

Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, December 4, 1975



94th Year, No. 48

Two Pine Bluff District churches announce plans for building



New Sanctuary Planned By First Church, Stuttgart

First United Methodist Church, Stuttgart, voted Nov. 16 to launch a building fund campaign for the purpose of erecting a new facility containing a sanctuary, chapel, parlor and kitchenette and music offices. The structure will be connected to the existing educational building. Construction on the \$500,000 project is expected to begin in late 1976. Sharing in the announcement were the pastor, the Rev. Jack Wilson and chairpersons James Bennett of the Administrative Board and Clark Smith of the Trustees and Expansion Committee. Architects for the project are Fletcher Miller Dean and Associates of Little Rock.

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Proposed New Structure At Whitehall Church, Pine Bluff

Whitehall United Methodist Church, Pine Bluff, has announced that construction on the first phase of a long-range building project will be started in the near future. The initial phase will contain a worship center to seat approximately 300, a narthex, rest rooms, church offices and two classrooms. The Rev. Dale L. Diffie is the Whitehall pastor. Jack C. Davis heads the Building Committee. Architect for the project is George Tschiermer and Associates of Pine Bluff. The builder is Chambliss Construction Co. of Pine Bluff.

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Attention pastors

'Arkansas Methodist' Emphasis January 11-18

The list of those in your congregation who receive the **Arkansas Methodist** will be mailed to you during the first week in January. Your prompt attention to up-dating and returning the list to our office will help assure our best service to your people.



Photo by Dr. Erwin L. McDonald, Arkansas Democrat Religion Editor

Providing leadership for "Project Deep Freeze" were, left to right, Mrs. Austine Williams, general chairperson and former member of the Aldersgate Board; Mrs. Jack Davis, chairperson for the tea, and Mrs. Vallie Peters, finance chairperson.

Aldersgate Senior Citizens complete 'Project Deep Freeze'

A food freezer valued at more than \$1300 has been donated to Aldersgate, Inc. by members of the Tuesday, Wednesday and Thursday groups of Aldersgate Senior Citizens. The project, designed as "an expression of love and a desire to do something for Aldersgate," was launched at a benefit tea on Oct. 26 attended by approximately 300 persons, including members of the Aldersgate Senior Citizens groups and friends.

The tea was held at the House of Beauty, 1210 Cross St., Little Rock, through the courtesy of the Arkansas Beauticians Association.

Entertainment was provided by children from Wesley United Methodist Church under the leadership of Mrs. Shirley Jenkins; by Mrs. Golda Morehart, a Senior Citizens' volunteer from Pulaski Heights United Methodist Church, and by a group of singers from

the Archview Baptist Church. Refreshments were provided by United Methodist women from the Little Rock and North Little Rock areas.

The project was sponsored by the Thursday Group of Aldersgate Senior Citizens, under the leadership of Mrs. Austine Williams, general chairperson and former member of the Aldersgate board; Mrs. Jack Davis, tea chairperson, and Mrs. Vallie Peters, finance chairperson.

The freezer, a much-needed item at Aldersgate, has been placed in the camp's dining room. It will display a gold plated plaque with the inscription: "A love gift to Aldersgate from the Senior Citizens and their friends." The group wishes to express its thanks to all who participated in the project.

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Bishops renew appeal for Wesley Chapel funds

The Council of Bishops of The United Methodist Church is renewing its appeal for funds for the restoration of Wesley Chapel, London. The appeal, initiated in 1973, was overshadowed by priority human needs resulting from the devastating typhoon that year in Honduras.

Bishop Eugene M. Frank, in a letter to Arkansas pastors, states "the Chapel could wait at that time. But now the repairs are in full swing and the money is urgently needed." The structure, opened by John Wesley in 1778, was closed to

the public a few years ago because of structural weakness. The building is considered one of the historic shrines of Methodism.

Bishop Frank reports that about \$200,000 of the original appeal for \$800,000 has been received. He noted that Arkansas churches and individuals have contributed \$2,578.34 to the effort. The bishop states that "a very minimum 'fair share' for our Area ought to be \$25,000 for the North Arkansas and \$22,500 for the Little Rock Conference."

United Methodist leaders score UN resolution on Zionism

NEW YORK, N.Y. (UMC) — Response by United Methodist Church officials to the United Nations' resolution on Zionism has scored the action as "one-sided . . . indefensible . . . and irresponsible."

However, a resolution by the denomination's United States bishops and a private letter to Jewish leadership from the Board of Global Ministries and the Board of Church and Society also warned against overreaction toward the United Nations.

Citing "sharp and volatile" reaction in the U.S. to the U.N. resolution, the bishops urged President Ford, the State Department and Congress "to continue to give full support" to the U.N. and "to refuse to initiate any form of punitive action that will intensify the plight of desperate and hungry persons" in Third World countries which voted in favor of the U.N. action.

The bishops' resolution was approved on a 40-to-3 vote during the annual fall meeting of the Council of Bishops in New Orleans, La., Nov. 10-14.

The letter to Jewish leadership, dated Nov. 14 and signed by the ranking leaders of the denomination's mission and social concerns agencies, focused more explicitly on the deleterious effects of the U.N. resolution, but cautioned that "scapegoating activity" against the world assembly would result in "additional damage."

The letter was sent to Rabbi Marc H. Tanenbaum of the American Jewish Committee, Rabbi Solomon S. Bernards of the Anti-Defamation League and Rabbi Balfour Brickner of the Union of American Hebrew Congregations. It was signed for the Board of Global Ministries by Bishop Paul A. Washburn of Chicago, Ill., president; the Rev. Dr. Tracey K. Jones Jr., general secretary; Bishop James K. Mathews of Washington D.C., vice-president for ecumenical and interreligious affairs; and the Rev. Dr. Robert W. Huston, chief ecumenical staff officer. Signers for the Board of Church and Society were Bishop A. James Armstrong of Aberdeen, S.D., president; the Rev. A. Dudley Ward of Washington, D.C., general secretary; and the Rev. Herman Will Jr., also of Washington, associate general secretary for world peace.

"Out of Christian conscience," the agency leaders wrote, "we deplore the irresponsible and self-defeating vote in the General Assembly of the United Nations, which presumed to define Zionism as racist in character. To

attempt such a definition is indefensible in historical perspectives."

The U.S. bishops noted "prominent and influential voices have called for a punitive response against the bloc of nations voting for the United Nations' resolution, suggesting that grain for the hungry in those countries be denied them and that foreign aid be cut off. It has been suggested further that we withhold substantial financial support from the United Nations or that we withdraw altogether."

Taking a stance against such reactions, the bishops said the U.N. "is the one international forum available through which the nations of the world can meet to debate issues, air differences and move toward solutions of complex problems" and stated the "presence of the United States in that body is essential to the relative stability of the global community."

The bishops also scored any suggestions of withholding food or aid, claiming nothing would be gained and humanitarian ideals would be betrayed if the U.S. punished nations by "withholding food and other life-sustaining resources from helpless masses of people who had nothing to do with the intricate power politics of the U.N. General Assembly."

The three bishops opposing the statement — Roy C. Nichols of Pittsburgh, Pa., John B. Warman of Harrisburg, Pa., and Melvin E. Wheatley Jr. of Denver, Colo. — charged the bishops' resolution was not strong enough in condemning the U.N. action. Bishop Nichols and Bishop Warman requested their "no" votes be recorded by name.

Camden District Lay Men reorganize

Lay men from local congregations of the Camden District met Nov. 22 to reorganize under the new constitution of the Annual Conference Board of Lay Men.

Officers elected were Frank Thompson of First Church, El Dorado, chairperson; Roland R. Toevs of First Church, Magnolia, vice chairperson, and Terrell O. Hamaker of Asbury Church, Magnolia, secretary-treasurer.

The new chairperson will complete the organization process by appointing heads of the appropriate committees needed to accomplish goals set by the District board.

