

# Arkansas Methodist

Arkansas United Methodism's Newsweekly

Little Rock, Arkansas, Thursday, December 9, 1976



95th Year, No. 48

## Gifts may be earmarked for Turkey earthquake fund

By their gifts through the United Methodist Committee on Relief (UMCOR), Arkansas congregations and individuals may contribute to rehabilitation work among survivors of the recent earthquakes in Turkey. More than 3600 persons were killed in the mountainous area of Lake Van near the Russian and Iranian borders and an additional 8000 were injured as a result of the devastating quakes which struck on Nov. 24.

Dr. J. Harry Haines, UMCOR director, has notified United Methodist bishops that his organization contacted Turkish government officials and ecumenical relief organizations immediately after the disaster to see how it could help those hardest hit. He reports that UMCOR has been asked for \$200,000 as its share of the cooperative relief efforts.

General church officials report that no specific special offering is being called for but that congregations and individuals are encouraged to give in keeping with their own plans and desires.

Dr. Haines said UMCOR was "in the fortunate position of having an integrated program of rural development going on for the last three years" in the

area of the quake. He reported that the program's staff of nine has developed working relationships with Christian leaders in the area and are prepared to assist in carrying out the rehabilitation work.

Individuals and congregations in the Little Rock and North Arkansas Annual Conferences may make their contributions as General Advance Special gifts, clearly marked for "Turkey Earthquake Disaster Fund, Code 675430-6." The gifts should be sent to the area treasurer, Mr. Grafton Thomas, P.O. Box 6009, Little Rock, Ark. 72209.

### Reminder

As previously announced, due to economic considerations the *Arkansas Methodist* will not publish its issue of Dec. 16.

Since the paper will not be printed next week, two Sunday School Lessons and Daily Bible Reading guides appear in this current issue.

—the editor

## Area communications to undergo study

A committee to study the total communication needs of the two Annual Conferences of the Arkansas Area of United Methodism was named at a Nov. 29 joint meeting of the Cabinets of the two conferences.

The meeting, called "a consultation on the *Arkansas Methodist*," was convened by Bishop Kenneth W. Hicks in response to a request by the paper's Board of Managers. In addition to the cabinet members the meet was attended by the chairman and vice chairman of the paper's board, its editor, and representatives of the conferences' Councils on Finance and Administration. The purpose of the meeting was to review the effect of inflationary costs, primarily in postage and printing, faced by the paper over the past several years.

The Rev. Ed Matthews of Pine Bluff, chairman of the paper's Board of Managers, reviewed the publication's history, noting especially the impact of recent postal and printing increases. *Arkansas Methodist* Editor John S. Workman reported that a study team composed of Mr. Donald Theuer of Nashville, Tenn., executive vice president of The Methodist Publishing House and the Rev. Keith I. Pohl of Adrian, Mich., editor of *The Michigan Christian*

*Advocate*, would visit the paper Jan. 26-27 to review its total operation and make recommendations on how it could better operate within its present financial limitations.

The new committee is to make a study of "our total communications system and recommend the best possible communications for Arkansas Methodism." It is to report to the Councils on Ministries of the two Conferences and have its report printed in each of the conferences' Pre-Conference Digests. The consultation group "affirmed (that the) present system of the Annual Conference vote (would be) the basis for determining support" for any proposed communications system and that the new study committee's recommendations were to "be presented with positive viable options."

The study committee is to be composed of the bishop, the director of the Area Office of Stewardship and Finance, the chairman of the Board of Managers of the *Arkansas Methodist*, the paper's editor, and the following officials from each of the two Annual Conferences: the Cabinet chairman, the director of the Council on Ministries and the chairman of the Committee on Communications.

## 'All are theologians,' Bishop tells 'beliefs' workshops

"We are on a theological pilgrimage. Through the four sources of our United Methodist theology — scripture, tradition, experience and reason — God is wanting us to go on with our quest. And the essential supposition on which the Christian begins that quest is a commitment that Jesus Christ is the Lord of life. Once we have said 'Yes' to that commitment, it calls not for a life of ease, but a life of searching. That's the excitement, the drama of it all."

With that introduction Bishop Kenneth W. Hicks spoke last week to almost 400 persons gathered from across the North Arkansas Conference in three regional workshops on United Methodist Beliefs. The bishop was the principal resource leader in each of the five-hour sessions, held Nov. 30-Dec. 2, respectively, in West Memphis, North Little Rock and Fort Smith. The events were sponsored by the Committee on Evangelism of the Conference's Board of Discipleship.

The workshops were designed to encourage pastors and lay persons to establish local church studies on United Methodist beliefs.

In addition to two lectures given by Bishop Hicks, each of the three workshops provided two "how to" sessions on implementing the studies in the local churches. Leading those sessions were the Rev. Ben Hines at West Memphis, the Rev. Earl B. Carter at North Little Rock and Dr. Joel A. Cooper at Fort Smith.

### 'A Pluralistic Church'

The bishop prefaced his first lecture with comments concerning the varieties of theological views held by United Methodists. "We are a (theologically) pluralistic church," he said, "which means that given our starting point — loyalty to Jesus Christ — we from there on look to each other for the good of all. You surely have something that can expand my thinking. Hopefully, I have something that can enable you to grow. That's the Methodist way."

The bishop said that such a stance "isn't always the most comfortable, the most secure," but that it had

"proved to be a course which has produced strength." He said "there is, however, a point in our theologizing as United Methodists which needs to struggle with the line beyond which pluralism becomes chaos, beyond which the orderly discussion and the sharing of experiences becomes disorder, and beyond which the covenant fellowship becomes no longer a fellowship but an arena. And I don't think an arena is a very good characteristic symbol of the Church."

The bishop said "in the future, United Methodism is probably going to have to come to grips, more than at any other point in our theology, with what it means to be a pluralistic church." He said that "by deciding to be that kind of church, we have set a rough course for ourselves — but so far I believe it has been a course which has produced strength."

### First Lecture

In his first lecture Bishop Hicks said that while Methodism had "much more in common than it had differences with other major churches," it had made a number of distinctive contributions. Among those he

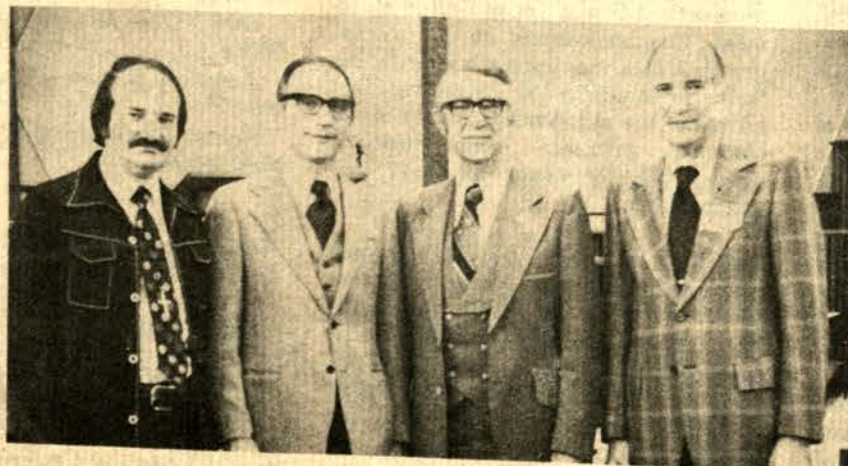
listed "the primacy of grace," an emphasis on conversion and the new birth, "the idea that faith and good works go together," and a unique connectional system of church administration and life.

