

The "Chrismon" tree is a new feature of the Advent Season which is rapidly catching on in many churches of all faiths. Each decoration is a symbol representing an event in the life of Christ, and all ornaments are hand-made in white (signifying purity) and gold. The tree shown above decorated the sanctuary at St. Paul United Methodist Church, 2223 Durwood Rd., Little Rock, last year. An even larger tree will be on display this year beginning Sunday, Dec. 17. The ministers, the Rev. J. Robert Scott and the Rev. John Dill (shown with the tree), urge all persons who are touring Little Rock to view Christmas decorations, to add St. Paul's tree to the itinerary. It will be on display each weekday from 1-4 p.m., and every evening from 7-9 o'clock.

### Chrismon trees becoming traditional

Christmas traditions are constantly in the making, both religious and secular. As Christmas becomes more and more commercialized, we are bombarded with too many of the secular.

The "Chrismon" tree is a religious tradition which began approximately 11 years ago, but is rapidly becoming popular throughout the country in churches and is also being started in many homes.

The word "Chrismon" is a coined word derived from the two words "Christ" and "monogram." A Chrismon is an ornament, always hand-made, depicting a symbol representing an event in the life of Christ, or a design used by early Christians as a secret sign of identification.

The idea originated in the Lutheran Church of the Ascension at Danville, Va., and was copyrighted by the congregation. No charge is made for the plans, but the copyright attempts to see that groups using the idea will adhere to some specifications: using only gold and white colors to symbolize the purity, perfection, majesty, and glory of the Son of God; making each ornament by hand; never selling orna-

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### Consultation on Parish Development held in K.C.

A consultation on Parish Development brought 130 persons from the South Central Jurisdiction together in Kansas City recently.

A task force, chaired by Dr. Marvin T. Judy met in Dallas, Tex. in November of 1971 to plan the event, which was held at St. Paul School of Theology, Kansas City.

Resource persons for the consultation included Bishop Kenneth W. Copeland of the Houston area, who presided over devotional periods; Dr. Hugh Denney of the University of Missouri spoke on the subject, "People — Space — Time — Technology;" Dr. Judy, "The Theology of the Parish"; the Rev. Melvin West, director of Creative ministries of the Missouri area, "The Process of Parish Development".

The Rev. Kirby Edwards of Munger Place United Methodist Church, Dallas, Tex., and the Rev. Lester Thornton, pastor of Butler United Methodist Church, Butler, Mo., presented simulated parish development programs from urban and rural programs which now exist. A program on Rural Economic Development was

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January 28 suggested date

### Human Relations Day to supersede Race Relations Day

EVANSTON, Ill. (UMI) — Financial support of a wide variety of projects designed to help ethnic and minority groups help themselves is the object of a special offering to be received for the first time in United Methodist Churches across the nation in late January.

Known as "Human Relations Day," the observance was set up by the 1972 General Conference. Goal in the offering is \$1,000,000. The suggested date for 1973 is January 28.

In addition to the offering, "Human Relations Day" is designed to prompt an examination of attitudes, recognize contributions of the various groups to each other, and call attention to the fact that the denomination is made up of many racially, ethnically and culturally diverse groups.

Four categories of projects are to be funded—\$375,000 for the Voluntary Service Program; \$340,000 for Community Developers; \$35,000 for a Police-Community Relations Program;

and \$250,000 for training programs for American Indians, Asian Americans and Hispanic Americans.

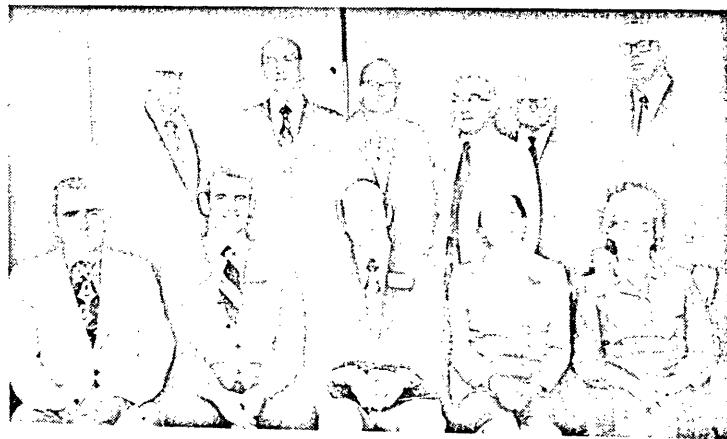
The first three of these projects were begun during the 1969-72 quadrennium through the Fund for Reconciliation. The training program for the minority groups is new for the 1973-76 quadrennium.

A list of individual projects to be supported by the offering includes almost every state.

In a general way, "Human Relations Day" supplants the former Race Relations Day in the denomination. The offering received on this latter occasion went to support black colleges. Beginning in 1973 there is a Black College Fund apportioned to the local churches.

Planning for the new observance was directed by the Division of Interpretation here and included representatives of the ethnic and minority groups concerned.

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Representatives of the Little Rock and North Arkansas Conferences and two members of the Louisiana Conference who attended recent Consultation on Parish Development at the Center for Renewal, St. Paul School of Theology in Kansas City, Mo. STANDING (left to right): Dr. Virgil Morris, executive secretary of South Central Jurisdiction and a member of the Louisiana Conference; the Rev. Elmo A. Thomason, Paragould District superintendent; the Rev. Floyd G. Villines, Batesville District superintendent; Dr. Harold Eggensperger, director of North Arkansas Council on Ministries; Dr. Rex Squyres of Lake Charles, La.; the Rev. Wendell Dorman, pastor of Manilla; SEATED: Dr. George W. Martin, Arkadelphia District superintendent; the Rev. Ed Matthews, pastor of Lakeside Church, Pine Bluff; the Rev. Tom Abney, Wesley Foundation director at the University of Arkansas campus in Monticello and pastor of Wilmar Circuit; Mrs. Grafton Thomas, Little Rock, chairman of the Little Rock Advisory Committee for women's work; and Mrs. Grace Dwyer, Church and Community Worker in the Hot Springs area.

**C**ouncil **D**irectors  
to  
**L**ocal **C**hurches

**Key 73--Noon Prayer Call**

On Christmas Day, 1972 you can help launch a movement — Key 73. For at noon, beginning in Washington, D.C. and moving westward across the continent church bells everywhere will ring out the message that Christians are "calling our continent to Christ!"

You can be the person that rings the bell in your church, inaugurating in your community the exciting Noon Prayer Call of Key 73! During the two weeks that follow each day at noon, when church bells ring, plant whistles blow and automobile horns sound, when radio spots broadcast the call and television announcements show two hands together at high noon in the symbol of prayer; then millions of Christians will be invited to pause where they are individually or in groups to intercede for the Continent—that "many may be led to Christ."

You can develop the Key 73 Noon Prayer Call in your community. All that is necessary is a desire to pray: **For yourself, for Key 73, for Christ's mission in your community and for persons in need of God's love.**

How do we launch the Noon Prayer Call? Each of us can do these things:

Get the information out in your community that beginning at noon on Christmas Day, 1972 and continuing through Noon on January 7, 1973, every Christian is called to pray.

Appoint someone to be responsible for ringing your church bell, for getting the announcements on radio and

TV, for purchasing space and placing the billboards, for informing your community.

Recognize this time of prayer as an opportunity to make your witness. When the bells sound, stop for prayer wherever you are — on the street, in the office, in a restaurant, or in school.

Join other Christians in the universal language of prayer that crosses doctrinal and liturgical barriers — a language that opens us to God and his will for our lives.

Secure the public reminder posters, table prayer cards, billboards, prayer meeting placecards, and widely distribute them in your entire area, whether a town, a city or a rural area.

Form an interdenominational committee of interested persons to take on the local implementation of the Noon Prayer Call. (Consult the Launch/Noon Prayer Call Catalog for all resources needed).

Remember that the prayer support for Key 73 developed in these two weeks can continue to grow through the year, becoming a powerful force for good will and for Christ.

When millions pray at noon, we may be enabled to receive that new era God seems to be holding before us as a Christian Church. We may even find ourselves in the middle of a new "great awakening" in which we experience a resurgence of the Holy Spirit, in our lives, in our churches and in our world.



The new 12 passenger bus shown above in front of Asbury Church in Little Rock was presented to the church by Mr. Vaughn Winston (right). Winston drives the bus each Sunday bringing people to church school and worship services. Other adults in photo (left to right): The Rev. Fred H. Arnold, pastor, Mrs. Joe Goetz, and Albert Vail.



**THE REV. J. D. MONTGOMERY**

The Rev. J. D. Montgomery, who served as a minister in Arkansas Methodist churches for 30 years, died on Dec. 2 following an extended illness. Funeral services were conducted on Dec. 4 at First Church in Hope, Ark. Dr. R. Mouzon Mann, the Rev. Norris Steele, and the Rev. W. R. Burks officiated.

Survivors include a brother Monte Montgomery of Hempstead County; a sister, Mrs. Frank Dillard of Texas; and other relatives.

Mr. Montgomery was born on a farm near Blevins, Ark. in 1879. His parents, James Norris and Virginia Montgomery were pioneer residents of Hempstead County. He graduated from Prescott High School and later attended Henderson-Brown College. He taught for several years, pursued

the study of law, was a Hope attorney from 1903 to 1927, and was mayor of Hope from 1905 to 1908. A spokesman said: "While he was mayor the city made great progress and the land was bought for what is now one of the most complete parks in Arkansas." He served as a senator in the state legislature from 1919-1921.

In 1925, Mr. Montgomery felt the call to preach, closed his law office and dedicated his life to a fruitful ministry in the Little Rock Conference. In 1908 he was married to Jane Harvey, whose parents were pioneer citizens of Hope. Together they served the following churches: Glenwood, Murfreesboro, Portland-Parkdale, Hazen, Lonoke, Rison, Oaklawn, Mabelvale, Fairview, Vantrease and Bradley.

Their ministry continued beyond official retirement in 1953. Mrs. Montgomery died on Feb. 15, 1970.



from page one **CONSULTATION**

presented by Dr. Shirley Greene, of the Town and Country Work Area of Global Ministries of the church.

Dr. Glenn Matthew, program director of the Kansas area, presented the final summary and outlined follow-up procedures for each local conference. Each delegation or representative was

charged with the responsibility of reporting to the Area Council on Ministries, the Cabinet and the Work Area on Town and Country within the conference which delegations or individuals represented.



**1973 Mardi Gras Seminar planned**

St. Mark's Community Center in New Orleans will again be the meeting place for young adults who will participate in a Mardi Gras Seminar during the March 4-7 period. The event which is sponsored by the Section of Local Church Education, Board of Discipleship of the United Methodist Church, is for young adults between the ages of 18-30 years.

Last year a group of 40 young adults congregated at the Center to study the phenomenon of mass celebration.

The registration fee for the event is \$15 per person. Those who wish to participate must submit the following registration blank to: Rev. Don Cottrill, P.O. Box 4325, Shreveport, La. 71104.

REGISTRATION

**1973 Mardi Gras Seminar**  
(Return by Feb. 20)

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Age.....Sex.....Married.....Single.....