New Methodist Hospital unit opens

Methodist Hospital, Memphis, recently completed the move of its Intensive Care Unit into new and expanded quarters in the Sherard Wing of the Hospital. The new unit, located on the second floor, has direct and private elevator access from surgery and from the Emergency Department.

Functionally efficient, as well as being bright, cheerful and spacious, the unit has two sections, with services and equipment duplicated in these connecting sections. All 19 patient rooms are private, with outside window walls attractively draped, and are equipped with oxygen, compressed air and suction outlets, in addition to the equipment for the continuous monitoring of patient vital signs.

A central nursing station in each section is banked with EKG and Arterial Pressure Monitors, which give constant digital and scope readouts on each patient. An EKG graph is available, at nurses' discretion, through use of the automatic tape readout. Portable defibrillators are provided within each section and there is a two-bed renal dialysis unit to serve ICU. A Respiratory Therapy

sub-station adjoins ICU.

With patients' families in mind, there is a comfortable and private conference room which will be available for consultation between family and physician. New visiting rules give family members a longer time to visit, while making the schedule less demanding on them.

Hospital Assistant Administrator Dorothy Griscom commented, "Methodist's ICU facilities combine aspects for the comfort and privacy of our patients with the finest medical and technological equipment for their care and treatment. The transfer of patients into the new unit was accomplished very smoothly and we know the patients and their families are very pleased, as we are, with the new facilities."

Miss Griscom said that the former ICU quarters will be re-opened shortly as a specialized ICU section for neuro and multiple trauma patients. She added, "We have already increased our ICU bed capacity and with the re-opening of the former quarters we will more than double our capacity for service to critical care patients."

Evangelism Program in Camden District

Participants in Nov. 20 Camden District meeting of Evangelism chairpersons and pastors. Left to right, the Rev. Sam Teague of North Arkansas Conference, who explained "The New Life Mission," adopted as the district's major evangelism project for 1976; Dr. Roy Bagley, pastor of First Church, El Dorado, where the meeting was held; District Superintendent Dr. Charles W. Richards who presided, and the Rev. John F. Walker, district Evangelism chairperson.



Camden District Mission Project

The building at right was purchased by the Camden District Board of Missions, moved from Magnolia to replace the old McDonald United Methodist Church at Lewisville, repainted outside and renovated inside to meet the needs of the small McDonald congregation. Assisting Pastor John W. Hogan with the reconditioning were the Revs. George Kerr, Benny Ruth, James Ford, District Superintendent Dr. Charles Richards, and Charles Rook.



World Council head calls for 'chain of partnership'

By Howard Royer
RNS Correspondent

NAIROBI (RNS) — Dr. Philip Potter, in his first report as General Secretary of the World Council of Churches to a Council Assembly, called on member denominations to build a covenant relationship at all levels of their life and work together.

"The time has come for us really to work out ways in which there can be a genuine chain of partnership in obedience between the people of God in each place and in all places," the chief executive declared.

Such partnership requires the Churches to be "in constant conversation with each other, to be exposed and therefore disclosed to each other," and to apply their resources in concert, in non-competitive ways.

While such an ecumenism is costly and challenges traditions and assumptions, Dr. Potter said it was the only way the Churches can be "liberated for community, for truly charismatic fellowship."

The most striking fact of our time, Dr. Potter added, is that all the major issues — political, economic, racial, social — are global in character and interrelated.

"The proliferation of more lethal weapons of war, increasing world population, undernourishment and hunger, famine, pollution of the human environment, the limits of natural resources, the gap between rich and poor and between developed and under-developed countries, the energy crisis, all these and more are threats to the survival of humanity . . . they demand global solutions," Dr. Potter said.

"But we must not forget that these threats to survival are the result of human decisions and actions," he continued. "The real threat to the survival of the human species is humanity itself."

Over the past seven years, according to Dr. Potter, the World Council of Churches has tried to face these facts and mobilize world Christian forces to meet them. This, he stressed, "has not been a diversion from work for unity but an expression of what Biblical faith is all about."

"It is on the basis of this Biblical faith that the Churches . . . are called to recognize their inescapable responsibility for humanity," he said.

Proposed changes in the WCC constitution, he said, are designed to make clear the function of the Council — to call the Churches to the goal of "visible

unity" and promote "one human family in justice and peace."

Dr. Potter reported to the delegates that the progress in relations between the Roman Catholic Church and the World Council and its member Churches "has been varied in different places and at different times."

"Nevertheless, there can be no doubt about the reality of the fellowship which now exists between them," he said. "The challenge posed to us in the World Council and to the Roman Catholic Church is that we shall dare to allow ourselves to be led to more effective common witness through the renewing power of the Holy Spirit."

A native of the West Indies, the 54-year-old Methodist minister has headed the World Council staff since 1972.

Arkansas Methodist

From the Bottom of the Heart

The Church's responsibility in a time of cynicism

On being both prophet and priest

The observation is frequently made that ours is a time of cynicism, a time when multitudes have lost confidence in their leaders, in the institutions of society and in the once much-respected "establishment."

There have been causes aplenty for such disillusionment. Current and recent events within our government, to name just one sphere of the establishment, have not been especially productive of inspiring confidence in our leadership or in many of our institutions. Indeed, in the light of such happenings, not to have a crisis of confidence would be an even more serious state of affairs, reflecting an even greater sickness throughout the whole of our society.

But as "healthy" as the current public alarm is in the light of such gross wrongs and injustices, there is a tendency, of almost equally dangerous consequences, for a people to become hopelessly cynical. Indignation — and even anger — at official wrongdoing is one thing. But a willingness to give way to an almost permanent state of being "contemptuously distrustful of human nature and motives" — a definition of cynicism — is another thing. The latter can be as dangerous as the base wrongs which inspire it.

Surely the Church has a unique word for such a time and a keen responsibility to a society in such a condition. That word and that responsibility are discovered as the Church examines its traditional dual role of prophet and priest.

To the abuse of public trust and the wrongful use of power, the Church must proclaim the prophet's scorn of tyranny. In the presence of falsehood it must witness to truth. In the midst of corruption in high places and to the decay of morality throughout a society, the Church must sound the truth that sin is a reproach to any people and that righteousness exalts a nation.

By its very nature the Church is called to a prophetic ministry, whether it "wants to" fulfill that ministry or not. And when it is faithful in that ministry it is the people's best friend and, ultimately, the state's, too — though at times it will be an adversary of both.

The Church must be the shepherding priest wherever persons are hurting, be they the offended or the offender. It must bind up the broken and pour the oil of healing upon the wounded. It must confront the offender with the redeeming judgment of divine love. It must bring the grace of hope to those who have given up in despair.

To those who have become cynical toward both man and God, the Church must be the faithful witness to that inextinguishable spark, dormant or distorted though it may be, of hope, truth, righteousness, justice and morality that lies within all persons. The Church as priest must be the ultimate optimist, faithful in its witness to him who has not given up on humanity.

Advent suggests two "patterns" for the Church. One, that in being prophet and priest the Church may not stand apart from society. It must live out its life in the world, for which God has such great love that he gave his only son. Two, when God bet his case upon a baby, he gave the Church a strong hint that it must never give up on people, no matter how great may seem the reasons to do so.

In a day of such widespread cynicism, the Church has a message which it needs, itself, to hear, and which it must share with a time urgently in need of having its own hope and faith restored.

The 'divine alternative' — an Advent discovery

The gospel as God's response to humanity's dilemma

While the Christian faith is a religion for all seasons, its message has been most welcomed and most relevant "when times were rotten" — to borrow the rather abrupt title of a current TV series. The gospel brings good news to persons who are overwhelmed with bad news. And the four weeks of the Advent season are one of the Church's best opportunities to mark this truth.

