember that the pictures of the special seasons come in such quantities that you cannot expect them all to be used without spacing over several weeks.

Keep your pictures coming, but strive hard to improve them, so that we may reflect the story of your church in a better way.

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news and views

OF THE WORLD OF RELIGION

by doris woolard

A \$2.6 million low-income housing complex has been launched in Jackson, Miss. by the African Methodist Episcopal Church and the Christian Church (Disciples of Christ). Christian Brotherhood Homes, a corporation set up by the denominations, is said to have obtained funds through the Federal Housing Authority for the 200-unit project scheduled for completion within a year. Apartments, ranging from one room to four bedrooms, will rent for one-fourth of the tenant's income. The complex will contain a community center, a laundry, day care center, offices, and playgrounds. Similar projects are planned in New Orleans and Baton Rouge, La., and Atlanta, Ga.

The U.S. District Court in Colorado has ruled that the use of the name "YW-YMCA" by recently merged YWCA-YMCA groups in Colorado Springs is in "unfair competition" with the National Young Women's Christian Organization. In line with National policy, the Colo. Springs YWCA relinquished its affiliation with the parent body when it merged with the YMCA in 1968. The Colo. court decision permits continued use of the name if there is a "clear, unequivocal and meaningful" disclaimer made of any connection with the National YWCA.

Rabbi Abel Respes of Temple Adat Beyt Moshel in Elwood, N.J., a congregation of black Jews, says that he and some 50 members of his temple intend to emigrate to Israel "within a year." The rabbi said the emigration is designed to "fulfill a biblical prophecy" and to allow the group "to live where we can really feel at home and Jewish." Members of the temple have no affiliation with any national Jewish body. The congregation has been functioning since 1951.

Disciples of Christ delegates to the Arizona Convention of the Christian Church will be asked in Feb. to join a three-denominational commission—already approved by state units of the United Presbyterian Church and the United Church of Christ. If approved the new unit which is designed to combine programming and administration, will result from several years of negotiations. Youth and campus ministry programs are already unified. Under the new program plan, each denomination would retain "polity, ecclesiastical responsibilities, including national and regional denominational matters, such as ordination and placement of pastors." Program staffs would work under the direction of the joint commission.

There is neither preferential treatment for, nor discrimination against, ministers in current tax laws and the issue needs no further study, according to a Presbyterian Church, U.S. (Southern) committee. Since clergymen come under income tax provisions for self-employed persons, the study committee said, there are no restrictions or loop-holes not available to others in the same category.

Twenty-four percent of Japan's Christian population of less than one million lives in Tokyo, according to the Rev. Kenny Joseph, director of REAP (Reinforcing Evangelists and Pastors). The evangelical mission worker reported that 65 percent of the towns and 85 percent of the villages have no Protestant activities. In addition to the church members he estimated that there are three million "agree-ers" with Christianity.

The Bay Area Funeral Society (Berkeley, Calif.) an advocate of funeral reform has announced a plan to aid pensioners and low income groups. A local longshoremen's union will try out the plan at first. A pre-arranged, simple, low-cost funeral service will be provided. The Society previewed a filmed production which it will circulate to groups interested in the movement. Purposes and aims are set forth in an artistic manner. The sound track concludes its appeal with folk singer Malvina Reynolds pleading in her earthy voice, "Bury Me in My Overalls." Elaborate funeral rites, the society holds, do not compensate for the loss of a loved one.

Commenting on the use of American Bible Society supplies and services by Protestant groups, Dr. Laton E. Holmgren, general secretary, told the ABS Advisory Council that an "equal number of Roman Catholics are beginning to call on us to help provide easy access to the Scriptures for all their people." "It is no longer only somber theologians who predict impending judgment—even the end of the world—but secular commentators," Dr. Holmgren added. He declared that the picture would be "utterly hopeless, but for what we Christians know as the overarching and overruling power of God."

Legislation which could award non-profit agencies, mostly churches, some \$9.2 million in war claims was hanging fire as the 91st Congress rushed toward a close. At stake are claims for loss of property, mostly in the Far East, during World War II. Protestant, Roman Catholic and Jewish organizations are among the non-profit claimants. Americans United for Separation of Church and State opposes the bill as being representative of special treatment for religious groups. Recipients must use funds received for "promotion of social welfare, religious, charitable or education purposes."

A panel of top level international experts has recommended the creation of a "World Population Institute." David Morse, who headed the panel and submitted the recommendation to UN Secretary General U Thant, told reporters that the primary goal of the institute would be to provide a focal point where leaders and experts could "realistically examine the ethical, moral and practical implications of the birth control issue." The economic committee of the General Assembly has adopted a resolution designating the year 1974 as "World Population Year."

Following an evaluation of replies to questionnaires by families of United Methodist clergymen in the Minnesota area Psychologists Dr. Kenneth McDonald and Dr. Allan Hedberg reported some conclusions at a two-day convocation. They said that the wife of a typical UM minister sees herself as a mixture of "Betty Crocker," the "Old Woman in the Shoe" and "Our Gal Friday." Concerning fathers the researchers said many of the children did not mind sharing their fathers with others, if the time they gave their families was used wisely. The research was undertaken to help promote a better understanding in parsonage families and a more effective relationship with their congregations.

A comprehensive survey of the Presbyterian Church, U.S. (Southern) reveals that about 77 percent of members give 10 percent or less of their total earnings to the Church. Conducted by the denomination's Bd. of Christian Education in Richmond, Va., the survey showed that pastors and directors of Christian education were the most generous. When asked what would most likely lead the respondent to increase his level of giving, 37 percent of communicants voted for "increased emphasis on winning people to Christ." One-third of the professional staff chose "increased relevance of the church in solving social problems," while only 13 percent of communicants gave this as a reason for raising the level of giving.

A small room in the Pentagon has been dedicated as a quiet place for meditation and prayer by Secretary of Defense Melvin R. Laird. Mr. Laird explained that the meditation room "is an affirmation that, though we cling to the principle that church and state should be separate, we do not propose to separate man from God." The defense secretary said, "until now this building lacked a place where man's inner spirit could find quiet expression."

The Rev. Allen B. Barnes, Sr., founding pastor of the First Baptist Church in Sun City, Ariz. is co-developer with his son of a practical lighted cane, designed to aid the elderly, crippled and invalids to avoid accidents in the dark. Barnes is now president of the manufacturers and distributing firm of Family Enterprises, Inc., of Tucson. The "Walk-in-Light" cane, equipped with two small batteries, lights up at the touch of a switch. The cane comes in 18 colors and in five lengths and is priced at \$19.95.



NAGPUR, India — Worshipers participate in a festive service of inauguration, communion and unification in Nagpur marking the formation of the Church of North India. The new body encompasses six Protestant denominations with more than 500,000 members. Forming the new Church were the Council of the Baptist Churches in Northern India, the Church of the Brethren, the Disciples of Christ, the Church of India, the Methodist Church under the British and Australian conferences, and the United Church of Northern India (Congregational and Presbyterian). (RNS photo)

NEWS and NOTES

SYLVAN HILLS CHURCH of North Little Rock has started a church school class for college youth. Team teachers will be Mr. and Mrs. F. W. Kirkland. The Rev. James D. Keith is pastor.

THE COLLEGE AGE group in Gardner Memorial Church, North Little Rock, known as the Belles and Beaux Class, now has new teachers. Jim and Suzie (Vinson) Dunn are sharing responsibilities. Jim was youth director at Gardner for the past two summers. The Rev. Floyd Villines, Jr. is the pastor.

WEST POINTER JIM SCHROEDER spoke to the Senior High Youth Fellowship in Mabelvale Church, Little Rock, on Sunday evening, December 20. Jim is a graduate of McClellan High, a member of Western Hills U.M. Church, and is in his second year at the United States Military Academy, West Point, New York.