The major focus of the first lecture was directed to what the bishop called three outstanding qualities about God revealed by Jesus: love, responsibility and power. For Christian love to be fully experienced, he said, God's gift of free will must be utilized: "Love must be freely given or it is not real; it must be freely accepted or it is not love."

Responsibility, the bishop said, was a result of love; and it is love and responsibility, not "perfection," which "make us like God."

The bishop said that the attribute of God's power was one which was "the most vastly underplayed and underexplored" by the church today. He said that God "is a responsible God who is a God of power" and was "the opposite of all that causes suffering." God, he said,

(Continued on page two)



**PARTICIPANTS** in the North Little Rock workshop included (from left) the Rev. Gerald Rainwater of Clarendon, chairman of the task force planning the event; Mr. W. E. (Buddy) Arnold of North Little Rock, chairman of the chief sponsoring agency, the Committee on Evangelism of the Board of Discipleship; Bishop Kenneth W. Hicks, and the Rev. Earl B. Carter of North Little Rock, who led two sessions on implementing local church studies on United Methodist beliefs.



## 'Beliefs' workshops (Continued from page one)

was one who uses his power "to bring ultimate good to pass."

Bishop Hicks said that all Christians were theologians who have the responsibility to use their influence "to guide, change and make things different." He said the Christian's responsibility was in "learning how to love — responsibly and powerfully; learning how to be responsible — lovingly and powerfully; and learning how to be powerful — responsibly and lovingly." To the extent that Christians do that, he said, they take on the attributes of God.

### Second Lecture

In his second lecture Bishop Hicks spoke on the significance of Jesus. "With the coming of Jesus," he said, "a new humanity came into existence. A new people, a new world had been born."

The bishop said "one of the sins of the Church is when we diminish the humanity of Jesus." He said "The virginal birth must not in any way diminish his true humanity. That would be to undermine the whole idea of the incarnation. Jesus was a man born of a woman and in solidarity with all people, yet he was a man in whom humanity was raised to a new level."

The bishop said the crucifixion of Christ "anchored him in the stream of human history" and that "one thing the crucifixion was all about" was that it pointed to one who had "stepped across the line" to lay his life down for all persons. That image, the bishop said, was vital to understanding the nature of the Church: that it is "God's people" who have had their own Gethsemanes, who had put their own lives on the line, and who, because of such commitments, were "not just God's people" but were persons who had become "the people of God."

The bishop said it was sometimes hard to know where

that line is and that it was "sometimes so hard to step across it." Because of that, he said, he found it "difficult to go along with those who say the gospel is so simple."

The bishop said that as a practical expression of such commitment it was important for churches to "provide an opportunity for people to actually step across a line" — to "come down to the front" during a worship service. He said that such a public proclamation of faith was a sound principle and should "be worked at as much as any part of the service" and "must not be done in an atmosphere of psychology (or be an action) that has been manipulated." Such a profession, he said, gives people an occasion to "take a stand in public, in front of their neighbors."

In concluding his lectures the bishop spoke of the significance of the Resurrection, saying the gospels

spoke more of its consequences than of the event itself ("the disciples had become fearful, they became brave; they were timid, they became courageous; they were weak, they became strong"); of the Holy Spirit ("whatever it is, it is God in his nearness"); and of the sacraments of the Lord's Supper and baptism.

"The Lord's Supper," he said, "is a means of grace by which we symbolize our desire to become like him." Concerning baptism the bishop said the "idea of a private service doesn't belong — baptism is a presentation of life which is to be recognized and received by the covenant body, the congregation."

Approximate attendance at the three workshops was reported as 175 at West Memphis, 95 at North Little Rock, and 125 at Fort Smith.



**WEST MEMPHIS WORKSHOP** on United Methodist Beliefs — From left, Mrs. Jimmy (June) Spotts, president of UMW of First Church, the Rev. and Mrs. Ben Hines, host church pastor and wife; Dr. Myers Curtis, Program Council director; Bishop Kenneth W. Hicks, District Superintendent J. William Watson and the Rev. William M. Wilder of Wynne, chairman of North Arkansas Conference Board of Discipleship, one of the sponsoring agencies of the workshops.

### TO ALL LOCAL CHURCH TREASURERS AND MINISTERS:

You are reminded that all apportionments for 1976 are due and payable on or before Dec. 31, 1976. It is important that all funds be reported in time to be credited in 1976.

Grafton Thomas,  
Area Treasurer

### Emory choral groups to appear at Little Rock Church

The 55-voice combined Glee Club and Women's Chorale of Emory University at Atlanta will present their 1976 Christmas Festival of Music at Highland United Methodist Church, Cedar at 13th, Little Rock, on Saturday, Dec. 11 at 7 p.m. The event is under sponsorship of Highland Pride Valley United Methodist Church, a congregation resulting from the merger on Oct. 1 of two Little Rock churches which have been in operation as a "yoked parish" since early this year.

The choral groups, under the direction of Dr. William Lemonds, chairman and director of Music at Emory since 1963, will present works by such masters as Handel, Bach, Mendelssohn and will offer also those by more contemporary composers. Bob Hicks of KTHV, Channel 11 and a member of the host church, will serve as lay reader for the program.

Dr. Lemonds is organist-director of Saint James United Methodist Church in Atlanta and is the University organist. He has traveled widely with the university choral group, having recently returned from a goodwill trip to Romania and Vienna. The choir's appearance in Little Rock will follow a concert in Memphis, and the next stop on their tour will be in Dallas.

The Rev. Louis M. Mulkey, pastor, and the congregation invite all music lovers of the area to take advantage of this musical treat. The sanctuary has seating capacity for 700 persons.

### Hendrix Choir to present annual Carol Service at Asbury Church

The 56-voice Hendrix College Choir will present its annual Carol Service in the sanctuary of Asbury Church, West 12th at Schiller, Little Rock, on Wednesday, Dec. 15 at 7:30 p.m. Under the direction of Robert McGill, associate director of music at Hendrix, the story of Christmas will be presented in scripture and song. The music will include both familiar and less familiar carols of many nations, with choral literature drawing from the great composers of the last three centuries. The public is invited.

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### Personalia

BISHOP AUBREY G. WALTON, who has been hospitalized for the past several weeks, has returned to his home in Little Rock. Mrs. Walton reports that though he is improving slowly he is unable as yet to receive visitors. She states that they are deeply appreciative of the many expressions of love and concern shown by friends through prayers, cards and letters.

ROBERT D. CHEYNE of Bentonville, North Arkansas Conference lay leader, was elected chairman of the Mass Communications Committee of United Methodist Communications at its recent organizational meeting at Dayton, O. He was also named to the Executive Committee of the organization, which is the church's principal communications agency. The elections are for the 1977-80 quadrennium.