The birth of Jesus serves to remind us that as a "revealed religion" Christianity has a unique message for a people who may have despaired of any hope that they or their times could be delivered by human efforts alone. Into the presence of such despair the Christmas event comes from "beyond history" as a message of new beginnings, new life. The gospel's message of hope was not "thought up" by human beings. It was not humanity's idea. It was, and is, God's own desire and design.

Only a people who are conscious of such "divine designings" from beyond history are equipped to live by a sustaining hope within history. To live in such a fashion is not to negate human responsibility. It is to celebrate the redeeming presence of God, who alone can ultimately deliver us.

To share such good news is the Church's glory and its responsibility. Advent offers us one of the best opportunities to "read, mark and inwardly digest" this unique nature of our faith. We should make the most of such an opportunity, for our world is searching desperately for an alternative to its all-too-human answers to ultimate issues.

Off the Top of the Head

'The thrill of victory'

or

Howard Cosell should tell this one

The minute I poured them out on my desk I just knew it had to be a record! And when I counted to 20, and compared the piles, I could hardly contain my excitement. This was going to be a day to remember!

Since you probably don't have the least idea what I'm talking about, let me 'splain it to you. It's all a part of my daily routine, see — designed to keep editors sane. What I do is that every afternoon, at about roughly 1:32, I take the 16 cents my wife has given me that morning, hold it tightly in my hot little hand, and dash up to Osco Drug on Main Street.

There, after careful scrutiny, I select my sack of M&Ms (Plain), pay the nice salesperson, say "Thank you," and scoot back to the office, running several "Don't walk" signs on the way. Finally back to my desk, I tear open the sack, pour out the contents and start counting. Most of the times the total comes to round 42 or 43, or, on good days, up to 46 or 47. But would you believe that on Thursday, November 20 — get ready for this — my sack contained 49 — count 'em — 49 M&Ms?! Seventeen browns, 13 yellows, 11 greens and eight reds (my favorite). A new record! Hot dog!

Now you're probably not taking all this very seriously. But consider three things: (1) everybody ought to have a hobby; (2) it beats paying a psychiatrist; and (3) my Mommy likes the idea because, as she puts it, "Well, at least it keeps him off the streets."

Bicentennial Moment

Oldtimer: Someone who can remember when McDonalds had sold only six million hamburgers.

Where there's a will, there's a way

Since you asked, let me tell you about another problem I've got. Cold feet. And what with winter coming on hard, I've considered all kinds of ways to remedy that condition. My wife keeps talking about battery-operated socks, etc., but I've ruled that out. Who wants to run around all day wired up like the Six Million Dollar Man?

What I'd really like to have at our house — both for the sake of my cold feet and my whole cold person — is an old fashioned gas burning space heater. You know, the kind you can back up to. For getting you warm where you were cold, it was the next best thing to a floor furnace, which was the next best thing to a wood stove, which was the next best thing to a fireplace. We've had all of those in days past but none of them now.

The way it is now, if I want to back up to the furnace I've got to crawl up into the attic, move a bunch of old suitcases, get down on my hands and knees and scoot across the rafters over to where the blame furnace is located. And all that takes a bit of the joy out of the whole experience.

And furthermore, since the vents from our furnace are in the ceiling, I haven't yet figured out how I can stand over them — the way we used to do with the floor furnace to get all toasty warm. I've got a mental picture of how I think I could rig that up but I don't think I could 'splain it to you in the space I've got left here.

Anyway, now that you've worried with me about my problems, you probably feel a whole lot better about your own. And helping you do that is, after all, part of my job. So I think I'll take the rest of the day off and try to think up ways to keep my feet warm during the rest of the winter.

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United Methodist Youth Visit Nation's Capitol

Ninety-two youth and their adult counselors from each of the Arkansas conferences — Little Rock and North Arkansas — joined forces for a tour of the nation's seat of government in Washington, D.C. during a 10-day excursion, Nov. 22-30. In addition to two days in the Washington area, the 184 Arkansas

travelers visited the New York area, touring the United Nations, viewing the Macy's Thanksgiving Day parade, attending a Broadway play, visiting Radio City Music Hall, and engaging in numerous other activities. The two conference groups were sponsored by their respective Councils on Ministries.

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Council Directors to Local Churches

The following quotations are from a summary of evangelistic ideas and concerns secured from various pastors of the South Central Jurisdiction. The summary was written by Dr. Bruce P. Blake, Woodlawn United Methodist Church, Derby, Kansas.

"It is clear to me that local congregations who have a good track record of outreach are in two camps.

"One is well expressed by Norman Neaves of the Church of the Servant in Oklahoma City: 'It is my strong conviction that evangelism is in no way salesmanship, not even salesmanship of the Gospel or the church or the Christian way of life or Jesus Christ himself. It has occurred to me from the beginning of our church that if our congregation's sense of community is authentic enough and if its outreach into the community is relevant enough, evangelism will take care of itself. I have always operated on the supposition that people will seek out situations that genuinely meet their needs, and that if we ever get to the point where techniques and programs of evangelism are necessary, it is but a tacit admission of the fact that the genuineness of our community and the relevancy of our mission is waning substantially.'

"The other camp are those who feel that evangelism can be specifically and intentionally programmed for the purpose of bringing persons into active

involvement in the church and into a relationship with God through confrontation with the Good News of Jesus Christ our Lord. It would be tragic if either camp were eliminated for they reflect a basic difference in interpretation of scriptural and personal experience.

"To have a local church in which evangelism is a priority, Motivation is the Key! Two motivating elements seem strongest to me. (1) Many are motivated out of an institutional concern. They are convinced that the institution of the church must be strong, viable, and growing. For only as the institution of the church is strong will human needs be met in an ever increasing way. (2) The other key motivating factor is a deep concern for persons; the traditional language is 'for the salvation of souls.' A more recent language is 'that persons might be made whole.' It is that deep knowledge that persons will be better off if they receive the message of the good news in their life. Personal salvation is the other strong motivation for evangelism.

"Yes, most of us are in one of two camps. We are motivated either by a concern for the institutional church or by a concern for personal salvation. We must be personal in any approach or style we use. Finally, there are results — varied — but real and tangible.

"...I am convinced that what is

needed more than anything else for evangelism to be a priority in the United Methodist Church today is a simple decision by pastors and lay leaders that evangelism is important! Only as that decision is made will motivation be

considered, will camps be discovered, will results be realized. Only then will we consider seriously the words of Jesus Christ: 'Go ye into all the world and make disciples.' "

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An Evangelistic Scavenger Hunt



Committee Lays Groundwork For 1976 Festival

Members of the committee for the Little Rock Conference Arts and Crafts Festival in recent meeting at Methodist Headquarters as initial plans were made for the 1976 festival which will feature the Bicentennial theme. Meeting with Mrs. John L. Tucker of the Conference Council on Ministries staff were (from left, standing) Mr. Bob Manatt of DeQueen, Mr. Bill Fuller of Little Rock, the Rev. Harold Hansford of Pine Bluff, Mrs. Ross and husband, the Rev. John Ross of Pine Bluff; (seated): Mrs. Bill Fuller of Little Rock, Mrs. Harold Hansford of Pine Bluff, and Mrs. LeVerne Burton of Hot Springs.



Bishop W. Ralph Ward of New York, commenting on the New Jersey judge's decision denying Karen Quinlan the "right to die," said, "I affirm the right of persons to die with dignity, and we must do all we can to overcome suffering both human and emotional." Continuing, he said, "But I think life is made up of suffering and uncertainty. I am not confident we in our society have reached the point where we can be entrusted with this matter of life and death of persons."

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The United Church of Christ Board for World Ministries has, in a resolution, called for negotiation of a new treaty for the Panama Canal Zone which would permit the U.S. and Panama to have "joint administration of the Canal, more equitable sharing of benefits, the elimination of the concept of perpetuity, renegotiation of the use of Panamanian land, water and air-space by U.S. military forces, cooperation in the protection and defense of the canal, and provisions for new projects to enlarge the canal capacity to meet the needs of international maritime traffic in years to come."

