

Governor Dale Bumpers addressed the Convocation. A TV camera records his remarks on sound film.

## Gov. Bumpers says technical education should not be upgraded at expense of general learning pursuits

Governor Dale M. Bumpers, addressing a convocation at Hendrix College, Tuesday, Nov. 23, discussed new evaluations that are being made concerning higher education and the significance of the youthful voter on politics.

The governor was the principal speaker for the occasion during which the honorary degree of doctor of laws was conferred on S. Theodore Smith of Conway and Henry F. Trotter of Pine Bluff.

During the convocation Mrs. Gordon E. Young of Malvern presented to the college the Gordon E. and Elizabeth Gregg Young Scholarship Fund. President Roy B. Shilling, Jr. accepted the gift for the college, and a response was made by Dr. Marshall T. Steel, former president of the college who spoke out of a long acquaintance with the Young family.

Bishop Paul V. Galloway delivered the invocation, and Dean Francis Christie assisted in the conferring of the degrees.

Basing his remarks on higher education on the reports made recently by "prestigious councils and commissions such as the Carnegie Corporation and the federal Office of Education, Mr. Bumpers referred to pressures and criticisms which have recently resulted from an oversupply of persons with certain degrees.

Indicating that there will probably be increasing demands in the future for persons with a technical or vocational education, the governor said, "Narrowly technical education should not be upgraded at the expense of the general pursuit of learning."

He continued: "Genuine wisdom will always be in short supply, and even though the liberal arts and sciences degrees may no longer be gilt-edged guarantees to a high-paying job, society simply cannot afford to lessen its support for general higher education."

Speaking of the influence of the youthful voter, Gov. Bumpers said that the results of recent elections reveal that young voters will not cast

their ballots as a bloc. He said, "Every time I hear some self-proclaimed spokesman for the youth of America make a sweeping pronouncement about what the youth vote is going to do, I shudder—not because such predictions are insulting and inaccurate, but because I honestly believe they are counterproductive."

Speaking of priorities which he has been able to determine among this group, he said, "Among the young people I know and talk to, there is complete agreement that human life itself is more sacred than any so-called higher purpose to which it might be put; that the killing of human beings

Please turn to page 2

### Bishop Galloway issues statement on salary increases

Bishop Paul V. Galloway, following his recent return from the meeting of the Council of Bishops, has announced that it was the understanding of that body, acting on advice from the Council on World Service and Finance, that salary increases for church employees for 1972 may not exceed 5.5% of the "annual aggregate" income received during the current year.

Bishop Galloway said there was a full discussion of the Phase II of the

Wage-Price Freeze as it relates to all church employees. He said that the bishops who serve on the Council on World Service and Finance agreed on this opinion. Their position was further substantiated by a letter from Dr. R. Bryan Brawner, General Secretary and Treasurer of the Council on World Service and Finance. This letter did not represent an official judgment, but all of those in the meeting felt that it represented the proper guidelines to follow.

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# Arkansas Methodist

90th YEAR

THURSDAY, DECEMBER 2, 1971

NO. 47

## Council of Bishops issues call to deal with root causes of war; for rehabilitation of war torn areas

DES MOINES, Iowa (UMI)—A "call for peace and self-development of peoples" was issued here Nov. 18 by the United Methodist Council of Bishops.

The five-page document, drafted by a seven-member committee headed by Bishop James Armstrong of Aberdeen, S. D., will be offered to the 1972 General Conference for consideration as a church-wide emphasis during the 1972-76 quadrennium.

In another action related to peace concerns, the bishops in the closing session of their semi-annual meeting called on President Nixon and Congress to provide legislation for rehabilitation of war-torn areas of Southeast Asia.

The "call for peace and self-development of peoples" terms it a response to the "profound concern" voiced by many United Methodists "about the cheapness with which human life is treated and the possibility of the total extinction of the race."

Divided into three parts, the bishops' call discusses the nature of

peace, enemies of peace and the sources of peace.

"Peace is not simply the absence of war," the document asserts. "It is that emerging dynamic reality envisioned by prophets where spears and swords give way to implements of peace, where historic antagonists dwell together in trust, and where righteousness and justice prevail.

"There will be no peace with justice until unselfish and informed love are structured into political processes and international arrangements.

"The enemies of peace are many. War results from a complex of personal, social, economic and political forces. If war is to be overcome, its root causes must be isolated and dealt with."

Among "enemies of peace" cited in the document are "blind self-interest," "economic exploitation," "racism," "population explosion," "nation worship," "continued reliance upon military violence," the "arms race," and "dehumanization."

Source of peace, the call states, is God. Peace comes "when man meets

the conditions of God."

Included in the conditions cited are penitence, new life, and love.

The document also notes that each of the enemies needs to be dealt with specifically through such steps as development programs, racial justice, population control, disarmament, civilian control of the military, international law and organization, and "non-violent love."

The call concludes:

"Unless the most powerful and responsible members of the human family are willing to deal with the root of war, running the essential risks and making the necessary sacrifices, man will destroy himself.

Serving with Bishop Armstrong on the drafting committee were Bishops W. Maynard Sparks, Seattle, Wash., W. McFerrin Stowe, Topeka, Kans., Earl G. Hunt, Jr., Charlotte, N. C., John Wesley Lord, Washington, D. C., Roy C. Nichols, Pittsburgh, Pa., and C. Ernst Sommer, Frankfurt, Germany.

In the message calling for rehabili-

tation of devastated areas of Southeast Asia, the bishops said:

"The Bishops of the United Methodist Church in the United States:

"Earnestly longing for the cessation of hostilities in Indochina;

"Acknowledging the responsibility of their nation for much of the suffering and destruction in Vietnam, Cambodia, and Laos;

"Reaffirming the tradition of the United States following warfare to bind the wounds of war's victims and rebuild devastated areas;

"Pledging ourselves to lead our churches and people to do their essential parts in such rehabilitation efforts;

"Do urge the President and Congress of the United States, relying upon the counsel and guidance of the people and governments of Indochina, to provide necessary legislation for the rehabilitation of life, land, and property throughout that war-torn region, joining, where possible, with other nations through the United Nations in this effort."



Mrs. Virginia Law

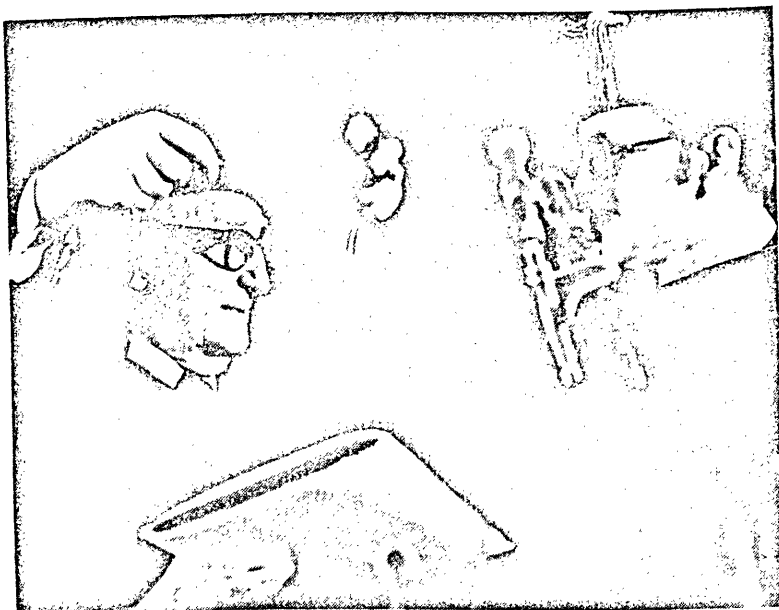
## Family Worship specialist to speak at Lakewood

Mrs. Virginia Law will be the guest speaker for a program at Lakewood United Methodist Church in North Little Rock, Tuesday, Dec. 7 from 11 a.m. to 3 p.m. Mrs. Virginia Law is Director of the Family Worship Department, Board of Evangelism, of Nashville, Tenn.

Mrs. Law graduated from Florida State University and received her masters degree in Christian Education from Scarritt College in Nashville. She was a missionary to the Congo from 1949 until her husband was killed by Congolese rebel soldiers in 1964. Following his death and her return to the United States, she served as Retreat Director for Ecumenical Church Groups from 1964 until 1969. She is the author of three books and many magazine articles. Her books as they appeared are, "Appointment Congo," 1966, "As Far As I Can Step," 1970 and "Tune in Tomorrow, Adventures in Family Worship," 1970.

She is a member of the Southeastern Council on Family Relations, the Academy of Religion and Mental Health, the United Methodist Committee on Family Life and served on the 1970 White House Committee on Children and Youth.

Mrs. Law is the mother of two sons, ages 27 and 25, and a daughter, 18. Both sons plan to serve as missionaries in the same area of the Congo where their parents worked and lived for 15 years.



## Churchwide special offering Jan. 9 to assist Pakistani refugees

EVANSTON, Ill. (UMI)—A special offering to assist East Pakistan refugees fleeing into India will be received January 9 across the 10,500,000-member United Methodist Church.

The call for the offering was issued by the denomination's Council of Bishops in Des Moines, Iowa, November 16. Concurrence in the call has been given by the Council on World Service and Finance here.

Minimum goal in the offering is \$1,000,000, according to Bishop Ralph T. Alton of Madison, Wisc., chairman of the United Methodist Committee for Overseas Relief (UMCOR).

The mass exodus of more than 9,500,000 refugees from East Pakistan into India has been described by UMCOR leaders as the worst human tragedy of history. Neither the Biafra nor Palestine problems "even begin to look like the tragedy of the East Pakistan refugee situation," said the Rev. J. Harry Haines, UMCOR executive secretary.

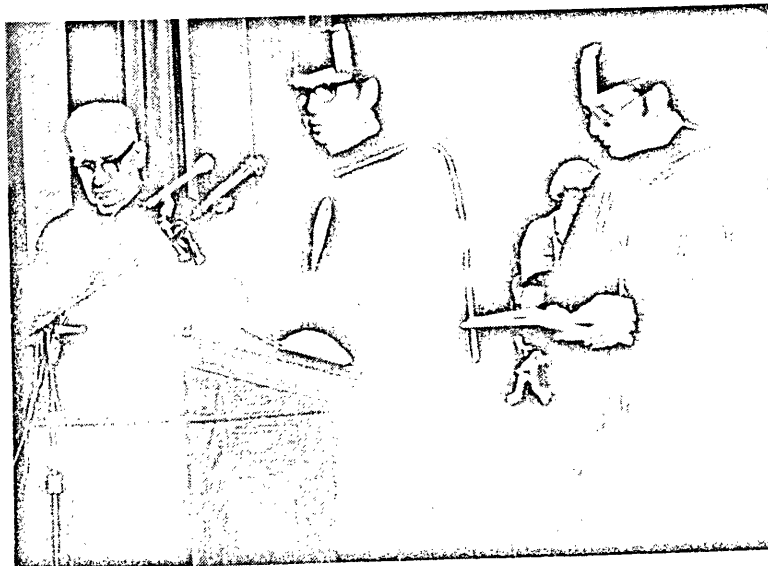
Dr. Haines said a 20-to-30-mile wide "belt" of refugees extends along

the eastern border of India for 1,300 miles. "Every tree in this area has a refugee family living under it," the executive told the church's Board of Missions recently.

Bishop Alton said funds collected in the relief offering will be expended largely through ecumenical channels, particularly the Christian Agency for Social Action in India. The bishop stressed that machinery will be established to administer the funds "effectively and responsibly."

Speaking to the proposal at the Council of Bishops meeting, Bishop Joseph Lance of the Lucknow Area said that the ultimate solution to the problem is political, but that in the meantime the churches are combining their efforts in trying to meet the emergency situation. He also described efforts by the Indian government to assist the refugees.