Address.....

Annual Conference in United Methodist

Church.....

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## Despite Commercialism and Secularism Christmas Is Still a Time of Jesus

(In the editorial which follows, Tammy Tanaka, Religious News Service staff writer, presents some encouraging evidence of a resurgence of interest in the deeper spiritual significance of Christmas than has been apparent in recent years)

Despite popular cries of "commercialism" and "secularism," there are signs that Christmas 1972 will be as religious — even more religious, some say — as Christmases of long ago.

Businessmen involved in the "Christmas industry" report a revival of interest this year in traditional religious themes involving such things as greeting cards and decorations.

The Jesus Movement and such developments as charismatic renewal are given some credit for the upsurge of interest among people in the purely spiritual aspects of the Christmas festival.

Christian clergymen feel that more people are making a greater effort to cut through the secular "razzle dazzle" of the season and "get back to the man Jesus" — and at the same time re-awaken within themselves attunement with the Spirit of Christmas, which is the spirit of Christ.

Clergymen also noted that "good Christians" have never really been "turned off" by the extravaganza of the holiday season. For most, it continues to be the most joyful of Christian holy days.

"Believe me, people in our parish are most enthusiastic about the coming Christmas, and they are very much aware of its religious significance," said Father Martin F. Tully of Our Lady of the Blessed Sacrament Parish, a Queens church of the Brooklyn diocese.

"There is an irrepressible joy that is evident during the season," he said. "The families are talking about getting ready for Christmas

— and that means the whole traditional gambit; decorating the house, the tree, buying gifts, preparing food. They really enjoy it."

Father Tully's own enthusiasm was evident as he described one of the Christmas traditions in his parish:

"Ten days before Christmas, the 100-voice elementary school choir has a program on the lawn in front of the church where the Christmas crèche has been unveiled. The pastor blesses the crèche and the children, dressed in white angel robes, sing carols, representing the celestial choir. It's usually cold, windy, and the children are freezing. And the parents are hovering around like proud mother hens . . . It's beautiful, so moving. Just out of this world . . ."

The Rev. Paul Moore of the Maranatha Church of the Nazarene in New Milford, N.J., a leader in the Jesus Movement, said that for the thousands of young people who have recently "found the Lord," Christmas has become "a time of giving—rather than receiving."

"They no longer celebrate Christmas because of the candlelight and trees, although there is nothing wrong with candlelight or trees," he told me.

"They know that Jesus may not really have been born on Dec. 25, but that is the day the whole world focuses their attention on Jesus. The young people who have become fanatics for Christ observe Christmas as the day of birth of their Savior and seize this

opportunity, with intensity, to witness to the whole world about Jesus."

Mr. Moore said he is "not all sure that the glitter and so-called commercialism of Christmas necessarily detracts from the true meaning of Christmas."

"The glitter can serve to turn people's attention upward," he said. "Coming home the other night I saw a big star up on the hill, all lit up. It was very beautiful and inspiring and I think it added to the spirit of Christmas."

"The spirit of Christmas is born in you — and that spirit is Christ," he said. "If you are aware of the spirit, there isn't anything that can distract you from the celebration of Christmas."

The Rev. Ralph E. Peterson, pastor of St. Peter's Lutheran church, said he has sensed that people, overwhelmed with the complexity of the technological revolution, have a strong desire to return to simplicity.

"Simplicity is really the pure love that defines and gives shape to human beings, and is the central feeling of Christmas," he said. "There is a strong desire today to get back to the man Jesus, Who is identified with freedom and simplicity."

Dr. Peterson, a Lutheran Church in America pastor, said one of the young members of his congregation planned to "get out of the city" in order to experience greater simplicity at Christmas.

While he did not oppose the idea, Dr. Peterson felt it was not essential to escape to a rural environment to enjoy the simplicity of a spiritual Christmas.

"Christmas anywhere can be a time of tenderness, a season of simplicity," he said. "There is an underlying simplicity beyond the sophistication that can always come at Christmas, even in the turmoil of the city — if the individual is open to the spirit."

Richard Horn, product manager of Hallmark Cards, said that a "growing number of Christmas shoppers appear to be buying their greeting cards this year to the tune of 'Give me that old time religion.'"

"And it's not just old-timers making a decision for Christ on their cards," he said. "A resurrection among young people is also taking place," with a transformation of traditional Christmas symbols and icons into "mod versions."

Mr. Horn said there is a movement this year toward the "infusion" of meaningful, inspirational messages in Christmas cards. Traditional religious writings are used along with verses which "ring with fresher meaning," as this one:

Jesu! Jesu! most and least;  
For the sweetness of Thy birth  
Every little bird and beast,  
Wind and wave and forest tree  
Praise God exceedingly,  
Exceedingly!

†

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# NEWS and views

OF THE WORLD OF RELIGION

by doris woolard

The "culture shock" a missionary feels after returning to his home country is greater than the change he must adjust to when first entering a tribal outpost half-way around the world, according to Miss Helen Marten, who for the past 10 years has been working at a Wycliffe Bible Translators base in New Guinea among the Yessan Mayo tribe. Miss Marten has been telling church groups that she felt safer in the jungles of New Guinea than on the streets of many major American cities.

The American Bible Society has opened an office in Atlanta to serve the distribution needs of its new 13-state Southern region. According to the Rev. J. Edward Cunningham, executive secretary of the region, the Atlanta office "is not a bookstore operation, but an office from which we initiate Scripture distribution programs." States which will be served by the new office include Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas and Virginia. The new distribution center is located at 220 Parkdale Drive, N.E., Atlanta, Ga. 30345.

A special United Presbyterian committee has recommended that the denomination's three synods in the Northeast unite in a single regional organization. Such a union would affect the Synods of New England, New York and New Jersey, which combined, would have 494,076 of the approximately 3 million members. The merger proposal is scheduled to go before the 1973 General Assembly in May. If approved, the step would have 15 synods in operation.

More than 9,000 persons congregated at the Civic Center in Providence, R.I. recently for a mass ecumenical prayer meeting to solemnly dedicate their families "to the practice of daily prayer." The Festival of Family Prayer was described by a spokesman as giving "witness to the power of prayer to bring peace and unity to the family and the community." Among those attending the event were several hundred deaf mutes who sat together, "hearing" the prayers and hymns through sign language and "singing along" in sign language.

Teaching about religion in public schools is not only constitutionally permissible but educationally necessary, Dr. Robert Michaelsen told some 300 educators in Chicago. Addressing the first national Council on Religion and Public Education, the chairman of the department of religious studies at the University of California, Santa Barbara, asserted that religion should be a part of public school curricula because it "is a universal phenomenon; in most cultures it is of massive, if not determinative, importance."

Churchmen from many parts of the world, including Eastern Europe, attended a long weekend (Nov. 24-26) of celebrations in Edinburgh, Scotland to mark the 400th anniversary of the death of John Knox, the great preacher and orator who played a prominent role in the Scottish Reformation. Programs included exhibitions and a multi-media presentation called "Knox On Camera" at a new Church of Scotland arts center. The British Post Office produced a special commemorative cover for the anniversary.

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Relief coordinator of the Baptist World Alliance, Dr. Carl W. Tiller, reported that machetes and hoes have been sent to Central Africa to aid refugees from Burundi in building huts and harvesting food in Zaire. One of the projects of the relief agency is the sending of powdered grape juice to churches in Burma for use in Holy Communion services.

President Nixon's visit to a Moscow church last May "provided considerable courage and strength to Russian Christians," according to the Rev. John K. Huk, a white Russian missionary. Speaking at the Nat'l. Missionary Convention of the Christian Churches and Churches of Christ, he said that the President's visit to the church was "a setback for Soviet propaganda that claims only the ignorant follow Christian doctrine."

Dr. Donald MacInnis of New York, director of the China program of the National Council of Churches told a Lutheran Mission Conference meeting in Minneapolis, "As persons committed to the welfare of all mankind we cannot but welcome the end of the cold war and the beginning of relations with China . . . on the other hand (there) is the fear of Marxist subversion of the free world with China's presence in the United Nations and the future of Taiwan. While we as Christians can be profoundly thankful for the improved way that 800 million Chinese are being fed, clothed, housed, given employment and medical care, we regret the loss in personal freedom, the freedom to evangelize, and the loss of Christian mission." MacInnis said: "We must believe that God is at work in China, and He has something right to say to China and to all of us."

Polarization between emphases on social action and evangelism in the Southern Baptist Convention "has largely dissolved," Arthur B. Rutledge, an executive of the denomination's Home Mission Board told the board at a recent meeting in Atlanta. He said he felt "more optimistic about the work of this agency, and of Christianity in America and the world, than I have in many years," adding that "Some of the tensions we experienced a few years ago are practically non-existent now."

Polls taken by three Roman Catholic newspapers in Ohio demonstrated that an overwhelming number of readers reject any change in the text of the "Our Father." Included among respondent comments to the poll were these: "No, no, a thousand times, no," and "let well enough alone" and "if God understood the Lord's Prayer up to now then I'm sure he'll have no problem in the future." One respondent said: "I will withdraw my objections to any change if you have the approval of The Author."

Vatican experts expect the restoration work on Michelangelo's mutilated "Pieta" statue to be completed by Christmas. Dr. Vittorio Federici, chief of the research laboratory for the Vatican museums, has discovered the initial "M" chiseled delicately into the left palm of the Madonna. It is regarded as Michelangelo's "signature." The statue of the Madonna, who is depicted holding the body of her son, Jesus, just after He was taken down from the cross, was vandalized earlier this year.

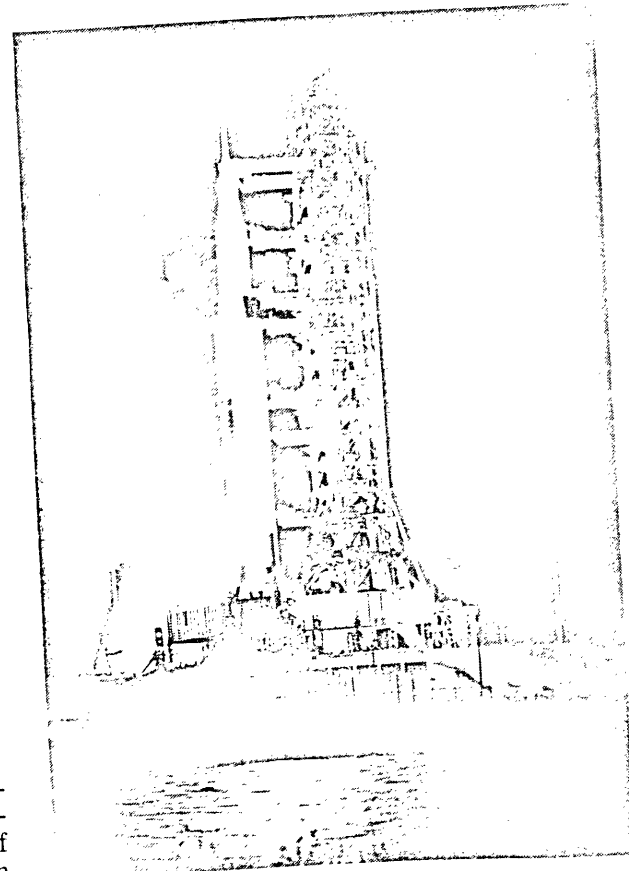
Vic Hunter, editor-elect of Mission Journal, a Dallas-based magazine of the Churches of Christ, said considerable ferment is resulting because members of that church no longer are willing to allow their faith to be dictated to them. There are about 2.5 million members of Churches of Christ — traditionally among the most conservative in U.S. Protestantism — with the largest concentrations in the South and southern Midwest. Hunter, who is a minister (clergy of the denomination do not use the title "Reverend"), said: "We have been more interested in the pointing out of doctrinal positions than in engaging in serious dialogue with others, but this is changing, for many persons are beginning to realize that there are many larger issues and that the true mission of the church should be concerned with many areas of society."

