

Eighty-one young people were registered for the Legislative Seminar for the Little Rock Annual Conference at First Church, Malvern, Dec. 29 and 30. A high point in the meeting was the banquet on Mon-

day evening to which Congressman David Pryor spoke from Washington by a telephone hookup. Pictures taken at that banquet show: LEFT: Seminar leaders seated at the head table; CENTER: Bill

Tucker, left, field representative for Congressman Pryor, and the Rev. Gladwin Connell, associate director of the Program Council; and RIGHT: young people enjoying the evening meal.

New Asbury Church at Magnolia is consecrated

The new building of Asbury United Methodist Church, Magnolia, was consecrated on Sunday, Dec. 14. This is the congregation that was known formerly as Jackson Street United Methodist Church.

Bishop Paul V. Galloway, Dr. Roy I. Bagley, Camden District Superintendent, and the Rev. Clyde Swift, pastor, officiated at the Service of Consecration and the formal opening of the church.



Merger committees will meet Monday

Dr. S. B. Wilford, district superintendent of the Paragould District, and chairman of the North Arkansas Conference Committee to Study Merger, has announced that the committee will meet in the afternoon of Jan. 5 at First Church, North Little Rock.

Members of the committee are: Dr. Charles Richards, Dr. W. Henry Goodloe, Dr. M. D. Deneke, Dr. J. Ralph Clayton, and the Rev. Charles P. McDonald.

Dr. Roy I. Bagley, district superintendent of the Camden District, and chairman of the Little Rock Conference Merger Committee, has announced that their committee will meet in Little Rock on the morning of Jan. 5. The membership of that committee has been previously announced.



Hendrix fund will honor late Allyce Nelson

A memorial endowment scholarship fund honoring the late Allyce Nelson, distinguished national leader of Girl Scouts, is being created by a friend for use at Hendrix College.

Miss Nelson, was a graduate of Gal-

Arkansas Methodist

89th YEAR THURSDAY, JANUARY 1, 1970 NO. 1

1972 Jurisdiction Conference to be held in Houston

Houston, Texas, has been chosen as the site of the South Central Jurisdiction Conference to be held July 10-14, 1972, according to Dr. Virgil D. Morris, Jurisdiction executive secretary. Headquarters for the Conference will be the Shamrock Hilton Hotel.

The Commission on Arrangements and Expense for the 1972 Conference, composed of representatives from the ten Episcopal Areas of the South Central Jurisdiction under the chairmanship of John H. Frey, treasurer of the Nebraska Annual Conference, made the decision at a meeting in Houston on December 4 and 5.

The Conference officially opens on Monday night, July 10, with the organization of Conference Committees at the Shamrock Hilton. The opening Communion Service at 9 a.m., Tuesday, July 11, and all business sessions of the Conference will be held in the Regency Room of the Shamrock Hilton

Hotel.

The Recognition Service for bishops retiring at the 1972 Conference, will be held on Wednesday, July 12, and the Consecration Service for new bishops elected at the Conference will be held at 11 a.m., Friday, July 14, at places to be designated by the local host committee. The Conference is scheduled to officially close at noon on Friday, July 14.



Ecumenical Clergy Conference is planned

An Ecumenical Clergy Conference planned for January 26-28 in Little Rock will feature the leadership of Protestant, Jewish and Roman Catholic leaders of national stature.

These include the Rev. Robert A. O'Donnell, C.S.P., president of St. Paul's College, Washington, D.C.; Rabbi Balford Brickner, director of interreligious affairs of the Union of

American Hebrew Congregations, New York; and Dr. James M. Wall, editor of The Christian Advocate of the United Methodist Church.

Dr. D. Mouzon Mann, pastor of First United Methodist Church, Searcy, is chairman of the steering committee for the conference which will be held at Aldersgate Camp, Little Rock. Two evening sessions will be held at Win-

field United Methodist Church, Little Rock, and will be open to the public.

The theme of the conference will be "The Church and Synagogue in Contemporary Society." Its announced purpose is to bring together clergymen of every faith for growth and understanding, particularly as it relates to the involvement of church and synagogue in society.

loway Woman's College which was merged with Hendrix College in 1930. Her scouting led her from troop leadership in Parkin in 1934 to the highest circle of leadership on the national level.

She was formerly director of Girl Scouting in Little Rock and later became field advisor for Texas, New

Mexico and Oklahoma. In 1951 Miss Nelson was appointed director of the program in the region including Tennessee, Arkansas, Mississippi, Alabama and Louisiana, with headquarters in Memphis. From 1961 to 1968 she served as coordinator of field services in the organization's New York office.

After her retirement in 1968, she

returned to Memphis to become executive director of Senior Citizen's Services, Inc. She was a member of Trinity United Methodist Church in Memphis.

†

Heaven will be the endless portion of every man who has heaven in his soul.—Henry Ward Beecher

Continuing education program at Perkins appeals to growing group

The Rev. Dick Murray, director of continuing education at Perkins School of Theology, Southern Methodist University, has called the attention of ministers of the jurisdiction to the increasing opportunities for continuing education.

One of these programs is the Group Guided Study Program for Ministers and Laymen, which is characterized as providing "grist for the mill" for small groups of ministers and laymen who want to seriously study the Christian faith and its implications.

This study is done as directed by study guides provided by Mr. Murray, and each is built around six or eight reading selections. Resources for some of the studies have now been expanded to include, in some cases, audio and video tapes and films.

The recent communication distributed by the department says that the study guides are available for a regis-

tration of \$5.00 for each. This fee covers the cost of the guide itself, plus the expense of the loan and mailing of each book or tape called for in the course.

The plan encouraged by the seminary is for ten or more persons to covenant together, choose a study group coordinator, register, get the materials and start meeting regularly.

The arrangement also calls for the meeting with a faculty member from Perkins, or a cooperating institution near the group. Travel expense and board and room will have to be paid for this person who will spend one day with the group in their community. An alternate plan is for the entire group to come to the seminary for a day.

Persons interested in this study plan should write to Office of Continuing Education, Perkins School of Theology, SMU, Dallas, Tex. 75222.

†

Council on Evangelism scheduled for Cincinnati, January 6-8

NASHVILLE, Tenn. (UMI) — An evangelist of the Billy Graham Association, a college president, and two United Methodist Bishops will be featured speakers at a Council of Evangelism meeting in Cincinnati, Ohio, January 6-8 at the Sheraton-Gibson Hotel.

Approximately 400 persons are expected to attend the annual meeting of the Council, an auxiliary of the United Methodist Board of Evange-

lism.

The Rev. Leighton Ford, Charlotte, N.C., a Presbyterian minister and brother-in-law of the Rev. Billy Graham, will speak Wednesday morning, January 7, on "Evangelism and World Revolution."

Keynote address for the three-day meeting will be given by Bishop F. Gerald Ensley, Columbus, Ohio.

The Rev. James E. Doty, president of Baker University, Baldwin, Kans.,

will speak during the meeting on "The Role of the Pastor" and "Resources for the Pastor."

"Any Hope?" will be the question posed in a closing night address by Bishop William R. Cannon, Raleigh, N.C.

Other features of the meeting will include a "Parade of Contemporary Ministries," special interest and issue groups ranging from "Evangelism and Black Power" to "Evangelism Through Preaching," and an address by the Rev. Charles D. Whittle. Mr. Whittle is Board of Evangelism liaison staff member with the Council.

The Rev. Joseph H. Yeakel, Nashville, Tenn., general secretary of the United Methodist Board of Evangelism, will speak on "Equipping for Mission" followed by a panel response.

President of the Council of Evangelism is the Rev. Ira B. Galloway, superintendent of the Fort Worth East District of the United Methodist Church. Mr. Galloway has been president of the Council since 1967.

A related group, the National Association of United Methodist Conference Evangelists, will meet before the Council, January 4-6. The Association includes full-time evangelists within the church. The Rev. Ford Philpot, Lexington, Ky., is president.

†

Dr. D. D. Holt, president of Scarritt College in Nashville, Tenn., has been elected president of the International Prayer Fellowship. The group will sponsor the Fourth International Prayer Conference March 25-29 at Lake Junaluska, N. C.

VNCS workers sought

NEW YORK (UMI) — Vietnam Christian Service (VNCS), the ecumenical relief agency working with war refugees, is seeking 34 workers in a variety of occupational specialties in 1970, according to Dr. J. Harry Haines, New York, executive secretary of the United Methodist Committee for Overseas Relief (UMCOR).

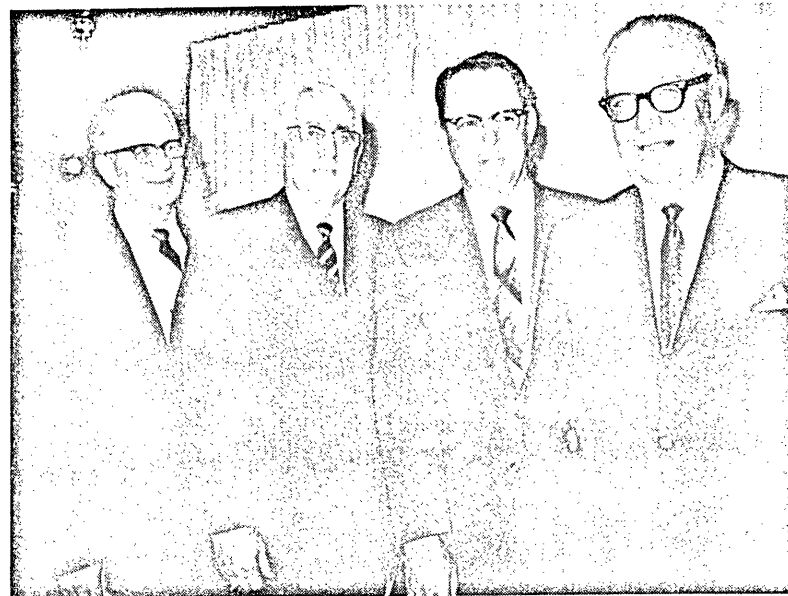
Among the listings for new personnel for 1970, as received by UMCOR from VNCS, are community development workers, nurses, doctors, hospital coordinators, social workers, physical therapists, a vocational trainer and several others for the Saigon headquarters (including a program director, a business director and an information officer). The term of service is two years.

UMCOR has been a principal supporter of VNCS since it started about three years ago, and at the present time 21 of 56 foreign personnel serving under VNCS are provided through UMCOR. Dr. Haines said that in 1970 UMCOR expects to furnish about 40 per cent of the total VNCS budget.

United Methodists interested in possible service with VNCS may write: United Methodist Committee for Overseas Relief, 4th Floor, 475 Riverside Drive, New York, New York 10027.

†

Miracles may be denied, but healings are not . . . Christ produces a sound faith, and faith has a therapeutic value.—Gerstner



TOP: Participants in dedication service at new Lewisville parsonage (from left)—Dr. Roy I. Bagley, Camden District superintendent, Bishop Paul V. Galloway, who officiated, Charles O. Walthall, pastor and Dale Turner, a trustee and Parsonage Committee member. LOWER: New 3-bedroom, 3-bath dwelling, acquired by First UM Church about a year ago.



