

# President Ford to address Congress on Evangelism

PHILADELPHIA, Pa. (UMC) — One of the first Bicentennial events in this historic city of Brotherly Love during 1976 will be a United Methodist Congress on Evangelism Jan. 4-8.

An impressive list of speakers — including the President of the United States — is expected to attract a capacity crowd of 2300 persons to the event which has as its theme, "The Spirit of Christ in '76 Calling for Repentance, Resolution, and Renewal." Site of the Congress will be the Philadelphia Sheraton Hotel.

President Ford will give the opening address of the Congress on the first Sunday evening of the new year. Not since President Lyndon Johnson spoke at the Methodist Bicentennial in Baltimore, Md., in 1960 has a U.S. President appeared before a United Methodist group.

Other speakers will include Evangelist Oral Roberts, a United Methodist who is president of the university he founded in Tulsa, Okla.; the Rev. Lloyd Ogilvie, senior pastor at First Presbyterian

Church, Hollywood, Calif.; Dr. George Outen, a native of Philadelphia who is now on the executive staff of the United Methodist Board of Discipleship in Nashville, Tenn.; Dr. Rueben Job, head of the Board's Division of Evangelism, Worship and Stewardship; and the Rev. Reynolds Greene, Dalton, Ga., president of the United Methodist Council on Evangelism which is sponsoring the event.

Bishop Wayne K. Clymer, Minneapolis, Minn., former president of Evangelical Theological Seminary, will be giving three Denman Lectures honoring Dr. Harry Denman who headed the former Methodist Board of Evangelism for more than 25 years. Former Denman lecturers have included Bishop Gerald Kennedy, Hans Hoekendijk, and Dr. Albert Outler.

Leading singing and directing a special presentation by the Lake Junaluska (N.C.) Singers will be Glenn Draper.

Dr. Green compares the structure of the Congress to a large University. Under the umbrella of the Congress will be 13 individual conferences (colleges) which will focus on specific subjects.

"Considerably more than mere interest groups, these conferences have been planned as full blown events with their own leadership and styles of operation," Dr. Greene explains. Some of the individual conferences are designed for training persons with designated responsibilities for evangelism leadership in the local church while others are aimed at specific aspects such as preaching or lay witnessing.

Titles for the 13 conferences are: Lay Witness, Full-time Conference Evangelists, the Work of the Holy Spirit, Development of a New Program of Relational Evangelism, Young Ministers and their Wives, Proclamation Ministries, Innovative Worship, Youth Evangelism, Leisure Ministries, Prayer and the Devotional Life, Local Church Evangelism, Stewardship — Living the Gospel, and Seminary Students.

Complete information on each of the individual conferences may be obtained by writing to the Congress on Evangelism, Box 840, Nashville, TN. 37202.

Vance Archer, a staff member of the Board of Discipleship who is coordinating arrangements for the meeting, explains that all registrants must sign up for one of the specific 13 conferences. The Congress activities in which all registrants will participate is considered a "bonus." Because of space limitations in the Sheraton ballroom, Mr. Archer said participation in the Congress will be limited to the first 2300 registrants. Persons may register for individual conferences after the first 2300 with the understanding that they will not be able to attend the Congress sessions.

Although the Council on Evangelism sponsors meetings annually, the last major Congress on Evangelism of this magnitude was held early in 1971 in New Orleans, La. with more than 2440 persons attending.

## Arkansas Methodist



Arkansas United Methodism's Newsweekly

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—RNS Photo

### For Him, There's No Thanksgiving

ETHIOPIA — Once again, Americans are celebrating the annual Thanksgiving feast. Across the country, tables and stomachs will be filled with turkey, stuffing and all the fixings. But for this child in southern Ethiopia, where drought has once again caused widespread famine, there is no Thanksgiving. There is only waiting for something, anything, that will relieve his hunger and thirst. (See page two for Council of Bishops' proposal)

### Heifer Project to benefit

## Camden District 'Hunger Relief' drive expected to top \$10,000

The Camden District held a Victory Rally on Sunday, Nov. 23 to climax an 11-week drive to combat world hunger. The campaign highlighted a district-wide effort to benefit Heifer Project International, the ecumenical relief agency which provides livestock and poultry, and training in its care, to developing areas around the world.

District Superintendent Dr. Charles Richards reported that \$9,895.54 had been raised or pledged by the 38 churches represented at the rally. Approximately 100 persons attended the Sunday afternoon event, held at St. Paul Church, El Dorado.

Dr. Richards stated that additional churches had indicated a later response, and that one church, First Church, Camden, had expressed the hope of having 100 families give \$5 apiece each month as a continuing project in support of HPI. He said the drive was in keeping with the Little Rock Conference's priority on responding to world hunger needs. The campaign was sponsored by the district's Council on Ministries, of which the Rev. John F. Walker, pastor of First Church, Smackover, is chairperson.

Speakers at the rally were the Rev. Jerry Bedford, HPI's director of development, Dr. Clarence Mannasmith, HPI's Fourche River Ranch manager, and the Rev. John S. Workman, editor of *Arkansas Methodist*, who reported on a recent shipment of HPI cattle which he accompanied to Tanzania.

In accepting the gifts and pledges from Mr. Emmett Whitley of Camden,

district missions chairperson, Dr. Mannasmith said "I thank you on behalf of the ultimate recipients of these gifts. I have no idea who they are, but I know they thank you." Mr. Bedford said the HPI "considered it an inspiration to be the connecting link for your offerings of love."

HPI's services have often been utilized by the United Methodist Committee on Overseas Relief in channeling its aid efforts. In its 30-year history, HPI has placed over 50,000 animals and over 1½ million chickens in over 90 countries and 20 states in the USA. Its basic plan is to provide an animal to a needy family with the understanding that that family will in turn give the first female offspring to another needy family, and so on.

The Camden District campaign was launched on Sept. 3 with a kick-off meeting held at First Church, Camden.

### APPOINTMENTS ANNOUNCED

Bishop Eugene Frank announces the following appointments in the North Arkansas Annual Conference:

Clarendon — the Rev. Gerald Kent Rainwater.

Fort Smith, Wesley — the Rev. James Edward Wingo.

Melbourne Parish — To Be Supplied.

The appointments become effective Dec. 1, 1975.



# Bishops consider hunger, urban needs, General Conference issues

On 'Holy Spirit' Study

NEW ORLEANS, La. (UMC) — Denominational response to the world hunger crisis, concern for the church's ministry in an urban society and the upcoming 1976 General Conference occupied the agenda of the United Methodist Church Council of Bishops at its annual fall meeting here Nov. 10-14.

The 68 active and retired bishops in attendance unanimously endorsed a resolution recommending to the denomination's Board of Global Ministries the calling of a "Grain Belt Consultation" to include representatives of the church in states which produce grain foods for the U.S. and other nations.

The purpose for such a consultation should be "to identify needs and possibilities and articulate an agricultural and land use policy for the United States which sets itself within a global perspective," the bishops said.

Participants in such a consultation, according to the bishops, should include local farmers, agri-business leaders, appropriate government officials, theologians and social ethicists, representatives from denominational boards and agencies, lay persons from land grant agricultural colleges as well as pastors and district superintendents close to the rural problems and resources.

The manner and style of the church's response to the issue of world hunger, particularly at the point of financial resources, was a major concern. Bishop John B. Warman of Harrisburg, Pa., cautioned about "having so many meetings there is no money left to feed hungry people."

During a discussion of programmatic developments on the hunger issue within the denomination, the bishops voted to support the proposed quadrennial theme — Committed to Christ, Called to Change — emphasizing evangelism and hunger but requested clarification on the financial aspects which would fund any proposed programs be given at the next meeting of the council in April, 1976.

