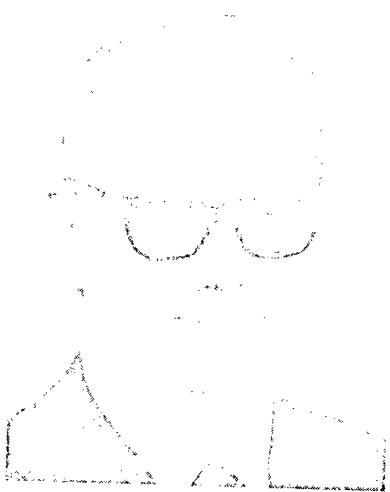


Arkansas Methodist

89th YEAR

THURSDAY, JUNE 25, 1970

No 26



Dr. William S. Sparks, librarian at St. Paul School of Theology Methodist, Kansas City, Mo., will teach the Bible study, "Psalms", at the School of Christian Mission at Hendrix College, July 15-19. Dr. Sparks holds the B.D. degree from Christian Theological Seminary, Indianapolis, the Th. D. degree from Iliff School of Theology at Denver University, and M.A. degree from the Graduate School of Librarianship of Denver University. He studied Bible and Semitic languages at Hebrew Union College in Cincinnati for three years.

Dr. Sparks to teach at July 15-17 School of Christian Mission

How the "Word" gets around will be studied in theory and deed in the annual School of Christian Mission at Hendrix College, Conway, in two separate sessions in July. Five qualified instructors will lead the class on "Communicating the Gospel."

"The Americas — How Many Worlds?" and a course on the Psalms for all students will complete the course of study for the school planned for men and women by the three annual conferences.

The planning for the school has been done by the Boards of Missions, the Women's Societies of Christian

Service and the Wesleyan Service Guilds of the North Arkansas, Little Rock, and Southwest Annual Conferences.

Instructors for the course on communications are: The Rev. Hans L. Aurbakken, New York City; Dr. Edward B. Hollenbeck, Benton; Miss Mildred Osment, Jonesboro; Mrs. Fred Pfisterer, Louisville, Ky. and Mrs. J. LaVon Wilson of Springfield, Ill.

Leading the class on "The Americas," will be: the Rev. Clifton Ackerman, Farmington, N. M.; Mrs. Frank A. Calhoun, Nashville, Tenn; Mrs. Lamar S. Clark, Baytown, Tex, and Miss

Peru earthquake relief funds urgently needed

NEW YORK (UMI) — The United Methodist Committee for Overseas Relief (UMCOR) has announced a need for a minimum of \$500,000 from United Methodists for relief of earthquake victims in Peru.

Bishop Ralph T. Alton, Madison, Wis., president of UMCOR, sent a telegram June 11 to all bishops of the United Methodist Church, in the U.S. and overseas, outlining priority needs and saying that UMCOR would be "grateful for financial response now." The funds are needed, said Bishop Alton, for personnel including nurses and sanitary engineers, transportation, food for work for 100,000 people, rebuilding and repairing churches.

In immediate response to the earthquake May 31-June 1, in which 30,000-50,000 died, UMCOR made available \$10,000 through Church World Service (CWS), ecumenical relief agency, and sent Miss Joyce Beebe, Owosso, Mich., a former missionary nurse, to join medical relief teams in Peru. Other relief personnel are being sought now.

UMCOR said that no official church-wide offering for Peru relief is scheduled, but each bishop is being asked to lead his area in responding in whatever way is desired.

Consulting about United Methodist participation in providing \$500,000 of the \$1,500,000 minimum Mr. Radway said is needed were Bishop Alton, Dr. Haines, Dr. R. Bryan Brawner, Evanston, Ill., general secretary of the Council on World Service and Finance, and the Rev. Dr. Howard Greenwalt, Evanston, Ill., associate general secretary of the Program Council's Division of Interpretation.

The telegram from Bishop Alton to United Methodist bishops said:

FIELD REPORT FROM PERU CHURCH WORLD SERVICE CONFIRMS UNBELIEVABLE DAMAGE STOP DEATH TOLL RISING TO 50,000 STOP SEVERAL METHODIST CHURCHES DAMAGED OR DESTROYED STOP UMCOR NEEDS MINIMUM \$500,000 FOR THES PRIORITIES STOP PERSONNEL NURSES SANITARY ENGINEERS STOP TRANSPORTATION STOP FOOD FOR WORK FOR 100,000 PEOPLE STOP REBUILDING AND REPAIRING CHURCHES STOP MAILING YOU FULLER INFORMATION STOP GRATEFUL FOR FINANCIAL RESPONSE NOW.

Mildred S. Davis, Dallas, Tex.

Miss Helen B. Wilson, Hot Springs, missionary to Bolivia, will be a special guest and resource person.

Mrs. John Christian, Little Rock is dean for the two three-day sessions of the school. The Rev. Harold Wilson, Augusta is assistant dean, and Mrs. W. M. Lanier of Bentonville is registrar. The mid-week session will be Wednesday through Friday, July 15-17, and the week-end session will be Friday through Sunday, July 17-19.

†

MPH announces policy changes

NASHVILLE, Tenn. (UMI)—Pointing to an annual operating deficit of almost \$500,000 for two of United Methodism's major general church periodicals, Methodist Publishing House officials have announced several major policy changes.

In a letter to United Methodist bishops, May 20, executive vice president Cecil D. Jones announced that the Together Area News Edition (TANE) supplement program, provided free to 33 episcopal areas of the church, will be cancelled. He also announced that ministers will now be expected to pay for subscriptions to *Together*, monthly family magazine, and *Christian Advocate*, bi-monthly periodical for pastors.

Mr. Jones said the TANE program which provides a four-page insert of

(Please turn to page 9)

United Methodist-related Drew University in Madison, N. J., has received a \$1,390,000 loan for a new dining hall from the U. S. Department of Housing and Urban Development.

REMINDER

We would remind our readers that, in keeping with a practice of long standing, we will not publish an issue next week — the week in which the Fourth of July comes. For your convenience we are printing in this issue Daily Bible Readings for two weeks. The Sunday School Lesson for July 12 will be found on page 8 of this issue, in addition to the regular session on page 3.

LR Conference board and agency members named

At the recent session of the Little Rock Annual Conference, the following persons were elected to boards and agencies on nominations of the Cabinet:

Board of Trustees: (Class of 1973) LeRoy Autry, Kenneth M. Goode, O. W. Hoover, Ed Pace; **Christian Social Concerns:** Alf A. Eason, cabinet representative; **Board of Education:** Edward W. Harris, John Workman, Arthur Terry, cabinet representative;

Board of Evangelism: Thurston Masters, Roy I. Bagley, cabinet representative; **Health and Welfare Ministries:** Raymond L. Franks, cabinet representative; **Board of Laity:** Alf A. Eason, cabinet representative; **Board of Ministry:** F. Gladwin Connell, C. Ray Hozendorf, cabinet representative;

Board of Missions: Virgil Bell, George W. Martin, cabinet representative; **Board of Pensions:** Howard Williams, William A. Stewart, C. Ray Hozendorf, cabinet representative; **Commission on Archives and History:**

Boyd W. Johnson, Fred Smith, William A. Stewart, Alf A. Eason, cabinet representative;

Joint Commission on Arkansas-Louisiana Methodist: Raymond L. Franks, cabinet representative; **Commission on Enlistment for Church Vocations:** Everett M. Vinson, Conference Program Director; Raymond L. Franks, cabinet representative;

Commission on Ecumenical Affairs: Alf A. Eason, cabinet representative; **Commission on Minimum Salary:** Arthur Terry, cabinet representative; **Commission on World Service and Finance:** Joseph E. Taylor, Roy I. Bagley, cabinet representative; **Commission on Worship:** George W. Martin, cabinet representative;

Committee on Courtesies: James B. Argue, J. Edward Dunlap, George F. Ivey and Elmo A. Thomason; **Committee on District Conference Journals:** W. Darrel Bone, Harold W. Brent, C. Everette Patton, John W. Rushing; **Committee on Insurance:** Mrs. Louis W. Averitt, Richard C. Butler, Sidney

Good, George F. Ivey, Bryan Stephens, Arthur Terry, cabinet representative;

Committee on Investigation: R. O. Beck, Edward B. Hollenbeck, Joe R. Phillips, Jr., Elmo A. Thomason, Osborne White, Reserves: Joe E. Arnold, Lee Cate, Palmer Garner, Kirvin A. Hale, C. Everette Patton;

Joint Committee on Disability: George Sam Jones, chairman, John W. Lindsay, secretary; Alfred DeBlack, J. Ralph Hillis, C. Ray Hozendorf, cabinet representative; **Committee on Memoirs:** Carr Dee Racop, Jr., secretary, Horace M. Grogan, Kirvin A. Hale, O. D. Peters, James Shaddox;

Committee on Minutes: Cagle E. Fair, John B. Ross, Charles Walthal, Therral B. Wilson; **Committee on Public Worship:** The Bishop and host pastors; **Committee on Resolutions:** Edwin B. Dodson, G. Larry Maxwell, and Carr Dee Racop, Jr.; **Representatives to Arkansas Council of Churches:** George W. Martin, Roy I. Bagley, Alf

(Please turn to page 5)

why youth rebel ?

We are indebted to Dr. Leighton Ford of the Billy Graham organization for his most helpful suggestions concerning how to answer one of the most urgent questions of our time, Why Youth Rebel? He dealt with this matter in a recent sermon which we are largely paraphrasing and condensing in this piece.

There are a number of causes for the contemporary revolution of the young. We are guilty of oversimplification if we over-accent any one of them. Some few have chosen to follow the route of militant revolution, but this is only a very small minority. These are some of the causes for the revolt among young people:

1. Youth has a built-in tendency to question and rebel. It is natural for a young person to find himself by asserting his independence toward father and mother. When there is no parental authority, or where overpermissiveness has characterized the home "rebels without a cause" have been generated.

2. There are pressures of an exploding world. The demands on students are four times greater than they were on their teachers.

3. There are few leaders — few heroes—for young people to follow. In a recent newspaper poll one-third of the students interviewed said they had no heroes who qualified for their admiration.

4. Longer years spent in education and delays in getting a job make adolescence a prolonged period for many. Many are frustrated in long delays in becoming a real part of decision-making.

5. There is hypocrisy. Among young people phoniness ranks as public sin number one. They question a society which panics at sexual openness among the young yet raises no objection when adults exploit sex in advertising. They are fed up with parents who are killing themselves with martinis and cigarettes yet tell them not to use drugs.

6. There is the problem of loneliness. Even in the middle of a family there can be no communication. The Beatles have a song about a girl who left home "after living alone for so many years."

7. There is a sense of urgency among young people about the real social problems of war, poverty, racism and pollution. Injustices have stood unquestioned and unresisted for too many generations and young people are determined to do something about them.

8. There is a mood of "instantism" among youth. Some young people want solutions to be found right now for every problem. Instant communication has produced expectations of instant answers. There is little sense of history. Many young people do not realize that our problems have roots that go way back and cannot be changed over night.

9. There is some agitation. Professional revolutionaries, Communists and other shades of radicals, sense the political and public relations leverage of youthful protest and take advantage of the situation to manipulate others to their own cause.

10. There is an emptiness. As some French students said to Billy Graham: "We are rebelling against soulless materialism." Brought up in an age of affluence, never having known a depression, middle-class young people have learned that "a man's life does not consist in the abundance of things which he possesses." Dr. Armand Nicholi, the Harvard psychiatrist says, "The emotional emptiness of the American home has set off a series of reactions in students that have contributed to campus violence."

11. There is a lack of purpose and meaning in life. Science has provided answers to the questions that start with "how" but not those that start with "why."

12. There is plain rebelliousness. Within some there are motivations that cannot be traced to any other cause than the devil himself. David Wilkerson, who works with youthful drug addicts, says that he once blamed parents and society for all young people in trouble. Now he is convinced that many of them have deliberately chosen to rebel.