Although they may not recognize him from this photograph, many of our Arkansas readers will recognize the name of the Rev. Baxton Bryant, a native of our state and a graduate of Hendrix College. He was the spokesman at the recent assembly of the National Council of Churches for Jonathan's Wake, one of the groups demanding more black leadership in that organization. A former pastor in the North Texas Conference, he is now director of the Tennessee Council on Human Relations. While a citizen of Texas Mr. Bryant made a strong bid for a seat in the United States Congress one year.

Editorial

BUT THE MELODY LINGERS ON

Use your imagination a little and picture two lonely shepherds on a clear night several months after the birth of Christ. They are watching the sheep in the fields that slope down from Bethlehem. It has been some time since the soldiers of Herod swept across the region destroying every male baby in their attempt to destroy the expected Messiah. They speak as they are trying to recall the details of that special night which seems so long ago now.

The first shepherd asks, "Was it just such a night as this that the angels came?"

The other replied, "Yes, almost the same, although the stars tonight are more numerous—that was such a bright star."

"But you had the star," the first commented.

"Yes," replied his companion, "and it was such a beautiful star. I've strained my eyes a hundred nights since to see if I could make it out once more. I think if I could only see it once more, I could believe."

The first shepherd asked, "Didn't you believe that night?"

The reply came: "Yes—or at least I thought I did. There were so many things that night to make you believe. But it all seems so distant now, I don't know what to believe. If I could only see the star once more—or hear the angels sing again!"

"You haven't forgotten what the angels said, have you? Surely not!"

"Yes, I'm afraid I have," came the answer. "I suppose I'm the only one in these parts now who was here the night the angels sang. And I can't remember what it was they said. The melody lingers—I find myself humming it over and over. But the words—something about peace and brotherhood; but more I cannot say."

Do you remember what it was the angels said? It was only a week ago that we kept Christmas—such a short time ago that the angels and their songs were so very real to us. But this is another day. The song has ended, and only the melody lingers on.

What songs did we hear last week? Have their messages faded away, with only the barest scattering of their words running jumbled through our minds, to haunt and confuse us—to make us sometimes wish we had not heard the song at all?

The shepherd on the hillside turns suddenly to his companion and says, "It seems to me that the angels sang of peace—peace on earth, they said. I can't remember all they said—but there was something about peace."

"Something about peace." Yes, there is the spirit of Christmas. There was something about the event and its songs that caused both sides in the conflict in South Vietnam to officially declare time off from their fighting. It has happened in so many wars. One reads of soldiers meeting in "no man's land" to make it "every man's land" for a brief time as they shared their smokes and Christmas goodies.

And yet it is so easy for those who name the name of Christ to forget that these words were in the Christmas song. There are things like pride, and a certain brand of patriotism and nationalism which almost make "peace" a nasty word, and talk of it a sin and a crime. An extreme example took place in Little Rock during the holidays when one of the television stations ran a greeting slide with the word "Peace" and the name of the station. For this, they received a number of critical telephone calls.

Is the prophecy of "peace on earth" merely a seasonal fantasy that disappears with the striking of midnight following Christmas Day? It must be more than that, and only when it is will we free the world from war.

"And wasn't there something in the song about brotherhood and good will?" asked the inquisitive shepherd.

"Yes," replied his more experienced brother. "There was. Of this I am sure, but I cannot quite remember . . . the song did say something about men of good will."

Christmas pilgrims visited Bethlehem last week under the watchful eyes of Israeli troops because they still face their Arab neighbors across cease-fire lines and the fires of their unbrotherliness will not remain quieted. How incongruous it must have been as thousands of people marched by the shepherd's fields, humming the melodies of those ancient songs and trying to remember those words—"peace on earth among men of good will."

Nor do we have to travel to ancient Bethlehem to be reminded that the words of brotherhood have gone from our memories. We can go through the motions of Christmas, and even say the words, and not mean them at all. Perhaps that is a greater blasphemy than forgetting the words like the shepherd did. Or sometimes we substitute our own words for those the angels sang. We heard a few days ago about the little boy—member of a family that came from Arkansas but now living in another state—who was rehearsing his part in the Christmas pageant. When he was asked why the angels came to Bethlehem, he replied, "To beat Texas."

"But what is it," asked the shepherd, "that makes the song linger so long in your heart?"

"I don't know," was the reply, "unless it was the hope—the song was so filled with hope."

†

A.A.K.

The Editor's Corner



BACK AND FORTH ACROSS THE DATELINE

Because this New Year brings the crossing of the line of demarcation between decades as well as years, it seems there is an unusual amount of journalistic looking back and looking ahead. In fact, this editor decided not to engage in this pastime, because it seemed to him that it was being overdone. (We admit that we are using a syndicated article on "the seventies" on page 9 of this issue.)

The exercise reminds us of an experience we had while traveling overseas during World War II. We were part of a contingent of troops being transported on a tiny freighter that seemed to us to be taking an unusually long time to cross the Pacific.

One day while visiting in the captain's quarters we received a brief lesson in navigation. As we studied the map and the course we were following I noticed that we had gone back and forth across the International Date Line several times—you might say we were traveling back and forth from "yesterday into today and back again."

When I asked the captain for an explanation he said that it was a necessary part of the security route the ship was traveling. This was hard to believe since the "zigs" and "zags" were more pronounced in this region than elsewhere on our course.

Later I was told by someone who knew that the merchant seamen received a bonus each time they crossed the International Dateline, so they often persuaded the captain of a ship, sailing alone, to include changes in course that would include as many as six or eight crossings on one voyage. Time was not so much of the essence to the passengers on that freighter, but none of us was enthusiastic over the idea that our arrival time might be delayed as much as a day or two for such a reason.

It is important to look behind and ahead, but the most important moment is now—and what we will do with it!

†

Editor and Business Manager: ALFRED A. KNOX

Managing Editor: DORIS WOOLARD

Woman's Editor: IMOGENE KNOX

Poetry Editor: BARBARA L. MULKEY

Editorial Assistant: PEGGY YARBROUGH

Office Secretary: KATHLEEN STOREY

Contributing Editors: EARL CARTER, HAROLD EGGENSERGER,

W. NEILL HART, GLADWIN CONNELL, W. O. SCROGGIN, JR.,

J. WOODROW HEARN, GARLAND C. DEAN,

CECIL BLAND and LESLIE J. M. TIMMINS.

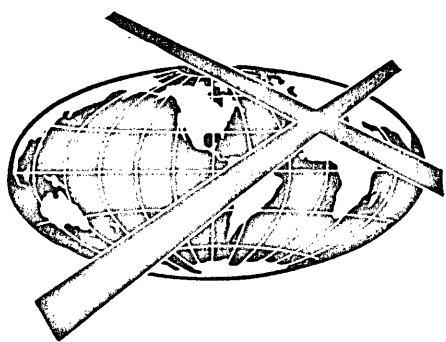
Editorial and business offices: METHODIST HEADQUARTERS BUILDING, 1723 Broadway, Little Rock, Ark. ADDRESS ALL CORRESPONDENCE to Box 3547, Little Rock, Ark., 72203. Articles other than editorials do not necessarily reflect the opinion of the editor.

Published every Thursday except weeks of July 4 and December 25 at 1723 Broadway, 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.

MEMBER: Associated Church Press, United Methodist Press Association, and news sources including United Methodist Information (UMI), United Methodist Board of Missions, National Council of Churches, and Religious News Service (RNS).

ADVERTISING RATES on request. Represented nationally by Jacob's List, Inc., Clinton, S. C.



news and views

OF THE WORLD OF RELIGION

by the Editor

Two inquiries—one Roman Catholic and the other interdenominational—are to be held into various aspects of Britain's so-called "permissive society." The first was reported by Roman Catholic Archbishop Cyril Cowderoy of Southwark, who said he is establishing a commission to study the effects of "anti-Christian" legislation and how its program could be stemmed. The other was announced by the Anglican-Protestant British Council of Churches.

Despite the Communist regime's ban on travel, a Lutheran bishop from East Germany was able to make some contact with the recent meeting of the Lutheran World Federation's Executive Committee in Vedback, Denmark. Bishop Friederich-Wilhelm Krummacher of Greifswald was refused permission to attend the LWF sessions, but he was given clearance to travel to Malmo, Sweden, from where he kept in touch with the meeting by telephone.

A divisional agency of the World Council of Churches, making a strong plea for peace in Biafra, has seriously questioned whether relief flights of Joint Church Aid are "prolonging the war" between Nigeria and its eastern secessionist region. The Divisional Committee on Inter-Church Aid, Refugee and World Service expressed its gratitude for the "humanitarian service that has saved the lives of many people." But the committee expressed concern lest the side-effects of the ministry of mercy might be the prolonging of the war.

Controversy over the "Youth Mass" is growing in Italy. Thirty-five church musicians, led by Jacob Napoli, director of the music academy in Milan, have appealed to Pope Paul VI to halt the "Youth Mass" which they describe as a "Beat Mass." They also charged that the Vatican had not consulted with any "composer or musician of international fame or standing" before authorizing the service featuring modern music.

The Episcopal Diocese of Pennsylvania has approved an "austerity" budget of \$1,157,000 for 1970, a drop of 23 per cent from last year's figures. Austerity measures included a cutback of \$45,300 in funds to aid congregations. This will result in the dismissal of an unspecified number of clergymen as missions are closed or merged.

A Roman Catholic bishop from Brazil has affirmed that violence is not the way out for the so-called "third world." Writing in a recent issue of *The Century*, Archbishop Helder Pessoa Camara said, "Today established violence keeps millions of people in a sub-human situation. For the Third World to turn to violence would be to declare that no alternative exists."

A Vatican document of far-reaching import in the area of Jewish-Christian relations, which calls upon Christians "to respect the religious significance of the state of Israel," was recently made public by Lawrence Cardinal Shehan of Baltimore. Approved early in December at a plenary session in Rome of the Secretariat for Christian Unity, the document sets forth principles and guidelines for Catholics to improve their understanding of, and relations with "their Jewish brethren."

Bishop Stephen F. Bayne, Jr. has resigned from the second highest post in the Episcopal Church to become a professor at General Theological Seminary in New York. Effective next June 30, the resignation has been accepted by Presiding Bishop John E. Hines. Bishop Bayne, 61, is currently first vice-president and deputy for program of the Executive Council.

A prominent Roman Catholic priest has declared that the communication media is "a principal cause" of widespread confusion "which seems to have disturbed so many people since the Second Vatican Council." Father Francis Ripley, founder and director of the Catholic Information Center, Liverpool, England, said in Boston, "I am astonished because the confusion all happened in the name of renewal, which has been almost generally interpreted as chipping away, minimizing, demoting and relaxing."

Managers of the American Baptist Convention women's organization have asked that women be nominated as president of the denomination in 1970-71. In an appeal directed to the managers of the convention's nominating committee, managers of American Baptist Women noted that past actions indicated that a lay person is elected every three years.

For the first time in its history the Rockefeller-endowed Riverside Church in New York has revealed the amount of its financial assets. The balance sheet as of Dec. 31, 1968 showed endowment funds totaling \$23,994,000 and property with a replacement value of \$86,105,000. Income from investments in 1968 totaled \$1,337,000.

