

Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, August 28, 1975



94th Year, No. 34

Aldersgate in mission

Aldersgate and Kiwanis Club in unique venture

Serving disadvantaged youth

Aldersgate, Inc. and The Kiwanis Club of Little Rock (Downtown), Inc. are completing the first summer of a unique joint program of services to area youth. The project combines the club's Joseph Pfeifer Kiwanis Camp and the staff of Aldersgate, with many interested Kiwanians lending help to the program.

The focus of the project, providing a summer camp experience for underprivileged children and youth from Pulaski County, continues a tradition which the Kiwanis Club has had at the Pfeifer Camp for 46 years.

Purchased by the club in 1928, Joseph Pfeifer Kiwanis Camp is located on the Ferndale cut-off, approximately 17 miles west of Little Rock. The 80-acre site was named in honor of Mr. Joseph Pfeifer, father of Mr. Preston Pfeifer, a principal benefactor of the project. A number of buildings in the rustic setting were constructed during the Depression years by the Works Progress Administration (WPA).

The current venture grew out of a four-weeks program in 1974 in which

Aldersgate used the Pfeifer facilities to provide an expanded program for youth in the Aid to Families with Dependent Children (AFDC) program of Arkansas Social Services.

The 1975 program, administered also in cooperation with Arkansas Social Services, served more than 300 youth and consisted of five ten-day camping sessions for AFDC and foster-placed children between the ages of nine and 16.

There were 75 campers and 15 staff persons in each session. Activities included swimming, archery, camping skills, organized sports and arts and crafts. Among events of particular interest to the campers this summer were overnight hikes and cookouts and climbing trips to nearby Mt. Shinall and Pinnacle Mountain.

The agreement between the two agencies, adopted Feb. 27 of this year, provides for the financing of the program to be "provided by the Kiwanis Club, subject to budget approval (by the Club), together with any federal matching funds which may be available



'Let's Fix It Here'

Surveying for needed repairs to camp property are (from left) Kiwanis Club President George Hufsmith, Aldersgate Social Services Director Susan Muha, Pfeifer Camp Program Director Nancy Wood and contractors Jerry Hebling and Seaborn Bell, Jr. The Kiwanis Club of Little Rock (Downtown) recently expended \$24,000 in major repairs at the facility. (See related pictures, page two)

through the programming of the Aldersgate staff."

According to the arrangement all major matters relating to the venture are to be agreed upon by both agencies. To cover a period of five years, the agreement states that "other programs for the year-round use of the Pfeifer Camp facilities which are deemed acceptable by the Kiwanis Camp Committee will be provided by the Aldersgate staff."

The program is in addition to the full schedule of camp programs and other activities which are a regular feature of Aldersgate's program at its own 160-acre location just west of the New Baptist Medical Center in western Little Rock.

An agency related to the Board of

Global Ministries of The United Methodist Church, Aldersgate was established in 1947. Since its beginning it has served countless persons in central Arkansas and beyond without regard to race or religious affiliation. Aldersgate has been characterized by an ecumenical orientation, with persons of various denominational affiliations actively involved in planning and participating in its programs.

Signing the agreement for the joint Aldersgate-Kiwanis project were Aldersgate Board President Jo (Mrs. W. E.) Arnold, Kiwanis Club President George Hufsmith, Aldersgate Executive Director C. Ray Tribble and the president of Kiwanis Activities, Inc., Dr. William S. Orr Jr., all of Little Rock.



LEFT TO RIGHT: C. Ray Tribble, executive director of Aldersgate, Inc.; Anders Pedersen of Aarhus, Denmark; Alan Williams of Sydney, Australia; A. Jack Reynolds, chairman of Finance Committee of Aldersgate Board — and president of West Little Rock Rotary Club.

International students serve under Aldersgate, Rotary sponsorship

Two international students, Anders Pedersen of Aarhus, Denmark and Alan Williams of Sydney, Australia, have just completed a summer dedicated to helping children in the Aldersgate camping programs at Little Rock.

These young men were brought to Little Rock in June through the co-sponsorship of the West Little Rock Rotary Club and Aldersgate, Inc. in cooperation with Camp America.

Pedersen, 21-year-old student at Handelshiskolen College in Denmark, served as a counselor at Pfeifer Camp (administered by Aldersgate), working with foster home and Aid to Families with Dependent Children (AFDC) agencies.

Williams, 20-year-old graduate of the Maritime Service Board of his country — as a radio technician, served as a counselor at Aldersgate, working with the medical camp, day camp for the mentally retarded, and resident camp for foster children.

Camp Aldersgate's executive director, C. Ray Tribble, said: "It has been a meaningful experience for the staffs and campers to share with these international students. They have visited in homes in Little Rock and throughout the state of Arkansas."

Before returning to their respective countries the two young men are traveling and sightseeing in the states.



A Person-Centered Program

Mealtime at Camp Pfeifer provides good food, opportunities for forming new friendships, and interesting conversation among children and staff members.



United Effort Means Strengthened Outreach

(From right front): Aldersgate's Executive Director Ray Tribble, Anders Pedersen of Denmark, summer worker at Camp Pfeifer, and Kiwanis Club President George Hufsmith and other downtown Kiwanians discuss potential of joint program.

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Dining Room-Kitchen at Camp Pfeifer

Recently upgraded to meet health department requirements.



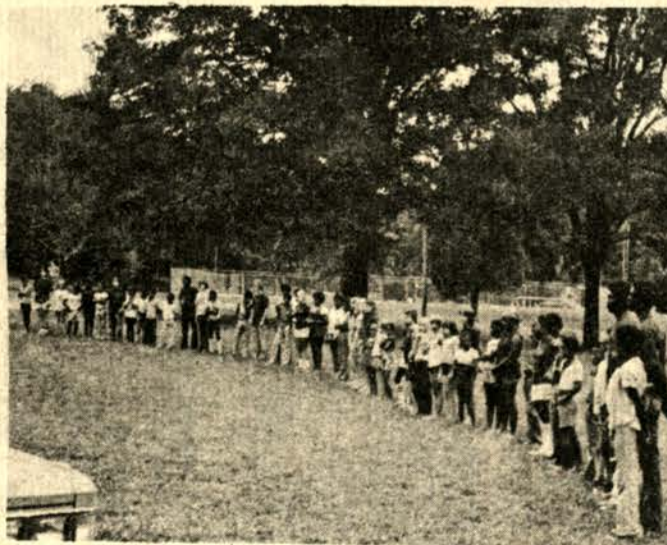
Camp Pfeifer

Lodge and recreation facility.