Dr. William F. Fore, executive director of the National Council of Churches Broadcasting and Film Commission, told a conference of the North American Broadcast Section of the World Assn. for Christian Communication that television has served as a "resonator" of current values in society. The medium "has speeded up the process of acculturation so much that it has given most of us a kind of permanent cultural disorientation," he said. According to Dr. Fore, television is "the most pervasive and persuasive medium yet devised by man's technology."

Law enforcement officials have recovered more than \$100,000 worth of religious art stolen in a series of burglaries from northern New Mexico churches and chapels. Gov. Bruce King announced that 76 articles of religious art have been recovered. In August the governor had declared "a state of emergency" because of the thefts of religious art objects, some more than 300 years old. Articles stolen last summer from Santa Fe's historic San Miguel Chapel, called "the oldest church" because it dates from the early 1600s, were not among the objects recovered.

Alexander's, Inc., one of New York City's largest department store chains has cancelled its plans to operate on Sundays after getting opposition from other retailers. Milton E. Mermelstein, chairman of the company, said that although "the public and the business community are ready" for Sunday shopping, "the other big retailers aren't. They gave us insufficient encouragement." One of the strongest expressions of opposition to the Alexander's proposal came from Donald B. Smiley, chairman of New York's largest retailer, R. H. Macy & Co.

—RNS Photo



KENNEDY SPACE CENTER, Fla.—The Apollo 17 spacecraft is cast in brilliant illumination—both man-made and natural—against the black of night at its launchpad at Kennedy Space Center. The first night-time launch (Dec. 6) in the Apollo series surpassed its daylight counterparts of the past, providing spectators and cameramen alike with a once-in-a-lifetime spectacular. The Apollo 17 lunar mission, with its crew of Eugene A. Cernan, Ronald E. Evans, and Dr. Harrison H. "Jack" Schmitt, is the final scheduled manned moon trip.



## THOMASON AND ENGLISH ASSIST NEWPORT REVIVAL

The Emory United Methodist Church of Newport held a revival the week of Dec. 3-6 with emphases on adults, youth and children. The pianist and choir director was Mrs. A. T. Goodlow.

Sermons on Sunday were by the pastor, the Rev. W. H. D. Bright of Little Rock. Monday night the Rev. Robert English, pastor of Umsted Memorial Methodist Church in Newport, delivered the sermon and the Umsted Choir presented special music.

The Rev. Elmo Thomason, Paragould District superintendent, preached on Tuesday at 3:00 p.m. and at 7:00 p.m.

Wednesday was youth and children's night, with the sermon by the pastor and his daughter, Prechita Bright. Mrs. I. Oats is superintendent of the Emory Sunday School.

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## CHRISMON TREES

ments; giving the scriptural and historical background of each symbol; and keeping all ornaments Christ-centered.

Perhaps the most spectacular of Chrismon trees is the one on exhibit each year in St. Paul United Methodist Church, 2223 Durwood Rd., Little Rock. The one shown on the front page was on display last year. More ornaments this year called for an even larger tree.

The St. Paul Chrismon tree will be ready for viewing on Sunday, Dec. 17, and the general public is invited to see it, according to the Rev. J. Robert Scott and the Rev. John Dill, ministers.

The sanctuary will be open each weekday from 1-4 p.m. and every evening from 7-9 p.m. through Dec. 27. Hosts will be present each evening to explain features, and to give out leaflets pertaining to the symbolisms. It is recommended that spectators plan to take time to examine the Chrismons with leaflet in hand, for "a religious experience awaits those who meditate on the significance of the designs."

This is the sixth year that St. Paul has had a Chrismon tree. It was started under the leadership of Betty and Bruce Drawbaugh (Mr. and Mrs.). In addition to their workshops at St. Paul, they have been invited into other churches for similar workshops.

The twenty-foot tree on display this year was given by Dr. Thayer Hendrickson, St. Paul member, and was selected months ago on his farm near Greenbriar. It is lighted by 600 tiny clear bulbs.

The advantage of making the Chrismon tree a tradition is that new symbols can be made each year. Members delve into new subjects and enlarge their store of knowledge as well as the stock of ornaments. Having fairly well completed the symbols relating to the Christian Year, and various types of crosses, members are now starting to make "parable balls". Each white satin ball will depict a parable told by Jesus. These are considered the most delicate and difficult to make.

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It does not take great men to do great things; it only takes consecrated men.—Phillips Brooks

DECEMBER 14, 1972

## Conference leaders attend national meeting for women

CINCINNATI, Ohio (UMI)—How to build what one observer called a "living bridge in mission" from two women's groups to an emerging single new inclusive group was the focus for 450 women leaders here November 30-December 3.

The organized women's movement in the United Methodist Church is in transition from the Women's Society of Christian Service and Wesleyan Guild to the new United Methodist Women.

At their national meeting, the leaders were greeted by a poster declaring the purpose of United Methodist Women (focused on mission, knowing Christ, supportive community, and global concerns) and by a banner proclaiming "Celebrate the New." That has become a kind of unofficial theme for the transitional period — September, 1972, to December 31, 1973, when all local units and district and annual conference organizations are to have completed the process. The approximately 36,000 units of United Methodist Women (Society/Guild) have a composite membership of about 1,500,000.

Concern was expressed at the planning and orientation meeting to preserve the best from the heritage of Society and Guild (and their predecessor groups going back 100 years), and to keep mission central. But concern was also voiced that members and units break out of past patterns and explore the potential of the new organization.

United Methodist Women's top leaders, Mrs. C. Clifford Cummings of Dixon, Ill., and Miss Theressa Hoover of New York, president and chief executive respectively, strongly affirmed the value of the new organization. But, they said, there should be more than "just a change of name" in the transition from Society and Guild to United Methodist Women, adding: "We want to preserve and build upon the best of our heritage, but move out of the old into the full possibilities of the new."

Arkansas women who attended the meeting at Cincinnati reported in this article, include these: North Arkansas Conference—Mrs. Joe Crumpler, Mrs. James Nix, Mrs. Truman Stephens and Miss Mildred Scott; Little Rock Conference—Mrs. Hubert Blakley, Mrs. Louis H. Fish, Mrs. Gladys Icenhower, Mrs. Louise Pate, and Mrs. Rema Hutchinson;—and from the former Southwest Conference—Mrs. Alice Preston, Mrs. Hattie Smith and Mrs. Elizabeth Fitzpatrick.

Attending were one or more officers from most conferences. Among officers present were presidents, Guild chairpersons, secretaries, treasurers and chairpersons of the Nominating Committee of Society and/or Guild. A session for other conference officers will be held next March. Sponsoring both is the Women's Division of the Board of Global Ministries, national policy-making body for United Methodist Women.

To provide for interaction among conference officers, and with Division members and staff attending, the meeting involved plenary and small group settings. One session centered on "creative administration." In a kind of simulation game pattern, table groups discussed questions and problems that come to conference officers. Another plenary found most of the 450 surrounding a group of officers in a "fish-bowl" setting, with those in the center discussing progress from May to December in the transition from Society and Guild to United Methodist Women.

Among concerns discussed:

That the new organization be truly inclusive — across lines of age, language and race; bringing in and keep-

ing employed and non-employed women. Reaching out to involve younger women, the "under 30s" (but not making older members feel their time is past). Approaching non-members in the hope they may join — with the implication for United Methodist Women that it become something "really new," not just a merger of two groups. Preserving the focus on the member and local unit as the basic strength of the organization.

Continuing the central aim as mission and support of mission, financially and in other ways; members' pledge-to-missions and other giving provides about 40 per cent of the funds for United Methodist missions in the U.S. and overseas. Concern that mission "come alive" in four areas of United Methodist Women programming — Christian Personhood, Supportive Community, Christian Social Involvement, Christian Global Concerns.

At the meeting were sessions where officers met in their various categories and then as conference officer teams. Coordinating staff planning and committee work for the meeting was Miss Elaine Gasser of New York, Women's Division assistant general secretary for Program and Education for Christian Mission.

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## UNITED NATIONS SEMINARS TO CONTINUE

NEW YORK (UMI) — A United Methodist committee which guides a denomination-wide program of international affairs education has elected officers for the next two years, and is extending the 20-year-old program to the West coast.

Elected as chairperson of the 30-member Joint Committee on the United Methodist Office for the United Nations (UMOUN) is Mary Elizabeth (Mrs. W. C.) Carter, Prattville, Ala. Vice-chairperson is Jean (Mrs. William H.) Wickett, Fullerton, Calif., and secretary is the Rev. E. McKinnon White, Melrose, Mass.

The Joint Committee comprises members from the two agencies which cooperate in sponsoring the UMOUN and its programs relating United Methodists to the UN and world peace and justice issues. The agencies are the Women's Division of the Board of Global Ministries and the Board of Church and Society.

Since it was built in 1963, the Church Center for the United Nations (CCUN) in New York (across from the UN) has been headquarters for the UMOUN and its program of seminars for church groups. That program will continue at CCUN, but in implementation of a 1971 decision by the UMOUN committee to make seminars more accessible throughout the country, the program is being extended to the West coast.

On a one-year experimental basis, one of UMOUN's six seminar designers is operating out of an office in San Francisco, said Mia Adjali, UMOUN director. Approval of the extension has been voted by the Women's Division and the Board of Church and Society. "We are trying to answer expressed needs of United Methodists and others in the West for a more adequate seminar program on UN and peace/justice issues."

PAGE FIVE



At First Church, Harrison, senior citizens honored on Nov. 5 included Mrs. Julia Pierce, at left, Mrs. Nina Moore and Miss Ethel Jones. Dr. Raymond Franks, back row, left, Fayetteville District Superintendent, brought the message. The Rev. John McCormack, right, is pastor.

Senior Citizens Day was observed in First Church, Harrison, at the same time as Retired Ministers Sunday. The Rev. John McCormack, pastor, received into the membership Mrs. Julia Pierce, who is 97 years old, and Mrs. Nina Moore who is 87. Both have recently moved to Harrison. Mrs. Moore is the widow of a Methodist

minister who served in Kansas.