The action was prompted by some confusion concerning a proposed inter-agency, broad-scale response to the global issue. What appeared to be the key concern was the proposed \$5 million annual funding for the proposal.

"This is not an honest presentation," said Bishop Joseph H. Yeakel of Syracuse, N.Y. "It is presented in the guise of a 'theme' but is really a financial campaign. The real issue is \$5 million."

R. Bryan Brawner, general secretary and treasurer of the denomination, reminded the bishops the proposal

had not yet come before the General Council on Finance and Administration which would have to approve any such funding and determine the method of financing.

## 'Urban Church Study' Examined

Another major presentation to the council was the Urban Church Study conducted during a four-year period by retired Bishop Thomas M. Pryor of Sarasota, Fla. The study did not draw specific conclusions or offer definitive answers, but set the stage for future deliberations by the bishops.

Bishop Pryor said his study team selected 56 churches to study and 40 cooperated fully in the project.

Citing the urban church as having to cope with "transition," he said that in 20 of the churches studied the change they faced was racial transition, while in 19, the issue was obsolescence. However, he noted that 27 of the pastors expressed optimism about the future of the urban congregations.

Stating that the Council of Bishops must "wrestle with the problems confronting the urban church before reliable models and strategies can be devised," Bishop Pryor posed several questions which need continuing study: "What is a successful urban church? What are the theological definitions? What is the difference between a church and a social agency? Do churches kill preachers or do preachers kill churches?"

Bishop Pryor noted although there is no one answer to the first question, his study revealed one key element found in a successful church is effective leadership, both by laypersons and clergy.

The bishop also reported that 21 per cent of the churches studied had lost anywhere from 40 to 80 per cent of their members and only two congregations reported membership gains. "But membership is only one aspect of a successful church," Bishop Pryor said.

Reflecting the concerns of the bishops as expressed through response to questionnaires sent out, Bishop Pryor said bishops are seeking models for dealing with urban church situations, leadership development programs and denominational strategy for urban work. Urban areas causing bishops the greatest problems, the questionnaire revealed, are transitional and downtown areas.

"If our response to membership decline is merely to initiate a recruitment campaign, we will fail," said Dr. Ezra Earl Jones, a staff member in the Board of Global Ministries National Division. "Instead, we must relate people to God and send them out equipped to deal with life where they are."

## Arkansas church leaders protest UN action

The Arkansas Council of Churches, meeting Nov. 18 in Little Rock for its 20th annual assembly, adopted a resolution strongly condemning the recent United Nations General Assembly resolution equating the Zionist movement with racism.

Addressing the resolution to member churches and their congregations, the council said it "deplored and rejected" the action, originally proposed by the UN's Social, Cultural and Humanitarian Committee and adopted by the General Assembly.

The resolution said it considered the UN action "a slander against Jews everywhere" since it "threatens to revive the all-too-familiar anti-Semitism which has plagued the human family for centuries and which led to the slaughter of six million Jews . . ."

The statement called upon the UN "to reassess the gross calumny upon which it has placed its stamp of approval" and urged church and U.S. government officials to "pursue all ethical and humane methods to correct the unmitigated wrong of equating Zionism with racism."

The resolution, approved by an overwhelming vote of the 101 delegates present, was introduced by William L. Pharr, Arkansas director of the National Conference of Christians and Jews.

Principal speaker at the annual meet, held at St. Mark's Episcopal Church, was the Rev. Eduard Loring, pastor of Clifton Presbyterian Church, Atlanta, Ga. Speaking on the theme "The



Visiting at the 20th annual Assembly of the Arkansas Council of Churches were denominational representatives (from left) Bishop Christoph Keller Jr. of Little Rock, presiding bishop of The Episcopal Diocese of Arkansas; retired United Methodist Bishop William C. Martin of Little Rock; Bishop John M. Exum of Memphis, resident bishop of the Christian Methodist Episcopal Church; the Rev. Dr. James W. Rainwater of Little Rock, executive minister of The Christian Church (Disciples of Christ) in Arkansas; and the Rev. Franklin Chesnut of Booneville, stated clerk of the Arkansas Synod of The Cumberland Presbyterian Church. The meet was held Nov. 18 at St. Mark's Episcopal Church, Little Rock.

American Dream and the Christian Vision," Loring said that American Christians should "rethink their religious and political symbols" in order to better understand the present. Only by "grappling with who we are in the light of our past," said Loring, "can religious people be faithful to their heritage, be virtuous members of the republic, and construct a dream for the future."

The delegates elected Floyd Sexton of Texarkana, a Presbyterian, as Council

president for a two-year term effective Jan. 1 of next year. Others elected, all for two-year terms, are the Rev. Lester H. Bickford of Paris (Christian Church), first vice president; the Rev. W. T. Keys of Hope (Christian Methodist Episcopal Church), second vice president; Mrs. Russell McKinney of Little Rock (United Methodist), secretary; and Mrs. Eugene Wolfe of Little Rock (Episcopal), treasurer.

Newly elected trustees include the

Rev. Dean Sudman of Little Rock (Lutheran), the Rev. C. C. Hall of Hot Springs (United Methodist), and the Rev. Ray Saathoff of Stuttgart (American Lutheran).

The officers were installed in a ceremony presided over by United Methodist Bishop William C. Martin of Little Rock. Bishop Martin was recognized in the Assembly as a former president of the National Council of Churches, which recently honored him and other former presidents on the occasion of that organization's 25th anniversary.

Director of the Arkansas Council of Churches is Mrs. Frances P. Wood. Its offices are at 715 West Twenty-second Street.

## Up With People to appear in 17 Arkansas cities

Up With People, the independent, non-profit educational organization which sponsors musical productions throughout the world, has scheduled appearances in 17 Arkansas cities during November and December.

Appearing will be one of the organization's nine casts which are currently travelling throughout the United States as a contribution to the Bicentennial celebration. The production is designed to "acknowledge, celebrate and encourage the pride and potential of every

(Continued on page seven)



From the Bottom of the Heart

# 'Will the real Thanksgiving and Christmas please stand up?'

## On maintaining integrity during a Bicentennial year's celebrations

The seasons have a subtle way of slipping up on us. And Thanksgiving and Christmas seem especially given to such trickery. No sooner is one holiday here and gone than the other is hard upon us. And soon they are past, a part of our histories. The effect is a sudden — and sometimes sobering — realization of the fleeting nature of time.

The danger in such a circumstance is that these vital seasons may get by before we can draw the fullest from them. And to make that "drawing" even more frustrating, these "holiday seasons" have become so heavily encumbered with the baggage and clutter of our culture that it is difficult to get to the core of their original meaning and message.

So perhaps one of the most crucial tasks before us in this Bicentennial year, as we honor our national and religious heritage, is to make the distinction between fact and fantasy, between make-believe and reality, in our great traditions.

To be sure, "playlike" and fantasy have a valid and important place in our lives. But that place is not in our religion or in our great national traditions.

We would not confuse "make-believe" with "myth." The latter is an honored and valuable vehicle for expressing truths too grand for "factual language" to convey. It has proven its merit from the time of the ancient Greeks on down to our own forefathers' and our own myth-makings. To speak of myth is to speak of truth; to speak of make-believe and playlike is to speak of deception.

A part of our responsibility, as good stewards of the word of truth contained in our national and religious heritage, is to sift myth from make-believe, fact from fantasy, and to harvest the wheat from the chaff so that all may be nourished by the richness of those traditions.

All this is to say that the seasons which are upon us tend to appeal to our

penchant for fantasy and make-believe; and that in our national observances during this Bicentennial year the temptation is to see our ancestors at their idealized best while overlooking their realistic "worst."