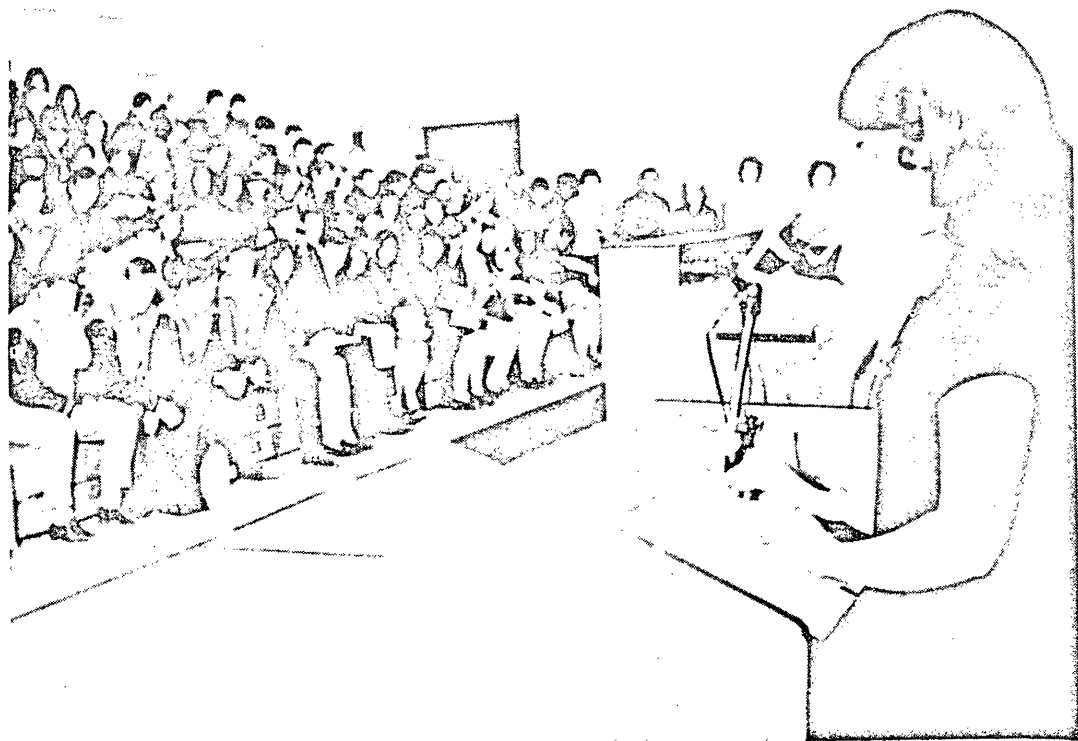
Leaders of major Jewish organization in the U.S. immediately lauded this Vatican statement. All of the major Jewish bodies welcomed the Roman Catholic declaration. Rabbi Marc H. Tanenbaum, national director of interreligious affairs for the American Jewish Committee, hailed the statement as "undoubtedly one of the most perceptive, advanced and reconciling pronouncements on Christian-Jewish relations that have been issued by any major worldwide Christian body in our lifetime."

Among the 2,750 participants in the recent White House Conference on Food, Nutrition and Health was Msgr. John Romaniello, the so-called "noodle priest" of Hong Kong. Director of the Catholic Relief Services of the U.S. Catholic Conference in Hong Kong, he has become widely known for his "noodle making," which combines flour and milk powder donated by the U.S. government to make a nutritious and tasty noodle for Hong Kong's hungry refugees. He insisted he did not come to the conference to "sell his idea."

Twenty to 30 schools in the Roman Catholic Archdiocese of St. Paul-Minneapolis are likely to close or consolidate at the end of the current school year, according to the superintendent of schools. In a letter to priests of the archdiocese, Father John R. Gilbert said the dilemma is a complicated one involving a declining number of teachers from religious orders and, in many cases, declining parish contributions coupled with increased costs.

A group of Amish farmers recently moved their families from the vicinity of Bedford, Ind. to southern Tennessee in protest of an Indiana law which made them mark their horse-drawn vehicles with a special orange triangular sign. The families said they would start life anew "free from the emblem of the devil." Three Amish men were recently lodged in jail for failure to display the sign on their buggies.

The University of Notre Dame and its sister-school, St. Mary's College, are attempting to create what has been called "a middle path alliance" between the two schools. Outright merger of the two neighboring institutions and direct admittance of women to Notre Dame's undergraduate program have been dismissed as possible solutions.



NETCONG, N.J. — Cindy Albanito, 16, a Netcong, N.J. High School student, reads a daily prayer from the Congressional Record at the start of a school day despite a ruling by the state's attorney general that the prayer readings are unconstitutional based on a 1965 U.S. Supreme Court decision. A state petition to halt the prayer sessions will be filed to obtain a restraining order on the Netcong School Board. (RNS Photo)

JANUARY 1, 1970

Hendrix students in UN model assembly

Nine Hendrix College students were among 250 student delegates from Arkansas colleges and high schools participating in the Arkansas Model United Nations at SCA recently.

Hendrix delegates included: Linda Bly, Pocahontas; Charles Blanchard, North Little Rock; James Dunn, Booneville; Linda Owen and Bill Briant from Pine Bluff; David Ivey and Bill Wright from Hot Springs; Bethany Bullington, Tulsa; and Chris Williams, Little Rock.

The nine Hendrix students who attended the simulated United Nations session represented Israel, Colombia and Ethiopia. Issues discussed were the Middle East conflict, Chinese representation, Portuguese colonies and the Palestine refugees.

In February the delegates will travel to St. Louis for a midwest model UN and will represent the United Arab Republic.

Knowledge of parliamentary procedure, the workings of the United Nations, the country represented, and the issues is essential for students to participate effectively in these model UN sessions.

†

SAINT PAUL SEEKS PERKINS JOURNALS

Dr. William S. Sparks, librarian of St. Paul School of Theology, Kansas City, has asked us to announce that they are in need of back issues of the Perkins School of Theology Journal to complete their file.

Anyone having such issues that they are willing to donate or sell to the St. Paul Library should write to Dr. Sparks, Saint Paul School of Theology, 5123 Truman Road, Kansas City, Mo. 64127.

†

Bishop Ensley backs "right-to-speak"

COLUMBUS, Ohio (UMI) — A major task of the church is to make it possible for responsible prophets to speak, United Methodist public relations and information leaders representing 25 states were told here December 11.

One of the worst things is attempts to shut people up, Bishop F. Gerald Ensley of the Ohio West Area, said in an address to the conference sponsored by the Commission on Public Relations and Methodist Information. The bishop stressed that the church must have something helpful to say and cautioned against a negativism he said was prevalent today.

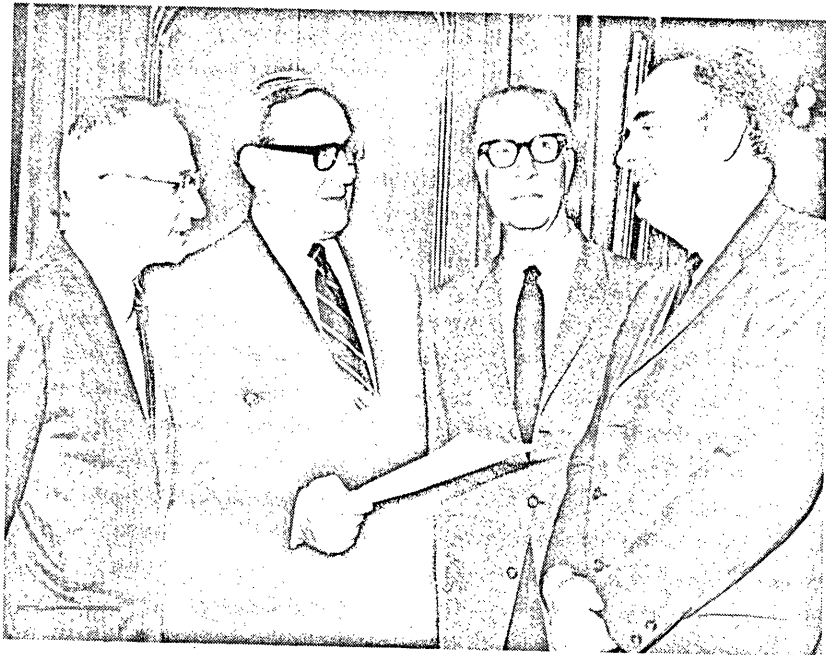
†

A program requesting \$1,041,987 in 1970 for Palestine refugees and persons displaced in the June, 1967, war has been approved by the World Council of Churches' Division of Inter-Church Aid, Refugee and World Service.

†

The Sermon on the Mount, a major focus of the United Methodist 1968-72 Quadrennial Program, will be featured in the January-February issue of *The Upper Room* devotional guide.

JANUARY 1, 1970



NEW YORK — Churchmen plan for the Second International Congress on Religion, Architecture and the Arts, to be held in Brussels, Sept. 7-12, 1970. Representatives of the U.S. Section's Advisory Council are shown as they met in New York. Left to right are: Robert Rambush, vice-president of the Catholic Liturgical Conference; the Rev. Roger Ortmyer of the National Council of Churches' department of church and culture; Dr. Joseph Sittler of the University of Chicago Divinity School, and the Rev. John Morse, secretary of the United Church of Christ Board for Homeland Ministries. The congress in Belgium will bring together theologians, practicing architects, liturgical artists and others. First congress was held in New York in 1967. (RNS Photo)

PHOTOS ON EXHIBIT AT HENDRIX COLLEGE

An exhibit of photographs of people and places in Africa is on display in Trieschmann Fine Arts building on the Hendrix College campus. The exhibit will run through January.

The photographer, Willi Schaufe-buhl, is a native of Switzerland and now lives in Pine Bluff. In the summer of 1959 he left Switzerland and emigrated to Cape Town, South Africa, where he lived for four years.

He is a professional graphic artist, educated in the trade at a vocational school in Zurich, Switzerland. Schaufe-buhl is also an amateur photographer.

His photographs on exhibit are of people in all walks of life, with an emphasis on children. There are several photographs of desert scenes, camels, and other subjects typical of Africa.

Most of the pictures were taken on the safari he took with Waldemar Schaefer of Germany and Ian Campbell of South Africa when they went from the Southcape of South Africa to the Northcape of Norway. The journey took them the length of two continents and took nine months to complete.

The public is invited to view the exhibit of photographs on display in Trieschmann.

ANGLICAN-METHODIST LINKS ARE PLANNED IN YORK

YORK, Eng. (RNS) — An eight-point program for increased Anglican-Methodist cooperation, especially in areas where little or no cooperation currently exists, is being circulated to all Anglican and Methodist clergy in the important York area.

The program was outlined in a leaflet, "Working Together," prepared jointly by ecumenists of both Churches in the Anglican Diocese of York, headed by Archbishop Donald Coggan, and the Methodist District of York and Hull.

"Less authority; more involvement" seen as religious trend of the '70s

NEW YORK (RNS)—Less authority and dogma, more dialogue and social involvement are predicted for religion in the "Seventies" by noted religious and secular leaders.

The views, expressed in a series of articles in the December issue of *Ladies' Home Journal*, also carried the recurring theme of decreasing denominational differences.

"Tomorrow's clergy will not only be in closer touch across denominational lines; they will also communicate more easily with leaders in other fields," predicted the author of *The Secular City*, Dr. Harvey Cox, Protestant professor of divinity at Harvard University.

He said increased social involvement may cause a wider split among the activist clergy and conservative laymen, "but it will produce a style of Christianity that is bound to seem more real to those who are young in years and in heart."