THE COLLEGIATE CHOIR of Philander Smith College gave the annual presentation of Handel's "The Messiah" in the sanctuary of Wesley United Methodist Church, Little Rock, on Sunday, December 13. Soloists were Priscilla Simpson, Sheri Jeffries, Ardienne Tillmon, Harry Budd and Odell Brown. Accompanists were George Foster and Jerry McSpadden. Rochel M. Guinn directed the group. The singers appeared on National Educational Television during the holidays, giving excerpts of the program.

EXCHANGE OF PULPITS was effected in Arkadelphia, December 13, by ministers of the St. Michael's Episcopal Church and St. Andrew's United Methodist Church. After the services the two congregations gathered at St. Andrew's to share a pot-luck dinner. The pastor of St. Andrew's is the Rev. Tom Adkinson and the pastor of St. Michael's is the Rev. James Horton.

DR. J. RANDLE LUTEN, Sr., a Little Rock dentist, has been named to the Official Board of First United Methodist Church in Hot Springs. Dr. Luten, who spends weekends in Hot Springs, is the first Little Rock resident to become a member of the board. Dr. George F. Ivey is the minister.

VICKY HULL of Pine Bluff reported on her recent trip to Washington, New York and the United Nations, at a Sunday night service in White Hall United Methodist Church, December 13. She was a member of the tour sponsored by the Little Rock Conference. White Hall pastor is the Rev. William Lea.

THE REV. DAVID P. CONYERS was elected president of the Newport Ministerial Alliance for 1971. The Rev. Lawson Anderson, pastor of St. Paul's Episcopal Church, is the retiring president.

STUDENT RECOGNITION AT MARKED TREE

First United Methodist Church of Marked Tree honored some twenty-nine college students with a special service on Sunday, Dec. 27. Five students representing five major universities made talks. They were: Mike Dabney, U. of Arkansas; Sheila Boxley, Arkansas State University; Randy Hardwick, Cornell University; Randel Ritter, Southwestern University at Memphis; and Mike Wilder, United States Naval Academy at Annapolis.

Each student took various aspects of college and university life, and presented it from his own point of view. The subjects were: "The student—and his relationships with the local church while at college," "How the local church can help bridge the generation gap," "Aspects of dormitory life in 1970," "Advantages of the out-of-state university," and "The need for discipline in life."

DR. CLEM BAKER, retired minister of the Little Rock Conference, sends word through his niece, Mrs. William Bell of Pine Bluff, that he enjoys receiving mail but is unable to write and therefore cannot answer the cards and letters he has received. His new address is: Dr. Clem Baker, Day's Nursing Home, 1201 Norris Street, Clovis, New Mexico, 88101.

THE CHILDREN'S CHOIR of Tyroneza United Methodist Church presented a medley of Christmas songs Sunday evening, December 20. Miss Valarie Ann Gill was the pianist and Joe Francis is choir director. Santa Claus also paid a visit to talk to the children and give gifts of fruit and candy. The Rev. Cleve Yarbrough is pastor.

THE LEWISVILLE UNITED Methodist Church honored their young members by having "Student and Servicemen Recognition Day" at the 11 a.m. hour on Sunday, December 27. The service was opened by Charles O. Walthall, pastor. Aside from the pastor's remarks on the purpose of the service the entire program was conducted by the young people.

METHODISTS SING AT CHRISTMAS MASS

St. Elizabeth's Catholic Church of Eureka Springs had an ecumenical character in the music for the Christmas midnight Mass. The Choir of the United Methodist Church provided music, beginning with carols at 11:30 p.m. Dr. Robert Etherington is the choir director and Mrs. Barbara Farwell is organ accompanist. Miss Mary Keck was soloist and was accompanied by her sister, Miss Jeannie Keck. The Rev. David M. Whitfield is the Methodist minister in Eureka Springs. Father Raymond O'Dwyer is the Catholic priest.

CHRISTMAS MUSIC IN NEWPORT's First United Methodist Church was under the direction of W. L. McDowell and Mrs. Ralph McDonald, Jr. Mrs. Kaneaster Hodges, Jr. was organist. Mrs. Joanne P. Hudson directed instrumental accompaniment. The Rev. David Conyers is pastor.

EL DORADO METHODIST MEN of First Church had the 47-voice Oratorio and Madrigal Singers from El Dorado High School present the Christmas program. The groups are directed by James O. Foxx, who also serves as director of music in St. Paul United Methodist Church at El Dorado.

CHRISTMAS AT PARK VIEW was celebrated December 6 with "A Service of Lights" presented by the United Methodist Youth directed by Mrs. Thomas McCullar. The Christmas cantata, "The Miracle of Bethlehem" was given December 20 by the chancel choir under the direction of Mrs. J. O. Plummer. The Rev. Horace M. Grogan is pastor.

A TWENTY-VOICE CHOIR presented Peterson's "A King is Born" in the Cotton Plant United Methodist Church Sunday evening, December 20. The reader was Billy R. Tarpley. An offering was taken for the Methodist Children's Home. The Rev. Oliver Logan is the 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.

Jan. 10 Sunday	John 15:1-7
Jan. 11	John 17:1-8
Jan. 12	Acts 13:24-33
Jan. 13	Acts 20:28-35
Jan. 14	II Cor. 5:18-21
Jan. 15	Gal. 5:10-14
Jan. 16	Gal. 6:1-6
Jan. 17 Sunday	Phil. 2:12-16

WESLEY CLASSES RENAMED

Wesley United Methodist Church of Little Rock has named three classes to honor members.

The Men's Bible Class is now the A. T. Miller Bible Class, honoring the retired railway postal clerk and teacher of that class for more than 30 years.

The Primary Class name has been changed to the A. M. Gillespie Class for Mrs. Gillespie, a retired school teacher who has been superintendent and teacher in the Primary Department for more than 25 years.

The College Class was renamed the M. M. Wilbur Class for the late Dr. M. M. Wilbur, who worked at Wesley Church and Philander Smith College for many years as minister, teacher and pianist.

Mrs. Dorothy Foster is chairman of the Commission on Education making the announcement of the changes. Dr. W. D. Lester is the pastor.

GURDON RECOGNIZES STUDENTS

Student Recognition Day was observed at First United Methodist Church in Gurdon, Sunday, December 27, at the morning worship service.

College students had complete charge of the worship service, with the following students participating: Leader—Marianne Allen, scripture and message "Sure as You're Born"—Newman Fair, Creed—Bobby Paul Hargrave, prayer—Bill Rogers, responsive reading—John Thomas, dedication of tithes and offerings—Cagle Fair, anthem—UMY Choir. Greeters were Cathy Baskin, Brenda DeWoody, Susan Newton and Beverly Dixon; ushers were Jimmy Baskin, David Bryan, Jerry Palmer and Mike Miller.

The Rev. Cagle E. Fair is pastor of the Gurdon Church.