By the same token, in regard to our religious traditions, we too often allow our immature fantasies to obscure the more significant truths which a more critical scrutiny would reveal.

In the case of our religious heritage, let us look to the Rock from whence we were hewn. In the case of our national heritage, let us seek out the unvarnished truth of "the way it was." In the latter, our integrity is at stake. In the former, our salvation.

### Off the Top of the Head

## Awful African afterthoughts

### Equal time

One of my attorneys called just before press time and told me that I'd "better not print one more thing about cows and Africa! Not," he said, "if you know 'what's good for you' — to put it in legal terms." That's what he said.

I quickly responded that my doctor had insisted in our session just that morning, that I "go on ahead with it," as he put it. His own words: "To put it in medical jargon, you've got to 'get it out of your system!'" That's just what he said. He indicated that it had something to do with some kind of withdrawal syndrome or something. He reported — cross my heart — that he'd seen "grown men go bananas" — in professional terminology — by not tapering off slowly after such trips. And that's the truth.

So with that in mind, perhaps my lawyers can make a case against all those who are demanding equal time for South America and goats.

### Disclaimer

In spite of my recent cattle drive to Africa and a lot of comment to the contrary, it is not true — repeat: not true — that I am the one Glen Campbell is singing about on that hit victrola record of his entitled "Rhinstone Cowboy."

That's gotta be somebody else.

### Conditioned response

If I've really gotten over my trip to Africa with all those cows, why am I still stomping my feet every time I come in the house?

### Is that a promise?

I think I've about milked the lighter side of my African trip for all its worth — or at least for about all you can stand. So now maybe you'll get a rest for awhile. Maybe.

## Redemption

All are poets  
who laugh and cry,  
All philosophers  
who live and die.

All are dreamers  
who chase the sun,  
All realists  
who've almost won.

All may be saints  
who fail and sin,  
But all are losers  
who only win.

## Some thoughts on choosing a photo

"What kind of picture should be used to portray the significance of Thanksgiving, 1975?" We tossed that question about in our office in preparation for this issue and settled, after some debate, on the photo you see on page one.

Why another picture of a starving third-world child? Why not the traditional "Pilgrim Fathers' picture" we associate with this holiday — which, after all, is a uniquely national tradition? The questions can be trivial and casual — or they can be significant and disturbing.

A completely valid case could be made for the fact that no apologies are due for the rich, hallowed tradition expressed by our forefathers' first Thanksgiving Day. We are proud of that tradition. It has meant and continues to mean more than can be adequately expressed.

But a distinctly Christian celebration of our uniquely national holidays must have dimensions which exceed secular observances of those same occasions. The kind of suffering the Pilgrims endured is common to all continents; it strikes chords of human compassion which are universal. The fervor of their thanks-giving reflects emotions known to all who have been delivered in their suffering and who have given praise to God. Such sufferings and such gratitude span all national boundaries. They witness to our common humanity.

We have the feeling that the photo on page one — though completely foreign to our traditional Thanksgiving pictures — would be totally understood by our Pilgrim forefathers who, at that first Thanksgiving feast, remembered their "five grains of corn" apiece which kept them alive through the previous dreadful winter. They would probably identify more authentically with our page one picture than with contemporary scenes of tables overflowing in abundance.

The question of choosing a photo is probably a great non-issue, not worthy of the space required here to involve you in the elements of such a choice. However, the issues represented in that choice are worth the space. Those issues could give us something to think about if we need to swallow two Alka-Seltzers before getting comfortable this Thursday night.

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Office Secretary . . . . . Kathleen Storey  
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### Arkansans Enrolled At Perkins For Fall Term

Among the 100 new students entering Perkins School of Theology, Dallas, for the Fall semester were these four ministerial students from Arkansas. ABOVE, left to right: Michael C. Mitchell of Star City, Thomas M. Haley of Texarkana, and George E. Rook of Lewisville — from the Little Rock Conference. In photo at left is the Rev. Bob Crossman of Morrilton in the North Arkansas Conference.



## From Our Readers . . .

### ON HALLOWEEN AND THE OCCULT

To the Editor:

Mrs. Wright's observations and quote from John Wesley's Journal concerning the accuracy and authority of the Bible (Nov. 13 issue) were refreshing and appropos. Now flip over to the picture page of that same issue and note the number of churches providing Halloween parties in the church and with the church's blessing, complete with "spells" and "witches" and "fortune-tellers," etc.

I see a serious discrepancy here which I believe is worthy of attention (also note Mrs. Pearson's work in Poetry Panorama, same issue!). The Bible clearly forbids sorcery, fortune-telling, consulting of seers and all other cult-related things, labelling them "an abomination to the Lord" (Deut. 18, Gal. 5, etc.).

My own experience has been that many people in this super-educated country cannot accept the idea of a living, caring God, let alone an honest-to-goodness resurrected and powerful Jesus Christ, simply because they've been thoroughly taught that supernatural things aren't for real. The Bible clearly states that the supernatural is real, and that there are two sources, one good and one evil. While I don't advocate scaring our children unnecessarily I do believe that it is time for the church to live what we say we believe.

Collecting for UNICEF is one thing. Even providing healthy activity on Halloween night is another (have you never wondered why Halloween is often such a tragic night?). But to give our

blessing to such things as are called an "abomination in the eyes of God" under the guise of harmless fun is clearly wrong.

I write only to urge folks to read their Bibles and to reexamine their thinking concerning this particular "holiday." The enemy has practicing fortune-tellers and the like leading many folks astray. Some even have huge neon signs at their places of business in Memphis.

A little bit of reading even of the newspapers, national magazines and record racks will tell even the casual observer that the occult is abounding in a way today heretofore unseen in this generation. It is neither superstition nor harmless fun and the Christian needs to get off the fence and take a stand (better yet, get on your knees!).

Read Galatians 5:20 in several translations, especially the Living Bible.

Mrs. S. J. Stewart  
1201 Matthews Ave.  
Jonesboro, Ark. 72401

### ON PROFANITY

To the Editor:

While the light is turned upon "profanity" by Mrs. Lois King McDonald, let us extend our hearty "amen" to the article. But I wish that more articles would appear from the layperson or the laity because they run up against them more than some who meet at a select setting.

I am always appreciative of words that seem to fulfill my feelings, desires, motives, drives. I wish also that Mrs. Lois King McDonald would write about

words like whiskey-drinking, beers, gins, etc.

The subject that I would read is, "I must Gamble on Horses," on anything; I must win, win! A subject that a few would read would be "why I feel guilty after a certain act," say like sex misuse — taking a creature that is in the image of the Creator and using him or her as a thing for self-satisfaction or for selfishness and pride . . .

In my little bit of traveling along I find Catholic, Lutheran, Episcopal, Presbyterian, Baptist, Methodist and many other religious groups whose members speak profane words, plus drink, gamble, steal, commit acts that are immoral. Rev. 3:15, Gal. 5:17 plus Matt. 24:12 tell and warn us about them. It is always tragedy when the love of the sinful world's way crowds out the love of God in the life of a believer. Reader, has your love grown cold concerning these matters? . . .

There is an answer to Mrs. Lois King McDonald's "Increase on Profanity" and these others ways: A Christian will not do them.

The Rev. Van Hooker  
Pastor, First UMC  
Crawfordsville, Ark.

### FORMER EUB CONGREGATION CELEBRATES WITH ANNUAL HOMECOMING

To the Editor:

Most United Methodists know of the Wye daffodil farm and church. On Oct. 21-31 our former United Brethren district superintendent of Missouri-Arkansas-Louisiana Conference, the Rev. C. H. Crandall and wife, came from Sarcocoxie, Mo. for a three-night revival before homecoming the first Sunday in November.