ALDERSGATE AND PFEIFER CAMPS AVAILABLE FOR YEAR-ROUND MEETINGS

Looking for a place to hold a retreat, workshop, or seminar? If so, consider Aldersgate. We operate two facilities — Aldersgate and Pfeifer — and will be able to schedule many more groups. For more information call 1-501-225-1444 or write Aldersgate, Inc., 2000 Aldersgate Road, Little Rock, Arkansas 72205.

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Campers Begin Day With Flag-raising Ceremony

AT LEFT: Young stalwarts vie for honor of raising the flag. ABOVE: boys and girls line up to join in the Pledge of Allegiance to their country's flag — a pre-breakfast ceremony. In the evening the campers will gather again for the lowering ceremony.

Aldersgate Needs And Deserves Your Help!

The Board of Directors of Aldersgate, Inc. is currently making an appeal to local United Methodist churches throughout Arkansas to include a \$1 per member item in their budgets for the support of the agency's program of human services.

The appeal, signed by Aldersgate Board President Jo (Mrs. W. E.) Arnold, Executive Director C. Ray Tribble, Finance Chairperson Jack Reynolds and Public Relations Director Henry Lorish, states "We hope that each church in Arkansas will give serious consideration to budgeting Aldersgate as one of their Mission Outreach Projects." They note that the 1975-76 program calls for raising \$100,000 locally, and that this amount is needed to enable Aldersgate to continue the present level of program services which are contracted with Arkansas Social Services.

Director Ray Tribble reports that while Aldersgate is a project related to the Board of Global Ministries, it receives only limited funds from that agency and must depend heavily upon support of Arkansas United Methodists.

Aldersgate has been approved by both Arkansas Annual Conferences as an agency authorized to appeal for financial support from local churches.

†



Board Considers Proposed 'Treatment Program'

The Aldersgate Board of Directors held its August meeting at the Joseph Pfeifer Kiwanis Camp, 17 miles west of Little Rock, site of the joint Aldersgate-Kiwanis camping program for underprivileged children. Board President Jo (Mrs. W. E.) Arnold is shown presiding. The principal agenda item was consideration of a proposed treatment program for disturbed children and youth, a planned major addition to Aldersgate's services. The Board hopes to be in a position soon to announce details of the plan, one which has been under study for several years.

†



A Call to Breakfast

ABOVE: Giving Camp Pfeifer's "Freedom Bell" a ring is Program Director Nancy Wood. From left are Kiwanians Gene Bale and Carl Keys who were among breakfast visitors at a recent camp session. They are joined by Aldersgate's Project Director of Social Services Susan Muha and Executive Director Tribble. BELOW: Responding to the call, girls and boys line up for breakfast.



The Editor's Pulpit

From the Bottom of the Heart

Thoughts on the beginning of school

I

In Search Of Heroes

We are conditioned to believe that the "really big news" of the day is that which appears on the front page of the paper or is among the lead stories on the five o'clock report. But in fact, some of the most significant events of the day may not even be reported and might be happening, not in some far away place, but right in our own communities.

Like, for instance, in our school classrooms.

For when pupil and teacher meet — even with all the problems which confront education today — there is still one of the greatest hopes for our time. In small town and open country schools and in city classrooms, the event of learning is always one of the most significant of all happenings. And as such, the responsibilities of education deserve the best of society's attention and resources.

The problems faced by our schools cannot be solved by sentimentalizing nor may our debt to teachers be paid by crumbs of tribute. Nor can teachers fulfill their responsibilities by leaning on appreciation, no matter how deserved and sincere it might be. But the fact remains that to teach is one of the highest of callings and the heaviest of responsibilities. And to learn is one of the grandest of adventures.

It is significant that the Master himself was called "good teacher." In a real sense it is a "sacred" task the teacher has. It is a "noble" task in a day when there is all too little nobility in the work we do. There is both a tender responsibility and a tough one. Teachers hold treasures in their hands. In the rough, perhaps, but treasures nevertheless.

It has been said that we have no heroes today. Perhaps we've been looking in the wrong places. We suggest they may be found. And among them will surely be those devoted and dedicated teachers, who in spite of and often because of the difficulties of the job today, still hang in there and give their best.

†

II

Return To A Birthing Place

So far gone
in some distant past,
light-years away,
that it may be
only dimly recalled.

Washington Elementary School
Early Fall heavy in the air.
Feet crowded, uncomfortable
in shoes infrequently worn
since last the bell rang in Spring.

An open window.
Trees red and yellow
and
A bird flying free
Calls to me
To come and see . . .

But teacher says
"Today we read from Kipling."

And other windows open —
and even the birds and trees
gather close to listen.
And they fly with me
on journeys lands away.

And in a voice no one hears,
The Doctor says
"It's a boy."

†

Off the Top of the Head

Drama In The Afternoon

or

Mean lean bean scene brings keen green screen

I put in the call to my banker at about 2:45 and to my wife at about 3:00. It occurred to me that I should call my lawyer, but I thought it best to wait for possible further developments.

As the afternoon wore on I grew more impatient, more tense, not knowing what counsel my trust officer would have, and being a bit fearful, really, about whether my wife would think the venture pure folly or a wise, astute investment.

I caught myself daydreaming a time or two as I waited, picturing what it would be like if the arrangements could be made. But I shook myself awake, knowing that it was unwise to become too hopeful.

At 4:18 the call came. My banker. "We've checked it out, John, and by what we can tell from here, it looks like a 'go.' If you're waiting for our word, you've got it — and good luck!"

It is difficult to express the elation I felt — to say nothing over the joy at hearing that my wife, too, was wildly ecstatic over the prospects.

So, having waited as long as I could, I hurriedly cleared my desk, closed the office early, rushed to my car and made haste to the food market and purchased my jar of coffee.

†

Tied down

or

Sky-high tie-buy

Speaking of clothes, I can hardly wait 'til fall gets here so I can get out both of my \$10.00 ties!

I'll bet you didn't even know that I have two ten dollar ties. Fact is, I even wore one of them a couple of times this summer. But ten dollar ties are a bit warm for summer wear.

I'd never owned a ten dollar tie in all my whole life until last year — my year to buy a tie. And then, all on one single day, I suddenly owned two of them suckers! It was really an accident; I hadn't intended to do it at all. But there was this sale, see.