Materials describing the need and the mechanics of the offering will go within the next few weeks to United Methodist pastors from the Program Council's Division of Interpretation here.



BELOW: An academic hood is placed on Henry F. Trotter of Pine Bluff (left) as he is awarded the LL.D. degree. Dr. Roy B. Shilling, Jr. (right) presents the diploma. The hands holding the hood are those of Dean of Hendrix College, Dr. M. Francis Christie.



Mrs. Gordon E. Young of Little Rock (right) presents to Dr. Roy B. Shilling, Jr., Hendrix president, a gift of \$20,000 to establish the Gordon E. and Elizabeth Gregg Young Scholarship Fund during Nov. 23 Convocation.

## APPOINTMENT

Bishop Paul V. Galloway has announced the transfer of Tommy N. "Nick" Evans from the North Arkansas Conference to the Little Rock Conference, and his appointment as associate pastor of Lakeside United Methodist Church, Pine Bluff, effective Dec. 1.

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## from page one GOVERNOR

cannot be justified on the grounds of containment or democratization or any other international game plan."

The governor ventured to predict future trends of the youthful voter, as he said, "I think they will demand to know in very precise terms, what a potential office-holder will actually do, and what a past office-holder has actually done, to preserve peace, protect the environment and promote social justice." He said that if he was right about the major influences that young persons would have on the political system, "then future generations will have no need to threaten the use of more drastic means to achieve social justice."

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## Hendrix College Choir Christmas Candlelight Service

Sunday, Dec. 5, 7 p.m.  
Trinity United Methodist Church,  
Mississippi at Evergreen,  
Little Rock  
Robert McGill, director

S. T. Smith, Sr., of Conway (left), was awarded the degree of doctor of laws at Nov. 23 Hendrix College Convocation. Dean M. Francis Christie (center) reads the citation and President Roy B. Shilling, Jr. (right) holds the diploma to be presented to Dr. Smith.

## THE ADVENT OF ADVENT

Increasingly our churches are showing that they are serious about doing all they can to undergird the spiritual dimensions of Christmas. We are able to watch what the churches are doing through the large number of bulletins that we receive regularly, and a large number of these reveal that the coming of the Advent Season is being marked so that the regular church-goers among us are being made conscious of "four weeks of Christmas," at least.

This practice adds much to the development of a mature philosophy concerning the observance of the birthday of our Lord. We are reminded that the wise men who came out of the East to Bethlehem started their journey many weeks before the nativity date. In order to arrive at the proper place at the appropriate moment with their precious gifts it was necessary for them to do a great deal of planning. Some of us would be reluctant to call ourselves "wise men," but we can be guided by the steps they took in looking ahead to the coming of the Christ-child. We can be aided in this spiritual navigation by checking off the four weeks of Advent.

Many of us will recall that during the administration of Franklin D. Roosevelt, representatives of the mercantile community went to the President and appealed for his help in the establishment of an earlier Thanksgiving in order that they might have "a longer period of preparation for Christmas." Of course, what they wanted was a longer selling period in a time when the national economy was "in the doldrums." There was a great deal of confusion for a few years with some of the states faced with the problem of two Thanksgiving Days. We are not in a position to judge whether there was any "cause and effect" relation or not, but it was at about this same time that churches began to place a greater emphasis on their preparation for

Christmas. Many congregations that were unfamiliar with the word "Advent" were introduced to it as their ministers utilized some of the symbolism of the church and preached sermons in which they appealed to their people to "prepare ye the way of the Lord."

The origin of the observance of Advent in church history is not altogether clear. A council at Saragossa in 380 A.D. issued a pronouncement forbidding the faithful to be absent from worship between Dec. 17 and Epiphany. However, the first clear mention of Advent was at the Council of Tours in 567. In some periods of history the Roman Catholic Church has made the observance of this season almost as strict as the keeping of Lent.

Many customs developed around the world to demonstrate visually that these days were being dedicated to the preparation for Christmas. In some parts of England poor women used to carry "Advent images," two dolls dressed to represent Christ and the Virgin Mary. They would visit neighboring households demanding a half-penny from each, much as today's children go out at Halloween demanding a "trick or treat." In Normandy the farmers still employ children under 12 years of age to run with torches through their fields and orchards setting fire to bundles of straw to drive away vermin.

In Italy the last days of Advent are marked by the entry into Rome of a group called the "Calabrian pifferari" who play bagpipes before the many shrines in that city dedicated to the holy mother, suggesting the homage that was paid by the shepherds when they arrived in Bethlehem.

The most widely preserved custom in our churches is that which has come to us from Great Britain — that of the "Advent wreath" with its four candles around the circumference and a large candle in the center. As an integral part of the worship service for four Sundays one candle in the outer circle is lighted with the reading of the appropriate scripture. Then, if there is a service on Christmas eve or on Christmas, the central Christ-candle is lighted to announce to all who worship that once again the blessed nativity event has taken place.

We think it is wholesome for United Methodist church families to move through these days of preparation, feeling that all will be more richly blessed by Christmas when it comes.

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### the Editor's Corner



#### DR. OUTLER'S LECTURES ON WESLEY AVAILABLE

Those who participated in the United Methodist Conference on Evangelism in New Orleans last January will be delighted to know that the lectures delivered by Dr. Albert C. Outler at that meeting are now available in a new book from Tidings.

In their published form the Harry Denman Lectures on Evangelism appear under the title, *Evangelism in the Wesleyan Spirit*. This writer was privileged to hear Dr. Outler deliver the messages and feels that they should be read by every United Methodist.

Dr. Joseph H. Yeakel, general secretary of the United Methodist Church's Board of Evangelism says in the foreword to the book:

"Dr. Outler has long been known as a leading Wesley scholar, and it is his extensive and disciplined study that provides the essential outline for his lectures. The unique contribution which he has made to this on-going evangelism dialogue is at the point of the application of the Wesley ministry, coupled with the analytical insights and the keen perceptive spirit of Dr. Outler to the working of the Holy Spirit in this day, that these lectures achieve what many who heard them delivered were to call 'a monumental contribution.'"

Readers of other Outler books and those privileged to hear these lectures will recall the emphasis he made in his message on "A Church of Martyrs and Servants."

He said, "As I see it, the most basic problem in the reformulation of our evangelistic message is the radical dissolution of the modern mindset of the age-old linkage between anxiety and guilt, between customary and Christian morality, between the wrath of God and social disapproval, between self-loathing and repentance and justifying faith."

We agree that this is an excellent work of a distinguished scholar, and a tribute to the world-known Methodist evangelist, Dr. Harry Denman.

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# news and views

OF THE WORLD OF RELIGION

by doris woolard

Some reports of drug abuse among U.S. servicemen in Vietnam are much exaggerated, according to Dr. William J. Reiss, head of the Lutheran Council in the U.S.A.'s division of service to military personnel. On a recent trip to Southeast Asia, Dr. Reiss visited all Lutheran chaplains stationed in Vietnam. He said that the drug abuse problem is coming under control and that chaplains, doctors and psychologists work as teams in treatment and rehabilitation programs.

Dr. Oswald C. J. Hoffman, speaker of the worldwide Lutheran Hour broadcasts, will spend Christmas with U.S. troops in Vietnam. He said, "Youth is looking for something to replace their general mood of disillusionment and despair. I'm grateful for this opportunity to meet with them and to help them build their understanding of what life is about." Last year, Dr. Hoffman distributed some 30,000 copies of "The Psalms for Modern Man", published by the American Bible Society—during his Christmas visit among troops.

Five presidents and one immediate past-president of Baptist conventions in Texas have protested the recent action by the denomination's Sunday School Board in withdrawing a publication because it contained "potentially inflammatory" material on race relations. In a joint statement the presidents said: "Those of us who were involved in what is believed to be the largest gathering of Baptists in recent U.S. history (referring to recent joint convention of Texas Baptists) . . . saw evidence of a common ground of all races around the cross of Jesus." . . . "We join in expressing regret over that decision and in praying for the day when such attitudes will be no more."

The U. S. Supreme Court has received an "amicus curiae" [friend of the court] brief and motion supporting a contention that an unborn fetus is an autonomous human being entitled to full protection of law. The brief was signed by 220 physicians including many fellows of the American College of Obstetrics and Gynecology and some 100 are from 39 of the nation's leading medical schools, according to a Religious News Service release. Some signatories are said to have taken the so-called "pro-life" stand against the "abortion-on-demand" movement for the first time. "Modern obstetrics has discarded as unscientific the concept that the child in the womb is but tissue of the mother, 'the physicians' brief stated.

Sunday schools are being challenged by a renewed interest in the Bible among youths and by a coming four-day work week, Dr. Joseph W. Hemphill, head of the National Sunday School Assn. said. Addressing a Christian Education Convention in Boca Raton, Fla., he said a "back to the Bible movement" is causing a return of persons to Sunday school, which has "traditionally been the Bible-teaching agent of the church." "Young people," Hemphill continued, "have come through unsettling times caused by drugs and the Vietnam war. Now they realize they have to apply Christianity to the situation themselves, and they need to know what the Bible says."

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Baptists from 22 churches in Texas, New Mexico and Tennessee launched a "New Life Crusade" in Madrid, at the invitation of 22 of the 56 churches in the Spanish Baptist Union. Teams made up from 235 U.S. Baptists from all walks of life were involved in the week-long effort, according to Dr. W. H. Jackson, director of the World Evangelism Foundation of Abilene, Texas.

British Columbia Province, school trustees have again endorsed the traditional morning Bible readings and recitation of the Lord's Prayer in public schools. They rejected a Vancouver School Bd. resolution urging the provincial government to end required religious exercises. The trustees also rejected an amendment that would have replaced the exercises with a course in world religions.

American philanthropic foundations have increased their giving to religion almost six-fold in the past 10 years—from \$9 million in 1961 to \$51 million in 1970, according to a report by the Foundation Center in New York. The "peak" year for religion in the 10-year period was 1965 when it received 8 per cent of the total—or \$51 million of the total \$649 million. The "low" of 2 per cent was reached in 1962 and 1963. The percentage dipped to 3 per cent in 1968 but has remained at 6 per cent for 1969 and 1970.

The Inter-Lutheran Commission on Worship has approved the publication of more than two dozen hymns focusing on Holy Communion and Baptism. No target date has been set for the publication. The committee, formed five years ago, also plans to seek a full-time staff executive and reduce its membership from 24 to 10.

Extensive discussion is taking place on the future status of certain Southern Baptist agencies as a result of a high level study on structure, according to a Religious News Service release. A Committee of 15, a subcommittee of the denomination's executive unit, named last year to make restructure recommendations, has submitted no final proposals, the report said. Dr. E. W. Price, Jr., of High Point, N.C., a clergyman heading the Committee of 15, said that no final recommendations have been drafted.

How the future can be treated convincingly by people who are turned off by rapid change was one of the prime concerns around which centered an Institute on Modern Religious Communications Dilemmas held in Syracuse, N.Y. Involved in the discussion were 42 professional communicators and editors from over the nation representing Protestant, Roman Catholic and Jewish bodies, and a faculty of 16 theologians, researchers, futurists and theorists.

Dr. Philip Phenix, professor of philosophy and education at Teachers College, Columbia University, told the consultation sponsored by the Texas Conference of Churches that despite the many issues raised by a complex set of intertwined political, theological, and educational principles which must be observed when teaching about religion in the public schools, "there was never a better time to take the religious question seriously as educators."