The homecoming included a basket dinner at noon and an all-afternoon program with part of Joe T. Robinson Band, and groups from other communities entertaining with singing and music. Gifts were presented to the oldest man, oldest lady, youngest child, and one who came farthest. Mrs. Grace Chapman and sister, Mrs. May Gay, the only two charter members present, received a gift.

Rev. and Mrs. Bennie Ross Harmon and family from Cotter, Ark. and Rev. Alice Selby from New Jersey, former pastor of United Brethren Church, were present. Ephraim Brown was song leader.

A wonderful time! Each homecoming seems to get better.

Mrs. Austin Harmon  
Wye Mountain  
Rt. 1, Bigelow, Ark. 72016

### CHOIR MEMBER 75 YEARS

To the Editor:

Fred J. Cole, aged 91, a native of Cole's Chapel community, began singing in the Cole's Chapel Methodist Church at the age of 12 years. Later he sang in the college quartet at Hendrix College for three years.

In 1971 he received a plaque and a lapel pin for singing in a Methodist Church choir for 75 years. His work took him out of state but he has moved back to Arkansas. He resides at Greenhurst Nursing Home in Charleston and attends the First United Methodist Church here. He is still singing.

Emogean Cameron  
Route 3, Box 256-g  
Charleston, Ark. 72933

### "RIDICULOUS LENGTHS"?

To the Editor:

In a letter published in the Nov. 13 issue of the *Arkansas Methodist* Lois King McDonald (I'll leave her name unadorned since I don't know whether the lady prefers Mrs. or Ms.) observed that "there are those who would go to ridiculous lengths to change some words" and cites "chairperson" instead of "chairman" as an example. Perhaps I'm taking liberties with the context in which Dr. McDonald's spouse expressed this thought, but in my view the *Arkansas Methodist* is one of a number of journals that goes to ridiculous lengths in the use of sexless nouns.

After reading Mrs. McDonald's (I'll go ahead and use the sexist appellation, all she can do is get mad at me) letter I turned to the centerfold of the paper where on two pages I found eight instances of "chairperson" and "laypersons" and in each instance the sex of the individual was clear and unambiguous. Why, in the name of good reason and common sense, refer to former Lt. Gov. Bob Riley as Chairperson of Political Science at OBU? You had his picture right there, can't you see that he is male?

There are two sexes — one male, one female — and in grammar there is a thing called gender, which, loosely defined, means that the form of a noun may indicate the noun's membership in one or the other of these two sexual classes. For instance "deaconess" for female deacon, like Deaconess Leota Kruger, which form, dear editor, you used. How did you manage to abstain from "deaconperson"?

If we keep going down this ridiculous "chairperson/layperson" road the next logical step is "fisherperson, policeperson, and cowperson." From there I hesitate to let my thoughts wander. And if we are to observe any consistency in our language then "husband" and "wife" (terribly sexist words, almost sexy) must give way to "spouse," and "brother" and "sister" to sibling." Perhaps on my way out of church next Sunday I'll shake the preacher's hand and say "Sibling Bert, that was a great message you brought us." Sounds no worse than "Chairperson Riley."

Charles J. Cremeen  
Star Route  
Russellville, Ark. 72801

*EDITOR'S NOTE: We agree with Mr. Cremeen that we do seem to bend over backward at times in this business of trying to avoid sexist terms. There are moments when we even bite our tongue and try not to re-read what we've written. But we have adopted this form for a purpose, one we believe is a valid and important one: that there are many individuals who are properly sensitive to the sexist orientation and discriminatory nature of some of the terminology in common use today.*

*We believe that this publication — even more so than a secular publication — should be sympathetic to such sensitivities and should be willing to bend over backwards if doing so helps to make a valid point. We have pretty well limited our "discretions" in this regard to the use of "chairperson" and "layperson" — though an occasional additional instance will arise.*

*But, on the whole, I really don't think we've gone to "ridiculous" lengths at all . . .*

Signed: John S. Workperson

Arkansas Methodist



# NEWS and opinion



summary by Doris Woolard

President Ford, in his Thanksgiving Day proclamation, said, "On the eve of our 200th year, Thanksgiving Day should be a day of special reflection upon the qualities of heart, mind and character of the men and women who founded and built our great nation." In the statement, he said further, "Let us join in giving thanks for our cultural pluralism. Let us celebrate our diversity and the great strengths that have come from sharing our traditions, our ideas, our resources, our hopes and our dreams . . . ."

The Rev. Richard John Neuhaus, a prominent Canadian-born Lutheran theologian, sees a major "culture battle" shaping up in America between religious values and a widespread intellectual assumption that religion is withering. In a new book, *Time Toward Home*, he says America is having trouble regaining purpose and hope in the wake of Vietnam, Watergate and racial upheavals because it is tongue-tied on the "religious meanings that motor our social experiment." A better tomorrow for America, according to Mr. Neuhaus, depends on trusting the future to God, reasserting a "covenant" relationship with the Lord of history.

Glenn L. Archer, executive director of Americans United for the Separation of Church and State, has hailed the defeat of a resolution in Washington state which would have allowed state aid in non-public schools. "We wonder just how many referendum elections it will take before some politicians and pressure groups realize that the American people do not want our country to emulate the disastrous church-state policies of the European countries from which most of our ancestors came in search of freedom and a better life," said Mr. Archer.

Dr. Harry N. Hollis Jr., a Southern Baptist official, has criticized the concept of television's new "family viewing time." "What we need from the networks is not the subterfuge of family viewing time," said Dr. Hollis, "we need social responsibility time." Although the family viewing time appears to improve some programming for two hours, he said, "We are still bombarded by abnormal presentations of sex, sadistic depictions of violence, dirty jokes and gross profanity."

The World Council of Churches has urged the United Nations General Assembly to "reconsider and rescind" its endorsement of the resolution equating Zionism with racism. Dr. Philip A. Potter, general secretary of the WCC, declared that organization's "unequivocal opposition to the equation of Zionism with racism," and said the U.N. action was a matter of deep concern to the WCC.

Following an hour-long debate, the Southeast Florida Diocese of the Episcopal Church, in a kind of "straw" vote, rejected ordination of women to the priesthood by a 2 to 1 margin. Meanwhile, Colorado Episcopalians asked the General Convention of the denomination to reaffirm that only males can be ordained to the priesthood.



Muggeridge Continues To 'Find' Jesus

NEW YORK — Malcolm Muggeridge, the noted British writer and admitted skeptic who six years ago surprised the world with an account of how he personally "rediscovered" Jesus, has continued his confession of faith in a new book, *Jesus: The Man Who Lives* (Harper & Row). The book, which appeared in England last September and became a best seller, is a retelling of the Gospel story with more than 60 reproductions of art depicting scenes from Jesus' ministry.

## Morality In Media Honors Helen Hayes

NEW YORK (RNS) — The strongly interfaith Morality in Media (MM) organization stressed its goal of promoting good taste in the nation's media by honoring actress Helen Hayes at its 10th annual awards dinner here and simultaneously called for new efforts to seek a constitutional end to pornography.

Father Morton Hill, S.J., MM president, made a strong plea for support of a national legal "data center" on obscenity laws located in Thousand Oaks, Calif., and Rabbi Julius Neumann, MM chairman, called for additional "parents' coalitions" in localities around the country to diffuse confusion about the U.S. Supreme Court rulings on obscenity.

While Miss Hayes was ill and not able to personally receive the MM Award, her "Snoop Sisters" co-star, Mildred Natwick, filled in. In receiving the award, she quoted Miss Hayes as saying that she did not deserve any reward for acting in plays and films that were wholesome because these were the roles she loved and enjoyed.

Miss Hayes said in a short statement read by Miss Natwick, "I don't enjoy smut" and "I believe that Our Lord was referring to actors when he told us to be 'like little children . . . .'"