And that's what gets me — gets my goat, you might say. Because on that little tag on the inside of the ties, where it says that they're all wool, etc., and made in Italy, etc., and where it actually has the "\$10" figure sewed in, some heartless salesperson has taken an indelible pencil and, on both ties, marked through the "\$10" and put "\$3.99" there! Of all the things that there ought to be some sort of law against, that is surely one!

But anyway, the ties are real dandies. I just know they've got to be guaranteed to wear a long time. What's more, they're the kind of in-between width that'll be good for several style changes. And just in case the styles do change, they're moth-proof, so if I do have to store them away for several years, upon unpacking they'll be fresh as a daisy and fit to be tied, you might say.

So everything considered it was a good day, that day last year when I got my two ten dollar ties. And I can hardly wait 'til the snow flies. I'm so proud of them I just might wear them both at the same time.

But I do wish that "\$3.99" wasn't there!

John

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NEWS and opinion

summary by Doris Woolard



Municipal authorities in Oberammergau, West Germany, have agreed to a revision of the Passion Play script to replace a text which many critics (including some Christians as well as Jews) have contended is anti-Semitic. The revision will actually revert to an older version written in 1750, but with substitutions of modernized language and new music. The wording will fix blame for the Crucifixion on Lucifer, the fallen angel of evil, rather than on the Jews.

Dr. Albert Outler, Southern Methodist University theologian, said of Mrs. Betty Ford's comments on CBS-TV "60 Minutes" program, "It was the wrong way to say 'I am a broadminded woman.'" "But to say she was encouraging her daughter to have an affair is quite unjust," he continued. "She was baited to expose her liberal views . . ." Dr. Outler said that in a face-to-face situation before television cameras an interviewer can ask delicate, personal questions and "make anyone look bad."

Mrs. Betty Ford told reporters at Vail, Colo. where the Ford family was vacationing, that her remarks on TV may have been "a little distorted" by news reports, and perhaps misunderstood. She said the Ford family believes "marriage is probably the greatest thing in the world." Her press secretary, Sheila Weidenfeld, explained that Mrs. Ford meant to say in her TV comments, that parents and children should be able to talk things out.

Seattle Preparatory School and Seattle University, two Catholic institutions, have been awarded a \$236,000 grant by the Carnegie Foundation of New York to develop a "middle college" which combines high school and college curricula into one program. The middle college concept allows for the granting of an undergraduate degree after what is traditionally the sophomore year of college. The six-year program will focus on three kinds of learning — intellectual, aesthetic and moral.

A series of animated television programs based on the C. S. Lewis children's classic, *Chronicles of Narnia*, will be produced by the Episcopal Radio-TV Foundation. A \$100,000 grant from the Lilly Endowment Foundation will assist with the project. C. S. Lewis, an Anglican layman who died in 1963, taught at Oxford and Cambridge and was known in scholarly circles for his works on sixteenth century English literature, but became more widely known for his works on Christian apologetics, particularly *The Screwtape Letters* and *Mere Christianity*.

Walter B. Shurden, Southern Baptist church historian, told a conference at Ridgecrest, N. C., "For too long we have allowed Southern Baptist women to do much of the work without corresponding influence in church and denominational life." Mr. Shurden said that "employment of women at significant staff levels in the denomination is a vital concern, and underpayment and underemployment of women are items which should be on the Southern Baptist agenda for work in 1976."

Spencer W. Kimball, president of the Mormon Church, has announced plans of the Church of Jesus Christ of Latter-day Saints to build a temple in Tokyo — the 18th temple of the Church worldwide — and the first in Asia.

The 26th annual meeting of the Society for the Scientific Study of Religion, to be held in Milwaukee Oct. 24-26, will have as its theme, "To Save Our Souls from Triviality: An Urgent Need for Comparative-Historical Research." Dr. Vatro Murvar, program chairman, in a letter to society members, voiced the hope that at the meeting "the arm-chaired strategies so freely proliferated in the past will finally come to an end." The society is one of the major U.S. organizations made up of scholars in religion, sociology, psychology, ethics and history.

Dr. James Hitchcock, a St. Louis University scholar widely known as a spokesman for conservative Catholicism, speaking at a session on futurology, declared that American Christians are vulnerable to falls and rises, sin and redemption, and added that "a downswing is coming." But, observed the history professor, within 30 years of the signing of the Constitution (1787), revivalism had established popular religion among Americans at an unprecedented level. "It may do so again."

Dr. Robert Nelson, United Methodist theologian, who teaches at Boston University, said "U. S. withdrawal from the United Nations would be the worst case of ejecting the precious baby with the murky bathwater." "Our hope for a peaceful world," he said, "does not reside in the U.N. as such, but in humanity's broader conformity to the terms of God's will . . . God turns even our futile mistakes and the raging of nations to His purpose. It is faithless and contrary to biblical teaching to hold that the U. N. cannot be the instrument for enduring peace."

The first Asian course sponsored by the Wycliffe Summer Institute of Linguistics is being conducted in Tokyo, with 35 Japanese enrolled. The six-week course, at Tokyo Christian College, is a preparatory study designed to introduce the Japanese to Institute methods and to encourage would-be Bible translators to pursue their linguistic interests.

A new ecumenical Christian Marriage Council has been launched in Ghana by the Methodist, Presbyterian, and Roman Catholic Churches as a means of combatting Ghana's rising divorce rate. According to a spokesman, the council will undertake "initiatives" designed to prepare young people for married life. Of the country's approximately 3 million Christians, about 2 million are said to be Protestant and about 1 million Roman Catholic.

The Evangelical Church of the Lutheran Confession in Brazil has received a \$600,000 grant from mission headquarters in Minneapolis, to establish new ministries at strategic locations in a vast area recently opened by the Brazilian government's land distribution program. Under the program, a substantial tract of land is offered free to persons 16 years or older who will move into the new area and develop it. A new road system is being built to make the Amazon basin more accessible. The Lutheran plan calls for three congregations located at major crossroads of the new highway network.

Federal Judge Jack B. Weinstein has reaffirmed in New York an earlier decision that Jewish prisoners have a constitutional right to kosher food. Earlier, federal prison officials declined to provide a Jewish prisoner with kosher food, and the judge ordered that he be allowed to eat in restaurants.

Council Directors to Local Churches

Suggestions for Laity Day, 1975

Laity Day is to be observed on Sunday, Oct. 12, 1975, by designation of the General Conference. If this day is not convenient in your church calendar, we urge you to choose another day that the observance may be held in every United Methodist Church.