Just as important as delineating the causes of youthful rebellion is the question of what we who are adults will do about it. As in so many of our contemporary crises, one can be sure that the person with the simple answer is the one with the wrong answer. Our young people need neither to be patronized, petted, nor pillorized.

What they do need is someone who will try to listen, to understand and to have something real to share in terms of a genuine experience of the power of God.

There are some young people so alienated that they want to blow up everything. There are some so apathetic that it seems nothing could wake them up. But by and large they are characterized by idealism and honesty; their concerns when you analyze them are religious concerns. They are searching for a way — a positive way to change the world.

A.A.K.



RELIGIOUS JOURNALISTS CONCERNED OVER POSTAL RATES CHANGE

Religious publishers, assured recently by President Nixon that his proposals for postal reform would end traditionally favored rates for non-profit publications, are urgently concerned over a proposal introduced in the United States Senate by Senators Gale W. McGee of Wyoming and Hiram L. Fong of Hawaii.

Russell Hitt, postal affairs representative for the Associated Church Press, has advised members of this Protestant press association that S.B. 3842 makes no allowance for such special rates for non-profit organizations.

He has advised member editors that "The present preferential rates afforded to non-profit publications in second and third class will be phased out and in 10 years they will be required to pay equal rates in whatever new classifications might be established."

This means simply that many religious and educational periodicals simply could not survive. We have been frank to realize that we are deeply indebted to the longstanding American tradition based on firm reasons why the educational function of many such periodicals should be recognized by the government in preferential second-class rates.

James A. Doyle, executive director of the Catholic Press Association, in communicating with the members of his organization said, "If the Senate version of the bill is passed in its present form such action will force discontinuance of many of our member-publications."

Both Mr. Hitt and Mr. Doyle quoted to their members an excerpt from President Nixon's April 16 message to Congress on postal reform in which he said, "The mails will be completely self-supporting except for continuing appropriations to reimburse the postal service for revenue lost on mail carried for non-profit organizations and other groups entitled by law to use the mails free or at specially reduced rates."

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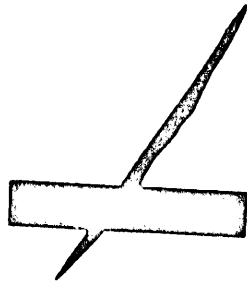
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The Sunday School Lesson

By: Alfred A. Knox



LESSON FOR JULY 5: Genesis in Christian Perspective

BACKGROUND SCRIPTURE: Genesis 1:1-14; John 1:1-3; Romans 1:16-21; Colossians 1:15-27; Hebrews 11:3

MEMORY SELECTION: By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear. (Hebrews 11:3)

AIM OF THE LESSON: To introduce a 13-week study of the Book of Genesis, with emphasis on the meaning which this "book of beginnings" has for the Christian faith; to help members understand the nature of the faith needed to approach the study of creation and all of Genesis from a Christian perspective and to stimulate them to continue this study.

* * *

With so much of our Christian faith rooted in the Hebrew origins recorded in the Old Testament it is impossible to understand our own spiritual life without a clear comprehension of our beginnings. Today we launch into a 13-week study of the Book of Genesis, and throughout this series we trust you will keep alert for the large number of theological ideas which appear in the Book of Genesis, but do not reach their full maturity until the pages of the New Testament.

We know that in our time people are seeking explanations concerning the why of life. Many people are confused and distraught because of the absence of meaning in their lives — they do not feel they "belong" to a family, a nation, or a social group. Life is so mobile these days, and what so many people need more than anything else is a conviction that they have roots deep in the beginnings of things. For any nation or people to maintain balance and move with firm conviction they need to know about their past.

Genesis gives us a faith account of the origin of the world and history as the handiwork of one Creator-God as contrasted with the explanation of other ancient peoples who felt there were a number of gods who specialized in little segments of the creative process.

Since we are the recipients of the Judaeo-Christian heritage we need to recover a sense of our beginnings if we are to understand our present and its challenge. The Rev. Ross E. Lilly in *Adult Bible Studies* says: "The Book of Genesis is the foundation for the self-understanding of the community of Israel — of family, clan, tribal, and national origins and heritage. Israel's worship is basically a theological recital of her origins and heritage, just as the church's worship is a recital of her Founder's history and meaning."

Dr. Horace R. Weaver shares this wise introductory word in *International Lesson Annual*: "The Book of Genesis is an answer to faith's questions of 'how' and 'why' the universe came into being. It is good to distinguish between the two basic questions of how and why, realizing that God's activity embraces both. The first two chapters of Genesis deal only with the statement of faith concerning God's creative activity. It is interesting to compare this work of God as his Spirit moved upon the face of the deep with the statement of Matthew as to how

the Holy Spirit hovered over Mary in the creation of the new Adam."

* * *

SOME GENERAL OBSERVATIONS ABOUT GENESIS

Since today's lesson is primarily an introduction and does not move into the content of Genesis, we will devote our time to a consideration of some basic principles upon which our understanding of the book will be based. If we do not establish such a foundation, we are apt to wander far afield in what are really secondary considerations.

First, we should come to some general understanding of what the nature of the book is. To arrive at this goal we must also understand what it is not. Then, we must take a quick look at how this material was handed down through the centuries and written down in its present form quite late in the history of mankind. Finally we should seek out those timeless theological positions which had their beginnings among the early Hebrew patriarchs who are the heroes of the book, but which came to their fullness only with the advent of Jesus Christ and his teachings.

If we are to grow in our understanding of Genesis during this quarter we must accept certain premises that are well established by Biblical scholarship. We cannot go far in our understanding without putting the book in proper focus scientifically. Dr. Lyndon B. Phifer says in *Adult Leader*, "Attempts to convert Genesis, especially in its opening chapters, into a scientific treatise have failed in the light of what present-day science and space exploration have revealed about our vast universe." Perhaps we find our most solid footing for discussion in this area in a statement from *Broadman Comments*: "Today, a growing conviction among both scientists and men of faith says that the teachings of the Bible concerning the nature of the universe and the findings of science are complementary." A distinguished modern scientist recently declared that the pronouncements of science and the teachings of the Bible concerning creation "seem increasingly to converge and every mystery that science resolves points to a larger mystery beyond itself."

Another principle on which we should begin our study is the widely-established view that Genesis is not a single book by a single author. Dr. Phifer says, "Unmistakable is the unity of this book of beginnings, yet a careful examination shows it to be a unity of concept rather than execution. Although in general Genesis reveals God's purpose through the stories from oral tradition and patriarchal history, it presents accounts from such different approaches as to disprove unity of authorship."

* * *

THE MAIN STREAMS THAT FLOWED INTO GENESIS

We will be referring repeatedly to the three main streams which flowed into Genesis. Biblical scholarship has so well established this fact that one who argues with this principle is in a decided minority. We hope you will underscore the names that are given to each of these separate streams and that you will be anxious to learn more about them.

The material in Genesis was handed down from century to century by the telling of stories by the Hebrew people. Some of these were preserved by only one tribe, while others, such as the story of Abraham's coming from Ur to Canaan, were common to all.

These scattered stories were placed in their final arrangement by Jewish priests. In their editorial work they place a strong emphasis on vital statistics. These records—known as the "P" source for "priests"—emphasized the transcendence of God and the power of his will over men.

Some of the record was handed down in the writings of an unnamed poet-prophet of the time of David and Solomon. He provided a great deal of the material concerning the "why" of creation, a theme which runs through the Bible from Genesis to Revelation. Because this writer normally referred to the deity as "Yahweh"—or "Jehovah"—his contributions have been labelled as "J" source.

Paralleling and often mixed in with material from this source was that of another writer who is usually called the "E" writer. This label came from the fact that the word he usually used in referring to the deity was "Elohim," the Hebrew word for "God." Scholars say he lived in the northern kingdom of Israel and wrote his material down about a century later than the author of the "J" source.

Mr. Lilly says of the bringing of these materials together in one document: "Several centuries passed before the three traditions were combined into final form—what we now have as the Book of Genesis. This literature has been the foundation of what we call the religion of the Bible and our Christian faith. From it we derive the Christian understanding of the origin, life and destiny of the world and mankind."

* * *

"IN THE BEGINNING WAS THE WORD"

One of our Scripture passages for today is that from John 1: "In the beginning was the Word, and the Word was with God, and the Word was God." We will not have the time to discuss today the Greek concept of the "Word" or "the Logos" which was such an integral part of the Fourth Gospel. We trust it will not be oversimplification to say that the writer affirmed that the divine which was the creating force in the making of the universe and the world was the same energizing, creative reality which constituted the divine nature of Jesus Christ.

John's purpose seemed to be not to give another account of the creation, but to record the belief he had in the eternal existence of Jesus. He was saying that when the universe came into existence, time began, and Jesus Christ was there actually participating in the creative activity of God so that nothing exists in the world apart from Christ. In the words of Paul, "There is one God, our Father, from whom all comes, and for whom we exist; one Lord, Jesus Christ, by whom all exists." (1 Cor. 8:6, Moffatt).

* * *

FAITH IN ANY VIEW OF CREATION

Surely faith must play an important part in any concept of creation. It is highly doubtful that any development of sophisticated instruments to measure the exact age of material substances will ever bring us an adequate picture of the creative process or its exact date. In Hebrews 11:3 we read, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Although the writer of Hebrews seemed primarily concerned with communicating his belief that Jesus Christ is the one and only mediator between God and man, he also was dedicated to a parallel message concerning the relative place of "faith" and material evidence in the journey toward a satisfactory relationship between man and God.

The acceptance of God's role in creation is an act of faith for men and women of every generation, even as the acceptance of the creative act of redemption through Jesus Christ is an act of faith. When we view the biblical account of creation from the Christian perspective, we should find no difficulty in continuing to affirm, "I believe in God the Father Almighty, maker of heaven and earth."

In spite of additional discoveries of rocks and other substances on the moon, or Mars, or anywhere else in the years ahead, a well established Christian faith in the part God played in creation will not be shaken. If we truly believe that God created the universe through his word, then it will make little difference to us whether the first visible thing appeared four thousand years before Christ was born or four billion light years before that time.

PAGE THREE

news and views

OF THE WORLD OF RELIGION

by doris woolard

Scots Presbyterians were warned at the General Assembly of their national Church meeting in Edinburgh that if they sought to remold the Church according to their desires they might well find they got the Church they wanted but not the Church they needed. Dr. Hugh O. Douglass, moderator delivering the closing address of a nine-day assembly said, "When there has been a subtle erosion of Christian principles leading to less integrity in public life and increasing decadence in private morality, when there seems to be more selfishness abroad and less compassion, has the Church not a duty then to appeal to the conscience of what is still a basically Christian country?" Dr. Douglas suggested that if the Scots Church was in decline it might be because God was calling it to change and renewal.

As a result of increasing controversy over political conditions in Brazil, officers of the Lutheran World Federation have changed the site of the fifth LWF Assembly. The Assembly will be held on the dates originally scheduled, July 14-24, officials said, but the site will be Evian-les-Bains, a quaint resort town on the French shore of Lake Geneva.

The 400-page report prepared by the 29-member Commission on Religious Education in Britain, a body that promotes religious education in accordance with the principles of the Church of England, recommends that religious education, should form part of the general education received by all pupils in British Schools. The commission report recommends that all pupils in both state and church schools "be provided, according to their ages, abilities and aptitudes, with education in the arts and sciences, in religion and morals, and in physical and practical skills." It advocates the retention of "conscience clauses" for teachers and of the right of parents to withdraw their children.

Of those making decisions at the recent Billy Graham Crusade at the University of Tennessee in Knoxville—the first to be held at a university—8,678 (about 70 percent) were reported to be under 19 years of age. A Christian Life and Witness "follow-up" is being offered for the first time after a Crusade.

Some American Baptist pastors have organized to provide a voice for evangelicals within the denomination. The organization, known as the American Baptist Fellowship, was formed during the denomination's annual meeting in Cincinnati. The group seeks to provide an alternative to "those who may otherwise withdraw from the American Baptist Convention by tokenism, disloyalty, and disunity." A statement issued by the group said the pastors involved wish to avoid the wounds of divisiveness that have existed in the denomination in past years.

