

## Second Annual Spring Jamboree For The Hunger

The second Annual Spring Jamboree for Hunger, will take place on the grounds of Calvary Episcopal Church, Fletcher, North Carolina, June 19th. Craftsman from North and South Carolina will be selling their wares from 10 a.m. to 7 p.m. The Mountain Women Co-op Band will start the entertainment at 11:30 a.m. Ms. Diane Miller will perform a puppet show at 1:30.

A luncheon will be served from 11:00 a.m. to 2:30 p.m. the price is \$1.50 for the hot lunch and \$1.00 for the child's lunch. A Trash and Treasure Auction will start at 1:30 p.m. that will include a painting by Sali O'Neal of Hendersonville, North Carolina. Old furniture and frames, household goods and other paintings will be up for sale.

## Churches To Have Joint Service

The congregation of the First Church of God, State St. will join the congregation of the First Baptist Church, Montreat Rd. for worship services Sunday evening June 6, at 7:30 p.m., at the Baptist Church.

showing slides taken while there. The public is most cordially invited to join the churches congregations in this time of sharing.

Following the worship service the Baptist Church Congregation will be hosts for a time of Christian fellowship and refreshments in the fellowship hall.

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## Genesis: Last Chapter

In the end,  
There was Earth,  
And it was with form and beauty.  
Man dwelt upon the lands of the Earth,  
Among the meadows and the trees.  
And man said,  
"Let us build cities."  
And he covered the earth with concrete and steel,  
And the meadows were gone.  
And man said,  
"It is good."

On the second day,  
Man looked upon the waters of the Earth,  
And man said,  
"Let us put our wastes into the waters,  
that the dirt will be washed away."  
And man did,  
And the waters became polluted and foul in their smell,  
And man said,  
"It is good."

On the sixth day,  
Man saw himself

On the third day,  
Man looked upon the forests of the Earth and saw that they were beautiful.  
And man said,  
"Let us cut timber for our homes and grind the wood for our use."  
And man did,  
And lands became barren and the trees were gone.  
And man said,  
"It is good."

On the fourth day,  
Man saw that animals were in abundance and ran in the fields and played in the sun.  
And man said,  
"Let us cage these animals for our sport."  
And man did,  
And there were no more animals on the face of the Earth.  
And man said,  
"It is good."

On the fifth day,  
Man breathed the air of the Earth,  
And man said,  
"Let us dispose of our wastes into the air,  
for the winds shall blow them away."  
And man did,  
And the air became filled with the smoke, and the fumes could not blow away.  
And the air became heavy with dust and choked and burned.  
And man said,  
"It is good."

On the sixth day,  
Man saw himself,  
and seeing in himself the many languages and tongues he feared and hated.  
And man said,  
"Let us build great machines."  
And the earth was fired with the rage of great wars.  
And man said,  
"It is good."

On the seventh day,  
Man rested from his labors, and the Earth was still,  
for man no longer dwelt upon the Earth.  
And it was good.

## Montreat's Dr. Crawford In Africa

The Rev. Dr. John R. Crawford, a Montreat - Anderson College history professor, has returned this summer to the continent of Africa at the invitation of several church organizations sponsoring workshops on the subject of financial stewardship. An author on the subject, Crawford will be lecturing in three countries before the Presbyterian Church of Ghana in cooperation with the Christian Council of Ghana.

Crawford's travels take him to two familiar countries, Cameroun and Togo, but Ghana presents a new experience for him. In Cameroun and Ghana, the professor is to hold a 10-day series of sermons. These talks on stewardship in the life of the church have been designed for pastors, laymen and theological students. However, in Togo, a five-day retreat includes not only the lectures, but discussion sessions about problems relevant to the topic and how to deal with them in sermons. These church organizations, independent of their governments, requested the stewardship programs through the African Council of Churches. A missionary and friend of Crawford on the council made the arrangements for the trip. Support for the month-long stay is coming from private and church support. The professor's previous trip to Africa brought him back to two other countries and Zaire in which he earlier taught church history at the Universite du Congo. Much of Crawford's lecture texts may be found in his book, *A Christian and His Money* (Abingdon Press, 1967), which he wrote in French while serving the French-speaking Congolese ministerial students. The book has been translated into English and is now being printed in West Africa. Crawford presently is chairman of the social sciences department at Montreat - Anderson College. On occasion, he also serves as supply pastor at regional churches. He earned his Ph.D. at the University of Aberdeen in Scotland and his B.D. at Union Theological Seminary in Virginia. He and his wife, Sylvia, have four children.



The word "bride" comes from an early Teutonic word meaning "to cook."

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## The Allenby Bridge

By Seth W. Gilkerson  
Recently, we toured the Holy Land with a group lead by Bob Terrell. We came down from Amman Jordan to the River Jordan and waited our turn to cross the Allenby Bridge into Israel. This bridge is short and narrow, wide enough for only one way traffic. It is non-descript, rattles and shakes as the heavy vehicles roll over it. But how important this bridge is!

It was named for General Allenby who crossed the river several times, in the area where the bridge now stands, when he was driving the Turks from Palestine in 1918. After his successful campaign he called Megiddo since he won some important battles against the Turks on the planes of Megiddo. He was such a hero to the people of Palestine at that time he was also called the General of Armageddon.

The bridge connects two nations who are on a war status with each other, and whose customs and ideas of life are markedly different. On the Jordanian side many nomadic Bedouins still graze their flocks on the sparse plants of the desert, and never settle down for long. On the Israeli side the nomads are rapidly becoming settled farmers who work hard to make their waste land produce fruits, vegetables and grains.