Laity Day emphasizes the ministry of the laity in the church and world. The theme for 1975 and 1976 relates to the American Bicentennial, and gives us a unique opportunity to reflect upon our roles as lay persons in the SHAPING OF OUR NATIONAL LIFE.

The phrase from the Psalms "Blessed is the nation whose God is the Lord . . ." is now and always has been very meaningful to those of us in the Christian faith. Through our lives God's hand is ever present in all that we do including our contributions in shaping our national

life.

We know that our contribution to the national life is dependent upon what we bring as an individual. We hope this special observance will be helpful to all of us who profess Christ as Lord to rededicate ourselves to the search of the full blessing of God's person so that His presence will be more evident in our nation.

Pastors will receive a brochure containing helps for the planning of the observance in your local church. Additional suggestions will be found in the July-August, 1975, issue of "The Interpreter." The reverse side of the brochure is a poster which can be used on your bulletin board to call attention to the observance of Laity Day in your congregation.

Planning and coordinating the pro-

gram of your local church is the responsibility of your Council on Ministries. Planning for your Laity Day observance would naturally begin within this group. A task force could be appointed to work out the detailed plans of your observance with your lay leader as chairperson. Other members of the task force might include the coordinator of adult ministries, the work area chairperson in worship, several other lay persons and your pastor.

The following resources would be especially helpful to persons preparing messages on the Laity Day theme and for groups engaging in study action activities related to the theme:

"The Nation Yet to Be: Christian Mission and the New Patriotism," Friendship Press, 1975, available from Cokesbury, \$2.25;

"The Parish and the Patriot: A Process for Creative Celebration," Friendship Press, 1975, available from Cokesbury, \$1.95;

"E/SA Forum #8, July 1975 issue of Engage/Social Action," available in reprint form from the Board of Church and Society, 100 Maryland Avenue, NE, Washington, D.C. 20002, 25 cents each;

"Worship Packet for the Bicentennial," Discipleship Resources, Box 840, Nashville, Tenn. 37202, \$8.95, available by September 1;

"Bicentennial Resources Catalog," commission on Archives and History, P.O. Box 488, Lake Junaluska, North Carolina 28745, Free. This is a catalog of resources from The United Methodist agencies that are available to help you plan and carry out your observance of the Bicentennial.

Alcoholism described as cunning, insidious, baffling disease

Church plus AA called best treatment

By Tammy Tanaka
Religious News Service Staff Writer

NEW YORK (RNS) — Alcoholism is now recognized as the nation's No. 1 drug problem. It is also the underlying reason for one-third of all hospitalizations, according to medical estimates. Yet alcoholism is seldom treated as a primary disease.

Jerry K., a former corporate vice-president who had a drinking problem for 47 years, described alcoholism at a recent meeting of Alcoholics Anonymous (AA) as a "cunning, insidious, baffling disease." Medical experts seem to agree.

Dr. James McGowan, director of a pioneering community alcohol treatment and education program at St. Vincent's Hospital, an institution of the New York Catholic archdiocese, stressed that there is "much ignorance about alcoholism." This ignorance, he said, is almost universal. It affects not only alcoholics who deny they drink too much, but persons close to the alcoholic and the medical profession to a degree.

"Even knowledgeable people who should know better don't seem to understand alcoholism," Dr. McGowan said, citing the example of one "very excellent" psychoanalyst who was heard to say of his alcoholic wife, "She just ought to get control of herself. . . . I just can't work with her!" He said many in medicine and other professionals tend to place a high value on reasoning and often become frustrated when dealing with alcoholic patients.

All Segments Of Society Involved

Although perfectly cooperative when sober, Dr. McGowan said, alcoholics are usually "unreasonable, irresponsible, nasty, don't pay their bills and don't listen

and do what the doctor says. This is frustrating." Alcoholism also suffers from the popular misconception that the typical alcoholic is a Skid Row derelict, the St. Vincent's director said. He noted that "Bowery bums make up only about 5 per cent of all alcoholics and shouldn't really be classified as alcoholics." Findings of such organizations as the National Council on Alcoholism and the National Institute on Alcohol Abuse and Alcoholism reveal that the disease hits all segments of America's people.

But the average alcoholic appears to be a middle class man or woman, usually married with a good job and family, often bright and talented. Alcoholism described as a "progressive disease," generally becomes evident among those in their thirties. However, recent studies have indicated that alcoholics in their twenties are becoming more frequent.

Medical science has not yet discovered precisely what causes alcoholism — except that it is triggered or sustained by drinking beverage alcohol. There is no "cure" for alcoholism, but it can be treated by helping the alcoholic to quit drinking and to become a "recovering alcoholic."

Dr. McGowan said that from what is now known, alcoholism is a complex illness with psychological, socio-cultural, and probably genetic and biological factors. When certain people drink under some or all of these conditions, they become alcoholics. "When alcohol drinking interferes with job, family, or one's own health, I term that alcoholism," he said.

Of the estimated 100 million Americans over age 15 who drink, up to 9 million are estimated to be alcoholics or problem drinkers.

'Jesus Christ Is The Key'

Alcoholics Anonymous is widely reputed to be the best known on-going treatment source for alcoholics and is used as an adjunct by most clinics, including the center at St. Vincent's Hospital. But after 40 years of operations, AA claims only 800,000 members worldwide. What is happening to the rest of the alcoholics? Isn't there any way of reaching them?

The Rev. David Works, a recovering alcoholic and founder of the North Conway Institute in Boston, an interreligious research association on drug problems, offered a suggestion which he felt is often overlooked.

Alcoholics Anonymous and treatment clinics are useful, but that is not where to begin, he said in a telephone interview. First, plant the "seed." Pray. "Take Jesus Christ, the Living God, to the alcoholic."

"We've got to stop using AA as the only alternative," he said. "I got sober because a clergyman referred me to Jesus Christ. The reason I'm sober today is because of three things that AA and AlAnon (the program for families and friends of alcoholics) never gave me. They are: 1. the Sacrament, 2. the Scripture, 3. the whole idea of the Sabbath."

"I owe my life to three things: my family, my church, and AA," the Episcopal clergyman said. "We need all three and all we generally get is one pitch: go to AA."

Mr. Works emphasized that the religious community obviously cannot force God on an alcoholic with a preachy, judgmental, holier-than-thou attitude. But they can pray for the person who is not yet receptive to God, they can listen and talk to the alcoholic without moralizing. They can plant the "seed" and let God do the work.