The centuries-old Convocations of Canterbury and York were dissolved by Queen Elizabeth on June 15 at the first meeting of the Church of England's new "parliament" the General Synod. The announcement was made jointly by the two Provincial Primate, Archbishop Michael Ramsey of Canterbury and Archbishop Donald Coggan of York. The two Convocations, have 1,300 years of history which make them older than the so-called "Mother of Parliaments" at Westminster. Although the Convocations (made up of bishops and priests only) have surrendered most of their existing powers to the new General Synod, provision is retained for them to meet separately to discuss certain doctrinal matters.

Religious leaders surveyed by The Philadelphia Inquirer said that the decline in church membership and attendance was largely due to the growing affluence of Americans which enables them to afford diversions they never had before. The report noted that "pentecostalism is thriving, as are smaller conservative churches that aren't aligned with major denominations."

Representatives of the Southern Baptist Convention, meeting in Denver, voted to have the denomination's Sunday School Board revise a controversial commentary on Genesis. Approving a motion by a Los Angeles pastor, the messengers asked that the first volume of the Broadman Bible Commentary be recalled and rewritten "with due consideration for the conservative viewpoint." The Rev. Gwin Turner, discussing his motion, criticized particularly two sections. The first suggested that Abraham was mistaken in believing that God wanted him to sacrifice his son Isaac. The second expressed sympathy for the view (long advocated by scholars) that the first five books of the Bible, the Pentateuch, represents a compilation of several earlier documents rather than just the work of Moses. Commentary sales at the convention were reportedly "brisk."

Charitable organizations in the U. S. will face a multi-billion dollar deficit by 1975 unless new sources of income can be found, delegates to the American Assn. of Fund-Raising Council's annual conference meeting in New York were told. Development directors and executives from more than 400 philanthropic organizations—including 43 from religious-affiliated groups—heard six forces of change which could profoundly affect philanthropy, cited by William W. Simmons, director of exploratory planning for IBM. They were: a changing value system, increasing use of computers, increasing use of leisure time, a rising tide of education, increasing corporate social consciousness, increasing number of "multitudinous" institutions, explosive changes in biological medical frontiers.

New grants by the Ford Foundation include \$304,450 for American Indian leadership training and development projects. The Navajo Community College in Many Farms, Ariz.—the first college to be located on a reservation and the first to be fully controlled by Indians—will receive \$250,000 for an American Indian Leadership Training and Development program. The college was established in 1968 with Office of Economic Opportunity funds.

The New English Bible (NEB) had been on the "best seller" list for eight weeks as of May 24. The full translation issued jointly by Oxford and Cambridge University Presses, with Apocrypha, was published in mid-March. The new edition had moved up to third place on The New York Times Book Review best-selling book list. The NEB was also a Special Selection of the Book-of-the-Month Club recently.

A recent survey, conducted in the Lutheran Church-Missouri Synod at the request of Concordia Seminary in St. Louis, revealed that 62 per cent of the pastors cited pastoral counseling among their list of needs, and 40 per cent placed it at the top of the list. Dr. John H. Tietjen, president of Concordia University, explained that the purpose of the survey was to determine how the seminary might better serve the Church's needs.

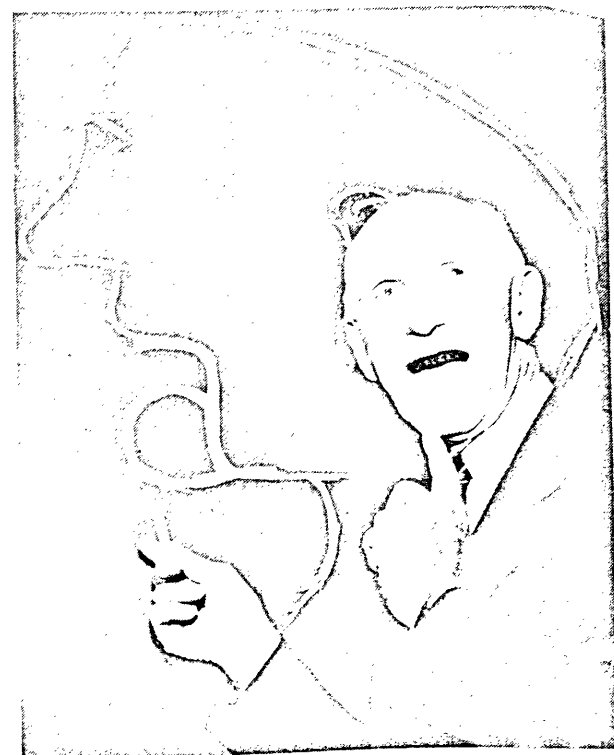
The Lutheran Theological Seminary at Gettysburg, Pa. will begin a program of studies in residence, leading to the Master of Divinity degree, in Washington, D.C., beginning with the 1970-71 academic year. The program is being called "Lutheran House of Studies," since the seminary intends to secure a residential and academic center in Washington at a later time. Dr. Charles L. Taylor, former executive director of the Amer. Assn. of Theological Schools, has been appointed coordinator of the consortium.

Plans for a multi-million dollar fund drive to aid minorities were advanced by the United Presbyterian General Assembly meeting in Chicago, but delegates declined to launch the fund through a 5 percent cut in national, regional and local budgets. The 823 delegates (commissioners) were authorized appointment of a National Committee on the Self-Development of People and allocated the major part of the denomination's 1971 goal in the "One Great Hour of Sharing," according to one news source.

A renewed attempt to bring two Presbyterian bodies together will be presented in 1971, it was disclosed at the United Presbyterian General Assembly. The other partner in merger talks is the Presbyterian Church, U. S. (Southern). The two Churches split at the time of the Civil War, partly over the issue of slavery. Dr. Carl R. Pritchard of Bethesda, Md., said, "We yearn for the day when we can come back together to the original expression of Presbyterianism in this country and there will no longer be a need for the exchange of fraternal delegates. We'll be one."

Evangelist Billy Graham cautioned Protestants against undue de-emphasis of the Virgin Mary during his recent University of Tennessee Crusade. He said: "In our Protestant reaction to the Catholic emphasis on Mary, we've gone too far." He praised the Virgin Mary as an example of "tremendous faith," and as "one of the most blessed and wonderful women that ever lived, the Mother of Our Lord."

A group of Southern Baptist laymen has called for drastic steps by religious groups to correct the "information void" involving drug abuse. Members of the Baptist Mission Board's department of Christian Social Ministries, following a week-long conference, led by Mercer University's Southern School of Pharmacy, also recommended the use of Christian homes as "foster homes" for drug addicts wishing to recover.



SYRACUSE — Dr. Frank C. Laubach, the 20th Century's most famed specialist in literacy, died in Syracuse, N.Y., on June 10 at the age of 85. The missionary "apostle to the illiterates" began his career in 1915 in the Philippines. During his life he was involved in literacy projects in more than 100 countries and in 300 dialects and languages. This photograph shows Dr. Laubach demonstrating his first step in teaching people to read. The picture on the blackboard represents a man saying "A" or "Ah." His technique was a "look and say" utilization of graphs. The approach was spread by the idea of "each one teach one." At the time of his death, Dr. Laubach was working on a basic phonics textbook. (RNS Photo)



Members of Batesville District Program Council

Batesville District organizes Program Council

The Batesville District staff, under the leadership of the Rev. E. J. Hollifield, district superintendent, and the Rev. Earl Carter, associate secretary of the North Arkansas Program Council, met June 12 and organized a District Program Council. Quarterly meetings of the Council are planned, to promote the work of the Church, according to District Superintendent Hollifield.

The business agenda for the initial meeting of the group included the following items: Plans for a Preacher's Family Picnic to be held at the home of the Rev. and Mrs. Kenneth Renfro

in Clinton on June 30; a recommendation that lay speakers follow the lay speaking program prescribed by the Conference; plans for a District Set-Up meeting at First Church, Batesville on September 10, when district stewards will be requested to approve askings for the 1970 fiscal year.

A Pastors' Evangelistic Retreat to be held at Kamp Kaetzel, Oct. 13-14, under the direction of Dr. Mouzon Mann and the Rev. Jim Barton, directors of evangelism and vocations respectively, was announced. Also emphasized was the District Mission Institute and the Social Concerns meeting to be held on Sept. 22 at First Church, Batesville. Pastors were encouraged to arrange for a lay representative from each Charge to attend the Laymen's Retreat at Mt. Sequoyah, August 8-9.

ARCHIVES AND HISTORY COMMISSION RECEIVES LOCAL CHURCH HISTORIES

Recently the Archives and History Commission of the North Arkansas Conference has received several local church histories collected by the Rev. Vernon Paysinger of Prairie Grove, one sent by Miss Catherine Justin of Winslow, and others collected by the Chairman of the Commission, the Rev. William M. Wilder.

Copies of local histories now received are: Prairie Grove Methodist Church: 1865-1966; The Personal Life History of Arthur Lee Riggs; A Study of the Jonesboro District, 1957-1965; First Methodist, Atkins: 1868-1958; Hoxie Methodist: 1960; The Story of First Methodist, Jonesboro; History of Charleston Methodist Church; Central Avenue, Batesville; Rector; Pocahontas; Osceola; Rosewood, W. Memphis; St. John's, Van Buren; Marked Tree; Lepanto; Leachville; Levy, North Little Rock; History of Bay Methodist Church as printed in The Craighead County Historical Quarterly; Soulesbury Institute, as printed in The Independence Council Chronicle; Sixty Years of Methodism in Winslow; Methodists in Fayetteville: 1832-1968; and Seventy-Five Years of Methodism in Fayetteville as printed in 1907; Biographical Sketch of Charles A. Stuck.

We believe the above histories are an excellent start, but we would like for more churches to respond in this cause. Why not search your roll and register, your Sunday School and Quarterly Conference Records, your old Annual Conference Journals, and old newspaper or bulletin records. Discover the early dates of your Church, who the pastor and church leaders were, the presiding elders or district superinten-

dents, the Presidents of WSCS and Mens' Clubs; try to describe some of the exciting events in your church's life.

We believe this will help you appreciate the heroism of the past, and we hope will give you courage and vision for the future. And please send the Chairman of the Commission, the Rev. William M. Wilder of Marked Tree, a copy of your work!

CHARLIE NESBIT BURLESON

Charlie Nesbitt Burleson, 83, of Emerson, Ark., died June 7 in a Magnolia hospital after a lengthy illness. He was a native of Columbia County and a retired farmer.

He was born Feb. 16, 1887 at Chidester, Ark., the son of the Rev. and Mrs. J. Z. Burleson.

Survivors include his widow, Mrs. Annes McLendon Burleson, Atlanta, Ark., two sons, the Rev. W. R. Burleson, Atlanta, Ark., and Charles F. Burleson, El Dorado; two daughters, Mrs. Claude Golden, Magnolia; and Mrs. Vernon C. Taylor, Atlanta; two brothers, R. J. Burleson, Hot Springs, and W. H. Burleson, San Diego, Calif; two sisters, Mrs. P. E. Nipper, Magnolia, and Mrs. Marzee Von Bose, Pleasanton, Tex.; eight grandchildren and five great grandchildren.

The funeral service was held at Atlanta Methodist Church on June 9 with the Rev. Jess W. Taylor and Dr. Roy I. Bagley officiating. Burial was in Atlanta Methodist Cemetery.

Active pallbearers were: Harold Rogers, Larry Nipper, Charles E. Burleson, Ralph Goble, Rudolph Goble and Jim Burleson. Honorary pallbearers were: Novis Beaty, Tom Beaty, Marvin Aubery, Harold Wyrick, Walker Jean, Victor Jean, Lester Hurcheson, and Irvin G. Rogers.