DR. EWING T. WAYLAND, a former editor of *Arkansas Methodist*, now general secretary of the United Methodist General Council on Finance and Administration, has been elected to serve as treasurer of United Methodist Communications for the 1977-80 quadrennium. Dr. Wayland retains his membership in the North Arkansas Conference.

## Programs to aid youth ministries

The Council on Youth Ministries of the Little Rock Conference has reported on two services designed to aid youth work in local churches and district groups of the Conference. A Youth Ministry Team, created to assist local churches, district and sub-district groups in establishing or strengthening their work with youth, and a new slide and cassette tape show describing the Conference's youth ministry, are available without charge to interested groups.

The Rev. Fred Haustein, Conference youth coordinator, reports that the Youth Ministry Team, in operation for

several months, seeks to aid local church, district or sub-district youth groups in a variety of ways depending on their expressed needs. He reports that in recent months the team has assisted in organizing a new youth group, has made several trips to aid groups in establishing work-service projects and generate interest in the Youth Service Fund, and has helped other churches strengthen their youth ministry. Mr. Mason Cozart of Magnolia, a member of the Youth Council, is coordinator of the team.

Mr. Haustein reports that the new slide and cassette tape show, entitled "New Wineskins," provides an introduction to the Conference's youth ministry. It features scenes from Youth Service Fund projects sponsored by groups in the Conference. Mr. Terry Everitt, youth minister at St. Luke's Church in Little Rock and youth coordinator in the Little Rock District, assisted in preparation of the new show.

Persons wishing to schedule a visit by the Youth Ministry Team or a showing of the slide program may contact Mr. Haustein at St. Andrew United Methodist Church, 4600 Baseline Rd., Little Rock, Ark. 72209 (phone: 562-1891 or 562-1398).

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### Appointments announced

Bishop Kenneth W. Hicks announces the following appointments in the Little Rock Conference, all to be effective Jan. 1:

First Church, Pine Bluff (Associate) — George G. Meyer

Grand Avenue, Stuttgart — Allen B. Bonsall

Wesley, Pine Bluff — Charles O. Walthall

Prescott — W. Darrell Bone  
Fairview (Texarkana)-Ogden — Clyde N. Swift

Lake Village-Montrose — Rayford L. Diffie

Parkview, Benton — Paul R. Barrington

Hunter (Little Rock)-Mt. Pleasant — Nick Evans

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WORD has been received by the *Arkansas Methodist* of the death of the Rev. Henry A. Rickey of Louisiana, a former member of and district superintendent in the North Arkansas Conference. Dr. Rickey died Nov. 8 of injuries suffered in an automobile accident. He had retired at the 1975 session of Louisiana Conference. Further details were not immediately available.

### Pastors, please note!

During the last week in December the *Arkansas Methodist* will mail to all pastors the necessary subscription lists and materials relating to renewal of their *Arkansas Methodist* Receivers' List for 1977.

Because of coded information, these official forms must be used. We will not be able to accept lists unless they are on the officially coded forms.

Thank you for your cooperation.

—the editor

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# More 'soft core pornography' showing up on TV

NEW YORK (RNS) — The increase of "soft core" pornography in television and the mass media is beginning to disturb even those who once strove to defend freedom of expression, according to recent news articles.

"Having opened the door to sex for art's sake, they have found that it is no longer possible to close it against sex for profit's sake," said Walter Goodman in a New York Times report.

He said that "as pornography has proliferated across the land, from centers of sexual technology such as New York and Los Angeles to less advanced communities, a suspicion that something may be awry has begun to nag at even that enlightened vanguard which once strove to save Lady Chatterly from the Philistines."

In another Times article headlined "Soft-Core Porn is Sneaking into Prime Time," John J. O'Connor echoed the observations of many TV watchers that an increasing amount of program material is verging on the pornographic.

## 'Charlie's Devils'?

"Consider ABC's 'Charlie's Angels,' the runaway hit among this season's new series," he wrote. "In effect, the program is a girlie show, starring three beautiful women in a succession of splendidly revealing costumes. Their detective-agency boss is Charlie, whose face is never seen but whose body can be glimpsed being massaged by female hands or being surrounded in a giant bath by female bodies . . . The plots are merely convenient pegs on which to hang these soft-core

fantasies."

The Times' critic noted that themes bordering on the pornographic "have become commonplace on the evening schedule, usually in the sincerity-laden guise of social concerns."

"But ever since the TV programmers discovered that the subject of rape, for instance, does well in the ratings, the veneer of concern has been replaced with blatant exploitation," Mr. O'Connor wrote. "It is precisely at this point that the dividing line between standard treatment and soft-core pornography becomes exceedingly hazy."

Columnist Nicholas von Hoffman, in a recent syndicated commentary, pointed to the complex issues in the "family hour" controversy. He tended to support the landmark decision of the Los Angeles federal judge who ruled that the family viewing hour was unconstitutionally created and violated the First Amendment.

However, he maintained that the judge and plaintiffs were "way off base" because "there is not and cannot be First Amendment freedom of speech in television as presently constituted."

Describing the dilemma, he said "three large multi-million-dollar corporations (NBC, CBS, ABC) can't be allowed" to exercise powers which can influence an entire nation of viewers; but "there is no way we can get a consensus as to what sort of thing they should be allowed to do."

"The only way to attack this dilemma," according to Mr. von Hoffman, "is to allow every major pressure

group to assert its standards in a negative way. That is, they get to say what can't go on the air, not to prescribe what should."

## Opposing Views

In the Times article by Walter Goodman, two figures known to have provocative and opposing views on pornography were interviewed: Gay Talese, who holds an uncompromising libertarian view, and psychoanalyst Ernest van den Haag, an opponent of pornography.

Mr. Talese maintained that sexual activity was an entirely private matter and "I don't want policemen to tell me what is moral or immoral in my private life."

Prof. van den Haag held that pornography is destructive because "it invites us to regard the other person purely as a subject of exploitation for sexual pleasure."

Refuting popular claims that pornography is harmful to the morals of society, to family life and to juveniles, Mr. Talese held that "there is no proof that exposure to pornography leads to anti-social behavior."

Prof. van den Haag agreed that there was "no conclusive evidence" on the relationship of pornography to crime, but "I feel that the main damage pornography does is not to the individual but to the social climate."

"Every community has a right to protect what it regards as its important shared values," he said. "In the United States, where a certain amount of sexual reticence has been a central value of traditional culture, I would vote for the rights of communities to protect their sexual reticence."

## The Editor's Pulpit

### From the Bottom of the Heart

## Christmas: The season for all seasons

### Some meandering reflections on a remark heard long ago in passing

Some years back we heard the statement that "Christmas is for children." Though it was a remark made in passing we sensed that it came almost too casually and that it reflected feelings and emotions of very large dimensions indeed.

Since first hearing it we have heard the expression many times. And although we appreciate the goodwill which motivates the thought, and though we are sympathetic with its sentiment, it leaves us uncomfortable. There's something wrong with the statement. And at the risk of being accused of straining at a gnat, we submit that that seemingly harmless expression calls for a challenge.