Also honored was Miss Ethel Jones, 91 years of age and long-time member. Miss Jones gave a personal testimony, telling about her life as the daughter of a Methodist circuit rider who served as a chaplain and was wounded in the Civil War.

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# NEWS and NOTES

**LAKWOOD UNITED METHODIST** Men in North Little Rock will have wives as guests at the Christmas dinner, Dec. 18, when the speaker will be Bishop Eugene Frank.

**MRS. RETHA DECKER**, widow of the Rev. J. J. Decker, resides in the Heritage Home at Helena and would enjoy hearing from friends of their former parishes. Her address is: The Heritage Home, Helena, Ark. 72342.

**HANDBELL CHOIRS** of St. James United Methodist Church, Little Rock, are scheduled to give the following performances: noon concert at Old State House and two o'clock presentation for the Arkansas Pioneer Association, Dec. 7; program for United Commercial Travelers Convention at Lafayette Hotel, Dec. 9; concert at Cotton Plant at 3:30 p.m. Dec. 17. The handbell choirs are directed by Felix Thompson.

**THE MOUNTAIN HOME** United Methodist Church had as guest speakers at both Sunday morning services, Dec. 3, Coach Don Dempsey from Arkansas Tech, Russellville, and two members of the Tech football team, Ray Palmer, quarterback, and Kent Bartlett, halfback. All are active in the Fellowship of Christian Athletes. Coach Dempsey began his coaching career in Mountain Home. The Rev. Norman Carter was host pastor.

**THE DECATUR** United Methodist Church held a series of special meetings, Dec. 4-10, with the Rev. Anthony Holifield, pastor of Nettleton Church, Jonesboro, as guest preacher. Special music was by singing groups from Gentry and Decatur. The Rev. John W. Lee was host pastor.

**ARKANSAS VALLEY UNITED** Methodist Men met for a supper meeting on Nov. 28 in Wesley Church at Russellville. Thurman Dawson, public affairs director for ARVAC, Inc., was the speaker. The Rev. Herschel McClurkin is the Wesley minister.

**A REVIVAL IN DES ARC**, Dec. 3-8, brought the Rev. J. Leon Wilson of Earle to the United Methodist Church where the Rev. Bennie G. Ruth serves as pastor. In addition to his sermons, Mr. Wilson gave a presentation of his recent tour of the Holy Land and Russia. Nine additions on profession of faith were reported.

**THE SALEM CHURCH** WSCS, Batesville District, held a turkey dinner and bazaar on Dec. 1. On Sunday, Dec. 3, the minister's family, the Rev. and Mrs. D. James McCammon and Donna, held Open House at the Salem parsonage, which has recently been renovated.

**THE CONCORD** United Methodist and Baptist Churches held the Thanksgiving service together at the Baptist Church. The Rev. Felix Holland, Methodist minister, brought the message. A pot-luck supper preceded the service.

**RECENTLY ELECTED** officers of United Methodist Men in Central Church, Rogers, include: Al Horvath, president; Reed Hervey, vice-president; and Bill Strickland, secretary-treasurer. Outgoing officers are Bob Cannon, Ed Roycraft, and Ike Tuck. The Rev. Bill Connell is pastor.

**ST. LUKE CHURCH** in Little Rock has elected these officers to serve the Administrative Board in 1973: Edward R. Teeter, chairman; Harold Young, vice-chairman; and Mrs. Norman Nichols, recording secretary. The Rev. Alfred DeBlack is pastor.

**NEW PULPIT AND ALTAR** paraments in the Cavanaugh United Methodist Church, Fort Smith, have been presented in memory of Bently Farnam by Mrs. Joyce Farnam and children. The complete set is symbolic of the seven seasons of the Church year. The Rev. Larry D. Powell is pastor.

**THE REV. AND MRS. DICK HALTOM** were soloists in the presentation of Handel's "The Messiah" by the Community Choir of Helena-West Helena, Dec. 10 in St. John's Episcopal Church. Mrs. Haltom sang "He Shall Feed His Flock", and Mr. Haltom sang "Thus Saith the Lord" and "But Who May Abide." He is pastor of First United Methodist Church of West Helena.

## SCRUGGS CHAPEL PASTOR HONORED

Scruggs Chapel, near Marianna, honored the Rev. Joe Hughes, Jr., pastor of the Marianna Enlarged Charge with an appreciation program on Sunday, Dec. 3. The Rev. Elijah L. Morgan, pastor of Mark Chapel in the Little Rock District, was speaker for the 11 a.m. worship service. The Rev. J. H. Thompson, associate director of the Council on Ministries for the Little Rock and North Arkansas Conferences, was the afternoon speaker. His sermon topic was "Make Me Like Unto a Hammer."

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**THE PARSONAGE** of the Stanford United Methodist Church, Pargould District, was destroyed by fire Nov. 27. The Rev. Paul Deubar and family were not at home when the fire occurred at 6:45 p.m. Pargould firemen answered the call, but arrived too late to prevent the loss of the building. No damage was done to the church nearby.

**THE REV. DEWITT HARBERSON** of Dierks, now retired, recently spoke at a potluck supper meeting at Keith Memorial United Methodist Church in Malvern. He is a former pastor of this charge. Another former pastor, the Rev. Lloyd Perry, was a recent speaker for the Methodist Men's group. The Rev. Charlie V. Mashburn is the pastor.

**A CHRISTMAS PAGEANT** entitled "God Is Love" will be presented at St. Andrew United Methodist Church, 4600 Baseline, Little Rock, on Sunday, Dec. 17 at 6:30 p.m. The UMY, along with the Children's Choir, Junior Choir, and Adult Choir will present the program. The script is adapted from scripts obtained from Mrs. Tommy Hillman of Carlisle and Mrs. Harold Goetz of Lodge Corner. The Rev. Charles Walthall is the St. Andrew pastor.

**LIVINGSTON CHAPEL** in Marianna will present their annual Christmas pageant at the church on Sunday, Dec. 17th at 5 p.m., under the direction of Mrs. Saunders, the church's musical director. Other churches in the community will join in the presentation. The Rev. Joe Hughes, Jr. is pastor.

## DAILY BIBLE READINGS

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. 17—Sunday	Psalm 122:1-9
Dec. 18	Isa. 9:2-7
Dec. 19	Micah 5:2-7
Dec. 20	Matt. 1:1-25
Dec. 21	Matt. 2:1-10
Dec. 22	Matt. 2:11-15
Dec. 23	Eph. 2:13-22
Dec. 24—Sunday	Isa. 13:6-11

**"GLORIOUS ALLELUIA!"** by Townsend and Hughes will be presented in First United Methodist Church of North Little Rock on Sunday morning, Dec. 17. Soloists for the cantata include Mrs. Irene Harkleroad, Mrs. Wesley Williams and Henry Loris. Lloyd L. Derden is choir director and Mrs. Martin Hamilton is organist. The Rev. Earl Carter is pastor.

**THE JUNIOR CHOIR** of the Nashville United Methodist Church presented a special entitled "The Three Births", under the direction of Charlotte Ramage and Mrs. David Wilson, Dec. 10. Following this, the Charge Conference was held with Dr. Mouzon Mann, Hope District superintendent, presiding. The Rev. David Wilson is pastor.

**AT SEARCY**, United Methodist Women of First Church are scheduled to hear Barbara Jones dramatize excerpts of the book "Two from Galilee", by Marjorie Holmes. The Dec. 14 meeting is to be followed by a luncheon.

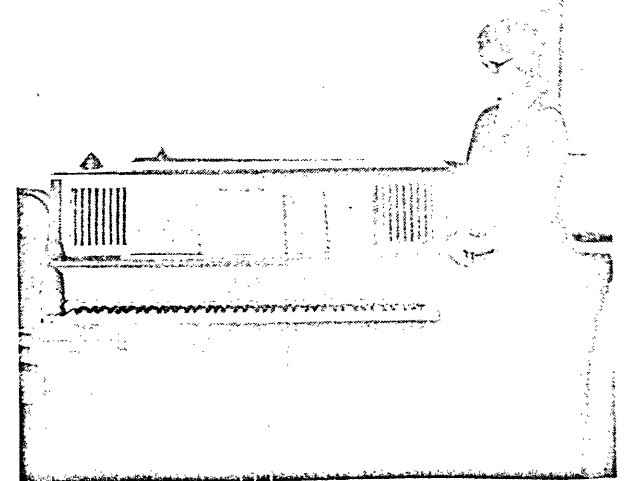
**A DAY CARE CENTER** opened in First United Methodist Church of Hot Springs, Monday, Dec. 11. The facilities serve children three months to three years of age for fully employed mothers. Mrs. Barbara Raley, a LPN who is the mother of three children, is the director working with four aides and a cook. Dr. George F. Ivey is pastor.

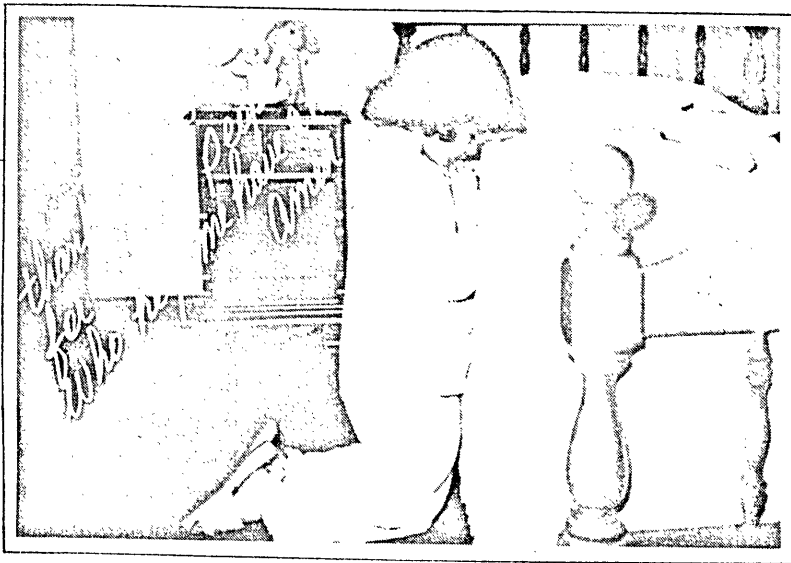
**JOHN COPHER**, minister of music at First United Methodist Church, Searcy, directed the Searcy Community Choir in "The Messiah" at the Senior High School Auditorium, Dec. 10.



A Christmas Bazaar was sponsored by the Women's Society of Wesley United Methodist Church, Russellville, Dec. 1-2. Circle 1 sponsored the noon lunch served each day. Proceeds are for needs of the church and the parsonage. Pictured working with the project are, left to right, Mrs. Gary Tucker and Mrs. Milton Rackley, co-chairpersons.

Mrs. Edgar Warren, at right, presented this piano to the Perryville United Methodist Church as a memorial to her late husband. The Rev. Anthony L. Chaffin is the pastor at Perryville.