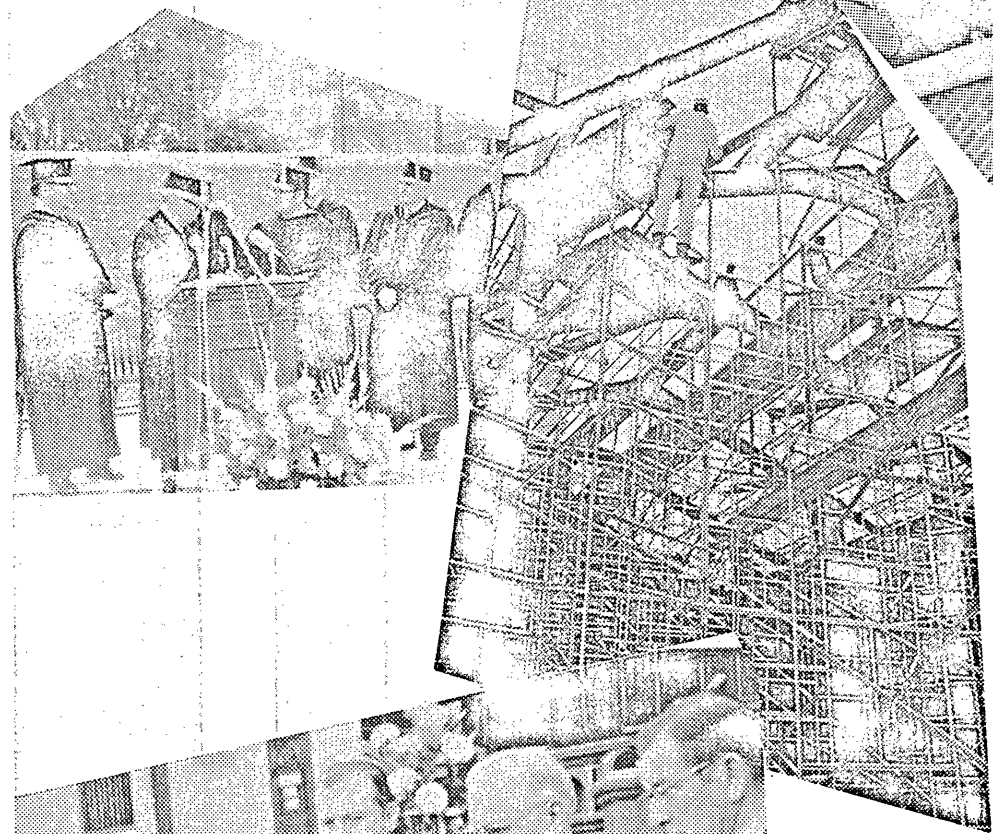
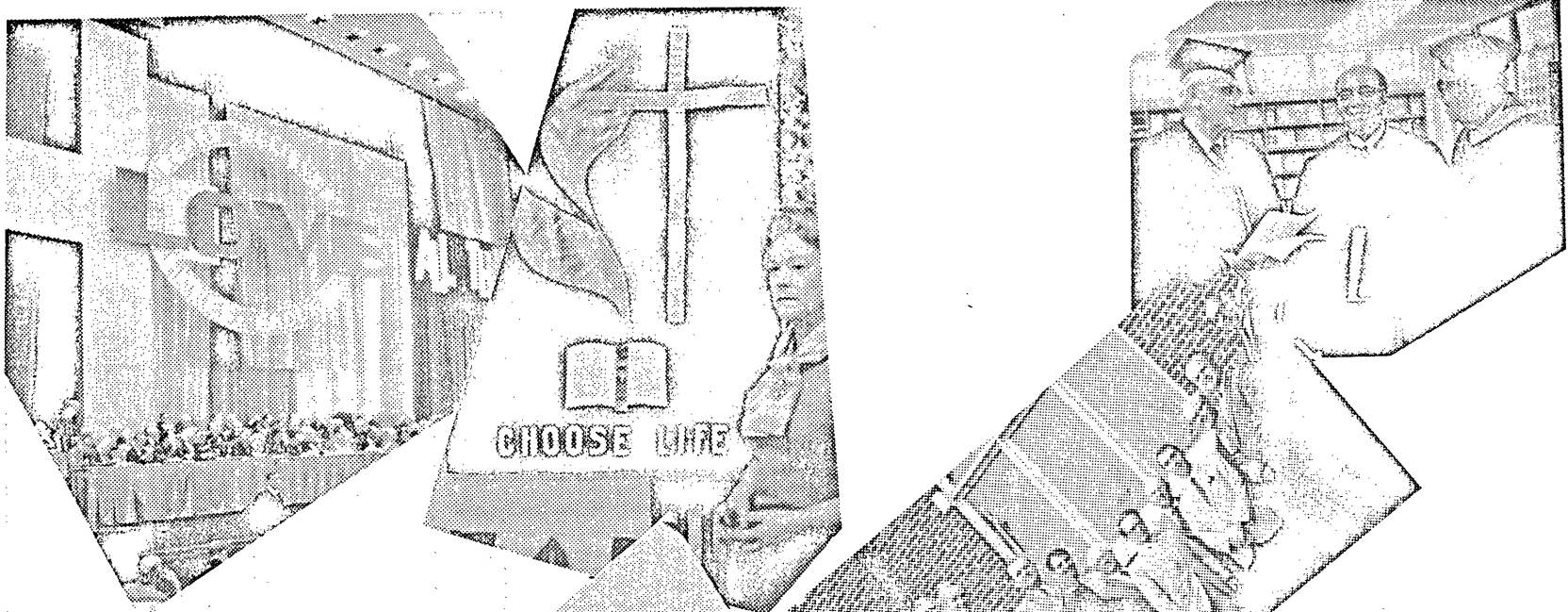
P. K. KORNER

ELIZABETH CAROL WEBSTER and Kenneth Elton Lee were united in marriage in the First United Methodist Church of Cleveland, Texas, by her father, the Rev. Anthony Webster, who is pastor of the church. Mr. Webster is a former pastor of St. Luke's Church, Little Rock, and First United Methodist Church, England.

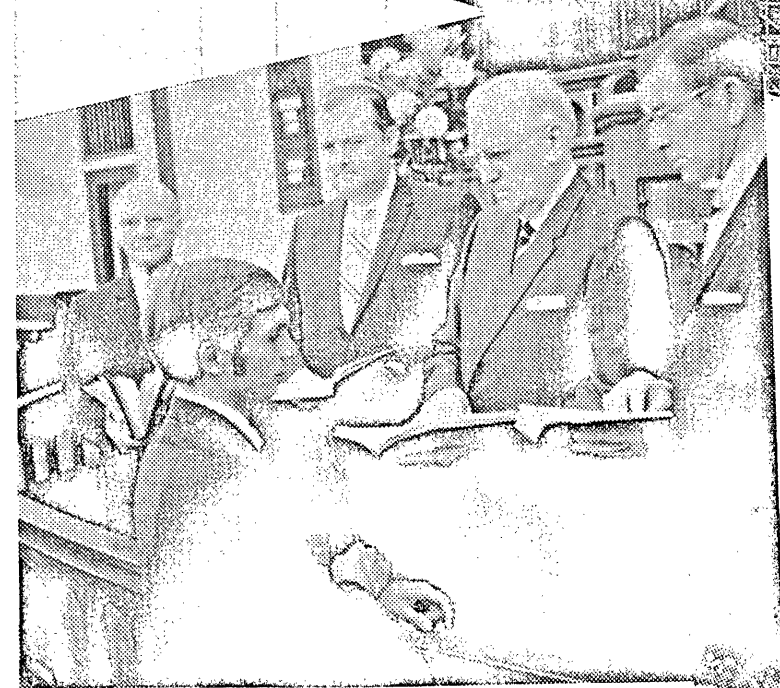
LARRY MASTERS, son of the Rev. and Mrs. Thurston Masters of DeWitt, returned home in December from a tour of duty in Vietnam. He has received his discharge from the Army.



The Tillar Youth and Adult Choirs, directed by Mrs. Landfair and Mrs. M. R. Davidson, presented Christmas music for the candlelight service held in the Tillar United Methodist Church, Dec. 13. The Rev. Richard Poss led in the service, which followed a fellowship supper and Santa Claus delivering gifts.



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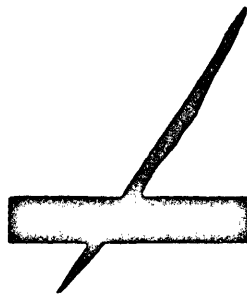
SPECIAL FEATURES:

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The Sunday School Lesson

By: Alfred A. Knox



LESSON FOR JANUARY 17: Is It Worth My Life?

BACKGROUND SCRIPTURE: Matthew 13:44-50; Luke 14:15-24

MEMORY SELECTION: Whoever of you does not renounce all that he has cannot be my disciple. (Luke 14:33)

AIM OF THE LESSON: To help each of us discover the priorities of the Christian life and the kingdom of God; to lead us to a deeper commitment to those values which Jesus taught should demand our all.

In the time of Jesus the interests and loyalties which were deep seated in the hearts of men often stood in the way of their full acceptance of the "good news" he brought. A great deal of his time was spent in trying to break down the old standards of value so that they would not turn a deaf ear to the spiritual riches so characteristic of the kingdom of God.

