

# Arkansas Methodist

91st YEAR

THURSDAY, JUNE 29, 1972

NO. 26

## 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 occurs. For your convenience we are printing in this issue Daily Bible Readings for two weeks. The Sunday School Lesson for July 16 will be found on page 9 of this issue, in addition to the regular lesson on page 8.

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## National Division sponsors summer workers at Aldersgate

Some are in rural parishes, some in community centers, still others in camps for handicapped children. Wherever they are, all are considered to be in mission.

They are the 46 persons in the 1972 summer service program of the National Division, United Methodist Board of Missions. Most are college students. Their work settings comprise a variety of Division projects and programs. A broad range of skills is utilized. The period of service is approximately mid-June through mid-to-late August.

The National Division summer service is part of the United Methodist Church's over-all summer programs for youth and young adults, which also include volunteer and other service in national parks, Appalachia and other settings.

Among skills used by the National Division summer missionaries are tutoring, music, arts and crafts, counseling, spiritual growth ministry, community development, nursing and recreation leadership. The workers usually receive a stipend of \$20 a week plus room, board and transportation costs. The program is not limited to United Methodists. Summer service is for some a time of "vocational direction-finding." In previous years, as many as half the workers have later entered church-related work, including short-term missionary service, mission executives said.

Work settings for summer missionaries include urban and rural community centers, children's homes, mission hospitals, rural and urban parishes, and programs with physically and emotionally handicapped children. This year missionaries are from 16 states (New York to California), the District of Columbia and Sweden. There are 38 women and eight men in the program.

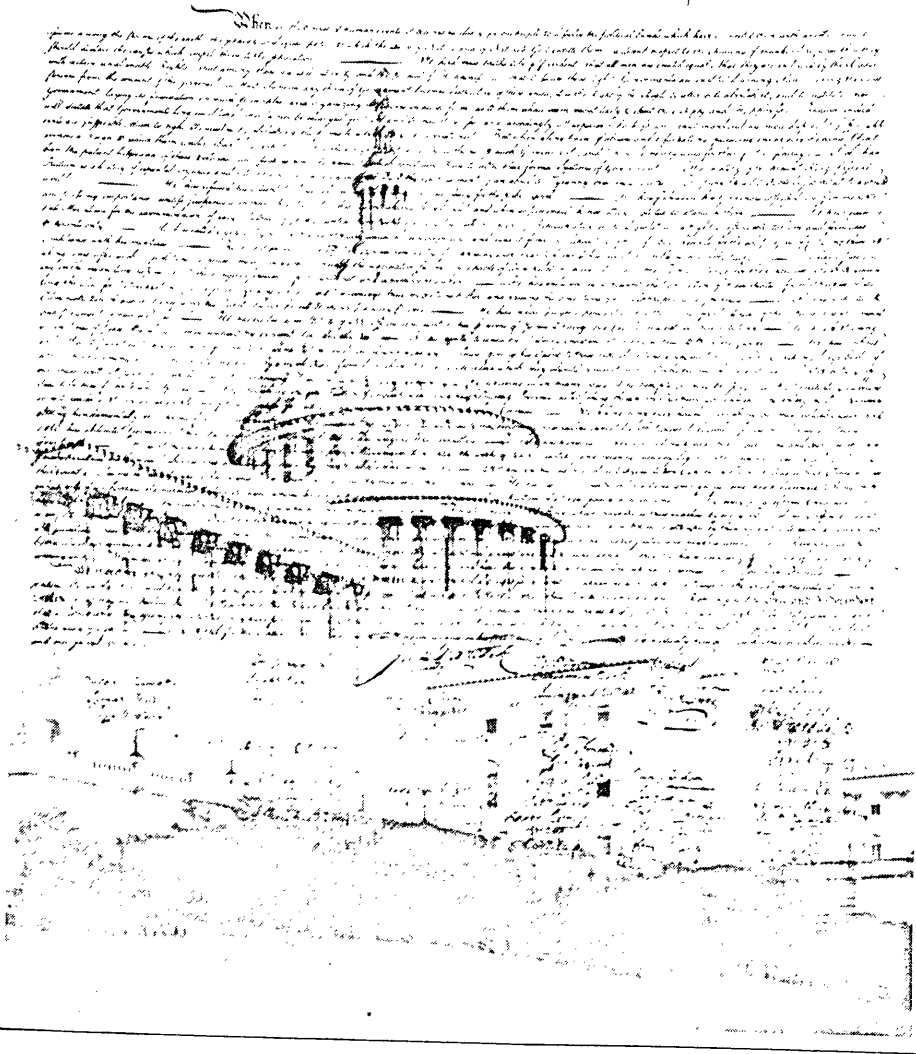
Seven of these summer workers have been assigned to Aldersgate United Methodist Camp, Little Rock, Ark. Three from Sweden who are at Aldersgate are: Elizabeth Hallejer, Gunilla Olsson and Ewa Wiren. Others are: Robert Fisher from Albuquerque, N.M., Barbara Koerner, Edgerton, Ohio, Debbie Carpenter, Tulsa, Okla., and John Keltner from Oklahoma City, Okla.

Aldersgate maintains a summer program of simultaneous day, residence, and pioneer camps for church groups, work campers, — especially catering to the handicapped (physically or mentally), and disadvantaged. Some

programs are for senior citizens and some are for mental patients from the State Hospital. Many camps are interracial and inter-denominational. Ray Tribble has been director for ten years.

## IN CONGRESS, JULY 4, 1776.

### The unanimous Declaration of the thirteen united States of America.



## Quillian heads Theological School Association

ST. PAUL, Minn.—Dean Joseph D. Quillian, Jr., of Southern Methodist University's Perkins School of Theology has been elected president of the American Association of Theological Schools at its annual meeting here.

Dean Quillian will fill a two-year term as head of the association, which includes all accredited and associated schools in the U.S. and Canada. He served as vice president of the organi-

zation in 1964-66 and has been a member of its executive committee since 1969.

The AATS serves as an accrediting agency and a forum for exchange of ideas, common planning and work, according to the new president, who predicts that within the next decade the problems and difficulties to be experienced by theological schools will be

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## Restructure plan is on agenda of Jurisdictional Conference

HOUSTON (TMI)—Differences in two reports dealing with church restructuring will be resolved here by the vote of the South Central Jurisdiction Conference meeting July 11-14 at the Shamrock Hotel.

The 366 United Methodist delegates from the eight state region will determine how much reduction they want in their new jurisdictional program structure.

An Ad Hoc Structure Committee, commissioned by the 1968 Jurisdictional Conference, calls for the reduction of the approximately 300 member program organization to a forty-six member Jurisdictional Council on Ministries, a twenty-four member Council on Finance and Administration, and Task Forces raised for specific functions.

The proposed Council on Ministries is composed of a lay person and a minister from each annual conference, two representatives from the College of Bishops, youth representation, black representation, president of the United Methodist Women, and a representative from the youth caucus.

"The function of the council will primarily be leadership development in all areas of concern," said Dr. S. Duane Bruce, chairman of the Ad Hoc Committee.

Amendments to this report are expected to be made by the jurisdictional Committee on Rules that call for the council to include five rather than two bishops, establish an additional seven standing committees, and put the chairmen of four of the standing committees on the council plus one additional pastor from each annual conference—an increase of 24 to the proposed 46 member council plus membership of the seven standing committees.

An amendment to the Ad Hoc proposal would place five rather than three bishops on the Council on Finance and Administration.

"As a result of a very comprehensive study, the (Ad Hoc) committee arrived at the conclusion that a large comprehensive structure at the jurisdictional level of the church was not necessary," said Dr. Bruce. "The primary function of the jurisdictional conference emerged as that of leadership development — giving leadership helps specifically to annual conference personnel."

Authorized by the 1968 Jurisdictional Conference to "study the jurisdictional structure, re-examine and re-evaluate its purposes, and bring to the Jurisdictional Conference of 1972, its report and recommendations," the committee is scheduled as one of the

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**SENIOR HIGH ASSEMBLY** - July 10-14 at Camp Tanako. Registration deadline, July 3. For 11th and 12th graders in Fall, 1972, and for 1972 High School Graduates. Send \$5.00 and registration to Rev. John Walker, P.O. Box 43, Smackover, Ark. 71762.

**MIDDLE HIGH II** - July 17-21 at Camp Tanako. Registration deadline, July 10. For youth in 9th and 10th grades in Fall, 1972. Send \$5.00 and registration to Rev. Ralph Hemund, Amity, Ark. 71921.

## Blytheville, First cooperating in Area Crusade

First United Methodist Church of Blytheville is one of several of the major denominations in that area participating in a Religious Crusade being conducted from June 24-July 7. The Rev. Moody Adams, a member of the Billy Graham evangelistic organization, is preaching during the first week of nightly services being held at the Blytheville High School Stadium at Haley Field.

Other highlights of the crusade will include the testimonies of Bobby Richardson, for eleven years the regular second baseman for the New York Yankees—now head baseball coach at the University of South Carolina; Zach Hatcher, who has given up a lucrative film career, "the drug scene and the jet set" to pursue the Christian life; Clebe McClary whose distinguished military service won him the Silver and Bronze Star awards, and Joe Mosley, businessman who faced bankruptcy before rising to his present successful status in the business world.

Members of First Church who are contributing leadership for the Crusade include Lay Leader Marion Gatlin, who is co-chairman of publicity for the two-week event; D. B. Meador, chairman of the Commission on Evangelism and Leroy Brownlee, Jr., both serving on the planning committee, and Mrs. Jack Finley Robinson, Cottage Prayer chairman for First Church. The Rev. J. William Watson is pastor of Blytheville's United Methodist Church.

## Native of Ft. Smith graduates at Garrett

**JAMES KENNETH DODD** of Fort Smith received the master of divinity degree from Garrett Theological Seminary in Evanston, Ill., recently when 96 degrees were awarded at its 115th Commencement. Garrett is a graduate professional school of theology of The United Methodist Church. Thirteen Ph.D. degrees and 11 master of arts degrees, were awarded jointly by Garrett and Northwestern University. In addition three doctor of sacred the-

## Mallalieu Community Center offers variety of summer activities

Mallalieu Community Center, North 9th and H Street, Fort Smith, is now offering its summer program to adults, youth, and children free of charge, according to a news release from Miss Geraldine G. Sopshire, director.

The Center is related to Mallalieu United Methodist Church of which the Rev. R. C. Preston is the pastor.

The summer program includes music, games, arts and crafts, political education, typing, field trips, sewing,

dancing, cooking, reading, English, and a number of recreational activities.

Contributions are invited to help this Center meet its \$24,300.00 annual budget which includes: Director's salary—\$6,000; travel—\$600; administrative assistant and secretary—\$5,000; custodian—\$2,400; maintenance—\$2,700; telephone and supplies—\$1,000; and program—\$6,600.

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## Jurisdictional structure

first reports on Tuesday morning, July 11.

The Committee on Rules has heretofore been responsible for the "quadrennial structure as well as the standing committee structure of the quadrennial meeting of the conference."

The report of the Committee on Rules goes on to say that the "elimination of certain Jurisdictional boards and agencies possibly promises also to eliminate in some degree certain emphases and viewpoints which need to be continued in our various Jurisdictional training enterprises."

There is a call in the proposed amendments for the complete inclusion of the College of Bishops and a wider representation of local church clergy.