A Catholic lay theologian predicted that "one of the most important developments of the '70s will be an ex-

Workshop held on community-police relations

WASHINGTON, D.C. (UMI) — Efforts to involve the church in developing community-police relationships, rather than concern only with "incidents," took another step here Dec. 4-6 in a workshop provided through the United Methodist Church's Fund for Reconciliation.

Representatives of churches, police agencies and community organizations in seven cities shared in the session in order to identify the critical issues and the resources available, to get training in techniques and to develop specific goals to be sought in the improvement of police and community relations.

Already, cadres of churchmen are established in Oakland, Calif.; Tucson, Ariz.; South Bend and Hammond, Ind.; Cleveland and Columbus, Ohio, and Pittsburgh, Pa. They are working with representatives of both minority groups and the police for "more direct church involvement in responsible efforts to relate on the issues that cause tensions," according to the Rev. John P. Adams, staff members of the United Methodist Board of Christian Social Concerns, who is coordinating the new project.

†

ploration of the spirit, a quiet rebirth of the practice of long, silent, meditative peace."

Dr. Michael Novak of the State University of New York believes "a critical test of the authenticity of contemplation . . . will be the accuracy of its practitioners' political perception, and the courage of their political actions."

A Conservative Jewish scholar, writing on the future of Judaism, predicted that "we shall see a lot less mindless believing, a lot more thoughtful doubting, self-conscious inquiry into Judaic tradition and its pertinence to the human situation."

Dr. Jacob Neusner, Jewish professor of religious studies at Brown University, said the new practice involves relating classic religious perspectives to the realities of the day, and studying the realities in order "to come to grips with the tradition on its terms."

REVISED MINISTER'S INCOME TAX GUIDE

A revised, updated MINISTER'S INCOME TAX GUIDE will be available from the Town and Country Commission, 1723 Broadway, Little Rock, about the middle of December. This guide includes revised forms (with filled-in examples) and information on all tax law changes needed to complete the 1969 return. Send in your request and FIFTY CENTS now. Supply limited.

†

NEWS and NOTES

THE CARLISLE UMYF was responsible for the Christmas program presented in the Carlisle Church, December 21 at 5:30 p.m. Debbye Harrison and Elsie Jane Raborn directed the group in carols, prayers, dialogue and skits. The Rev. Carlos E. Martin is their pastor.

DARDANELLE'S NEWLY elected officers of the Administrative Board are Fred C. Burnett, Sr., chairman, L. R. "Buster" Berryhill, vice-chairman, and Miss Octa Vaughn, secretary-treasurer. Dr. Charles Casteel is pastor.

VOLTA ANDERS, JR., choir director in First U.M. Church of Russellville, led the group in a special Christmas program Sunday evening, December 14. Robert H. Moore is the organist. The Rev. John B. Hays is the pastor.

THE ROGERS SENIOR High UMYF presented Dickens' "Christmas Carol" on Wednesday night, December 17, in Central Church, Rogers. Members of the cast included: Tom Wilson, Rick Dick, Kenny Reynolds, Donnie McDonald, Lowell Wilson, Melissa Tuck, Julie Felker, Doug Campbell, Kenita Phillips, Mark Hutchens, Judy Davis, Jenny Musteen, John Hoben and Buffy Dick. The Rev. Charles McDonald is pastor.

KENT KILBOURNE, FOLK singer and student in Asbury College, Wilmore Kentucky, presented a program of Christmas music and personal Christian testimony in Grand Avenue U.M. Church of Hot Springs, December 14. He is the son of missionaries to Korea and nephew of Mrs. Woodrow Smith, minister's wife at Grand Avenue.

MRS. THOMAS O'CONNOR directed the Marked Tree Chancel Choir in the presentation of a Christmas cantata on Sunday evening, December 14. Mrs. Gladys Blanton was organist. The Rev. William Wilder is pastor.

JON BRIAN NUTT, born December 8, is the son of Mr. and Mrs. Tom Nutt and the great-grandson of the Rev. and Mrs. Rufus F. Sorrells of Osceola.

SALVATION ARMY CAPTAIN McFarland was guest speaker for youth of the Presbyterian and United Methodist Churches of Bentonville on Sunday, December 14. Methodist counselors are Mr. and Mrs. Robert Cheyne. The Rev. Maurice Lanier is the Methodist minister.

THE PIGGOTT UNITED Methodist Chancel Choir was directed by Mrs. B. B. Layl in the December 14 presentation of Peterson's "A Song Unending." Soloists were Mr. and Mrs. Jim Richardson, Jill Litzelfelner and Warren Arends. Charles Gregory read scripture narrations.

THE REV. WAYNE C. JARVIS, Wesley Foundation director at Arkansas State University in Jonesboro, was guest preacher for the Student Recognition Service in Grand Avenue U.M. Church of Stuttgart last Sunday. The Rev. Louis M. Mulkey was host pastor.

THE REV. JOHN P. MILES, pastor of Oaklawn United Methodist Church in Hot Springs, his wife JoAnn, daughters, Debra, 16, and Rebecca, 9, and son John II, 14, are the recipients of an all-expenses-paid-trip to the Holy Land—a gift from their congregation. The Miles family will travel from New York to Paris by Air France, leaving December 28 and returning January 9.

THE ATKINS UMC CHANCEL Choir presented the cantata "Love Transcending" Sunday afternoon, December 14 under the direction of Mrs. Al Crumby, who is also the organist. Featured soloists were Misses Norma Hittner, Maribeth Jackson and Pamela Martin. Narrator was the Rev. D. James McCammon, pastor. Candlelighters were David Hittner and Barry Swain. Following the cantata the choir was honored with a supper in Fellowship Hall.

MEMBERS OF CALVARY Baptist Church of Osceola assisted the Chancel Choir of the Osceola First United Methodist Church in presenting Handel's "Messiah" at 5 p.m. December 21. Mrs. Coleman S. Stevens directed the group with Mrs. Harold M. Jones as organist. The Rev. Rufus F. Sorrells was host pastor.

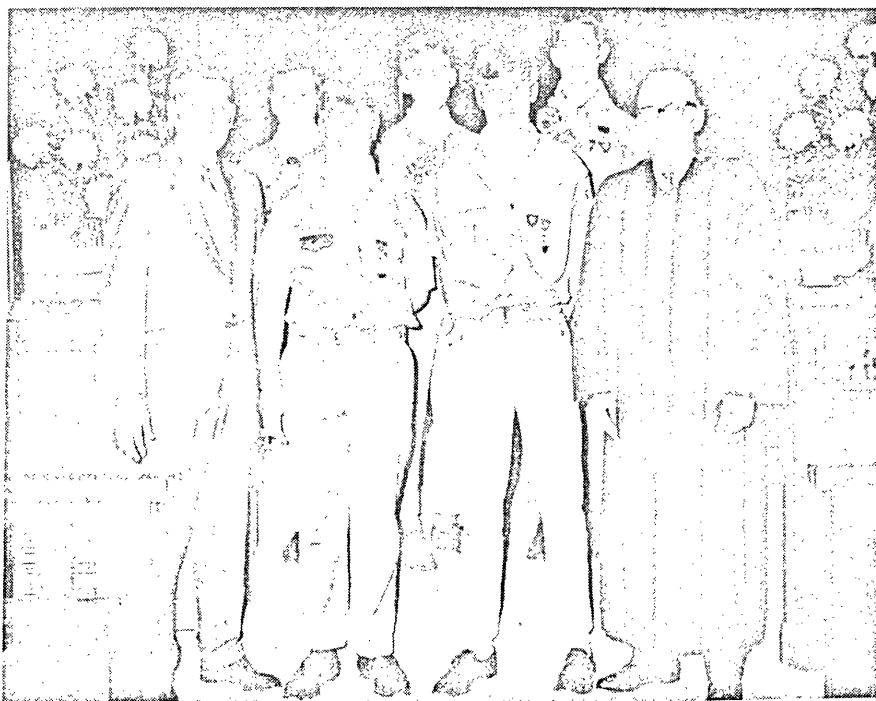
THE REV. JOHN D. JUMP, pastor of Wesley Memorial United Methodist Church, has been elected president of the Conway Ministerial Alliance for 1970. He succeeds the Rev. Limuel G. Parks, Jr., vicar of St. Peter's Episcopal Church.

SPECIAL CHRISTMAS SERVICE AT WYNNE CHURCH

The Sunday evening service at First United Methodist Church in Wynne, December 14, was led by the children and youth. The theme was "Christmas Is Love" and was coordinated by Mrs. Rayda Dillport, who is chairman of the Commission on Education. Two children's choirs, the youth choir, and special readers helped bring the message of God's love through song and verse. As the congregation and choirs sang "Joy To The World," the service ended with the choirs processing to the altar where each one left a love offering. The congregation followed and brought offerings, which will go to the Methodist Children's Home. Miss Jackie Wright is educational assistant, and the Rev. Warren Golden is pastor.

DR. HAROLD EGGENSPERGER, program director of the Interboard Council of the North Arkansas Conference, preached in the Fort Smith District on Sunday, December 14, in the Gar Creek and Grenades Chapel United Methodist Churches. The members were welcoming the return of a former pastor, for Dr. Eggensperger began his ministry there 33 years ago. A fellowship dinner followed the morning services. The Rev. J. C. Wright is the minister of these churches, on the Altus Charge.

MISS DOROTHY BRIDENTHAL directed the Lakewood U.M. Chancel Choir in a folk cantata entitled "An Appalachian Nativity," December 14. Bill Burgin sang the part of the narrator. Other soloists were Mrs. Tom Murry, Mrs. William Hibbard and Mrs. William R. Rice. Accompanists were Mrs. Clarence White and Harry Pickens. The Rev. David Conyers is pastor of the Lakewood Church, North Little Rock.



At a Sunday Morning Worship Service November 30, Gardner Memorial United Methodist Church, North Little Rock, God and Country Awards were presented to five young men pictured above with their scoutmaster and their minister: Front Row: Floyd Weeks, scoutmaster; Burl Michael; Frankie Stephens; Rev. Floyd G. Villines, Jr. Back Row: Gordon Henson, Steve Ingels, and Freddie Vick.

DAILY BIBLE READING

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

Jan. 4—Sunday	Deut. 30:11-20
Jan. 5	Psalm 1:1-6
Jan. 6	Matt. 7:13-20
Jan. 7	Mark 8:34-38
Jan. 8	Luke 13:22-35
Jan. 9	Luke 16:19-31
Jan. 10	Mark 12:1-12
Jan. 11—Sunday	Exodus 12:1-14

THE JACKSONVILLE U.M. Church members heard the Christmas cantata presented on Sunday evening, December 14. Jane Hill and Billie Shore directed with Melda Rice and Geraldine New as the organists. Soloists were Ethelyn Hale, Ron Brittain, Mathew Lewonowski, Susan Jones, Jack Ellis, Joy Tanner and Richard Jones. The Rev. Bob Edwards is pastor.

THE CARR MEMORIAL UMYF of Pine Bluff presented the Christmas play by Dorothy Clark Wilson, "No Room at the Hotel", Saturday, December 20. It was directed by Mrs. Tommy Montgomery and Miss Janet Puckett. The Rev. Carl V. Matthew is minister at Carr Memorial.