CAMP TANAKO SCHEDULE

LITTLE ROCK/
ARKADELPHIA DISTRICT
JUNIOR HIGH CAMP

July 6 - 10

For youth entering 7th & 8th grades of public school this fall. Rev. Tom Adkinson, Director. Registrations and fees should be sent to him by June 29.

SENIOR HIGH CAMP

LITTLE ROCK CONFERENCE
July 13 - 17

For youth entering 11th & 12th grades of public school this fall. Rev. Bob VanHook, Director. Registrations and fees should be sent to him by July 6.

from page one

BOARDS/AGENCIES

A. Eason, C. Ray Hozendorf, Raymond L. Franks, Arthur Terry, James B. Argue, R. E. L. Bearden, J. Edward Dunlap, Edward B. Hollenbeck, J. Ralph Hillis, George F. Ivey, James E. Major, Edward Matthews, Alvin C. Murray, Joe R. Phillips, Jr., J. Robert Scott, Everett M. Vinson;

Board of Managers, Arkansas Pastors' School: Ralph E. Hale, Edward B. Hollenbeck, Chairman of the cabinet; **Committee on New Methodist Headquarters Building:** Terms to expire in 1973: Arthur Terry, Lloyd M. Conyers, Joe R. Phillips, Jr.

MISS ROSEBERRY ATTENDS JURISDICTION YOUTH CAUCUS

Miss Jan Roseberry, daughter of Mr. and Mrs. William Roseberry, Little Rock, attended a Jurisdictional Youth Caucus in Oklahoma City, June 19 through 21, as the Little Rock Conference Youth Council representative.

This caucus dealt with several matters including the participation of youth in Annual conference and on Conference Boards and Agencies and the selection of the four UMCYM members. Miss Roseberry will be a member of the 1970-71 Little Rock Conference Youth Council and is a member of St. Luke's United Methodist Church.

"KICK THE HABIT" PLAN OFFERED

A Five-Day Plan to stop smoking is being offered July 6-10 at the University of Arkansas Medical Center Auditorium in Little Rock. Sponsored by the Arkansas Tuberculosis and Respiratory Disease Association, the program will meet at 7:30 each of the five evenings. Co-sponsors for the withdrawal program are St. Vincent Infirmary in Little Rock and Narcotics Education, Inc.

Registration forms for the Five-Day program may be obtained from the Arkansas TB and RD Association, 412 West Seventh Street, Little Rock, Arkansas 72201. A five dollar enrollment fee covers the entire course, which is open to the public.

Pension Endowment Fund receipts near \$150,000

The Rev. Earl B. Carter, chairman of the Follow-up Program of the Pension Endowment Campaign, reported that receipts for the Fund have nearly reached the \$150,000 mark.

The area treasurer's office reported contributions for May were \$34,979.72, making a total of \$148,470.56 in cash receipts for the first five months.

Mr. Carter stated that the following nine churches have paid their Fair Share Goals in full for the three-year period January 1, 1970-December 31, 1972:

Conway District: Salem Church, Faulkner Co. Parish, Perryville Church

Fayetteville District: Brannon Mountain, St. Paul

Fort Smith District: Birdsvie Church, Scott Co. Parish

Jonesboro District: Fisher Church

Paragould District: St. Marks

Pruett's Chapel

Pleasant Grove

A report showing the churches that have paid their Fair Share Goals for the first year will be prepared at the end of the year.

Each church is encouraged to continue sending in contributions to the Area treasurer's office as soon as they are received.

—Earl B. Carter

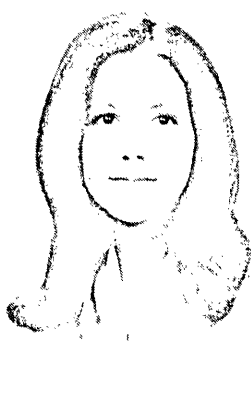
Barry L. Rogers, program director and associate executive director at Lake Junaluska, N. C., the past five years, has resigned to accept a post in the state government.



Candidates for Miss Junior McCabe of 1970, at McCabe United Methodist Church in North Little Rock. FROM LEFT: Cynthia Faye Rodgers, 14, Karen Latrice Curry, 13, Leola Mae Baker, 11. The winner will be selected at the Sunday evening, June 28 pageant. These young ladies will be among other youth from McCabe Church attending summer camp at Aldersgate, July 13-17. The pageant is a annual highlight of activities preceding the summer camp.



John Hicks



Laura Spradley



Blake Robertson

JOHN HICKS is summer youth worker in Pulaski Heights U.M.C., Little Rock. He is working with Mrs. Mattie Mae Rice, youth director, and the Rev. Larry Maxwell, associate pastor. Rick is a graduate of Central High, Little Rock, and Arkansas College in Batesville. He will serve two years of active duty in the Naval Reserve beginning in September, after which he plans graduate work at Memphis State College.

LAURA SPRADLEY was recently installed as president of the Youth Council in Pulaski Heights United Methodist Church.

MIKE YOUNG of First U.M.C., Texarkana, was recently elected president of the Sub-District UMYF. Pam Giles of Few Memorial Church was elected vice-president, and Chris Culverson of College Hill U.M. Church was installed as secretary-treasurer.

AUGUSTA METHODISTS heard four of their young men tell about their experiences at the Convocation of Christian Athletes held in Fayetteville recently. Jay Bradley, Richard Conner, Mark Miller and David Taylor spoke on Sunday morning, June 14. Mr. and Mrs. Sammy Taggart spoke at the evening service. The Augusta pastor is the Rev. Harold Wilson.

KRISTI GARRISON of Haynesville, Louisiana, a speech education major at Louisiana Tech, Ruston, is the summer youth director in First Church, Benton. Dr. Edward Hollenbeck was recently assigned to the Benton Church.

WEST MEMPHIS First Church young people have their youth director of last summer back again this year. He is Barkley Rogers, who teaches in the West Junior High School in West Memphis. He is working with Dr. Clint Burleson, pastor.

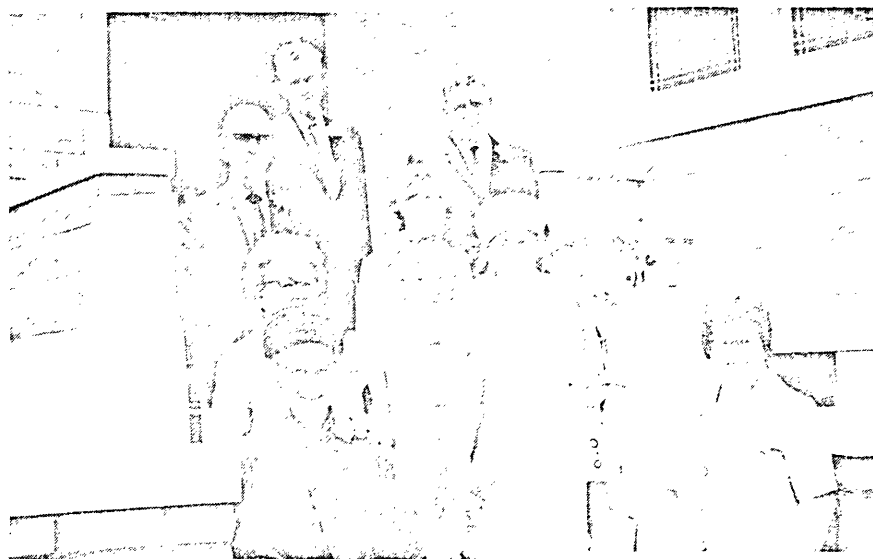
HOLLY ALMOND of Holly Grove, a recent graduate of State College of Arkansas, is the summer youth director in First Church, Forrest City. She has been youth director in Brinkley for the past two summers and has just completed her practice teaching in Brinkley. She is working with the Rev. Byron McSpaddin.

OAK FOREST CHURCH of Little Rock has added Martha Crofoot to the staff as summer youth director. A Hendrix College student, Martha was on the Youth Fund Mission Team Working a Tampa, Florida last summer. She is working with the Rev. William A. Stewart, recently appointed pastor.

BLAKE ROBERTSON is serving as youth director in Western Hills Church, Little Rock. He is the son of the pastor, the Rev. Robert W. Robertson, and wife. Blake is a junior at Hendrix College. He graduated from Hall High in Little Rock where he was in Key Club, on the track team, and a member of Hallmark Choir. Previous to that he attended Northside High in Fort Smith and was trombonist in the band. His music background also includes handbell choir, voice and piano training. He has had youth responsibilities in First Church, Fort Smith, and St. Paul UMC, Little Rock.

YOUTH WEEK AT CONWAY'S First Church was held June 14-19 with the Rev. David Moose as resource person and guest speaker. Mr. Moose is minister of education at First U.M. Church, Fort Smith. Marty Smith, guitarist and youth leader from Blytheville First UMC, had charge of the music. Betty Welch is the adult worker with Conway youth.

THE LAKESIDE UMYF of Lake Village spent four days this month on a tour of the Dallas-Fort Worth area. They stayed at Shuttle Hall on the SMU campus and Inn of the Six Flags. They also visited Highland Park United Methodist Church, St. Stephens U. M. Church, Temple Emmanuel, the John F. Kennedy Memorial and downtown Dallas. The 15 youth were accompanied by four adults, including the Rev. and Mrs. George Tanner.



Heritage Sunday at Central Avenue Church, Batesville, honored more than 100 persons who had been members for 30 years or more. The members who had belonged to that church 50 years or more are shown above. They are: Mr. and Mrs. W. N. Lowe, Adrian Shoemaker, Russell McMillan, Mrs. H. V. England, Mrs. Ray Crowell, Mrs. Alta Fox, Mrs. Dee Monday, Mrs. Cecil Jones, Mrs. Mattie Lenehan and Mrs. Minnie Reaves.

OFFICIAL OPENING SUNDAY AT GRIFFIN MEMORIAL

Bishop Paul V. Galloway will be in Paragould Sunday, June 28, for the Official Opening and Open House of the new educational building of Griffin Memorial United Methodist Church, 524 East Court Street. Dr. S. B. Wilford, Paragould district superintendent, will also participate in the services. The bishop will preach at 11 o'clock and will consecrate the building. Open House will be from 2-4:30 p.m.

Under the leadership of the Rev. J. Albert Gatlin, pastor, the Griffin Memorial congregation has remodeled the sanctuary and built the educational building since last summer.

ANNIVERSARY CELEBRATION FOR BISHOP AND MRS. PAUL E. MARTIN

Bishop and Mrs. Paul E. Martin will be honored on their 50th Wedding Anniversary, Sunday, June 28, in morning services of worship at the White Rock United Methodist Church in Dallas, Texas, as the congregation joins with the Martins in this happy occasion of celebration.

Bishop William C. Martin will preach the sermon, and the Rev. J. B. Thomas, the pastor who conducted their service of marriage, will lead the morning prayer. Dr. T. Herbert Minga, pastor of the local church, will present the Martins and lead the day of honor for the Martins.

The Martins live at 6211 West Northwest Highway, Dallas, Texas. 75225.

THE GOD AND COUNTRY Scout award was presented to Gerald C. (Jerry) Jones by the Rev. W. Maurice Lanier in Bentonville, May 31. His scoutmaster is Guy Wilkerson.

BILL EASON, son of Hope District Superintendent and Mrs. Alf Eason, is directing youth activities in the England United Methodist Church. A recent graduate of the University of Arkansas, Bill plans to enter Duke University Divinity School in September. The England minister is the Rev. Harold Sadler.

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.

June 28-Sunday	Gen. 26:17-25
June 29	Gen. 50:15-21
June 30	Luke 6:27-36
July 1	John 15:9-17
July 2	Matt. 25:31-46
July 3	Eph. 5:21-6:9
July 4	James 2:1-17
July 5-Sunday	Matt. 5:1-12
July 6	Matt. 6:1-8
July 7	Luke 6:37-42
July 8	Matt. 13:1-9; 18-23
July 9	Matt. 13:31-35; 44-52
July 10	Luke 12:13-21
July 11	Mark 12:28-34
July 12-Sunday	Neh. 9:5-20

WYATT MEMORIAL UNITED Methodist Church of Fort Smith will hold a Lay Witness Mission this weekend, June 26, 27 and 28. Witnesses are expected from Alabama, Tennessee, Oklahoma and Arkansas. Charles Phillips of Birmingham, Alabama, will be coordinator. There will be separate youth meetings. The Rev. Thomas Weir is their pastor.