Neither the Ad Hoc Committee proposal nor the proposed amendments of the Committee on Rules make recommendations regarding any change in the quadrennial meeting of the Jurisdictional Conference or its eight standing committees.

## MRS. LAURA SKINNER POLK

Mrs. Laura Skinner Polk, 98, of Corning, Ark. passed away June 11. The funeral service was held June 14 in First United Methodist Church of Corning with the Rev. Wayne Clark, pastor, officiating.

She was preceded in death by her husband, the late W. D. Polk, in 1949. She was born in Lonoke County, near Old Austin, on Oct. 4, 1873, the daughter of the Rev. and Mrs. N. E. Skinner. Her father was the first full-time pastor of the Corning Charge.

As a very young girl, in the early 1880's, she attended Altus Academy which was the predecessor of Hendrix College. She graduated from Galloway College in 1892 and moved to Corning where her father was then serving as pastor.

She married W. D. Polk in March of 1895. Her husband had organized the first bank in Clay County in that same year.

Mrs. Polk is survived by four chil-

dren: Lynn S. Polk of San Bernardino, Calif.; W. Earl Polk and Winfred D. Polk of Corning; and Mrs. Mary Louise Street of Sun City Center, Fla.; and by five grandchildren and nine great grandchildren.

She was a charter member of the Women's Missionary Society, the predecessor of the Women's Society of Christian Service, and was for many years a teacher in the Church School.

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## Dean Quillian

exceeded only by their promise and prospects.

Dr. Quillian joined Perkins' faculty as professor of worship and preaching in 1954 and became dean of the school in 1960. He served as SMU's interim vice-president for university relations from November of 1969 to May, 1970.

He is past president of the Council of Southwestern Theological Schools and the Association of United Methodist Theological Schools. He was vice-chairman of the General Conference commission on worship from 1964 to 1968 and became president of the board of directors of the Wesley Works Project in 1971. The dean is co-editor of *Companion to the Book of Worship* and co-author of *The Celebration of the Gospel and Religion, Morality and Law*.

Before coming to SMU, he served as a Navy chaplain, a Methodist pastor, and president of Martin College in Pulaski, Tennessee. He received his B.D. degree from Vanderbilt Divinity School and the Ph.D. from Yale University.

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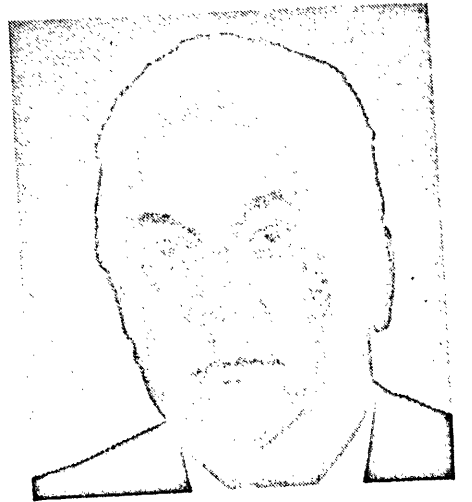
She was a charter member of the Women's Missionary Society, the predecessor of the Women's Society of Christian Service, and was for many years a teacher in the Church School.

## Round Robin Series in Little Rock

Four Little Rock churches will be participating in a "Round Robin" series of services on Sunday evenings in July.

The schedule will be as follows: July 2 - Geyer Springs church, sermon by David Hankins (pastor of Oak Forest); July 9 - Oak Forest church, Alf DeBlack (pastor of St. Luke) preaching; July 16 - St. Andrew church, message by Rayford Diffie (pastor, Geyer Springs); July 23 - St. Luke church, sermon by Charles Walthall (St. Andrew pastor).

All services will be at 7 p.m. The youth will meet at 5:30 for refreshments, followed with a program presented by the host church.



Richard Hunter

## Pulaski Heights Church names new staff member

The Rev. Richard Hunter who has been serving as Minister of Education and Music at Beymer Memorial United Methodist Church, Winter Haven, Fla., has been named Minister of Education and Music at Pulaski Heights United Methodist Church, Little Rock, according to an announcement by Dr. James B. Argue, minister.

He will join the staff in July, filling the vacancies left by the resignations of Miss Madge Franklin, director of Educational Ministries, and Richard H. Lines, director of Music.

Mr. Hunter is a graduate of Birmingham-Southern College and of Candler School of Theology, Emory University. He has also done special studies in Christian Education at Disciples House, Yale University. He is certified both as a Minister of Education and Minister of Music by the United Methodist Church. He has served as chairman of the North Alabama Conference Board of Education and is currently a consulting member of the Program-Curriculum Committee of the United Methodist Church.

He has served as the resource person in music for the Northeast Regional Workshop, the Southeastern Recreation Workshop, the South Central Workshop, and the National Youth Convocation.

Mr. Hunter and his wife, Bettye, have three children, Kathy, 19, Karol, 14, and Richard 12. Mrs. Hunter has been serving as Director of Community Girls' Clubs in Winter Haven.

Mr. Lines has accepted the position as director of Music at the First United Methodist Church, Columbus, Miss. and will begin his duties there Aug. 1.

During his time in Little Rock, he has been active in the Central Arkansas Chapter of the American Guild of Organists, having served as treasurer of that organization the past 2 years. He was also instrumental in the establishment of the Little Rock Conference Children's Choir Festival and Camp.

Both Mr. and Mrs. Lines have been active members of the Little Rock Musical Coterie, and he has directed a volunteer chorus of its members for two years.

Mrs. Lines is the former Kacky Greer of Helena, and the couple have four children: Jimmy, 17, Kate, 12, Carra, 8 and Anna, 6.

# PATRIOTISM — outdated or updated ?

by Paul Simon  
Lieutenant Governor of Illinois

Is patriotism outmoded? Or is it merely that a reassessment of the old patriotic values is in order? Is it still possible today to say "I love my country" without being hypocritical or without being maudlin or without being phony? Is loyalty to country dangerous, causing international conflicts?

What is wrong with traditional patriotism?

It is not patriotism—properly understood—that has been tried and failed. It is we who have failed. We are like Pogo in the comic strip when he said, "We have met the enemy and they are us!"

We have failed wherever we have lost sight of our ideals, where we have substituted meaningless phrases for living ideals. It is this failure that our younger fellow citizens question. It is the unfinished business on our nations' agendas of public business that is causing us most of our difficulties.

In mentioning our shortcomings we must be careful not to feel that we are the victims of "bad times." We can take solace from the inscription on the wall of a European church: "This church was built in the worst of times." It can truly be said that mature people are made not only out of good times but also out of bad times.

There are some hopeful signs. There is a deep-seated — and healthy — desire on the part of young people to improve our society. While it sometimes is unfortunately expressed in extreme forms, our youths' interest in correcting the ills which plague us is a major sign of hope for our nations.

This idealistic approach on the part of some of the young leads to a healthy questioning of what our society is and is not doing. Many of us make an error of becoming overly defensive whenever this questioning suggests that mistakes have been made. It is always time for admitting our mistakes. A change in approach is sometimes hard to achieve in government or business or the church, because it implies past mistakes of judgment. The reality is that we should be willing and prepared to reverse or shift gears without implication of dishonor.

"Patriotism" that is simply a defense of the status quo, which is unwilling to see the need for improvement, which does not recognize the possibility of a nation headed by human beings making mistakes, does no service to any nation. The person who says to a citizen of Guatemala, "I am better than you because I am a citizen of the United States" —or Canada—is not a patriot but a fool.

It is not enough to say, "I love my country." We must say instead, "I love my country enough to do what must be done to make it a better place in which to live—not just for myself and my family, but also for my fellow citizens as well." That type of patriotism will always be needed.

Part of the success of our nations has been their ability to accommodate change at the appropriate time. Our countries on the North American continent are still young. We must be cautious about introducing hardening of the arteries into what are otherwise still young bodies. We must not falter in our ability to make improvements. This means we must admit past mistakes. The determination—and the patience—to right a wrong is meaningful and rewarding. Continuous denunciation and vilification of the shortcomings of the system or defense and support of only one way of doing things are a disservice to a nation.

Another disservice is violence. Anger and sadness and grievances must be constructively directed and rationally channeled. Ills in our society are never cured by violence. No lesson could be more clear.

Ralph Nader is usually described as a crusader. I prefer to think of him as a patriot. Someone has said that the job of government officials is to do their tasks well enough so that periodic crusades are unnecessary. I like to think of all citizens meeting our individual responsibilities, so that crusades would become unnecessary. This, it seems to me, is what Ralph Nader in essence is doing. Where he sees a wrong, he points to what he thinks ought to be done to make a right.

Nader is actively seeking to restore quality to life, to make life better for all. Is this not patriotism of the highest order?

There is a tendency to think of patriotism in terms of flying the flag on holidays, or singing the national anthem at public

events. But patriotism is not an occasional thing. Patriotism is an everyday responsibility, to be shared and worked at by citizens 365 days a year. As the late Adlai Stevenson put it, "What do we mean by patriotism in the context of our times? I venture to suggest that what we mean is a sense of national responsibility—to walk in it in serenity and wisdom, with self-respect of all mankind; a patriotism that puts country ahead of self; a patriotism which is not short, frenzied outbursts of emotion, but the tranquil and steady dedication of a lifetime. The dedication of a lifetime—these words are easy to utter, but it is a mighty assignment. For it is often easier to fight for principles than to live up to them."

What is wrong, in fact, with defining patriotism as the active pursuit by all citizens of the highest ideals for which a nation can strive? This definition allows us to salute the flag with a greater sense of pride, sing our national anthem with gusto and a real sense of enthusiasm, while at the same time working toward such meaningful goals as better housing, higher incomes, a cleaner environment with a realization that all of our citizens are sharing in the pursuit of a common cause.

Let me add that I am not unmindful of the responsibilities of those of us who serve in public life. It is easy enough to ask the full measure of citizenship and patriotism from every citizen. We as public officials must be willing to exercise restraint where necessary, to speak boldly when called for, and to lead when required.

Those of us in public places must restore public confidence in the honesty and credibility of government officials. In my own case, I have voluntarily disclosed my income in detail for the 16 years I have been in public life as a step in the direction of letting the public know that my motive is not to put a dollar in my pocket. I have tried also to be conscious that the public deserves to know what is going on. There

are no real secrets in public life and there is no reason to pretend so. Public disclosure of income and the disclosure of truth to the public are, it seems to me, two principles which must remain in the forefront for all of us who run for election and seek to serve the public.

We also must strive for the ability to "disagree without being disagreeable." We may not like what someone else thinks or says, but we must relearn tolerance of the views of others. This is an essential element in patriotism. We must adhere to the principle of freedom of expression.

In a similar vein, we must be less suspicious of other people's motives. When others advance programs or philosophies or points of view opposed to ours, we must be able to question their views but not their motives. Disruption of an orderly society comes when we begin to question each other's motives.

It is, finally, this disparity between what we say we believe and what we actually do that causes the major problem. The obvious disparity between rich and poor, white and non-white, privileged and lowly, has become a major concern of many. The poor among us do not understand our massive investment in armaments. They do understand hunger, disease, and the lack of money. Many of our young people do not agree with our commitment in South Vietnam. They do understand that many of their friends have died there. Our senior citizens do not understand what causes inflation. They do understand that their pension checks don't allow them to live in the dignity we say we want them to have. The solution is a true exercise of patriotism—a determination to mesh word and deed together in a bond that proclaims loud and clear for all to hear, "We are a nation whose citizens dream dreams that become reality, hold hopes that become meaningful, and serve their fellow citizens in the pursuit of the common goal of a better life for all."