Today people of every age are seeking to discover the meaning of life. Many young people are finding little challenge in some of the goals which their parents have held to be important. Jesus used three parables which speak to this contemporary search for meaning. They are the stories of the hidden treasure found in a field and the pearl of great price, both found in Matthew 13, and the parable of the great feast found in Luke 14. They all speak in an affirmative voice in answering the question raised about the kingdom, "It is worth my life?"

Behind many of the lags in communication and the lack of understanding between groups are the differences in value judgments to which we have referred already. Some who have found an emptiness in their lives are earnestly seeking purposes to which they can give themselves completely. We will be looking at these parables in today's lesson for answers to the question of why people value different things and why some reject what seems to others to be a priceless gift. Jesus was speaking to his own disciples at the stage in their spiritual maturity at which he was convinced they were ready for the challenge to sacrifice everything for his cause. It is a good time for us to re-examine the degree of our own commitments. How do we feel about the question "Is it worth my life?"

In Matthew 13 just before the parable of the hidden treasure Jesus had told his listeners that "the kingdom of heaven is like a mustard seed"—so small in its beginnings that it seems inconsequential, yet moving out to engulf the whole of life. The master teacher continues in figures that are familiar to make the point that what he is offering is worthy to be compared with treasure. As we observe the changing values in our day and the way in which so many are being confused by them we can welcome the teachings of Jesus' parables as a means of showing us how we might resolve these confusions.

THE TREASURE AND THE PEARL

The twin parables of Matthew 13, though brief, contain some of the exciting elements that have always been associated with tales of hidden treasure and maps for which men have been willing to fight and die. Who has read the story of *Treasure Island* and of Long John Silver without a romantic thrill? In Palestine the discovery of concealed riches was not unlikely. Even today archeologists are finding priceless antiques for which the wealthy individuals and nations are willing to pay great sums. In 1948 after the discovery of the Dead Sea Scrolls and the verification of their authenticity the gathering of these manuscripts became a great concern of the new nation of Israel. Today the Shrine of the Book houses these valuable findings and it is an inspiring experience to stand in their presence.

The purpose of both these parables is to depict

the surpassing worth of the kingdom of God. Each detail of the brief stories centers on this truth. Dr. Buttrick has said in his *Parables of Jesus*: "The joy of the man finding hidden wealth, his tremulous fear lest his secret cannot be kept, his eagerness to purchase that field reckless of the cost—each item quickens our sense of the value of treasure."

We read in Matthew 13:44, "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field." Some modern interpreters have raised the question as to whether the man was morally obligated to tell the owner of the land that it contained a treasure. Here is an illustration of the principle we established that each story had a central point. That main idea in the parable of the hidden treasure was the man's joy that led him to sell all that he had in order to buy the field. Jesus was saying that when we discover the kingdom, we will gladly make any sacrifice for it.

The second story is that of the pearl of great price. It is equally as dramatic as the other, especially as we realize that in Jesus' day the pearl was so rare and costly that it was regarded as the mark of affluence. This jewel was the prized possession of emperors and kings and was therefore thought to be a suitable symbol of the kingdom of God. In this story the merchant, who evidently was well acquainted with lesser jewels, came into the presence of a pearl so perfect that he was willing to dispose of many others in order to possess this one.

THE PRIMACY OF THE KINGDOM

The main point in these twin parables is that the kingdom comes first, representing life's highest value. In the story of the man anxious to possess the field and the merchant who could not rest until he owned the pearl, Jesus is approving of the appreciation of supreme worth in the hearts of men. The message he is bringing to us is that the kingdom of God is the ultimate blessing whose glory makes all other riches fade into insignificance.

Jesus is telling his disciples in every age that there is in life a supreme good—a joy awaiting discovery. He calls it the kingdom of God—man's utter dedication to the purposes of God. Other pearls may be picked up along the way for lesser prices and seem for a time to fulfill our needs. Popularity, possessions, and power may still leave the soul restless and discontented. There comes often to us the realization that life is incomplete. Then we go seeking like the pearl merchant for that which will bring us the satisfaction he knew. It is an experience reserved for those who give themselves completely to the kingdom of God.

Are we not all seekers for something beyond that which we have? Dr. Buttrick says in *Interpreter's Bible*: "So the thoughtful man is ever dissatisfied with moderate joys and shortened goals. Earth-bound prizes, even in the noble court of King Arthur, could not hold Lancelot or Galahad; they sought the Holy Grail." Someone has called the little twin parables a religious tract written by Jesus to answer the question "Are You Satisfied?" Its purpose is to plant discontent in the hearts of all men who have not been introduced to the kingdom.

THE INVITATION TO THE BANQUET

In addition to the parables of the hidden treasure and the pearl of great price, today's lesson is based on the story of the great feast found in the 14th chapter of Luke. There is a similar story found in Matthew 22 telling of a marriage feast. It's setting is in the house of Simon the Pharisee and the story is told after a discussion of secondary social amenities. Jesus first makes the point that when men entertain at dinner they should not restrict their invitations just to those whom they regard as their own kind but that they should reach out and invite "the poor, the maimed, the lame and the blind."

This parable emphasizes the value of the king-

dom also but in a very different way. Here Jesus tells us that this concept is of such importance that all men should have an opportunity to be included. In the story a man planned a feast and invited his friends. In the companion story in Matthew 22:1-10 the man became a "king," and the feast is the wedding banquet of his son. One interpreter has pointed out that this story is one more illustration of the joy that characterized Jesus' presentation of the kingdom. We cannot imagine John the Baptist using a feast as a symbol of the overture of God to men. The kingdom to him was an advancing doom, but for Jesus it was a great feast. No wonder the critics of Jesus said of him "the Son of man came eating and drinking."

The invitation speaks of God's desire for us all to come and be a part of his kingdom. He asks us to come with whatever talents we possess. Throughout life these invitations come to us as opportunities for service. Can you recall the first time his clear voice came to you inviting you to be a part of the great feast of his kingdom? It is no accident that we discover what God wants us to do with our lives. All along the way he arranges moments when we see our ability over against some great need of the world and this becomes our "call." It is our part to respond and know the joy of Christian service.

Some scholars have suggested that Luke had a special purpose in including this parable. It was that he was trying to interpret the mission of the church to include all men. As he affirmed that all men were welcome at the feast Jesus is saying that there is room in the arms of God for Jews and Gentiles. From this we move logically to affirm in our own time that the church as the family of the kingdom must be all-inclusive. None should be denied an invitation.

THE INVITATION REFUSED

After the invitations have gone out we read in Luke 14:18, "But they all alike began to make excuses." The theme here changes from the extended invitation to the refused invitation. We are told of three men who believed that they had perfectly good reasons for not becoming a part of the feast. The first said, "I have bought a field and I must go out and see it"; the second said, "I have bought five yoke of oxen, and I go to examine them"; while the third said, "I have married a wife, and therefore I cannot come."

Like all gifts the kingdom cannot become a reality to those who will not reach out and take it. It must be accepted or there is no saving reality for the individual. God does not force himself upon us. The refusal not only "made light" of the kingdom and was an affront to the one who had extended it, but it was also an evidence of a short-sighted perspective.

One cannot find anything seriously wrong about the excuses given by the three men in the story. Here we are dealing with comparative priorities. A simple way to discover a person's priorities is to observe what he spends his time doing. The excuses did not deal with violations of the moral law. It was simply a question of what came first; the feast (the kingdom of God), or the land, cattle, and wife. This is not a question of dropping business and family concerns to do the work of the church. It is a matter of first loyalties and first love. A farm, a yoke of oxen, a wife—each closed the supper to an invited guest. The world, the cares of business, the flesh—each close the kingdom to men who have been invited.

THE HIGH COST OF THE KINGDOM

As we summarize the teachings of these parables we find that Jesus was underscoring the high cost of the kingdom. The question at the beginning of the lesson is "Is it worth my life?" The answer involves not merely a materialistic approach to life, but is concerned with every aspect of our being.

