

Michigan Christian Advocate

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**Christmas
Angel of
Nuremberg**
Story on page 21

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Is Your God Dead?

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On a Wide

By W. W.



Circuit

Reid

Nobody Wants to Retire Santa Claus

IN ALL the relevant and irrelevant conversations and proposals of the recent holiday season, I have not heard one suggestion that Santa Claus ought to be retired from active duty. No one has said he is too old for the Christmas tasks, that he is too old or too obese for a resonant "Ho-ho-ho!", that he is slowing down from the years, nor that he is not as agile in coming down chimneys with his pack of toys as he once was. In fact, these years of our national and personal prosperity seem to give Santa Claus more than ever to do, and his response has not flinched. Nor has there been any suggestion that robots or other automatic equipment will soon be taking over the job in which he finds usefulness and happiness.

Thinking on these things the other day, I concluded that so long as Santa Claus *has something to give or do and gets pleasure from the giving or doing*, he can never really be retired. Gas-burning multiple apartments may replace the simple home with the open fireplace (big enough for human descent) and radios may replace sleighbells in heralding Christmas-winter messages, but men will always find some means of welcoming one who has some gift to give or some worthwhile contribution to make. Indeed, some particular job (or employer) may (often from the kindest of motives) arrange for a faithful employee to cease from — or rest from — a particular job; but it is a misnomer to call such a change "retirement" so long as that person has further contribution to make (or give) and has opportunity to make it.

The man or woman who is "retired" from some task at a given age, or after a given term of service, because of some company regulation (that more likely than not does not fit his personal situation) is not too unlike the person replaced by automation. He may still have before him many years during which he can render himself, his family, and society genuinely useful service — and his job is to find what he can do, and do it. Inactivity — breeding use-

lessness — could otherwise become his worst enemy. His task is to give to the world what other contribution he can make. That contribution may be related to the skill from which he has been "retired"; it may be the development of a skill, or hobby, or "bend" which has lain dormant during the one-job years; or it may be a new skill for which he now begins to train himself — or which he laid aside, or submerged, and which a "refresher course" will make to bloom again.

My point is that — health and related factors permitting — no one need, and no one should, "retire" to inactivity, uselessness, and "the mere consumption of food" because of the accumulation of years. Hale men "sitting with folded hands in rockers" went out of style about the same time that widows omitted bonnets and "weeds" and became some of the world's most useful women. "Nobody but nobody" wants to live "off society" without making some contribution in part-payment at least.

Some of the most unhappy men I know are "retirees" — often with adequate finances — who wander about the community seemingly incapable of finding anything within themselves or in their environment to lift them out of ennui and give them an interest in life — and especially in people. On the other hand, there are "retirees" who find in giving of themselves in voluntary service or in new pursuits a satisfaction that was never theirs in their former recompensed occupations. I have in mind men and women who give of their time as elevator operators or part-time attendants in hospitals and service institutions; the host of persons who paint, and write, and play musical instruments; those who volunteer to teach, to lead and train scouts, and perform a multitude of services in their communities.

Such people — like Santa Claus — cannot be "retired": they have too much to contribute. . . . Perhaps the "new curriculum" of our schools must increasingly prepare us all for such life extension.

The current controversy stirred up by the "God is dead" theologians has stimulated a new interest in belief in God. This article ponders some of the issues raised and gives some helpful, positive answers.

Is Your God Dead?

By **PAUL S. DURHAM**

Pastor, West Side Church, Ann Arbor

THE idea "God is dead" is not new. Let no one think that he is extremely modern just to believe "God is dead." We have evidence of this same idea in the Bible. In Psalm 53 the author said, "The fool has said in his heart, there is no God." In other words in the ancient times there were those who questioned the existence of God.

In Jesus' time there was a large number of the Jews who questioned the faith in life after death. This is not exactly questioning the existence of God, but it does question a very basic fact about the God that has been the object of the faith of Christians.

Then in later times there is the story of the philosopher who is said to have taken God to the edge of the universe and politely bowed him out into nothingness.

The philosopher, Nietzsche, did present a philosophy that is atheistic. It is from him and existentialism that much of the present "God is dead" movement has its start. All we are saying is that the movement is not new, though it may come in modern dress. This question about the existence of God is an ancient problem and the modern debate will not solve the question for all time. Others in the future will again raise it.

There are some questions about this belief that we could ask, some of them serious and some not so serious.

If God is dead now, have we any

reason to believe that he ever existed? Has God always been a figment of the imagination of man and only now are we discovering that which has always been true? Therefore it should not be "God Is Dead" but rather "God Never Was."

If God is dead but his life has been real in former times and only lately has he died, would it not be well to have a memorial service, remembering what he did in his life time? We do this for persons, why not for God?