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# news and views

OF THE WORLD OF RELIGION

by doris woolard

The United Presbyterian Synod of New York has petitioned the denomination's 1975 General Assembly to rejoin the Consultation on Church Union (COCU). The two reasons given: "to assure continued ecumenical cooperation on the national level, unrestricted by the format of COCU"; and "to give higher priority to the opening of all possible means of communication, to and from the grassroots, parish level ecumenical mission and ministry."

Membership in the Consultation on Church Union (COCU) was reaffirmed by the annual General Assembly of the Presbyterian Church, U.S. (Southern). Some COCU supporters reportedly had feared the denomination might follow the lead of the United Presbyterian Church and withdraw from the Consultation, which is considering union of eight Protestant Churches.

While reaffirming its commitment to the ecumenical Consultation on Church Union, the General Board of the Christian Church (Disciples of Christ) criticized the COCU plan of union for being too complex and cumbersome, and suggested that it needs to do a better job of easing fears of "bigness, impersonality, and outside control."

Dr. L. Nelson Bell, the new Moderator of the Presbyterian Church, U.S. (Southern), although said not to be enthusiastic about a proposed union of his denomination with the United Presbyterian Church, expressed his belief that there is room in the Church for persons of many political and social views. The basic question of fellowship, he stated, is the "individual's attitude toward the person and work of Jesus Christ."

For the 24 delegates from Rapid City, S.D., Explo '72, the evangelism training conference for youth, carried greater than average significance. Eighteen other young people from Rapid City had planned since last September to attend, the delegates said, but remained home at the last minute to assist with rescue and clean-up operations from the recent flash flood which swept their hometown leaving more than 200 persons dead, at least 3,000 of their neighbors homeless, and 500 missing.

The Ecumenical Study Commission of Toronto, made up of eight Roman Catholics and Protestants, said that the major question in Ontario is not whether religion shall be taught in public schools—but what religion, and how? It recommended that the Ontario government scrap its requirement for religious opening exercises, but insure that "God has a place in the school." In September, history teachers will launch courses in the five major world religions—Hinduism, Buddhism, Judaism, Islam and Christianity—in many Metro Toronto schools.

Congressional recognition of Explo '72 in Dallas was given with the introduction in the Senate of a Joint Resolution authorizing and requesting the President to proclaim the week of the Dallas gathering a "National Week of Religious Observance." The resolution, submitted by Sen. John G. Tower of Texas (a Methodist) said in part, "Each of us cherishes our fundamental liberties guaranteed by the Constitution of the United States. We enjoy an American heritage of religious freedom unknown in many parts of the world."

Dr. Phaatoon Hathamart of Kasetsart University in Thailand, a convert from Buddhism, came to Dallas to take part in Explo '72. He said that more than 900 Buddhists have converted to Christianity in the past 10 months through a program he heads. Dr. Phaatoon, converted in 1969 while a student in Minnesota, is the national representative of Campus Crusade in Thailand. He urged U.S. Christians to pay more attention to evangelism opportunities among foreign students.

"Universalism," or the doctrine that all people will eventually be "saved," came under discussion during the recent General Assembly of the Presbyterian Church, U.S. (Southern) during consideration of a statement of faith. The topic and its implications were referred to a theological committee for study and a subsequent report in 1973. The statement of faith called upon "every minister, missionary, officer and member of our Church to present Jesus Christ as Savior and Lord, calling persons to repent and believe in Him."

Dwindling support from the Minnesota Conference of the United Methodist Church reportedly is threatening the conference's relationship with the state's only United Methodist-related college, Hamline University, St. Paul. Money which normally would have gone to Hamline next year was earmarked by a conference agency for new full-time ministries and for campus ministries on state campuses. Finally, however, delegates approved a recommendation that the apportionment contingency fund be reallocated to Hamline if not needed for its intended purpose (the new ministries).

A group of employees at the Church of the Brethren General Offices in Elgin, Ill. has negotiated a four-day work week beginning in October. The new contract affects only the manufacturing group of employees—about 21 in number. Hazel Peters, personnel director, said the four-day work week for this group has the advantages of saving on transportation to work, and of less start-up and clean-up time making for more productive operation. It also gives employees more time with their families at home. The group will operate on a Monday through Thursday schedule, working 9½ hours a day or 38 hours a week, instead of 40—which amounts to an hourly wage increase.

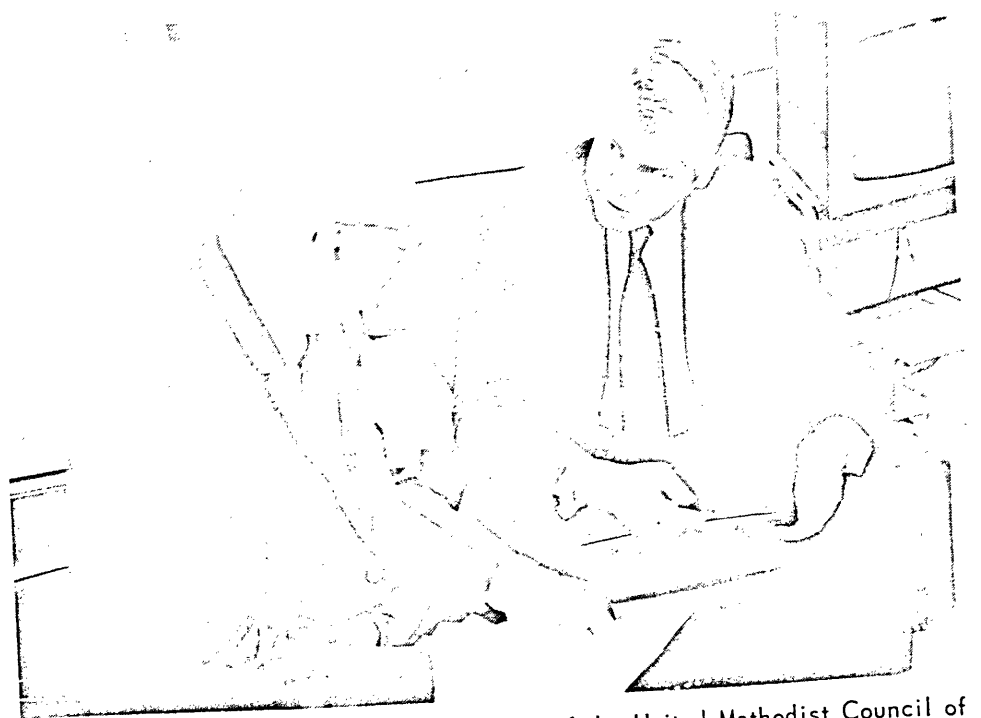
Addressing the recent General Assembly of the Presbyterian Church, U.S. (Southern), Dr. Ben Lacy Rose, retiring moderator said there must be diversity in the Church, because no little group of people can "encompass the whole of Jesus Christ and His will."

Religious News Service Correspondent David E. Kucharsky, who accompanied the Presidential party to the Soviet Union, observed that the talks between President Nixon and Soviet leaders had a religious dimension, "because they represented a memorable confrontation between capitalism, with its Judaeo-Christian heritage, and communism, with its roots in atheism." He said, "this is worth remembering because so often in the political rhetoric of today the basically religious questions that underlie the world's great problems go by unnoticed."

In a statement adopted by the Southern Baptist Convention, the messengers declared that there is "an urgent need for the earliest possible end to the war in Indo-China with all its human suffering and anguish." The statement added, however, that the war should be ended "by attaining the objective of the U.S., namely to preserve the independence and self-government of the people of South Vietnam, and the return of the American prisoners of war."

Amish construction workers in the Auburn, Indiana area began losing their jobs this Spring because they would not wear hard hats required under an Occupational Safety and Health Act, which became effective the first of the year. The Amish, many of whom are employed in construction, usually carpentry, requested an exemption from wearing the hard hats in place of their traditional broad-brimmed black felt ones. John Martin Smith, Auburn attorney, granted the request stating that "The exemption is for the Old Order only and was issued to allow them religious freedom."

About 20 theological schools in the American Assn. of Theological Schools are now offering the new "Doctor of Ministry" degree, and others are considering it, according to Dr. Jesse H. Ziegler, AATS executive director. Ziegler said he thought it would become the accepted advanced degree for men in parish ministry—comparable to the M.D. for doctors and the J.D. for lawyers.



WASHINGTON, D.C. (UMI)—Recent actions of the United Methodist Council of Bishops concerning Vietnam and world peace were outlined and delivered here (June 12) by Bishop John Wesley Lord to Henry C. Cashen II (right), a deputy assistant to President Nixon. One message both commended and condemned various portions of the President's foreign policies, while the other was the council's Call to Peace and Self-Development of Nations, for efforts within the church. (United Methodist Information photo)

# Program Directors to Local Churches

## MINISTRY SUNDAY

It comes in September—the third Sunday—**September 17th**. If planning is done now this Sunday will be a great celebration of faith among our people and may be the means of helping some young person (boy or girl) decide for the Ministry. It may well be a day of rejoicing for all retired ministers of our Conferences. It may also be a day when the people called Methodists in your community come to a deeper appreciation of the ministry offered by their pastors to children, youth, and adults.

How can the local church plan wisely for **Ministry Sunday**?

1. Some interested persons need to be concerned. It may commence with the Lay Leader or Minister. Gather together a representative group from the local church. Discuss the reason for Methodism setting aside one Sunday in the Church Year to be known and observed as **Ministry Sunday**.

We may define **Ministry Sunday** in these terms: "It is the day on which we look to the ministry to see what it means for the life of the church—past, present, and future. The day also provides an occasion for the church to consider and make known its need for men and women of all races who are professionally competent to help churches serve human needs."

2. Look over the Resource Materials:

(a) Leaflets and Brochures:

(1) **Suggestions to Pastors for Ministry Sunday**—to help plan for the day.

(2) **Ministry Is**—an excellent theme leaflet for congregational distribution.

(3) **Claim-Call-and Calling**—Telling how a person senses God's claim for the ministry.

(4) **Education for the Ministry**—A summary of the motivation, method and model for ministerial education.

(b) Books

(1) **Putting it Together in the Parish**—James D. Glasse

(2) **The Future Shape of the Ministry**—Urban T. Holmes

(3) **Explorations in Ministry** — a report on the ministries in the 70's project.

(c) Film

"Making a Difference" — a 16mm color, documentary motion picture on the Parish Ministry which explores personal feelings and attitudes of three ministers — white male, black male and white female—at work in a suburban, urban, and three church rural circuit.

(d) Tapes

(1) **"Understanding Today's Ministry"**—a thirty minute tape by Robert G. Kempner, Editor of Christian Ministry Magazine, on what a minister does and how to care for ministers.

(2) **"Symbol of A Bell"** is a tape by Bishop S. Thomas concerning the ministry of the black colleges. Bishop Thomas acknowledges his indebtedness to Methodism's Institutions of Higher Learning and those who serve as professors and instructors.

**PLEASE NOTE** — The above materials are available from

Ministry Sunday

P. O. Box 871

Nashville, Tennessee 37202

The film—"Making a Difference" and the tape entitled "Symbol of a Bell" are also available from your Methodist Audio-Visual Library, 715 Center, Little Rock, Arkansas 72201.