From Our Readers . . .

Readers respond to 'The Witness of the Spirit'

THOUGHTS ON WESLEY AND THE HOLY SPIRIT: 'GOD AND THE SPIRIT ARE ONE'

To the Editor:

I have no doubts about a concern for the "witness of the spirit" being a vital part of our Methodist tradition (Essay in Aug. 14 *Methodist*). However, I am not at all sure that a Methodist doctrine of the Holy Spirit must be singled out in order to prove its importance for our understanding of the Christian faith. And, more important, I am not convinced that Wesley himself singled out such a doctrine in the way that Dr. Mann's essay implies.

Wesley's sermon "The Scripture Way of Salvation," is often taken as a characteristic statement of his theology. In paragraph two of that sermon he speaks of salvation to:

include all that is wrought in the soul by what is frequently termed "natural conscience," but more properly "preventing grace;" all the "drawings of the Father;" the desires after God which, if we yield to them, increase more and more; all that "light" wherewith the Son of God "enlighteneth everyone that cometh into the world," showing every man "to do justly, to love mercy, and to walk humbly with his God;" all the "convictions" which his Spirit, from time to time, works in very child of man — although, it is true, the generality of men stifle them as soon as possible, and after a while forget, or at least deny, that ever they had them at all" (emphases mine).

It is significant that Wesley used no coordinating conjunctions between these long phrases concerning the "drawings of the Father;" the "light of the Son" and the "convictions of the Spirit." He intended here to speak of the **one** work of God, "preventing grace," in three

different ways, and I think the case could be made that his theology consistently speaks in these trinitarian terms.

What we learn from this that seems to me to be important in all the current discussion of the Holy Spirit is that the Spirit is not someone Christians have access to in addition to God. He is God himself, just as Jesus Christ is God himself.

In the Nicene Creed we affirm the spirit as "the Lord, the giver of life," and if we think about that, I think we see that the Holy Spirit is none other than God as the ground of our existence. The meaning of the Spirit, then, is the same as the meaning of God or of Jesus Christ for us. What is that meaning? Schubert Ogden, in a recent lecture, put it in words something like the following: "Because God is, and is our God, continuously confronting us with the gift and demand of his love, we are and ought to be radically free, both from ourselves and others and for ourselves and others."

"Life in the Spirit," then, is none other than this liberated life grounded in God's love. "Spirit-filled life" is always both something each of us is and something each of us must always become. As Paul put it, "if we live by the Spirit, let us also walk by the Spirit" (Gal. 5:25).

Kathy Fadick
Director of Education,
First United Methodist Church,
Benton, Ark. 72015

ON 'TRUE METHODISM'

To the Editor:

I praise God for a district superintendent like D. Mouzon Mann (see "The Witness of the Spirit," Aug. 14 issue) or any DS or pastor that will write and have publicly published his stand for upholding the Holy Spirit and TRUE Methodism.

I believe that TRUE Methodism is

Wesley Methodism and is therefore CHRISTIANITY. I also believe that if all (each and every one) of us are really honest with ourselves, we can see that most current Methodism is not TRUE Wesley Methodism. In a lot of cases it is only secular humanism and definitely not the witness of the Holy Spirit, consequently, the problem our UMC faces today.

Thanks to the *Arkansas Methodist*, we can air our opinions. Through constructive criticism and prayers we can become once again a strong Christ-centered denomination.

William C. Terry, DVM
2242 Malvern Ave.
Hot Springs, Ark. 71901

SUGGESTS A LITTLE 'DISCIPLINE' WOULD HELP

To the Editor:

In the *Arkansas Methodist* of Aug. 14th two articles disturbed my ignorant bliss. The first was the editorial "On Measuring The Church" and the second was Dr. D. Mouzon Mann's essay on "The Witness of the Spirit — a vital Methodist tradition."

I am in full agreement with the letter and the spirit of both statements and seem to feel a close connection in some ways between the two. In my never-ending search to try and learn something, I've come across a word and a book many of us overlook in our tradition. The word is "Discipline." The book is *The Book Of Discipline* of the United Methodist Church. On page 10 of the 1972 edition of the latter, in the "Historical Statement," there appears a grabber for measuring a church:

"The Methodist Church believes today, as Methodism has from the first, that the only infallible proof of a true church of Christ is its ability to seek and save the lost, to disseminate the Pentecostal spirit and life, to spread scriptural holiness, and to transform all peoples and nations through the gospel of Christ."

Two questions I would ask of every member of a local United Methodist church: (1) Does **your** church meet the standards of this summary statement of our belief? (2) What are **you** willing to do to bring your church to become what we say we believe it is supposed to be and do?

A **disciplined** commitment of ourselves and our total resources will be necessary if we are to let the Spirit empower us and work through us to accomplish our mission as His people.

W. Shelton Kilgore, pastor
First United Methodist Church
Mena, Ark. 71953

'THIS SEMINARY IS NOT 'SICK''

To the Editor:

Along with seventeen other persons from the North Arkansas and Little Rock Conferences, I have just recently completed a month's work in the Courses of Study School at Perkins Seminary, Southern Methodist University. This school is set up to provide some basic instruction and training for lay pastors.

I want to express my appreciation to the Board of Ministry and the North Arkansas Conference for the opportunity of attending the school. I found it to be a very challenging and beneficial experience; the instruction was practical and both mentally and spiritually stimulating.

In view of the criticism of our seminaries by Dr. Edmund W. Robb (Aug. 7 issue) and others, I have to state that — if my month's work at Perkins is a sample — I, for one, heartily endorse what our seminaries are teaching. Perkins Seminary is not "sick!"

Dr. Claus Rohlf, Director of the Courses of Study School, and the faculty are doing a fantastic job in providing lay pastors with inspiration and tools for ministry. I am really grateful to be able to attend a school with such high standards.

Dorothy Collier
Pastor, Dyer-Newberry Chapel
145 N. 49th St.
Fort Smith, Ark. 72901

The Image of God

By JOEL COOPER

Pastor, Central United Methodist Church, Fayetteville, Ark.



QUARTER AND UNIT ORIENTATION:

This quarter we shall be studying the Book of Genesis, the book which gives us a spiritual interpretation of the beginnings of our world and ourselves. In the first unit of study, consisting of four lessons, we shall explore the scriptures for answers to a question so often heard these days, "Who am I?" The **Adult Leader** tells a story of a man who stood up in a theatre between acts of a play and asked this provocative question, "Can anyone here tell me who I am?" He was the victim of amnesia, but his question dramatizes the feeling of many persons today. Unlike the amnesia victim, they have never known who they are.