THE DANVILLE UNITED Methodist Church held a Lay Witness Mission June 5-7. Twenty adults and ten youth from Oklahoma and Arkansas conducted services. The Rev. Eugene Adkins is the Danville minister.

MALCOLM BROWNING of St. Charles was the speaker at the Gillett United Methodist Church Sunday morning, June 7. Kenneth Smith of Campshed spoke in the Campshed Church. The pastor, the Rev. James F. Richardson, was in Mississippi to attend the funeral service of a nephew, George B. Richardson, Jr. of Yazoo City, who drowned in a boating accident.

MISSIONARY TO MEXICO, the Rev. William Martin preached in Central U. M. Church of Rogers recently. Mr. Martin is the son of Dr. A. W. Martin, Sr., retired minister of Springdale. He and his wife and three children are on their furlough year, during which time he is studying at Scarritt College. The Rogers congregation and the Rev. Charles McDonald, pastor, have invited the Martin family back for a Family Night in August.

THE REV. AND MRS. GEORGE BAILEY were given an old-fashioned "pounding" following the fellowship supper at Rushing Memorial United Methodist Church in Chidester on June 10. Mr. Bailey is beginning his third year as pastor in Chidester.

CLARKSVILLE UNITED Methodist Men saw slides of Korea, Thailand and other places in Asia and Europe, shown by Joe Connolly at the May meeting. Now supervisor of student work at the College of the Ozarks, Mr. Connolly has spent the past 12 years working in Asia and Europe as a management analyst for the federal government. E. L. Sparks is president of the Clarksville men's club. The Rev. Clarence Wilcox is their pastor.

COOPERATIVE INTER-CONFERENCE SCHOOL OF CHRISTIAN MISSION FOR ARKANSAS

Sponsored by
Little Rock Conference
North Arkansas Conference
Southwest Conference

Three Day School July 15-17, 1970
Hendrix College — Conway, Arkansas
Weekend School July 17-19, 1970

TEXT BOOKS: Please read Text Books before arriving if possible. May be ordered from Service Center, 7820 Reading Road, Cincinnati, Ohio 45237.

THE AMERICAS: HOW MANY WORLDS?

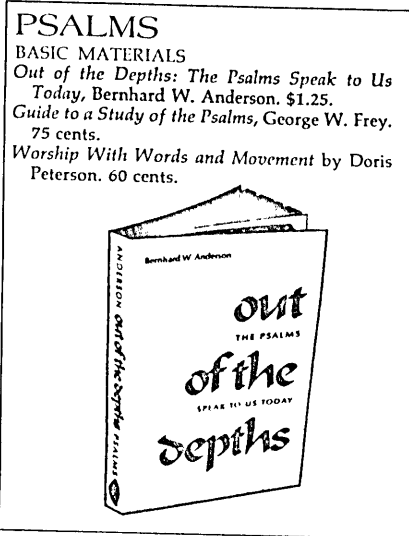
Text: "Where Tomorrow Struggles To Be Born: The Americas In Transition" by Thomas J. Liggett 1.75
Adult Guide by Richard G. Johns 1.35

Teachers:

Mr. Clifton Ackerman, Farmington, New Mex.
Mrs. Frank A. Calhoun, Nashville, Tenn.
Mrs. Lamar S. Clark, Houston, Texas
Miss Mildred B. Davis, Dallas, Texas

SPECIAL GUEST:

Miss Helen B. Wilson, Missionary to Bolivia on Furlough.



DEAN: Mrs. John Christian, 101 Shamrock Dr., Little Rock, Ark. 72205
ASST. DEAN: Rev. Harold Wilson, 305 S. 3rd, Augusta, Ark. 72006
TREASURER: Mrs. N. R. Coulter, Rt. 1, Box 333, Mineral Springs, Ark. 71851
SECRETARY: Mrs. Earl Cotton, 6619 Kavanaugh Pl., Little Rock, Ark. 72207
BUSINESS MANAGER: Mrs. Grafton Thomas, 5405 Dreher Lane, Little Rock, Ark. 72209
REGISTRAR: Mrs. W. M. Lanier, 206 W. Central, Bentonville, Ark. 72712

Women's Societies of Christian Service
Wesleyan Service Guilds
Boards of Missions

Everyone will participate in **PSALMS Study**
Text: "Out Of The Depths: The Psalms Speak To Us Today" by Bernard W. Anderson \$1.25
Guide by George W. Frey75

Teacher: Dr. Wm. S. Sparks, St. Pauls School of Theology, Kansas City

HOW THE WORD GETS AROUND (COMMUNICATING THE GOSPEL)

Text: "Man, Media and The Message" by Merrill R. Abbey 1.75
Adult Guide by William A. Slater 1.35

Teachers:

Rev. Hans L. Aurbakken, New York City
Dr. Edward B. Hollenbeck, Benton, Ark.
Miss Mildred Osment, Jonesboro, Ark.
Mrs. Fred Pfisterer, Louisville, Ky.
Mrs. J. LaVon Wilson, Springfield, Ill.

REGISTRATION FORM

REGISTRATION FOR STUDY CLASS

Miss _____
Name Mrs. _____
Mr. _____
Address _____
_____ Zip Code _____
Local Church _____
District _____ Conference _____
Office You Hold: 1. WSCS _____
2. WSG _____ 3. Bo. of Missions _____
4. Local Church _____

PLEASE REGISTER FOR ME: (check)

_____ Three Day School July 15-17
_____ Weekend School July 17-19
_____ Both Schools July 15-19
If you will be a Commuter check here _____
and include 50c for Insurance Fee with this Registration.

STUDY CLASSES

Check 1st and 2nd Choices — Only One Study for Each School.

HOW THE WORD GETS AROUND (COMMUNICATING THE GOSPEL)

Miss Osment _____ Mrs. Wilson _____
Mrs. Pfisterer _____ Dr. Hollenbeck _____
Rev. Aurbakken _____

THE AMERICAS: HOW MANY WORLDS?

Miss Davis _____ Mr. Ackerman _____
Mrs. Calhoun _____ Mrs. Clark _____

EVERYONE attending the School will be a part of the **PSALMS STUDY**

Class assignments will be **MADE IN THE ORDER RECEIVED**

ROOM AND MEALS RESERVATION

Address _____
Name _____
District _____ Conference _____

PLEASE CHECK:

_____ Three Day School July 15-17 \$12.75
_____ Weekend School July 17-19 11.50
_____ Both Schools July 15-19 24.50
_____ Room—Tuesday Night July 14 2.00
_____ Commuter Only—Insurance Fee,50
Pay for Meals as you go through line in Cafeteria

PLEASE INDICATE:

Woman _____ Man _____ Married Couple _____
Choice of Roommate _____
Any Health Factor affecting room assignment _____

NOTE:

First floor rooms reserved for those who are unable to climb steps.

Fees are refundable up to July 3. Registration may be transferred to another person upon notification to Registrar.

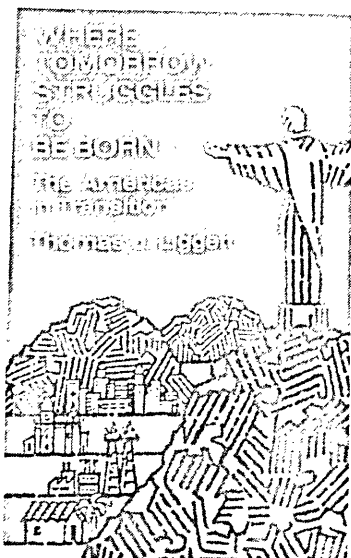
Please fill out **BOTH** Registration and Reservation Forms **IN FULL** and **MAIL NO LATER THAN JULY 5, 1970** to:

Registrar: Mrs. W. M. Lanier
206 W. Central
Bentonville, Ark. 72712

—IMPORTANT—

Send Check or Money Order with this Registration and Reservation. **MAKE PAYABLE TO:**

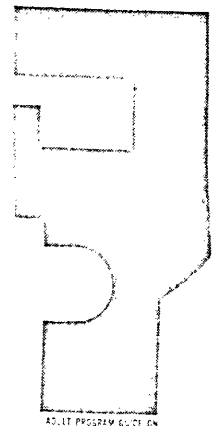
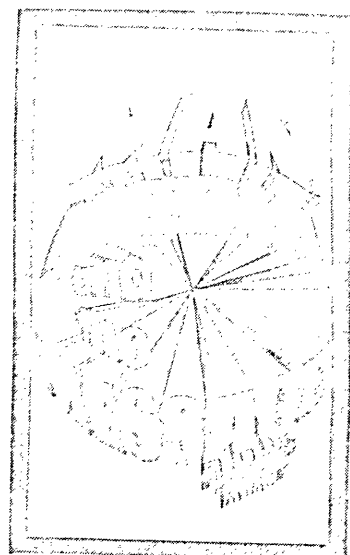
School of Christian Mission, Treasurer



Adult Program Guide on
**the Americas:
how many worlds?**



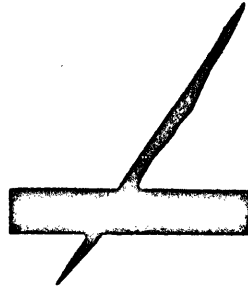
Richard G. Johns



WILLIAM A. SLATER

The Sunday School Lesson

By: Alfred A. Knox



LESSON FOR JULY 12: Creation, God's Handiwork

BACKGROUND SCRIPTURE: Genesis 1 and 2; Isaiah 40:12, 21-28; 1 Corinthians 8:4-6; Hebrews 1:1-4.

MEMORY SELECTION: The earth is the Lord's and the fulness thereof, the world and those that dwell therein. (Psalms 24:1)

AIM OF THE LESSON: To gain new insights into the biblical teachings concerning the creation of the earth and of man; to lead persons to make a fuller commitment to God as Creator and to find therein a greater confidence in the goodness of the creatures of God.

* * *

In our first lesson on Genesis we emphasized the fact that God the Father of our Lord Jesus Christ created the universe and all that is within it. Today we move along to stress the point that the world was created to provide a suitable environment for the growth and development of God's highest creation — man.

The important difference between the explanation of creation in the Bible and that found among most of the people outside the Hebrew tradition is in the emphasis on the personal nature of Jehovah. Dr. Charles M. Laymon emphasizes this important aspect of our faith in *International Lesson Annual*. Pointing out that ancient man personalized nature and attributed spirits to trees, brook, and pools. On the other hand, he shows how modern man has de-personalized nature, seeing it only as an interacting system of atoms, energy, and forces moving and acting according to relentless law. He then says, "The Bible, on the other hand, sees a Creator who is personal behind life's origin and ongoing processes. It confronts us with the question, Is creation personal? By this we are asking whether behind the beginnings of the universe there is a personal Spirit who created in love."

Genesis makes the great affirmation that there is a first cause in the origin of life—that God, the great unseen Spirit, created the earth and the other planets and heavenly bodies. The Bible has no place in it for an impersonal concept of God. It would have to be seen as disagreeing with the views of some philosophers like Henry Nelson Weiman who called God an "interaction," and Alfred North Whitehead who presented him as "the principle of concretion." Most Bible students also find themselves uncomfortable in the presence of Dr. Paul Tillich's figure of God as "the ground of being."

Above all else let us keep in mind that the Hebrew stories of creation stress belief in monotheism—one God, not many. They told us that a single God created the whole universe in an orderly manner. Then, when he was through, he took an inventory of what he had done, and judged it good.

Dr. Charles M. Laymon says of the unique contribution of the Genesis account of creation: "Belief in one God explains a number of facts about the universe in which we live. It accounts for its being a universe and not a multiverse. Mathematics applies throughout the whole of it. The laws of physics relate to every part of it. We know what to count on in outer space and can plan for and engineer our conquest of the moon because one mind is behind and at work within the natural order."