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A delegation of Sioux Indians who met with President Ford earlier this month have expressed the hope that "a new process for justice to the native peoples of this continent has been instituted" as a result. The group says the immediate problems which must be solved are continuing violence on the Pine Ridge, S.D. reservation, the presence of FBI agents there, and the actions of elected tribal leaders. Among the church groups supporting the Indians is the United Methodist Board of Church and Society, which raised about \$12,000 for their efforts.

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Contributions to Church World Service, relief and development agency of the National Council of Churches, are running far ahead of the same period last year. Officials reported that as of Oct. 15 contributions from denominations totalled \$6,150,000 as compared to \$3,120,000 on the same date last year. Since the tally, CWS has received notification of an additional \$2 million contribution from the United Methodist Committee on Relief.

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The Rev. R. Hayne Rivers, in his keynote address before the annual meeting of South Carolina Southern Baptists, said "Baptists have the potential to be heard as a roaring lion, indignant about the breakdown of public morals, when in fact we sound like a mewling pussycat — if indeed we make any sound at all."

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'Family Viewing Time' Plan Under Attack

Children watch a scene of violence on television, something which hopefully was to be eliminated by the television networks' "family viewing time" policy. The plan, under which two hours of every evening has been set aside for family fare, has come under attack from many religious groups who claim that material dealing with sex or violence is overabundant later in the evening. (RNS Photo, by David Strickler)

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Baptismal Service in Russia

This photo, released along with an information bulletin, by the Union of Evangelical Christians-Baptists of U.S.S.R., shows a baptismal service conducted last year at Olshansk, near the Polish border. The bulletin reported that more than 5,000 persons join the Union each year through baptism. It said also that numerous churches are being reconstructed throughout the Soviet Union, and noted an influx of visitors, especially after the Baptist World Congress meeting in Stockholm. (RNS Photo)

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The familiar hymn, "Rise Up, O Men of God," will be omitted from a new hymnal and service book planned for some 9 million North American Lutherans. According to a spokesman for the Inter-Lutheran Commission on Worship, it is regarded as "too sexist."

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Dr. David M. Stowe, an executive of the United Church of Christ, said there will be no "moratorium" on overseas missionaries from that denomination as has been suggested by some Third World church leaders. Dr. Stowe said the question is "not of closing down mission, but of making it even more effective by genuine partnership with churches everywhere, each carrying primary responsibility for mission in its own situation."

†

The Georgia Baptist Convention, unanimously reaffirmed the 1963 Southern Baptist statement of Baptist Faith and Message as "the theological guideline" for convention employees and ministries. Also adopted was a resolution declaring that "every individual has the inalienable right and spiritual competence to interpret the Bible for himself, under the guidance of the Holy Spirit, and to freely express his beliefs and convictions."

†

Queen Elizabeth, who is Supreme Governor of the Church of England, opening the second five-year term of the General Synod of the Church, said "It will be to your concern that the Church's influence should be committed to peace and justice in the world. You will also work to deepen the relationship of the Church of England with other Churches at home and abroad." "I believe the time has come," she continued, "when we have much to learn from the wisdom and experience of our fellow Christians in other lands. For many of them becoming and remaining a Christian makes a greater demand upon devotion and courage than it does on us."

†

Black and white Virginia Baptists worshipped together in Richmond and participated in their first joint convention. Dr. Noel C. Taylor, president of the Virginia Baptist State Convention and mayor of Roanoke, predicted that the gathering "will be recorded in the history of this nation" as an initial move toward "racial reconciliation."

†

John and Carol Miller, Wycliffe Bible translators recently released by the new Vietnamese government, are attempting to retrieve valuable manuscripts taken from them by their captors. During eight months of detention in North Vietnam they carried their recently completed translation of the New Testament in the Bru language. Assisted by Bru speakers in South Vietnam's Central Highlands, they had been working on the translation since 1961. A week before their release, along with other missionaries, officials of the Liberation Forces took the manuscripts and other written materials.

†

The American Friends Service Committee has expressed gratitude for authorization by the U.S. government of relief shipments to North and South Vietnam. With the authorization of shipping licenses, the AFSC will be able to send — legally — 100 tons of acrylic yarns and \$75,000 in wood screw-making machines to North Vietnam, and \$100,000 worth of fishnets and \$50,000 in agricultural equipment to the new government in South Vietnam. Continuation of reconstruction aid to Vietnam is supported by many religious groups including the United Methodist Church.

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In Jamestown, R.I., the new pastors of the Roman Catholic and American Baptist churches were installed simultaneously at a service conducted by the rector of the island community's Episcopal church. Choirs and parishioners...

News from the churches

THE HENDRIX COLLEGE CHOIR will present their Candlelight Carol Service at First Church, Newport on Wednesday night, Dec. 10 at 7:30 p.m. On Sunday, Dec. 14, the choir will sing at the morning worship service in First Church, Blytheville.

DR. R. LOFTON HUDSON, founder-director of the Midwest Christian Counseling Center in Kansas City, Mo., conducted a Conference on Christian Family Living at First Church, Newport recently.

THE UMYF of First Church, Hamburg presented to the church a Christian flag and an American flag as a memorial to the late Henry Eugene Foote.

A NEW PULPIT DESK was recently presented to Wallers Chapel United Methodist Church in Monticello District as a memorial to all deceased members of the church.

UNITED METHODIST MEN of St. Luke Church, Little Rock, heard Lt. Bill Paddock from the Big Brothers Organization at their November meeting.

WANDA AND ED SIPE, husband-wife duo, will present a concert of sacred music at Wesley United Methodist Church, Pine Bluff on Sunday evening, Dec. 7. The Sipes, now residing at 6716 Chateau Drive, Little Rock are available for concert or evangelistic music (Telephone: 565-8573).

DR. W. HAROLD FLOWERS, pastor of St. James United Methodist Church of Pine Bluff, was elected president of the Pine Bluff Ministerial Association at the November meeting. Officers will be installed at the Jan. 6th meeting of the association in Merritt Chapel at Jefferson Hospital.

CAMDEN DISTRICT PARSONETTES were guests in the home of Mrs. John Prothro at Taylor for their November meeting. Coffee and rolls and handwork mingled with fellowship, business, a devotional period led by Mrs. John F. Walker of Smackover, and a luncheon served by the hostess, were the activities of the day.

"ALL THINGS BRIGHT AND Beautiful" turned into \$1200 at a Crafts Sale sponsored by the Arts and Crafts group of First Church, Little Rock. The proceeds will be divided between Aldersgate, Inc., an agency which receives support from both Arkansas Annual Conferences, and Contact, a project initiated and maintained by First Church.

PERSONALIA

MISS MARSHA JOHNSON, daughter of the Rev. and Mrs. Merle Allison Johnson, has been selected as East Arkansas Junior Miss. She will represent that area in the state pageant Dec. 26-29 at Little Rock. Mr. Johnson is pastor of First Church, Forrest City.



Official Greeting

Members of Huntington Avenue Church, Jonesboro, welcomed their new parsonage family, the Victor Nixons, Sunday evening, Nov. 23. At a reception sponsored by the United Methodist Women, members met and visited with Rev. Nixon (at center of picture) and his wife Freddie (second from left) and welcomed them and their daughter Aubrey Kaye to the Jonesboro church. Mr. Nixon, formerly at Berryville, was named to the Huntington Avenue pastorate following the October death of the Rev. James Chandler. Others pictured (from left) are Charge Lay Leader Jack Sugg, Fred Steinegger, Ken Blanchard, Administrative Board Chairperson Charles Rasberry and Mrs. Blanchard.