I asked the question, if God is dead what caused his death, what would an autopsy show? Someone has replied "malnutrition." This is not a facetious answer, it has its serious side. If God is love, then God may have died because of the lack of love. God has loved man, but man has not returned that love. We know it to be true that a child cannot grow and develop without love. A child may even die without love. A person cannot live without love, they cease to be a person. They may continue to exist, but not to be a full and complete person. Can it be that "God so loved, that he gave" but man has been so miserly in his love to God and his fellow man, that God has died of "malnutrition" and neglect? Is it true that we stand guilty in the death of God?

If this is true, we should not

hold a memorial service, but rather we should join together in an outpouring of our love to others that out of our love, God may be resurrected from the dead. "Is your God dead" and did you cause the death of God?

I have another serious question for which I want a true answer. Is there a subconscious motive that underlies this "God is dead" movement? For if God is dead then life of necessity becomes something very different than it is in a universe with a living God. Of necessity I will live one way in a God-person centered universe and a very different way in a non-personal or mechanistic universe. If this is a God-person centered universe, from whom I come, from whom I receive continual renewal, and to whom I must give a final accounting, as a person to a person, then that requires one kind of response on my part.

If on the other hand, "God is dead" and this is a non-person centered universe, but rather a mechanistic or computer programmed universe then I must of necessity respond quite differently. There can be no question, my relationship to a person is different than my relationship to a machine even if that machine be a highly complicated computer. Personal relationships are governed by one standard, persons and machines are related on a quite different standard.

If there is no God-person, from whom we come and from whom all things come, then we will come to

look upon ourselves as refined computers and treat ourselves and others as things to be used. Things have no other value than their use, persons have a value in themselves. Under this idea "God is dead" man may be the first of a highly complicated machine, but not the last. Man may ultimately construct a computer that will supersede man and that will certainly need no God. A universe without a personal God must finally become like itself, a "machine."

In a "God is dead" universe, I no longer have cause or reason to struggle to grow into the best person that I can become. In such a universe there is no longer any place for a Schweitzer, a Mahatma Gandhi, a Francis of Assisi. Certainly not for a Jesus of Nazareth or a Hosea. These persons have said love is the greatest force in the universe but without God, without person, love is nothing. A programmed computer knows no love, understands no love and expresses no love. Anything that the computer does is artificial, for it does nothing of itself only that which is programmed into its system.

My question was, is there a subconscious motive in the "God is dead" movement that frees me from all personal involvement in life and lets me live as a thing among things?

I have no objection to the philosophers and theologians discussing and proposing "God is dead." This may help us to clarify and purify our present understanding of God. Man has had to continually change his view of God. God remains the same but man's understanding of God has to grow with his increased knowledge of God. In the process of changing views of God, there have been some who have thought that they have lost God entirely. The true result has been that man has a better understanding of God. Therefore let the debate go on, I shall continue to read as I can from what comes out of the discussion. If God is dead, the debate will soon be over for men do not and cannot spend much time with a dead subject. If the debate goes on, it is only because it is a lively subject and the

very debate proves that the report that "God is dead" has been greatly exaggerated.

But in this question there is something far more important than what the philosophers and theologians are debating, that question is "IS YOUR GOD DEAD?" I want this question to come to each one of us in a very personal way. Not a question of theology, but a question of the meaning of life.

"Is Your God Dead" put before many of the people of America and they would have to reply "He has never been alive to me. I have not known God or cared whether he was or was not. I have lived my life without regard to God. For all practical purposes I have no God. I have never stopped to thank God for life or home or food or country. So far as I am concerned I am the producer of all that I have and God has none of my thanks. God is dead makes no difference to me one way or another." There are multitudes who live this way and the least of their interest is in the outcome of this debate.

There is another group who might be classified as the "have beens." They are the ones who have been concerned about God at some past time, but are no longer concerned. Their names are on the church records somewhere but they are not sure. As children they were taught about God, they believed in him and trusted him. Then they drifted away from the church. No real reason, they let other interests take first place in their lives. They stopped attending church school and perhaps they had never been taught by example to attend church. Their parents or church school teachers failed them in this. Now they have no connection with any religious expression, either privately or with the congregation. They are the religious dropouts. They have no more interest in a fuller and deeper knowledge of God, than the school dropout has in higher education. For them "God is dead." He died of neglect and unconcern. To the question "Is Your God Dead?" they would answer, "Yes, God is dead."

But there are others that cannot understand what all the noise and confusion is about. If someone should say to them "have you heard the report 'God is dead?'," they would reply "I think that you must be mistaken, I was with him this morning. God is so much a part of my life that I would know if he were dead as I would know if anyone I loved were dead. God was in my decision to come to church today, I wanted to be with him and the others who wanted to be with him."

To such as know God, they may have to be excused if they do not take this debate "God is dead" too seriously as a very present and living experience of God makes this statement "God is dead" rather far-fetched.

There are those to whom God is so much a part of their life that all their life is built around this consideration. God has given so much of blessings, so many good things that they must respond in thanks and worship. God is so near in the troubles and the turmoils of life, that though life may be stormy, there is always the consciousness that underneath the restless waves is the calm of the ocean depth.