Lesson for August 24th

LESSON ORIENTATION: One of the ways that Genesis speaks to the question "Who am I?" is to tell of man's beginnings. The story which is told in the first two chapters of the book is not meant to be a scientific treatment of man's origin. It is meant to be a spiritual treatment, dealing with questions of "who" and "why" rather than with scientific questions of "how" and historical questions of "when."

The central teaching to be absorbed in this first lesson is this: Man was created by God in God's own image. And Genesis implies that we cannot know who we are until we understand that we are creatures of God's handiwork, made in God's likeness.

SCRIPTURE: Genesis, chapters 1 and 2.

CONCLUSIONS HOPED FOR: That you might come to accept with heart and mind the Genesis teaching that God created you; that you might decide to begin a diligent search for the spiritual-ethical implications of this belief; that you might accept the "image of God" teaching and begin looking for the meaning of this concept for your life.

•••••

In the beginning God

I do not believe it was simply chance that put this verse at the beginning of the Bible. It was the beginning point of the faith of the Hebrews and I assume that it was put at the beginning of Genesis to underline that fact. It would be a most interesting story, if we could know the full account of the emergence of the idea of God as the beginning point of all things.

What we can assume, however, is this: long before the faith of the Hebrews was reduced to writing, these people had come to assume the existence of a final power which they called God. It may be that their willingness to live on such an assumption arose somewhere in their pre-history day out of their growing consciousness of their own limitations. Their sense of dependence may have thrust them in the direction of God.

But God — is where they started in their thinking about the world and themselves. And what a leap of faith it was! How could they know that God was "in the beginning" before they had lived by that faith? Whatever the path which led them to God as the beginning point, when the book of Genesis opens these Hebrews are firmly convinced of the existence of God.

But the God of Genesis 1 is not just a god among gods. There was a time in the development of the faith of Israel that God was considered in this henotheistic way, i. e. God was the God of the Hebrews, and the most powerful of gods, but the existence of other Gods for other peoples was not denied.

However, by the time this first creation story was written (the time of the Babylonian exile)

monotheism, a belief in one God for the whole world, was firmly established in Hebrew thought. It may be that Moses may have accepted the reality of "other gods." He did not worship them, but it may be that he accepted them as lesser deities.

The first commandment does not say, there is only one God. It says, "Thou shalt have no other gods before me," i. e. no other gods are to have the same priority as the God who brought the Hebrews out of Egypt. But this would not have been true for that writer or writers of the first verses of Genesis. For this person or persons, there is only one God who rules the whole universe. To Him all men owe their ultimate loyalty.

This full blown monotheism was a giant step in the right direction. It is stated clearly in the Shema (Deut. 6:4): "The Lord our God is one Lord." Not only would the Hebrews declare that their God was number one. They would declare that He was the only one. In some distant past they had given up the worship of many gods (polytheism). By the time of "in the beginning God . . ." they had given up their acceptance of other gods as viable for other people. **THERE IS ONLY ONE GOD!** It sounded very exclusive and intolerant — and was. But it was the salvation of the Hebrews. Without this strong faith, they could not have survived the Exile. People with a weaker faith would have settled for a local Babylonian god and would have become amalgamated.

A belief in one God is still a viable faith. It gives us guidance as we are pressured to give our loyalties to various groups, interests, and causes. When we follow after some of these "gods" and get confused about our loyalties, we need to hear the proclamation clear and loud, "There is just one Power to whom we owe ultimate loyalty — God."

.....created.....

Now, the Hebrews not only believed in the existence of one God, they believed that this God created everything that had been, was creating everything that was, and will be creating everything that will be. That they did not agree on some of the details of this is clear when you read the scripture lessons for today.

For example, the first chapter says that God created man and woman at the same time. The second chapter tells how God made man first from the dust of the ground and then made woman from the man's rib. This difference is to be taken in stride, for it involves details which are unimportant when compared with the central teaching of both creation stories: God was the origin of everything, including man.

Also, it ought to be pointed out that the Genesis stories of creation are not meant to be scientific descriptions of **what** happened in the beginning and **how** it happened.

These stories have one purpose: they would underline in red ink (so to speak) the faith that God was and is the ultimate power in all creation. Biological evolution is neither denied nor confirmed by these stories. What you believe about the detailed processes of the beginnings and development of things must be decided on grounds other than Biblical.

The Bible is concerned to say "who" started it all and "why." A choice does not have to be made between the Bible and science, as it was inferred in the Scopes Trial of fifty years ago. In regard to Creation, the Bible is dealing with one problem and science is dealing with another. It is possible for a person to "believe the Bible" about Creation **and** to accept some scientific theory of the process of creation.

What does the faith that God created the earth imply for our relationship to the earth? It

gives the earth value.

I have a whetstone that I value. It is probably no better than many whetstones, but I value it because it came from my father. We don't know that this is the best world there is; God may have other worlds in the vast expanses of space that are superior to ours. But we value this one because it came from our Father. He made it and thus owns it.

The role of persons in the world is not the role of owner; it is the role of steward. If we are good stewards of God's world, we must use resources without wastefulness, protect the environment against pollution, and maintain nature's balances. And we do this, not simply for man's good, but because the world is God's and we have no right to rape it.

.....man in His own image.....

Man's creation occupies a central position in the Genesis stories of creation. This fact alone would bestow dignity and honor on man. Moreover, Genesis 1 tells of God giving man "dominion" over the earth and its creatures, thus investing man with additional glory and honor. Genesis 2 gives man a lofty place in creation by permitting him to name all the animals.

This position of authority is meant to make a clear distinction between man and all other parts of God's creation. But the crowning glory is given man when Genesis says that God made man in His own image.

The question which arises immediately is this: in what sense is man made in God's image?

Surely man's physical body is not an image of God, although sometimes we have pictured God as a super-man. Likewise, it is difficult to think of man as an image of the spiritual nature of God, i. e., if we are referring to perfect holiness, perfect love, et cetera. The Hebrew concept of man did not divide him into parts like "body" and "soul," as the Greeks did.

The Interpreter's Bible says that the Hebrews thought "man was a unified psychophysical organism." And it is pointed out that this concept is nearer the understanding of modern psychology than the Greek concept. What this means for the "image of God" concept is this: (Interpreter's Bible) "There is a correspondence between the total being of God and the total being of man."