Campbell College, affiliated with the North Carolina Baptist State Convention, plans to open a new law school by the fall of 1976. Dr. Norman A. Wiggins, president of the college and a former law professor at Wake Forest University, said the school "will be built upon the divinity of Christ, and it will be guided by his teaching and example. Furthermore, it will be dedicated to upholding the spirit and letter of our Constitution."

Cathie Lyons, an executive of United Methodism's Health and Welfare Ministries Division, has hailed Judge Robert Muir's ruling in the Quinlan case as "clear, forthright, (and) cautious." She noted that the ruling affirms the role of the physician as the final decision-maker regarding the use of life-sustaining apparatus. Ms. Lyons expressed the hope that the ruling will "serve to focus the public's attention on those greater issues with which neither the court nor the legal, medical and religious professions have been able to cope."

French Health Minister Simone Veil, addressing the U.N. Food and Agricultural Organization, said "The blatant contrast" between malnutrition and overnutrition was "a scandal that we cannot ignore." Mrs. Veil charged that "Within our own (Western) societies certain serious diseases are due to an excess of wealth, too much food, too much liquor, or too much tobacco . . ." She said that the illnesses of "opulence," notably heart disease, were caused by the stress of living in complex industrialized societies, combined with the fact that the diet was too high, rather than too low, in calories.

## Council Directors to Local Churches

# Two Important Emphases

**STUDENT RECOGNITION DAY:** Materials designed for the observance of Student Recognition Day, Sunday Dec. 29, 1975, have been mailed to the pastors from the national Board of Higher Education and Ministry. This year's theme, "The Unique Role of the Church's Ministry in Public Higher Education," has been addressed in a brochure by Peg Stearn, campus minister at the University of Chicago.

Central to the recognition on this day is the worship service. There is a suggested worship design for your use in planning this congregational event. Campus ministers, students, faculties, and administrators are also recommended to you as valuable resources. We wish you a most meaningful day in recognizing your church's ministry in higher education.

**HUMAN RELATIONS DAY, January 25, 1976:** You can be in a hundred different places at the same time. Incredible? But it is possible.

A day care center in Philadelphia or Washington.

A runaway house for youth in Detroit or Minneapolis, helping youth to be reconciled with parents or, if that is impossible, aiding them in finding their own way.

With a community worker in City Terrace, East Los Angeles, or in Fort Smith, Arkansas.

With a group of Native Americans or Asian Americans in summer school, some of them receiving training for the first time.

With a husband and wife working as volunteers on subsistence pay among the Seminoles in Florida.

Two young men operating the New

Vocations Project in Minneapolis as volunteers helping people help themselves.

In these and a hundred other projects you can be there, too, as you share in HUMAN RELATIONS DAY in your church. As Christ cared when people hurt, and he cared for the total person, so in his name and spirit we care today for each other, and especially for those who hurt.

The United Methodist Church reaches out across the country through HUMAN RELATIONS to care, to share, and to express our oneness in Christ who still, through his church brings the "abundant life."

**HUMAN RELATIONS DAY is:** The Church reaching out where people live in the midst of their needs and hurts, all with something to share with others;

The celebration of our differences in our natures and cultures and our unity in Christ; caring as Christians and putting this caring into action; the church and community joining in service to persons in all their needs — physical, mental, spiritual — and helping them to help themselves; the expression of "One Church — Many Cultures."

The offering on HUMAN RELATIONS DAY, with a goal of \$1,000,000, provides financial support for United Methodist Voluntary Service, Community Developers, In-Service Training for Ethnic Minorities, and Police-Community Relations. You can be there through your gift to this offering. HUMAN RELATIONS DAY will be celebrated on January 25, 1976. By your presence and through your gift you can be in a hundred places!



# Understanding Matthew's Gospel

By LARRY D. POWELL

Pastor, Markham United Methodist Church, Little Rock



## Lesson for December 7

**QUARTER AND UNIT ORIENTATION:** This quarter we shall be studying the structure and message of Matthew. Like the Gospel According to Mark, Matthew contains no direct references to its author or place of origin. The earliest indication of either is a report from Papias (about A.D. 130): "Matthew compiled the reports in the Hebrew language and each one interpreted as best he could (Eusebius, early church historian)." Biblical scholarship tends to accept a date of about A.D. 80 for Matthew's account.

As was usual in ancient times, Matthew incorporated existing documents and traditions. The Gospel According to Mark had already been written, the Letters of Paul were being circulated, and there was also a mass of oral and written material identified simply as "Q" (from the German word "quelle" meaning source).

Then, there was the Old Testament, containing its prophecies of the coming Messiah, from which Matthew drew heavily. In the following thirteen weeks, we shall be studying the first eighteen chapters of the book of Matthew.

**LESSON ORIENTATION FOR DECEMBER 7TH:** The special emphasis of Matthew is that Jesus of Nazareth is unequivocally the Messiah foretold by the Old Testament prophets. Donald Selby in his text, "Introduction to the New Testament," relates that Matthew quotes eighteen Old Testament passages citing a formula such as: "This was done that it might be fulfilled," or "as it is written in." Additionally, thirty-five quotations from the Old Testament are quoted in ethical admonitions. There are more than eighty instances where indirect quotations, allusions, motifs, and patterns are used by Matthew. Moreover, twenty instances require an Old Testament passage to explain and the total number of Old Testament passages involved in Matthew is in excess of one hundred and sixty. Clearly then, Matthew intended to establish that the Old Testament was fulfilled in Jesus.

### The Proof of Genealogy: Mt. 1:1-17

Frequently, the modern reader conveniently avoids the long lists of difficult names which occur in both testaments. One result of the "throw-away," "instant replay," "high octane" society in which we live is that we have become a very impatient people obsessed with "getting to the heart of things." Consequently, we do not feel particularly diminished at neglecting biblical genealogies.

However, the Jews jealously preserved their family records and delighted in reciting them. They were the proof that they belonged to an elect people. For instance, a Jewish priest was required to produce his genealogy to prove that his lineage was of Aaron. Matthew begins his account with the genealogy of Jesus in order to prove that Jesus was from the "House of David," which authenticated both his royalty and Jewishness, and that his "human" ancestry could be traced directly to Abraham. By introducing the genealogy with the names of Abraham and David, Matthew recalls to his readers two great covenant figures of Israel's history.

The genealogy is divided into three groups of fourteen each: (1) from Abraham to David, (2) from David to the Babylonian deportation, and (3) from Babylon to the Christ.

The inclusion of women in the genealogy suggests the possibility of the unexpected. Robert A. Spivey in "Anatomy of the New Testament," relates that the Christ who was to come may not correspond to the image of the Messiah for whom Israel was waiting, and the mention of women here, underscores that possibility.

In the ancient world, descent was traced through the male; yet five women appear in the list: Tamar (v. 3), Rahab and Ruth (v. 5), the wife of Uriah (v. 6), and Mary (v. 16). Moreover, these are quite unusual

women. Tamar had disguised herself as a harlot in order to seduce her father-in-law (Gen. 38); Rahab was the harlot of Jericho (Jos. 2:6); Ruth, who was not Jewish at all, but a Moabitess (Ruth 3); and Bathsheba, the mother of Solomon, who was hardly a model of loyalty to her husband.

The Layman's Bible Commentary states that, "This long line of ancestors is not a line of moral saints but of forgiven sinners, through whom the faithfulness of God is ever and again manifested anew. It is certainly intentional that Matthew mentions Rahab the prostitute and Ruth the Moabitess. In opening the kingdom to prostitutes and pagans, Jesus could declare himself the bearer of the divine initiative to which the Old Testament testifies (vol. 16, pg. 16)."