So let them debate "God is dead" but when you know Him in the depths of your own being, when you have been in touch with him in the early morning, throughout the day and in the evening hours, the debate for you has no true reality.

Jesus was troubled as he hung on the cross. The suffering was very great, evil men seemingly were victorious. In that terrible hour Jesus cried out "My God! My God! Why hast thou forsaken me?" It was the cry of desperation, but not of Godlessness, for still the cry was "My God! My God!" In such a time we do not cry out to that which is dead to us. In the final moments of Jesus' life and in deep assurances Jesus said, "Into Thy hands I commend my Spirit."

"Is Your God Dead?" No, for you know him, you know that he lives and you live your life in Him.



The National Council Statement

Perhaps the most significant statement on the Vietnam war from any Christian group yet is the recent one issued by the general board of the National Council of Churches. Most newspaper accounts carried relatively little of the pronouncement which covered many phases of the complex situation in Southeast Asia.

The statement acknowledged the strong differences of opinion among sincere Christians, including those who favor continuing the military effort until it forces the enemy to come to the conference table and those who feel the longer the war continues the more hopeless the situation will become with a growing threat to all mankind. Regardless of the views held by sincere Christians, the statement says none should have their integrity of conscience faulted.

The President was commended for his offer of "unconditional discussions leading to the negotiation of the cessation of hostilities"; for the avoidance of bombing population centers in North Vietnam; and for U Thant indicating his willingness to aid peace efforts. But the Council made it clear that the solution of the problem can be "advanced only when action is moved from the battlefield to the conference table." The statement urged, in addition to the above, that the desperate plight of noncombatants be alleviated and that the United Nations be requested to begin negotiations whenever and wherever possible for a cease-fire agreement. Following this, the UN is asked to convene a peace conference on Vietnam with all the interested governments participating including the National Liberation Front. South Vietnam's independence is to be preserved with freedom granted to that country to choose its future course.

The one thing that made the headlines was the Council's request that bombing of North Vietnam be stopped for a reasonable time to create a more favorable climate for negotiations. Looking even beyond the cessation of actual warfare, the Council called for a promise to withdraw our troops that would be replaced by an international peace-keeping force. Reconstruction assistance should be promised by our Congress and this country should join the proposed

Bank of Asia and subscribe its full quota of capital, declared the Council.

The statement specifically urged Christians to maintain dialogue across national lines; to maintain a spiritual sensitivity; to let peacemaking be the priority of our Christian witness; and to support efforts of the National and World Councils and Pope Paul VI in an attempt to mobilize the world Christian community in support of peace. Alarm was expressed that the mass media were more and more reflecting the psychology that war is inevitable and that those who oppose it are traitors. The Christian's first loyalty, the statement said, is to God. Christians belong to one family encompassing the six continents while at the same time they seek to be loyal citizens of their own country. War settles hardly anything and may destroy everything, declared the Council. Unilateral action was frowned upon and renewed efforts through the United Nations were vigorously urged. The suffering of the Vietnamese people for the past 20 years was called "a matter of Christian conscience."

Few statements, if any, on the Vietnam war have stated the Christian position so adequately and forthrightly as this one. It should carry considerable weight with our government and give new hope that the tide of events in Southeast Asia may be turned in the direction of peace before it is too late.

Punitive Action Is Not an Answer

Punitive action is being taken on many fronts today against those who differ from the majority point of view. This is especially true of those who oppose American policy in Vietnam. We agree with the college authorities who protest the reclassification of students who burned their draft cards while not necessarily approving of what the students did. They may have done something requiring discipline. We will not debate that. But reclassification smacks too much of the punitive and shows too little appreciation for the right to disagree. Punitive action has a way of spreading and engendering hate as it progresses while graver and graver injustices are committed until in effect we have a police state which nobody in his right mind wants.

The desire to punish persons is not limited to a few students. Of special interest to our readers is the action being taken against clergymen. An American Legion post in Boston had planned to give a "good government" award to a Jewish rabbi and an Episcopal clergyman. When the post learned that the rabbi was a sponsor of the recent Washington march opposing our Vietnam policy, the Legion promptly announced that he would not be given the award. The Episcopal clergyman was just as prompt in saying that he could not accept the award in view of the action taken against the rabbi.

The rabbi said he thought he was less embar-

passed than the Legion and that in taking the action it did the Legion post insulted the entire Jewish community. Incidentally, the rabbi was a chaplain in the last war and was decorated with the Navy Commendation Ribbon, the Presidential Citation and the Navy Unit Citation. Although he sponsored the Washington march, he did not participate because it took place on the Jewish Sabbath.

Another case of punitive action, still in the controversial stage, is that taken against a Roman Catholic priest by his superior. There are those who charge that the New York priest is being sent on a prolonged mission overseas because he, too, has been active in efforts to get our government to change its Vietnam policy. A veritable "storm of protest" greeted the announcement that this outspoken clergyman was to be sent on such an assignment. Although attempts have been made by the hierarchy to explain its action as having nothing to do with the priest's attitude on Vietnam, the assignment, coming as it did and when it did, could lead to only one conclusion. Protestant and Jewish clergymen have joined others in protesting the action which they call "punitive."