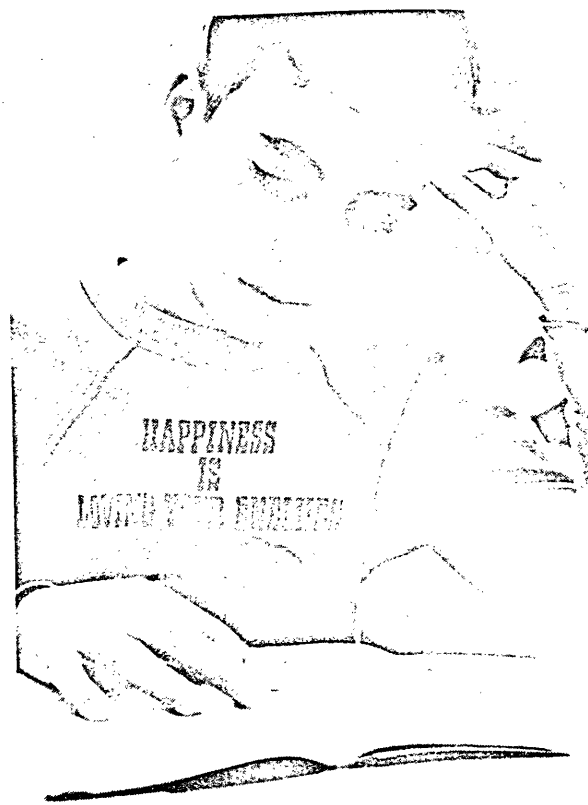
The birthplace of General William Booth, who founded the Salvation Army in 1865, is at the center of a new streamlined social service center opened in Nottingham, Eng. for homeless and needy people. Booth's house will become a Salvation Army museum. In opening ceremonies for the center, the general's 88-year-old granddaughter, Commissioner Catherine Bramwell-Booth, unveiled a larger-than-life statue of the founder in the forecourt of his humble home.

A tax subcommittee of the Iowa Legislature will recommend to the next session of the General Assembly that parsonages and rectories be placed on the property tax rolls beginning in 1974. The same recommendation proposes that property owned by labor, fraternal and agricultural organizations, now exempt, be taxed. Church buildings, educational facilities and the homes of priests or nuns working in parochial schools would retain their tax-exempt status.

A Roman Catholic prelate who is a noted Biblical scholar declared in Hartford, Conn. that a "functional illiteracy" is gripping the U.S. and shows no sign of lessening. Speaking during a ceremony in which he was given a copy of the American Bible Society's "Good News for Modern Man," Archbishop John F. Whealon charged that the illiteracy includes the "truly educated" who have given up serious reading and the young who do not read. Calling for wider use of the Bible by Catholics, the archbishop said that by giving his approval to the ABS New Testament he was assuring Roman Catholics that they may read it and "know that their faith is not going to be perverted by what is contained in this book."

In what was held to be a "first," a seminar on the nature and place of Judaism in the curriculum of a Christian seminary was conducted at the Methodist Theological School in Delaware, Ohio. The seminary sponsored a two-day program in cooperation with the Anti-Defamation League of B'nai B'rith. Faculty members of Pontifical College Josephinum in Worthington and United Theological Seminary, Dayton, participated also. Dr. Shemaryahu Talmon, chairman of the department of Bible studies at Hebrew University, Jerusalem, was the principal speaker.

(RNS Photo)



JERUSALEM — Snoopy's formula for happiness gets around, even to the troubled Middle East. An Arab youngster wears a shirt bearing a message from the famed "Peanuts" character at a Baptist-run School in Jerusalem.

DECEMBER 2, 1971



# Program Directors to Local Churches

## STUDENT RECOGNITION DAY

Day Dec. 26, is a special day with the purpose that each church give recognition to young who are students.

United Ministries in Higher Education, P.O. Box 871, Nashville, 37202 has prepared a pamphlet to help the members of the church to understand the role of the student's ministry with the new generation of students.

They may wish (1) To order copies of the pamphlet for distribution to the congregation; (2) To plan a service for Student Recognition Day, December 26, or an alternate date; (3) To provide a program designed for an observance, is available from UMHE (See address above); (4) To provide opportunity for students to be in dialogue with the minister and others of the church concerning their experiences and ideas as to how the Church can become more effective in its ministry.



## NEW YEAR'S EVE

Many organizations will be scheduled special events for children, and adults for New Year's Eve. The church of our Lord, interested in the welfare of humanity and committed to the idea of aiding persons, do well to remember that the person needs opportunity for spiritual and re-dedication.

New Year's Eve can provide such opportunity. Many churches have plans to make New Year's Eve a time of personal dedication to Christ the Christian Way.

Various services with Emphasis on Worship. Midnight Communion Service. John Wesley's Covenant Service on Watch Night (See Book of Worship—page 382.) Early evening service at stated time.

Come and Go Communion Service

## ALDERSGATE CAMPERSHIPS

Under Sunday School Class, First Church, Elytheville  
S. Huntington Avenue Church, Elytheville  
City United Methodist, Little Rock  
S. First Church, Jonesboro  
S. First Church, Dumas  
S. Pulaski Heights Church, Little Rock  
Wesleyan Service Guild, Arkadelphia  
Anna Wesley Guild, West Memphis  
Ada May Smith  
Wilma Piper  
Pine Class, First Church, Little Rock

DECEMBER 2, 1971

vice. Copies of service for each individual can be provided (for ideas, write Program Council)

2. Get-togethers with Emphasis on Fellowship.

A. Party for Church families planned by youth.

B. Covered dish supper with program by Council on Ministries or Task Force on Family Ministries.

C. Progressive party to homes of church members, selected well in advance of party date.

D. Presentation of a family film with opportunity for discussion and snacks.

E. Service over radio to all members and friends of church stressing the meaning and purpose of the Christian Family and what can be done to strengthen the ties of the family in reference to one another and to Christ.

The sky is the limit—the key is "careful planning"—and the success will be found in involvement and dedication.

Not too late . . . Start today . . . Your efforts may well make the difference. It can be the beginning of a rich and meaningful Christian experience for you and those of your Church and Community.



## DATES TO REMEMBER

Dec. 14—Executive Committee of Little Rock Program Council 10:00 a.m.—Faulkner Classroom.

Dec. 15—The Conference Film Libraries have asked that all orders for Christmas and New Year's films be in the office by December 15.

Dec. 25—CHRISTMAS DAY.

Dec. 26—Student Recognition Day.

Dec. 27-29—Little Rock Conference Mid-Winter Institute for Youth — First United Methodist Church, Texarkana.

Dec 31—New Year's Eve.

Jan. 1, 1972—New Year's Day—May it mark the beginning of A GREAT YEAR FOR YOU.



Gleaners Sunday School Class, St. Paul Church, Little Rock  
Circle #2, First Church, N. Little Rock  
Mrs. Eunice Masters  
Hunter Memorial, WSCS, Little Rock  
A.C. Shipp Guild, Winfield Church, Little Rock  
Cox's Army Class, First Church, Malvern  
WSCS, Crossett  
Circle #11, First Church, Little Rock  
Highlander Class, Highland Church, Little Rock  
Mrs. Alice Watkins  
Mrs. J. B. Connally  
Mrs. James W. Peavey  
Mrs. Marguerite E. Rice  
Wesleyan Service Guild, Heber Springs  
WSCS, First Church, Pine Bluff

Smith Booth Class, Pulaski Heights Church, Little Rock  
Circle #3, First Church, Little Rock  
Methodist Men, Gardner Mem. Church, No. Little Rock  
Odds & Ends Class, Markham Church, Little Rock  
Marcile Reid Wesleyan Service Guild  
Wesleyan Service Guild #1, Ft. Smith  
LOFTY Class, Fairview Church, Texarkana  
Circle #1, First Church, Little Rock  
Aldersgate Rummage Sale  
WSCS, Amboy Church, No. L. R.  
Forum Sunday School Class, First Church, Camden  
WSCS, Methodist Church, Bradford  
WSCS, First Church, Pine Bluff  
Anniversary Circle, First Church, Little Rock  
First Church, Benton  
Miss Mary Simpson  
WSCS, St. Luke's Church, L. R.  
Streepey-Fox Class, Pulaski Heights, Little Rock  
Blanche Burnett Guild, Pulaski Heights, Little Rock  
Miss Mary Frances Morgan  
Miss Chris Raetz  
Seekers Class, First Church, Blytheville  
Mr. & Mrs. H. Price Roark  
Wesleyan Service Guild, Siloam Springs  
WSCS, First Church, Siloam Springs  
Norine Bettis Guild  
Lakewood Church, No. L. R.  
WSCS, Geyer Springs Church, L.R.  
Mr. & Mrs. Don E. Morey  
WSCS, First Church, Stuttgart  
Circle #1, WSCS, First Church, Dermott  
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Mrs. James Thomas  
Pulaski Heights Church, L. R.  
Wesley Church, Ft. Smith  
Oaklawn Vacation Church School, Hot Springs  
Mr. & Mrs. H. C. Johnston  
Century Club, Lake Village

## MEMORIAL CAMPERSHIPS

MAURICE T. JONES  
MRS. R. D. ELGIN  
AUSTIN A. HALE  
FLETCHER COLEMAN  
MRS. MADOLYN EDWARDS  
by WSCS, St. Paul Church, L. R.  
H. W. JEFFRIES  
by Mrs. Merrill Rice  
MRS. JOSHUA SHEPHERD  
MARGUERITE RICE RIDDICK  
by General & Mrs. Hugh Cort  
JOHN LAWSON WILLIAMS  
by Couples Bridge Club  
WILKIE POSTLEWATE  
by Mrs. N. M. Minton  
HENRY COLQUETTE  
by Miss Louise Pope  
MRS. DAISY HERRING GOBER  
by Jessie Ehlers  
by Mary Frances Morgan  
by Chris Raetz  
by Louise Pope  
THOMAS E. WARE  
by Smith Booth Class, Pulaski Heights, Little Rock  
MRS. MARY A. GLOSTER  
by Louise Pope  
MRS. ROBERT (Florence) SISCO  
by Mildred R. Fawcett  
by Mr. & Mrs. R. E. Newton  
CHARLES M. TAYLOR III  
by Mr. & Mrs. Richard M. Jones  
MRS. HONOR SHAW  
by WSCS, Hunter Church, L. R.  
C. MACK KING  
by Mr. & Mrs. Richard M. Jones

## HONOR CAMPERSHIPS

Mrs. John Heichelbech  
by Mr. & Mrs. Albert Laser  
Mrs. E. D. (Sarah) Galloway  
by Mr. & Mrs. L. D. Crenshaw  
by Mr. & Mrs. Lloyd A. Murray  
by Robert Moore Class, Asbury Church, Little Rock  
Eula Hawley  
by Leola Woods Small Wesleyan Service Guild  
Mrs. W. D. Brown  
by WSCS, First Church, L. R.  
Dr. & Mrs. Neill Hart  
by Mr. & Mrs. Richard M. Jones  
Ron McDonald, Mary Ann Gwin, Jan Barger, and Norma Jean Arey  
by St. Paul Church, Little Rock  
Rev. Maurice Webb  
by The Elementary Extended Session  
Children of First Church, L. R.