Man and God are alike at the "soul" level, "soul" being understood as the total self-conscious, self-directing aspects of a person. No animal is a "soul" in this sense. Only man and God are souls. God is self-conscious, knows that he is; man is self-conscious and knows that he is. Animals do not have this kind of self-consciousness.

God is self-directing, can make decisions; man is like God in this — he has the freedom to plan and carry through his plans. A part of man's freedom is the freedom to respond to God's direction. He may not be responsive to God; this is his sinful tendency; but he has the freedom to be God's man on earth.

Man's capacity to rule the earth under God is surely a part of the "image" of God in which man is made.

If we can understand with our minds and accept with our visceras this answer to the question, "who am I?" then we can hold up our heads. We are surely of value. And our fellows are of value. Because of this inherent worth, we have a basis for deciding what we are to do with our lives.

In short, under God, we are to treat ourselves, our fellows, and our world as we believe a righteous God would treat them. And surely a righteous God would want fullness and growth of "soul" for all the peoples of the earth.

Bishop, Mrs. Frank on European assignment

Bishop and Mrs. Frank plan to leave Little Rock approximately Sept. 2 for their overseas visitation under the Council of Bishops. Each quadrennium, the Bishops are assigned to visit various parts of the world to become better acquainted with our United Methodist work in mission fields and in autonomous Methodist Churches and to share briefly in the life of the church in that region.

Bishop and Mrs. Frank will go directly to Frankfurt-on-Main, Germany, where they will participate in the European Mission Council which will bring together the Mission leaders of all the Annual Conferences in Europe.

Following that meet they will attend the European Section of the World Methodist Council in Bristol, England. This event brings together all of the Churches in Europe which are related to

the Wesleyan tradition, including many denominations and autonomous churches that are not United Methodist.

Next on their schedule is a conference and retreat for all pastors in the Geneva Area which will take place in Reuti, Switzerland. The Franks are specifically assigned to visit the Area presided over by Bishop Franz Schafer of Zurich, who has made all of the arrangements for them to share in these meetings which will involve the people of his Area.

In Reuti, Bishop Frank will be speaking and sharing in group discussions. On Sept. 7, Bishop Frank will be preaching in Frankfurt.

Following a few days in England, Bishop and Mrs. Frank expect to return to Little Rock about Oct. 6.



Church Sponsored Refugee Family Welcomed

A Vietnamese family including Diet Nguyen (seated), his daughter Lien Bich Nguyen, and her son Tien (standing beside the senior Nguyen) arrived in Fayetteville, Aug. 14th, under sponsorship of the Social Concerns Work Committee of Central Church. Present to welcome them were Mrs. Tom Rupert (left), Mr. Tom Rupert, work area chairperson; Dr. Joel Cooper, pastor; Mrs. Wanda Stephens, committee member, and District Superintendent Harold H. Spence. Mrs. Nguyen's husband was killed in action in April, 1974. She has a younger child, Ngan (not present for the picture). She will be interviewed soon for local employment. Mrs. Nguyen has one brother, a doctor, who has begun medical practice at Alma, Kansas. A second brother is still at Fort Chaffee.

News from the Churches

NETTLETON UNITED METHODIST CHURCH, Jonesboro, will be the scene next Sunday, Aug. 31, of an "Old Fashioned Church Reunion." The 9:45 a.m. church school and 10:55 a.m. worship service will be followed by a potluck fellowship dinner and an informal afternoon program of singing and reminiscing. Organized in 1894, the Nettleton church moved into its present sanctuary in 1956 and the educational unit in 1964. The new facilities are a memorial to Mr. Ferdinand Kiech who was instrumental in initiating the original organization. The Rev. J. Anthony Hollifield, pastor, encourages persons attending to bring old pictures, bulletins or other interesting memorabilia.

THE REV. WAYNE CLARK, pastor of Indian Hills United Methodist Church, North Little Rock, is the evangelist for the Aug. 24-28 revival series at Danville United Methodist Church. Mr. B. J. Dunn of Russellville is leading the singing. The series, which began on Sunday, was preceded by a churchwide fellowship dinner served by United Methodist Women of the church.

STRANGERS HOME Church in the Walnut Ridge area had as guest speaker for the Aug. 17 homecoming observance, the Rev. Frank Maples of Beebe, a former pastor. The Gospel Echoes and the Walnut Ridge Jordanairs provided music following a basket dinner.

LYNN UNITED METHODIST Church began a recent revival with a churchwide fellowship supper at which Pastor and Mrs. Bill Kirkland were honored with a "pounding." The Rev. Bob Orr of Marked Tree presented the evangelistic messages. His son, the Rev. Mike Orr, was the speaker for Youth Night services.

THE YOUTH OF PULASKI HEIGHTS United Methodist are presenting a musical comedy entitled, "Bye, Bye Birdie," on Wednesday and Thursday, Aug. 27th and 28th at 7:30 p.m. in the church's Fellowship Hall. The cast includes 40 younger members of the church. Tickets are \$2 for adults and \$1.50 for students. Reservations may be made by calling the church office, 666-5496. (Due to limited seating space, it is important to make reservations.)

THE FORT SMITH DISTRICT Youth Council announces a District Youth Rally to be held on Saturday, Sept. 6th at St. Paul's United Methodist Church, 4100 Grand, in Fort Smith. The rally will begin at 10 a.m. and adjourn at 4 p.m. The theme, Christianity and Politics, will be examined.

Personalia

DON ARMSTRONG of Little Rock and Dana McKown of Fort Smith were recently accepted as students at Scarritt College, Nashville, Tenn. A senior college and graduate school of The United Methodist Church, Scarritt specializes in preparing persons for lay professions in the church.

JULIE BETH PROTHRO arrived on Friday, Aug. 15 at St. Vincent's Hospital in Little Rock. She is the daughter of the Rev. and Mrs. David Prothro and the sister of Aimee Prothro, of Hazen United Methodist Church.

THE REV. AND MRS. Everett Vinson, of the Monticello District parsonage, are the maternal grandparents of Julie Suzanne Dunn, born July 30th at Fort Smith to Mr. and Mrs. Jim Dunn. Mr. and Mrs. Melvin (Hokey) Dunn of Booneville are the paternal grandparents.

PENSION FUND GIFTS

Little Rock Conference

THE REV. W. R. BURLESON
by The G. O. Ware Family
of Haynesville, La.