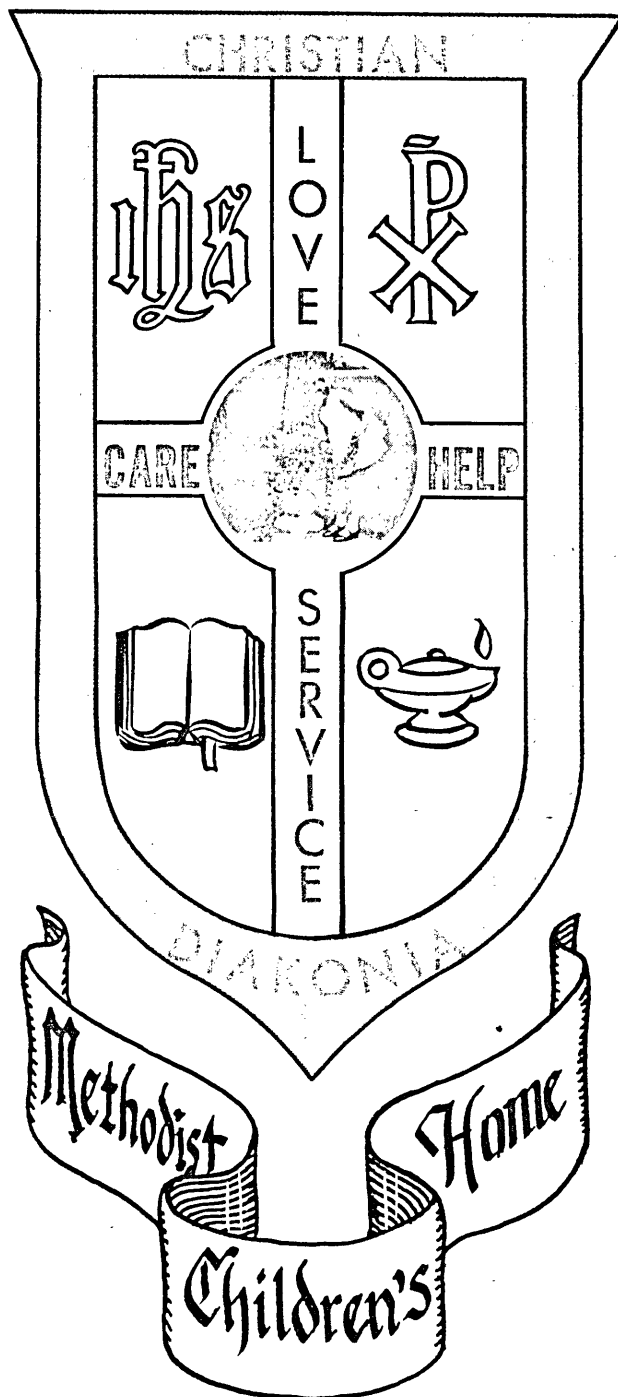


*I'm Really Nobody... Until Somebody Really Cares*

"I Am Really Nobody Until Somebody Really Cares" is the plea of over 150 boys and girls at the Methodist Children's Home, with your help and concern, is "Caring About."

So at this season of the year, as our minds are turned toward the Christ Child who came to earth nearly 2000 years ago to care for us, let us also turn our minds toward children of the Methodist Children's Home, and bless them with our Caring and Sharing.

The need for contributions grows more acute each year as the cost of operation increases with the rising cost of living, and as the program of child care is upgraded and expanded to adequately meet the needs of the children.



To provide care - to really make a home for these children costs approximately \$5.35 per day per child or \$35.50 per week or \$150 per month - expensive maybe - but not when compared to the \$9.20 per day it costs to maintain a person in prison.

AT THE CHILDREN'S HOME, we provide all the love and care possible, through devoted and consecrated house mothers in each home; through professionally trained caseworkers who counsel the children in making necessary adjustments and working out emotional problems; and through your individual support.

WE DO NOT KNOW if this is enough. Nor will we know until each of these children become mature citizens. But we are giving them something they have not had before...love. We have faith in them, and they have faith in us.

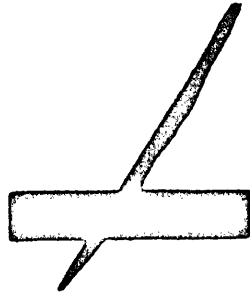
*Your help is needed and will be greatly appreciated.*

**December 17 or 24, 1972**



# The Sunday School Lesson

By: Alfred A. Knox



## LESSON FOR DECEMBER 24: The Promised Messiah

**BACKGROUND SCRIPTURE:** Jeremiah 23: 5-6; 33: 14-16; Matthew 2:1-12

**MEMORY SELECTION:** Blessed be the Lord God of Israel, for he has visited and redeemed his people. (Luke 1:68)

**AIM OF THE LESSON:** To study the nature of God's promise of the Messiah, the fulfillment in Jesus Christ, and the celebration of his birth.

This writer was in a group one day visiting the "little town of Bethlehem." We had walked through the Church of the Nativity believed by some to have been built over the site of the stable in which Jesus was born. We were led down a stone stairway to a room, beneath the chancel area, hewn out of solid rock. In a corner was a crude manger. The guide related the Gospel story of the first Christmas to the group, some of the members seemingly quite casually looking on. Then we walked back up a few steps to a side room which was dimly lit. But as we turned around, there was the lighted manger room. At that moment someone began to sing a Christmas carol, and all of us joined in the joyous hymn: "O little town of Bethlehem, how still we see thee lie! Above the deep and dreamless sleep the silent stars go by: yet in thy dark streets shineth the everlasting light. The hopes and fears of all the years are met in thee tonight!" Then we sang a stanza of "Silent Night, Holy Night." As the voices died away quietness lingered among us for a long moment before we silently and slowly walked on. The hallowed afterglow remained with us for some time as we continued to feel the true sense of Christmas—worship of the Christ!

The name of that village means "house of bread" for it stands among what were once many fields of grain. Our Lord was born in a place of bread, he who was the "bread of life" and he who spoke of his body as being symbolized by the bread used in our Holy Communion.

The name Jesus Christ of course links him with who and what he was, for the name "Jesus" was from a Hebrew word meaning "saviour" and "Christ" was a Greek form of the Hebrew title "Messiah." Our Lord is the "Savior Messiah"! The first name thus describing his mission and the second his godly function among men. The Old Testament description of the Messiah, especially in Isaiah 7:14, refers to him as Immanuel—"God with us." What powerful meanings are associated with these designations for the Messiah, the Christ!

### GOD KEEPS A PROMISE

A promise that is made points both parties — God and men—toward a day or time of its fulfillment. The one making the promise thinks of that day or time as an occasion he must remember because he has made a vow. The one with whom the promise is made thinks of that day or time as an occasion to be anticipated because something of significance will happen. A promise can ease a present problem even though it relates to something that will take place in the future. For those Jews and Israelites who believed the promise to refer to a day of deliverance and blessing, their tragedy of slavery and alienation from God was softened for it was an assurance of comfort. This is beautifully expressed in Isaiah 40:1—"Comfort ye, comfort ye my people!" Indeed it is comforting to be remembered by one who can help. The feeling is something like that of receiving a letter from a forgiving parent whom one deserted in youthful petulance. There can still be a meaningful relationship. Or it

can be likened to a vow between two people to love and honor each other.

A promise earlier made and later to be fulfilled meant for the faltering Jews that the reestablishing of a vital relationship with their Father was possible. Some of them must have realized that such a promise must involve them also, for a vow is most meaningful when it is acknowledged by them. This has a parallel in the giving and the receiving of a ring in the marriage vows.

The promise also represents the hope of something better. Christianity is built upon the principle of the Gospel of Hope, the Good News from God to man.

Also, a promise means that something is at that time incomplete. To acquire something today and agree to pay for it later means that the purchase transaction is unfinished today. The means of redemption was, in our understanding of God's view, incomplete in his Old Testament relationship with his people. The means of hope to men was apparently inadequate. The promise of deliverance could not itself save man. Only the completion or fulfillment of the redemptive means—"in Christ"—would make salvation most readily available. God's efforts at being the Father of his children—the theme of the Old Testament—were made most effectual by the Father sending his Son among his children.

### CHRISTMAS TELLS ABOUT GOD

The Christmas story carries God's by-line. The stars and the vast reaches of space form the backdrop. In nearer view is a small village among the rolling hills near the city. Too many travelers have sought a night's refuge there. Our thoughts are on a small place in back of a house, where livestock is bedded down for the night, for there are Joseph and Mary and Jesus. There—in that lowly place—there the Son of God is born!

This is what God is all about! Hope, salvation, and peace for man! Jeremiah and others wrote the prologue to this scene, and God's climactic role is unfolding! A very inauspicious beginning somehow conveys to a few faithful ones an intimation of the means of God's hope for man. How unlike the blowing of trumpets and the ringing of bells as when a nation today celebrates the birth of a son to its king.

The total scene introduces the gospel of the unlikely, as some reluctant ones might term it. The Son of God had a stable as his first "neighborhood." And he spent his boyhood years in Nazareth, although everybody in his time knew that no good thing could come out of that dirty village. He selected common folk as disciples, and was harassed by the religious leaders and later by the powerful and cunning Roman ruler, Pilate. His movement had no headquarters, no mailing list. He finally was formally accused, brought to trial, sentenced, and executed.

In Luke 24 we read about two disillusioned disciples who talked about recent events as they walked on the road outside Jerusalem. The crucifixion had recently taken place. One says, "We had been hoping that he was the man to liberate Israel." It was almost as if he were saying that God had let them down, and that the whole sequence of events from that Bethlehem night to this moment had been a succession of improbabilities for God. Then some startling, exciting, reassuring news came to them: He has risen!

When God fulfills, he fills full! The redemptive plan was God's and it was successful. The One who came, later proclaimed, "I am the way, the truth, and the life! no one comes to the Father but by me." The apostle Paul affirmed: "I know who it is in whom I have trusted, and am confident of his power

to keep safe what he has put into my charge." (2 Timothy 1:12) The witness of an ongoing continuous company of believers reaffirms the completeness of that salvation.

### THE NEW DIMENSION

In one of Charles Wesley's beloved carols, "Hark! the Herald Angels Sing," are these words: "Light and life to all he brings, risen with healing in his wings." The birth and then the resurrection of Jesus Christ were more than a spectacular show of God's love for us. They are reminders of the continuing life of the Christian to celebrate the fact of God's gospel of love and peace mediated to each of us.

Jeremiah and other prophets wrote about a time when God would be worshiped by not only Israelites and Jews but also by other peoples. The broadened scope of the gospel had its early recognition by the magi who were Gentiles. Thus in national tragedy the Jews were instruments of God in opening the God-faith to all men. ". . . that the world through him (Christ) might be saved." (John 3:17) Without regard for national origins, the fulfilled promise of God to make his redemption available to each and every person is known around the world. God's goodness, which greatly supersedes the sham, the pride, the arrogance, and the logic of the self-congratulating "good" person is accessible to us.