SMACKOVER UNITED METHODIST Youth attended the Pat Boone Youth Rally held in Monroe, Louisiana, December 7. The 27 young people were accompanied by Mrs. Harry Tirk, Mrs. Leonard Reed, Mrs. R. W. Trieschmann and the Reverend Trieschmann who drove the church bus. The group left following morning worship and returned to be served a chili supper, prepared by Wayne Parks.

A MISSION TRIP through the Southwest is being made this week by students of the Arkadelphia Wesley Foundation. The group left by bus early Monday, December 29, with San Antonio as the first stop, and will return Sunday. The Rev. David Hankins is the Foundation director. In the absence of Mr. Hankins, Dr. Joe T. Clark will speak in the Okolona and Trinity Churches next Sunday morning, and Earl Mathis will speak in Center Grove Church Sunday evening.

P. K. KORNER

MICHAEL HUGHES was presented his Eagle Scout award and God and Country award in special services at First United Methodist Church, Heber Springs Sunday, December 14. Michael was presented to the church by his Scoutmaster, Mr. A. P. Stephenson and Dr. William Wells made the presentation of the Eagle Scout award. An Eagle pin was presented to Michael's mother, Mrs. Earl Hughes. Michael's father and minister of the church, Dr. Earl Hughes, presented the God and Country Award. Michael holds the scout record for having received more than 50 merit badges.

MRS. BROYLES' HIP MENDING SLOWLY

Mrs. Russell (Clara) Broyles, former treasurer of the North Arkansas Conference Women's Society of Christian Service reported in her Christmas letter concerning her physical improvement.

After her fall in Paragould's First United Methodist Church last April during the annual meeting of the con-

ference WSCS, Mrs. Broyles spent 45 days in the hospital with a broken hip.

She is still "house bound" but able to get around with a walker. As soon as she left the hospital, Mr. Broyles entered for his fourth operation in five years. Both are improving, are optimistic about their health, and enjoying the letters of friends.

Their address is: Farmington, Arkansas 72730.

†

Missionaries Bill & Irene Elder reappointed to Japan

96 Katsuragi Cho
Chiba City, Japan 280
Yearend, 1969

Dear Friends:

The Japanese say that the days and months whiz by like an arrow, and we have certainly found it so this year.

The first half of the year found us in Okinawa working with the church leaders there on the last minute adjustments necessary to successfully complete the union with the United Church of Christ in Japan. This union has given an increased sense of self-respect to both the churches involved.

We had gone to Okinawa for a three-year term and to do a particular job. As our term approached its end and we felt that we had pretty well done the job we were sent to do, we turned our thoughts to our next place of service. We felt a very strong personal desire to return to Tottori where we had enjoyed a fruitful and pleasant ministry. However, reason ruled over emotion—with some help from the Evangelism Committee of our United Church. They never force a missionary into an assignment, but they do make recommendations and give advice from their standpoint of concern for the needs of the Church throughout the country. In our case they asked that we give careful consideration to their desire to have us go to Chiba, a rapidly developing urban and industrial area just east of Tokyo. When Bill visited the area to talk with some of the pastors and laymen, it seemed that it would be a good area in which to work, so we decided to come. We will work primarily with four churches in the city of Chiba, particularly in the area of lay training and education. As apartment complexes and housing projects mushroom around Chiba the churches find themselves facing a tremendous challenge that calls for all the resources they can muster.

One factor that helped us to decide to come to Chiba was an invitation to Bill to become a staff member of the Japan Institute for Christian Education at St. Paul University in Tokyo. In order to accept this invitation we had to be within at least reasonable proximity to Tokyo. This Institute (JICE) pioneered in human relations training in Japan and has developed a program of adult education which has attracted considerable attention here. Bill has been working with it informally for several years and was glad to answer this invitation to share in expanding the human relations training program in Japan. The program has already provided training for several hundred people, including pastors and laymen of many denominations, school teachers, social-workers and business men. This promises to be interesting work and should fit well with the adult training the churches in Chiba want us to help with.

As we were getting ready to move back to the mainland from Okinawa, there was an unexpected development. The 135 United Methodist missionaries in Japan were in the process of choosing a new Field Representative and Bill was elected. This could be a full-time job by itself. At first, we wondered if it would allow any time for what we regard as our real work, but with the help of an excellent secretary and the cooperation of several colleagues who have agreed to share various responsibilities, things seem to be under control and he is finding time to work at his other two jobs.

Irene is taking her place as a member of Chiba Church and is getting involved in the Women's Association there. She is also teaching Bobby the Calvert Correspondence Course (fifth grade) at home since there is no English speaking school near enough for him to attend.

Tim, Mike, and Peggy are living in the school dormitory and attending the Canadian Academy in Kobe. Tim was elected president of the student body and is getting a taste of the complexities of being a leader in an unsettled situation. Student unrest is being felt in high schools as well as in universities here.

Japan is a society in which one has to run to keep from standing still. It never lacks for interest, however, and working in the Chiba-Tokyo area promises to provide plenty of action.

Sincerely,

Bill and Irene Elder

NEW PRAYER CALENDAR NOW AVAILABLE

NEW YORK—Complete with new features as well as with favorite features from past years, the 1970 Prayer Calendar of the United Methodist Board of Missions has just been published.

Traditionally one of the most widely used publications of the Board, the Prayer Calendar is regarded both as a primary resource for individual, family and group devotions, and as a valuable reference tool. It includes complete listings of missionaries, deaconesses and mission projects of the Board of Missions. Besides being listed on their birthdays, mission workers are listed in the back with name, address, conference, and field of service. Also contained are listings of overseas bishops, members of the Board of Missions, and Board staff executives.

The importance of prayer, and of the Prayer Calendar as a resource, are emphasized by the Rev. Dr. Tracey K. Jones, Jr., general secretary of the Board, in an introduction to the 1970 edition: "We know from past experience that the prayers of church men and women will strengthen the morale of missionaries at home and abroad, national leaders in some 40 countries, and Board and Staff members. We trust this book will also provide a way whereby, through intercession for others, the presence of God may be more real for you."

One of the principal new features of the 1970 Prayer Calendar are maps showing the towns in which every mission project of the Board of Missions is located. The cover is a dramatic photo of "earth-rise," as seen by the Apollo 8 astronauts on man's first flight to the moon. And one of the many special prayers is a "Prayer for the Space Age" by a high school student.

Features carried over from past editions to the 1970 Prayer Calendar include vignettes of mission, short mission facts, Scripture passages and brief quotes related to missions, and a compilation of "Resources for Worship and Mission." Often called "an itinerary of prayer" of United Methodist mission work around the world, the Calendar arranges its information geographically and alphabetically.

Also included are ways to use the Prayer Calendar, which are intended to be helpful to individuals, families, Women's Societies of Christian Service, Commissions on Missions, Councils on Ministries and other groups.

The 1970 Prayer Calendar is \$1

DISTRICT WSCS EXECUTIVES MET IN RUSSELLVILLE

The executive committee of the Conway District Women's Society of Christian Service, met in Russellville, December 11.

Mrs. Earl Horton, district president, was hostess for a luncheon and business session at her home. Mrs. Edwin Outlaw, chairman of spiritual growth, gave the invocation.

Mrs. Ed Davis of North Little Rock, district treasurer, presented the 1970 budget which was accepted by the committee. Other officers reporting were:

Mrs. P. E. Munnerlyn of North Little Rock, secretary; Mrs. H. A. Brown of Morrilton, chairman of Christian social relations; Mrs. F. L. Hilliard of Russellville, chairman of missionary education; Mrs. Malcolm N. Dailey of Dover, secretary of program materials; Mrs. John Page of Dover, chairman of nominations; Mrs. Lillie Burgess of Conway, district chairman of Wesleyan Service Guild.

North Arkansas conference officers present included Mrs. E. L. Hunt of Plainview, chairman of Christian social relations, and Mrs. Page, secretary of program materials.

The meeting dismissed with a prayer by Mrs. Hunt.

The next executive committee session will be held April 10-11 in Fort Smith at the North Arkansas conference.

The annual spring district meeting is scheduled for April 22 at Plainview.

†

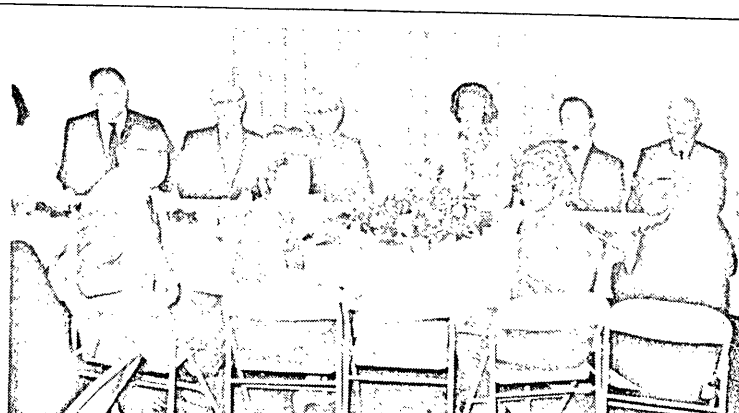
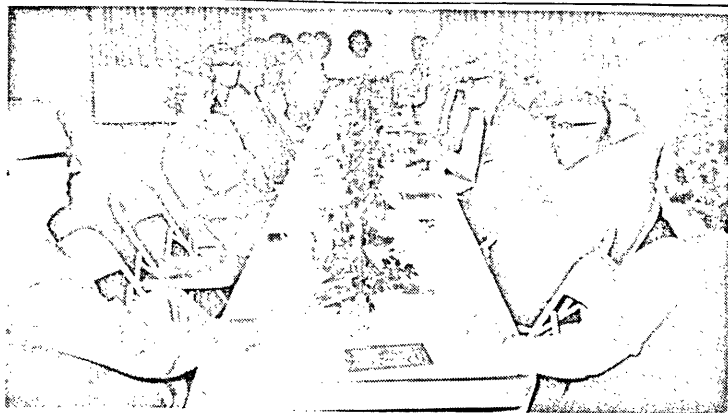
THE REV. EVERETTE PATTON, pastor at Sherrill, entered the Jefferson Hospital at Pine Bluff for major surgery December 11, and his wife reports that he may be able to go home by the first of the year.

NOTE OF APPRECIATION: The Rev. and Mrs. Felix Holland of the United Methodist Charge in Mansfield and Huntington, wish to express their appreciation for the concern shown by District Superintendent Archie Boyd, ministers of the Fort Smith District, and friends during Rev. Holland's recent stay in the hospital. He has now returned to his duties as pastor.

†

(same as last year) and may be ordered from: Service Center, United Methodist Board of Missions, 7820 Reading Road, Cincinnati, Ohio 45237.

†

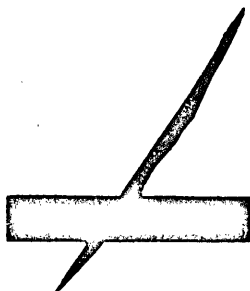


Arkadelphia District ministers and their families had a Christmas dinner at Oaklawn United Methodist Church in Hot Springs on December 11. At LEFT, some of the ministers and their wives; CENTER, P.K.s; AT RIGHT, Among those seated at the head table are Dr. and Mrs. Otto Teague, dis-

trict superintendent and wife, Mrs. John Miles, president of the district parsonettes who sponsored the dinner, and the Rev. John Miles, host pastor.