The bridge gives tourists a way to travel between the two nations, now, in only one direction, from Jordan into Israel, and an opportunity for them to get some glimpses of the two lands, their cultures, religions and hostilities. Along their common frontier the water from each side runs into and mixes peacefully in the Jordan River, and without conflict flows slowly into the Dead Sea. It is not a "Bridge Over Troubled Waters". It is a bridge between troubled peoples. Their conflicts are made quite obvious by the many fortifications in the hills on the Jordanian side, overlooking the bridge, and the sandbag pillboxes at the end of the bridge. On the Israeli side these are matched by their own kinds of fortifications including masses of entangled barb wires. Soldiers and guns on the move and soldiers with guns looking out from their defensive positions

present a picture which seems so paradoxical in a land known as the Holy Land. It was surprising to see truck after truck loaded with crates of oranges crossing the bridge from Israel into Jordan. That commerce is allowed by the Arabs since the oranges are grown by the Jordanians living in the Israeli occupied west side of the Jordan.

After about an hour's wait our bus crossed into Israel, and then waited another hour for our turn in the custom and security lines. These were short delays compared to some we had encountered before.

During that wait on the bus our group and another small group traveling with us on that Sunday morning conducted worship service. After hymn singing, led by John Wood, a minister of music in our group, a young Lutheran minister with the smaller group was overcome by emotion as he thanked God for letting him visit the Holy Land, and as he struggled to pray that the spirit of Christ be allowed to mediate the conflicts between the two peoples so that the soldiers, guns and fortifications could disappear from each side.

The big jovial man who welcomed us, called the roll and verified our passport numbers knew how to put us at ease by his pungent humor. Out one side of his mouth he told jokes and bantered us in good English with a New York accent. Out of the other side he spewed out Yiddish to his young helpers who seemed confused about what door or line to herd us thru.

The bridge is near many places which have historical significance in both the Old and New Testaments. There is the Dead Sea with no animal life, with a very high mineral content, and 1290 feet below sea level, the lowest place on the earth's surface. Not far away is the famous excavation of Qumran where the very important Dead Sea Scrolls were written, and the cave where the shepherd boy discovered them.

From the bridge one can see the Mount of Temptation where Jesus was tempted for forty days. Now, on the side of that mount is a Greek Orthodox monastery dedicated to the memory, reality and ideas of that event. Opposite that mount, across the Jordan

valley is Mount Nebo. From there Moses viewed the Promise Land, but was never allowed to enter.

Then there is the City of Jericho. Our guide, a christian jew, told us her version of how Jericho became an important biblical city. She said that in the time of Elijah the site was not much more than a camp. The people depended upon rainfall for fresh water, and droughts were frequent and often long. She said that when Elijah was taken into heaven in a chariot of fire that he threw back to Elisha his mantle, and that Elisha cried out, what am I supposed to do with it! But by that time Elijah was too far away to answer. Elisha picked up the mantle and came back to face the people of Jericho. When he arrived the people were grumbling that their great prophet was gone, their food was running out and they had very little water left. Then Elisha in disgust beat the earth with the mantle, and much to the surprise of all fresh water gushed out. Around that stream of fresh water an oasis developed and in that oasis the city of Jericho was built.

Also, five miles east of Jericho and not too far from the bridge is the traditional spot in the Jordan River where Jesus was baptised. Somewhere near that spot Joshua marched his army across the river and against Jericho which had been occupied by the enemy. And close by that spot Elijah was translated into heaven.

Now, present Jericho is a thriving city. It is built on the ruins of former Jerichos, including the walls which Joshua and his crew shouted down. In it stands a large, old sycamore tree reputed to be the same one that the little man, Zacchaeus, was asked by Jesus to come down from. Around Jericho is very fertile farm land which grows some of the best tasting oranges, bananas, dates and tomatoes in the world.

On that Sunday our group ate lunch in Jericho, on a patio among beautiful flowers, and under lush vines. While there we had no rumblings but we had some grumbings. But Bob didn't need to use such drastic action as Elisha. All he had to do to stop our rumblings was to pass around some little white pills.

## The DeVries Honored



Mr. & Mrs. Samuel H. DeVries

Warren Wilson's new physical education center will be named the DeVries Physical Education Building in honor of Samuel H. DeVries, a long-time staff member and Chairman of the College's Athletic Committee, according to an announcement by President Reuben A. Holden. Mr. DeVries, who has been a member of the Warren Wilson staff since 1934, will retire at the end of June. Affectionately known to students and faculty members as "Coach," Mr. DeVries

came to the Old Asheville Farm School 42 years ago on a one-year's trial as a shop teacher. A former All-Nebraska football tackle, he has coached many Warren Wilson teams.

At various times he has taught mathematics, wood-working and mechanical drawing. He has created and directed the auto mechanics department and has supervised the boiler room and the electrical crew. Mr. DeVries also served for a time as director of the entire work program of the College.

He is a member and former elder of the Warren Wilson Presbyterian Church. Mr. DeVries received his B.S. degree from Nebraska Wesleyan in 1932 and did further study at the University of Nebraska. He was married in 1937 to Evelyn Liesveld, who for many years has been in charge of the College post office.

Mr. and Mrs. DeVries will continue to make their home in Swannanoa.

## Miller FUNERAL HOME

Dear friends,

A 'visitation' or 'calling hours' during a funeral permit family and friends to gather in the presence of the viewable body to express their feelings about the deceased. When a survivor is by himself, he is alone with his grief. When grief is shared, it contributes most to the mental health of the bereaved.

Respectfully,

Bob Miller

## ENERGY TALKS

Q. Why should I be concerned that the oil companies lost their oil depletion allowance?



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