In Memory Of

DR. WILLIAM E. BROWN
BY "Ginny Peavey's (Dr. Brown's daughter) Tuesday afternoon friends — Dorothy, Martha, Agnes, Carolyn, Jo Anne, Lois and Bobbye."

Daily Bible Readings

Below is a schedule for the Daily Bible Readings, which the Board of Discipleship invites you to use as a regular guide in your homes.

Aug. 31—Sunday Luke 14:7-11
Sept. 1 Romans 12:13-17
Sept. 2 Prov. 25:6-10
Sept. 3 Micah 6:6-8
Sept. 4 Deut. 10:16-20
Sept. 5 I Chron. 29:10-16
Sept. 6 II Cor. 6:8-10
Sept. 7—Sunday Luke 13:11-15

CHURCH WOMEN UNITED of Central Arkansas, North, will sponsor a morning coffee at the Salvation Army Corp Building, 1505 West 18th, North Little Rock, at 10 o'clock on Friday, Aug. 29th, to honor older citizens of the community.

Aldersgate Gifts

(Continued from last week)

DONATIONS DESIGNATED FOR CAMPERSHIPS, MEDICAL CAMP, SENIOR CITIZENS, ETC.

- United Methodist Women, Melbourne Methodist Church
- Friendly Forum Class, Lakewood UMC, North Little Rock
- United Methodist Women, Circle #2, Asbury UMC, L. R.
- Esther Class, UMC, Siloam Springs
- Mixed Adult Sunday School Class, Cabot UMC
- United Methodist Women, Atkins Crusade Class, St. Paul UMC, L.R.
- Koinonia Class FUMC, L.R.
- I. E. Butler Class, PHUMC, L.R.
- Mrs. Thomas Lockett
- Mr. & Mrs. A. J. Reynolds
- Florence Hamilton Sunday School Class, Siloam Springs
- Lillian D. Fountain, D.O.
- United Methodist Women, Hughes UMC, Hughes, Ark.
- United Methodist Youth, Marvell UMC
- Susanna Wesley Sunday School Class, Marvel UMC
- Mrs. Henry G. Dietrich
- Wesley Friendship Class, FUMC, Pine Bluff
- Open Door Class, Primrose UMC, L.R.
- Mr. & Mrs. J. O. Turner
- Duet Class, Winfield UMC, L.R.
- Fidelis Sunday School Class, FUMC, Dumas
- Mr. & Mrs. H. L. Kennedy
- Open Door Sunday School Class, Mabelvale UMC
- Upper Room Class, PHUMC, L.R.
- Nancy Randall
- Friendship Circle Class, Blytheville
- Aquila & Priscilla Sunday School Class, Markham Methodist, L.R.

TWO YOUNG LADIES in 3-bedroom town-house looking for third young lady to share living quarters in west Little Rock. Call 663-3133 after 5 p.m. if interested.



Ecumenical Youth Tour

Forty-one Prescott youth, including United Methodists and Presbyterians, congregated in front of First United Methodist Church to board bus for trip to Six Flags Over Texas. They stayed overnight at First United Methodist Church, Arlington, Tex.



Cherokee Village Youth Further International Relations

Eight of nine youth, who with their sponsors, the Rev. and Mrs. Roy E. Poyner and Mrs. Nancy Martin, have recently returned from a mission trip to Mexico which they appropriately labeled, "Friends of Mexico." For several months the youths sponsored car washes, snack suppers, bake sales, slave sales, and rummage sales to finance the trip to Galena and Monterey, Mexico, where they worked in homes, churches, hospitals, prisons, and wherever else they found opportunities to witness to their Christian faith. Mrs. Margo Strebe is youth coordinator at Cherokee Village Church.

†



Camden District Youth Council

The Camden Youth Council photographed at Beach Springs Camp near Smackover where they sponsored a district retreat to involve all of the district youth in planning the year's program. More than 60 youth and adults representing ten churches participated. The council includes Steve McWhorter, Bearden; Kebbie Carter, El Dorado; Mason Cozart, Magnolia; Michelle Campbell, Camden; Karen Watson, Silver Hill; Ann Williams, El Dorado; Karry Lynch, Magnolia; Dee Womble, Thornton; Rusty Johnson, Magnolia; the Rev. Kent Kinard, Bearden-Thornton; Ken Pearson, McGehee; (Leslie Warren, Smackover, not pictured).

Destination: Six Flags

Youth of Gillett United Methodist Church prepare for two-day excursion to Six Flags Over Texas. Tour sponsors were Youth Director Tom McDonald and Counselor Charles Layton Mattmiller.

†



Markham Youth Earn Trip To Dallas

A variety of money-making projects and a lot of team work made possible the recent trip of United Methodist Youth of Markham Church, Little Rock, to Dallas and a day at Six Flags. Under the guidance of youth Director Allen Dawson, a Hendrix College junior, the youth conducted egg sales, rummage sales, ice cream suppers and their annual talent "Coffee-house," to fund the adventure.

†



Poetry Panorama

by Barbara Mulkey

"Let the year be given to God in its every moment! The year is made up of minutes: let these be watched as having been dedicated to God! It is in the sanctification of the small that hallowing of the large is secure." (G. Campbell Morgan)

Time

Sometimes I look back to my childhood
To the happy hours of play.
The dreams I dreamed in my youth . . .
Ah, they're but memory today.
The reality of **NOW** dawns in disbelief,
Where, oh where did those long years go?
They're somewhere down that memory lane
Of life — the ebb and flow.
Time is passing far too swiftly.
Oh, if it would but be still.
But those precious fleeting moments
Cannot be handled at our will.
The happiness of youth gives way
To joys far richer than before,
We gladly reach with outstretched arms
For life — the open door.
So, hand in hand with our fellow man
We'll climb another hill;
And live life to the fullest,
For time does not stand still.

— by Imogene Lewis Harding
Harrison, Ark.

Seasons

That seasons come and seasons go . . .
It is enough for us to know.
But just the moment is not ours,
That rests with some immortal powers.

In spring the buds begin to break,
And from the earth refreshment take.
With summer comes the blazing sun,
And long, long days for summer fun.

In autumn color covers all,
And harvest bounty crowns the fall.
Then winter slips in under frost,
And day to darkness soon is lost.

And seasons come and seasons go . . .
It is enough for us to know
That man can live with nature near,
Content that God still rules the year.

— by Barbara L. Mulkey
Little Rock, Ark.

†