The parables of the hidden treasure emphasize the discovery of the richness of the kingdom; the priceless pearl speaks of the quest for the kingdom; the great banquet tells us of man's excuses and God's compelling love. In each of these we see some aspect of the kingdom that calls us to give it all that we have and are. Do we really think Christ's kingdom is worth everything, or does it come somewhere lower on our list of priorities?

JANUARY 7, 1971

Mid-quadrennial report on UMVS

NEW YORK (UMI) — Midway in the 1968-72 quadrennium, a major thrust of the United Methodist Church's Quadrennial Emphasis has involved almost 1,000 persons in ministries of reconciliation, according to a recent report. Some ministries, the report says, are with persons "far removed from the mainstream of American society."

The thrust is United Methodist Voluntary Service (UMVS), which was authorized by the 1968 General Conference. UMVS is supported financially by United Methodism's Fund for Reconciliation, and is given policy and program guidance by a special committee of the over-all Quadrennial Emphasis Committee, and by various task forces. The program is lodged for administration in the National Division of the Board of Missions, with offices in New York.

New information on UMVS is given by the Rev. Randle B. Dew, executive secretary for voluntary service, in Progress Report #13 released in December. Pointing out that December 31, 1970, marks the halfway point in the Quadrennial Emphasis, Mr. Dew says that 615 volunteers have served in the last two years, including 290 who have completed terms of service and 325 active currently. They have been related to 100 projects.

However, he notes, "counting volunteers, project directors, supervisors and related workers, the UMVS network involves almost a thousand persons engaged in ministries of reconciliation, some in areas of deepest alienation, working with persons far removed from the mainstream of American society. Others are involved in efforts to change cruel and repressive systems . . . Budget expenditures are on schedule, and funds for volunteer support from UMVS budget in 1971 have already been allocated."

Cautioning that expansion of full-time voluntary service in 1971 depends on resources at local and annual conference levels, and from other sources, Mr. Dew points out that "for the most part, UMVS is not a national recruiting type voluntary service program. Volunteers are recruited locally, or better yet, self-generated volunteers are affirmed and encouraged. Thus de-bureaucratizing the system means more dollar resources for volunteers, more indigenous volunteers and more

work getting done."

About a year ago, plans to internationalize UMVS by bringing overseas volunteers to America were announced. In Progress Report #13, Mr. Dew discloses those plans are now being realized: "Two young South Africans are working in Camden, N. J., in day-care and employment programs sponsored by the Haddonfield (N.J.) United Methodist Church. Both have been active in the Methodist Church of South Africa and, in a sense, are 'missionaries to America.' A British Presbyterian works with children and youth groups at an Episcopal church in New York."

Wide variety is reflected in the kinds of volunteers and their projects, Mr. Dew writes. Among examples cited: "The American Indian Task Force of UMVS has volunteers working in community centers, assisting in alcoholism programs, organizing youth in self-help activities and helping in a prisoner rehabilitation project."

"The Spanish-speaking UMVS Task Force has concentrated on chicano concerns in south Texas. In one instance, volunteers discovered a destitute elderly couple who had been in residence 4½ years, or six months shy of the local (and illegal) regulation of five years' residency to receive commodities. A volunteer having legal training but not able to practice law prepared a suit against the county commissioners which a local lawyer filed. The illegal regulation was cancelled, and not only the couple but hundreds of poor people were helped."

"The Black Task Force of UMVS sponsors a day-care program at Crawford Memorial United Methodist Church in Bremen, Ga. It may not be like the day-care programs in big cities, but benefits for the children served, for the parents freed to work, for the volunteers who previously had no income and for the pride of the small congregation are considerable."

Grassroots voluntarism is an essential component for any system to attain social goals, Mr. Dew notes, "Professionals alone can't get the job done, and voluntary service in many forms is essential. Also, voluntarism must be primarily indigenous to its own community. The traditional form of voluntary service is to recruit and send someone somewhere. Why not discover the persons already there who are trying to do something and place resources at their disposal? This is a style of UMVS, and one reason why half the volunteers are from ethnic minority groups rather than the usual predominantly white middle-class participants."

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Book Reviews

by AAK.

Georgia Harkness, *THE MINISTRY OF RECONCILIATION*, \$2.45, Abingdon, 160 pp.

In these complex times, a comprehensive understanding of reconciliation is imperative if Christians are to meet its challenge. Dr. Harkness begins this study of a Christian ministry of reconciliation with a survey of biblical thought, for here one finds the lasting and universal truths of the mat-

ter. She observes that many denominations are engaged in programs of fund-raising for reconciliation projects, she seeks to give some aid to an interpretation of the guidelines.

Following chapters on reconciliation in the Old Testament, reconciliation in the New Testament, reconciliation in the individual person, reconciliation through friendship and through justice, there is an excellent concluding chapter on "The Christian in Controversy," in which she makes suggestions as to how we must at the same time witness to Christian love and work for the course of action indicated by injustice and need around us.

A PLAN FOR CHURCH UNION

6. THE LIVING FAITH

Chapter V of the Plan of Union deals with the foundations on which the faith of the united church will be established, and offers an excellent opportunity for us all to review the foundations on which our faith rests. As with many of the other sections of the document we may think we are dealing with material that is trite. However, it is just here in the revitalization of the dogmatic positions of each of the participating denominations renewal is seen possible.

First, we have the affirmations that man's hope is in Jesus Christ who was before all things and is that cohesive force that binds all things together. "In him the fullness of God was pleased to dwell, and through him to reconcile to himself all things."

The faith of the united church is expressed in Scripture, tradition, creeds, confessions, preaching, liturgies, baptism and the Lord's Supper, and in action in obedience to our Lord.

Scripture: We begin by seeing that the united church is to be first of all biblical in its orientation. The scriptures of the Old and New Testament will serve as the supreme norm of the church's life, worship, witness, teaching, and mission.

Tradition: Tradition (spelled with a capital "T") is perhaps the vaguest of the foundation stones we are seeing here. This is defined as "the whole life of the church insofar as it is guided and nourished by the Holy Spirit. Scripture is itself included in the Tradition and is interpreted in its light. In addition to the one Tradition which runs through all the churches there are the separate traditions of the denominations which will be recognized and preserved as far as possible but which "always stand under the judgment of Scripture and the one Tradition."

Creeds: Two of the traditional creeds are accepted in the uniting church. The Apostles' Creed and the Nicene Creed are seen as witnesses of Tradition to the mighty acts of God. "Conditioned, as all formulations are, by the patterns of language and thought of their time, these symbols (creeds) have to a remarkable degree transcended limitations by their continuing power to set forth the reality and mystery of the Incarnation." It is noted that these ancient creeds have a wider acceptance than some more recent statements of the faith.

Contemporary Affirmations: Although not spelling out the acceptance of any more recent creeds, it is recognized that the united church will continue to use such statements for the enrichment of its own understanding of the Gospel. It will not, however, require the acceptance of these statements by all.

Inclusiveness: The united church affirms that it will address itself to contemporary wrongs which alienate man from himself, from his brother, from creation and from God. It takes its stand against all forms of prejudice, hatred and discrimination based on supposed racial superiorities or purity. It will insist upon freedom from racial discrimination within its own life and will work for the abolition of injustice in society at large.

Worship and Action: The united church will seek to translate its faith into action as it gives itself in suffering love for the world. It will witness through liturgies which not only define faith but also demand action. The people of God will express their faith through concerned witness and action, particularly as they explore and risk new approaches in their areas of daily responsibility and special competence.

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This is a practical and knowledgeable look at the mission of the Christian church, based on the understanding that the church is a "fallible and human instrument, but with a divine commission for carrying on Christ's work in the world."

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Jesse Lyman Hurlburt, *THE STORY OF THE CHRISTIAN CHURCH*, \$3.95, Zondervan, 254 pp.

This is a reprint of a brief and concise history of the Christian Church written by the author of the well-known Hurlburt's Story of the Bible. He traces the twenty centuries of the church's existence in six periods: the apostolic church, the persecuted church, the imperial church, the medieval church, the reformed church and the modern church. The style is that of a very readable textbook and there is an outline printed in the margins that contributes to the usefulness for church school teachers. A very simple church history, this book has already had wide usage.