### ON A CLEAR NIGHT

We sing at Christmas time, "It came upon a midnight clear." Some folk have great difficulty in accepting the scriptural descriptions of Jesus' birth and its earlier anticipations in the Old Testament. They are too practical to accept the cosmic display and the angelic chorus . . . and they miss the point: Christ is come! Being unable to "prove" these things because they aren't easily seen in our way of life today, they are skeptical . . . and ignore the exercise of faith which is called for! They clutter the Christmas message with disputings about the impossibilities of the scene . . . and neutralize an opportunity to learn about God!

They virtually say that they don't disbelieve in God; they just don't approve of the way he declares himself. They would have him blandly, timidly, softly say, "Here, I am God." Or they would feel more comfortable about the entire matter if he could be programmed so their computer would provide a read-out telling his story! But no, we take God on his terms by means of the capacity for faith he has given us, or we go tragically on our miserable way without him.

The message is clear, direct: Christ is born! The hope of man is clear: Believe in Christ!

### AND NOW WE CELEBRATE

On the high ridge of the Andes stands a massive, commanding statue of Christ with outstretched hands and arms as a sign to all that he is the world's hope of love and peace. In the Gospel we read: "He who puts his faith in the Son, has hold of eternal life." (John 3:36) He is indeed the One of hope.

How does Christ come to us today? In the tinkly commercial messages on the radio and television? In the shopping for gifts to be given? In the round of parties during the holiday season? In the color of decorated trees and the twinkling lights?

We must look elsewhere for our celebration of his birth. There are kindly deeds to be done for the ill, sorrowing, imprisoned, feeble, and confused ones. The songs of the faith are to be sung—carols, the venerable hymns of the church. The scriptures offer cause for thanksgiving for the faith of the Christian, especially in this season the accounts in Matthew and Luke of the coming of the Christ. These chapters bespeak the sense of awe of the writers as they give witness to the dramatic unfolding of the story of God's love for us. There is an electric excitement among believers everywhere as the profound meaning of Christmas is brought home to us. Only the glories of the Easter time exceed these at Christmas time!

We celebrate most meaningfully as we vow to become more useful instruments of the Lord's. And, as we consider this thought in another lesson next week, we prepare to follow the wisdom of the prophet when he contemplates an insight about the potter's wheel. We celebrate Christmas joyfully, thoughtfully, pursuing all the while completion of the hope God has for us!



## Salvation Army

### Kettle returns

NEW YORK (RNS) — The Salvation Army's No. 1 red Christmas kettle — which disappeared during the Thanksgiving weekend—is back at its traditional spot in front of Macy's Department store, where it has stood for the past 20 holiday seasons.

The pot is also a little bit richer for the experience.

Both Salvation Army officials and detectives expressed amazement at the theft of the 400-pound pot, which they said was so bulky and cumbersome it would take about three men to move it.

The New York Daily News offered a \$1,000 reward for the return of the "super urn" — a symbol of the Salvation Army's annual holiday campaign to feed and clothe the needy.

The giant kettle was returned Nov. 29 by Gary Osius and George Erikson, both 29, who said they found it propped up against a wall in a parking lot. Seeing no identifying markings on it, they had lugged it home.

What would anyone want with a 400-pound urn?

"I was using it as a chair" explained Gary Osius, an artist. He said he will give his share of the Daily News' prize (\$500) to the Salvation Army.

George Erikson, an unemployed professional fisherman, said he will give 10 per cent of the prize to the "Army" and use the rest to "fix up my car."

The identity of the red kettle was discovered when the two men were visited by Buzz Erikson, a brother of George, who had a copy of the Daily News carrying the story of the missing pot.

"Gary, you've got the Salvation Army's pot," Buzz exclaimed when he saw the huge red kettle sitting in the middle of the room. The three notified The News, and the pot was returned.

Col. Orval A. Taylor, commander of the New York Salvation Army, expressed appreciation for return of the kettle and noted that "miracles are not things of the past. They do happen and will continue to happen by virtue of the love expressed by the public through contributions for the poor."

He said that people who heard of the loss called with offers of help and donations. "Because of the publicity we expect to receive even more contributions on the street than usual. What started out as a disaster ended like, well, yes, a miracle."

The huge kettle has been a symbol of the "Army's" annual charity drive in which funds are raised to feed and clothe more than 80,000 needy people in the New York metropolitan area. In the future, the pot will be stored inside the Macy building at night, instead of being left on the street.

# NCC restructure plans approved

by Thomas S. McAnally

DALLAS, Tex. (UMI)—For most of the 125 United Methodist delegates at the Ninth General Assembly of the National Council of Churches in Dallas Dec. 3-8, it was a replay of the denominational General Conference in April, complete with restructuring and a host of resolutions on social issues.

Along with representatives from 32 other churches, United Methodists approved a sweeping restructure plan for the 22-year-old ecumenical council. The design calls for streamlining operations with an aim to centralize the Council's decision making while at the same time having it represent a broader spectrum of its constituents.

The reorganization comes at a time when United Methodists and many other denominations are in the midst of restructuring their national agencies. The NCC plan was developed in response to the 1969 assembly in Detroit in which minority groups took over the agenda with a variety of demands.

The plan calls for a 347-member governing board with a quota system. One-fourth of the board is to be comprised of women, one-eighth of youth, and one-half lay men or women, and representation from local or regional ecumenical organizations are to be included in delegations. The make-up of each communion delegation is to be representative of the racial and ethnic variables within each church.

The new structure cuts out some of the legislative expense of the NCC by eliminating its triennial General Assembly and reducing its number of policy-making board meetings from three to two annually.

United Methodists at the Dallas assembly seemed to be in unanimous support of the new structure although there was some criticism about the way United Methodist delegates had been chosen for the new board.

The Asian United Methodists at the Dallas Assembly criticized the process

because it included no Asians, and several delegates charged that no general agency staff persons were included from United Methodist general agency units which work most closely with the NCC.

Following the General Conference, the Council of Bishops elected 10 of the 32 NCC Board members while the jurisdictions elected the remaining 22.

Those elected are: four general agency staff persons, six bishops, six pastors, seven laymen and eight laywomen. Three of the lay persons are youth.

The Council of Bishops included in its 10 elections the top staff executives of the Boards of Higher Education and Ministry, Church and Society, Discipleship and the associate general secretary of the Board of Global Ministries' new Division of Ecumenical and Interreligious Concerns.

Evaluation of the NCC Assembly meeting by United Methodists ranged from "an awful waste of time" to "energizing."

Dr. Robert Huston, head of the Division of Ecumenical and Interreligious Concerns, said the real impact of such an assembly was a "little anachronistic" and that he was pleased to see it go out of existence in favor of the new board. The new board, he said, has built in a "legitimate tension between power exercisers and representatives of the local church."

Dr. Houston said he felt the United Methodists had one of the most diverse delegations at the assembly.

This diversity became evident when a resolution on the Indochina War was presented. The resolution urged all parties in the conflict to conclude the announced peace agreement. An amendment asking the U.S. to immediately cease its bombing attacks prompted considerable debate.

In a futile attempt to defeat the resolution, United Methodist layman

Horace Ether, Media, Pa., offered a substitute which would have commended President Nixon for his efforts in securing peace.

All resolutions of the Assembly required a two-thirds favorable vote.

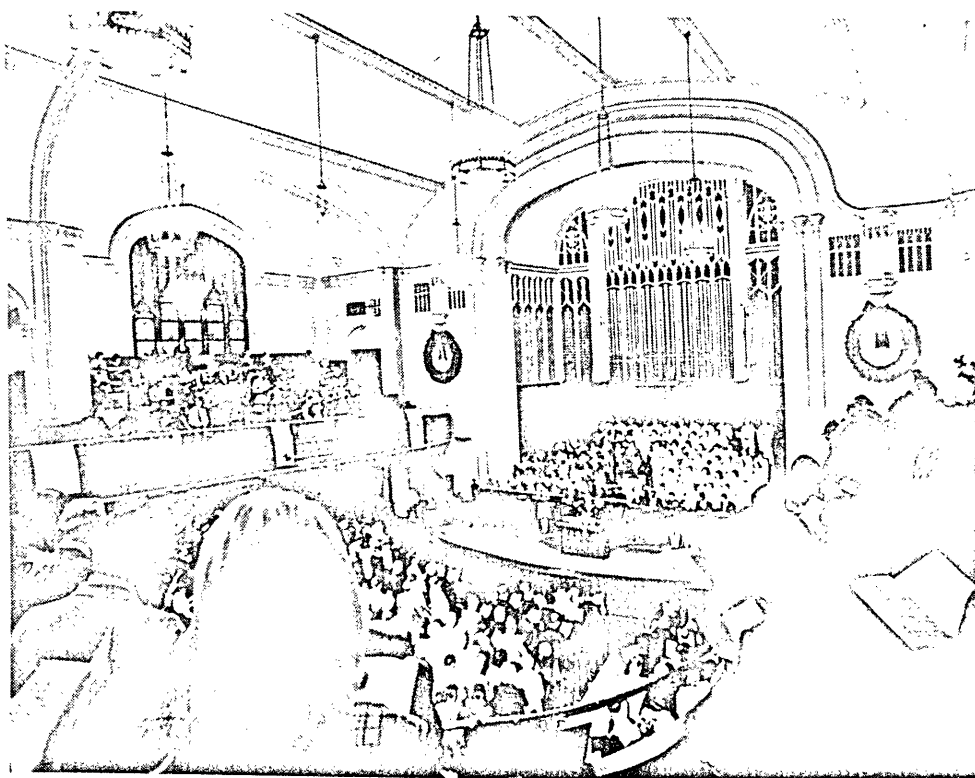
Bishop Ralph T. Alton, Indianapolis, Ind., official representative of the United Methodist Council of Bishops expressed hope that the new governing board would have the "know-how" and representation of the decision-making channels of the churches so that meaningful decisions can be made affecting the program and policies of the various denominations.

The major problem has been and will be, he added, "how to recognize the necessity of developing priorities related to our capacities to act."

In its actions, the Assembly elected its first black president, Dr. W. Sterling Cary, a United Church of Christ district ministerial executive from Greater New York City.

United Methodists on the slate of new NCC officers are Nelson Price, TRAFCO staff member from New York City who will be chairman of the Council's Commission on Broadcasting and Film; and the Rev. Clifford B. Lott, Board of Discipleship staff member from Evanston, Ill., chairman of the Commission on Stewardship.

Two United Methodists have been named to a citizens cable television advisory committee by Federal Communications Commission chairman Dean Burch. Among four church communicators on the new body, they are Nelson Price of the Division of Television, Radio and Film Communication, and the Rev. William F. Forc, head of the National Council of Churches' Broadcasting and Film Commission.



DALLAS — The ninth triennial General Assembly of the National Council of Churches opens with a service of worship and celebration at the First United Methodist Church in Dallas. The service featured contemporary musical and choreographic interpretations of the Gospel. (RNS photo, by Bob W. Smith)

## Bishop Cannon goes to Rome

Bishop William R. Cannon, episcopal head of 400,000 United Methodists in Georgia, is engaging in conversations with Roman Catholic officials during a five-day visit to the Vatican in Rome, Dec. 10-14.