These are just a few samples of the kind of thing going on all over the country and unless the saner and more composed element in our society makes itself heard, the situation will get worse before it improves. We do not have to agree with people before we defend their right to make their point of view known. In the words of a famous lover of freedom we can declare: "I don't agree with what you say but I'll fight for your right to say it."

Credit Where Due

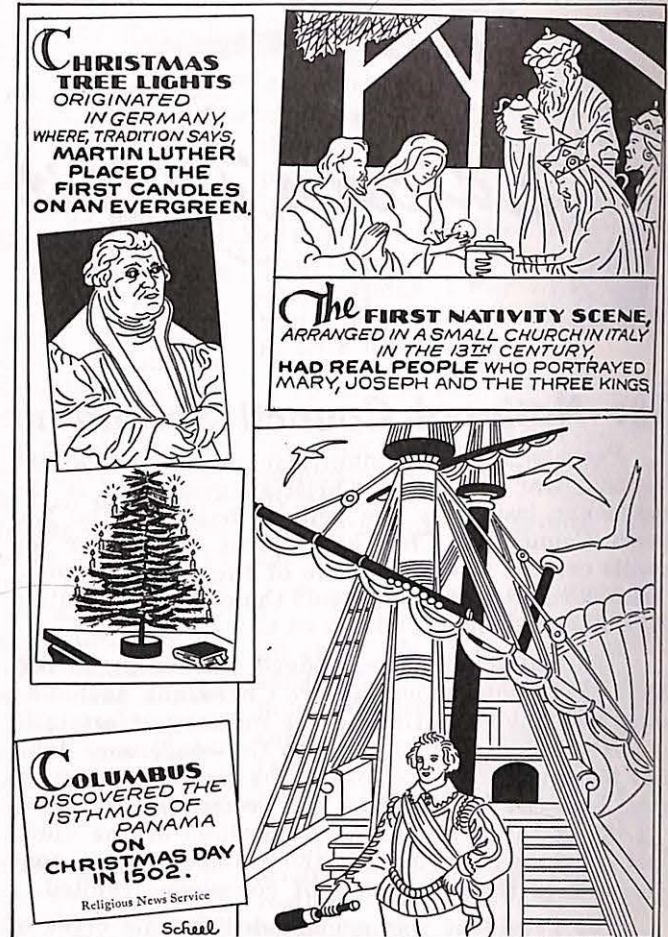
The South has been criticized for its injustices to the Negro and rightly so. But now that there are indications that Southerners are trying to correct that situation, they deserve credit and encouragement. The recent convictions by all-white juries in Alabama of white men accused of violence against Negroes is evidence that the message is getting through that Americans are tired of having their country charged with racial injustice in the courts. This country's reputation abroad has taken a beating because of the abuse suffered by Negroes at the hands of whites—abuse that has gone unpunished again and again.

According to statistics, out of 34 civil rights slayings in the South since 1960 only ONE resulted in as much as a prison term until these latest convictions which include a white man convicted of slaying a Negro and three Ku Klux Klansmen convicted of conspiring to violate the constitutional rights of a citizen. Oddly enough the law under which the Klansmen were convicted dates back to 1870 and was originally enacted for the protection of former slaves. Yet in this case the citizen whose rights were violated was not a Negro but a Detroit white woman, Mrs.

Religious Remarkables

By Scheel

T. M. Reg. U. S. Pat. Off.



Viola Liuzzo, who was killed while participating in the now famous civil rights march from Selma to Montgomery, Alabama. The Klansmen were given the severest sentences possible under the law — ten years.

One of the men had been tried twice before for the murder of Mrs. Liuzzo. The first trial ended in a hung jury and the second in acquittal. The results of these trials enraged Americans everywhere who suspected the trials followed the "time-honored" policy of Southern white juries to acquit white men of crimes against Negroes. This indignation of the public undoubtedly influenced the juries in both of these latest cases. While public opinion should never be the basis upon which judicial decisions should rest, in this case it had a wholesome effect. There can be little doubt that the outcome of these trials marks a turning point in Southern jurisprudence and a new hope for justice for all colored people throughout the nation.

By
John E. Marvin



What They Write

Comments for this column should be written briefly and bear the signature and address of the writer, which the editor reserves the right to print. What appears here does not necessarily represent the Advocate's point of view.

Says Released Time Religious Education Urgently Needed

To the Editor:

I was delighted to read the splendid article by Dr. Douglas MacNaughton about the necessity of establishing some serious form of religious education for our young people. I am amazed that more people do not realize that the removal of religious training from the public school leaves us headed for atheism, new crime waves and the devaluation of personality in all phases of life, unless we establish a real system of religious education outside the public school system. Our present Sunday schools bring our young people together in a social way when they are all dressed up on a day's vacation. Sunday school is slightly more efficient than public school would be, if students attended the social activities and omitted classroom studies.