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Warren R. Ebinger, *YOU ONLY LIVE TWICE*, \$1.00, The Upper Room, 64 pp.

The assistant general secretary of the Board of Christian Social Concerns who was at one time executive director of the Council of Churches of Greater Kansas City, is a talented writer of poetry and the Upper Room has performed a service for us in publishing this fresh material concerning the world around us. He writes, for example, of the flight of the Apollo in terms of the continuing act of creation. In the title piece he places the realities of the resurrection over against the many voices of our world that declare "you only live once."

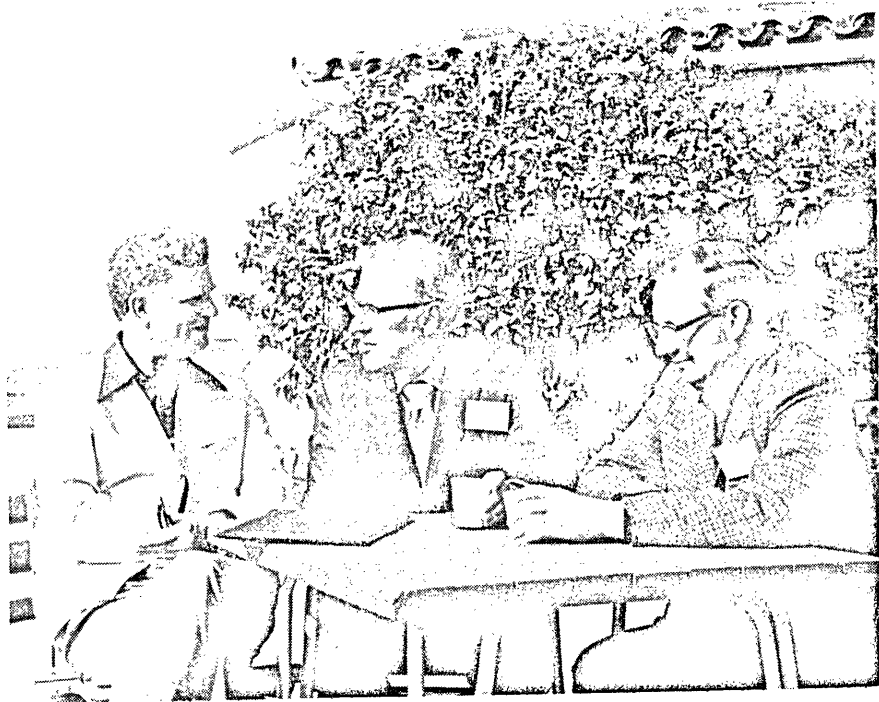
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Methodist and Baptist broadcasters confer with vice president and general counsel of the National Association of Broadcasters at World Association for Christian Communication, North American Broadcast Section meeting. Left to right, Dr. Paul M. Stevens, director Southern Baptist Radio Television Commission, Dr. Paul B. Comstock, vice president of the NAB, and Mr. Nelson Price, assistant general secretary for TRAFCO of the United Methodist Church.

North American Christian communicators meet in Florida

ST. PETERSBURG, Fla. — Protestant, Roman Catholic and Jewish radio and television broadcasters meeting here recently for their first North American gathering under the auspices of the World Association for Christian Communication were told that using all the acceptable church words may indicate religious faithfulness, but does not insure good communication.

Dr. Albert H. van den Heuvel, director of communications for the World Council of Churches, said that many of the traditional words of the faith are not understood by today's listeners. He described the role of the church radio and television broadcaster as the same as that of the minister—the proclamation of the “good news.” He indicated that the broadcast media afford a chance to confront the masses with the truth, but said, “If you want to convert an individual, talk to him face to face.”

Dr. van den Heuvel brought the keynote address and served as a major resource person during the remainder of the five-day meeting.

Participants in the meeting were exposed to news programming, broadcast regulations, advertising techniques, the industry's view of church broadcasting, the citizen's view of church broadcasting, the potential and problems of cable television, audience analysis, youth programming, and samples of some of the best programs.

Donald V. Taverner, president of the National Cable Television Association, pointed out that this is the fastest growing aspect of the communications industry and predicted that it will bring greater attention to public concerns than commercial television does. He predicted that cable television is bringing a new dimension to the broadcasting of religion, especially with the emphasis on local programming which is indicated by Federal Communication Commission rules.

Dr. Paul M. Stevens, director of the Southern Baptist Radio and Television Commission, Fort Worth, said at the meeting, “We are not religious broadcasters. We are professional broadcasters who specialize in religious material.”

Dr. Paul B. Comstock, vice president of the National Association of Broadcasters, expressed the opinion that “Public Service time is a major obligation of every broadcaster. There should be more public service time available to the church in prime time.”

During the meeting several of the delegates from the southwest met to make plans for an interdenominational approach to the hundreds of cable television stations that are being authorized.

The North American Broadcast Section of the World Association for Christian Communication is expected to continue meeting on an annual basis.

Jurisdiction makes new AV feature available

Oklahoma City, Oklahoma—“Who Will Answer?” the thirty minute 16 mm audio-visual presentation prepared by the Youth Division of St. Stephens United Methodist Church of Houston, Tex., which has been shown across the nation by ABC network affiliates and by a number of local church groups, is now available from the South Central Jurisdiction's AV Library in the jurisdiction office at Oklahoma City.

The program features the Senior High UMYF of St. Stephen's Church, and was written and edited by the Rev. Daniel C. Steere, associate minister. The show surveys the world in which teens find themselves today — drugs, war, gaps in generations, com-

United Methodist Council of Bishops announces committee changes

LOUISVILLE, Ky. (UMI) — Several committees or personnel changes have been announced by Bishop Roy H. Short of Louisville, secretary of the United Methodist Council of Bishops.

These include a special committee of bishops for an emphasis upon peace, another to consider the Plan of Union of the Consultation on Church Union, delegates to the 1971 British Methodist Conference, and several changes in the membership of the Commission on Ecumenical Affairs.

In an earlier release, United Methodist Information reported that the Council of Bishops at its recent Portland, Oregon, meeting took steps toward a “peace emphasis” in future church programming and voted to name a seven-man committee to act in 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.”

Members of the special committee on an Emphasis on Peace are: Bishop James Armstrong, Aberdeen, S. D., chairman; Bishop John Wesley Lord, Washington, D. C. (currently president of the Council of Bishops); Bishop W. McFerrin Stowe, Topeka, Kansas; Bishop W. Maynard Sparks, Seattle; Bishop Earl G. Hunt, Jr., Charlotte, N. C.; Bishop C. Ernest Sommer, Frankfurt/Main, Germany; and Bishop Roy C. Nichols, Pittsburgh.

The special committee to consider the Plan of Union document prepared by the Consultation on Church Union and report back to the Council con-

munications and morality. Members of the St. Stephen's youth group voice some of the frustrations they feel with the world, the church, and their culture. They talk strongly and positively about the church's influence on their lives. In their own words they convey some of the personal growth which they have experienced through participation in a group which required a high level of commitment from them.

The program is a warm and positive statement that the church can be effective in reaching teens, and that church involvement does make a difference in the lives of youth.

Incisive comments by four area religious leaders give added depth to the show. Comments are included from: Dr. Leo Allen, superintendent of the Houston West District of the United Methodist Church; John Bradshaw, professor of Philosophy, Dominican College of Houston; the Rev. Nolen Holcomb, director of Youth Ministries, the Texas Conference of the United Methodist Church; and Mr. Steere, associate minister, St. Stephen's United Methodist Church.

The film has been made available by the South Central Jurisdiction's Communications Commission for Conference and Local Church groups as a youth-adult curriculum resource and may be booked through the Jurisdiction Office, 201-203 Bixler Bldg., 2400 N. W. 23rd, Oklahoma City 73107.

sists of Bishop L. Scott Allen, Knoxville, Tenn., chairman; Bishop R. Marvin Stuart, Denver; Bishop Ralph T. Alton, Sun Prairie, Wis.; Bishop Hermann W. Kaebnick, Harrisburg, Pa.; and Bishop Short.