Ralph W. Decker has stated in the student's book for this quarter that the genealogy emphasizes that God can use the "bad" as well as the "good." I believe his observation is valid. It is engaging to discover that even in this burdensome list of over forty names, which we may have been tempted to disregard, there is a subtle lesson for us all: God can use persons in all stations and conditions of life; he can use us.

### The Proof of Works: Mt. 4:23-25

Having proven the Lordship of Christ in the opening chapters, Matthew goes on to further proof by citing the works of Jesus.

Jesus began his public ministry soon after the arrest of John the Baptist. It seems appropriate that his ministry should begin in Galilee, for it was in Nazareth of Galilee that he had grown to manhood, recording in his mind incidents which would one day take the shape of parables to hold the attention of Galilean multitudes.

The character of Jesus' ministry consisted of teaching, preaching, and healing (v. 23). Preaching in Galilean synagogues, he spoke boldly, reminding the covenant people of their obligations to their heritage, and announcing his Messiahship. When he was no longer allowed to preach in the synagogues, he gathered crowds along hillsides and along the seashore.

As it happened, a city street might suddenly be changed into a meeting place, or a small boat transformed into a pulpit just beyond the pressing crowd. There was nothing formal or academic about his statements. The language was lively with metaphors and similes, given to conventional themes. References to nature, home life, the market place, and home abound. He did not use the language of religious functionaries and there was nothing of the professional priest about him. Rather, he spoke as one having authority. To Matthew, it was "Messianic authority."

Jesus was a teacher. In every hamlet wherever there were ten adult men, according to the accepted rule, there existed a synagogue. The origin of the synagogue is thought to have been during the days of the Babylonian captivity when the Jews needed a meeting place. Although some worship was conducted there, its chief function was that of being a school where the Law could be interpreted.

Any qualified Jewish man attending the synagogue was permitted to read and comment on a passage of scripture. He stood up to read and sat down to teach (Cit. 5:12; 13:1-2). Jesus taught of the coming kingdom of God. This was the central message of both his preaching and teaching. Matthew interprets this as the dawn of the "Messianic Age."

In addition to preaching and teaching, Matthew intended to show the Messianic authority of Jesus by translating the acts of healing into kingdom signs. Charles Laymon relates in the *International Lesson Annual*: "The writer of Matthew stresses the variety of afflictions: the demon possessed, epileptics, and paralytics. In all probability, he does not mean for this list to exhaust the kinds of illnesses involved. His point is that Jesus' healing of 'every disease and infirmity' led to his fame" (p. 127).

We should be reminded however, that Jesus had no desire whatsoever to be known exclusively as a "miracle

worker" or "healer." As you will recall, he frequently dismissed those whom he had healed with the admonition "see that no one know it" (Mt. 9:30), or "see that you say nothing to no one" (Mt. 8:4), et cetera. Healers and healing stories abounded in the first century.

In the general sense, the healing work of Jesus was not in itself a novelty. Among the Greeks, Romans, and Jews, it was expected that miraculous wonders would occur, from time to time, as the gods came to the assistance of human beings in need. In fact, Jesus was once accused of casting out demons by the power of Beelzebul. His reply to that accusation is recorded in Mt. 12:27: "And if I cast out demons by Beelzebul, by whom do your sons cast them out?"

This incident clearly recognizes the fact that the Jewish priests practiced healings. Instances of "healers" among the ancients are too numerous to mention here (for Old Testament examples, see II Kings 5; 20:1-7; 4:18-37; I Kings 17:17-24). Although Jesus considered healing as secondary to his preaching and teaching, Matthew considered it yet another genuine proof of his Messiahship: "but it is by the Spirit of God that I (Jesus) cast out demons, then the kingdom of God has come upon you" (Mt. 12:28).

A statement by Dr. William Barclay provides an apt summary for this section: "Jesus came preaching that he might defeat all ignorance. He came teaching that he might defeat all misunderstanding. He came healing that he might defeat all pain. We too, must proclaim our certainties; we too must be ready to explain our faith; we too must turn the ideal into action and into deeds."

### Significant Structure

The writer of Matthew organized into five parts: chapters 5-7, 10, 13, 18, and 23-25. These five divisions are similar in structure. Each of them ends with the formula "and when Jesus had finished . . ."; each section is preceded by a narrative of Jesus' ministry. Like many ancient Jewish works, the intentional five-fold arrangement was to parallel the Pentateuch or "Five Books of Moses."

However, numerous scholars have proposed that the Gospel According to Matthew did considerably more than abide by an ancient formula; they conclude that Matthew was intended as a new Christian Torah, which presented Jesus as the new Moses (for further treatment of this subject, see especially volume 3, *The Interpreter's Dictionary of the Bible*, pg. 304).

### Contemporary Application

We cannot help but be impressed with the meticulous manner in which Matthew labors to establish a consistency with the Old Testament. For him, Jesus of Nazareth was the fulfillment of every poet's dream, every prophet's vision, and every anxious prayer of a covenant people. He was the long-promised Anointed One who would establish the new order.

We have seen how it was necessary for the genealogy of Jesus to be consistent with David and Abraham; how his ministry of teaching, preaching, and healing, was consistent with the traditional understandings of Messianic acts and signs, as interpreted within the framework of the kingdom of God; and how even the structure of the material was consistent with the arrangement of earlier authoritative material.

One of the most difficult things for us to do is be consistent, isn't it? We often say one thing, then do another. Like Paul, the good that we would do is seldom what we end up doing. As we think together during this quarter about the Gospel According to Matthew, let us earnestly strive to embrace the Christ portrayed there as the fulfillment of all that had been promised. Let us allow him to be the fulfillment of our own lives and endeavor to live consistently with his teachings.

†  
**NEXT WEEK:** "Matthew and the Messiah." Please read Matthew 12:15-21; 13:34-35; 21:1-5.



# News from the churches

## Gardner Memorial to celebrate with two events Sunday

**THE YOUTH HANDBELL CHOIR** of First Church, Gurdon, under the direction of Jerry Don Childers, will present several numbers at the Community-wide Thanksgiving Service to be held in the Presbyterian Church. The youth of the church collected \$207 for UNICEF in a door-to-door campaign preceding Halloween.

**DR. EDWARD DODSON**, pastor of First Church, Texarkana, was the speaker for the Nov. 16 Sunday night church supper at Lewisville United Methodist Church as that congregation, under the leadership of Pastor George Kerr, concluded its Loyalty Month observance. During the preceding weeks Wednesday night cottage prayer groups met in the homes of church members, and several new members were added to the church.

**THE UMYF** of Gravette Church, as a special project, placed several red, white and blue trash barrels on the main street of Gravette with the slogan "Make it a habit to clean up Gravette." As another part of the project, one Saturday night, the youth swept Main Street.

**THE CENTENARY COLLEGE CHOIR**, Shreveport, performed recently at First Church, Texarkana, for a Sunday evening family night supper.

A "SEMINAR ON PRAYER" will be held at Lakewood Church, North Little Rock, on Friday evening and Saturday morning, Dec. 5-6. Dr. Arnold Prater, an evangelist of The United Methodist Church, Joplin, Mo., will direct the seminar.

**THE REV. JAMES KEITH**, pastor of Sylvan Hills Church, North Little Rock, will be revival speaker at Sunnyside United Methodist Church, Oklahoma City, Okla., during the first week in December.

**THE ASBURY HANDBELL CHOIR** of First Church, Fort Smith, will perform on the church lawn during the four Sundays of Advent. The choir will sing at 4:30 for approximately 15 minutes on Nov. 30, Dec. 7, 14, and 21.

**THE CONGREGATION** of Huntington Avenue Church, Jonesboro, honored their new pastor, the Rev. Victor Nixon, and family at a reception on Sunday evening, Nov. 23.