In our public school system, each community has a Board of Education. Likewise we Protestants must create in each community through representatives of the churches, a Board of Religious Education. This board would employ expert teachers and supervise classes in religion which would meet in the church nearest the school building, either on released time or on Saturdays or both. For years I participated in such a system. Some classes were held in Grace Methodist Church, which, in relation to this program, was called Jane Addams School. In these schools I have witnessed teaching of religion which transformed the lives of the students.

Two facts have not been considered by many people:

1. Most communities have no real plan for the religious instruction of most of their young people. Each church meets a group of its own youth on Sunday. When one compares the total number of young people reached by these groups, with the number who attend public school, one realizes we are not giving the majority of our young people any serious religious instruction.

2. Most people have not considered how totally different from public schools our schools in religion must be. The public school seeks, not to indoctrinate but to present facts in an impersonal, nonmoral, abstract way. But religious education deals with personality and must be personal, concrete, and it must emphasize moral responsibility. This is a different kind of teaching. When a teacher says that Lansing is the capital of Michigan, the student has no inner resistance to accepting the fact. But when a teacher says, "You should take

the smaller piece of pie" the student has inner resistances to conquer and may ask the teacher, "Why?" or "Do you do that way yourself?"

Recently, in some places, the Roman Catholic Church is sending her children to public schools half time to learn chemistry, mathematics and things of that sort. These lessons are beamed from Indiana to the television screens in five states anyhow. They are being used by some parochial schools. By sending their pupils to the public schools half time, the parochial school can now train twice as many children half time in exclusively religious subjects.

This plan brings Catholic authority constantly into relationship with the public schools. Unless Jewish and Protestant groups have also representatives on the Community Board of Religious Education, the public schools are left to deal with Roman Catholicism as if it were the only church, and dominance of Catholicism over the public schools comes by our default.

As part of this Community Board of Religious Education, Protestantism must create its own committee to organize and finance and manage its classes in religious training on an interdenominational basis.

Dr. MacNaughton has called our attention to one of the most pressing tasks awaiting us as Protestants today. Classes in week-day religious instruction are legal and greatly needed.—Charles W. Brashares, retired bishop of The Methodist Church, Ann Arbor.

Indicates Complications in Released Time Religious Education

To the Editor:

I refer to "We Need Released Time Education NOW!" written by Douglas MacNaughton, in the Nov. 25 issue of the *Advocate*.

Presumably, the purpose of this composition was to stimulate discussion concerning religious education as promoted in a "released time" program. In a similar vein I respectfully submit the following comments for the consideration of your readers.

Any program of released time for religious education should be considered primarily on a local basis for the following reasons:

1. The moment a public school student is released for religious education he is no longer the responsibility of the Board of Education. He is the responsibility of the parents and the church who have consented to participation in a released time program of religious education. Are there sufficient parents within the local parish who are willing to volunteer their services and take upon themselves duties which will see that:

(a) When the student is released from the public school classroom he proceeds

directly to the educational facilities of that church?

(b) That the student leaves the church school session and goes directly home or as otherwise directed by his parents?

These supervisory duties must be considered on a continuing basis, not merely as an occasional responsibility.

2. Any program of religious education will be assumed to include the presence of qualified church school teachers. If it does not include such teachers, the released time program will succeed no better than the Sunday morning church school experience which is often criticized as being inadequate. These released time teachers must also be available on a continuing week by week, month by month, year by year, basis.

3. When the student is released from the public school classroom it is inevitable that he will miss valuable classroom instruction. Arrangements will have to be made to "make up" this time lost in the public school classroom. Consideration will also have to be given to the student's work load capabilities.

4. There is wide variance in plant facilities within the local church. These are the facilities which must be available at the specified times for the program of religious instruction. Consideration must also be given to the additional expenses involved in such a program, (i.e. lights, heat, water, etc.) and financial commitment required.

I have mentioned only a few of the considerations which will be involved in a program of released time religious education. They are not meant to disparage Dr. MacNaughton's article in any way. They are merely mentioned to point up the considerable complications which can develop when such a program is contemplated.—Gordon F. Robertson, Vernon.

A Starting Point for Renewal?

To the Editor:

In his article "Making Things Happen" in the Nov. 18 *Advocate*, Robert H. Conn failed to mention the most important "new word" being spoken in the seminaries, namely, "God is dead." But, coincidentally, the Editor, in the same issue, devoted an entire editorial paragraph to it. He despairs the new "a-theologies": "They confuse rather than clarify; frustrate rather than build faith. If they would only talk the simple clear language of a news reporter . . . then theology would mean vastly more to more people." Thomas Altizer of Emory fame is specifically indicted — yet Altizer is only one of many scholars presently espousing the "death of God" views. Admittedly, Altizer's propositions startle the average mind. William Hamilton says of Altizer's views that they are "designed to make empiricists weep." But Hamilton

What They Write (Continued from page 7)

himself means something vastly different when he says "God is dead." So does Temple University's Paul van Buren. Both seem to be saying that our metaphysical and therefore dated notion of God as a Superperson who resides in a heaven "up there" is dead, which is to say, no longer meaningful to men of this amazingly scientific, pragmatic 20th century.