Delegates named to represent the United Methodist Church at the 1971 British Methodist Conference are: Bishop James K. Mathews, Boston; Bishop Ole E. Borgen, Stockholm; Dr. David Self, general secretary of the Board of the Laity, Evanston, Ill.; and Mrs. Fredrich Wunderlich, Frankfurt/Main, Germany.

The Council of Bishops also announced the following changes in membership of the church's Commission on Ecumenical Affairs:

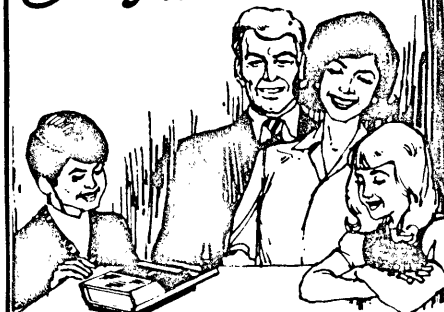
Dr. Merlyn W. Northfelt, president of Garrett Theological Seminary, Evanston, Ill., for the former president, Dr. Orville H. McKay.

Dr. Jameson Jones, president of Iliff School of Theology, Denver, for the late Dr. Lowell Swan.

Bishop Ole Borgen, Stockholm, for the late Bishop Odd Hagen.

Henry L. Bowden of Atlanta for Paul Webb, resigned.

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Lay Witnesses who took part in the Dec. 4-6 Mission at Belcher, La. James M. Carter of Benton, La. served as coordinator. Witnesses came from Blanchard, Haughton, Parkers Chapel, El Dorado, Ark. and the Benton United Methodist and Baptist churches. The Rev. Frank M. Stage, Jr., former Arkansan, is pastor at Blanchard.

Aldersgate Camp Memorials

The following Camperships and Memorials have been received by Aldersgate Methodist Camp from September 15 through December 21, 1970.

CAMPERSHIPS:

Grady Lee Wesleyan Service Guild,
Markham U.M. Church, Little Rock
Mr. and Mrs. William N. Gentry

MEMORIAL CAMPERSHIPS:

MRS. J. H. WEBB
MISS WILMA WILD
by Smith Booth Class, Pulaski
Heights Church, Little Rock
CHARLES MINOR TAYLOR III
by Mr. and Mrs. Richard M. Jones
and Don

HONOR GIFTS:

MRS. VIDA FRY
MRS. GERTRUDE POPE
by Mrs. Robert I. Campbell
MRS. JAMES H. RICE, SR.
by Blakeney Class, First United
Methodist Church, Little Rock
BISHOP AND MRS. PAUL V. GALLOWAY
by Earl and Emma Carter

MEMORIALS:

AVA RUTH FINCH
by North Arkansas Conference
Wesleyan Service Guild
MRS. CLYDE O. BRYAN
by Mr. and Mrs. Guy Cazort
DR. H. KING WADE
by Mrs. Margaret Harrison
MRS. R. W. HUIE
MR. BENJAMIN J. CASH
MRS. WALTER RYLAND
MR. ROBIN JORDAN
by Mrs. John Hefley
MRS. TOM DAVIS
by Mr. and Mrs. W. E. Allison
by Mrs. S. R. Farris
CLAUDE M. BURROW
PERCY RICHARDSON
ROY M. PAYTON
SAMUEL MITCHELL TAYLOR
by Tom and Betty Williams
MRS. RICHARD ELGIN
by Mrs. John Hefley
Rev. and Mrs. James Robert Scott
ROBERT B. ROACH
by Miss Dallis Smith
FRANK BASS, JR.
by Mr. and Mrs. Joe T. Hirscheider
by Mrs. Hugh Courtney
MRS. OLLIE BERNARD
by Mrs. John B. Hefley

MARGUERITE RICE RIDDICK (Mrs. Walter G., Jr.)

by Mrs. John B. Hefley
by Mrs. Margaret Harrison
by Mrs. John H. Rule
Mrs. Wallace M. Wilbourn
by Mrs. D. D. Terry
by Mrs. W. P. Gulley
by Mrs. David Rogerson Williams
by Rosemary and Martin Borchert
by Employees, Real Estate Division, Corps of Engineers, L.R. District
by James S. Hall
by Miss Mildred Scott
by Judge and Mrs. Orso Cobb
by Tom and Georgiana Trimble
by Mr. and Mrs. Calvin R. Ledbetter
by Mr. and Mrs. Calvin R. Ledbetter, Jr.
by Miss Allyce Rice
by Jane Cotton
by Mrs. Frederick I. Brown
by Dr. and Mrs. Alastair D. Hall
by Mr. and Mrs. Hartwell T. Wilson
Wilson
by Mrs. Graham Hall
by Mrs. Sterling P. Bond
by Mr. and Mrs. J.A. Riggs, Jr.
by Mr. and Mrs. Guy Cazort
by Mr. and Mrs. Wallace Townsend
by Durbin Bond
by Mr. and Mrs. Alexander Weir
by Fred K. Darragh, Jr.
by Mrs. Frank Prentice Thomas
by Mr. and Mrs. E. H. English
by Mrs. D. Beach Carre
by Ruth Riddick
by Ruth Wisdom
by Mrs. Edgar F. Dixon
by Mrs. R. W. Rightsell
by Martin K. Holmes
by Mr. and Mrs. Jack East, Jr.
by Shirley H. Miller
by Dana Ann Menefee
by Mrs. Scott D. Hamilton
by Dr. and Mrs. Theron B. Smith
by Mr. and Mrs. William F. Sherman
by the Rev. and Mrs. James Robert Scott
by Miss Flora Hammett
by Mr. and Mrs. Wm. N. Gentry and David
by the Rev. and Mrs. Alfred A. Knox
by Mr. and Mrs. John E. Miller, Jr.
by Mrs. Austine W. Fountain
by Mr. and Mrs. E. T. Davenport
by Mr. Harold Flowers
by Mr. and Mrs. Hal Robbins
by Various Members of Aldersgate Board of Directors
by Mr. and Mrs. C. Ray Tribble
by Mr. and Mrs. Grafton Thomas

FORREST CITY DISTRICT

The Forrest City District Christmas Party for the ministers and their families was held in the First United Methodist Church of Wynne, on December 11. After a short fellowship, the group served themselves to a pot-luck meal and were seated around beautifully decorated tables in the dining hall. Following the meal, Christmas carols were led by the Rev. W. D. Golden. The Rev. and Mrs. Jim Beal directed the group in games. Roger Beal showed a film, "The Christmas Family." Dr. and Mrs. Dodgen were presented a gift from the district. As the group adjourned, the children received little favors from the Christmas tree, provided by the women of the district.

SOUTHWEST CONFERENCE MEETING HELD FOR MINISTERS' WIVES

Mrs. Willie Mac Love of Little Rock was hostess recently to a meeting of Ministers' Wives of the Southwest Conference, Little Rock District.

The devotional was given by Vida Thompson. Ellen Thompson shared experiences from a recent trip to Seattle, Washington, and Juneau, Alaska. Florida Wilbun and Willie M. Love showed articles made from discarded things.

The program was led by Hattie Smith, the subject being "Thoughts for Thanksgiving". The group enjoyed refreshments and a fellowship time. The next meeting is scheduled for Conway, with Rev. and Mrs. L. T. Thompson.

Judy Atwood writes—

The following letter is from Judy Atwood, who was serving as Rural Church and Community Worker in the Mena area until 1969 when she returned to college for graduate work. Judy is spending the month of January in London and Amsterdam with a study tour group from St. Paul School of Theology.

In reflecting over the year, my mind settles mostly at the Lake of the Ozarks in central Missouri where I spent the summer after completing my first year at St. Paul School of Theology in Kansas City, Missouri in the Master of Religious Education program.