However nice it sounds, it simply isn't so that Christmas is for children. Only for children. And it isn't so for some very important reasons — reasons we are willing to belabor for a bit.

To say that Christmas is for children is to imply that only the youngest can enjoy the anticipation and excitement which comes with this special season; that such grand things are "for" children only. Such an implication suggests that the benefits of one of the greatest events in our faith history are limited to childish interpretation and participation.

If such a limited relevance of Christmas were to be accepted, what then of the other great events of our history? What of the Crucifixion? The Resurrection? The Atonement? Are they, too, the particular possession of an age group? If Christmas is for children is Easter for adults?

One reason we belabor this is the conviction that the very adults who benevolently suggest that Christmas is for children are, we suspect, themselves deeply, possibly desperately, longing for Christmas to be for themselves. And that's the point: It is for them!

In a very special way Christmas is for all who may think they have long since said farewell to childhood's delights. And who think they never again can know the joy of the holidays or have pleasure in the anticipation so richly bestowed by the season. Christmas is especially for such old people! And the older we are, the

more worn out in spirit we may be, the more Christmas is for us.

To say that Christmas is for children is to suggest that Christmas is "cute." That it is comfortable and cuddly and has to do with fables and make-believe and talking animals and hay.

The fact is, to be unpleasantly frank, the stable stunk. And no amount of our efforts to sweeten the hay can take away that stench. And none of our fantasies can obscure the history of the baby savior being a hunted person, smuggled to safety in Egypt, and that children were slaughtered in a vain effort to kill him. Or that from the initial cross-pattern of the star of Bethlehem, the cruel agony of Calvary haunted his brief and turbulent earthly life.

The whole drama, far from being rated G or even PG, was filled with such reality and violence that it would earn an R rating simply because of its intensity.

Christmas for children? Not, thank you, without a whole lot of parental guidance and involvement by the household of faith.

Like all truth, the truth of Christmas is discovered in paradox.

In balance to what we have said above it would be equally inaccurate to say that Christmas is only for adults. For there is, indeed, a simplicity and beauty in its story which can be appropriated best through childlike faith. Christmas has a splendor which may be fully appreciated only by a blend of childish wonder and mature realism. It is drama, yes, but it is heavy drama. It is more Kafka than Disney, more Anne Frank than Mary Poppins.

Christmas is for children like Aesop or Tolkien is for adults: It is for the child in every adult and the adult in every child.

The whole matter is far more than simply a subject to weave words around. It is an example and symbol of a central issue of faith: no less than the extent of our having discovered, or having been discovered by, the Word of God.

The issue confronts us with the question of whether we are more comfortable with the form of religion than with its substance; more content to enjoy its benefits than to accept its ultimate claim upon our life.

So long as we simply "enjoy" Christmas only, its bright lights and shiny trees, to that extent we deny ourselves the graces of Gethsemane and Calvary. And run the risk of missing the grandest gift of all, symbolized by the open tomb: the risen, triumphant Christ.

Christmas is for children, yes. But for children whose excitement and awe are given deeper dimensions by the household of faith. And Christmas is for adults, adults who are aged with sorrow and hurt and sin and rejection and loss. And adults who are young with anticipation and excitement and the joy of bright, shiny packages tied up with string — packages which become symbols of God's great gift of love.

Christmas is truly the season for all seasons. It is the perfect gift for the man, woman or child who has everything, or nothing.

## Arkansas Methodist

Established 1882

Official newspaper of the Little Rock and North Arkansas Annual Conferences of The United Methodist Church

Editor and Business Manager . . . . . John S. Workman  
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PUBLISHED weekly except the week of July 4, the third week of November, and the third and last weeks of December, at United Methodist Headquarters Bldg., Little Rock, Ark. Second class postage paid at Little Rock, Ark. When asking for change of

address please include key number, new and old address and pastor's name.

POSTMASTER: Mail form 3579 to Box 3547, Little Rock, Ark. 72203.

ADDRESS ALL CORRESPONDENCE to Box 3547, Little Rock, Ark. 72203. Articles other than editorials do not necessarily reflect the opinion of the editor.

EDITORIAL and business offices located in United Methodist Headquarters Building, 715 Center Street, Little Rock, Ark.

NEWS SERVICES: United Methodist Communications (UMC), United Methodist boards and agencies: Religious News Service (RNS), and others.

Products or services advertised are not necessarily endorsed by this newspaper or by The United Methodist Church.

SUBSCRIPTION PRICE: \$5.00 per year.

MEMBER: Associated Church Press, United Methodist Assn. of Communicators



# The Coming Celebrated

By THOMAS A. ABNEY  
Director, Wesley Foundation,  
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Pastor, Wilmar UM Church

Scripture Lesson: Luke 2:1-20

## Introduction

The world is full of people experienced in routine and made dull by its burdensome familiarity. When some new and exciting thing happens to them it may not at first be understood or appreciated. Often, therefore, it is only after the event that the glory and grandeur of it is impressive to us and we are made able to enjoy and utilize it. Something of that sort may have been the experience of those who participated at the birth of Christ then, and may also be the experience of those who participate in his coming now. It is from that perspective that we may view the human conditions relative to the divine presence at the birth of Jesus.

## Playing the part

So much of what we do is done simply because it has to be done and we are usually powerless to change it. When the taxation decree went out across the Roman world, there was only one thing for Mary and Joseph to do — obey the law! The options were few and futile. Flight to another land with its uncertainties and hardships was out of the question. Rebellious disdain and its consequences of political punishment and imprisonment were undesirable. There was just nothing to do before the power of Rome but yield, bitter and costly as many a good Jew had found that to be. And so, they went, as the law decreed, and as people have been doing in all the ages.

Resentment of political imposition and economic discomfort and physical inconvenience are natural to the Marys and Josephs of this world, and that resentment tends to dull the senses and obscure the dreams of those who know it. Perhaps that is why the magnificent promise made to Mary is suddenly lost from view in Luke's account of Mary and Joseph at the birth of Jesus.

Many a Mary and many a Joseph has had to forego the finer qualities of life and its better potentials in order to do what had to be done to obey the prevailing forces in their lives. But that has never meant that the greatness of their lives was really lost, only that it was deferred or suspended and that in its own time it would come to light and life within them.

Immediate circumstances may also force less than the best from us. Joseph tried to get shelter for Mary and

the unborn child; it just wasn't available. He had to make do with what he had and it is fair, I believe, to suppose that he was embarrassed and shamed by his failure to better provide. He may also have been fearful of the effect that deprivation could have upon his wife and child.

In that experience he shares with scores of generations of fathers and mothers who have wanted to do more for their families than was possible, and who have suffered frustration and anxiety because of their inability to do more. Here is a second possible explanation for the temporary loss of the vision of the promise of God in Luke's account of Mary and Joseph at the time of Jesus' birth.

What in better circumstances and freer times, might have been an occasion of tremendous celebration was instead a difficult and disappointing experience to those who were forced to play their parts. It is always so! Whether by law, or economics, or tradition we find ourselves pushed into situations where we cannot measure up to our own self-expectations, then the light goes out of our eyes and the hope out of our hearts. Life becomes matter-of-fact to the point of sheer boredom. Luke caught that effect in describing the birth of Jesus, "she brought forth her firstborn son," with no song in her heart and no fatherly rejoicing by Joseph. Christmas is sometimes still like that.