Amboy Couple Honored

Mr. and Mrs. James F. (Pete) Postleware were presented special membership pins and certificates from United Methodist Women of Amboy United Methodist Church, North Little Rock, in recognition of the many hours of dedicated service they have given through the UMW Arts and Crafts group of which Mrs. Postleware is chairperson. The presentation was made by the Rev. Muriel H. Peters, pastor, during that church's recent Commitment Sunday observance.

BAZAAR AT VILONIA SATURDAY, DEC. 6

Proceeds from the Christmas Bazaar to be held at Vilonia United Methodist Church Saturday, Dec. 6th, will be used for further construction on a new Education-Fellowship Hall now under-way. Scheduled to run from 9 a.m. to 5 p.m., the bazaar will offer quilts, throw pillows, stuffed animals, wax nativity sets, purses, knitted and crocheted items, ornaments, et cetera. The film-strip, "How We Got Our Christmas Carols" will be shown without charge to children at 10 a.m., 11 a.m., 1 p.m., and 3 p.m., while parents shop. Shoppers can also enjoy a cup of 5-cent steaming hot coffee.

THE CHRIST GENERATION Singers, a youth choir from Sallisaw, Okla., presented a program for the UMY and University Fellowship group of Central Church, Fayetteville, recently.

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.

Dec. 7—Sunday	Gen. 22:1-18
Dec. 8	Gen. 35:1-15
Dec. 9	Deut. 4:32-40
Dec. 10	I Kings 18:20-39
Dec. 11	Isa. 53:1-12
Dec. 12	Matt. 3:1-17
Dec. 13	John 12:20-36
Dec. 14—Sunday	Isa. 9:1-7

A POTLUCK Fellowship Dinner was held recently at West Helena United Methodist Church to honor new members. Two skits "A Bone to Pick in Paradise" and "How to Kill a UMW" were presented for entertainment.



Rector Church Dedicates New Bulletin Board

The recently installed outdoor bulletin board at Rector United Methodist Church features an adaptation of United Methodism's official symbol. Participating in the service of dedication following a recent Sunday morning worship service were, left to right, Mr. Clarence Rust, Trustees chairperson, Mrs. Martha Bucy, who heads the Memorials Committee and the Rev. Wendell R. Dorman, pastor.

Counselors for North Arkansas Youth Trip

Accompanying the 86 youth who left from Methodist Headquarters on Saturday morning, Nov. 22 on a 10-day trip to Washington and New York, were these six adult counselors. Left to right, The Rev. Von Dell Mooney, Wesley Foundation director at Arkansas Tech at Russellville, Ken Davis of Central Church Staff in Fayetteville; Mrs. Jimmie Ames of Fayetteville; Mrs. Nancy Nichols and husband, the Rev. Jerry Nichols of Alma, and Vina (Mrs. Cal) Calhoun of the Council on Ministries office.





PROGRAM PARTICIPANTS at the Paragould District meeting of United Methodist Women, left to right, Retha Taylor, Vivian Davis, Rhonda Crow, Geneva Kent, Mrs. Gladys Womack, Sy Fowler, Mrs. Helen Henderson, Pauline Chaney.

Newport hosts Paragould District UMW

United Methodist Women of Paragould District assembled at First Church, Newport, on Tuesday, Nov. 18 for their all-day Fall meeting. Mrs. Gladys Womack, president of the North Arkansas Conference organization of United Methodist Women, was the principal speaker.

Mrs. Coleman Kent, president of the host unit, welcomed the group of more than 100 women. Miss Vivian Davis of Paragould and Mrs. Pat Chaney of Walnut Ridge offered suggestions and helps for preparation and presentation of the mission studies, "Southeast Asia," and "One Nation Under God." Vocal music was presented by Miss Rhonda Crow accompanied by Mrs. Lindley Hodges, organist.

Following a sack lunch, the afternoon session opened with a "favorite hymn sing."

During the session Mrs. Edith Stovall of Imboden, district treasurer, led the Pledge Service. Mrs. Fay Jones of Alicia, district mission coordinator of Christian Global Concerns, was the

recipient of a pin presented by Mrs. Retha Taylor. The Newport High School Ensemble presented several musical selections. Mrs. Iona Oates, president of Emory Chapel unit, presented the closing meditation.

†

UNITED METHODIST WOMEN of Ashdown Church have installed officers for the new year which include: President, Ruth Cobb; Vice President, Louise Bozeman; Secretary, Betty Sue Wimberly; Treasurer, Lorena Ford; Coordinators: Christian Personhood, Carolyn Magruder; Global Mission, Earline Cheyne; Ted Mason, to chair Nominating Committee. Mrs. Winnie Stevens, a former president of the organization, was presented a life membership pin.

NEW OFFICERS for the Walnut Ridge UMW elected recently are: Carma Rice, president; Francine McKnight, vice president; Kay Mathews, secretary, and June Cochran, treasurer.



Fort Smith District UMW Officers Meet

The officers of Fort Smith District United Methodist Women met Saturday, Nov. 15 in the home of Nell Barling, district president, to evaluate the year's work, set goals for the future, and plan for a retreat to be held in January. The district organization is working to exceed its pledge to missions this year. Left to right: Euba Winton, Nell Barling, Edna Earle Daniels, Dr. Charles McDonald, Fort Smith District superintendent, Sharon Weir, Nadine Hardin, Gloria McConnell, Clarissa Stephens, Muriel Ware and Fannie Gordon.

FAYETTEVILLE District Superintendent and Mrs. Harold Spence will host the district ministers and wives annual Christmas dinner and party Friday, Dec. 5th at Central United Methodist Church, Fayetteville, 12 o'clock noon. The Rev. John Copher, of Springdale First Church staff, will entertain with music. A Parsonettes meeting will follow the program.

FIRST CHURCH, Magnolia, in cooperation with the Magnolia Arts Council, sponsored the Northeast Louisiana University Chamber Arts Brass Quintet recently.

THE REV. GARLAND C. TAYLOR, retired United Methodist minister residing in Osceola, was recently a guest speaker at Grace Church, Searcy.

CHAPLAIN Robert B. Howerton Jr., Command Chaplain, U.S. Army Forces, Alaska, recently hospitalized in the Elmendorf Air Force Base Hospital, Anchorage, Alaska, and Madigan Army Medical Center, Tacoma, Wash., for approximately 30 days, has been returned to full duty and reports that he is enjoying good health. His home address is 69 Birch Hill Drive, Fort Richardson, Alaska 99505.

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A GIFT OF LIFE

The gift of a farm animal can change a man's life. He gains self-confidence when entrusted with a valuable gift, and hope because he is able to provide a brighter future for his family.

He also gains self-respect when he is able to help another family. Everyone who receives an animal from Heifer Project International agrees to pass on the first offspring to someone else in need.

Heifer Project International is a charitable organization that gives farm animals, poultry and training in their care to needy people in the U.S.A. and around the world, to help them produce food and income for their families.

You give "a helping hand, not a handout" when you give a "gift of life" through Heifer Project International.

A GIFT THAT MULTIPLIES

The miracle of multiplication is part of every Heifer Project gift.

- One dairy heifer and its offspring in 10 years produce a million cups of milk. A beef heifer and its progeny in the same time make 25 tons of steaks and hamburgers.
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\$5 sends a flock of 20 chickens, \$50 sends beginning flocks to 10 needy families.

\$20 sends a pair of rabbits.

\$100 sends a goat (giving 4 to 5 quarts of milk a day) or a sheep or a pig.

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Matthew and the Messiah

By LARRY D. POWELL

Pastor, Markham United Methodist Church, Little Rock



Lesson for December 14

SCRIPTURE: Matthew 12:15-21; 13:34-35; 21:1-5.

Orientation: The climax of the Old Testament is the foreshadowing of a Messiah to be sent from God to restore a fallen race, ushering in a new age of peace and righteousness. "Messiah" is a derivation from the Hebrew term meaning "anointed one." It referred, in the general sense, to a Davidic king, whose appearance had been long expected. Its Greek equivalent is "christos" (Christ). The theme for Matthew's entire account, that Jesus is the "Messianic King," is further reiterated in this week's lesson.