From Memorial Day until after Labor Day I worked in the V.I.E.W. program in the Lake of the Ozarks Parish. V.I.E.W. stands for Volunteers in Ecumenical Witness. There were approximately 30 college age youth in the program this summer. We all had secular jobs of one kind or another in and around the Lake Ozark resort area. My job was as a waitress in a Pizza Restaurant. I worked there a full shift each week either 11:00 to 5 p.m. or 5 p.m. to 12:00. This provided for me an opportunity to work in the business world and to get a different perspective on how things take place differently from the setting of the church and scouting ventures in which most of my work experience has been.

The secular jobs helped us to pay our bills, eat, etc. The VIEW program has another very important aspect. This entails volunteer work in the parish program activities. We averaged at least 10 hours / week in such activities as Coffee House for the young at heart held nightly from 10 to 1 a.m.; clerking in the gift and book store which we operated; sharing with those who came to the Treasure House for the living — an art gallery by day (Coffee House at night) —; assisting in the services in campgrounds, Vesper Cruises on the Tom Sawyer excursion boat; Wednesday evening campfire programs at the State Park; and cleaning and doing bunker laundry for the G.I.'s who spend the weekends in the lake area and stay at the Bunker (where we provide bed, showers, coffee, pop, and homemade cookies for a nominal fee.) The summer was filled with meeting and sharing lives of many people of all ages and walks of life. I particularly enjoyed the small children of the Asso. Dir. whose family lived downstairs in the large house where many of the girls lived there at the summering (where the VIEW workers were housed). WOW what a great and exciting summer! Hope to be back again next summer in a staff capacity.

School began again in mid-Sept. It was good to see returning students and to meet the new ones. At the end of September Church and Community Workers from all over the country came to K.C. for a meeting of just C&CW. What fun to see workers from all over whom I hadn't seen for some time — a real time of celebrating and sharing of ideas, frustrations, and JOYS.

The big excitement was the week following when I found out I would be able to be part of the study tour from St. Paul going to London and Amsterdam for the month of January. There will be approximately 25 of us in the group. We will fly out of NY on Dec. 28th at 6 p.m. and back in Jan. 29th. We will be spending two weeks in London staying in the East London Mission. There are 3 St. Paul couples in this area so it will be exciting to see them. We will be taking in lectures, theater, etc, while we are here. Hopefully at the end of this time we will bus up through Cambridge and Oxford and then over to the coast to cross the channel. Then we have three days free to do what we want and can afford in this time. Four of us hope to rent a car and drive to Zurich and back to Amsterdam. Should be a busy, cold, but exciting 3 days. The remainder of the time will be spent in the Amsterdam area with lectures, concerts, tours, etc. in this area. The professor who is leading the group spent his sabbatical year here.

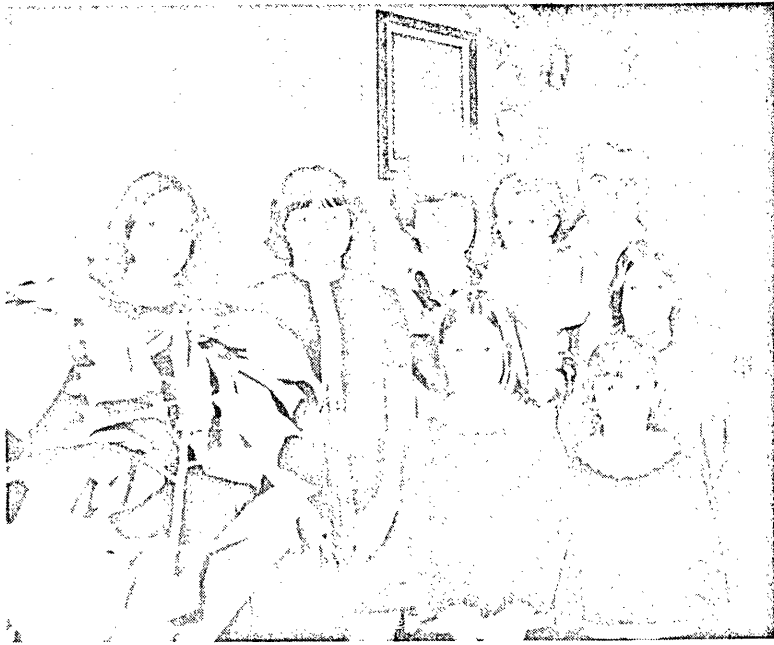
Let me close by saying let us each remember whose birth we are celebrating and REJOICE.....

Judy

To me every hour of the light and dark is a miracle, every cubic inch of space is a miracle. — Walt Whitman

For
GOLDS
take 666

A revised, updated MINISTER'S INCOME TAX GUIDE is available from the Program Council, 920 Rector Building, Little Rock 72201. 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.

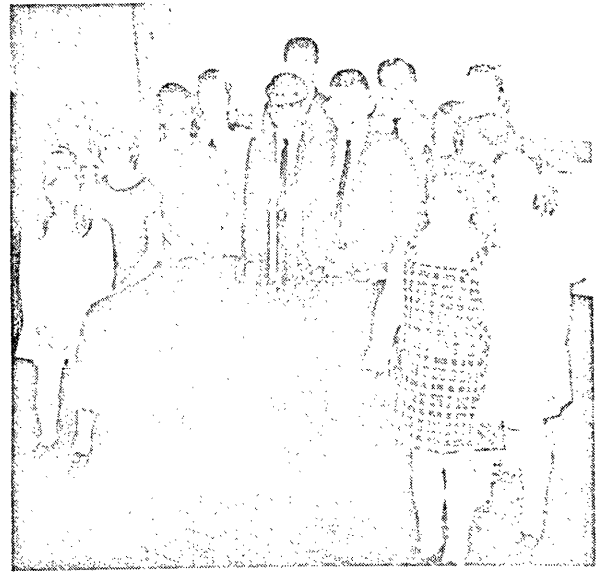


Pictured above are two groups who entertained at Gentry UM Church for the Christmas Family Dinner on Dec. 16. TOP: The Clinton Jenks family—(Standing, l. to r.) Their neighbor, Jeanie Billups, with Susie, Maureen, Ruthy, Hank, Barbara and parents Sue and Clinton Jenks. The family group entertained with vocal and instrumental music and Christmas poems. LOWER: Seated (l. to r.) are Sherry Larkin, Mary Margaret Altland, Stephanie Evans and Betsy Babcock. This group of girls played carols on their Recorders, sang and entertained with a variety of Christmas selections. The program concluded with a story, "The Man Who Owned the Stable," presented by Mrs. Mardell McClurkin.



ABOVE: Mrs. E. G. Kaetzell, Dr. Joel Cooper, the Rev. and Mrs. Clint Atchley are being served by Mrs. Lewis Chesser at the Fayetteville District open house for ministers, wives and widows, held in the district parsonage at Fayetteville, Dec. 18, from 10 - 11 a.m. Following this, a luncheon for the group was held at Wiggins United Methodist Church. AT RIGHT: The Tempos, a singing group from Woodlawn Junior High School under the direction of Mrs. Mary Hatch, sang during the luncheon. The program was under the direction of Mrs. Dewey Dark, assisted by Mrs. Victor Nixon. The pastors and wives gave a gift to the district superintendent, Dr. Myers B. Curtis, in the form of a check for the Scholarship Program of Philander Smith College.

RIGHT: Members of the Elementary IV-VI group at First UM Church in Van Buren shown with their Advent wreath—an important part of the seasonal observance in their department each year. The Rev. John Chapman is pastor.



The Arkadelphia District minister-families' Christmas party was held at the Wesley Foundation in Arkadelphia, spearheaded jointly by Parsonettes and the District. Shown above are Mrs. David Hankins, president of the wives, District Superintendent George W. Martin, Mrs. Martin, and Mrs. Ed Matthews, guest storyteller. Nearly 85 ministers, wives, children and widows were present for the dinner, held Dec. 7. BELOW: Serving themselves at the Arkadelphia District dinner.