The Sunday School Lesson

By: Alfred A. Knox



LESSON FOR JANUARY 11: How Jesus Met Temptation

BACKGROUND SCRIPTURE: Matthew 4:1-11; Genesis 3; Psalms 91; Romans 7; Hebrews 2:14-18; 4:14-16

MEMORY SELECTION: "Because he himself has suffered and been tempted, he is able to help those who are tempted." (Heb. 2:18)

AIM OF THE LESSON: To study the aspects of the temptations of Jesus that revealed his humanity; to seek a better understanding of temptation as it comes to us.

* * *

There are many people that find the temptation of Jesus one of the most difficult parts of the Gospel to understand. They find it hard to believe that he really could have succumbed to the cunning of the tempter—that he really was "tempted as we are." If we do not believe he could have sinned then we do not really believe that he was tempted.

The temptation experience comes immediately after the baptism in the Gospel of Matthew. We should see that this was a logical sequence. Whether we believe it was God, or the Devil, that led Jesus to the wilderness, we must see that the impact of destiny had much to do with it. God had laid his hands upon him at the Jordan, and now Jesus faced the question of how to use the power which had been given him. Dr. Andrew W. Sledd, my New Testament professor in seminary, used to say: "You don't have to believe that God or the Devil either led Jesus into the wilderness. It was the overwhelming consciousness of the power that had been thrust upon him."

Dr. George Buttrick puts it this way in *The Interpreter's Bible*: "There is no contradiction between 'led of the Spirit and tempted of the devil.' God's ordaining had been laid on Jesus, and he must think through this mission. How could it best be fulfilled?"

As to the why of the temptation, Dr. Charles M. Laymon has this concise answer in *International Lesson Annual*: "Jesus was tempted so that men would be drawn to him as one who knew how temptation felt. In Christ, God knows how his human children feel. He does not simply look on as an observer; he has lived our kind of life in the flesh, and experienced the best and worst that life can offer."

* * *

THE SETTING OF THE TEMPTATION

There are two important aspects of the temptation which merit our consideration before we consider the details of the three separate episodes—these are the geography and the agent of the temptation.

The setting of the "wilderness" up into which Jesus was led by the Spirit to be tempted is about the most desolate spot on the face of the earth. Our guide in Israel in 1968 pointed out the general territory and said "You can take your pick as to the exact spot where Jesus was tempted."

Dr. William Barclay in his commentary on Matthew describes it for us: "It is an area of yellow limestone and of scattered shingle . . . the hills are like dust heaps; the limestone is blistered and peeling; rocks are bare and jagged; often the very ground sounds hollow when the footfall or the horse's hoof

falls upon it. It glows and shimmers with heat like some vast furnace . . . In that wilderness Jesus could be more alone than anywhere else in Palestine."

Concerning the agent of the temptation we should underscore the fact that the Gospel of Matthew says it was "the Spirit." Dr. George Buttrick, commenting on the fact that Luke says it was Satan that led him into the wilderness of temptation, says: "The Spirit led him into this searching of heart, yes, and into the accompanying testing. Yet the testing and the period of let down were the devil's chance. Notice the Old Testament doctrine of the devil. He is personal. Are not the seductions that beset us personal persuasions, and not merely of ourselves? He is chief of testers. Is not the world's evil, as in Hitlerism, organized into hierarchies of wickedness? He is ultimately under God's control and sovereignty."

* * *

THE FIRST TEMPTATION

It is interesting to note that Matthew describes the first temptation as coming after forty days of fasting. How better to prepare one to be tested than by an appeal to his physical needs! Dr. Suzanne de Dietrich in *The Layman's Bible Commentary* says: "The first temptation shows Jesus preyed upon by hunger, that elemental and terrible need of every human being. He truly embraced our condition. He knew hunger and poverty. He was the Son of Man who had 'nowhere to lay his head.'"

The basic questions Jesus faced in dealing with the tempter's first suggestion was should he presume on his power to satisfy his own gnawing hunger? Certainly Jesus' own hunger at the moment was a factor in the first temptation. However, in a wider sense, it was a question of whether men should be offered bread in exchange for their loyalty. Often Christian leaders have felt the compulsion of this same temptation.

In the novel *The Keys of the Kingdom*, Father Chisholm is overwhelmed with frustration when he discovers in his China mission post that the few communicants officially on his parish roll had been receiving regular payments of supplies for their allegiance. We are all familiar with the term "rice Christian," and know that this temptation has not been confined to China or to any foreign mission field.

Jesus' reply to the tempter was "Man does not live by bread alone." (Matt. 4:4). Thus in refusing to turn the rocks into bread Jesus refused to bribe men to follow him by giving them food or any material things. His response, a quotation from Deuteronomy 8:3, points to God as the source of all life for man.

* * *

THE SECOND TEMPTATION

The setting of the second temptation as described by Matthew is a high tower at one corner of the Temple in Jerusalem. We read in Matthew 4:6, "Then the devil took him to the holy city, and set him up on the pinnacle of the temple, and said to him, 'If you are the Son of God, throw yourself down; for it is written, He will give his angels charge of you.'"

Like the first temptation, the second begins with the insinuation of a doubt, "If you are the Son of God." Dr. Curtis A. Chamber, in *Adult Leader*, says, "Surely Jesus must have been deeply aware of this temptation to doubt his identity and vocation . . . Temptation often attacks us at the point of a sense of the divine purpose. This was the approach to Jesus in this temptation."

Apparently the distance from the pinnacle of the Temple to the valley floor below was almost 50 feet. The tempter suggested that Jesus prove to himself and the multitude that he was the Messiah by throwing himself down and startling the people by showing that God would not let him be harmed. This was the suggestion to exploit the miraculous. Dr. Harold Fair in *Adult Bible Studies* says: "Wonder workers were not uncommon in the ancient world. Jesus knew, of course, that some miraculous stunt would attract large numbers of people at the first. But he also knew that people become restless if the miracles and wonders do not increase. Suppose Jesus had jumped from the pinnacle of the Temple and had not been hurt. The multitudes would have followed him. But if he had jumped again the following days, the people would have said it was 'old stuff.'"

Throughout his ministry, Jesus refused to exploit his miracles. Mark points out how the crowds following Jesus usually increased immediately after one of his miracles. He would respond to this by fleeing to the wilderness or across the sea as a protection against the exploitation of the miraculous.

Jesus' reply to the second temptation was a quotation from Deut. 6:16, "You shall not tempt the Lord your God." As Dr. Buttrick says, "Jesus knew that sin must not disfigure the new covenant. He would not choose his own way; he would live his life and fulfill his ministry waiting upon God and trusting in him."

* * *

THE THIRD TEMPTATION

In the third temptation Jesus is offered all the world—an instant coming of the Kingdom—if he would compromise with the devil. The devil promised Jesus all the kingdoms of the world if he would worship him. "But," Dr. Fair says, "Jesus quickly saw that his obedience must be to God and that God was to be worshiped, not tested."

In this temptation Jesus felt a subtle pressure that he was to know again and again during his ministry—the appeal to set himself up as a political leader and thus dispose of those who opposed the purposes of God. Dr. Buttrick says (*Interpreter's Bible*): "This was a dream that had long haunted Jewry. They had envisioned the day when all nations should honor Israel and Israel's God."

Dr. Charles Laymon calls the third temptation "an invitation to compromise the gospel." He says Jesus was being urged to use the ways of the world to win the world. This is one of the temptations that comes to the church in our time. There are many ways we can witness to the secular age, but we must take care that we do not fall down and worship its gods.

The last temptation is a challenge to radical submission to the living God. In his reply, Jesus quotes the first commandment, "You shall worship the Lord your God, and him only shall you serve." (Deut. 6:13)

Dr. de Dietrich summarizes the three encounters and their long-range meaning: "Bread, miracles, power—are not these what false messiahs in every age offer to the credulity of the crowds? The temptations summed up in this story will be met by Jesus throughout his career—when the crowds see in him only a healer (Mark 1:35-39); when they want to make him a king (John 6:14-15); when his own disciples reject with horror the prediction of the Cross (Matt. 16:21-23)."

* * *

THE COMMON EXPERIENCE OF TEMPTATION

Temptation is not an accident in a Christian's life. The temptations of Jesus were factual and purposeful. God permitted the devil to tempt Jesus. Out of this temptation experience, God's will and plan were more completely realized in Jesus' life.

Jesus overcame each of the temptations, and quoted each time from the Bible to refute the tempter's cunning. He refused to use supernatural power for his own personal good and ambition.

Since Jesus overcame temptation he is able and willing to help the Christian to be victorious in time of personal temptation. He who was tempted even as we are, but was without sin, is able to give his children victory over temptation, as we by faith identify ourselves with him.

JANUARY 1, 1970

The Seventies: Soaring or Settled?

The Seventies are anybody's guess. Speculating on the seventies, just after the tumult of the sixties, makes any prophet have a queasy feeling. Who could have predicted the assassinations, the movement of young and blacks from hope to disillusion to cynicism and rebellion; the enormous triumph of the moon against the backdrop of the Vietnam debacle? If the seventies promise events on such a grand scale, only the most imaginative science fiction writers could give us the vaguest of hints. But assuming that trends which have appeared in recent years will continue and perhaps come to dominate the landscape of the coming era, here are some speculations:

EMERGENCE OF THE NEW GENERATION

The kids who grew up in the sixties, who rallied at colleges and joined the Peace Corps and bussed to Mississippi, will be the bankers, the doctors, the teachers and the middle management of the seventies. They won't be running the system, but increasingly they will be filling it, and that in itself will make the difference. The idealism that characterized the early and mid-sixties hasn't all soured into rebellion. Increasingly there are lawyers more interested in challenging a city's real estate practices than bleeding their clients; teachers who aren't apt to cling to the textbook; young political assistants who are learning how to budge city hall. This new breed is less patient and more committed to change than earlier generations. And if the political or legal or educational systems won't bend for them, they will search hard for ways of slipping past them.

POLARIZATION

The sixties made us aware how apart from one another we really are. Urban and rural. Blacks and whites. Parents and their children. Radicals and liberals. In recent Los Angeles and Minneapolis mayoral elections the dominant vote was white backlash. Long hair has become a symbol to which people react violently — as witnessed in the movie, "Easy Rider." Unless a powerful and highly popular leader arises — an unlikely prospect — the country's polarization will probably continue: resulting, perhaps, not only in the counter-culture of the young, but in a continuous splintering of that counter-culture, into black nationalists, the radical young, and the anti-technological young who flee to drugs and communes. The effect may be a broadening of cultural values or — again, witness "Easy Rider" — a rise in intolerance and bigotry.

POWER AND WILL POWER

Can we stop air pollution and the wrecking of the land? Can the poor of our society be entered successfully into the affluent American economy? The seventies will probably spell out the decisive answer, showing either that the gargantuan corporations have assumed too much power and need answer to no one, or that new, more localized forms of power are possible and workable. The question of power is a crucial one for the seventies, after

a decade when university presidents, police chiefs, mayors, and the occupants of the White House have faced the recognition that their power on paper didn't equal their power in fact. With television, the abuses of power are glaringly evident, and people feel increasingly distant from the decisions that govern the air they breathe, the food they eat, the way their sons will die. The American political system may or may not be workable in today's technological age; more than the sixties, the seventies will tell.