It seems as if the Pharisees were always around, anxious to mouth their high-sounding recitations of the Law, and maliciously hurl self-righteous accusations at our Lord. How it delighted them to observe his casualness toward Law and tradition, and then reprimand him publicly. It must have thoroughly infuriated this group of pious legalists when Jesus went about his business despite their sanctimonious whinings.

It was not enough that his disciples had roamed through the grainfields plucking corn on the Sabbath in defiance of the Law; what really chafed them was the Nazarene's almost beligerent reply (12:3-8). Moreover, he dared to enter their synagogue and heal a man with a withered hand with them reminding him all the while that he had no authority to do it. Little wonder that "the Pharisees went out and took counsel against him, how to destroy him" (12:14).

Healing as Fulfillment: Mt. 12:15-21

Jesus, aware of the conspiracy, withdrew to another place. It would further distress his accusers that "many followed him, and he healed them all (v. 15)."

In verses 18-21, Matthew quotes Isaiah 42:1-4 verbatim and applies this portion of the prophet's writing to Jesus. It is one of the four "servant songs" in Isaiah (42:1-4; 49:1-6; 50:4-9; 52:13-chapter 53), identifying Israel as God's servant. Jesus applied the passage to himself in Luke 22:37 and Matthew employs it here.

Our past experiences have taught us that we usually see what we want to see: one person may observe a color-strewn western sky, bright and beautiful at setting sun, feeling somehow inspired at such display. However, someone else may complain that the same sunset irritates their eyes. Someone may sit mesmerized, listening to one of the great classical symphonies, while their companion complains that the music is loud and annoying.

The Pharisees observed the carpenter, his unimpressive apparel, his common Aramaic, his tendency to consort with the "unclean," and his frequent reticence. They determined that he was a disillusioned man; pretender to an ancient promise. However, Matthew observed the same figure and recognized the Messiah long foretold.

"The Messiah, said Isaiah, would not come striving, wrangling, crying aloud, brawling in

the streets. He would not come to argue but to love, and to lead men to love. He would have a beautiful serenity. He would not argue with rich young rulers nor with Nicodemus; he would not break the bruised reed, nor quench a smoking flax.

"That is, he would not despise a broken man, a trembling, uncertain man. He would treat them with sympathy and love. He would not put out the flickering little spark of faith. He would blow his breath upon it and make it a flame again."¹ Hence, little by little, the Messianic King emerges in the form of the suffering, unrecognized servant.

Parables as Fulfillment: Mt. 13:34-35

Matthew 13 contains seven parables. This particular passage is preceded by several parables spoken by Jesus: the parable of the sower (vs. 3-8); the mustard seed (vs. 31-32); and the leaven (v. 33). Parables are stories which have only one point. That one point, or lesson, is to be applied to a person's life experiences. Whereas, as allegory plays upon every detail of a story, the parable presents its central meaning in the story as a whole. When we "allegorize" a parable, we do an injustice to the original intent.

To be sure, the use of parables was not original with Jesus. They are found in the Old Testament, numerous extra-biblical Jewish writings, and in the various writings of other ancient peoples.² But, more importantly, Matthew found it overwhelmingly significant that Jesus should preach and teach in parables. His careful, deliberate mind immediately recalled the ancient, almost obscured, promise of the psalmist. It was a terribly brief passage which the passing centuries had pushed farther and farther into the background.

Long years of struggling for survival, anxiously awaiting the "anointed" one, had resulted in only bitter disappointment. An additional four-hundred years had passed between the end of the Old Testament period and the birth of the carpenter. The Jewish people were weary of the desperate, seemingly endless, watch for the Messiah and often rationalized their groanings. When so many larger Old Testament promises had failed to materialize, it is doubtful that, by the time of Matthew's writing, a brief reference in Psalm 78:2 would be generally recalled.

However, Matthew was not only cognizant of the ancient word; he rejoiced because that word had been fleshed-out, personified, "fulfilled," in Jesus of Nazareth. The Pharisees were concerned with showing how Jesus could not possibly be the Messiah; Matthew endeavored to show that he was. The Pharisees observed our Lord's ministry and judged it blasphemous; Matthew viewed that ministry as authenticating the identity of Messiah.

It is, I suppose, part of the built-in fibre of humanity that while some are wringing their hands and whining why something cannot be done, others are excited about the reasons it can be done. What is worse, while it is occurring before their very eyes, some still insist that it is

still impossible. It depends on what you're looking for, doesn't it? Figuratively, Matthew's soul was singing "Joy to the World," while the Pharisees continued to solemnly pine, "How long, O Lord, how long?"

Entry as Fulfillment: Mt. 21:1-5

The prophet Zechariah had written in approximately 520 B.C., "Your King is coming to you, humble, and mounted on an ass" (Zech. 9:9). Dr. John Lawson reminds us that "the point of 'riding on an ass' is that one went to war on a horse, whereas, a peaceful civilian traveler would likely be found on an ass."

"Jesus saw this passage, with its flash of prophetic insight, as a perfect picture of his own destiny. He resolved to enact it as a parable."³ Frequently, in ancient times, kings appear in such manner as both a sign of their humility and a sign that he came in peace. Zechariah proclaimed a non-aggressive civilian Messiah, a Prince of Peace. Again, Matthew recognized the parallel.

Contemporary Application

It was generally believed that the most prominent feature of the expected Messiah's appearance would be power. He would bring low the enemies of Israel and restore the chosen race to its proper estate. The centuries of being buffeted about by foreign armies and exploitation by unpredictable kings, would be avenged. The psalmist(s) had uttered the pathetic cry of an entire nation when pleading for peace. Peace had been hoped for, prayed for, and agonizingly awaited. It would be established and maintained via Messianic force.

The Little Rock "Daily Record" of 21 November carried an article relating that a hydrogen warhead had been discharged at Pahute Mesa, Nevada. It carved out an underground molten cavern 26,800 feet beneath the plateau and jolted buildings 80 miles away. The previous day, the "Arkansas Gazette" reported that President Ford had asked Congress for \$42,000,000 for U.S. forces in the Middle East (almost negligible, compared to our total defense budget). Regardless of our noble reflections, it appears we continue to yoke peace and power together.

As a nation, and as individuals, until we accept the power of love in our lives, we will continue to cry "peace, peace" when there is no peace. Matthew reminds us that God came into the world, in the manner long foretold by the prophets, that the world should have peace.

†

¹ Tarbell's Teachers' Guide, Frank S. Mead, Editor, 1975; page 126.

² See further "The Parables of Jesus" by George A. Buttrick, 1928; page xiii.

³ Adult Leader, December-February 1975-76; page 29.

ASSIGNMENT: Please read Mt. 1:18-2:23 in preparation for next week's lesson, "In Search of the King."

UMC leaders respond to 'right to die' case

WASHINGTON, D.C. (UMC) — A judge's refusal to allow "pulling the plug" on Karen Quinlan's existence has prompted several United Methodist leaders to respond variously — that the decision was properly left to physicians, that she should have been allowed to die, that the case centered on the wrong questions.

Representing religious, medical and legal professions, most respondents sympathized with the judge's quandary, but several raised questions as to the appropriateness of making determination of "life" in primarily medical terms. Many called for the religious community to do a better job of interpreting the issues and of conveying religious understanding of life and death.

Miss Quinlan, 21, has been in a coma for six months, in a condition called "hopeless" by her doctors, in New Jersey. Her parents had asked that "extraordinary means" to prolong her life be halted, but her physician had refused.

The family were supported by their Roman Catholic pastor and bishop, who had said that they were justified by church teachings in their request to end such "extraordinary means."

Superior Court Judge Robert Muir Jr. of Morristown, N.J., denied the parents' request and said, in a lengthy opinion, that there is "no constitutional right to die when the patient cannot make the decision." It was expected that his decision would be appealed.