Bishop Cannon heads a three-man commission from the World Methodist Council which has been holding annual talks with Roman Catholic officials for six years in an attempt to understand and ultimately resolve doctrinal differences between the two churches. While in Europe Bishop Cannon is also attending church conferences in Germany, France, Vienna and England.

Other members of the World Methodist Council on the three-man team are Dr. Miquez Bonino, president of the Methodist Theological Seminary at Buenos Aires, Argentina, and Professor Raymond George, a theology professor at Wesley College, Bristol, England.

Open communion between Roman Catholics and Methodists is expected to be one of the topics for discussion by representatives of the World Methodist Council and the Vatican.

Bishop Cannon explained that Roman Catholics believe that when the bread and wine are blessed they become the body and blood of Jesus Christ. Therefore, a properly ordained priest must pronounce the blessing. This is the central problem in intercommunion.

Most Protestants, including Methodists, believe that the bread and wine are only symbols of the body and blood and Christ's presence depends on the faith of the recipient.

The Atlanta Area bishop explained that the question of apostolic succession will have to be dealt with in resolving open communion. Apostolic succession is the tradition of ordination continued through the episcopacy from the disciples of Jesus Christ. This belief is held by Roman Catholics but not Methodists.

## Methodist medical pioneer, dies

WENATCHEE, Wash. (RNS)—Dr. Bethel H. Fleming, a physician who pioneered Christian medical mission work in Nepal, died here at the age of 70.

Memorial services were held Dec. 3. Dr. Fleming, the wife of missionary and ornithologist Dr. Robert L. Fleming, died on Nov. 25 as a result of injuries suffered earlier in the month.

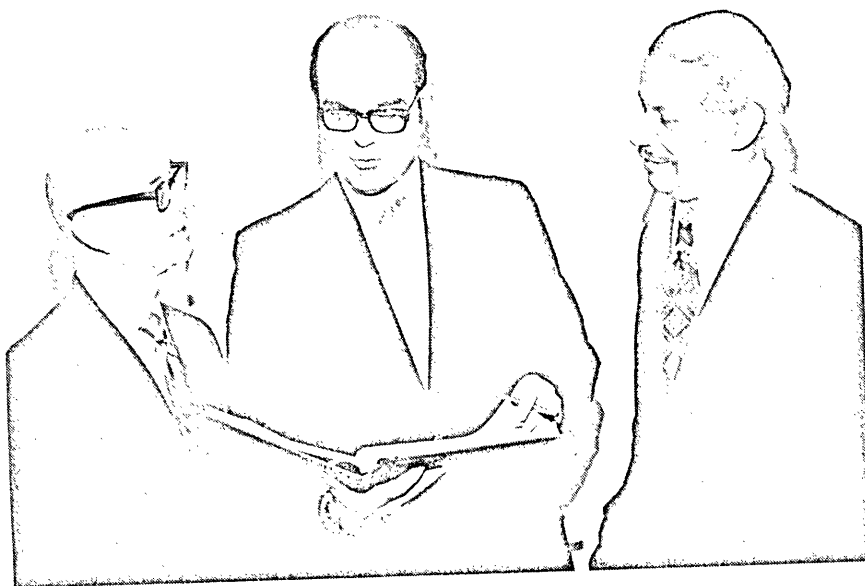
The Flemings were among the first missionaries to enter the Himalayan kingdom of Nepal when it was opened to an ecumenical mission in 1953. The couple was under assignment by the then Methodist Board of Missions.

Dr. Bethel Fleming was in charge of the Mission's work in Katmandu and extended medical services into other areas of the isolated nation.

The couple retired early in 1972 but were planning to go back to Nepal in 1973.

Dr. Bethel Fleming, a native of Elysburg, Pa., went as a Presbyterian missionary to India in 1932. Married in 1936, she and her husband remained in India until going to Nepal.

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New officers of the Joint Committee on Communications of the United Methodist Church, elected in Nashville Dec. 1, are: (from left) secretary, Dr. Dolphus Whitten, Jr., president of Oklahoma City University; president, Thomas P. Moore, Bucyrus, Ohio, a radio station executive and immediate past president of the United Methodist Board of Laity; and vice-president, the Rev. John E. Carrington, superintendent of the Long Island West District of the New York Conference. (UMI Photo)

## Communications officers elected

NASHVILLE, Tenn. (UMI) — Thomas P. Moore, Bucyrus, Ohio, immediate past president of the United Methodist Board of Laity, has been elected president of the new United Methodist Joint Committee on Communications (JCC).

The JCC includes the former Division of Television, Radio and Film Communication and Division of Interpretation of the Program Council and the Commission on Public Relations and United Methodist Information.

During the organizational meeting of the 30-member Committee here Nov. 30-Dec. 1, Dr. Paul V. Church, Dayton, Ohio, general secretary of the denomination's Council on Ministries, was elected acting executive secretary of the JCC until a permanent executive can be named.

Other officers elected to the Committee's top leadership are the Rev. John E. Carrington, vice-president, and Dr. Dolphus Whitten, Jr., secretary. Mr. Carrington is superintendent of the Long Island West District of the New York Conference and Dr. Whitten is president of Oklahoma City University.

Dr. R. Bryan Brawner, Evanston, Ill., general secretary of the Council

## News in Brief

There will be 64 United Methodists serving in the U.S. House of Representatives next year, an increase of one, one Christian Methodist Episcopal Church member, and one Free Methodist. Including the previously announced total of 18 United Methodists in the Senate, the number of the denomination's members in Congress will be the fewest in at least 16 years. The peak was 102 in 1963-64.

A total of some \$536,000 has been awarded nine United Methodist-related colleges and universities by the National Science Foundation for use in teacher training.

on Finance and Administration, was elected treasurer of the JCC.

The Committee's new president, a member of the former Evangelical United Brethren Church, is president of radio station WBCO and WBCO-FM in Bucyrus and vice president of WWOM-FM in Albany, N.Y. He was head of the United Methodist Board of Laity from 1968 to 1972. He is a trustee of United Theological Seminary, Dayton, Ohio; a member of the general board of the National Council of Churches; and lay leader of his own East Ohio Conference.

Each JCC member was named to one of three sub-committees: structure and planning, budget and finance, and personnel and staff.

Next meeting of the JCC is planned for March 13-14 in Atlanta, immediately prior to a meeting of the General Council on Ministries. Another meeting was scheduled for May 11-12 in Chicago.

## LAW-SHELL MARRIAGE PLANS ANNOUNCED

NASHVILLE, Tenn. (UMI)—Mrs. Virginia W. Law, director of the family worship department of The Upper Room, and Dr. Donald Shell, Schnecktedy, N.Y., an active United Methodist layman who is general manager of computing services for General Electric, have announced their plans to be married March 10.

Before joining the United Methodist Board of Evangelism staff in 1969 Mrs. Law served for 15 years as a missionary in the Congo with her husband Burleigh who was killed in 1964 by Congolese rebel soldiers. She is widely known as a lecturer, retreat leader, and author. Her books include *Appointment Congo* and *As Far As I Can Step*.

Mrs. Law said she will terminate her work in Nashville, May 1 but plans to continue as a consultant to the Board of Evangelism with particular emphasis upon the Marriage Enrichment Program which she has developed during recent years.

## Regional seminars to deal with 'downtown church'

NEW YORK (UMI)—"Downtown Church: Possibilities/Problems" will be the theme of three seminars to be held in early 1973 by a number of denominations, including the United Methodist Church.

Seminars have been scheduled for Jan. 23-25 at Duke University, Durham, N.C.; Feb. 13-15 at Pittsburgh (Pa.) Theological Seminary, and Mar. 13-15 at First United Methodist Church, Oklahoma City, Okla.

Leaders will be the Rev. Robert L. Wilson, professor of church and society at United Methodist-related Duke University Divinity School and director of Duke's J.M. Ormond Center for Church Development; the Rev. Ezra Earl Jones, research associate in Research and Survey for the National Division, United Methodist Board of Global Ministries, and the Rev. Norman E. DeWire, executive director of the Joint Strategy and Action Committee (JSAC), the sponsoring agency.

A study of churches in transition by Drs. Wilson and Jones will be the study document for the seminars. They interviewed persons in 150 congregations in 130 cities to assess the future of churches in transition.

(Applications for the seminars are available for United Methodists from Dr. Jones at: 3rd Floor, 475 Riverside Drive, New York, New York 10027.)

## Scarritt professor joins Discipleship's Education staff

NASHVILLE, Tenn. (UMI) — The Rev. Richard L. Cookson, a professor of Christian education at Scarritt College since September, 1971, has been named to the staff of the United Methodist Board of Discipleship's Division of Education.

Mr. Cookson will provide services to directors of Christian education, according to Dr. Howard Ham, general executive of the division. Dr. Ham said Mr. Cookson will also provide consultant help as needed and make available to Christian educators resources from the general church to undergird them in their work.

Cookson holds the B.D. degree from Drew University Theological School, Madison, N.J. He has served pastorates in Scranton, and Springfield, Pa., and Washington, D.C., and was a lecturer in religious education at American University.

He has served as chairman of the Directors Fellowship of the Council of Churches of Greater Washington and the Council of Churches of Philadelphia. He has served two terms on the board of directors of the Christian Educators Fellowship.

Charles P. Kellogg, Sr., an executive of the United Methodist Board of Discipleship, has been elected president of the North American Conference of Men's Work Secretaries, the first United Methodist and the first black to hold the post.

DECEMBER 14, 1972

## Methodist Children's Home

The following people gave memorial gifts to the Methodist Children's Home in November as a tribute of their love, sympathy, and respect of a loved one or friend. A memorial card has been sent to the family notifying them of this remembrance.

MRS. RUTH ALLISON  
by Mrs. John S. Booth

MRS. ARTHUR BRUCE  
by Mr. & Mrs. W. A. Albright

PHANADA BARKER  
by Cornelia R. Scales

MRS. E. L. BYRD  
by North Hills Ladies Golf Assoc.

MRS. JESSIE BOVANY  
by W.S.C.S. & The Jay Bearers Class

MRS. A. G. BRATTON  
by Mrs. Holmes Tullis

MRS. C. A. BRACKMAN  
by Mr. & Mrs. Frank Haltom, Jr.

GEORGE W. BENSON  
by Martin Guthrie

MRS. ESTELLE BYRD  
by Circle #2 Lakewood United Methodist Church

MRS. ESTELLE BYRD  
by Mr. A. S. Rosen

EMERSON CONNER  
by Mr. & Mrs. R. E. Gregory

HERSCHEL CHAPPELL  
by Greater L. R. Comprehensive Community Mental Health Center

W. E. CONNER  
by Mr. & Mrs. Hoyle Burrow

by Mr. & Mrs. Raymond Bowen

by Mr. & Mrs. John R. Eldridge, Jr.