* * *

THE TWO ACCOUNTS OF CREATION

In the first two chapters of Genesis we have two accounts of creation. The first story ends at 2:4a as God finishes with the creation of man and takes his rest at the end of his labor. Then we read the beginning of another story in 2:4b, introduced by the words "In the day that the Lord made the earth and the heaven."

In each of these accounts a different name is used for God. These are translated "God" and "Lord God" in the Revised Standard Version. Dr. Rhoda C. Edmeston says in *International Lesson Annual*: "A difference in order of events is apparent. In the first account the creation of man is the final act. In the second man comes into existence before the plants and animals. God is thought of somewhat differently in each account. In the first he seems a far-off majestic being; in the second he seems much more manlike. Yet the two accounts agree at many points. Both indicate that man is superior to the rest of creation. This superiority seems to be God's provision for man's needs and he is given permission to use and even dominate the creation."

Broadman's Comments gives the following analysis of the two accounts: "The first chapter gives a logical development of the account of the creation of the universe, beginning with chaos and darkness and moving step by step to the creation of man. The second chapter primarily concerns the creation of man and God's desire to provide him a pleasant and fruitful environment in which to live and grow. So the second account of creation begins with man and then moves out to describe his environment."

* * *

THE SETTING FOR MAN

The biblical account of creation represents man as being "of the earth earthy" and yet distinctly different from all other creatures in that he alone is a spiritual being, "a living soul." he alone is spoken of as having fellowship and communion with his Creator (v. 7).

Dr. L. Paul Neuffer writes of the second creation story in *Adult Leader*: "Genesis 2:4b-25 is the second creation document and is by the J writer. His account of creation is earth-centered. God entered the earth and created heaven, rain, vegetation and man. J writes of God's acts in history, a fundamental concept in Christian faith. God is in the world, not in some distant resting place waiting for man to return. God acts not only in the sacred, but in all phases of earthly existence."

You will notice that this writer speaks of each aspect of creation in the light of the way in which it affects man. Trees inside the Garden of Eden bear fruit for man. In the midst of the garden was the tree of life, the ancient symbol of immortality. Here also is one which is called the tree of the knowledge of good and evil. It was man that was forbidden to eat of the fruit of this tree because through such an act he would know and experience evil and thus move toward his own destruction. The Rev. Ross E. Lilly says in *Adult Bible Studies*: "The first narrative states that man is the final living creature made—the climax of creation. Furthermore man alone is created in the image of God. The first implication of being made in the divine image is that man is to be creative like his Creator. Made in the likeness of God, man is to subdue the earth and rule over all living things."

* * *

THE GOODNESS OF CREATION

In the first account of creation it is interesting to note that at the end of each day, God sensed that what he had done was good. Then at the end of the sixth day we read, "And God saw everything that he had made, and behold, it was very good." (1:31)

There are some people who hold that things—all material realities—are part of an evil realm which is always at war with man. Here in the first chapter of Genesis is the foundation of a deep religious reality which men are beginning to rediscover in our time. We are saying that the division of the creation into the two realms of sacred and secular is not biblical. God made everything that was made, and he said, "Behold, it was very good."

Things have happened to God's world since he created it, but these things can not alter the fact that it is still "My Father's World." In spite of all that has happened to it, one cannot keep from being overwhelmed by the order and beauty of the world. No man has a right to be a pessimist when he looks at the world God has given him.

The story is told of a little girl who walked hand in hand with her father one night, and looked up at the stars and said, "Daddy, if the wrong side of heaven is so beautiful what must the right side be like."

* * *

THE DECLARATIONS OF THE CREATION STORY

Dr. Neuffer in *Adult Leader* speaks of the theological concepts which are contained in the first account of creation. These seem so significant that we feel they should be summarized here. These are the religious doctrines proclaimed by the writer of the P source:

First, out of chaos God created order. Then, the orderly unfolding of the cosmos began with the phenomenon of light. Saying that God made the firmament stresses the distance between God and his creation. Next, we see that all the elements of the universe are related to the Creator by his act. Then, the picture of the creation of all the animals of the land and the sea suggests that there is an affinity between these creatures and God. One of the great declarations is that since God created man in his own image and gave him power over all creation, man is thus forever related to God.

The final declaration suggests that the institution of the Sabbath implies that God can only rest when his creation is complete. The broader implication is that the creation, the universe, will eventually return to rest.

* * *

CREATION AND THE SOVEREIGNTY OF GOD

The great words with which Genesis begins, "In the beginning God . . ." expressed the Hebrew faith in the foundation of all life. The universe and everything in it depend upon a divine conception and can be understood only in the light of a divine plan.

Dr. Walter Russell Bowie writes in *Interpreter's Bible*: "Does the universe have a meaning? The Bible is sure it does, and that the meaning is a heavenly one; compare this account of the creation with the Babylonian story and with the stories imagined by other peoples. Very crude and mythological are some of these . . . Later philosophies have seen no hope and faith to grow in."

Since the universe began in God's purpose, all existence can be viewed not tragically, but with trust. Essentially all creation is such that a man may look at it rejoicingly and believe that it is framed to let him live and grow. As Dr. Bowie says: "Sun and moon, seedtime and harvest, earth and ocean, beasts and birds do not belong to hostile demigods, but to the God who makes himself known within the heart and soul of man."

In the light of the truth of this lesson that God created all things and declared them "very good," we must see that ultimately the world is his and not ours. We are simply the stewards of what we possess. We need constantly to remember the words of Paul to the Christians at Corinth: "It is required in stewards that a man be found faithful" (1 Cor. 4:2).

the British scene



Leslie Timmins to head British Methodist TV

Subject to approval of the Methodist Conference, the Rev. Leslie J. M. Timmins, superintendent minister of the Streatham and Dulwich Methodist Circuit in London, Eng. and longtime columnist for the Arkansas and Louisiana Methodist, has been appointed director of the Churches' Television Centre. It is hoped that Mr. Timmins will be free to take up the appointment on September 1, 1970.

Mr. Timmins was religious adviser of Television Wales and the West for five years, and in that time took a leading part in ITA Consultations at Cambridge and Durham. His book on the subject of Christian communication in the mass media has the title "Vision On" and was one of the first books of its kind printed in Great Britain.

He has been a frequent broadcaster, both radio and television, and when he was stationed in Bristol was responsible for planning the first television act of worship in which all denominations, including Roman Catholic, took part. He is a director of Methodist Newspapers Ltd. which publishes the Methodist Recorder and is a regular contributor to that independent British religious journal.

On the appointment of the new director, the Churches' Television Centre, which operates under the Lord Rank Foundation for Christian Communication, intends to review its role in the whole field of interpreting the Christian religion and Christian values through the aid of the mass media. It further proposes to enlist the cooperation of others in this professional field. An Advisory Council is being assembled under the chairmanship of the Dean of Windsor.

Mr. Timmins, in a letter to the editor, added:

"By the time you receive this, I shall also have been appointed as Advisor to the Independent Television Authority, which is the central Authority which oversees the whole of the commercial television output in the British Isles. This group of three people advises on programmes and policy in anything to do with the various television companies. The other two are Miss Monica Furlong, author and journalist (Anglican) and Father Agnellus Andrew (Roman Catholic) who is director of the Roman Catholic Television Centre and sometime a member of the BBC Religious Radio and Television Service.

Annual Conferences Consider Minorities

EVANSTON, ILL. (UMI)—Increased concern for minority groups is on the agenda of a number of United Methodist annual conference sessions this spring.

According to reports from the first few of the more than 90 sessions across the nation received by the **Christian Advocate** news department in Park Ridge, Ill., and United Methodist Information's office here, the attention to minority needs includes assignment of ministers in special roles, seating of representatives in the conference sessions, review of existing projects, and initiation of new ones.

Another item for some conferences is action on mergers. By early June union of the former Central Jurisdiction West Texas and Gulf Coast conferences with the geographic conferences was complete. Votes on proposed merger plans were being taken in several other conferences, and complete results will be available later in the month.

†

from page one

MPH policy

area news in the national magazine is costing the Publishing House about \$180,000 each year. Originally he said the TANE program was to have been provided only to those areas which reached a subscription level equal to 10 percent of the area church membership. Only three areas presently qualify under this stipulation, according to MPH officials. After the January, 1971, cut-off date, the Publishing House will continue to provide TANEs at cost to any area which desires the service.

Free ministerial subscriptions to **Together** and **Christian Advocate**, a service of the Publishing House for the past 14 years, will end August 1 but special subscription rates for pastors will be provided. They may subscribe to **Together** for \$3 and **Christian Advocate** for \$5 or to both for \$7 annually. Regular individual subscriptions for **Together** are \$5 or \$3 when handled through a local church group plan. The complimentary subscriptions to ministers now cost the Publishing House about \$325,000 per year.

In response to questions raised by the announcement, MPH president and publisher Lovick Pierce sent letters to the Council of Bishops, Council of Secretaries, and Board of Publication members saying the Publishing House has always been willing to accept some deficit but that "it has now grown all out of proportion."

When the two magazines were authorized by the 1956 General Conference, Mr. Pierce said the original goal was to have a minimum of 1 million subscribers to **Together** in order to furnish free copies of the magazines to ministers. When **Together** reached its circulation peak of 935,000 in 1959-60 MPH subsidy was \$116,000. Its circulation has declined steadily since that time and is now at 416,000.

Business manager Warren P. Clark said charging ministers for the magazines will not eliminate the deficit but that it will help. He added that MPH costs for the publications were "mini-

Special ceremonies honor retiring President of Scarritt College

NASHVILLE, TENN. — Scarritt College for Christian Workers graduated one of its largest classes in history at Commencement, May 29.

President D. Dillon Holt delivered the Commencement address. He retires July 1st after eleven years as Scarritt's President. He came to Scarritt in 1960 from the Board of Education of The Methodist Church where he had served from 1956 to 1959 as director of financial promotion for the Methodist General Conference Commission on Christian Higher Education.

Scarritt's new twenty-six rank pipe organ, constructed by Casavant Freres of Canada, was heard for the first time in ceremonies in Wightman Chapel on May 28. The event was in celebration of Dr. Holt's service to the institution, and climaxed his forty years of service in the ministry.

The organ, which marks a new return in Nashville to the classic mechanical designs of the eighteenth century, is a joint gift by friends and colleagues of

Rosa May Butler, associate professor and organist at Scarritt until her death in 1961, and by Mrs. Ruth Jones Cadwallader of New Orleans, member of the Board of Trustees and benefactress of the college, in memory of her husband, C. I. Jones. Mrs. Cadwallader has become widely known for her generous gifts of buildings and pipe organs on several Methodist campuses, and for her sponsorship of recitals.

The inauguration recital was played by Gillian Weir, an organist of foremost rank in the international concert field. She won first prize in the International Organ Competition at St. Albans, England, early in her career, and a scholarship brought her to the Royal College of Music in London. Her program on this occasion demonstrated the versatility of the new instrument, and consisted of selections by Pachelbel and Bach; Gibbons, Bull and Purcell; Marchand, Mozart, Alain and Saint-Saens.

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Carl Keightley appointed to Dallas church

Dr. Carl E. Keightley, director of communications for the Board of Evangelism in Nashville, was one of several general board staff members who were appointed to local churches at recent annual conferences.

A former editor of The Texas Methodist and one-time pastor in Texas and in Arkansas, Keightley was appointed to Preston Hollow United Methodist Church, Dallas.

Other Board of Evangelism staff personnel who have assumed other appointments recently include: the Rev. O. Dean Martin, appointed pastor of Riverside United Methodist Church, Miami, Fla., and the Rev. Lawrence Eisenberg, appointed pastor of Trinity United Methodist Church, Wise, Va.