## Caught in the middle

No matter how the actors might feel, the play must go on! The great contentions between earth and heaven must be resolved. We mere creatures are confronted by both powers, and, more often than not we get caught in the middle. Mary and Joseph were caught between Caesar and Christ as two simultaneous, powerful experiences.

Some of us have known that same bind, that pressure from without met by a pressure from within, torn between what we have to do and what we want to do, between Law and Gospel, between money and ethics, between public demand and self-respect. It isn't easy to be the battleground of good and evil, it is a fearful agony or a triumphant ecstasy. On the other hand, it isn't dull! That deadening demand or depression of circumstances which many have known — with Joseph and Mary — is often prologue to the great dramas of our lives.

Consider the shepherds. Their responsibility was mundane, their fortunes meager, and their life-style monotonous. Against that "business as usual" there came "the glory of the Lord." "And they were sore

afraid." But, the message of the angel was heartening and they made their choice, and their lives were changed even if their circumstances weren't. They would never be the same again.

Then there were the people to whom the shepherds told their story. People who lived in a world of materialistic cynicism — whose treadmill existence was suddenly challenged by exuberant and incredible testimonies — couldn't be quite the same either. Their hopes were revived, their apathy broken, they wondered!

And Mary pondered! The tensions between earth and heaven were renewed to them. Perhaps things didn't have to be as they always had been. Maybe there was a chance that the ancient promises could be fulfilled. Maybe the angel's visit and message to Mary was real. It was something to consider, to weigh against the world's presence and purpose, something to decide about that afforded new direction and new opportunity. Caught in the middle of choice they had a chance!

## The end of the beginning

There are many expressions of Christmas but none more clearly describes its importance to us than that it "offers a chance;" a chance to escape the drudgery and know the dream again, a chance to rise above our circumstances, a chance to relieve the loneliness, a chance to quiet our trembling consciences in the recognition of God's love rather than his judgment.

That chance doesn't have to come in overpowering form. Indeed, if it did there wouldn't be a choice. It can be embodied in the affirmation of ordinary people who, like the shepherds, convey it by their conviction and enthusiasm. It can come in the potential and promise of a fresh, new life born among us. It can come in humble places as well as anywhere else. That it can come, and does come, is what's important.

It came to Elizabeth and Zacharias. It came to Mary and Joseph. It came to shepherds and wise-men. It came to the world, and it still comes to the world — that agonizing ecstasy of choice in which the end of decision may be the beginning of new life. For the angel still speaks the promises of God: that the emptiness of life can be filled, that the humble can be exalted, that God is with us.

Man can still choose, and in choosing know what the shepherds knew that made them able to return to their earthly tasks with heaven in their hearts.

Christmas is still like that sometimes.

†

## NEWS and opinion

summary by Doris Woolard

**Mrs. Maggie Muzorewa**, wife of Rhodesian United Methodist Bishop Abel T. Muzorewa, has been living, with two of their five children "in exile" in Nashville, Tenn., for three months while her husband has been promoting the cause of the black majority in Rhodesia. Mrs. Muzorewa, who with the children, has been living in an apartment at Scarritt College and studying English, said at a press conference, "I feel very comfortable here with Christian people . . . I have a strong feeling in my heart that God is taking care of us — my husband, my children, and myself." Bishop Muzorewa studied at Scarritt in the early 1960s.

**The Rev. Norman E. Dewire**, general secretary of United Methodism's General Council on Ministries, told the council's organizational meeting for the 1977-80 quadrennium that there is a "growing restiveness" in the church about the need for "clear accountability for the total program life of United Methodism."

**The Rt. Rev. Cuthbert Bardsley**, introduced at an Episcopal meeting of lay persons in Louisville, Ky., as "the leading evangelist in the Church of England," began by admonishing the Episcopal Church for having what he described as little or no evangelistic effort. "We are not called to be a kind of holy huddle in retreat from the world," the bishop said, "The Lord has called us to go out into the world to make disciples."

**The Rev. Bruce Hilton**, a leading authority on bio-medical ethics, speaking at a seminar on "Bio-Medical Ethics and Human Rights," in Little Rock, said terminally ill patients themselves, or their closest relative, should make life-or-death decisions on medical care, not physicians. Dr. Hilton, a United Methodist minister, said the course of treatment to be pursued for patients who are clearly terminally ill is "not a medical question, it's a moral and ethical question."

**A new Gallup Poll** reveals that about 12 percent of American adults engage in non-traditional religious movements such as yoga, meditation, and charismatic renewal. Commenting on the followers of TM and yoga, the poll found them to be ("broadly speaking") young adults 18-24, "those in college or who are generally non-religious in the traditional sense."

**A national congress** to "inspire and educate Roman Catholics for evangelization" will be held in Minneapolis next August. The first of its kind to be held in the U.S., the meeting will bring together several hundred bishops, priests and lay-people to "prayerfully explore the biblical message of salvation and share ways of extending that message to others," according to the director of the National Institute for the Word of God, sponsoring agency.

**Logos**, the world's largest floating "book fair" has returned to London after a five-year round-the-world trip as an inter-denominational missionary ship selling Christian literature. During its world trip the vessel, which has a volunteer crew of 140 from 26 different countries, was personally welcomed by various heads of state.

**United Methodist Bishop James K. Mathews** has recently returned from South Korea where he reports an upsurge of religious interest is underway. Representing the Council of Bishops at an Assembly for Evangelism in Seoul, attended by 6,000 people representing two-thirds of the Korean congregations, he worked with leaders there in development of a follow-up program to reach the goal of 5,000 churches and 1 million members by 1985, the centennial of Methodism in Korea.

**Deer Park United Methodist Church** and Trinity Lutheran Church in Smallwood, Md., have launched an ecumenical co-operative program. When church members begin a community visitation inviting people to attend worship services, they will go out "two by two" — one a Lutheran, the other a United Methodist. The program also includes joint study groups.

**Charles J. Tobin Jr.**, executive secretary of the New York State Catholic Conference, has called for the "prompt enactment" of a Sunday sales law which would ensure a day of rest for all workers in the state.

**Sarah Hughes**, the Belfast woman who started the four-year-old program of sending Irish children to Minnesota for summer visits, said: "By taking these children into their homes, people here are really helping the peace movement" in Northern Ireland. In Minnesota to make arrangements for next summer's family sponsors, Mrs. Hughes, a Protestant, said "There's a growing together of the two communities" (Catholic and Protestant). She said "Terrorist acts have decreased since the women took to the streets. Now, the men are joining and the clergy are joining. Within the past month, Protestants and Catholics have joined together in the peace movement."