REBELLION

Is long hair rebellion, or simply a hairstyle? Do people smoke marijuana because it is illegal, or because they feel it gives some peace to a war-ridden time? If the colleges were the generations' battlefields of the sixties, the high schools may be the battlefields of the seventies. And the battles are likely to be more tactical, more successful, since the high school students have been learning from the mistakes of the college revolts.

The Generation Gap is becoming as American as violence and apple pie, and it is likely to find new forms, and perhaps new organization in the seventies. The young are wise to Thomas Wolfe's dictum: You can't go home again. And while the SDS claims that they can stretch rebellion into revolution, that is unlikely in a society as organized, affluent, and satisfied as ours. Drugs, communes, and guerilla tactics aimed at the power structure will probably become standardized forms of rebellion in the seventies.

NEW POLITICAL ALLIANCES

Sometime in the seventies Chicago, Washington, Baltimore, Cleveland, Detroit and other major U.S. cities will witness the consequence of twenty years of suburban exodus; over fifty per cent of the voters in these cities will be black. The implications may not become obvious immediately, but no doubt will, by the 1980's, change the face—and perhaps the structure—of city governments, perhaps the very fabric of the political process itself. It won't be the surface difference between a white mayor and a black mayor; but more likely the transformation to a new political consciousness — a profound concern, for example, for economic freedom in the ghettos. The older political parties may give way to newer organizations, from the militant Black Panthers to the reactionary groups emerging throughout the cities and suburbs of the nation.

SCIENCE AND TECHNOLOGY

"The quiet revolution" — in chemistry, biology, medicine, virtually all the sciences—has been going on about us in the 1960's and will, if anything, mushroom in the seventies. Many scientists feel sure that by 1980 they will have localized the virus which prompts cancer, and may begin inoculations against it. At the same time, drugs for restructuring the DNA molecules—the cell's memory bank—may be developed, even used experimentally. Scientifically, the seventies will bring us far closer than any previous

decade to the tools which may transform society into a utopia — or into Huxley's dark nightmare.

The sixties saw the incredible growth of the computer: the seventies will be a decade of far-ranging experimentation with its uses. More than the wiretap or bug, the computer may—unless drastic steps are taken, such as a privacy amendment to the Bill of Rights—spell an end to privacy for most people in America. A person's total history — financial, academic, social, psychological — will be at instant access, though presumably for only a limited few. Who needs Big Brother if an IBM 3800 with a warehouse of memory banks can do the trick instead?

THE GROUP STYLE

The sixties saw a growing consciousness of the group: in group dynamics and group therapy of institutes like Esalen; in a change of TV and movie heroes from individuals to groups ("Mission: Impossible," "Bonanza," "Bob & Carol & Ted & Alice"); in musical rock groups; in the popularity of brainstorming and group approaches to business management. The seventies could witness a reaction against this trend, though that seems doubtful. Small groups, rarely larger than ten, will tend to become a major cultural phenomenon: in the schools, in business, in leisure, even in sex. It is not that America is relinquishing its sturdy tradition of individualism, but simply relocating it within a strong group context.

TELEVISION

Technology, in the seventies, will change television, threaten the existence of movie theatres (as it already has of the stage), and in effect broaden the options for people at home. Cable TV, perhaps pay-TV, RCA's new device, "SelectaVision" and CBS's Electronic Video Recorder (both of the latter TV playback systems, with tape decks) will make it possible to see first-run movies, ballets, Broadway musicals, without leaving home. The full impact of these new systems and devices will not be felt until deep into the seventies, but most likely they will shift the economic structure of television and broaden the network fare. In the seventies the networks will face what the movie studios faced in the early fifties, when television appeared. Here the impact will be greater than it was then (the studios have simply absorbed television, by producing most of its broadcasting). By 1980 television will not represent only an "information explosion," but very possibly a "cultural explosion" as well.

LEISURE

Even new systems of television cannot absorb the growing leisure needs of a nation which already, on an average, works a 35-hour week. If there is any single difference between the leisure pursuits of the seventies and those of the sixties, it will be a new sophistication: a taste for experimentation, a distaste for pre-fab gimmicks like miniature golf, a growing popularity of speed machines—motorbikes, snowmobiles, speedboats, airplanes.

by william kuhns

(William Kuhns, who has written the article which appears here for the Associated Church Press Syndicate Service, is director of The Institute for Environmental Response. He has studied at the University of Dayton and the University of Chicago. His latest book, THE FIFTY MINUTE HOUR—one of several by this author, will be published early this year.)

The most significant area for leisure, though — already foreshadowed in film, music, and theatre—will no doubt be sex, where the popular ambits of experimentation, within marriage, outside of marriage, between married couples, may mark forever the death of puritanism in America. The pill has vanquished the major source of guilt in sex; the seventies may see the erosion of other, particularly social and religious, sources of guilt.

AND THE CHURCH?

These trends amount to a most cursory glance at the seventies. Neglected are such vital areas as psychology, space, transportation, economics, and national politics—where, I feel, current trends will probably hold fast.

What, then, does all this mean for the church? And why haven't I commented on trends within the church—unity, inner city work, the vocation crisis, theological tumult? The answer to both questions is the same. In his ETHICS, Dietrich Bonhoeffer arrived at a concept of the church in which the church is defined in the process of its concrete relationship to the world, and what is currently happening in the world. If the secular thrust of current theology has any meaning, it is here. And if the church of the seventies is going to change, work for vitalizing the people of the seventies, it is here. Whether this or that church body merges in the seventies matters far less than whether pastors and laymen come to grips with the challenges of that era: economic freedom for the poor; locating the ambits of sexual responsibility (no longer sexual morality); the dangers and possibilities of a group ethos; the meaning of rebellion; the ways of bridging the growing gaps within society.

For many commentators, the election of Richard Nixon to the White House is the forecast of an era like the fifties: quiet, undemanding, a peaceful veneer over a restless subsurface. This I doubt. We can't return to the fifties; the illusions have been burst; the rush of events and changes is coming too fast, too violently. The sixties have taught us that responsibility of a nation changed by technology is that people be capable of changing also. In the seventies we will discover whether or not people have learned that truth.

South African credit arrangement to end

mission outreach. Dale E. Robinson, superintendent of McCurdy School, said that when the new practical nursing program was set up, it would help meet two important needs: "It is a step in the economic development of the area, giving training but also providing needed family income. It will furnish a source of licensed practical nurses for the hospital."

JANUARY 1, 1970



Theme announced for annual Week of Prayer for Christian Unity

NEW YORK, N.Y., Oct. 7—Trying to share the Apostle Paul's concept of himself as God's fellow worker in the world will mark a new development for Christians during the annual Week of Prayer for Christian Unity January 18 through 25.

The sponsoring agency in the United States, the National Council of Churches' Department of Faith and Order, with the recommendation of the Roman Catholic Bishops Committee for Ecumenical and Interreligious Affairs, has chosen the I Cor. 3:9 text, "We are fellow workers for God" as the theme of the week. Co-sponsoring the program with the NCC is the Graymoor Ecumenical Institute. Internationally, the week is sponsored by the World Council of Churches in cooperation with representatives from the Vatican.

The significance of the Week of Prayer has altered considerably since its inception in 1908 in the Roman

Catholic world and in 1920 for Protestants. Initially the separated Christians used the week to pray that Christ might overcome the apparently insoluble tensions of division. In recent years, however, many walls and obstacles to unity have been removed. Although full communion is far from being achieved, the Week of Prayer has become an occasion for giving thanks to God for still new experiences of fellowship.

In many communities throughout the U.S. church members have had their first ecumenical experiences in the context of the Week of Prayer, when services for all Christians are held in different churches of a neighborhood. This is still the case in many cities and towns. However, in places where contacts are more advanced, the Week of Prayer also provides opportunity for a re-examination of the commitment to unity and common mission.

†

NEW PRAYER CALENDAR NOW AVAILABLE

NEW YORK—Complete with new features as well as with favorite features from past years, the 1970 Prayer Calendar of the United Methodist Board of Missions has just been published.

Traditionally one of the most widely used publications of the Board, the Prayer Calendar is regarded both as a primary resource for individual, family and group devotions, and as a valuable reference tool. It includes complete listings of missionaries, deaconesses and mission projects of the Board of Missions. Besides being listed on their birthdays, mission workers are listed in the back with name, address, conference, and field of service. Also contained are listings of overseas bishops, members of the Board of Missions, and Board staff executives.

The importance of prayer, and of the Prayer Calendar as a resource, are emphasized by the Rev. Dr. Tracey K. Jones, Jr., general secretary of the Board, in an introduction to the 1970 edition: "We know from past experience that the prayers of church men and women will strengthen the morale of missionaries at home and abroad, national leaders in some 40 countries, and Board and Staff members. We trust this book will also provide a way whereby, through intercession for others, the presence of God may be more real for you."

One of the principal new features of the 1970 Prayer Calendar are maps showing the towns in which every mission project of the Board of Missions is located. The cover is a dramatic photo of "earth-rise," as seen by the Apollo 8 astronauts on man's first flight to the moon. And one of the many special prayers is a "Prayer for the Space Age" by a high school student.

Features carried over from past editions to the 1970 Prayer Calendar include vignettes of mission, short mission facts, Scripture passages and brief quotes related to missions, and a compilation of "Resources for Worship and Mission." Often called "an itinerary of

prayer" of United Methodist mission work around the world, the Calendar arranges its information geographically and alphabetically.

Also included are ways to use the Prayer Calendar, which are intended to be helpful to individuals, families, Women's Societies of Christian Service, Commissions on Missions, Councils on Ministries and other groups. Miss Frances Eshelman, New York, an editor of literature for the Board of Missions and editor of the Prayer Calendar, writes: "The Prayer Calendar can be your 'book of knowledge' of your church's mission throughout the world this year. In your day-by-day personal or family worship, used with your Bible reading, the Scriptures, names and projects found in the Prayer Calendar each week will extend your prayers and intercessions to new 'neighbors' at home and abroad, and suggest possible action you can take for them."

The 1970 Prayer Calendar is \$1 (same as last year) and may be ordered from: Service Center, United Methodist Board of Missions, 7820 Reading Road, Cincinnati, Ohio 45237.

†

RETIRING MISSIONARIES HONORED

NEW YORK (UMI)—Six missionaries who have given a total of 237 years of service in five countries were honored on their retirement at the third United Methodist Missionary Conference December 4-9 at Otterbein College, Westerville, Ohio.

The four women and two men were officially recognized for their service under the United Methodist, Evangelical United Brethren and Methodist Board of Missions in Brazil, Congo, China, Hong Kong and the Philippines. A service of Praise and Thanksgiving was led at the Missionary Conference by Dr. John F. Schaefer, New York, associate general secretary of the World Division of the United Methodist Board of Missions. The Division sponsored the Conference. Each retiring missionary was given a certificate and a service pin.

The retiring missionaries: The Rev.

from local church bulletins

CENTRAL CHURCH, Fayetteville

IV. Advent As Anticipation

I stood in silent disbelief before a gaping, black hole in the chancel area of Central Church. Only hours before, a beautiful white altar had stood there adorned with Advent wreath and candles, waiting for the people to gather in worship and celebration for "The coming of the Lord." But the bright flame of the third Advent candle was never seen. There was no altar, only an ugly, fire-scarred brick wall. What had once symbolized hope and joy had gone up in flames. Despair and sadness reigned. I remember asking myself, "What is there to celebrate now?"