JOE CARTER  
by Mr. & Mrs. J. D. Perry

MRS. L. A. CAMP  
by Mrs. F. J. Bull

REV. WM. H. CALLISON  
by Mr. & Mrs. C. D. Russell

MRS. LILLIE COLLINS  
by Henderson United Methodist Church

EDWARD COOK  
by Mr. & Mrs. R. F. Peterson

MRS. ANITA ZEPHIEW DENNINGTON  
by Mr. & Mrs. J. D. Perry

by Sam Bowman

JOHN DALTON, JR. and  
AMY REID DALTON  
by Mrs. Perry Dalton

MRS. R. H. DENNINGTON  
by Mrs. Lois Grumbles & Judy

by Mr. & Mrs. Tom Grumbles

CECIL E. EDMONSON  
by Mr. & Mrs. W. H. Norsworthy

by Mr. & Mrs. W. E. Hardin

JIM EDMONSON  
by Mr. & Mrs. Ray Kerr

MRS. HARRIET C. GROVES  
by Mrs. Oscie Walker

JOHN HEICHELBECH  
by Mr. & Mrs. Roy Kerr

by Mrs. W. I. Hurt

E. L. HARVEY  
by Mrs. Guy Rowland, Sr.

by Mrs. H. C. Roberts

MRS. ROBERT A IVY  
by Mr. & Mrs. J. M. Burnett

FRED JACOBS  
by Mrs. Roy E. Fawcett

MRS. HARRY B. JONES  
by Mr. & Mrs. H. King Wade

SHIRLEY KENNEDY  
by Shiloh W.S.C.S.

CONRAD KREIMEIR  
by Mrs. F. J. Bull

MRS. J. D. LOCKHART  
by Mr. & Mrs. Edwin Horton

TERRELL McCLAIN  
by Green Hill United Methodist Church

EVERET McCAULEY  
by Mr. & Mrs. Fred Wittman

MRS. IDA McLESKEY  
by Miss Edith Langley

EVERET McCAULEY  
by Mrs. John Wittman

DICK MITCHELL  
by Mr. & Mrs. Joe Calclosure

MRS. MICHAEL  
by Maude S. Williamson

MRS. L. EARL MICHAEL  
by Mrs. F. J. Bull

DICK MITCHELL  
by Mr. & Mrs. W. A. Albright

RALPH C. MITCHELL, JR.  
by Mr. & Mrs. Bill Shepherd

by Mr. & Mrs. Warren C. Means

YANCEY NORWOOD  
by Mr. & Mrs. Bobby L. Jones

ALFRED L. OBERG  
by Dr. & Mrs. Larry Mahon

MRS. ZULA PHILLIPS  
by Mrs. Louis Ederington

J. N. PLUNKETT  
by Margie Coker

MRS. SERENA C. PHILLIPS  
by Mrs. Fred White

H. L. PATTERSON  
by Mr. & Mrs. Eugene Rice

by The Dickinson's, Pat, Tony & Lois

MRS. FLORENCE POE  
by Mr. & Mrs. C. R. Oakes

DON W. REYNOLDS, SR.  
by Mrs. Parry J. Dalton

MRS. MAUDE BOWMAN RIFFEL  
by Mrs. Hugh W. Wicker

MRS. BERNICE ROGERS  
by Mrs. Elsie Aydelotte

CARL RENICK  
by Mr. & Mrs. Bill Black, Jeff & Steve

LEWIS E. SMITH  
by Dr. & Mrs. James H. Garrett

by Mr. & Mrs. John DeLoach

by Mr. & Mrs. Harry Powell

MRS. MINNIE LEE STAUDINGER  
by Mrs. L. J. Hefley

J. K. SHEPHERD  
by Mr. & Mrs. Archie Monroe

LEWIS SMITH  
by Dr. & Mrs. James G. Kinley

JOHN HEBER STUART  
by Viola Willoughby S. S. Class

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by Mrs. Sarah W. Betzner

HARRY M. WRIGHT  
by J. M. Adams, Jr.

JUDGE PAUL WARD  
by Mr. & Mrs. J. W. Strawn, Jr.

CHARLIE WILKINS  
by Mr. & Mrs. J. H. Carroll, Jr.

by Dr. & Mrs. Richard M. Smith

by Ella Mae and Jimmy

## ELZA ROE ATKINSON HALE

Elza Roe Atkinson Hale, a long-time leader and Sunday School teacher in the Nashville, Ark. United Methodist Church, died in the local hospital on Nov. 16. She was the widow of the late Dr. Wilson Hale. The Rev. David Wilson, pastor, officiated at funeral services. Burial was in the Nashville cemetery.

Mrs. Hale, born in the College Hill Community of Columbia County, Oct. 6, 1890, was the daughter of Samuel W. and Gracie Ella Atkinson, both natives of that county. Her grandparents, Mr. and Mrs. J. H. Atkinson, and Mr. and Mrs. James H. Finley, were pioneers who came to Arkansas from Georgia in the days before the Civil War. Both of her grandfathers were Confederate veterans.

Educated in the public schools of Columbia and Nevada Counties, Mrs. Hale graduated from Bodcaw Academy in Nevada County in 1909 and received the B.A. degree from the University of Arkansas in 1913. She then taught in the Nashville schools for two years, when she resigned and married Dr. Hale.

For more than 50 years she was an active member of the Nashville Church. Positions of leadership, in addition to teaching various Sunday School classes, included membership on the Official Board, the presidency of the Women's Society of Christian Service, an active part in the building committees for both church and parsonage.

At the time of her death Mrs. Hale was teacher for a class of mature women. She had recently agreed to be-

## ADVENT PROGRAM VARIED IN FIRST CHURCH, JONESBORO

Advent services in First Church, Jonesboro, included the appearance of Bishop Eugene Frank at the Sunday morning worship service, Dec. 10. Bishop and Mrs. Frank were honored at a reception in the district parsonage on Saturday, with Dr. and Mrs. Ralph Hillis as hosts.

Special Christmas music includes: the Camerata Singers of Jonesboro High School under the direction of Robert Fuller at the Sunday-at-Six service, Dec. 3; the ASU Men's Chorus, directed by Al Skoog, Dec. 10, at 6 p.m.; Handel's "The Messiah" by the Chancel Choir, directed by Robert Fuller, Dec. 17, at 6 p.m.; the Handbell Choir, The Christian Edition, Descant Choir and Treble Choir, Christmas Eve; and youth caroling, Dec. 17.

A live nativity scene by the young people will be Dec. 20 on the church lawn, 5:30-7:30 p.m., followed by presentation of the play "Angels, Please Come to Order," directed by Mrs. Grovernel Grisham.

†

come shepherd of one of the flocks organized by the pastor.

Mrs. Hale is survived by three daughters: Mrs. Noel Reaves of Kansas City; Mrs. George Yeager of Pittsburg, Kansas; Mrs. Sammy Wesson of Denton, Tex.; 11 grandchildren; a brother, J. H. Atkinson of Little Rock, and a sister, Mrs. J. M. May of Fort Towson, Okla.

†

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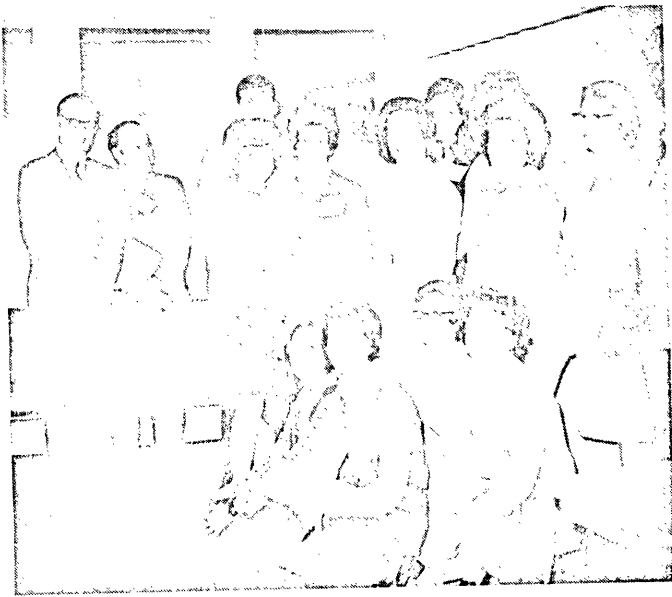
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Shown at left are participants in Dec. 2 Leadership Workshop held at Lakeside Church in Pine Bluff for workers with children within the Pine Bluff District. Leaders for the event included Mrs. Marie Tucker, Little Rock Conference director of Children's Ministry; Mrs. Vicky Allen, director of youth activities at First Church, Little Rock; Mrs. Nick Evans, district coordinator of Children's Ministry.



The Rev. Ed Matthews (left), host pastor for the Pine Bluff District Workshop, shown during lunch hour with some of those who attended. Mrs. Ralph Smith, local coordinator for Children's Division, was hostess for the day; mothers of the children at Lakeside church provided the luncheon.



The cast shown above with counselors, Mrs. Terry (Nancy) Vickers (fifth from left, second row) and Mrs. Bill (Sharon) Eaton (right, same row), presented the dramatic production entitled, "A Christmas Dream," at Wesley Church, Russellville on Dec. 3. The youth constructed the nativity scene, visible in background, for use with the play. Following the service the scene was transported to the church lawn to be viewed by passersby during the Advent season. The Eatons serve as counselors for senior highs at Wesley Church. The Rev. Herschel H. McClurkin, Jr. is pastor.



Combined children's choirs of Springdale United Methodist Church who presented special music during a recent Sunday morning worship service. Mrs. Robert Chambers is the director. Pastors are the Rev. C. M. Atchley and Tom Adkinson, associate.

I wish we could put up some of the Christmas spirit in jars and open a jar of it every month.—Harlan Miller

Christmas began in the heart of God. It is complete only when it reaches the heart of man. — Religious Telescope

## Poetry Panorama

by Barbara Mulkey

*I wish you gifts beyond a price, that outreach space and outlast time... a conscience clear, a love that's real, a laughter pure, and trust sublime. The memories that lighten loads, the truths that seal uncharted roads. And peace, the Christ Child's clarion call. I wish you Christmas most of all.*

### Christmas Eve

Long ago and far away  
In a stable bare  
Mary laid her first-born Son  
In a manger where  
Peaceful animals had slept  
On the fragrant straw.  
Then the gentle shepherds came  
And worshipped Him in awe!  
They told of Gabriel's message then —  
"To you a King is born!  
He is the long-awaited Christ..."  
On this first Christmas morn.  
The heavenly choir then sang in praise  
A glorious salutation,  
"Peace on Earth — goodwill to men —  
He comes for man's salvation!"

—by Amy T. Oliver

### The Birthplace Of The King

Do we see such humble things and say,  
"Is this the Son of God asleep on the hay?"  
But the answer lies not in this simple birth —  
For God's kingdom He brings to our earth.  
And His palaces more splendid than ivory be.  
For He dwells in the Blessed Trinity!  
More dazzling than robe and scepter and crown  
The Way, the Truth, and the Light come down!  
His kingdom, unmeasured, untrod by man...  
For God's kingdom is established in the heart of man.

—by Joyce Edwards

### Christmas Love

Christmas is a special feeling  
in the hearts of men —  
A time of expectation as love is real again.  
The Christ Child brought first blessings,  
He is with us now, as then —  
In a quiet prayer, a Christmas wish,  
and love in the hearts of men.

—by Betty Heidelberger