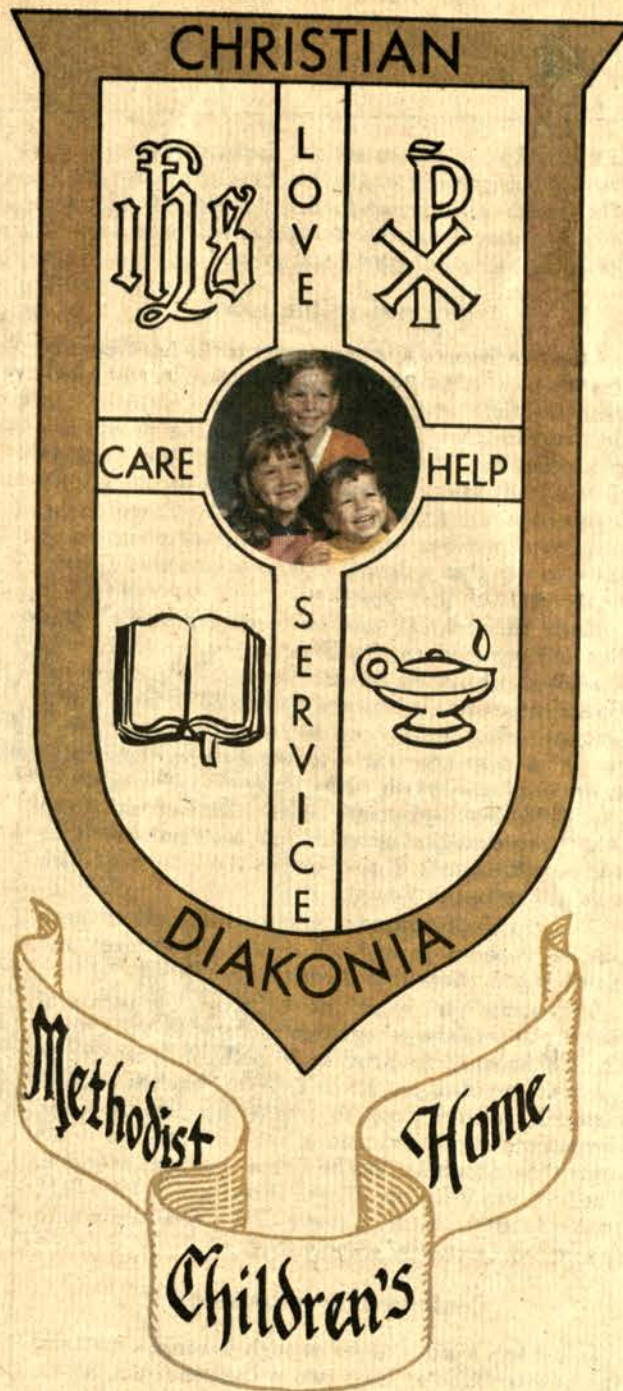


***I'm Really Nobody . . .  
Until Somebody Really Cares.***

With your Help, We Care at the Methodist Children's Home.

- For 156 boys and girls who really have no place to call home but the Methodist Children's Home, the youngest is 20 months old, the oldest is 21 years.
- Live in 14 Homes we call cottages. 9 cottages at Little Rock; 2 at Magnolia (the Magale Manors; 1 at Fort Smith (the Okla Smith Manor); 1 at Searcy (the Blanch Johnson Manor); 1 at Marked Tree (The Willow Oaks Manor).
- Attend public schools and community churches. A special tutoring program is provided for those who experience difficulty in academic achievement due to their deprived background.
- They are encouraged to participate not only in recreational and musical programs provided on campus but also off-campus activities such as football, pep squad and band.
- Need not Creed . . . opens our door. The child's need — and our capacity to meet that need — is the basis of his acceptance.

To provide care — to really make a home for these children costs approximately \$7.00 per day per child or \$49.00 per week or \$196.00 per month — expensive maybe — but not when compared to the \$11.34 per day it costs to maintain a person in prison.



IN A REAL SENSE, these are your children, entirely dependent each day of the year upon your generosity, for your Methodist Children's Home operational budget is provided through offerings made by you.

WE BELIEVE EVERY CHILD has a God-Given right to an opportunity to develop to his fullest potential physically, mentally, and spiritually, to have a decent home life, adequate food and clothes, an opportunity for an education and an environment conducive to spiritual growth.

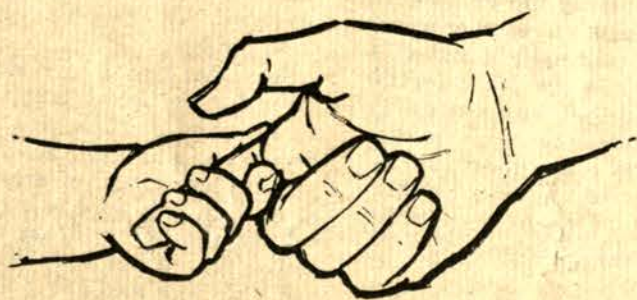
OUR PROGRAM INCLUDES residential care, foster home care, group home care, social services for children in their own home, social services for families of neglected and dependent children and a Day Care program.

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

THAT is why we ask . . . if these were your children, your very own . . . wouldn't **YOU** be more than generous this year?

†

**Annual Offering  
December 12-19**





# The Promise Fulfilled

By THOMAS A. ABNEY  
Director, Wesley Foundation,  
U. of A., Monticello, and  
Pastor, Wilmar UM Church

Scripture Lesson: Luke 2:21-38

## How can you be sure?

An anxious young man was afflicted with his "first-love" experience as he sat one day asking for assurances that what he felt for his girl friend was real. He had been promised that love would come to him, that it would be wonderful, an experience to change his life and elevate his sentiments. Something had happened to him that he thought was love, but he wasn't sure, and he wanted confirmation.

His condition is similar to that experienced by those who were looking for the fulfillment of God's promise that the Saviour would come. They, too, needed confirmation that what appeared to them as the fulfillment was real. Luke, concerned with the Jewish hope, the human hope, and the birth of Jesus as its fulfillment describes the confirming evidence in three principal forms.

## Confirmed in the law

Law was central to Jewish life. It was the cement holding together the family, the secular and religious life of the community, and the relationship between God and Israel. Whatever was presented as the fulfillment of Israelite prophecy and hope would certainly conform to that identifying and unifying Jewish essence called the Law. The events described in Luke 2:21-24 are Luke's confirming evidences of that law.

Circumcision on the eighth day of his life marked Jesus as a traditional Jewish boy of traditional Jewish parents. The King of the Jews would have to bear that sign of the covenant between Abraham and God (Gen. 17:10). The circumcision of Jesus legally confirms him as an Israelite.

The naming of Jesus does the same thing in a subtler sense. Jesus was not an uncommon name in Israel. It meant "Jehovah is salvation," and in that meaning gathered up the history of God's past redemption of Israel as well as the promise of God's future redemption through the Messiah. Maybe that is why the angel prescribed the name "Jesus," but in any event it was recognizably an Israelite name both in form and content of meaning, and marked the child Jesus as a Jew.

Further confirmation in the law is reflected in Mary's observance of the law of purification required of all Jewish mothers (Lev. 12:2-6), and in the presence of Jesus, the first-born male, as dedicated to God (Exod.

13:2 ff). Both of these actions declare the status of Jesus as being clearly within that structure and practice of law which created, sustained, and guided all of Israel. Luke leaves no doubt that recognition of Jesus as "the Lord's Christ" is on good legal ground.