(3) Now is the time to order and

WARREN D. BLAYLOCK of Alma, lay leader of the Fort Smith District who was recently appointed by the North Arkansas Annual Conference to the Methodist Hospital Board of Trustees, attended a meeting of the Board on June 28.

THE BROOKLAND United Methodist Church recently completed a church-wide study on "New Machines and New Humanities" with Miss Mildred Osment of Jonesboro serving as instructor. The Rev. J. Anthony Holifield is pastor of the Brookland and Nettleton Churches.

SPRINGHILL AND OAK GROVE Churches held a reception in honor of their new pastor, the Rev. Carl Diffie, June 8 and 14. A pot-luck supper and homemade ice cream with cake were served. Afterwards an old-fashioned pounding was given to the pastor and his family.

book the resources you need.

(4) Plan with your people for this Sunday that it may be observed with dignity and with purpose.

**HARD WORK?** You are right! Nobody will slip a good plan in your pocket—it must be born out of the thoughts, concerns, and desires of committed individuals. Maybe that is why the theme of **Ministry Sunday** is . . . . .

**"COMMITMENT TO GOD AND FELLOWMAN."**

†

**MRS. A. R. MCKINNEY**

Mrs. A. R. McKinney of Texarkana, who served as the first president of the Little Rock Conference Woman's Society of Christian Service, died in Texarkana on June 10 at the age of 85.

The funeral service was held on June 12 in the Texarkana Funeral Home Chapel with Dr. Edwin B. Dodson officiating. Burial was in Hillcrest Cemetery.

A native of Anderson, Ind., Mrs. McKinney had lived in Texarkana since 1905. She was the widow of Albert R. McKinney, who died in 1947. She was an active member of First United Methodist Church, Texarkana, Ark., and was an honorary member of the Administrative Board at the time of her death. She taught the Frost Bible Class in that church for many years.

Survivors include a son, Dr. A. Ross McKinney of Texarkana; a daughter, Mrs. R. S. McGuire of Texarkana; a sister, Mrs. A. B. Williams of Dallas; a brother, Frank Baker of Dallas; two granddaughters, Mrs. E. L. Schlieff and Mrs. Ronald L. Finley, both of Dallas; and three great-grandchildren.

The family has asked that persons wishing to memorialize Mrs. McKinney make contributions to the First United Methodist Church of Texarkana, Ark. memorial fund.

THE CAVANAUGH United Methodist Church of Fort Smith welcomed back the Rev. Larry D. Powell and family for their fourth year. A reception and "pounding" was held in their honor on Sunday evening, June 11.

ANNUAL HOMECOMING at College Hill United Methodist Church, Texarkana, will be on July 16 with the Rev. Howard Williams of Magnolia as guest speaker at the morning worship services. These services will be followed with a pot-luck dinner and singing in the afternoon. The College Hill Church has shown outstanding growth in the past two years and all are invited to join in the fellowship on July 16. The Rev. Carl E. Beard is pastor.

PARK VIEW CHURCH, Benton, has purchased new paraments with memorial funds. Mr. and Mrs. Web Long have given the church new choir robes. Mrs. Johnny Whitley is chairman of worship and Mrs. Morris Green, secretary. The Rev. Horace M. Grogan is pastor.

## "QUOTES"

"Change will only spoil our life and the Church if we do not know about it and prepare for it. Unexpected change that comes quickly can knock us over, or if we sleep through change we will not understand what is around us when we wake up. We cannot stop changes coming so it is no good being like little children who continuously want to hear the same story, which they know very well. Many Christians are like that."—Rev. Ben Lenturut of New Guinea at the 1971 General Assembly of the United Church in Papua-New Guinea and the Solomon Islands.

— 0 —

"There is no way we can be true to the gospel by being selective in our Christian concern by doing what is easiest, passing a resolution or taking only a question that falls into that group known as 'sticking to religion.'" —Richard B. Stoner, vice chairman of Cummins Engine Co.

†

## DAILY BIBLE READINGS

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.

July 2—Sunday	Gen. 25:24-34
July 3	Gen. 37:1-11
July 4	Exod. 5:10-17
July 5	Judges 16:6-20
July 6	1 Sam. 18:5-12
July 7	Jonah 3:10-4:11
July 8	Mark 14:26-38
July 9—Sunday	1 Kings 3:7-14
July 10	Job 28:12-28
July 11	Psalms 37:30-40
July 12	Prov. 1:2-9
July 13	Prov. 3:1-10
July 14	1 Cor. 1:17-25
July 15	1 Cor. 3:18-23
July 16—Sun.	Romans 12:1-3



The Rev. and Mrs. J. William Watson and daughter, Pat, were welcomed as the new parsonage family at Blytheville First Church on Sunday evening, June 18, when the Wesleyan Service Guild sponsored a reception in their honor. STANDING, left to right in foreground, are: Mrs. Watson, Pat, Pastor Watson, WSCS President Mrs. James E. Ross, and WSG President Mrs. William E. Shaneyfelt.

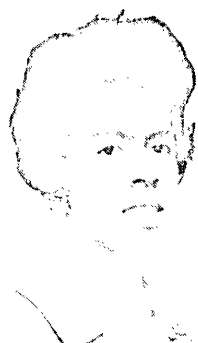
July 26-28 July

THEME: FAITH AND JUSTICE FOR

## Study: 1. "Faith and Justice"

Text: Grace at Point Zero,  
Loren E. Halvorson ..... \$1.75  
Guide on "Faith and Justice" for Adults and  
Youth by  
L. Wayne Bryan ..... \$1.35

Teachers: Mrs. Fred B. Pfisterer, Louisville, Kentucky  
Mrs. J. LaVon Wilson, Springfield, Illinois  
Rev. John F. Norwood, Evanston, Illinois  
(three day school only)  
Dr. Warren Ebinger, Washington, D. C.  
Rev. E. Edwin LeMaster, London, Kentucky



**MRS. J. LAVON WILSON**

Mrs. J. LaVon Wilson teaches vocal music and humanities in the Springfield, Ill., public schools. She received her B.S. degree in music at Lincoln University, Jefferson City, Mo.

She has held many offices in the Women's Society of Christian Service on local and conference levels, and is vice-chairman of the Central Illinois Conference Board of Christian Social Concerns.

She has "two active sons, 17 and 12, and a very busy husband."

Mrs. Wilson has taught in many conference schools, and has previously been in an Arkansas school. This year she will lead one of the classes on "Faith and Justice."

†



**MRS. FRED PFISTERER**

Ann Pfisterer, a North Carolinian and graduate of Elen College is the wife of Fred Pfisterer, a United Methodist pastor serving in the Louisville Conference. Dr. and Mrs. Pfisterer have served downtown churches for many years and have been involved in many unique ministries to people in the inner city.

No stranger to Arkansas Methodism, Ann has taught in the conference school, conducted weekend study missions, and was one of the speakers at the Society and Guild Meetings in Blytheville last year.

Mother of two college student daughters and a son-in-law, Ann continues to lead retreats, workshops and teach in conference schools throughout the eastern half of the United States. At Conway, she will be leading one of the groups studying "Faith and Justice."

†



**E. EDWIN LEMASTER**

The Rev. E. Edwin LeMaster, dean of Sue Bennett College, London, Ky., will lead a course on "Faith and Justice" at the Arkansas School of Christian Mission.

A former Methodist missionary to Angola, Africa, he was one of four missionaries deported in 1961 by the Portuguese government. Although no proof of charges were made, the four were imprisoned 90 days for "activities subversive to the government." Returning to the States, he traveled for the Board of Missions, World Division, and transferred to the National Division in 1963.

He is a native of Kentucky and a graduate of Asbury College, and has a Bachelor of Divinity degree from Asbury Theological Seminary. He has a M.A. degree from Butler, U., Indianapolis, and spent a sabbatical year at Scarritt College in 1968-69.

†

## JOHN FREDERICK NORWOOD

The Rev. John F. Norwood was born in South Carolina and received his Bachelor of Divinity degree from Gammon Theological Seminary in Atlanta. He served as a community worker in Central Methodist Church at Atlanta, and as a migrant minister in South Carolina.

He was pastor of the Bowen Methodist Church, Tuskegee, Ala., for five years, prior to serving as superintendent of the Huntsville (Ala.) District.

He is now director of the Department of Local Church Ministries with the General Board of Health and Welfare Services of the United Methodist Church. At Hendrix he will be leading one of the class sections on "Faith and Justice."

†

## WARREN R. EBINGER

Warren R. Ebinger of Washington, D.C., is assistant general secretary of the Board of Christian Social Concerns, United Methodist Church. Involved in leadership education, he travels extensively conducting training events.

His theological work was done at Evangelical Seminary, Naperville, Ill., and he was ordained in the Evangelical United Brethren Church. In addition to serving pastorates in Illinois, he was the executive director of the Council of Churches of Greater Kansas City from 1962-64 where he inaugurated a new Department of Radio-TV Social Services and Church Planning.

With the U.S. Army, 1946-47, he was a medical technician in Japan. In 1967, he was an exchange pastor in Bromborough, England.

Mr. Ebinger will lead one of the sections on "Faith and Justice."

†



## WHO SHALL ATTEND

EVERYONE interested in mission Church.  
Men, Women, College Age and College Age  
Annual Conference Secretaries.  
Local Church - Pastors  
Council on Ministries (including Area Chairmen)  
Women's Society and Local, District, Conference local members.

Senior high or college may Two young people sent trict. Any other expense-or per some. Special planned for the Rev. Herschel leader.

## OFFICERS:

Dean: Mrs. Ben way, Ark.  
Associate Dean:

Treasurer: Mrs. Road.

Registrar: Mrs. Street.

## REGISTER EARLY

### REGISTRATION FORM FOR STUDY CLASSES

Name \_\_\_\_\_

Address/Zip Code \_\_\_\_\_

Local Church \_\_\_\_\_

District \_\_\_\_\_

Conference \_\_\_\_\_

### Please Register Me For: (Check)

\_\_\_\_\_ Three Day School ..... July 25

\_\_\_\_\_ Weekend School ..... July 29

\_\_\_\_\_ Both Schools ..... July 25

\_\_\_\_\_ I will be a Commuter

(All commuters must include \$1.25 ins. and registration fee with this form)

### Study Classes

You may take one study in each school. 1st and 2nd choice of teachers.

(If attending both schools, indicate choice of each school.)

"Faith and Justice"

Mrs. Pfisterer \_\_\_\_\_

Mrs. Wilson \_\_\_\_\_

Reverend Norwood \_\_\_\_\_

(Three Day School Only)

Dr. Ebinger \_\_\_\_\_

Reverend LeMaster \_\_\_\_\_

"India: One-Sixth of the World's People"

Mrs. Troy \_\_\_\_\_

Dr. Neel \_\_\_\_\_

(Three Day School Only)

Reverend Kent \_\_\_\_\_

Everyone attending the Schools will of the study of Romans.

CLASS ASSIGNMENTS WILL BE MADE ORDER RECEIVED.

Commuters Must Register

JUNE 29, 1972

# CHRISTIAN MISSION

July 29-30

FOR "EVERYMAN"

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C. Brannon, 105

Osceola,

72370

Fish, 6600 Tulip

Arkansas 72209

en, 118 N. 17th

Arkansas 72901

## ROOM AND MEAL RESERVATIONS

Name \_\_\_\_\_

Address \_\_\_\_\_

Conference \_\_\_\_\_

### Please Check

Three Day School - July 26-28 .... \$15.00

Weekend School - July 29-30 .... \$ 8.75

Both Schools - July 26-30 .... \$26.25

Room - Tuesday night - July 25

or Friday night - July 28 .... \$ 2.50

Two single beds to a room.