Recent departures from the staff of the Board of Education's Division of the Local Church have been Dr. B. F. Jackson, Jr., executive secretary of the section of Communication Processes and Learning Resources, who is becoming director of library services at Iliff School of Theology, and Dr. Carl L. Stocking, who has retired and is becoming associate pastor of Burlingame (Calif.) United Methodist Church.

†

mal" in the publishing industry.

Editorial offices of **Together** and **Christian Advocate** are located in Park Ridge, Ill., but the magazines are printed and mailed from Nashville. The Rev. Ewing T. Wayland is editorial director of general church periodicals; the Rev. Curtis A. Chambers is editor of **Together**; and the Rev. James M. Wall is editor of **Christian Advocate**. Associate editor of **Together** with responsibility for the TANE program is Charles E. Munson.

Governing body of the Methodist Publishing House is a 48-member Board of Publication headed by Bradshaw Mintener, Washington, D.C. attorney.

SUMMER CLINICS AT DUKE SCHEDULED FOR AUGUST 3-13

DURHAM, N.C.—The annual Duke University Divinity School Summer Clinics will be held this year from August 3-13.

Registration in clinics in Pastoral Care; Preaching; Parish Analysis; Programming, and Staffing; The Church Facing Challenging Issues; and The Clergyman: His Job and His Family, will be open to ministers, wives, and leaders in affairs of churches of all denominations, according to Dr. M. Wilson Nesbitt, director.

The clinics are designed to supplement seminary education of the individual trainee with sustained intensive work in one selected subject.

This summer, for the first time, the clinics at Duke will run for 10 consecutive days, rather than taking the weekend break as heretofore. Although each clinic will have its own leaders and separate program, those attending will join in worship services, lectures, and other special features during the session.

A series of special lectures will be given as an added feature of the clinics by Duke Divinity School Dean Robert E. Cushman.

Churches, denominational conferences, institutions and supporting groups have made available through the Duke Divinity School a limited number of grants to assist with expenses. These include grants from the Parish Ministry Fund and the Rural Church Program of The Duke Endowment, Dr. Nesbitt stated.

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Gulfside Assembly in Waveland, Miss., badly-damaged by Hurricane Camille is being restored and is expected to be open to the public in mid-summer.

†

Dr. Milburn P. Akers, Evanston, Ill., prominent United Methodist journalist and supporter of private higher education, was killed in an automobile accident May 27. Dr. Akers, 70, formerly was a member of the Commission on Public Relations and Methodist Information.

The Subtle Erosion of a Great Freedom

by Dr. Samuel A. Jeanes,
chairman of the State
and National Affairs
Committee of the
Lord's Day Alliance
of the U.S.

Americans should never forget the Four Freedoms which were heralded far and wide during the Second World War: Freedom of Speech, Freedom of Religion, Freedom from Want and Freedom from Fear. With wave after wave of protest and often uninhibited speech, no one can charge that Americans have lost their freedom of speech. And though freedom of religion is often taken for granted, our worship is not controlled and our ministers are not censored by an authoritarian state. Freedom from want is being undergirded by numerous government and private programs as well as countless millions of tax dollars designed to lift the economic level of our disadvantaged citizens. And if military might, economic wealth, social security, pension plans, medical care and expanded educational opportunities can eliminate freedom from fear, Americans possess the necessary ingredients in abundance.

But we are experiencing a subtle erosion of one of the great freedoms—freedom of religion. Some twentieth century Americans have prided themselves on their heritage of religious freedom so much that they even divorce themselves from the opportunities of worship. They adopt a kind of "spiritual religion" and reject the disciplines of times and hours and days and houses of worship. And now they find themselves deprived of worship because of a new economic trend. They may not miss this eroded freedom at first. But a man does not have freedom of religion if he is deprived of that freedom by economic pressures.

We can no longer explain empty pews in church just by blaming the lure of pleasure. For every person on the golf course or at the beach on the day of worship in pursuit of recreation, there is one behind the counter in the store, at the supermarket cash register at the end of the check out line or at the bench in the factory.

More and more people are becoming involved not only as employees but also customers of commercial establishments that are conducted seven days a week. The shopping habits of many Americans have been altered by encouragement from retail outlets located on the edge of cities and towns whose full page advertisement offering

"Sunday Bargains" invite impulse buying.

Few among those who should value the freedom of religion have lifted a hand to deter this erosion. With just one lonely voice raised in Congressional hearings in opposition to multiplied long holiday weekends, Congress passed legislation that will strike an economic blow at many small churches and at the same time encourage occasions that will repeatedly disrupt the continuity of the churches' programs of Christian education. Commercial organizations that have sought to restrict their business activities to six days a week have often charged that the church leadership has failed to aid them in their objectives with the result that many have been compelled to conduct business seven days a week.

Let it be said to the credit of many churches that they have sought to increase the number of their worship opportunities to serve their people who are caught in the economic jungle of commerce seven days a week. Still others have tried to arrange services on other days or nights of the week. At best, however, this is but an accommodation that misses the real meaning of the Sabbath or the Lord's Day. The whole day belongs to the Lord! The Almighty provided it for our spiritual good. Former United States Ambassador to the United Nations, Arthur Goldberg, spelled out its importance and meaning when he said,

"I have always believed that one of the most overlooked and underrated treasures in our common religious heritage is the Sabbath, the setting aside of one day in seven so that man might restore his soul."

Perhaps the Christian leadership has felt apologetic about its defense of the day of worship. To take steps to protect the Lord's Day to some may seem to be a self-saving effort. But in our society we have grown accustomed to groups, organizations and individuals who, without apology, demand protection for their work as well as their workers. They consider their work to be important. Educators would seriously object to too many intrusions upon the days allotted to them to accomplish their educational goals. Yet one by one

the external supports necessary for a proper observance of the day of rest, worship and service for the Almighty have been removed and a great freedom is eroding.

But God's hand is still upon this day. It is a holy day to be used for "holy" or "sound" purposes. To maintain religious freedom, men must have the right to worship and serve God without infringements or detractions from labor and business. Man's physical and social well-being demand the safeguard of a weekly day of rest. Every man is entitled to this and it is the duty of the state to secure it for him.

And now the courts of our land are speaking out in defense of the individual citizen's right to refrain from work on his day of worship. In 1964, the Congress wrote a new chapter in the annals of civil rights. The communication media, for the most part, interpreted this enactment as a legal document to correct injustices existing between the races. But the Civil Rights law guarantees the rights of all the people, not just in matters of race and national origin, but also in the matter of religion. Title VII of the Civil Rights Act of 1964, Section 703 (a) says,

"It shall be unlawful employment practice for an employer—

(1) to... discharge any individual... because of such individual's religion..."

The Act makes exception to this rule only in those instances where religion is a "bona fide" occupational qualification reasonably necessary to the normal operation of that particular business or enterprise.

Established under the 1964 Civil Rights Law was a federal agency known as the Federal Equal Employment Opportunity Commission. Under the rulings of this Commission is this very clear word that sets forth the religious rights of every American as it says in:

"Section 1605 (b) The Commission believes that the duty not to discriminate on religious grounds required by Section 703 (a) (1) of the

Civil Rights Act of 1964, includes an obligation on the part of the employer to make reasonable accommodations to the religious needs of employees and prospective employees where such accommodations can be made without undue hardship on the employer's business. Such undue hardship, for example may exist where the employee's needed work cannot be performed by another employee of substantially similar qualifications during the period of absence of the Sabbath observer."

A 1969 court decision by Federal Judge Noel P. Fox declared, "... a rule which forces a person to choose between his religion and compensation benefits is penalizing him solely because of his religion."

Here is a welcomed move from the law and the Courts that can retard the erosion of an important American freedom.

But the churches have a clear cut task awaiting them, too. They must break their silence about the Lord's Day and preach what God says about it, with new conviction. Only then will the people be convinced that the step of faith taken by Robert Kenneth Dewey is a Christian step that should be taken by thousands of others who bear the name of Jesus Christ.

The laws of the land protect your right of worship. They recognize that there can be no freedom of religion if you are compelled to work on your day of worship.

God's law is very clear, too!

Christians all over America could change the trend and bring to America the blessings that the Lord promised when He said in Isaiah 58:13, 14

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth."

Arkansas/Louisiana youths in "Summer Service '70" program

NEW YORK (UMI) — Some from university campuses where Vietnam and other issues have caused unrest and perhaps disruption; others from campuses where the academic routine has remained undisturbed; still others from theological seminaries. But from whatever kind of campus they come, 71 students will give about two months this summer to involvement in the mission of the church.

The students in 1970, as for many summers past, will serve in the annual summer work program of the National Division of the United Methodist Board of Missions. Under the theme "Summer Service '70," the missionaries

will be engaged in a variety of ministries in such United Methodist programs and projects as rural church and community work, children's homes, camps, mountain mission centers, hospitals, anti-poverty programs, urban work and community centers.

The 71 summer workers this year represent 26 states, from Vermont to Washington, with one from Switzerland. The students from the neighboring states—Arkansas and Louisiana—their hometowns, the schools they attend, and their summer assignments are listed below:

Arkansas: Miss Rebecca Beck, of Foreman, a student at Henderson State

College in Arkadelphia, will serve at the Lessie Bates Davis Neighborhood House, East St. Louis, Ill.; Miss Patti Sanders of Harrison, student at Hendrix College in Conway, will serve with the Metropolitan Mission, Indianapolis, Ind.

Louisiana: Miss Francis Popisil of Alexandria, student at Texas Christian University in Fort Worth, Tex., will serve at Lessie Bates Davis Neighborhood House, East St. Louis, Ill.; Miss Delores Wallace, Metairie, student at Dillard University in New Orleans, will serve at the Sarah D. Murphy Children's Home, Cedar town, Ga.

Miss Linda Ruth Ursell of Boerne,

Texas, a student at Texas Women's University in Denton, will serve at the MacDonnell Methodist Center at Houma, La.

Aldersgate United Methodist Camp at Little Rock, Arkansas will have the following summer recruits from other states: Paul M. Holmes of Rome, N.Y., student at Hamilton College, Clinton, N.Y.; John Vincent Arey, Jr., Concord, N. Car., student at the university of N. Car. in Chapel Hill; Miss Margene Griffin of Del City, Okla., student at Oklahoma State University, and Paul Lewis of Arlington, Tenn., a student at Lambuth College, Jackson, Tenn.



At a three-state art contest recently held at Jonesboro, Berkley Barnhill from Arkansas Methodist Children's Home, won a third place award in graphics (pencils and charcoal drawing).