## NON DESIGNATED MEMORIALS

MAYNARD O. BETTIS  
by Marcie Buhler, Louise Pope, Jessie Ehlers  
MISS CYNTHIA GRIFFIN  
by Tom & Betty Williams  
by Mr. & Mrs. Ed Wimberly  
HARRY M. CLURKIN  
by Tom & Betty Williams  
MRS. J. H. LAWHORN  
by Jessie Ehlers  
DR. LEOPOLD N. JUDAH  
by Mrs. E. Q. Keightley  
MISS FRANCES HOWARD and  
MISS VIDA FRY  
by North Arkansas Conference, WSG Executive Committee  
MRS. W. J. STEWART  
by Dr. & Mrs. E. D. Jernigan  
MARGUERITE RIDDICK  
by Mr. & Mrs. John E. Buxton  
by Student Organization U of A (GSSW)  
MRS. KENNETH (Hope) ISLEY  
by Mrs. E. Q. Keightley  
MAJOR CHARLES OTIS TEAGUE,  
C. K. WILKERSON, JR.  
WYLEY STALLINGS  
by Mr. & Mrs. E. D. Galloway  
MRS. AGNES T. BOURLAND  
by Mrs. J. F. Hudson, Sr.  
by Dr. & Mrs. E. D. Jernigan  
by Smith Booth Sunday School Class  
EDGAR H. TENENT, SR.  
by Mr. & Mrs. Arthur C. McConnell and Beth  
HARRY FRESE  
by The Upper Room Class, Pulaski Heights Church, Little Rock  
MRS. W. A. MATTHEWS  
by Smith Booth Class, Pulaski Heights, L. R.  
H. W. JEFFRIES  
by Mr. & Mrs. Guy Cazort  
MRS. PEARL COOK CUTTING  
DR. CHARLES W. REID  
FRANK O. BASS, SR.  
MRS. ROBERT BEASLEY  
by Mrs. John B. Hefley  
MRS. FLETCHER SMITH  
MR. L. E. HINTON  
by Mr. & Mrs. Guy Cazort  
MRS. C. HAMILTON MOSES  
by Mrs. W. R. Harrison  
MRS. ROBERT (Florence) SISCO  
by C. R. & Betty Tribble  
by Mrs. C. K. Wilkerson  
by Dr. & Mrs. E. D. Jernigan  
MISS LOUISE COLEMAN  
CHARLES M. KING  
by Mr. & Mrs. Tom Williams, Jr.  
H. S. (Boots) COLEMAN  
by Tom Williams, Frank Fitzhugh of the Central Ark. Agency  
THE VIDA FRY MEMORIAL FUND  
has received gifts from:  
Conway District Wesleyan Guild  
Miss Mildred Scott  
Morrilton Wesleyan Guild  
Mrs. Glenn R. Hammond  
Mrs. Lily H. Burgess  
Mrs. Alfred Knox

DR. GEORGE F. IVEY will be the speaker at the Christmas banquet of the Robert Moore Bible Class in Asbury Church, Little Rock, Friday night, December 3, according to Pat Finch, class president. Dr. Ivey is pastor of First United Methodist Church in Hot Springs.

**THE LOYALTY DINNER** in Grand Avenue Church of Stuttgart had the Rev. Ed Matthews of Lakeside Church, Pine Bluff, as guest speaker. J. M. Spicer made a slide presentation of the work and program of the church. The Rev. Louis Mulkey is the pastor.

**THE MESSENGERS**, a group of Memphis high school and college students sponsored by Holiday Inns as good-will ambassadors, presented a program of music in Forrest City Wednesday, November 25. This was for the Family Thanksgiving Service in First United Methodist Church, directed by Mrs. Fred McCollum, Jr., family coordinator. Dr. Earl Hughes is pastor.

**THE SAXON SINGERS** under the direction of Rece Saxon Price performed in Winfield Church at the Thanksgiving supper, Sunday evening, November 21. Five members of the group are members of Winfield Church, of which Dr. J. Edward Dunlap is pastor.

**THE SCHUGTOWN UNITED** Methodist Church held its annual Thanksgiving supper at the church on Tuesday night, November 23. Paragould District Superintendent, the Rev. Elmo Thomason, gave the devotional. The supper, enjoyed by an overflow crowd, was followed by special quartet and congregational singing. The Rev. Leroy Craig is pastor of the Schugtowntown and Christ United Churches.

**LITTLE ROCK DISTRICT** ministers and wives will be guests of District Superintendent and Mrs. Ray Hozendorf at a Christmas luncheon in St. Paul United Methodist Richards' Hall, 2223 Durwood Road, on Thursday, December 9. The men and women will have separate business/program meetings at 10 a.m.

**IN HOT SPRINGS**, the choirs of First United Methodist and Westminster Presbyterian Churches are alternating between the churches in presenting Advent music each Sunday night.

**THE REV. HAROLD SPENCE,** pastor of First United Methodist Church in Paragould, brought the Thanksgiving message at community services held in the First Baptist Church. The Wednesday evening service was sponsored by the Paragould Ministerial Alliance.

**THE CAVANAUGH** Congregation at Fort Smith recognized the Rev. and Mrs. J. J. Clark on Retired Ministers' Sunday, October 31. A statement was made by the chairman of the Official Board, Jim Ratterree, expressing appreciation of the church for the Clarks participation in the Cavanaugh church's program. The Rev. Larry D. Powell, pastor, read a letter of appreciation from District Superintendent Charles McDonald.

**A THANKSGIVING RETREAT** was held by young people of the Jonesboro area, November 26-28. Mid-high and senior high youth gathered at the Mt. Zion Baptist Camp near Walcott to consider the theme "How to Experience and Share the Abundant Life." Retreat leaders were Bill Stephens, city director of the high school ministry of Campus Crusade for Christ in Dallas, Texas, and Miss Cathy Bliss of Tulsa, who is with the high school crusade ministry staff. The retreat dismissed Sunday morning in time for participants to attend their home churches.

**THE HUGHES FIRST** United Methodist Church will hold a Lay Witness Mission on December 10, 11 and 12. Douglas Phillips of Jonesboro will be the coordinator. Kuhron Meurier and Mrs. Ed Bentley are local co-chairmen. The Rev. Mitchell Sanford is the Hughes minister.

THE REV. IRA MCBRIDE, former United Brethren missionary in Nigeria, Africa, was the speaker for the November meeting of the Women's Society of Winslow United Methodist Church. Now retired, Mr. and Mrs. McBride have lived near Mountainburg for the last five years. He is acting as pastor for the Presbyterian Church in Alma, and Mrs. McBride helps in the Mountain View United Methodist Sunday School. Both are members of the United Methodist Church.

THE REV. ELMO THOMASON, Paragould District superintendent, gave the morning devotionals over Radio Station KDRS the week of November 21.

THE REV. B. W. STALLCUP, Methodist minister, was Thanksgiving speaker at cooperative services held in the First Baptist Church at Marion.

**THE 50TH WEDDING** Anniversary of Mr. and Mrs. Wyatt Boxley was celebrated in the Marked Tree United Methodist Church when their children honored them with a reception in Fellowship Hall.

CHAPLAIN JAMES HESTER, retired from the U.S. Navy, preached in the Winslow United Methodist Church during October and November. He and his wife moved to the Winslow area three years ago and have built their home on Cartwright mountain.

**CROSSETT UNITED METHODIST**  
Men were entertained by the "Huddle Group Choir" from the local Fellowship of Christian Athletes, at the November 15 dinner meeting. The Rev. Ferris Norton is the Crossett pastor.

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.

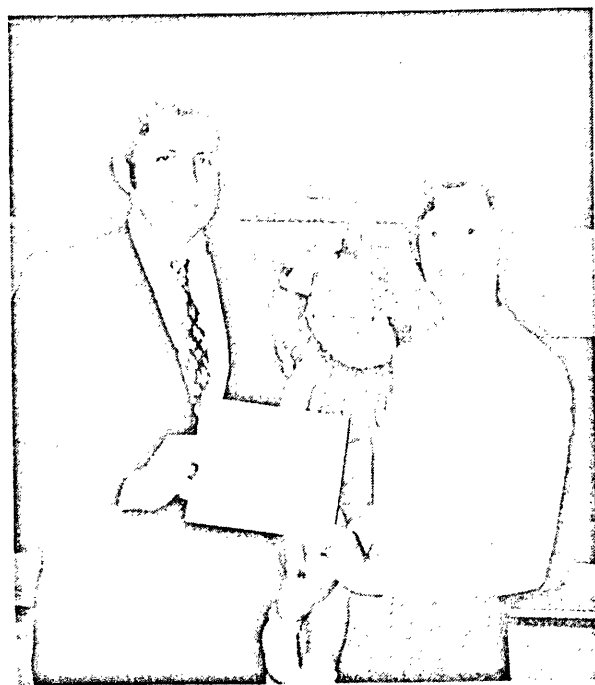
Dec. 5—Sunday	Acts 13:23-26
Dec. 6	Rom. 1:9-16
Dec. 7	II Cor. 4:1-4
Dec. 8	Gal. 1:1-5
Dec. 9	Mark 11:20-26
Dec. 10	Acts 20:17-21
Dec. 11	Rom. 3:19-26
Dec. 12—Sunday	Rom. 5:1-11

THE UMYF OF THE MARVELL  
United Methodist Church collected  
\$100.91 this year for UNICEF.  
The Rev. W. Roy Moyers is their  
pastor.

IRA IRWIN has been elected to serve as president of Methodist Men in the Mabelvale Church for the year 1972. Serving with him will be John Voegele, vice-president; Fay Pounds, secretary; and Bob McClure, treasurer. The Rev. Ben Hines is their pastor.

AN INTERDENOMINATIONAL Youth Crusade was held in Hot Springs on the subject of "Drug Abuse." The meeting was held in the First Nazarene Church, Saturday evening, November 20. Troy Collier, founder of Teen Challenge in Little Rock, was the featured speaker. The Singing Tolleasons of Malvern brought special music.

**THE RURAL MAIL CARRIERS'** Convention of District 1 of Arkansas, along with the men's wives met Saturday night, November 20, at the Marvell United Methodist Church. After a turkey and dressing meal served by the women of the church, the pastor, the Rev. W. Roy Moyers gave a devotional entitled "Let Us Love." Afterwards the men and women divided into two groups to discuss items of mutual interest. The next quarterly meeting is scheduled to be at Jonesboro.



Little Stephanie Dawn Seitz was presented a Special Membership by the DeQueen WSCS. She is shown with her parents, Mr. and Mrs. Jerry Seitz, who are holding her certificate. The Rev. David B. Wilson is the DeQueen pastor.



Some of the Marysville WSCS members are shown at the annual Thanksgiving meal which they sponsor. Proceeds from the meal, held November 20, go towards WSCS projects. Local projects last year included purchase of a filmstrip-slide projector, and providing shrubbery for the parsonage. The group recently decided to sponsor the church's XYZ (Xtra Years of Zest) Club. Mrs. Morene Couch is WSCS president. The Rev. Fred H. Haustein is the Marysville pastor.

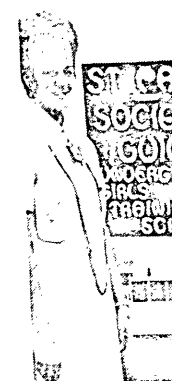
The Executive Jonesboro District with the Rev. Arvil missionary secretary Jerry Canada, districtor, met on Wednesday at the Elks Club. Roy Weld presided and opened with a prayer. Mildred Osment.

The following members of the Executive Committee are: Mrs. Russell Weld, Mrs. Russell Wall, Mrs. Frank Leton Adams, Mr. Jim Chandler, Mr. Miss Mildred Os Sisinger, Mrs. C. Loyd Whittaker, Mrs. Alfred W Thrasher, Mrs. B itor, Mrs. Perry I dent from Leach ist Church.

Tentative plans for the next year are as follows: Service and Pledging, Dec. 8, 1971, at the Fisher Street Church. The Sp. scheduled for Tu. and a late summer and a late summer meeting in Sept. Mrs. George D. secretary, announced a meeting to be held in Harrisburg Unit.