Woman \_\_\_\_\_ Man \_\_\_\_\_ Couple \_\_\_\_\_

Youth \_\_\_\_\_ Male \_\_\_\_\_ Female \_\_\_\_\_

Name of

Roommate \_\_\_\_\_

Indicate any health factor affecting room

ment -

### ★ IMPORTANT ★

Fill out both Registration Forms in full

no later than July 17, 1972 to:

Registrar: Mrs. Julia Freeman  
118 N. 17th Street  
Fort Smith, Arkansas 72901

Check or money order must accompany Regis-  
tration and Room Reservations Forms. Make  
able to:

School of Christian Mission, Treasurer

TO BRING: Sweater, (Rooms are air-  
conditioned)

le, devotional materials, text books, guide  
and notebook.

Comfortable walking shoes, flashlight, BED  
LINENS including a light blanket, PILLOW,  
TOWELS, WASHCLOTH and SOAP.

TEXTURE: READ TEXT BEFORE COMING if  
possible. Order from Service Center, 7820  
Reading Road, Cincinnati, Ohio 45237.

Literature will be available at the schools.

Study: 2. "India: One Sixth of the World's People"

Text: Ask An Indian About India by  
Blaise Levai ..... \$1.75

Guide on "India" for Adult and  
Youth Groups by  
Marilynne Hill ..... \$1.35

Teachers: Mrs. H. Olin Troy, Chattanooga, Tennessee  
Dr. Harold D. Neel, Fort Wayne, Indiana  
(three day school only)  
Rev. Bill M. Kent, Stratford, Texas



DR. HARLD D. NEEL

Dr. Harold D. Neel, pastor of Faith United Methodist Church (formerly First E.U.B), Fort Wayne, Ind., since June 1971, was prior to that on the staff of the Board of Missions in New York.

He has led several tour groups to India, which gives him a rich background for teaching the course on "India." He first toured the world in 1938, and subsequent world trips have included India for the Centennial of Methodism in India, in 1956, and the Centennial celebrations at Isabella Thoburn College, Lucknow and Clara Swain Hospital, Barilly, in 1970.

His theological work was done at Asbury Seminary, Wilmore, Ky., and Boston School of Theology. Although born in Kansas, his pastorates have been in Indiana.

†

LITERATURE: READ TEXT BEFORE COMING if possible. Order from Service Center, 7820 Reading Road, Cincinnati, Ohio 45237. All literature will be available at the schools.



DR. LEE C. MOOREHEAD

Returning to Arkansas for the second successive year, Dr. Lee C. Moorehead will again be teaching the Bible Course,—this year on the Book of Romans.

Dr. Moorehead is a United Methodist minister who received his theological training at Boston University School of Theology. He has B.A. and



THE REV. BILL M. KENT

Teaching one of the class sections on "India" will be the Rev. Bill M. Kent, pastor of First United Methodist Church, Stratford, Texas, who accompanied three evangelistic teams to India in 1970.

Mr. Kent took his under-graduate work at S.M.U. in Dallas, and his graduate work at Vanderbilt School of Religion, Peabody College, and Scarritt School for Christian Workers, all in Nashville.

He served as a missionary in Bolivia for nine years, and was administrative assistant to the Latin American Office of the Division of World Missions, the United Methodist Church. Since 1960 he has pastored churches in Texas.

†



MRS. H. OLIN TROY

Jean Troy is the wife of Dr. H. Olin Troy, recently retired minister of the Holston Conference who now lives in Chattanooga, Tenn. She was born in Soochow, China, of missionary parents. She received her early education in China, and attended Randolph-Macon Woman's College, Lynchburg, Va., and East Tennessee State University at Johnson City.

In 1964, Mrs. Troy was elected to the Board of Missions and has served as chairman of a committee in the Women's Division, and as vice-president of the World Division. She is presently chairman of the World Division Committee on Policy, and is a member of the Joint Committee on Missionary Personnel.

Mrs. Troy has served as president of Church Women United in Tennessee and on the National Executive Committee. Her work with Church Women United brought her to Arkansas one year as speaker for the annual meeting of Church Women United in Arkansas.

†

Bible Study: ROMANS

Text: Everyone will participate in this study.

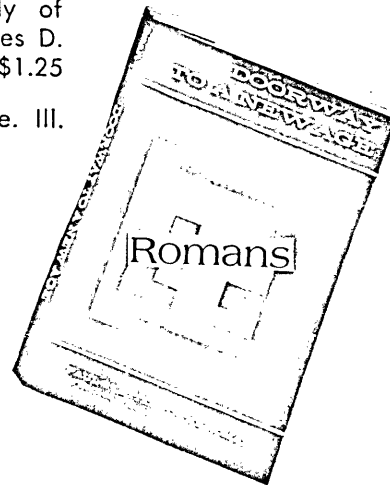
Doorway To A New Age—a Study of Paul's Letter to the Romans—by James D. Smart  
Adult Text \$1.25

Teacher: Dr. Lee C. Moorehead, Carbondale, Ill.

D.D. degrees from Millikin University, Decatur, Ill.

He was recently appointed to the First United Methodist Church in Green Bay, Wis., after serving seven years at First Church, Carbondale, Ill. Previous to that he was for four years on the faculty at St. Paul School of Theology, Methodist, Kansas City, Mo.

†





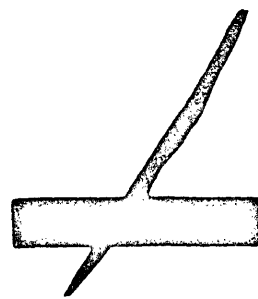
BACKGROUND SCRIPTURE: 1 Kings 19:9-18;  
John 16:7-15

MEMORY SELECTION: Make me to know thy  
ways, O Lord; teach me thy paths. Lead me in  
thy truth, and teach me. (Psalms 25:4-5)

AIM OF THE LESSON: To help persons develop  
a confidence that God is both willing and able  
to speak to them in their varying moods and  
give them direction for their lives.

## The Sunday School Lesson

By: Alfred A. Knox



### LESSON FOR JULY 9: Finding God's Guidance

was consumed. Following this victory, Elijah  
aroused the people to kill the prophets of Baal.

The enraged Queen Jezebel vowed that she would  
put Elijah to death. Not only had the prophet defeat-  
ed the prophets of paganism, but he was also blamed  
for the severe drought and famine that had troubled  
the land. So at this dramatic moment, a moment of  
tremendous victory and vindication, we find Elijah  
running for his life. Why he proved to be so weak  
just after he had shown himself to be strong, we  
will never know. However, for some reason, this  
prophet who had been so fearless in withstanding  
Ahab and Jezebel, fled into the wilderness to save  
his life.

It is hard to imagine a man of Elijah's spiritual  
maturity being so depressed. This should only show  
that no Christian is beyond falling into despair.  
Strange things can happen suddenly. Before Elijah  
knew what hit him, he was running away from the  
enemies of God and pleading with God to take his  
life.

#### GOD MOVED WITH ELIJAH INTO THE WILDERNESS

When Elijah started running he went just as far  
as he knew how to go, coming at last to Mount  
Horeb (Sinai) where God had revealed himself so  
dramatically to Moses at the time of the giving of  
the law. He went southward to the land of Judah,  
but did not feel safe even there. He hastened across  
Judah to Beersheba, which was on the edge of the  
desert, eighty miles away from Samaria. But not even  
here did Elijah dare to stay, for he still feared the  
wrath of Queen Jezebel.

He left his servant at Beersheba, and went out  
alone into the desert, over which the children of  
Israel had wandered four hundred years before. After  
he had walked all day under the sun and over the  
burning sand, he sat down to rest under a juniper  
tree. He was tired and hungry and discouraged. He  
felt that all he had done had been in vain, and he  
cried out for God to take his life. Then, tired out,  
he lay down to sleep under the tree. However, as he  
slept an angel appeared, "Arise and eat." He opened  
his eyes and saw beside him a little fire, with a loaf  
of bread baking upon it, and near it a bottle of  
water.

After a while, his strength was restored and he  
went on his way forty days through the desert until  
he came at last to Mount Horeb, the mountain where  
Moses saw the burning bush and where God de-  
livered the Ten Commandments.

#### GOD SPEAKS TO ELIJAH AT HOREB

As soon as he arrived at Horeb, Elijah found a  
cave and sought refuge there. In 1 Kings 19:9-18 we  
read, "And there he came to a cave and lodged  
there; and behold the word of the Lord came to him,  
and he said to him, 'What are you doing here,  
Elijah?'"

God's question encouraged the prophet to speak,  
probably at much greater length than suggested by  
one brief verse. It was at this moment that Elijah  
fully realized the panic that was driving him, and he  
was ready to face up to it. He cried out in utter  
pessimism as though he were the only religious man  
left on the face of the earth, "I, even I only, am  
left; and they seek my life to take it away."

Although he felt that all the world was against  
him, God would not let him go. He had no personal  
victory over his problem. His despair was still with  
him. God knew why Elijah was there, but he wanted  
the prophet to face the issue. In the verses that fol-  
low Elijah prepared himself for God's guidance by  
unburdening his heart.

He made a necessary first step toward victory.  
He told God exactly how he felt. Sometimes we  
find it hard to be honest with God. We are ashamed

of our true feelings, so we try to cover them up.  
We invent pious-sounding phrases so that our real  
problems will not sound so bad. But to get back  
on our feet spiritually and emotionally we must talk  
to God honestly.

God decided to give further direction to his de-  
pressed prophet. He told Elijah to go up to the  
mountain and stand before him. Here he witnessed  
the power of God in the wind, the earthquake and  
the fire, but he received no word from the Lord.  
One commentator suggests that God intended two  
things by this demonstration of power: he wanted to  
renew his servant's confidence in his power; and he  
wanted to show him that such power was not neces-  
sary for him to go back to Israel. Evidently God  
was preparing to guide Elijah to return, but he did  
not want him going with a feeling that God's great  
power would be at his disposal to smash Jezebel.

Finally Elijah's attention was captured by the  
still small voice that so often comes to men. It was  
not like the voice of the wind and the earthquake,  
but it was just what Elijah needed to turn him back  
to his mission. This is the expression that has be-  
come meaningful to Christians, because it represents  
the way God works with them through the Holy  
Spirit. God's "still small voice" does still come to  
men of faith to guide them, assure them, comfort,  
and encourage them, as well as sometimes to re-  
buke them.

#### THE STILL SMALL VOICE STILL SPEAKS

What was the still small voice that Elijah heard  
at Horeb? Surely we can not take it apart and  
analyze it. But in that day, as in this, it caught  
the attention of one who was ready to hear it. He  
heard it above the earthquake and the wind. It was  
in this same general vicinity that Moses heard God  
speaking from a burning bush.

The expression "the still small voice" has be-  
come meaningful to modern Christians. God does  
sometimes get his will across to men in some such  
dramatic fashion as we have been talking about to-  
day, but not always. How many of us do seek his  
help as we face the great dilemmas and decisions  
of our world. Most often it comes through the read-  
ing of Scripture, prayer, worship, and the fellowship  
of other Christians. His voice can be the voice of  
guidance, assurance, comfort and encouragement,  
as well as the voice of rebuke.