## Confirmed in the spirit

Luke's concern to establish Jesus as the fulfillment of Jewish hope is balanced by his concern to establish Jesus as Christ to the Gentile as well. He has to demonstrate that Jesus conforms to the prophecies concerning the Messiah as the light of the Gentiles (Isaiah 60:3), because that is both part of the Jewish hope and parcel of the effectiveness of his Gospel to the non-Jewish world around him. Who better to make that confirmation than a devout Jewish saint full of Israel's hope AND the Holy Spirit.

Enter Simeon! It was no mere coincidence that Simeon appeared at the Temple just as Mary and Joseph were bringing the child Jesus to be dedicated to God. Simeon was led by the Spirit! "The Holy Spirit was upon him," that concept so particularly New Testamental and so acceptable to the Gentile world was understood in Jewish thought also. (See Psalms, Daniel, Malachi, Nehemiah, Isaiah.) Simeon had known it as the promise that he would "not see death before he had seen the Lord's Christ" and as the influence which guided him to the Temple.

And now, at that grand intersection of lives in Simeon and Jesus the hope and the reality would meet, the Spirit would effect that meeting.

That same Spirit would move through the person of Simeon to proclaim recognition of Jesus as the Christ, the fulfillment of the promise of salvation "prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel." The devout and saintly old man of the Law took up in his arms the embodiment of the Gospel and was satisfied. The prophecy is fulfilled, "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isaiah 49:6).

## Confirmed in witnesses

One man's word is never enough in serious matters, the Law required at least two witnesses (Num. 35:30; Deut. 17:6; 19:15). Simeon was the first and no doubt the grandest but another is needed — and is there! Anna, venerable of years, respectable of descent, faithful of service, "coming at that very hour . . . spoke

of him to all who were looking for the redemption of Jerusalem."

The requirement is met, not only for those who live by the Law but also for those who live by reason or conscience, for all who can be convinced by the testimony of others.

What more is needed? The legal ground is established, the validation of the Spirit is demonstrated, the testimony is corroborated. To anyone hoping for a Saviour, looking for his coming, the confirmation of Christ as the fulfillment of that hope and that search is clear.

## Confirmation in us

Perhaps it all seems artificial and contrived, a little too neat for the critical mind and a little too clinical for the sentiment of this season. Dear reader, Luke was writing to create a certainty of beliefs in Theophilus (Luke 1:4), in legalistic Jews and in logical Greeks. The appearance of design would have appealed to them and strikes us as mechanical and cold only because we are caught up in the living reality of Christ. We need no proofs. The argument has ended for us. The verdict is in. Jesus Christ is Lord! Why not just get on about the busyness and warmth of Christmastide?

Because we are so much a part of the confirmation of Jesus Christ as Lord, that's why! We are now the evidence, the argument, and the validation. In us, the new Law is confirmed as the loving sentiment of this season is expressed in us not only at this joyous time of year, but in our embodiment of that love throughout all the year. In us, the Spirit now lives and moves to recognize the hope of all the ages and sing its significance to all the peoples of the earth. In us, the witness goes on to convict the hearts and minds of every man, woman, and child who will hear our testimony.

There is the last and best of the confirmations of Jesus as Saviour, in us, the living proof of his redeeming power and exalting presence. "Ye are my witnesses," saith the Lord.

"Heralds of Christ who bear the King's commands,  
Immortal tidings in your mortal hands,  
Pass on and carry swift the news ye bring:  
Make straight, make straight the highway of the King."

*The Methodist Hymnal,  
No. 406, verse 1*

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## From Our Readers

### FOR MORE ACCOUNTABILITY

To the Editor:

I think we lay people need to become more **aware** and **concerned** about how boards and agencies of the church fund certain questionable causes. The United Methodist Reporter (Nov. 5th issue) carried a story about the Women's Division of the United Methodist Board of Global Ministries agreeing to "invest" \$5,000 in a cause to abolish "all American prisons." Fay Honey Knopp, founder of the "Prison Research Education Action Project" believes only one percent of persons in prison represent a threat to society; therefore, "99 percent of the people in jail should be released." She also believes that punishment should **not** be part of the legal system and there should be mediation between those who commit crimes and their victims.

Although the Women's Division has not endorsed her philosophy it **has** agreed to help fund a new book Ms. Knopp is publishing for use as a "field" manual to train people in the concepts of prison abolition. A Christian Social Relations spokesperson said that Ms. Knopp's concept represents "a possible alternative and is worth risking some money to pursue."

It seems ludicrous to me for the Women's Division to squander money sacrificially contributed by United Meth-

odist Women across the church on such a cause. I don't mean to single out the Women's Division, and I'm aware they support some good causes. Irresponsible spending is a problem that can be traced to other boards and agencies of the church. For example, UM Communications reported (7/1/75) that the Commission on Religion and Race gave \$7000 to the Asian Law Caucus; \$35,000 for caucus operation of the National Federation of Asian-American UM; \$28,000 for the caucus director's office, Methodist Association representing the cause of Hispanic Americans (MARCHA). The Iowa Conference and the General Board of Church and Society each put up \$5000 bond for American Indian Movement Leader Dennis Banks (Newscope, August 22, 1975).

It might be helpful if the church would annually provide lay people with a comprehensive detailed report on where each UM dollar goes and who and what each "cause" represents. If this service is presently available I'm not aware of it. Boards and agencies need to become more accountable to the "grassroots" lay people who provide the money for their operation. I wonder how can this accountability be accomplished.

Gary S. Crain  
8 Roane Circle  
Little Rock, Ark. 72204

### 'I AM PROUD TO BE A METHODIST'

To the Editor:

In Oct. 21 issue Mr. William E. Speed of Foreman was asking "where are the born again Christians?". Then Mrs. Paul Coger of Bigelow gave a lovely testimony of her conversion, a born-again Christian with the faith of Abraham and the willingness to take up her cross and live for Christ.

I was converted when I was 25 years old. It was such an earth-shaking experience — Bro. Bone (W. T.) made the "altar call," and the hymn, "The Way of the Cross leads Home." I don't remember putting my hymnal down. I don't remember the walk down the aisle. But I do remember Bro. Bone's outstretched hand and as I took his hand I said "I want to rededicate my life." My tears were flooding down my face onto my dress. It was truly a moment of truth for me.

Since that time I have sinned many times, but my Lord is faithful and just. He always holds out his hand to me in my hour of repentance and need. I feel His presence every hour of every day and night. His holy word in my Bible is a substance to me, the Bread of Life, and always the word of God fills our hearts and souls with food and gladness.

In my lifetime I have led others to my church by my testimony for the Lord.

And when I tell anyone about my church, I tell them that truly we represent a Savior that redeems mankind.

I am proud to be a Methodist. My Lord and my Savior means more to me than anything else in the world . . .

And I will even go on to say that if there is anyone that wants me to tell them of this Way of Life and how my church reaches out to help others in the name of Jesus Christ, I will gladly share what he can do and will do.

Martha Carter (Mrs. Alex)  
210 No. Jefferson Dr.  
McGehee, Ark. 71654

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### Changing Address? ? ? ? ?