Methodist Children's Home of Arkansas

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

NEWT L. ARRINGTON
by Mrs. Eaton Hunt
by Mrs. Olan Varner
MRS. ROSE ACKERMAN
by Mr. & Mrs. C. I. Parsons
MRS. ROY BAYLIS
by Addie Knight Bridges
by Elizabeth Knight
MISS TOMMIE BEARD
by Fellowship Sunday School Class
First Church, Fort Smith
LT. COL. ALFRED T. BROWN
by Mrs. H. A. Dowdy
R. O. BECK
by Ruth H. Brunson
by Ollie Huskey
CLIFFORD BRACKEN
by Mr. & Mrs. Richard Moore
VERNE BARNES
by Mac's Insurance & Real Estate
Agency
by Mr. & Mrs. J. C. McGoogan
by Mr. & Mrs. Bill Runyan
by Mrs. Merlee Blake
MR. BURGESS
by Mr. & Mrs. Loyd Ramick
EUGENE CAIN
by Mr. & Mrs. Norman Hagan
REV. A. J. CHRISTIE
by Mr. & Mrs. Earl Clifton
by Martin Guthrie
MRS. ANNA COLLINS
by Olivia E. Varnell
HANK CYRIER
by Mr. & Mrs. A. C. Des Lauriers
MRS. W. R. DONHAM
by Judge & Mrs. Osro Cobb
MR. & MRS. E. H. DOUGLAS
by Rev. & Mrs. Pharis J. Holifield
FRANK DIAL
by Mr. & Mrs. Small Morgan
DR. R. B. DAVIS
by Mrs. E. H. Clarke, Sr.
by Mr. & Mrs. E. H. Clarke, Jr.
by Mr. & Mrs. Wm. W. Clarke
MRS. LENA DOTTERY
by Mr. & Mrs. S. A. Roberts
THOMAS F. DODSON
by Mr. & Mrs. Taylor A. Prewitt, Jr.
by Mr. & Mrs. A. Jack Griffin, Jr.
by Mrs. J. Bert Webb
by Mrs. Reese Mitcham
by Mrs. Ray M. Wilson

by Mrs. Peggy Grey Howell
by Mrs. John Wallis
by Mrs. J. F. Serrett
GRANT FAUGHN
by White Hall Methodist Church
MAJOR DONALD FINCHER
by Dan & Harriet Onstott
K. L. SAM GREENE
by Mr. & Mrs. Gene Swepston
by Mr. & Mrs. Al Stevens
by Mrs. Libby Bales
by Mrs. Paul Morgan
WALTER H. GOULD
by Mr. & Mrs. Robert S. Cherry, Jr.
P. D. GATHRIGHT, SR.
by E. Kearney Dietz
MRS. EDWIN HORTON, SR.
by Mr. & Mrs. Jack W. Newton
by Mr. & Mrs. B. T. Fooks
by Mr. & Mrs. Wilton Clark
FRANK HENRY
by Mrs. Bessie Duncan
WILLIAM S. HALL, JR.
by Miss Lillian Blackburn
PFC RALPH HARDIN
by Alpha Delta Kappa Sorority
Marion High School
JOHN ROBERT HUNTER
by Mr. & Mrs. Reese Hale
MISS SUE JACKSON
by Mrs. J. T. Reveley & Family
LELAND B. JOHNSON
by Tom & Ophelia Harris
JOHN HENRY JOHNSON
by Mr. & Mrs. Bill Jennings
by Simmons First National Bank
MRS. W. A. LANIER
by Mr. & Mrs. Cledice T. Jones
MRS. GEORGE P. LANTZ
by Leonard & Libby Cogbill
by Mrs. J. L. Gould, Sr.
by Mrs. Wm. H. Jett
by Mrs. Lola Buck
MRS. EDITH LARSEN
by Mr. & Mrs. John A. Riggs, Jr.
MRS. R. J. LANGHAMMER
by Mr. & Mrs. Lloyd Richards
FLETCHER MINNIS
by Mr. & Mrs. H. S. Seabrook
JOHN MOORE
by Mrs. Guy Rowland, Sr.
MRS. A. E. MAGNESS
by Mr. & Mrs. W. D. Simmons
MRS. ZORA H. MARTIN
by Mrs. Uberta Sheffield
by Mrs. Arvel King
MRS. G. W. MAYFIELD
by V. S. Parham
MRS. ROBBIE MATHENY
by Mr. & Mrs. T. M. Hayden
by Mr. & Mrs. Bert Englerth
MRS. M. D. McCLAIN
by Mrs. Mary Alice Hood
by Mrs. E. L. Darr
by Mrs. Wm. Reagan Boone
MRS. CORNELIA MASON McDONALD
by Jack & Dodie Vestal, Caroline & John
EDWARD McCAULEY
by Mary Martha Class, First Church,
Smackover
MRS. D. McDONALD
by Mary Martha Class, First Church,
Smackover

Poetry Panorama

by Barbara L. Mulkey

"What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him." (1 Cor. 2:9)

HIS NAIL SCARRED HANDS

When I stepped out upon life's sea,
Not knowing what to do,
I asked my Lord to go with me,
Knowing he'd take me through.
Although the mountains are bleak and cold,
There is one who is standing by,
He will take me safely into his fold,
When, in love and faith I draw nigh.
There are many today who have never felt
The joy of knowing our Lord,
Until with repentance at the altar they've knelt,
And heeded God's holy word.
His nail scarred hands, and the wound in his side,
He bore them for you and me,
And he showed to the world the great love that he had
When he died on Calvary's tree.
He is a tried and true friend to us all,
If only him we will obey,
If we will but listen, we can hear him call,
Come follow me all the way.

-by Frank M. Hansford

LEST WE FORGET

As we travel Life's rugged pathway
And sail on Satan's sin-cursed sea,
We forget we have a Saviour
Who shed His blood for you and me.

If Life's span were a thousand years,
Our debt to Him we could not repay.
He gave His life for our redemption
And interceded for us today.

By faith and trust in our Redeemer
He will hear our humble cry;
We then have hopes of Life Eternal,
Where the soul shall never die.

Keep our lamps trimmed and burning;
Listen to His warning cry;
The dead in Christ have Life Eternal,
The soul that sinneth it shall die.

At the end of Life's lonesome journey,
When we lay our burden down,
If we have trusted in Him fully,
We may then exchange it for a Crown.

-by C. W. Peterson

REV. J. J. McKNIGHT
by Charles D. Russell
by Theresa C. Russell
ROGER NISLER
by Paul L. Stobaugh, Jr.
by Mr. & Mrs. James T. Clemons
MRS. MILDRED PARHAM
by V. S. Parham
JESSE T. PEACOCK, SR.
by Mr. & Mrs. Leon M. Ferguson
by Mr. & Mrs. M. R. Davidson

To be continued

RED AND WHITE SUB-DISTRICT ELECTS OFFICERS

The Red and White Sub-District UMYF elected officers for 1970-71 at a meeting in Bald Knob on June 1. Officers elected included: Greg Webb of Grace Church in Searcy, president; Randy Everett of Harmony, vice president; Janet Greenburg of Beebe, secretary; Debbie Whitley of Bald Knob, treasurer, and Kathy Dyer of First Church in Searcy, recorder.

7% INTEREST

FIRST MORTGAGE BAPTIST BUILDING BONDS AVAILABLE
IN DENOMINATIONS OF \$100, \$250, \$500, and \$1,000.

VARIOUS MATURITY DATES

7% interest paid semi-annually

"Building Baptist Churches all over America"

Baptist Building Savings, Inc.

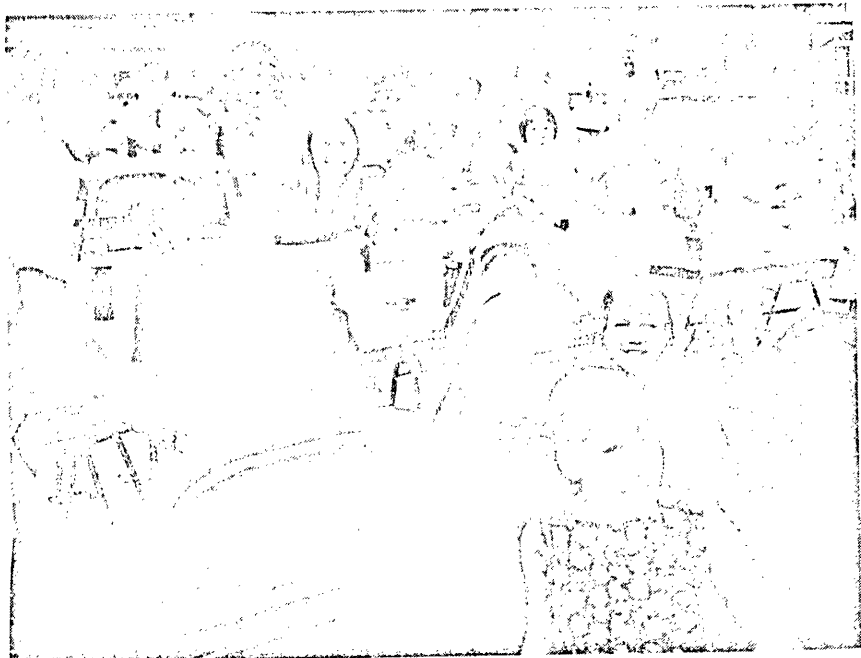
716 MAIN ST.
LITTLE ROCK

(501) 374-2481
72201



Planners for Youth Activities Night at Waldo UM Church (l. to r.) Miss Karen Lewis, UMY president, the Rev. John B. Ross, pastor, and Mrs. Martha Wyre, coordinator of Youth Ministry. The project was sponsored by the Young Adult Church School class.

Girls from Cottage 2 at Arkansas Methodist Children's Home taking advantage of afternoon leisure time. Mr. and Mrs. Frank Carney are house-parents.

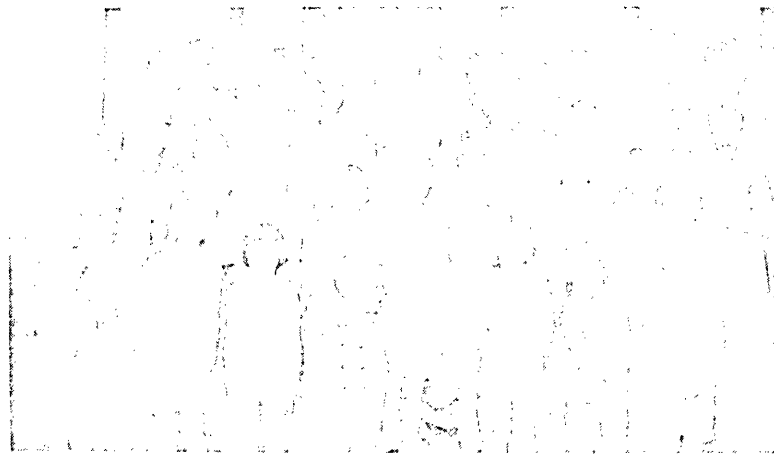


Boys and girls at Arkansas Methodist Children's Home at recent hamburger fry sponsored by friends from the Fishermen's Class of Pulaski Heights Church in Little Rock.

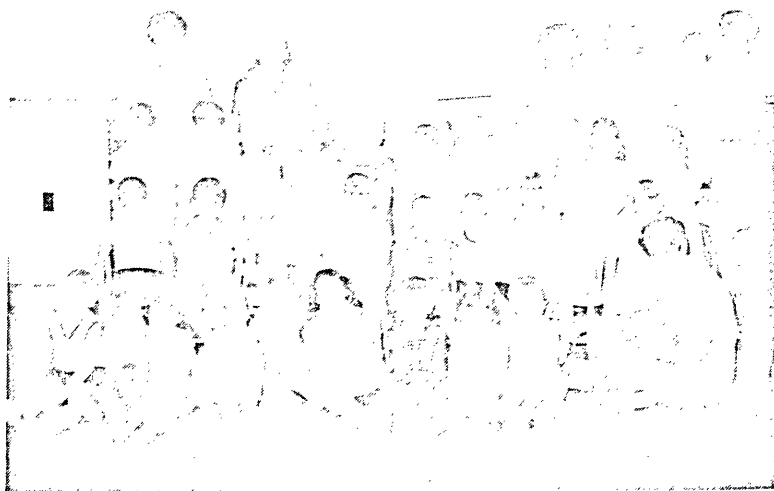


Rehearsal time in Milner Hall at recent Little Rock Conference Choir Camp at Camp Tanako. During the 3-day encampment eleven anthems, to be used at the Third Annual Children's Choir Festival in the Spring of 1971, were taught the group, under the direction of Mr. Eugene Kuyper of Henderson State College.

AT RIGHT: Vacation church school nursery class at Crossett First UM Church and adult workers eating watermelon. All-day sessions were held during the last week in May with an average attendance of 126. Offerings totaled \$27.40; \$17.40 was sent for use at Tanako playground and \$10 to the Children's Service Fund. The Rev. Ferris W. Norton, Jr. is pastor.



Twenty-five boys and girls enrolled in the vacation church school of Campshed - the first school held in recent years. The group is shown here with adult workers. Mrs. James F. Richardson, wife of the pastor, directed this school and one held at Gillett, where more than 40 boys and girls were enrolled.



Kindergarten group at Elaine UM Church vacation church school, shown with adult workers. Thirty-eight children were enrolled in this group. Total enrollment for various class levels numbered 67. Mrs. Carl H. Huber directed the school. The Rev. Jim Breazeale is minister.