The official stance of United Methodism, expressed in the Statement of Social Principles adopted by the 1972 General Conference, is: "We applaud medical science for efforts to prevent disease and illness and for advances in treatment that extend the meaningful life of human beings. At the same time, we assert the right of every person to die in dignity, with loving personal care

and without efforts to prolong terminal illnesses merely because the technology is available to do so."

Responses Varied

Bishop W. Ralph Ward of New York, president of the Council of Bishops, said he felt the court could make no other decision and that, while affirming the right of persons to die in dignity, "life is made up of suffering and uncertainty."

Bishop James Armstrong of Aberdeen, S.D., president of the General Board of Church and Society, expressed the view that the decision places "on the medical profession the profound burden of playing God without the protective benefits of legal guidelines." He urged further definition of "life," especially as to whether a body in a "vegetable state" can be called "human life."

Dr. Thomas Oden, professor of theology and ethics at Drew University Theological School, only minutes away from the court in this case, said the judge "wisely refused to allow that a guardian is capable of judging some point at which the quality of a ward's life warrants its discontinuance." He added that none of the conditions necessary to approve the withholding of life-sustaining treatment was present in the Quinlan situation.

Earlier Dr. Oden had written that only Miss Quinlan's father, not the doctor, could "pull the plug" taking "moral responsibility for it as a conscientious act of civil disobedience, with the risk of being tried under law."

Dr. Harmon Smith, professor of moral theology at Duke University Divinity School, said the question of life should not have been limited to a medical definition. The decision, he added, is "one more indication that the religious community has not done a very good job in

conveying religious understandings of the meaning of life and death."

As an attorney, Dr. Charles C. Parlin of Englewood, N.J., long-time international leader in Methodism and ecumenical work, said the decision was "all the judge could do in the light of New Jersey law," but declared that "the medical and legal professions have a duty to prolong life, not to prolong death and turn it into a torture death."

Speaking as assistant general secretary of the Division of Health and Welfare Ministries, Board of Global Ministries, Cathie Lyons of New York called the decision significant and forthright. She voiced hope that "for those who personally support the request of Karen's parents, the case may be seen as decided but not closed" and that the decision would "focus the public's attention on those greater issues with which neither the courts nor the legal, medical and religious professions have been able to cope."

Dr. Leigh Roberts, Madison, Wisc., psychiatrist and long-time member of general boards, said the decision "reaffirmed the sanctity of human life" but "failed to clarify the guidelines to be employed" in decisions concerning the continuing use of extraordinary means of maintaining life. He urged the need for further study by society, including religious bodies.

As a practicing physician, Dr. Louise Branscomb, Birmingham, Ala., also a long-time board member, asserted "the most reasonable thing would have been to let her go." She objected particularly to "extremely long term measures" of life maintenance and to the "poor stewardship" involved in the large funds necessary for such efforts. She noted also that "we are loath to take a good look at death."

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Elderly need special attention from churches, study shows

LOUISVILLE, Ky. (RNS) — "Why is Grandma spending so much time reading the Bible these days?" one child asks.

"I guess she is cramming for final exams," the second replies.

A Duke University research team believes that this conversation exemplifies the stereotyped view that the primary concern of the elderly in our society is religion and preparation for death.

But the researchers say the results of a Duke study do not support the view of an elderly population becoming preoccupied with religion or religious activities.

However, in such things as happiness, feelings of usefulness and personal adjustment of people to the circumstances of older age, they believe religion may play an important and beneficial role.

Their observations were contained in a paper on religion and aging prepared for delivery at a meeting of the Gerontological Society. The co-authors are Dr. Erdman Palmore, a professor of medical sociology, and Dr. Dan Blazer, a psychiatry resident at Duke.

The study was conducted over a 20-year period beginning in 1955, and the subjects were examined nine times over that period. The original sample of 272 volunteers from the Durham, N.C., area ranged in age from 60 to 94. At the end of the 20 years about a fifth of them were still living.

The volunteers were approximately 33 per cent black, 67 per cent white; 48 per cent male, 52 per cent female; 45 per cent had worked or

were working in manual occupation jobs and 55 per cent were in non-manual jobs. Religious preference was 90 per cent Protestant.

Palmore and Blazer said the study resulted in these conclusions:

- Women and persons from non-manual occupations tended to be more religious in activity and attitudes.

- There was a general shift from more church attendance in childhood to less in old age.

"Part of this shift may reflect the general shift toward less church attendance in our society over the past half-century," they said. Among persons over 70, declines in health, vision and hearing probably were additional factors, they said.

- Analysis showed that positive religious attitudes remained stable despite a general decline in religious activities.

"This supports the cross-sectional findings of decline in religious activities in old age, but contradicts the theory of increasing interest in religion among aging persons," the investigators said.

- There was no correlation of religious activity or attitude with longevity, but religion appeared to be an important factor in promoting happiness, feelings of usefulness and personal adjustment.

"One implication," they said, "would be that churches need to give special attention to their elderly members in order to compensate for their generally declining religious activities and to maximize the benefits of their religious experience."

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More must be done to meet 'ethnic minority crisis'

—says task force

CHICAGO, Ill. (UMC) — A Many-faceted effort to overcome the "crisis of the ethnic minority church," at an estimated cost of \$15 million per year, was recommended to The United Methodist Church here Nov. 17-18.

Heavy on training for ethnic ministers and laity, evangelism, youth work, and support for ethnic traditions in worship, the proposal is the work of an inter-ethnic task force created last March. It was to find facts and develop a denominational response to the crisis of depleted membership and leadership in black, Hispanic, Asian and Native American congregations.

The 30-member task force adopted its recommendations unanimously after long talking to overcome such potential barriers as:

- Misunderstanding over its parent agency's view of the priority status of the crisis.

- Insistence of Native Americans upon writing their own study report and recommendations.

- Insistence by the black caucus that it have official representation on the committee that will develop and press task force strategy through to the 1976 General Conference.

The recommendations specified eight goals that were shared by all four minorities — recruitment of ethnic ministers, education and training relevant to ethnic ministry needs, inclusion of ethnic rituals and traditions, new and/or revived forms of evangelism, increased representation on church boards, greater inter-ethnic communication for understanding and accord, recruitment of lay and youth leadership, utilization of ethnic churches in hunger

projects. Some of these were given added urgency in separate ethnic group goals, along with others of special interest.

To underwrite such efforts, it called for \$5 million annually to result from re-ordering of general board budgets (which now total some \$42 million); another \$5 million annually from re-ordering of annual conference budgets and the other \$5 million in "new money." The latter amount was broken down to \$1 million each for education and recruitment, local church nurture, church extension and salary support, and \$500,000 each for outreach ministries and for special funding or contingencies.

It was pointed out that, while the general boards already have minority concerns in their program and staff budgets, many of these items do not directly aid the congregational level.

Both the program and the fund proposals now go to the General Council on Ministries and eventually to next April's General Conference.

In United Methodism, ethnic minorities comprise under 20 per cent of the 10 million membership, the largest minority groupings in any predominantly white denomination. They are in the church largely through historic missionary efforts, both in the U.S. and in other lands, over the past century-plus.

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Dr. John C. Trever, professor of religion at Baldwin-Wallace College, Berea, Ohio, since 1959, has been named Director of the Dead Sea Scrolls Project and Consultant in Lay Education at the School of Theology at Claremont (Calif.).

Need for church colleges strongly affirmed

WASHINGTON, D.C. (UMC) — Yes, The United Methodist Church should continue to be related to colleges and universities.

With that agreement, 14 members of a National Commission on United Methodist Higher Education spent most of their one-day meeting here November 17 discussing how the church should be related to higher education and exactly what "church-related" means.