To my left and right were the scorched remains of the choir stalls and organ console, where joyous music had proclaimed the coming of Emmanuel. Last Sunday morning the choir had sung a magnificent Advent work, "The Angel Gabriel," by Diemer. The organ had concluded the service with "Break Forth O Beauteous Heavenly Light" by Bach. I lifted my eyes toward the light, toward what had been a beautiful rose window, to find that the brilliant colors were gone, an ugly round hole replaced them. Where was that light now? Where was the Advent music? My questions were lost in the dismal silence.

I turned to look at the pulpit, standing like a sentinel against the open sky. I stepped into that pulpit which had heard hundreds of sermons speak of the Light which illumines the darkness of men, which had witnessed the proclamation to so many. But as I looked out across the sanctuary there were no faces to greet me, no ready ears or cheerful smiles. There was only blackness and destruction, twisted steel and water-soaked pews. Where was the meaningful Word we had heard? Who would speak it? My eyes dropped in disgust.

There on the floor beneath the grime and sludge I saw a tiny bit of purple color. I rushed to see. The heavy cloth was hardly recognizable. I brushed the debris away from the Advent pulpit parament. The cloth, though filthy and wet, was not burned. And on it — the cross, greatest symbol of Christian hope, still remained?

Later that Sunday, four persons joined our church meeting temporarily on Mt. Sequoyah. A youngster was baptized from a dixie cup. The congregation has determined that the sanctuary shall be rebuilt. The light still illumines the darkness! The Advent candle still burns. Our Lord still comes!

(Victor Nixon)

†

'Night Call's' Demise Due to Lack of Funds

Night Call, the award-winning national call-in radio program, is off the air—a victim of exhausted funds.

Despite last-minute appeals for more money, and formation of an emergency "Ad Hoc Committee to Keep *Night Call* On-The-Air," the United Methodist-produced series was discontinued with the Oct. 10 broadcast. It departed the airwaves amidst many accolades and expressed regrets.

During its 16 months on the air (starting June 3, 1968) *Night Call* dealt with vital and current issues in the U.S. and the world. The format included a host (for most of the time, black broadcaster Del Shields), a prominent guest and persons calling in by long-distance telephone from around the nation to have dialog with the

guest and host.

The program had its own network, which at one time was the fifth largest radio network in the nation. Starting with 22 stations, it rose to a high of 92 and had dropped to 44 stations by Oct. 10. The program was broadcast nightly Monday through Friday at 11:30 p.m. EDT from New York. The drop in stations came when *Night Call* changed from a free public service program to one paid for by stations.

"*Night Call* took the witness of the church into the marketplace where ideas are fighting for dominance," said the Rev. Harry C. Spencer, associate general secretary of the Division of Television, Radio and Film Communication of the Program Council. "The guests, the callers and the listeners learned that the church is interested in the issues they are facing. And millions of readers in this and other countries learned by innumerable newspaper and magazine stories that the United Methodist Church is deeply involved in the world outside the sanctuary. The value of this witness which the church made through *Night Call* was proved again and again by the comments and letters of guests and audience alike," he said.

Before discontinuing *Night Call*, financial aid was sought by a quickly-formed Ad Hoc Committee to Keep *Night Call* On-The-Air. It comprised 13 former *Night Call* guests who are notables in religion, show business and other fields.

†

If you have no joy in your religion, there's a leak in your Christianity somewhere.—W. A. Sunday

PAGE ELEVEN

Book Reviews

by AAK.

Joe Hale, **DESIGN FOR EVANGELISM**, \$1.25, Tiding, 119 pp.

This is an unusually fine book by this young staff member of the Board of Evangelism who is known personally to many of our readers. Joe has projected a great deal of imagination into the work of the Board of Evangelism and it is communicated through this excellent little book.

In chapters on preparation, ministry with youth, and the evangelist's style, Mr. Hale generously opens before the reader the detailed information for the planning and conduct of New Life Missions in which he has been so successfully engaged for a decade.

This should also be a helpful book for laymen, especially those with an interest in the lay witness movement.

Roger Bush, **PRAYERS FOR PAGANS**, \$1.50, Plaum Press, 63 pp.

An Australian Methodist minister and a Scottish Catholic photographer who now makes his home in Dayton, O. have combined their talents in this little book published by a Catholic publisher.

Explaining the rationale of his "prayers for pagans," author Bush says in the introduction: "Prayer for me is the everyday reality of conversation with God. A God eternally involved in this world of his creation. I offer these prayers out of my own experience of the pain and pleasure of life and my real love for people. The illustrative photographs are of real life people all over North America."

Coordinate Recruiting

The 14 United Methodist theological schools cooperated with the Board of Education's Department of the Ministry to coordinate their information services and recruitment efforts at two points to reach young men and women interested in the ordained Christian ministry.

Authorized by the Association of United Methodist Theological Schools, the experiments aimed at interpreting the Christian ministry and at avoiding duplication and competition among seminary recruitment officials.

Students interested in the ministry, whose names were submitted by campus ministers and chaplains, received a letter and several brochures last fall. Protestant church occupations and the ordained Christian ministry are the subjects of two ecumenically-produced brochures.

Two other United Methodist-produced brochures featured the 14 United Methodist seminaries making suggestions on how to choose a theological

The world is God's workshop for making men.—Henry Ward Beecher

You've seen the world—the beauty and the wonder and the power, the shapes of things, their colors, lights and shades, changes, surprises—and God made it all.—Robert Browning

PAGE TWELVE

Poetry Panorama

by Barbara L. Mulkey

The idea of wishing a Happy New Year as a postscript to a Merry Christmas wish was expressed poetically by Betty W. Stoffel when she wrote . . . "May the blessedness of Christmas and the joy of all things dear, form a large and lovely archway for the happy coming year."

MIDNIGHT PLEDGE

When we stand on this razor-edge of time,
Bridging the old year and the new,
Our senses leap, responding with strong hope
For what the future holds in lieu.

We reach to grasp the precious gift of days,
That may be filled with heart's content,
And clasp the trust of friendship's warming hand,
Knowing how much its touch has meant.

We know response must be an active thing,
And woven through our daily living—
So on this razor-edge of midnight hush,
We pledge ourself to friendship-giving.

—by Etta Caldwell Harris

WITH APPARITION-QUIETUDE

Time's tireless fingers weave the months and years
Into a tapestry of memories.
It takes each precious minute that appears
To formulate a pattern that will please.
Men measure it and mark off every day
And make a record as events unfold.
Some squander it and fritter it away
While others value it like treasured gold.
No one has ever seen Time's form or face—
Nor recognized its manner, mien or mood.
Its tireless fingers weave with steady pace
And move with apparition-quietude.
Clock hands may stop, but, Time continues on
With muted voice as silent as the dawn.

—by Remelda Nielsen Gibson

MISSIONARY TO KOREA CITED FOR SERVICE IN CORRECTIONAL AFFAIRS

NEW YORK (UMI) — Mrs. M. Olin (Ruth C.) Burkholder, a United Methodist missionary to Korea since 1936, has received a Letter of Appreciation from Korea's Minister of Justice for her service to youthful offenders in Seoul.

In his letter, Justice Minister Lee Ho commended Mrs. Burkholder for the "valuable service which you have contributed greatly to correctional affairs in two ways, material and mind, giving deep concern in education and bright orientation to unhappy boys and girls." He cited Mrs. Burkholder's ministry to boys and girls in the Seoul Juvenile Institute. Through her auspices, a full-time minister has been assigned to the Institute since 1963, and books have been placed in the library. The Minister's letter also told of Mrs. Burkholder's service in providing clothing for youth upon their release from the Institute.

Mrs. Burkholder was born in Kentucky and attended Asbury College, Wilmore, Ky., where she was graduated with a bachelor of arts degree. With her husband, the Rev. M. Olin Burkholder, she went to Korea in 1936 as a Methodist missionary. They have served in many types of mission work including evangelism, education, social service, and relief work during the Korean war. She and Mr. Burkholder helped establish the Shilim Orphanage. She has also been involved in ministry to women. The Burkholders are on furlough from mission service this year and are making their home in Nashville, Tenn.

News in Brief

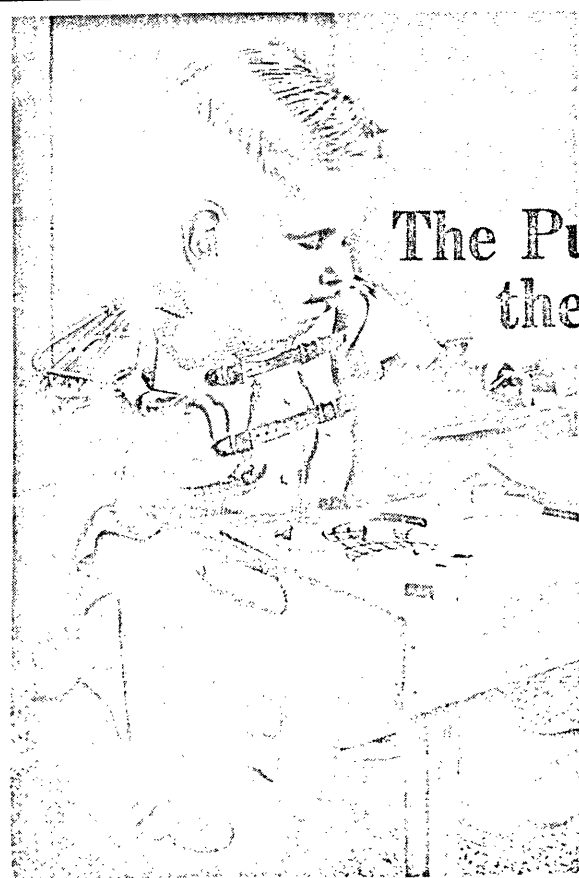
Ecumenical history was made in Memphis, Tenn., November 23 when Bishop Joseph A. Durick, head of the Tennessee Roman Catholic diocese, preached in the city for the first time at a regular Sunday morning worship service of a Protestant denomination—Centenary United Methodist Church. Pastor of the church is the Rev. James Lawson, national leader of Black Methodists for Church Renewal.

Workers in Vietnam Christian Service have been praised by Bishop W. Kenneth Goodson of Birmingham, Ala., after he visited the war-torn nation. "I have never seen greater commitment nor have I seen finer judgment or more devotion to the task than by (these) people," the bishop said.

Miss Susan Spruce, a sophomore at the University of Texas, has been named a member of the Quadrennial Emphasis committee. She had been serving as a consultant to the youth task force.

Dr. Norman L. Conard, director of the Convention Bureau and Transportation Services in the Council on World Service and Finance, has been named Controller on the council's staff. He will continue supervision of transportation and convention services.

JANUARY 1, 1970



The Puzzle is Not the Problem

Marty was born with a serious birth defect — most of each arm missing.

Why? We don't know. No one knows.

But we do know that science can find out.

March of Dimes-supported scientists wiped out polio.

March of Dimes-supported scientists will wipe out birth defects.

Help us help them.

PREVENT BIRTH DEFECTS
Give to the MARCH OF DIMES