And this is the point Conn missed altogether. He notes that "new words" are being spoken in the seminaries, e.g., "myth" and "secular gospel," and these words, says Conn, must become part of the layman's working vocabulary. Things will happen, he says, if churchmen re-evaluate their interpretation of scripture, become, as a church, selfless, and seek in the church new kinds of relationships. The Spirit who shaped the Church in the first place will guide them in all these things, Conn asserts.

But, we must ask, what "spirit?" What is a "spirit" or who is The Spirit? What evidence have we of its reality? Modern man is not disposed to invest in "the conviction of things not seen." How can he believe in something he has not seen or experienced? Most people are hard put to give any rational account of "Spirit-ual" experience. Granted: many have claimed to have had such experiences, but why should we believe them?

Conn complains that "bees," "sales," and "suppers" dominate church activity because they, being money-makers, help preserve a building and a program. Why not? At least the building and the program are real and visible. But "God" or the "Spirit?" How real are they for modern man? Not very, so it seems. Modern man is a man of this world, and it is in vain to chide him about being so. He has no interest in "things not seen" — why should he? Much good they have ever done him!

Surely Conn is on the right track, calling, as he does, for renewal based on a sophisticated reading of the Biblical testimony. But the problem is deeper than that. The foundation has been shaken, perhaps even cracked. Christian theologians are sincerely and boldly saying that God is or may be "dead"; in other words, the object of faith for millions may be, after all, an object of their creation.

This is not to say that Abraham, Isaac, and Jacob did not know Yahweh. That there is involved and in action in the world a power which is both wise and good is undeniable. But whether this power in reality has any of the characteristics good Christian people ascribe to "him" or "it" — that is another question.

So let us say "Hear! Hear!" for the pioneers. If God is dead in the sense that we must do without the theological nicety of a heavenly Father who hears and answers insipid and selfish prayers,

then so be it. Perhaps now we must begin to chant: "God is dead! Long live God!" What does that mean? Who can be sure? But the paradox might provide Christians with a starting place for some very fundamental and eventually creative thinking and rethinking of their beliefs.

Isn't this where renewal must begin? —Harry T. Cook II, Pentwater.

Commends Pastor's Preaching That God Lives

To the Editor:

The theological debates continue regarding the strange sound of doctrines expressed by Bishop Robinson, Tillich, Altizer, etc. The "God is dead" concepts are proper subjects for the give and take of dialogue in the theological school, in lay academies of religion, in Church school classes using the shared study leadership concept and in small personal study groups in local churches. It seems unfortunate to me that so often these theologians issue statements to the public news media where their concepts cannot be expanded beyond the catchy phrases. The result of the "uncertain sound" of theology is compounded confusion and misunderstanding by the layman trying to make sense out of it all. On the surface it all seems treason or at least the opposite of the Biblical theology and personal Christian experience which he has known heretofore.

In the face of this confusing public debate about the reality of God, I was inspired by the relevant preaching of my pastor, Robert Trenery. The pulpit affirmed the good news that God lives, God lives with us, and God reigns over us. In addition to solid preaching, one would hope that our laymen would find exciting theological study opportunities available through the Adult Division of their Church school.—David L. Crawford, Grand Rapids.

Reminded of His Call

To the Editor:

I have personally appreciated the editorials of late with special regard to "God is dead" theology and alcohol problems.

Certainly the problems we face, as servants of Jesus Christ, are seemingly impossible. But, thank God, He is above these forces, and people, even today, can be transformed by the Living Christ!

Another burden that many of us share, is concerning the call to full-time Christian service. One day, here in my room at seminary, I was reminded of my own call. It came to me while I was serving in the U.S. Air Force in Arizona. The year was 1954. Not everything has gone as I thought, but then when we give our lives to God, He becomes King! —Keith Arnold, New Haven.

"Defunct System"

To the Editor:

It seems the letter by Mr. L. Wendell Snook in the Nov. 11 *Advocate* is capable of various interpretations. Mr. Louis Ellinger in the Dec. 2 issue seems to misread it and even the Editor is puzzled. If Mr. Snook is as aware of the failure of capitalism as I am, he is only exposing it in its proper light. The "cold bloodedness" of his suggestions reveal the real character of a defunct system which succeeds only on war production. The selfish instincts of man are cultivated and brought to fruition until men no longer like to see them on display, and when someone dares to so expose them, it *appears* as if he were advocating them!

Mr. Snook's own sentiments are contained in the "Bible references" which he does not "drag in" but upon which he would place the emphasis, in direct contrast to the base and selfish kind of thinking (NOT TALKING) that we are producing.—Peter DeBoef, Grand Haven.