**THE REV. CLINT BURLESON**, pastor of Lakewood Church, North Little Rock, spoke at the November meeting of United Methodist Men of First Church, Lonoke, on Tuesday evening, Nov. 25.

**FAYETTEVILLE DISTRICT** Superintendent Harold Spence preached for morning worship and conducted the Charge Conference at First Church, Harrison, on Sunday, Nov. 9. The Rev. John M. McCormack, pastor, reports a balance in the budget of \$22,773 after having paid all obligations. The Harrison church holds the distinction of being the first in the conference to pay all district and conference benevolences by January 1st of the current year.

**METHODIST MEN** of First Church, Little Rock, will hear E. Delos McCauley, a missionary presently home on leave from Pokhara, Nepal, at their monthly meeting, Friday, Nov. 28 at noon. A native of Pine Bluff, Mr. McCauley, a civil engineer, is in charge of the construction of a boys' boarding school at Pokhara. The McCauley's, now itinerating in Arkansas, will return to India at the conclusion of their leave.

**WYNNE** United Methodist Church has retired all indebtedness on the \$50,000 parsonage completed in April of 1973. Mr. Ken McClanahan served as chairman of the Parsonage Committee in charge of construction, and Mr. Bob Fisher is chairman of the Board of Trustees that negotiated the loan. The Rev. William M. Wilder is pastor at Wynne.

**SEEKERS SUNDAY SCHOOL CLASS** at Wynne United Methodist Church sponsored a Fall Family Fun Day on Sunday, Nov. 16th, raising \$750 to help feed the hungry people of Bangladesh. The money will go to the Jay Lawhon program to supply water pumps for irrigation purposes, thus enabling the farmers to grow more food for the hungry. Other classes and groups within the Wynne church assisted with the special project.

**MEMBERS** of First United Methodist Church, the Episcopal Church, and the Roman Catholic Church at Pocahontas gathered at St. Paul's cafeteria to eat bread and soup, to raise money to help feed the world's hungry. The project netted around \$385 which will be sent to CARE headquarters in New York. "One of the nicest things that came out of it was the common spirit of Christianity . . . in that all faiths were cooperating to fulfill Christ's directive to feed the hungry," said the Rev. Thomas Weir of First United Methodist Church.

**MR. JERRY BEDFORD** of Heifer Project International headquarters in Little Rock was the speaker for the November meeting of the Grand Prairie UMY Sub-district organization. Mt. Tabor and Mt. Zion youth, hosts for the event, won the attendance banner. The next meeting will be held at Hamilton, Dec. 14 at 6:30 p.m.

**FIRST CHURCH**, Brinkley cleared \$3,000 from their recent bazaar. In addition to a fish lunch which served 264 people, other features of the event included a Potting Shed, General Store, Christmas Shop, Bakery, and a Trash and Treasure Shop. Many out-of-town visitors, and several from out-of-state attended.

**DR. J. EDWARD DUNLAP**, Little Rock District superintendent, presided over the recent Charge Conference at Hazen United Methodist Church following a congregational dinner served by Administrative Board members and families.

**UNITED METHODIST WOMEN** of Hazen had as guest speaker for their November meeting Mrs. George Knoll of Stuttgart, who with her husband, served as a missionary in India for two years. Mrs. Knoll displayed articles made and used in that country. Mrs. Warren Doss is president of the Hazen UMW.

**MEMBERS** of the Business Group of Church Women United of Central Arkansas were saddened by the death of David Powell Wilkinson, son of the organization's president, Mrs. Katharine Wilkinson and her husband, Dr. A. E. Wilkinson. The young man, a marine, lost his life on the morning of Nov. 18th in an auto accident while home on leave.

### 'Up With People'

(Continued from page two)

person of every race, class and nationality throughout America."

Since its inception in 1965 some 3,500 young men and women, 17 to 25 years old, have participated in Up With People, which offers a liberal arts college program under contract with the University of Arizona, plus programs for qualified high school seniors and youth who are not enrolled in academic studies. The youth live in private homes when travelling. One-half of the organizations' operating budget is met through performances, one-fourth through tuition and one-fourth through grants and tax deductible gifts.

November dates will include appearances at Mena, Bentonville, El Dorado and Mountain Home. December appearances will include Arkadelphia, Batesville, Walnut Ridge, Fort Smith, Helena, Conway, Hot Springs, Russellville, Harrison, Pine Bluff, Malvern, Stuttgart, Forrest City and Little Rock. Details of time and place may be obtained through local media.

For  
**COLDS**  
take 666

Sunday, Nov. 30 will include an organ dedication and a parsonage consecration for the congregation of Gardner Memorial United Methodist Church, North Little Rock. In the afternoon, from 2 to 5 p.m. a consecration service and open house will be held at the new parsonage at 11 West Avalon, and at 7 p.m. a Dedication Recital will be played on the recently installed memorial organ, in the sanctuary at Schaer and 18th Streets.

Mr. Leonard Charles Sullivan, Hot Springs organist, will present the dedicatory recital on the new Rodgers Organ given in memory of the late Mr. and Mrs. W. H. Murray by their son, Mr. Jack Murray, a member at Gardner Memorial. Special music will also be presented by the Altar, Youth and Cherub Choirs, under the direction of Mr. Pete Cooper, accompanied by the church's organist, Mrs. Del Mariner.

Mr. Sullivan, who has served for 20 years as a church organist, most recently at National Park Christian Church in Hot Springs, and presently at St. John's Catholic Church, will present works by Messiaen, Langlais, Bach, Manz and Hindemith. He has studied with Dr. Frank Van Deusen, American Con-

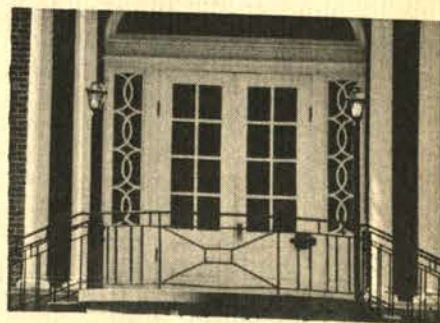
servatory of Music, Dr. Claire Coci, internationally acclaimed recitalist in New York City, and in master classes with Jean Langlais, French organist-composer.

The new instrument replaces the first organ, acquired by the church in 1949, as a memorial to Mr. George F. James. Chimes were added in 1960 as a memorial to W. Fay Wright Sr., by members of his family. Dr. Charles Casteel is pastor of the North Little Rock Church.



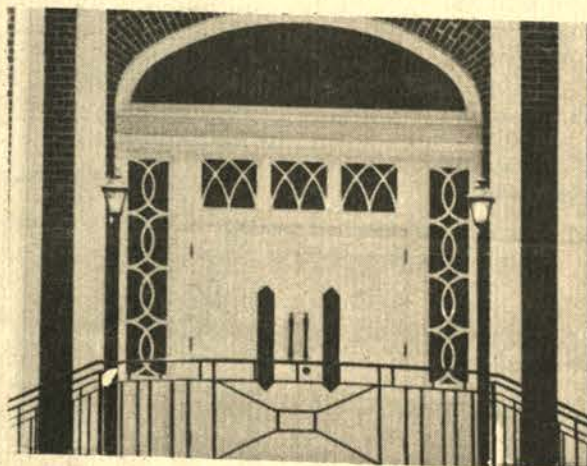
A New Sign!

Recent improvements on the Mineral Springs-Wakefield Charge have included the new sign displayed here by the Rev. Robert E. Woody, pastor, and for the first time in the history of the Wakefield Church, the convenience of running water has been added. Another project, now underway, will add two new classrooms and two restrooms.