Miss Leton  
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Mrs. H. B. chairman of C named many which the loca volved, particu Day, World D



President Ca  
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The Marysv  
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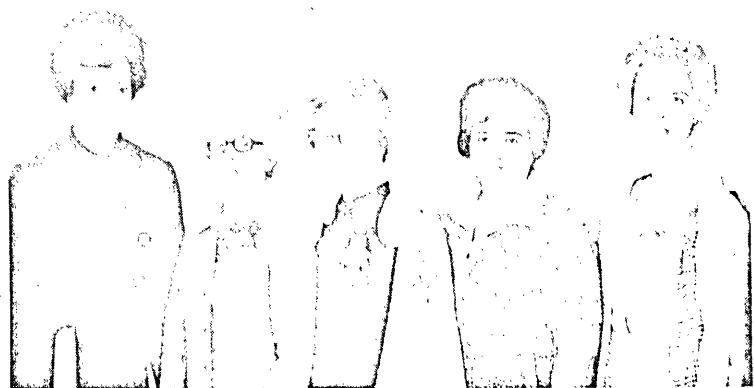
## FIVES MET DISTRICT

ve Committee of the  
rict Women's Society,  
Arvill Brannon, district  
retary, and the Rev.  
district youth counse-  
dnesday, November 3,  
b in Jonesboro. Mrs.  
ded. The meeting was  
devotional by Miss

g members of the Ex-  
tee were present: Mrs.  
sell Massey, Mrs. H. B.  
nk Johnston, Jr., Miss  
Mrs. Ned Darter, Mrs.  
Mrs. M. G. Spurlock,  
Osment, Mrs. George  
C. V. McKinney, Mrs.  
r, Mrs. Tom Haslett,  
Williams, Mrs. Rod  
Bill Hester, and a vis-  
De Fries, local presi-  
hville United Method-

ans and dates for the  
ollows: The Fall In-  
dge Service was set for  
t 10 a.m. in Jonesboro  
United Methodist  
piritual Quiet Day was  
uesday, Feb. 29, 1972,  
ner retreat at Wayland  
tember was discussed.  
Disinger, district Guild  
unced the district fall  
Nov. 21, 1971, at the  
ted Methodist Church.  
Adams, district treas-  
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n order to meet the  
olarship fund and that  
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Wall, Program Area  
ristian social concerns,  
community projects in  
woman should be in-  
arly World Community  
ay of Prayer, and May



Paragould District WSCS officers are, from left: Mrs. Rudy Stark, president; Mrs. Leon Williamson, recording secretary; Mrs. Harry Hurt, treasurer; Mrs. Edwin Grisson, Christian social relations; Mrs. Wayne Clark, spiritual growth. New officers not pictured: Mrs. Gaither McKelvey, vice-president; Mrs. J. W. Recker, program materials; and Mrs. D. D. Lacy, missionary education.

## PARAGOULD DISTRICT WSCS MET IN NOVEMBER

"Are You a Spoke in the Wheel?" was the theme of the Women's Society of Paragould District, in session at First Church, Paragould, November 3. Mrs. Rudy Stark, vice-president, was program chairman. Mrs. Tyler Williams, district president, who presided, read a poem she had composed on the theme.

The Rev. Harold Spence, host pastor, gave the opening devotional. Principal speaker was the Rev. Elmo Thomason, district superintendent. Business included reports of district officers, election of officers and announcements. (Officers are listed with picture on this page)

Lunch was served by members of the host society, of which Mrs. Hardy Sims is president.

The afternoon session included a meditation by Mrs. Earl Gramling; the Pledge Service conducted by Mrs. Harry Hurt; installation of officers by Mrs. Albert Gatlin; and a communion service conducted by the Rev. Harold Spence, the Rev. Wayne Clark and the Rev. Wayne Jarvis.

Other participants during the day included Miss Wirta Potter, Mrs. Forest Tripod, Mrs. Wayne Clark, Mrs. Elmo Thomason, Mrs. Paul Logan, Mrs. Everett Bates, Mrs. J. L. Bledsoe and Mrs. Hayes Selby.

Special Memberships were presented to Mrs. Sims, and to out-going officers: Mrs. Williams, Mrs. Logan, Mrs. Gramling, Mrs. Bates and Mrs. Claude Shaver.

Attendance revealed 144 members representing 22 societies.

The Spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we must become.—Henry Martyn

### Fellowship Day.

Mrs. Alfred Williams, missionary education chairman, and the Rev. Brannon, missionary secretary, co-workers, discussed the July Inter-Conference School of Christian Mission. They plan to have a specific leadership training team from the dis-

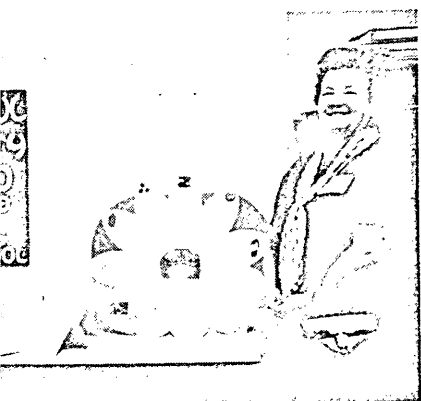
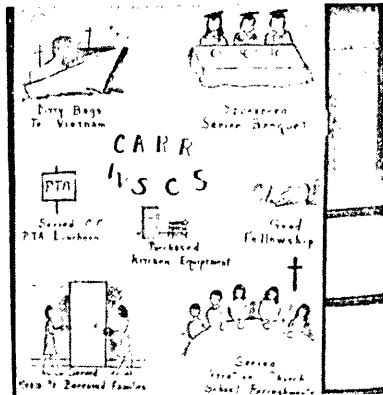
trict attend. Two representatives from youth groups will serve on the team. September, 1972, was set as a tentative date for the Jonesboro District Workshop. All district officers were urged to write their local officers.

The meeting adjourned at noon and a dutch treat luncheon was enjoyed.

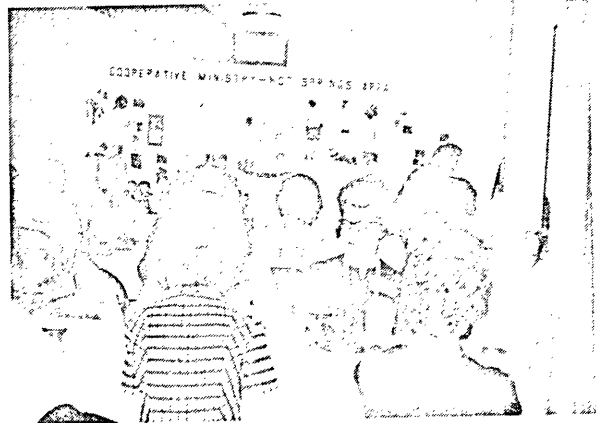
### Societies make exhibits of activities

The "What Are You Doing?" theme of the Little Rock Conference WSCS this fall brought a response in exhibits by many societies and groups. Pictured are some reports displayed at the annual conference meeting and in district meetings.

The poster for Carr Memorial WSCS, Pine Bluff, was painted by Mrs. Royce Shinall.



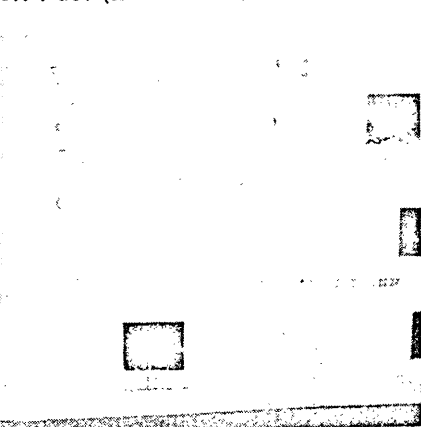
yn Dean and vice-president Pat West. St. Paul (Little Rock) exhibit.



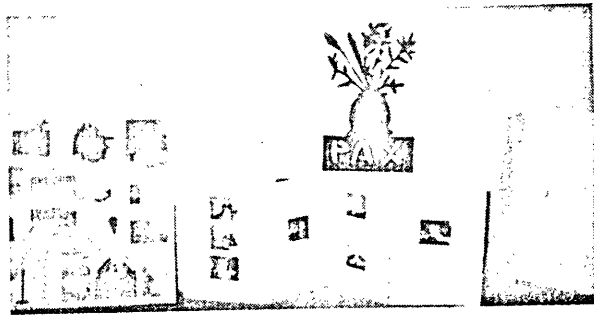
At the Arkadelphia District meeting, held in the Fountain Lake Church, one wall of fellowship hall featured the display of the Hot Springs Cooperative Ministry, which was also on display during the Annual WSCS Meeting in Asbury Church, Little Rock.



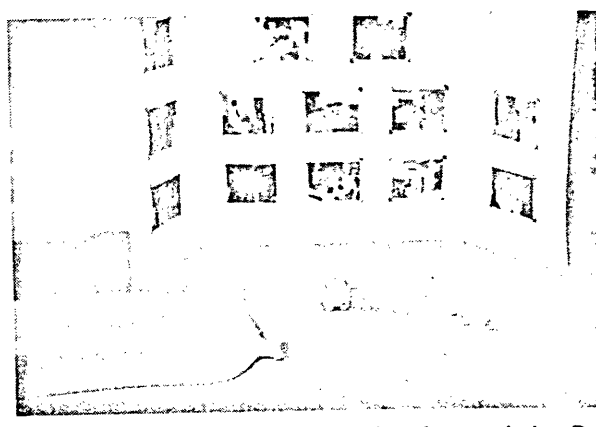
Aldersgate Camp used photographs to tell its story. Rush Holt, associate director, stands beside exhibit.



Church used photographs to reveal



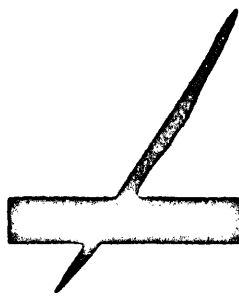
The Vantrease Church Guild, El Dorado, pictured its activities.



The Camden First Church exhibit featured the Day Care Center.

# The Sunday School Lesson

By: Alfred A. Knox



## LESSON FOR DECEMBER 12: God Keeps His Promise

**BACKGROUND SCRIPTURE:** Luke 1:5-80; 2:25-35

**MEMORY SELECTION:** Mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel. (Luke 2:30-32)

**AIM OF THE LESSON:** To understand how the coming of Jesus fulfilled the Old Testament prophecies and answered the longings of God's people.

The music of Christmas speaks to all of us concerning the wonderful gift of God's love. "The Messiah" and the carols like "Silent Night, Holy Night" are so much a part of the season that it would not seem like Christmas if we did not hear them. Two of the greatest of all the songs related to the coming of Jesus are found in Luke's gospel, and we are studying them today because they remind us of God's promises that were fulfilled in him.

The first of these songs is the one that we know as "The Benedictus," which was sung by Zechariah, the father of John the Baptist, in gratitude for the news that his son was to be born. We find it in Luke 1:68-79. The other is the song of Simeon, an elderly Jewish man who realized that Jesus was the fulfillment of the promises God made to the Jewish people throughout the period of the Old Testament. This song is recorded in Luke 2:25-28.

Luke's story of the birth of Jesus, recorded in the first two chapters of his gospel, is made up of material that we do not find in any of the other gospels. He skillfully worked together the birth stories of John the Baptist and Jesus, indicating both connection and contrast. The two were related by family ties, their coming births were both announced by Gabriel and linked with Old Testament prophecy, and they were associated in mission. They were set apart by striking contrasts. John's birth was exceptional, his mother being old beyond normal childbearing, but his conception followed natural patterns. The birth of Jesus, on the other hand, was supernatural. His mother was young and unmarried and his conception was not according to nature but by divine intervention.

These hymns speak to us of the promises of God that were fulfilled in these two men. A popular Broadway show of a few seasons ago was "Promises, Promises." This title might have been applied to the Old Testament. God kept assuring the people that he would send a great prophet, a great deliverer. The glad refrains in the first two chapters of Luke announce that God has fulfilled his promises. What he had spoken by his prophets "since the world began" had now been performed in the world of the present. God promised, and his promises were made good. The Messiah did come, and all that God said he would do for his people was done. The great theme of Luke is that God can be trusted to do what he says he will do.

### THE SONG OF ZECHARIAH

Shortly before Jesus was born, when the temple in Jerusalem was still the center of Old Testament worship and sacrifice, a strange incident occurred in the life of an elderly priest, Zechariah. There were many priests throughout the country, taking turns at serving in the temple.