Dr. George Sahai Visits in Michigan

Dr. George Sahai, president of Leonard Theological College, Jabalpur, India, visited a number of churches in Michigan on his way back to India



Dr. Stanley Buck, left, and Dr. George Sahai.

from attending a meeting of COSMOS (Commission on the Structure of Methodism Overseas). His itinerary was arranged by Dr. Stanley Buck, Albion-Lansing District superintendent.

Dr. Sahai expressed his concern to help train more leaders for the church in India. He said that there was an urgent need for more scholarships for students to attend the Theological College. Students are accepted after University for a three-year training course leading to the Bachelor of Divinity degree. Scholarships are given to the student of 80 rupees per month which covers food, housing, and tuition fees. This works out to roughly \$200 per year in American terms. Training is given in Old Testament and New Testament studies, religious education and also

courses in graduate research. Housing is provided on the campus for both single and married students.

The present staff of the college includes missionaries as well as national teachers. One of the missionaries is Mrs. Fred Wray (formerly Naomi Gleason) from Detroit. Dr. Sahai visited in the home of the Gleasons during his stay. He is in the process of securing additional missionary staff to teach Old Testament, New Testament, and religious education. He expressed the need for further support for the national staff already on the faculty of the seminary.

Brochures telling about the work of Leonard Theological College can be secured by writing to Dr. George Sahai in care of the College, Jabalpur, M.P., India, or: Cultivation Department, Board of Missions of The Methodist Church, 475 Riverside Dr., New York, N.Y.

Dr. Sahai expressed his gratitude to Dr. Buck and Rev. George Grettenberger for arranging his very closely-timed schedule which included speaking engagements at the Potter Park and Christ Methodist churches in Lansing; Grand Ledge, Wacousta, East Lansing, Bronson, Bath, DeWitt, and Coldwater.

Clergy Criticize President's Prayer Proclamation

SAN FRANCISCO (RNS) — Twenty-two local Presbyterian ministers issued a joint statement here sharply criticizing President Johnson's call for a Day of Dedication and Prayer on Nov. 28 "exclusively" to honor and support anti-Communist forces in Vietnam.

Declaring that "God is not a national resource for any nation," the ministers called for "repentance, fasting and humiliation not that God support the nation's cause but that the Almighty forgive the nation's sins."

"Then with the tolerance that humility brings," the clergymen said, "we should pray for our enemies in compliance with Christ's command and as proof that we are Christian."

The President's proclamation called for observance of Nov. 28 as a "day of rededication and prayer honoring the men and women of South Vietnam and of the United States and of all other countries who are risking their lives to bring about a just peace in South Vietnam."

A copy of the ministers' statement was sent to President Johnson and full texts of the "A Call for National Humility" appeared in local papers.

A spokesman for the group, Dr. Carl G. Howie, pastor of the Calvary Presbyterian church, noted that the ministers signing the statement included both those who support U.S. policy in Vietnam and those who oppose it.

A Participant Explains The Washington March

Mrs. John Talayce
Adrian, Michigan

From accounts in the newspapers and on radio and television, one might conclude that most of the participants in the recent March on Washington were Communist sympathizers waving Viet Cong flags.

As a participant in the march, I can vouch that the demonstration was unusual in its orderliness, the maturity of its participants, and the dignity of their message. The *New York Times* gave an accurate description: "There were small clusters of fired-up youth in the crowd, some of whom carried Viet Cong flags. . . . But most of the crowd would not have looked out of place at the Army-Navy football game . . . the group decorously strolled around the White House. . . (the demonstration) was unusually sober and restrained."

What the demonstrators had to say was as sober and restrained as their demeanor. They asked specifically for: a halt to the bombing of North Vietnam, acceptance of negotiations with all concerned parties, and support for the UN or other international machinery and guarantees to supervise the cease-fire. "Caught between terror, torture, and senseless use of force, the Vietnamese people have seen their land turned into a

bloody testing ground by the Viet Cong, the Saigon government, by the North Vietnamese and the United States," the march organizers stated. "We recognize that the U.S. cannot negotiate an end to the war by itself, but we believe, there are things our government could do which it has left undone, that could lead more quickly to negotiations. And we believe we can help build the public understanding through which our government can vigorously pursue the path of peace."

To help build public understanding. This was the primary goal of the march, not, as has been claimed, to give aid and comfort to the enemy. Letters and telegrams were sent to the Viet Cong and to Hanoi, as well as to U Thant, Pope Paul, and President Johnson, making clear that the march was a demonstration urging negotiation, not a demonstration in support of either of the adversaries in the war.

It is becoming clearer that we must not bleed away our youth and dissipate our material resources in continuing military conflict. It is the duty of every American citizen to consider thoughtfully, prayerfully, the alternatives to the paths of violence and suffering. We must take action, to build the understanding which will light the way through the darkness of fear which now surrounds the conflict, which will provide a base of support for our government officials as they seek positive ways to solve the terrible plight of the peoples of Asia and the awakening world.