**PLEASE!!!!** We need your help in overcoming an item that has become very costly for us. We request that you send the name label from the front page of your **ARKANSAS METHODIST** two weeks before your moving date. (It costs us 25 cents each time the Post Office returns one of these labels to us.) Send label and your complete new address, including zip code, to: **ARKANSAS METHODIST, P.O. Box 3547, Little Rock, Ar. 72203.**





"AUNT MOLLIE" (Mrs. R. A. Manasco), who in 1903 became a charter member of Umpire United Methodist Church, celebrated her 100th birthday on Nov. 26. In 1894, at the age of 18, she married the late Rufus A. Manasco, also of Umpire, where they built the home where their 10 children were born and reared. All ten are still living, with ages ranging from 56 to 80 years. There are now 156 members, including great-great-grandchildren, in the family circle. Although "Aunt Mollie" lives with a daughter and family at Hot Springs, she still retains membership in the Umpire Church.

†

A CAPACITY AUDIENCE heard Bishop Kenneth W. Hicks (right) at the recent first homecoming celebration at Vantrease Church, El Dorado. Shown also at potluck luncheon which followed morning worship are, left to right, Dr. Charles Richards, Camden District superintendent, and the Rev. Bennie G. Ruth, pastor.



### Paragould District women meet at Pocahontas

United Methodist Women of Paragould District, meeting at Pocahontas for their Fall assembly, had as workshop leaders, Mrs. Frances Nixon of Jonesboro and Mrs. Brownie Ledbetter of Little Rock, and elected and installed officers to serve during 1977-78. Mrs. Robert Shannon of Corning, president, presided over the meeting.

In discussions centering around the recent Legislative Training Event held in Jacksonville, Mrs. Ledbetter spoke on the Equal Rights Amendment and Mrs. Nixon and Mrs. Ben Jordan dealt with "Helping the Hungry through Political Action" and "Women and the Church."

Mrs. Edith Stovall, retiring treasurer, made a financial report and conducted the Pledge Service. The slate of officers nominated and elected to serve during the new term was presented by Mrs. Mildred Logan, Nominating chairman. They were installed by Mrs. Shannon. They include: President, Mrs. Pat Chaney of Walnut Ridge; vice president, Miss Vivian Davis of Paragould; treasurer, Miss Kathleen Sharp of Paragould; secretary, Mrs. Richard Simmons of Rector, and chairman of Nominating Committee, Mrs. Retha Taylor of Swifton.

Installed as coordinators were: Christian Personhood, Mrs. Dalton Henderson of Imboden; Supportive Community,

tian Social Involvement, Mrs. C. E. Roush of Pocahontas; Christian Global Concerns, Mrs. Mary Stark of Paragould; Program Resources, Mrs. Ruth McDowell of Newport, and chairman of Membership, Mrs. J. E. Robinson of Piggott.

The host church provided a box lunch.

†

WHITE MEMORIAL CHURCH in Little Rock began the holiday activities with a Thanksgiving program Nov. 24 attended by approximately 60 persons. Mrs. Varnell (Doris) Norman presented the program. The church plans another Family Night activity on Dec. 17 at which time a Christmas tree will be decorated with homemade ornaments. Mr. and Mrs. Earl Byrd are the congregation's Family Life Coordinators and the Rev. Varnell Norman is pastor.

### AD RATES

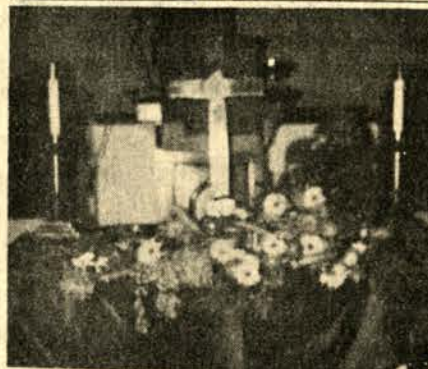
Liner ads cost only \$.75 per line, or part of line; \$.50 per line for identical ads after first entry. Display ads cost \$5 per column inch for first insertion. For additional information write: Arkansas Methodist, P.O. Box 3547, Little Rock, Ark. 72203, or telephone 374-4831.

Departs March 15, 1977

### 11-Day HOLY LAND and Switzerland Tour

Join Methodist minister and author Donald E. Wildmon on his 11th tour of the Holy Land. His tours are consistently the finest. Send your minister. Write for info.

Donald E. Wildmon  
Box 68  
Southaven, Miss. 38671  
601-393-7945 or 601-342-0677



THE CORNUCOPIA shown here provided a focal point for the traditional Thanksgiving worship service at Tyrone, hosted by the United Methodist Church. Baptist and Pentecostal congregations joined in the observance. The Rev. Russell Bailey, UM pastor, and the Baptist pastor shared in leading the service and their choirs provided special music. The Pentecostal minister delivered the Thanksgiving message.

### Daily Bible Readings

Dec. 12—Sunday ..... Dan. 2:31-49  
Dec. 13 ..... Nah. 1:1-15  
Dec. 14 ..... Zech. 9:9-17  
Dec. 15 ..... Zech. 11:1-17  
Dec. 16 ..... Zech. 12:1-14  
Dec. 17 ..... Zech. 13:1-9  
Dec. 18 ..... Zech. 14:1-21  
Dec. 19—Sunday ..... Mal. 4:1-5  
Dec. 20 ..... Luke 1:1-25  
Dec. 21 ..... Luke 1:26-38  
Dec. 22 ..... Luke 1:39-56  
Dec. 23 ..... Luke 1:57-80  
Dec. 24 ..... Matt. 1:18-25  
Dec. 25 ..... Luke 2:1-20  
Dec. 26—Sunday ..... Matt. 2:1-12

## Give a Living Gift

### 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.

• One female pig produces 20 baby pigs a year, which yield 4,000 pounds of pork. In many countries the gift of a single Heifer Project pig doubles the annual income of the recipient family.

• One baby chick grows up and lays 400 eggs. That's 33 dozen eggs for the table if they are eaten, and a population explosion in the hen



house if they are hatched. Half of all the chickens in Korea today are descended from Heifer Project stock.

### SHARING THE GIFT OF LIFE

\$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.

\$500 sends a pregnant purebred heifer.

Please send your gift to:  
HEIFER PROJECT  
INTERNATIONAL  
P. O. Box 808  
Little Rock, AR. 72203



A charitable organization supported by individuals and churches of all faiths. Member of the American Council of Voluntary Agencies for Foreign Service and of the International Council of Voluntary Agencies. Contributions are tax deductible.

### HONOR YOUR FRIENDS

Send their names and address. We will send them a card saying you have sent a "living gift" to a needy family in their honor.

Name \_\_\_\_\_

Address \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

Enclosed is my gift of \$ \_\_\_\_\_

Your Name \_\_\_\_\_

Address \_\_\_\_\_



# Youth of two Arkansas Conferences make simultaneous trips east

Nine-day Tour to Washington and New York

November 20 — November 28, 1976

Ninety-one youth and counselors from Little Rock Conference assembled before their nation's capitol during recent tour.