On one of his days of service, it fell his lot to offer the incense upon the golden altar that stood before the veil separating the sanctuary from the

Holy of Holies. This was one of the most sacred duties that could fall to one of the priests. Suddenly as Zechariah finished burning the incense and saying the appropriate prayers, he saw a vision of an angel at the altar. The aged priest was frightened, but the angel calmed him by announcing that God had heard his prayer and that he and his wife would have a son.

Zechariah and Elizabeth were a godly couple, advanced in years, which according to Jewish reckoning meant that they were past 60. They had never had any children, which was considered a reproach to both of them. The angel announced that they should name their son John, and that it was to be specially filled with the Spirit of God and would prepare the way of the Lord. Zechariah's immediate reaction was unbelief. How could such a thing happen, seeing how old he and his wife were? He asked for a sign: "How shall I know this?"

The angel then disclosed his name, his position, his mission, and then pronounced a temporary judgment on Zechariah. He had asked for a sign, and he received it in the form of a punishment; he was struck deaf and dumb, "until the day that these things come to pass."

Finally, the son was born and the priest revealed in his song of rejoicing that the new spiritual insights had come to him during his period of enforced silence. He understood the purpose for which his son had been born and he declared: "And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways."

### WHAT HIS SONG REVEALED

In the words of this song the personal joy of Zechariah was lifted up into relationship with a larger patriotism. As Dr. Walter Russell Bowie says in *The Interpreter's Bible*: "He is thinking of the gift of his child as part of a far larger and greater gift. What God had given him would be the channel of God's mercy for a whole people, in which each individual would have a share." Luke uses both of these songs to build a strong bridge between the past and the present in the life of Israel. He sees a strong connection between the promises God made to Abraham and the tremendous thing that had happened in his own life.

The song declares that the covenant made with Israel in ancient days was still in force and was reaching fulfillment in the gift of a deliverer. The meaning had been unfolding all through Old Testament days and was now being completely revealed. What the prophets had proclaimed was now being brought to pass.

Dr. Charles M. Laymon analyzes the dramatic nature of this moment when he says: "In the story of the birth of John the Baptist, Zechariah, when filled with the Holy Spirit, burst forth into poetry in which he extolled God because he had visited and redeemed his people." He had in mind particularly the events surrounding the coming of Jesus.

### THE MEANING OF REDEMPTION

All the way through the song of Zechariah is an emphasis on the gift of redemption which was now within reach of man. The accent on redemption is not as strong as it once was in the teaching and preaching of the church. At the Advent Season we need to let Luke focus our attention on this great promise.

The word "redemption" is one of the greatest words in our religious vocabulary. But it is much more than a word. It is an experience, and we do not truly draw close to God until we have had

it. Zechariah is an illustration of one who had lived close to the temple all his life, but who only discovered the true meaning of redemption in the birth of his son. We sometimes use the word "salvation" to describe the same experience. Broadly speaking, redemption means bringing God to men and men to God in forgiveness and fellowship. The birth of John and the reaction of Zechariah are high moments in Christian history and should help us interpret the meaning of redemption.

Zechariah's song closely follows the outline of Old Testament prophecy about the coming Messiah. It shows how the devout people of Israel understood the spiritual significance of the promises of God to send them a deliverer. Dr. Laymon reminds us that we should see this song in the light of John 3:16: "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." As he says: "Here is redemption as viewed from God's side. God took the initiative, and man responded by believing."

### THE SONG OF SIMEON

Our second hymn is sung by an old man, Simeon, on the occasion of Jesus' being taken to the temple for dedication and also reveals the reaction of a dedicated Hebrew who understands that God has fulfilled his promises. When he recognized that the child brought to the temple was indeed the fulfillment of the dreams of his life, he sang exultantly, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all people."

What does a man want to see before he dies? The answer would be different for every person, and yet there is something universal in what Simeon says. The one thing he wanted to see was the unfolding of God's promise for his people. Dr. Bowie says, "If just once he could look upon the face that had the light of God on it," he would die content. So when the child Jesus was put in his arms, his intuition made him know that his desire was satisfied. Here was the beginning of salvation.

Simeon's thanksgiving indicates the flowering of the highest degree of understanding which had begun to emerge among the prophets and to which the Gospel of Luke is tuned. It is the recognition that the spiritual treasures which God had given to Israel were meant as a gift for all mankind. He was saying that the greatest glory of Israel should not be in keeping that treasure to itself; its glory should be in making all its life "a light to lighten the Gentiles." Any church is false to its inheritance if it is concerned only with preserving its own prestige and strengthening itself internally. To be true to its heritage it must have a burning missionary desire to make the gospel of Jesus Christ reach out with redemption to all life everywhere. This is the modern message of the songs of Zechariah and Simeon.

### GOD'S PROMISES TO US TODAY

The fact that God made many promises to Israel about the coming Messiah and the unfolding of these promises in the gifts of John and of Jesus should lead us to inquire as to what promises of God are available to us today. The great blessings the fulfillment of His word brought to these men should cause us to anticipate such results in our own lives.

God has promised us forgiveness for our sins and the gift of the Holy Spirit, which result from our faith that Jesus truly is God's son and the fulfillment of his promise. Wherever this message has been preached, men have asked, "What must we do?" There is no pressing need among men greater than this, and if we believe this Advent message, we will feel compelled to share it with others who have not heard it.

God's plan of redemption, which was developed and progressively revealed by the prophets of the Old Testament and culminated in the coming of Jesus, calls for a response from us. If this is not exactly like that of Simeon and Zechariah, it should be akin to theirs if we are to fully appreciate the richness of the Christmas story.



# United Methodist missions

NEW YORK (UMI)—Anticipated growth in medical service in Nepal and Algeria, increasing church leadership by nationals in Liberia and continued involvement of the church in social ministry in Uruguay are among recent news items reported by the staff of the World Division of the United Methodist Board of Missions.

The reports on United Methodist-related churches around the world were compiled by staff executives for the World Division's annual meeting in Minneapolis, Minn., in late October. Among items reported were these:

**Malaysia.** The Methodist agricultural program in Sarawak has been entirely revised. A comprehensive approach is called for including market research, experimentation, extension and training. The latter includes agricultural, medical, pastoral (including theological education) and family life programs. It is hoped that ecumenical funds will be made available in the future, reports say.

**Nepal.** His Majesty's Government has asked the United Mission to Nepal (of which United Methodism is a part) to develop more medical work outside Kathmandu, the capital, reports say. For a time the future of the hospital in Kathmandu was un-

certain, and now it seems the present building will be renovated and a new hospital not built, the reports add. Plans for public health work on a greater scale are being made. The Government has asked the United Mission to turn over the agricultural work to it, but is allowing agricultural education to be continued in the Mission's schools, say reports.

**North Africa.** The United Methodist Church has received a request for highly qualified persons in the area of orthopedic medicine, social work and special education to assist in a survey to be made in the city of Algiers in cooperation with the government. The purpose is to discover the magnitude of the problems of both the physically and mentally handicapped, as well as delinquency, particularly among girls. Reports indicate requests will come for the church to supply persons who can work in Algeria for two or three years, to help set up rehabilitative programs and to train nationals to carry on the work.

**Liberia.** Progress is continuing on planning and obtaining staff (missionary and national) for a continuation of the Kru Literacy Program, and initiation of the new rural development program on the Kru Coast. For the first time a Liberian doctor has joined

the staff at Ganta Hospital. The World Division's new Advance Special project for support of nationals is expected to be of great help to Liberia as increasing numbers of qualified nationals are placed in places of responsibility, reports say.

**Angola.** There are reports of strong church life, but also a need for help is reported. Bishop Harry Andreassen has requested a missionary couple.

**Mozambique.** With the arrival of new medical personnel, both the medical services and nurses' training have increased. The first nurses' aids trained at the Chicue church center have received their government diplomas. Discussions are under way for a joint effort in literacy, adult education, health and agriculture.

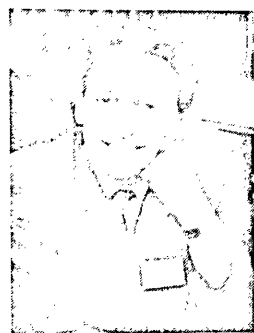
**Mexico.** Two missionaries who have served as nurses at the Methodist Hospital in Chihuahua have been appointed to help develop local programs of public health education, one in Ciudad Juarez and one near Guadalajara. The hospital is planning to build new installations, and has a fully national staff.

**Peru.** Both Church World Service and the Methodist Church of Peru are continuing their programs of recon-

struction and rehabilitation following the 1970 earthquake. The church building is almost completed in the city of Trujillo. Work is still delayed in rebuilding in Chimbote because of the lack of final plans for relocating the city by the Peruvian government. The Institute for Christian Workers in Huancayo has broadened its program of extension classes. A program of theological training for the laity has been developed in an extension of the Institute in Lima, using the facilities of the normal school.

**Uruguay.** The church leadership continues to affirm the need for Christian participation in changing the social structures of Uruguayan society, reports say. As the Evangelical Methodist Church has developed its strategy, they have chosen two main centers of activity: the city of Montevideo and the northwest corner of the country. The latter project will include the present local congregational activities and the formal educational program of Crandon Institute in Salto, and will add community development and public health education with an emphasis on lay training for Christian witness.

## the British scene



by the Rev. Leslie M. M. Timmins  
Director of the  
Churches' Television Centre,  
British Isles

A few days ago, I was driving in the heart of London—not the easiest place for any driver. In heavy traffic a man in a car twice as big as mine cut right across me. I had to brake hard to avoid an accident which would inevitably have involved several other cars in a four-stream traffic crossing.

In the rear window was a "sticker" proclaiming in large blue letters: "JESUS SAVES".

I could not help reflecting wryly that the character who was driving that car had not been saved from appalling road manners, and that his lack of consideration was hardly a sign of grace.

This month sees the anniversary of the "blackest day the West Yorkshire Traffic Division of Police has ever known." On November 26, 1970, in three hours ninety vehicles piled up on the main North Road in fog and the police said the road looked like a battlefield. What kind of madness was responsible on this noteworthy occasion? And what kind of lunacy causes deaths on the roads of our country and yours? There are all kinds of people trying very hard to answer that question because if it could be found one of the most tragic aspects of social life would have a little light at the end of a tunnel of suffering not only for the maimed, but for those who have to grieve or nurse for years.

The police in this country talk about "motorway madness" yet mere

recklessness cannot account for the way in which motorists behave, especially in fog. A specialist from the Medical Research Council's research unit asserts that it is impossible to drive safely in fog because the motorist cannot trust his senses as he usually can—he drives naturally too fast and too close to the man in front. Judging distance is also difficult and there is a hypnotic effect in fog, and anxiety escalates the men in front to higher speeds to avoid being hit from the rear. Irrational fear in fact causes fog-bound motorists to go "mad".

But leaving aside that special situation, there is still the day-to-day problem of the motorist who simply drives as though he were at war.

The Bishop of Chester is a keen motorist, and also president of the Pedestrians' Association, and he has said: "No one is thinking realistically about the future of the motor vehicle. Sooner or later there will have to be some limitations on the use and possession of cars but one has to accept some limitations in order to enjoy any freedom at all."

He is sharply critical of the kind of motoring correspondents who suggest that certain cars are just the thing to overtake with squealing brakes, and generally flaunt oneself with. But he is realistic enough to make a good job of representing roads and road users in the House of Lords.

Perhaps only one thing can be added. To go back to my experience with the man with the religious notice in his car for a moment. One thing that could happen would be for Christian motorists to be sure that they relate their faith to their driving. The Christian faith is all about not exploiting other people, having consideration, especially for the weaker brethren, and, above all, loving our neighbours.