Church Entrance At Carlisle Renovated

Shown above is the entrance to the sanctuary of First Church, Carlisle, before its recent face-lifting. At left is shown the improvement wrought by the renovation project, a memorial to the late Gail W. Kinsey by Mrs. Kinsey and three daughters, Mrs. Jackie Jackson of Maitland, Fla., Mrs. Bill Cunningham Jr. and Mrs. Jimmy McGee of Carlisle, and other relatives and friends.



## ROYAL WORLD ADVENTURE

**TWA** → AROUND THE WORLD BY PRIVATE JET  
Departure January 17, 1976, for the Sixth successive year.  
Travel with Cliff Gotaas on his 30th trip around the World, visiting those "far away places with strange sounding names"  
**TWA** →  
Highlights of The World! — Senegal, Ivory Coast, South Africa, Malagasy, Mauritius, Kenya, Tanzania, Saudi Arabia, Iran, Afghanistan, Pakistan, Nepal, Burma, Hong Kong, Taiwan, Alaska \$3490 from Chicago or New York around the World. All inclusive, air fare, deluxe hotels, all meals, all tips, all taxes, service charges, comprehensive sightseeing, deluxe motor coaches and all English Speaking Guides.  
TWA staff selected from among the most experienced in-flight crews. Please remember that early registration guarantees choice of a select seat which is permanently assigned to you for this fantastic journey around the World.  
Write or phone for details:

GOTAAS WORLD TRAVEL 7 West Madison Street, Chicago, 60602 312/263-3331 or 236-2258

### 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.

Nov. 30—Sunday . . . . . Psalm 90:1-17  
Dec. 1 . . . . . Psalm 111:1-10  
Dec. 2 . . . . . Prov. 2:1-9  
Dec. 3 . . . . . Prov. 8:1-11  
Dec. 4 . . . . . Prov. 8:32-36  
Dec. 5 . . . . . Prov. 16:1-9  
Dec. 6 . . . . . James 3:13-18  
Dec. 7—Sunday . . . . . Gen. 22:1-18





**Arkansans Attend CEF Retreat**

Attending the Nov. 5-8 jurisdictional retreat at Bridgeport, Tex., for workers in Christian Education were these Arkansans. Left to right, Bonda Sue Deere of First Church, Jacksonville, The Rev. Don Eubanks, pastor at Des Arc, Debbie Biniore, First Church, Monticello, and Mrs. John L. Tucker, director of Children's Work in the Little Rock Conference.

†

## Poetry Panorama

by Barbara Mulkey

*"God expects only one thing of you: that you come out of yourself as far as you are a created being, and let God be God within you." —Meister Eckhart*

### Nothings or Somethings

Reveal yourself; hold back no fears.  
They are nothing; to the truth adhere.  
Age is nothing — you are eternal.  
Life endures 'mid many a peril.  
Your gold is nothing; it tarnishes when stored —  
Buys not the treasures so often ignored.  
Your enemies, be many give them no thought.  
They are nothing — perhaps fancy wrought.

The seed in which you move and live  
Is something — your body — a positive.  
The staff of life is your deep faith.  
This something will you debilitate?  
The friends you have helped create you  
Into something tried, tested and true.  
How can you buy what you need most?  
With love — 'tis innermost.  
Your thoughts unfold you as you are,  
Something useful, a worthy lodestar.  
Let nothings be somethings in great rife,  
And fill you cup with the wine of life.

— by Esther O. Hozendorf  
Little Rock, Ark.

### Victims

Nightmares of darkness hold us captive  
Until the blade of truth  
Severs our bonds,  
Floods our hearts with light  
And sets us free.  
Then the crown of beauty  
Agleam as stars at night  
Is proffered in exchange.  
All Mankind,  
Down the passage of sacrificial time,  
Drags a chain of darkness  
Or holds aloft a light.

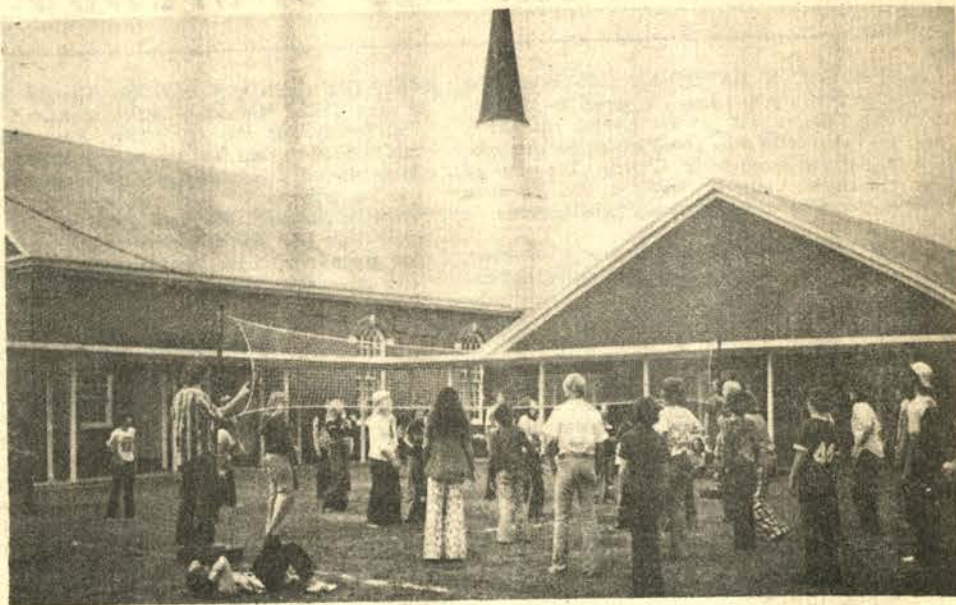
— by Etta Caldwell Harris  
Hamburg, Ark.

†

### Hope District Youth Rally

The Saturday, Nov. 8 event was held at First Church, Ashdown, with approximately 120 youth in attendance. The day's activities included get-acquainted games, films, a business meeting, a volleyball tournament, and a closing period of devotion. A charcoal hamburger lunch was served by Mr. and Mrs. Floyd White, Mrs. Carol Warren, and Mrs. Earline Cheyne.

†



**Hostesses for Progressive Luncheon**

Some of the hostesses for the recent Progressive Luncheon held in Jonesboro for the Preachers' Wives of Jonesboro District. Left to right, Mrs. Patton, Mrs. Mitchell Sanford, Mrs. George Cleary, Mrs. Martin Bierbaum, Mrs. S. O. Patty, Mrs. J. Ralph Hillis, Mrs. George L. McGhehey, and Mrs. Worth Gibson. Following dessert at the district parsonage with the hostess, Mrs. Hillis, Mrs. James Harrison presented a program based on the Bicentennial theme.

†



**El Doradoans Make Fifth Annual Fall Tour**

Pictured are some of the 33 El Doradoans who participated in the fifth annual Ozark Fall Foliage Tour sponsored by First United Methodist Church. The tour included stops at Oral Roberts University in Tulsa, Will Rogers Memorial near Claremore, Okla., Silver Dollar City near Branson, Mo., Queen Wil-



**Forty Years of Scouting**

In recent ceremonies at First Church, Crossett, Pastor Harold K. Davis and Administrative Board Chairman John Turner, receive a plaque certifying that church's 40 years of continuous sponsorship of Boy Scout work. Making the presentation was Mr. John Rader (center), chairman of the Institutional Committee for Boy Scouts of America.

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helmina State Park near Mena, and Mt. Sequoyah Methodist Assembly at Fayetteville. Accompanying the group were the Rev. Ralph Mann, associate pastor, and Ann Williams, education assistant and tour director. Mr. Arthur Bradley served as bus driver.