Meeting on Capitol Hill as guests of California Congressman James C. Corman, a member of the Commission, the members were asked to respond to position papers compiled by their four-member, Nashville-based staff. One paper said the church deserved praise for having been connected with 1000 educational institutions in this country but that it should get out of the higher education business today and find other frontiers of service.

A second group of papers supported church involvement in higher education, including the theological rationale. One paper said the church's concern for the whole person as expressed in its approach to liberal arts education continued to be a need today and that the church has a responsibility for offering an alternative to state, tax-supported higher education.

Having read the documents in advance, the commissioners spent little time arguing the fine points of the papers. Instead, they quickly affirmed the need for church involvement and launched into a discussion on what church-relatedness should mean in the future.

'Develop A Master Plan'

The independent Commission headed by Drew University President Paul Hardin III is charged with the staggering task of developing a master plan for United Methodist higher education during the remainder of this century. T. Michael Elliott heads the staff of the Commission which will terminate its work in mid-1977.

Choirs to perform at General Conference

NASHVILLE, Tenn. (UMC) — Choirs representing colleges, local churches, and a variety of ethnic groups are being invited to perform at the United Methodist General Conference in Portland, Ore., April 27-May 8.

Fifty United Methodist choirs submitted audition tapes, according to Dr. Carlton R. Young, professor of church music at Scarritt College in Nashville. His committee made its recommendations to the General Conference Program Committee which is extending the following invitations:

Scarritt College Choir, Nashville, Carlton R. Young, director; The Guitar Choir from the Mill Valley (Calif.) United Methodist Church, Shirley Jautz, director; The Williamette University

The 106 United Methodist colleges and universities represent one-fourth of all Protestant institutions, comprising the second-largest church-related group after the Roman Catholics.

While there was some agreement on what church-relatedness has meant in the past, the commissioners said a definition must be developed for the future which can be understood and communicated.

Government policy now determines survival of church colleges, group told

NASHVILLE, Tenn. (UMC) — The survival of church-related colleges and universities is no longer within the power of the trustees of those schools but depends on governmental policy, the *New York Times* education editor told the United Methodist Board of Higher Education and Ministry staff here Nov. 19.

Edward Fiske, religion editor of the *Times* for nearly 10 years before taking his education post, said schools which hope to exist through the 1980's must take population trends seriously and develop a strong sense of identity. Demographic facts show, he said, that the number of people in the 18 to 22 year age bracket will begin to drop in the 1980's.

One commissioner said: "The church must know exactly what it wants its schools to be and its schools should know what is expected of them." Financial support from the church and accountability to the church were also discussed at length.

While some members feel the church should expect nothing more of its schools than to be "first rate quality educational institutions," others would support a smaller number of United Methodist

colleges unashamedly sectarian.

Congressman Corman called for a clean line between church and state financial support saying that any independent college which dips into the public tax trough for support ceases to be truly independent.

Dr. Willa B. Player, former president of Bennett College, Greensboro, N.C., who is now director of the Division of College Support for the U.S. Office of

The best of management, by itself, can no longer insure the survival of private schools, he said.

The beginning of a major debate over what society wants in higher education has just begun in this country, Fiske observed.

While most of the arguments given for a dual system of higher education in this country are economic arguments, Fiske said he would like to see more philosophical reasons. Among these, he listed the need for diversity, the need for private schools to keep public institutions "on their toes," and the need to provide students with a choice.

†

Education, called for "letting schools go" who do not want to be affiliated with the church. She would let others be church-related according to a specific definition of that relationship. For a small group of schools she suggested making them strongly United Methodist, even sectarian. She would require one-fourth representation of United Methodists on faculty, board of trustees and student body. She would also require major support for this group of schools from

the denomination enabling them to exist without federal support.

'Academic Ghost Towns' Seen

Dr. John R. Silber, president of Boston University, predicted that both independent and state schools will face rough-sledding in the future. "We are going to have academic ghost towns both in the independent and secular areas whether we like it or not." A steady decline in enrollment will begin in 1978, he predicted, because of the decline in birth rate.

Dr. Silber argued for the continuation of church-related schools because historically students have attended state schools where there has been a religious atmosphere. "As society has become secular so have the colleges. When the society was religious so were its colleges. The religious option is much more important today than earlier."

A recurring concern which took up most of the afternoon agenda was state and federal policy related to church-related schools. While the commissioners avoided calling for favoritism toward the schools, they reached a general consensus that at least the government should neutrally protect the right of independent colleges to exist.

U.S. Comptroller General Elmer B. Staats declared: "The real question is, do the people of this country want to save independent higher education?"

It was suggested that public policy could be changed to allow the independent sector to compete in the higher education marketplace by "closing the price gap" of tuition between private and state schools. One solution offered was a tuition grant equalization program for students who wish to attend an independent school.

Dr. Hardin, trying to capture a consensus following the one-day discussion, said United Methodism should stay in higher education for the sake of the church, society, and students, not simply to preserve existing institutions.

†

Dr. Wicke joins Scarritt staff

Scarritt College President J. Richard Palmer has announced the appointment of a new executive academic officer and the promotion of three other Scarritt administrators.

Dr. Myron F. Wicke, retired interim general secretary of the Board of Higher Education and Ministry of The United Methodist Church, joins the Scarritt staff as Interim Provost. Dr. Wicke will assume complete responsibility for academic affairs at Scarritt, and in the absence of the president will serve as the college's administrative head. He will supervise the college's three academic areas — the Degree Program, the Center of Continuing Education and the Center of Women's Studies — and the Business Office.

A native of Cleveland, Ohio, Dr. Wicke served as professor of English, Dean of Men and Academic Dean at Baldwin-Wallace College in Berea, Ohio. From 1958-1961, he served as Dean of the College of Arts and Sciences at Southwestern University in Georgetown, Texas. He has also served as acting president of Dillard University, New Orleans, La., and has taught at the University of California at Berkeley.

Dr. Palmer has announced also the promotions of the Rev. John B. Begley to Vice-President for Field Services and Church Relations, the Rev. John W.

Gilbert to Vice-President for Planned Giving and David C. Erickson to Dean of Admissions.

†

Bishop disgusted with homosexuality debate

INDIANAPOLIS, Ind. (UMC) — If delegates to the 1976 United Methodist General Conference in Portland, Ore., permit debate over homosexuality to become a preoccupation and dominate the agenda, "the judgement of the Lord ought to descend upon us," Bishop James Armstrong, president of the Board of Church and Society told 150 communicators, General Conference delegates, and agency and caucus representatives here November 2.

Although the Bishop said he does not consider homosexuality a normative expression of human behavior and does not believe the Conference should permit the ordination of homosexuals, he said he is disgusted with the debate now taking place on the issue within the church.

"The homosexual is a person, as all of us are persons," he said. "He or she is a sinner, as all of us are sinners. Christ lived and died for the homosexual and the heterosexual alike. The Church of Jesus Christ is here for each and every one."

"Another nice thing about working for God . . . He has a great retirement plan!"



Arkansas Methodist Children's Home

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

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by The John W. Rushings
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HERMAN R. HAMPTON SR.

Herman R. Hampton Sr., of Houston, Tex., died Nov. 3 in that city. A native of Fordyce, Ark., he is survived by his wife, Mary Workman Hampton, daughter of the late Dr. James M. and Elizabeth Thornburgh Workman, Arkansas Methodist minister and wife.

Mr. Hampton was owner of Hampton Insurance Agency and was a past president of the Houston Mutual Insurance Agents. He was an honorary life member of the Administrative Board of St. Paul's United Methodist Church in that city. He was a graduate of Washington and Lee University and was an Army aviator in World War I.

Other survivors are a daughter, Mrs. Charles W. Gray of Austin, Tex.; a son, Herman R. Hampton Jr. of Houston, and ten grandchildren.

The funeral service was held Nov. 6 at St. Paul's United Methodist Church with Bishop Paul V. Galloway and Dr. Charles Williams officiating.

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