If those standards and principles were really applied by Christians every time they took to the road, and on the occasions when there is often great provocation to reply to bad driving with worse driving, the difference on the roads might be more than marginal.

## Poetry Panorama

by Barbara L. Mulkey

*This thoughtful prayer, in verse, by Adelaide Proctor, seems especially appropriate to this time of the year . . . "My God, I thank Thee who hast made the earth so bright; So full of splendor and of joy, beauty and light; So many glorious things are here, noble and right! Amen."*

### The White Oak Tree

On my neighbor's lawn stands a white oak tree,  
Stately and shapely and tall.  
Something about it interests me  
And I watch it every Fall.  
I wonder why it holds its leaves,  
Its secret is yet untold.  
Perhaps it is for a bird's sweet song  
As it makes a shelter from the cold.  
The thick brown leaves make a cover  
For the birds that stop for the night  
At the white oak tourist cabin,  
As they stop on their southern flight.  
Year after year I have watched them  
Hiding among the leaves,  
Spending the night, 'til the morning light  
In my neighbor's white oak tree.

—by Irene King Woosley

### Woods In Autumn

As I look out on Indian summer  
And gaze on the woods near by,  
I hear the birds chatter and murmur  
Of beauty they pass as they fly.

There's nothing with which to compare it,  
This beauty of autumn wood;  
No painting by man can come near it  
In color or technique or mood.

There's green of the freshness of morning,  
And purple of royal robes spun,  
Scarlet and brown speak of winter's coming,  
And gold for the setting of sun.

At this beauty I stop in wonder  
As I gaze enchanted there.  
I feel a Divine Presence yonder,  
And into my heart comes a prayer.

That after the years of a life time  
Though rough and toilsome the road  
There'll be beauty in my life's autumn  
As I see in the autumn wood.

—by Ruth Gean Porter

**RECEIPTS SENT TO THE  
COUNCIL ON WORLD SERVICE  
AND FINANCE FOR THE FUND  
FOR RECONCILIATION**

**June 1, 1968 to Oct. 1, 1971**

<b>WHOLE CHURCH</b>	<b>\$5,362,036.94</b>
<b>South Central</b>	
<b>Jurisdiction</b>	<b>\$ 754,369.45</b>
Arkansas Area	\$ 56,891.74
Dallas-Fort Worth Area	110,142.82
Houston Area	42,366.90
Kansas Area	119,333.45
Louisiana Area	55,500.00
Missouri Area	116,823.93
Nebraska Area	50,422.22
Northwest Texas-New Mexico Area	64,502.17
Oklahoma Area	92,174.21
San Antonio Area	46,212.01

**Iowa's Senator  
Hughes addresses  
Council of Bishops**

DES MOINES, Iowa (UMI)—An impact on spiritual life is the greatest need in the United States right now, U.S. Senator Harold Hughes (D-Iowa) told the United Methodist Council of Bishops and 650 other ministers and laymen here November 17.

Sen. Hughes, a long-time Methodist

**Commission on Ecumenical Affairs receives  
statement from Roman Catholic Bishops**

NEW YORK (UMI) — United Methodist ecumenical leaders have received warmly a statement by the National Conference of Catholic Bishops hailing the 1970 General Conference action which sought to repair some of the denomination's historic breaches with the Roman Catholic Church.

"We welcome and rejoice in this statement by the National Conference of Catholic Bishops (to the 1970 action) and earlier response by His Holiness Pope Paul VI," said a statement issued by Bishop Paul A. Washburn, Minneapolis, Minn., and the Rev. Robert W. Huston, New York. Bishop Washburn is chairman of the United Methodist Commission on Ecumenical Affairs and Dr. Huston is its staff executive.

"The process encompassing General Conference action, Vatican comment and the bishops' statement is of major ecumenical significance. We regard the bishop's response as clearly undergirding the conversations in which the commission on Ecumenical Affairs is now engaged with our Catholic brethren."

The statement by the Catholic bishops was adopted by a unanimous vote at their autumn meeting in Washington, D. C., Nov. 15. It read:

"Whereas, the General Conference of the United Methodist Church has offered the heartiest expression of good will and Christian brotherhood to Roman Catholics, and

"Whereas, this General Conference

WASHINGTON (UMI) — An action plan to aid older persons by providing services to them in their own homes was approved here Nov. 12 by a United Methodist Interboard Staff Committee on Health and Welfare.

The goal of the plan, which has been submitted to five United Methodist boards for approval, is to make

lay speaker, also asserted that the world's political, social and economic problems can be solved only by a rebirth of spiritual values. The senator was the principal speaker at a dinner given in honor of the bishops by the Iowa Area.

Sen. Hughes gave numerous examples of the use of prayer in his own life and in that of other government officials. He also told of his belief in a spiritual hunger among young persons.

"Many of our young people know not the spiritual world; they consider themselves spiritually dead. Yet, whenever I have talked to them I find they want to pray, they want to find God."

Appearing on the program with Sen. Hughes were Bishop Paul Hardin, Jr., Columbia, S. C., president of the Council of Bishops, Bishop Roy H. Short, Louisville, Ky., secretary of the council, and Bishop James S. Thomas, resident leader of the Iowa Area.

stated the intent that their standards of doctrine referring to Roman Catholics be interpreted in consonance with the best ecumenical insights and judgment, and

"Whereas the Catholic Church regards United Methodist Christians with esteem as brothers in the Lord, and

"Whereas, in keeping with the teaching of Vatican Council II we welcome dialogue with the United Methodist Church carried out in mutual fidelity to the Gospel so that we might gain a truer knowledge and more just appreciation of the teaching and religious life of both Communions"

"Therefore, be it hereby resolved that we express our gratification at the gracious intent expressed in our regard by the General Conference of the United Methodist Church and assure the United Methodist brothers of our continued respect and affection. Called in one hope of our common calling, one Lord, one faith, one baptism, we share with them the longing for a fuller harmony in the Christian family and a fuller recognition of the mystery of the sacred unity of the Church, flowing from the unity, in the most blessed Trinity of Persons, of one God, the Father and the Son in the Holy Spirit.

"Great is our rejoicing as His will is accomplished among us. To him be the glory and honor now and forevermore."

In late summer, Pope Paul VI expressed "deep Christian joy" for the

**United Methodism's Health and Welfare Agency  
plans for broadened services to older persons**

needed services available to all older people wherever they may live and to give older people an opportunity to make a contribution to society if they desire.

"Only about 5 per cent of the United States' older population is being cared for in institutions. There is a tremendous need to serve the other 95 per cent," said Miss Virginia Stafford of the Division of the Local Church, Board of Education, a member of the Interboard Committee.

Staff representatives of United Methodist Boards of Health and Welfare Ministries, Education and Missions were among 175 national organizations which approved the action plan in late October. All the organizations will participate in the White House Conference on Aging Nov. 28-Dec. 2 in Washington, D.C.

In its endorsement, the Interboard Staff Committee urged United Methodist Boards and agencies to support the action plan. Church agencies, they said, can take leadership by providing facilities for program headquarters for senior citizens, publicizing program ideas, urging church members to serve as volunteers and funding programs.

Church and other national organizations also can help older persons by serving as their advocates in development of housing authorities, and influencing local school boards to provide facilities and vehicles for nutrition and transportation programs, the

action plan states.

Home health aides, homemakers, foster home care, meals, programs, transportation and shopping services were among the many programs cited which, if well coordinated, would enable older persons to enjoy better lives.

"Many of the programs offer an opportunity to enlist the skills and energies of older persons themselves," the plan added. "This in itself can be a contribution to the continued health and well-being of these older persons. Also, many programs can provide opportunities for older and younger persons to work together, bridging the generations."

Following the White House Conference on the Aging, a national steering committee will be formed by organizations that have agreed to participate in the action plan. Initiation of coordinated services to people in their homes or places of residence in 200 selected rural and urban communities will be the first goal. Eventually it is hoped services will be available in all communities.

Local representatives of national organizations that have agreed to participate in the action plan will be invited to serve as the local steering committee for the communities.

In other action, the Interboard Staff Committee approved forming task forces to make reports to the church at a meeting Feb. 3-6 in Washington for United Methodists who attended the four White House Conferences on Health, Nutrition and Food; Children; Youth and Aging. The Rev. Dr. Norman W. Klump, an assistant general secretary for the National Division, Board of Mission, is committee chairman.

1970 resolution. The articles referred to relate to such subjects as purgatory the use in worship services of languages not understood by the congregation, a celibate priesthood, and the theological understanding of Holy Communion (the Eucharist), as well as the roles of the priest and laity in communion services.

Referring to the conversations between Catholics and United Methodists, the statement by Bishop Washburn and Dr. Huston noted that, beginning next February, five scholars from each church will be engaged in a probe of the meaning of the ministry.

"Because of Methodism's historic concern with 'Scriptural Holiness,' it should be of particular interest that the initial topic of the probe should be 'Spirituality in the Ministry,'" the statement said.

Bishop Washburn will head the United Methodist group and the Most Rev. James W. Malone, bishop of the Diocese of Youngstown, Ohio, will head the Catholic team.

The statement by Bishop Washburn and Dr. Huston concluded:

"It should be stressed that United Methodists and Roman Catholics regard dialogue as being responsible to the Holy Spirit and we agree that our fundamental obligation is to ask what God requires of us in this age.

"Both of our churches have an understanding that reconciliation in love is a solemn responsibility and we believe that the mutual actions of the past 18 months demonstrate renewal of dedication to the search for that unity which Christ wills for his Church."



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refugees  
civilian war casualties

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March 12, 1972

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Program Council of the United Methodist Church  
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DECEMBER 2, 1971

For What

Are

We

Grateful

?

BY WILLIAM M. WILDER

Minister, First United  
Methodist Church, Marked Tree

This sermon was preached at Anderson Chapel Baptist Church in Marked Tree for the Negro Community Thanksgiving Service.

#### Scripture: Psalm 100

I appreciate the invitation to be your Thanksgiving preacher, and I'm delighted that many people from across the community are present. I've wondered just what I might say that will be worth your listening. I am a white man, and it may be difficult for some of you to give me a hearing. Yet I am a minister, a representative of the Gospel of our Lord Jesus Christ, and I believe, for His sake, you will listen. One of our Lord's leaders, the Apostle Paul, said, "God hath made of one blood all the nations of the earth." How astonishing it has been for modern man to discover in his blood programs that this is really true. Yet we still emphasize the difference in race, forgetting that Paul also said that in Christianity there is to be neither slave nor free, Jew nor Greek, but that we all belong to the human race.

Some of you may have seen the movie, "Little Big Man," and discovered how important it is to the old Indian Chief that his Indian brothers learn to be human beings, acting with dignity in all ways. This surely is important to everyone today, for each of us wants to be somebody, someone of value and worth.

As I began to plan what I might say to you, I began to wonder just what words I would use. Should I talk about Negro people, or black people, or Afro-American people. One phrase which has caught the fancy of many is, "Black is beautiful." Yet Ebony Magazine took a poll trying to discover what words to use, and they found that the word "Afro-American" got the most votes.

On the other hand, Newsweek took another poll, and "Negro" got the

most votes. Meanwhile a Harlem newspaper tried utilizing "Afro-American" but dropped it because it seemed too cumbersome, and they now use the term "Black."

Do you suppose that we need a Christian perspective here—and recognize that we are not just black and white, but human and Christian?

This is Thanksgiving time—a time when we are led to consider those things for which we are grateful. Can we not consider that we are all God's people, and that He has made us—both black and white. You see, "It is He who hath made us and not we ourselves." Let us be thankful for our PAST — our PRESENT — and our FUTURE.