Dr. Charles M. Laymon, writing in International  
Lesson Annual, observed: "It has been said that  
God is everywhere; but if we don't find him some-  
where, we won't find him anywhere. For Elijah this  
somewhere was a sacred site where one's thoughts  
could not but be moving Godward. What is this  
sacred site for you and me? Every one of us has  
his inspiration point from which he can come closer  
to seeing life in God's perspective."

We do hear God more clearly in surroundings  
that are conducive to such an experience. It is not  
the place itself but the associations that cluster  
about it that count. It is within ourselves that we  
will hear him speaking to us and sending us out to  
do what needs to be done in our time.

Dr. Laymon points out that the largest obstacle  
to hearing God's guiding voice is that we allow self  
to get in the way. Self-will is too often taken for  
God's will.

Elijah heard the voice of God speaking to him  
about three thousand years ago, yet God's guidance  
is a contemporary experience. Even the prophets  
sometimes had a difficult time getting their signals  
straight. It should not surprise Christians when they  
seem to be walking in the dark. We still have the  
promise of God, "If you stray from the road to the  
right or left you shall hear with your own ears a  
voice behind you saying, This is the way; follow  
it." Isa. 30:21.

Today we have a lesson based on moments in  
the darkest hours of the life of the prophet Elijah.  
Following the greatest victory of his life, he became  
frightened and ran away to hide in the wilderness.  
He forgot for a while that it was God who had  
guided him through his triumph over the prophets  
of Baal. However, we will see how he finally heard  
God's voice again, and served a great mission for  
him.

An interesting characteristic about the Bible and  
one which should make it more useful to us is its  
record of people who were discouraged and disap-  
pointed in their relationships with God. Abraham,  
Moses, and Job found God after experiences of  
great frustration. The important thing is that they  
never lost sight of God and his power to break  
through to them and tell them what they should be  
doing with their lives.

When God calls a person to himself, he does not  
leave him in the dark. While others may not know  
where to turn for help, the Christian knows that  
God will give him the help he needs each day. He  
knows that he can go to the Scriptures, and with  
the aid of the Holy Spirit's teaching, he can find  
the comfort and encouragement he needs. Jesus  
promised, "I am with you always."

Even when we know this to be true, we discover  
times like those which Elijah discovered. We feel  
the dark closing in around us, and we are fright-  
ened by the future. In such times we must not feel  
that God has forsaken us.

From the experience of Elijah in this week's les-  
son, we learn that God does not forsake his own,  
even though we may feel otherwise. God is true and  
faithful. Sometimes he seems to withdraw his hand  
of guidance, to teach us lessons of faith and obedi-  
ence, but as his children step out in faith, they find  
that God is there. He does not disappoint them and  
leave them to flounder.

Elijah, who was uncertain about a direction for  
his life, found guidance in an encounter with God.  
Let us look carefully at this story as we seek to  
discover ways in which it will speak to us in our  
need.

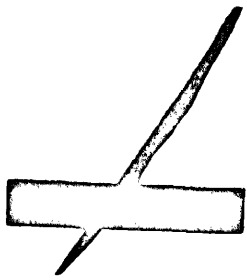
#### THE BACKGROUND OF THE EXPERIENCE IN ELIJAH'S LIFE

Today's lesson begins with Elijah's huddling from  
fear in a cave on Mount Horeb. This is a long way  
geographically and spiritually from Mount Carmel  
where he proved himself a giant of a man. How did  
he come to be there? He was fleeing for his life from  
Queen Jezebel. We must refresh ourselves on the  
earlier part of the story if we are to understand its  
conclusion.

When King Ahab made Jezebel his queen, she  
brought to Israel the worship of Baal which was  
one of the most wicked of the heathen cults. Jezebel  
was so bitter against the worship of the Lord God  
of Israel that she sought out the prophets of the  
Lord everywhere, and had them killed. And then a  
great new prophet named Elijah emerged from the  
wilderness across the Jordan. In several encounters  
he stood against the king and the evil religion which  
his queen had brought to the land.

In a dramatic confrontation Elijah challenged  
the prophets of Baal to a test of their religion on  
Mount Carmel. Elijah stood alone against the 450  
priests of Baal in a challenge which involved their  
seeking to persuade their gods to send down fire to  
consume a sacrifice on an altar. When nothing hap-  
pened, Elijah then had his altar and the sacri-  
fice prepared. He had great quantities of water  
poured upon the altar and the sacrifice. Then, when  
he prayed, the fire came down and the sacrifice





# The Sunday School Lesson

By: Alfred A. Knox

## LESSON FOR JULY 16: Praising the Lord

**BACKGROUND SCRIPTURE:** Psalms 103:1-5; 104; 150

**MEMORY SELECTION:** I will sing to the Lord as long as I live; I will sing praise to my God while I have being. (Psalms 104:33)

**AIM OF THE LESSON:** To help members of the class develop an appreciation of the fact that they should constantly develop habits of praise and gratitude to God and make some suggestions about implementing such practices in their daily lives.

With this lesson we begin the third unit in this quarter's emphasis on "the Bible and the Devotional Life." There are three lessons in this new unit: "Praising the Lord," "Receiving God's Forgiveness," and "Deepening Our Relationship with God."

Dr. Horace R. Weaver, in the introduction to the unit in *International Lesson Annual*, says: "One of the unique emphases concerning the mission of the church in our time is the necessity for taking the next step after having experienced the presence of God and having found his will for our lives, namely doing the will of God. Doing the will of God in all the various areas of our human existence must be accompanied by personal expressions of our devotion to God and his purposes."

Today's lesson emphasizes the importance of taking time to sing and praise his holy name. A person's spiritual life is nurtured and grows in direct ratio to the time he spends in expression of gratitude, appreciation, joy, and adoration of the Creator and Redeemer.

One of the greatest of all the devotional aids ever provided was the Hebrew psalter. Certainly one finds no greater illustrations of the human soul lifted up in gratitude to God than in some of the psalms—notably Psalm 103 and Psalm 104 on which we will be concentrating today.

Most people spend a large part of their time thinking about themselves. They have their insecurities, their nervousness, their problems. To that you can add their work, their families, their homes, their money, and so on. What a collection of worries! But praise changes all that. Praise means deliberately letting go of yourself and relaxing in God's goodness.

Dr. James Reapsome says in *Rozell's Complete Lessons*: "The psalms are patterns for our own praise experience. The psalms were poems written in good times and bad. Praise is not limited to the times when everything is going well. Praise in times of distress can be a real means of healing and comfort."

Within the last 15 years "How Great Thou Art" has become the most popular hymn in America. This is understandable because it is an outstanding example of man's lifting himself out of his self-centeredness into the environment of the praise of God. This was what Psalms 103 and 104 did in their time.

### PRAISE FOR WHO GOD IS

The opening words of Psalm 104 are:

"Bless the Lord, O my soul!

O Lord my God, thou art very great!"

Here is an example of a song that offers praise to God, but at the same time keeps reminding the singer that God is worthy to be praised. In this song the poet speaks to himself and then to God.

The writer affirms that God not only blesses his creatures; he can be blessed by them. One interesting point brought out by the scholars is that the

same word in Hebrew is used for God's blessing of man as for man's blessing of God. When God blesses, he does more than speak words and make promises. He acts in benevolence toward those he blesses. For us to bless God is to back up our words with demonstrated reverence and gratitude.

This psalm is truly a call to adoration and praise. Many of the psalms contain exhortations to worship addressed to others. In this one and its companion (103) the call is the personal praise of the Lord. Dr. Donald Ackland in *Broadman Comments* says: "We need take care lest the only praise we offer him is in the company of others (public worship) and through borrowed words (the hymns we sing). Each of us has his own reasons for praising God and should make his own opportunities for expressing his adoration and gratitude."

After directing his soul toward the Lord, and commanding himself to bless God, the psalmist began to think about God's personal qualities. What is God like? Before citing specific qualities, he puts them all together and simply says to God, "You are very great." This psalm speaks to God personally because the psalmist knows God as an intimate friend, not as an abstract theological fact.

Then the poet begins to refer to specific attributes of God. He refers to his honor and majesty and speaks of them as God's clothing. He says that God is covered with perfection. He never goes back on his word, never deceives, never tricks anyone into something. He is majestic in character and bearing. When was the last time you told God how great he was?

### GOD'S GREATNESS IN CREATION

The psalmist moved from praising God for his greatness of being to a consideration of his work in nature. The Bible makes it clear that the things of nature which God has made are not to be worshiped. The Creator is to be worshiped, not the creation.

In Psalm 104:5 we read: "Thou didst set the earth on its foundations, so that it should never be shaken." In this description of creation the earth is compared to a building erected upon solid foundations. To the human eye, no such material foundation exists. But as one commentator says: "There are of course magnetic forces at work in the solar system, but the real foundation, the glue that holds it all together, is the hand of God."

The emphasis in this part of the song is on the authority of the Creator to which earth and sea respond. The dependability of the universe — the divine laws which give it its stability — is what the psalmist is lifting his voice in praise of.

This ancient poet is telling us that it is not enough to concentrate on the disorders of the world or on our own personal failures. He is saying that we must have something that will lift us above ourselves and give us wider horizons.

Dr. W. Stewart McCullough speaks in *The Interpreter's Bible* of the type of poet who wrote Psalm 104: "History was for them not a panorama, often broken and dim, in which are seen the adventures of man on the earth from the earliest beginnings to the last syllable of recorded time. History, as they understood it, was the action of God in and through men and nations. What they rejoiced to discover and set forth was not the wisdom and initiative of man, but the goodness and mercy of God. Is there no place in modern education for such discipline as that? Will not all our attempts to educate go wrong if that concern is not recaptured?"

Recognition of the might and majesty of God came more easily to the Hebrews than it does to us. We have almost lost the capacity for wonder and, if we wonder at all, it is more likely to be at the

accomplishments of a man than the attributes of God. This psalm reminds us of the basic providences of God which are no less essential to our existence and survival today than they were to the psalmist.

Taken in its entirety, Psalm 104 contemplates the majesty and power of God, and is an inspiration to us to remember the greatness of God in our highly sophisticated age.

### TRIBUTE TO GOD FOR HIS PROVIDENCE

Verse 10-13 of Psalm 104 introduce the thought of God's providential care as they describe the natural supplies of water through which God meets the needs of his creatures. Woven into the poem is the idea of nature's interdependence.

It is recognized that creatures that are unable to care for themselves have sufficient provision from God. Man, however, is seen as a co-worker with God in the production of food.

In vv. 16-17 the idea of interdependence is continued. Because of God's care for trees, a nesting place is provided for birds. There is strong argument here for the protection of natural resources. If these are recklessly destroyed, a balance of nature designed by God himself is lost, and all creation is involved in the penalty.

### PRAISE FOR GOD'S SPIRITUAL BLESSINGS

It is interesting to compare the two psalms in this lesson. Psalm 104 treats of the kingdom of nature; God's greatness is prominent; his power is evident. It looks at the outside world. However, in Psalm 103 we are looking at history, at God's grace and mercy, at the world within.

It is a familiar psalm which begins:

"Bless the Lord, O my soul;

And all that is within me, bless his holy holy name!"

This is definitely a hymn of praise, and as such fits in with many other great hymns which we find in our own hymnal. The psalmist speaks first of what God has done for him personally. Dr. McCullough says: "The best hymns are always in some sense personal. There is a place for general praise. We must sing sometimes about what the Lord has done for the nation. There are times when under the inspiration of his universal fatherhood we must rejoice together in the reality of human brotherhood. But usually the best hymns, without being subjective, have yet the intensity of personal experience. They become the songs of all mankind because they express in unforgettable language what one man has seen and felt."

This psalm lists the many things God has done for the writer. They include forgiveness, healing, redemption, crowning, satisfaction and renewal. Blessing begins with forgiveness. This is the foremost blessing of all. Without the blessing of forgiveness of our sins, through the death and resurrection of Christ, there could be none of the blessings that follow.

### DO WE KNOW THE GOD WE PRAISE?

Usually we have the opportunity to join in the singing of a doxology in the morning worship service. Praise is the very essence of worship, but so often we sing the doxology only with our lips, while harboring in our hearts a bitter complaint about God. Many of us have a long list of things we wish God had done for us. In the light of all the blessings we have received at his hands it seems unfair to let grumbling and complaining stand in the way of our praise.

Dr. Laymon tells a story of Anton Reicha's conducting a choir in a rehearsal of Handel's *Messiah*. The soloist was singing "I Know That My Redeemer Liveth" correctly from a musical standpoint, but the conductor noticed that something was missing. At the close he went up to the soloist and said, "My daughter, you do not know that your Redeemer lives, do you?" She flushed and replied, "Why, yes, I think I do." "Then sing it!" cried the conductor. "Sing it so that all who hear you may know that you do know the joy and power of it."

JUNE 29, 1972

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## DALLAS GETS NEW COKEBURY RETAIL DISTRIBUTION STORE

DALLAS, Tex. (UMI) — A new Cokesbury store in the Carrillon Plaza shopping center in north Dallas brings to 23 the number of book stores operated by the United Methodist Publishing House across the nation.

The second store in Dallas will offer a complete line of books and church supplies. Locating stores in suburban shopping centers is a new venture for Cokesbury. Earlier this year suburban stores were opened in Nashville and North Canton, Ohio.

The Carrillon Plaza Cokesbury in Dallas will have approximately 3,600 square feet of floor space and a staff of five or six persons.

Thomas E. Carpenter, vice-president in charge of the Cokesbury Division of the Publishing House, said the new store is part of a new expansion program of opening stores in carefully selected areas which are easily accessible to large numbers of people and, generally, areas where United Methodists are in large numbers.

The expansion program is particularly important, Mr. Carpenter explained, since Cokesbury, retail distribution service for the United Methodists, will also be the retail distribution service for members of the United Presbyterian Church in the U.S.A. and the United Church of Christ August 1.

## Missionaries Urge End to Indochina War Involvement

NEW YORK (UMI)—A group of 42 United Methodist missionaries is among 178 Americans in Japan who have signed a statement urging President Nixon to stop U.S. involvement in the Indochina war.

The paid advertisement in a Tokyo English-language newspaper said that "for too long we have heard words of peace. . . . Show us now the acts of peace. . . . Stop the bombing and mining. . . . End the war."

## HELP IN PREACHING !!

### Old Fires on New Altars

*Edited by Wilson O. Weldon*

Story of what Western North Carolina Annual Conference is doing to accent preaching.

Contributors: Dr. A. Leonard Griffith; Bishop F. Gerald Ensley; Dr. Bryant M. Kirkland; Dr. Leighton Ford; Dr. James S. Stewart; Dr. Robert E. Goodrich, Jr.; Bishop Earl G. Hunt, Jr.; Dr. Cecil L. Heckard.

Also two award-winning sermons.

Moderately priced, hardback cover, \$1.50.

Order from: Cokesbury Stores

or  
Institute for Homiletical Studies  
310 Cole Building  
207 Hawthorne Lane  
Charlotte, North Carolina 28204

## United Methodist properties escape severe flood damage

RAPID CITY, S. D. (UMI) — With the exception of a campground southwest of here, United Methodist buildings apparently escaped damage in the June 11 flood which took some 200 lives and caused millions of dollars in property loss.

There was no loss of life among the church's ministerial families, but all of the five congregations in the region were touched by the disaster through members' deaths, and in other ways. Damage at the Black Hills campground included cabins destroyed, water damage to other buildings, and an access

road washed out.

Among groups responding to emergency needs was the United Methodist Committee on Relief (UMCOR) which at the 1972 General Conference was given responsibility for such work in this country as well as overseas. UMCOR officials said their efforts were being channeled through Church World Service, the ecumenical assistance agency.

Bishop James Armstrong of the Dakotas Area designated June 18 as the date for an offering among churches of the Dakotas for relief funds.

## the British scene



by the Rev. Leslie M. M. Timmins  
Director of the  
Churches' Television Centre,  
British Isles

"Flaming June" is the classic term for this time of the year, and the picture conjured up by the romantic writers of England is that about now it is time for tea in the garden, strawberries and cream, and flowering hats, the Rowing at Henley, the Cricket at Lords, and the high English Summer of the picture postcards.

The reality, sadly, does not correspond with the image. The weather is cool if not cold, the Australian cricket team, traditional opponents of England are here, but have seemingly brought their own rain, and the price of the beef of old England is rising so fast that housewives are boycotting it with the Common Market men faintly disturbed that soon in England meat will be as expensive as on the Continent.

The British rail dispute drags on, with threats of further stoppages, and the front pages of the newspapers continue to feature the explosions and shootings in Northern Ireland. It looks a bit of a grey scene, at least from this point of view.

But, as someone has said, bias depends on where you are standing. And from other aspects the shape of British society is not so bad—we have learned to put up with the weather! A headline in today's newspaper as I write says: ENGLAND ON TOP, and, to the mystification, no doubt of many visitors to these shores, this does not refer to the political or economic situation, but to the fact that, after two days of cricket the English Test Team

looks as though it might gain the advantage over the Australians in the first Test match—cricket is the game of course.

On a more serious level, the signs of social concern are seen inside the industrial disputes, and the argument about the Common Market.

It was more than political window-dressing when the Prime Minister laid down his approach to social welfare. He said: "The nation we want to build depends on free enterprise, on a prosperity that is based on the earnings, the savings and the efforts of a free people who are strong but who are determined that our nation shall be judged by what it can do for the weak as much as by the opportunities it can give to the vigorous. We as a nation must be judged by our treatment of the elderly by our attitude to the disabled, by the conditions in our hospitals, and particularly in our mental hospitals, and by the shelter we can afford to the homeless and the badly housed."

These were brave words, but the realization of them is more difficult than the speaking of them. The hard truth is that no government can implement this kind of society without the total goodwill of the electorate, because in the end the government has not any money *per se*—it only has the money it can collect through its taxes.

But from the ground-swell of opinion comes a movement under the banner of the Disablement Income Group, who want to help the government to achieve its ends by putting both pressure and proposals to the country. They include: Benefits for loss of earnings for the disabled; Handicapped children who are unable to work should be given an invalidity pension as of right; the whole of the disabled section of the population should be on the same basis of aid as the elderly.

It is a call for an overall policy—not of charity—but of the accepting of responsibility on the lines laid down in that policy speech of Mr. Heath's that I have quoted. Implemented, it could make the sun shine, whatever the weather, and get the priorities right in a deeply Christian sense.

## Alaska Conference changes status

ANCHORAGE, Alaska (UMI) — Approval of a change to mission conference status and a report on growth in ecumenical relations among highlights of the 1972 annual meeting of the United Methodist Church's Alaska Mission here 30-June 2.

Delegates approved dissolving the Mission Conference and forming a new Missionary Conference, as General Conference had authorized in Atlanta, Ga. The new conference will include in addition to congregations—Alaska Children's Services, Alaska Methodist University, Lavinia Wallace Young Community Center, Maynard Dougall Memorial Hospital, Western Hospital for Chronic Diseases, and United Campus Ministry at the University of Alaska. The National vision of the Board of Christian Social Responsibility will remain as a partner with the Missionary Conference, but responsibility will be shifted to Alaska according to the Rev. A. C. Meier, mission superintendent.

In his annual report, Meier cited as "significant occurrences" the formation of Lake Parish, a new United Methodist Presbyterian Church with 46 members, and cooperation between Methodists, United Presbyterian Episcopalians in Juneau since condemnation of the United Methodist Church there. United Methodists shared facilities with the other nations, and a special union committee has been formed by the United Methodists and Presbyterians to make firm plans for the future by January 1, 1973.

Pastoral minimum support raised for 1972 from \$5,500 to \$800, Mr. Wischmeier said. Totaling for all causes in the mission up \$43,711 over the 1970 \$384,448. He also reported "cancer development" of lay missions in Alaska, which continued for the second year, and plans for participation in the based "Key 73" evangelistic

Bishop W. Maynard Sparrow, Alaska Area, who presided over the special recognition. He will July.

## Meet Oz in Office



Take a tour of the United Methodist Publishing House, 2 p.m. Monday thru Friday. Contact our Public Relations Office, 8th Ave., South, Nashville 37202. It's free.

(UMI) — missionary report of tions were 1972 annual Methodist here May

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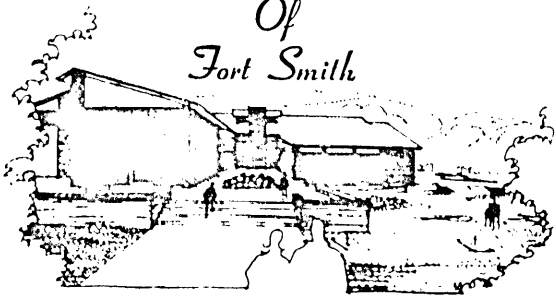
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## The Methodist Village Of Fort Smith



A VISION OF SELF CARE APARTMENT LIVING WITH NURSING CARE AVAILABLE

The Board of Directors of the Methodist Nursing Home for Fort Smith, Arkansas, an institution sponsored by the North Arkansas Conference of the Methodist Church, is proposing a self care apartment village of 100 apartments to be located adjacent to its 93 bed Nursing Home. Rentals will be consistent with prevailing area rates. Food and other central services will be available at extra cost if desired. Apartments will be efficiency, one bedroom and two bedroom with each connected to a nurse station in the Nursing Home via nurse call signal. A few infirmity beds will be available. Apartments will be furnished and unfurnished.

Surrounding grounds will be landscaped with lawn game courts. This development is located on a beautiful tree covered hilltop.

If you are interested please write:  
Mr. E. L. Smith, Administrator  
Methodist Nursing Home  
1915 South 74th  
Fort Smith, Arkansas 72901  
Tel. (501) 452-1611

Or return the following form:

Dear Mr. Smith:

I am interested in the proposed Methodist Village Apartments. Please send additional data at no obligation to me.

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_

I would be interested in:

- ☐ Efficiency Unit
- ☐ 1 Bedroom
- ☐ 2 Bedroom



Dr. and Mrs. Ralph Hillis were honored recently (June 11) with a reception at the First United Methodist Church in Trumann. Dr. Hillis is the newly appointed Superintendent of the Jonesboro District. Ministerial families throughout the district were present to welcome them. The reception was sponsored by the Jonesboro District Parsonettes with Mrs. Charles Thompson, president, acting as hostess for the event. Dr. and Mrs. Hillis stand at left with the Rev. and Mrs. Thompson.