Are you thankful for your past? Are you grateful to God? As black Americans you should be proud of your past. Thanksgiving is a day when we talk about the Pilgrims. But in August of 1619, one year before the Pilgrims landed from the Mayflower, twenty Negroes landed at Jamestown, Virginia. One of them was named Antony, and after awhile he fell in love with one of the girls named Isabella. Later they were married and in 1624, the first black child was born in America—this was only four years after the Pilgrims had landed up in Massachusetts.

Even before this, it seems quite probable that Pedro Nino, who sailed with Columbus in 1492, was a Negro. And how proud you can be that the very first American patriot killed in the Revolutionary War was Crispus Attucks, a black who was killed in the Boston Massacre.

Two or three years before this, the first Negro poet, Miss Phyllis Wheatley, published the second book ever printed in America by a woman, and the first by a Negro woman. And about that same time, Scipio Morehead was renowned as the first American Negro painter.

In 1776, 140 black soldiers were the guard that covered General George Washington's Retreat from Long Island, and they did their work so well that they received special praise from General Lafayette. Aren't you proud that Negro soldiers fought in practically every major battle of the American Revolution, and two of them, Prince Whipple and Oliver Cromwell, made the crossing of the Delaware with Washington.

Negroes sometimes served as spies, and one by the name of Pompey acted in this manner so as to help General "Mad Anthony" Wayne capture Stony Point, New York. The Rev. Richard Allen was active in the Revolution, and afterward was instrumental in starting the African Methodist Episcopal Church.

Be proud of your past. Know that Negro soldiers have fought in every American War, often with distinction. Other Negro leaders have given much to American life. There is much for which to be thankful.

Let's also be grateful for the present. There is a lot of wrong going on, true, but there are things about which we can be glad. There is the success of individuals. One of the thrills of my college days was getting

to hear the great Negro tenor, Roland Hayes. What a marvelous person he was. When someone would tease him about his blackness, he would point to the old black wood stove and say, "It's not the color of the stove that is important—but the kind of fire inside it!"

There are so many entertainers—it is hard to know where to start. Lena Horne belongs to my generation, but Diana Ross, the Supremes, Dionne Warwick, and Leslie Uggams belong to yours. Or Dick Gregory, Geoffrey Cambridge, Bill Cosby, or Flip Wilson.

In baseball we go from Satchell Paige to Jackie Robinson to Bob Gibson and Vida Blue; or in football from Jimmy Brown to Ernie Davis (old 44) to Gale Sayers or Duane Thomas; or in basketball we have Wilt Chamberlin, Lew Alcindor, and many others. Or in boxing from Jack Johnson to Joe Louis, who I personally think was the greatest, to Muhammed Ali and Joe Frazier.

All of these are just individuals, of course—but each of them was successful to a high degree. By their example, they let us know that things can be done. By sticking out the hard times, they let us see that talent can be utilized.

But there are groups of persons who have gotten things done. The Little Rock Seven, and the people who helped James Meredith at Ole Miss. Various groups of teachers—NAACP personnel—leaders in government have gotten things done. The rise of Negroes in modeling, drama, music, art, advertising, and commercial ventures has been brought about by much work and dedication. Our own United Methodist Church has raised ten-million dollars to help in projects and possibilities.

At present, you see, there are doors that are opening. Let us be grateful for what others have done, and let's utilize it. No man is an island for we are all part of the mainland, as John Donne said, and what happens to one affects all. Let us be glad for the present, and let us use it to build a great land.

Let us be glad for the future. Back in the Old Testament there is a story about how the peoples of the earth got mixed up in their languages and differences. We call it the Tower of Babel story because the story is about a group of people full of pride and arrogance, and they decided to build a tower to heaven. One interpretation is that God was angry at their arrogance and caused their scheme to fail, and the people to be scattered. But another interpretation might say that the people with their selfishness and arrogance became divided. I do not really believe that God wants people divided—living in hatred and bitterness toward one another.

Why do I believe differently? Because in the book of Acts in the New Testament there is another story that we call The Pentecost Story. It tells how the early Christian Church had a meeting of persons from all the known world — they were from different places, of different races and languages. Yet through the Holy Spirit

they were able to understand one another. How marvelous! Does this not say that God wants His people to dwell in unity and love.

So this is what we have to look forward to — and work toward — a unity through the love of God as seen in Jesus Christ our Lord. We talk of one nation under God with liberty and justice for all—let us continue to work so that it may become a reality. Let us continue to pray that all men might work toward this dream.

Looking back at the Scripture read earlier we find its words meaning more to us: "Make a joyful noise, all ye lands. Serve the Lord with gladness, enter into his Presence with singing. It is He who hath made us, and not we ourselves. We are his people, and the sheep of his pasture."

Let us be grateful for our past—with its glory; Let us be glad about the present with its challenge; and let us look forward with hope to the future—with its possibilities.

May I close with these lines—written by the first Negro woman poet of America—almost exactly 200 years ago tonight—and entitled,

#### "ON BEING BROUGHT FROM AFRICA TO AMERICA"

—Phyllis Wheatley

"'Twas mercy brought me from  
my pagan land,  
Taught my benighted soul to  
understand  
That there's a God, and there's  
a Saviour, too:  
Once I redemption neither sought  
nor knew.  
Some view our sable race with  
scornful eye,  
'Their color is a diabolic dye.'  
Remember, Christians, Negroes  
black as Cain  
May be refin'd, and join the angelic train."

A few short years later, Phyllis Wheatley died—sick and destitute, a victim of racial prejudice. But her words live on, and her spirit lives on. May those words point us toward the eternal land where we can walk in the brightness of God's love. Remembering her difficult life, I was glad to recall the time I stood in a great auditorium in Dallas and with thousands of persons, both black and white, we paid tribute to Miss Marian Anderson as she sang,

"Let us break bread together on  
our knees,  
Let us break bread together on  
our knees,  
When I fall on my knees with my  
face to the rising sun,  
O Lord, have mercy on me."

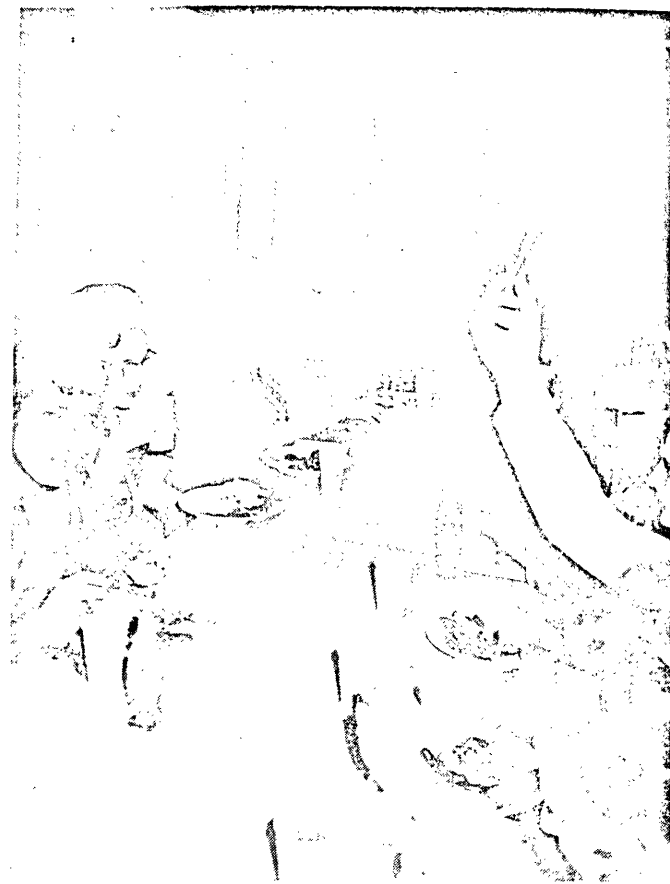
Is this not also our prayer — "O Lord, have mercy on me."

†

For  
COLD  
take 666



DALLAS — Mrs. Doris Witmer, a Dallas housewife, displays the "Gospel message" gift wrapping paper she has had designed with an assist from an artist, Art Farstad. Mrs. Witmer, wife of Dallas Theological Seminary professor John Witmer, got fed up with her fruitless search for Christmas wrapping paper with a "Scriptural" theme and decided to do something about it. She now finds herself at the helm of a business enterprise, which has three "Gospel message" Christmas gift wraps and one all-occasion Christian wrap on the market. Many of the Christian book stores in the Dallas area are now carrying the wraps, and orders have been coming in from around the country. (RNS Photo)



Silver Hill United Methodists in Camden District at Nov. 20 barbeque dinner—an event sponsored by the church's newly organized Council on Ministries, and coordinated by Colon Watson, with "Chef" Fred Gatlin overseer of the barbeque operation. Music was provided by "The King's Servants," a gospel singing group led by the Rev. Bill Smith of Hopewell Baptist Church. The Rev. Fred H. Haustein is pastor of the Marysville-Silver Hill Charge.

## WORLD SERVICE BULLETIN

COUNCIL ON WORLD SERVICE AND FINANCE OF THE UNITED METHODIST CHURCH

R. BRYAN BRAWNER Treasurer 1200 Davis Street, Evanston, Illinois

BENEVOLENCE FUNDS	MONTH			FISCAL YEAR		
	October 1970	October 1971	Percent Increase (Decrease)	Thru October 1970	Thru October 1971	Percent Increase (Decrease)
World Service .....	1,693,871.36	1,531,815.42	(9.57)	14,303,003.68	13,427,910.44	(6.12)
General Advance Specials						
World Missions .....	401,935.19	310,278.76	(22.80)	5,394,468.42	5,096,091.88	(5.53)
National Missions .....	116,731.04	100,041.75	(14.30)	1,331,396.25	1,380,297.33	3.67
Overseas Relief .....	124,726.72	69,018.05	(44.66)	1,097,348.99	981,157.35	(10.59)
One Great Hour						
of Sharing .....	11,046.95	15,396.13	39.37	671,934.22	865,023.13	28.74
World Communion .....	96,191.06	76,991.86	(19.96)	233,318.88	200,996.22	(13.85)
World Service Specials ....	5,770.07	2,820.27	(51.12)	162,183.62	54,470.87	(66.41)
Temporary General Aid ...	55,870.48	45,708.43	(18.19)	498,757.83	488,829.67	(1.99)
Fund For Reconciliation ...	74,757.39	54,637.13	(26.91)	1,292,308.85	830,814.74	(35.71)
Ministerial Education .....	291,278.40	285,554.10	(1.97)	2,094,533.37	2,773,869.18	32.43
Race Relations .....	9,695.99	23,596.70	143.37	560,829.01	744,802.27	32.80
U. M. Student Day .....	14,238.50	14,593.39	2.49	158,454.42	171,850.93	8.45
Youth Service Fund .....	17,572.24	14,532.50	(17.30)	129,795.48	152,419.13	17.43
<b>ADMINISTRATIVE FUNDS</b>						
Episcopal Fund Receipts ...	233,051.56	217,841.83	(6.53)	1,911,636.81	1,997,043.85	4.47
General Administration						
Fund Receipts .....	103,207.98	91,026.24	(11.80)	883,332.98	946,608.07	7.16
Interdenominational						
Cooperation Fund .....	42,675.97	36,684.57	(14.04)	383,128.70	382,426.73	(0.18)

The efforts of annual conference leaders to highlight the deficit position of the general funds—especially World Service—was not reflected in receipts during the month of October. In fact, October receipts for World Service were \$162,000.00 less than for October 1970. Other deficits are reflected in the report of a number of other funds. This probably is a reflection of the generally unsettled condition of the economy which directly affects church support.

We are not without hope, however. With dedicated and committed leadership in our annual conferences and with a very real understanding of the needs to be met, we can still make 1971 a year of significant achievement and progress.

The Central Treasury will receive and record all reports to 1971 accounts from Annual Conference Treasurers postmarked on or before January 15, 1972. This gives Annual Conference Treasurers fifteen (15) days' time to close conference records following December 31st and to mail reports to the Central Treasury.