†



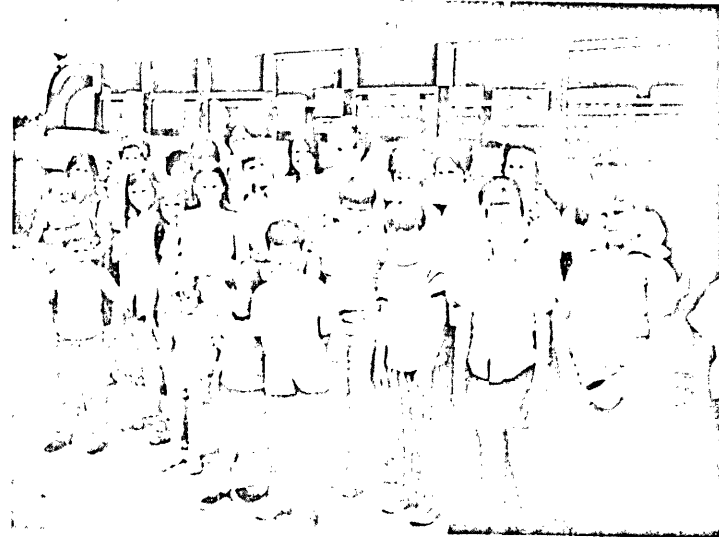
The Rev. and Mrs. Merle Allison Johnson and daughters, Marsha and Karla, shown here were honored by the Siloam Springs United Methodist Church on June 18, with a "Welcome Back" reception. The Women's Society of Christian Service was in charge of arrangements for the special occasion which followed a Christian Workshop.

†

Photo by HARRISON TIMES



JUNE 29, 1972



Thirty-one children and counselors from the Marysville and Silver Hill United Methodist Churches in Camden District ready to depart for a trip to the Louisiana Purchase Zoo and Gardens in Monroe, La. The bus shown in background was provided by the youth of the two churches. The trip was in culmination of a recent emphasis on Children's Ministry conducted in the two churches. Each church has recently held a vacation church school and has observed a "Children's Sunday." The Rev. Fred Haustein is pastor.

†



Shown here is a segment of a group of 28 young folk from First Church in Helena preparing to depart for Little Rock to see the movie, "Fiddler On the Roof," with Summer youth worker, Miss Judy Ridenour (seventh from right).

†

Residents of the Harrison Defenders Townhouse (retirement home) representing several denominations—Roman Catholic, Presbyterian, and Baptist, who were recently invited to be luncheon guests at St. Paul's United Methodist Church in Harrison. Shown with them are Mrs. Richard Bell (second from left) who with Mrs. John Shelton (second from right, back row) prepared the luncheon; eleven-year-old Steve Bartlow (right), who entertained with a ventriloquist act, and the Rev. and Mrs. D. Max Whitfield and baby (near right).

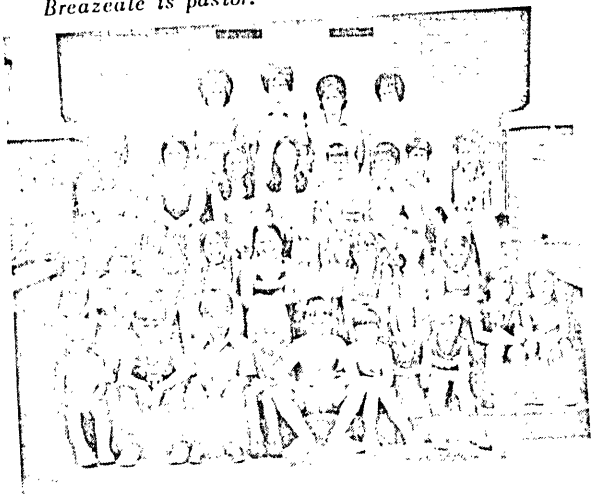
# Vacation Church Schools



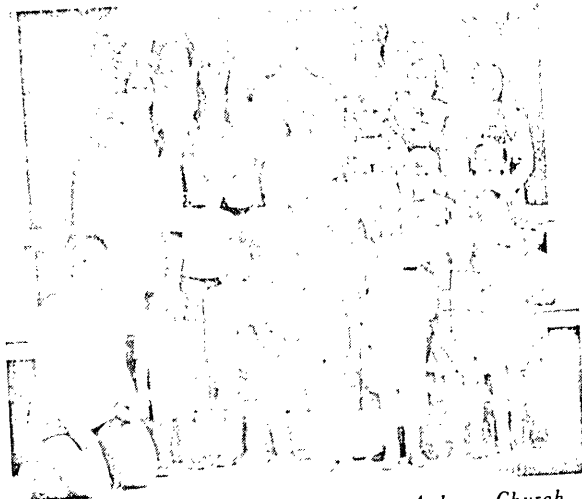
Elementary IV-VI boys and girls during vacation church school week at Elaine United Methodist Church display puppets—one of many activities engaged in by the 61 children enrolled in the school. Leaders were: Mrs. Carl Huber, Mrs. Murphy Marks and Mrs. J. M. Countess; the Rev. Jim Breazeale is pastor.



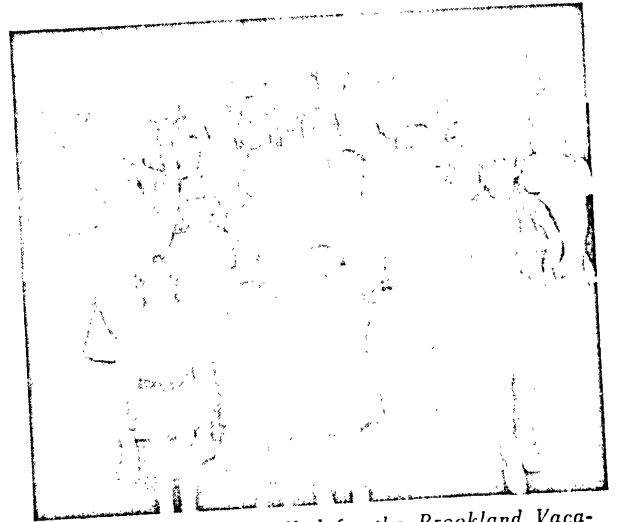
Some of the children who attended the vacation church school at Dermott United Methodist Church. Mrs. Cathy Woolard was the director. The Rev. Cagle Fair is pastor.



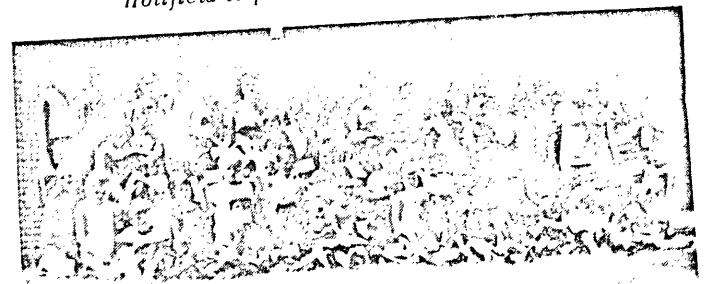
Twenty-seven boys and girls were enrolled in the vacation school at Westside Church, Camden. Mrs. Wendell Looney directed the school assisted by 10 workers. The Rev. Marion W. Miller is pastor.



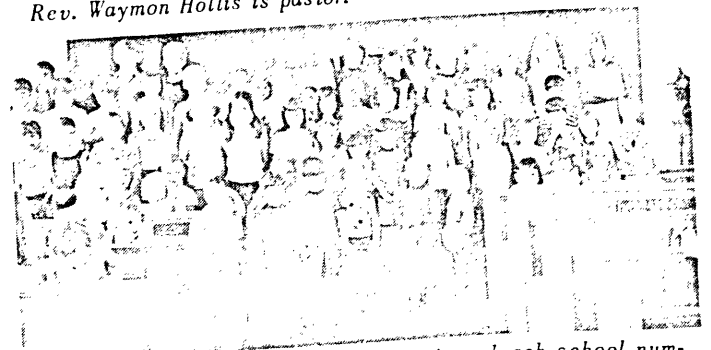
Vacation Church School group at Asbury Church, Batesville; directed by Mrs. Bob Reynolds and eight teachers. The Rev. George Cleary is minister.



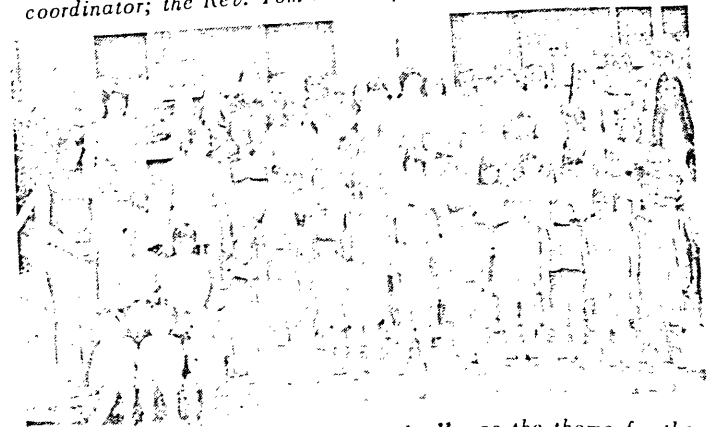
Forty-two pupils enrolled for the Brookland Vacation Church School (Jonesboro District). Mrs. Sue Shipman served as director; the Rev. J. Anthony Holifield is pastor.



Hendricks Hills (Fort Smith) vacation church school group. Co-directors for the school which enrolled 76 children were Mrs. Philip Glascock and Mrs. Thomas Sawyer; they were assisted by a corps of 20 teachers and youth helpers. The Rev. Waymon Hollis is pastor.



Participants in the Harrisburg vacation church school numbered 102 students and leaders. Mrs. Don Morgan served as coordinator; the Rev. Tom Weir is pastor.



"Live in Harmony with One Another" was the theme for the 64 vacation church schoolers at Heber Springs. Mrs. Orlyn Stoll and Mrs. Bill Urfer were director and co-director. The Rev. W. M. Womack is pastor.

## Request

Give me the soul to feel the  
tranquility of the night;  
Ears to hear the whisper of  
wings in their flight;  
Eyes to see the dawning of  
each new day,  
And to see the sun's last  
shining ray.

Give me the tongue to  
utter a song —  
A melody that lingers  
on and on.  
Give me knowledge that  
can always impart  
Joy and happiness  
Into another heart.

Give me the strength to  
help others be strong  
Even when the road is  
wearisome and long.  
Give me the power to  
brighten the day  
For those who may falter  
along the way.

Give me eyes to see  
a flower unfold;  
Eyes to see nature's  
wealth untold.  
Give me faith to see good  
in the heart of men,  
And ears attuned to  
the need of a friend.

—by Eunice McGraw

## Poetry Panorama

by Barbara L. Mulkey

Dr. Ralph Cushman suggested  
that the man is blessed who has  
learned to live in two worlds. He  
spoke of the Apostle Paul, about  
whom there was nothing lopsided ...  
saying, "He was neither 'other-  
worldly' nor 'this-worldly.' He saw  
life clearly, and he saw it whole."

## Listen To The Rhythm

I love to watch the movement of the days  
Through summer, autumn, winter and through spring;  
To wonder at the order each obeys  
In deference to the Universal King.  
I wonder, too, why man cannot be still  
And hear the pulsing rhythm from afar;  
Why must he try to bend that greater Will  
Which moves each planet, comet, moon and star?  
Why must he try to change the guiding plan  
Set forth when Love breathed life upon this earth;  
Why must he try to make rules wiser than  
The Wisdom that gave him his noble birth?  
How sad we cannot learn from passing time  
That order makes our fleeting lives sublime!

—by Deener W. Wardlow