Churchmen Differ on Vietnam

Billy Graham criticized opponents of the President's Vietnam policy in one of his sermons at a Crusade in Houston, Tex. At another rally in Washington, D.C., Dr. Edwin T. Dahlberg, a Baptist minister and one-time President of the National Council of Churches, was a main speaker opposing the President's policy. Billy is shown, right, with the President and Mrs. Johnson at the Houston meeting and below is a view of the thousands in Washington gathered about the famous monument.



rns photos

A pastor who has consoled hundreds in times of bereavement tells how he met a similar experience and found an amazing peace.

The Ministry of Death

By **GLENN M. FRYE**

Retired Minister, Michigan Conference

FOR some years now the conviction has grown within me that our conventional attitudes and practices concerning death differ widely from those of the New Testament writers, and our Lord.

How often we hear it said of a friend's passing, "Poor John," "Poor Mary," or "What a shame that young Jim was cut off so early."

In their present status of living in the nearer presence of the Heavenly Father are they to be pitied? Are they "cut off?" Or are we placing too great an emphasis on the physical and material of life?

Few of us realize how much we owe to the skillful services of the mortician at the time of death. As a boy in Oklahoma I remember that in the heat of summer, it was necessary to bury not longer than the next day after death. Some of those funerals were gruesome. Now not only is the body embalmed, but traces of the last hours of suffering are removed from our dead. And the burden of almost countless responsibilities is lifted from the sorrowing family when it is least capable to take care of them.

Yet I feel we have come to lay unwarranted stress by the faith we profess on the physical and material in our funerals. I refer not only to the costliness of the casket, the multiplicity of floral offerings, the impressiveness of the memorial stone but the open casket during the service, which is seldom held in the church even for those who have lived godly lives, and with no opportunity for worship or the worshiper's participation. Hence the pall of death settles over the proceedings with little of inspiration, hope, or victory to lift the spirit of the friends and relatives.

John Muir, the great naturalist, wrote: "On no subject are our ideas more warped and pitiable than on death. Instead of the sympathy, the friendly union, of life and death so apparent in nature, we are taught that death is an accident, a deplorable punishment for the oldest sin, the archenemy of life, etc. . . . Of death among our own species, to say nothing of the thousand styles of death, our best memories, even among happy deaths, yield to groans and tears, mingled with morbid exultation. . . . Thus death becomes fearful, and the most notable and incredible thing heard is 'I fear not to die.'"^{*}

^{*}The Wilderness World of John Muir, Houghton Mifflin, Boston p. 89-90.

The bracing winds of faith blow across our gloomy, funereal spirits. In the account of the Transfiguration experience Luke records: "And behold, two men talked with him (Jesus), Moses and Elijah, who appeared in glory and spoke of his departure, which he was to accomplish at Jerusalem." (9:30, 31) How strange to speak of that death of anguish as "an accomplishment!"

Jesus often spoke of death as sleep. (John 11:11-14; Matthew 9:24) Could



Dr. Frye

he have meant that as sleep renews our physical strength and flagging spirits (Shakespeare says sleep "knits up the raveled sleeve of care"), so death brings us into the nearer Presence of God where we continually share the creative ecstasy of reality? Then we will be alive as we have never been before. Is this what he meant?

How seldom have we earth-bound creatures really been alive! I remember the liquid, temple-bell notes of a thrush deep in the woods at sunset which so filled my breast that to contain more would border on the painful. Or it was the sudden vision of the celestial in the heart of the flower, the face of a child, the transporting harmony of a symphony, the brief moment of oneness and ecstasy with my Beloved, or the overflowing blessing and love of God. But these moments are transient, fleeting, while we live in this house of clay.

I believe that one of the ministries of death is to usher the soul of the faithful into Life where its abundance and fullness will be constant and abiding. Jesus spoke of death as sleep. Let us

rejoice in the rejuvenation of these whom we "have loved long since and lost awhile."

Jesus spoke thus of his own death. "When you have lifted up the Son of Man." (John 12:34) "When the Son of Man is glorified. . ." (John 12:23) "I go to him who sent me." (John 7:33, 14:1-7) John Muir said "the rugged Norseman spoke of death as Heimgang — home going." That shouldn't be too sad an experience.

Jesus promised, "I am the resurrection and life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die." Then he said to Martha, "Do you believe this?" (John 11:25-26) Do we believe it? If we do this, faith will dry up many of the springs of our pagan practices of sorrow, and bring our lonely, sad spirits deep joy and great peace.

As some of you know, for two months last summer I sat by the bedside of my Beloved and, powerless, watched her physical body waste away in the relentless grip of the killer disease, cancer.

There had been no warning. We had spent the first two weeks of May visiting our children in Cleveland and near Philadelphia, including two days at the World's Fair, all of which we had thoroughly enjoyed. On the way home Margaret mentioned the fact that she had a slight touch of intestinal "flu" and would be glad to get home and get "straightened around." But the condition did not respond to home or the physician's remedies. X-rays warranted surgery which, on June 10, revealed the malignancy far advanced.

In the forty years God had given us together, we had shared all things joyously and completely. So now we talked again and again of this crisis in all its implications. For an hour or longer after the evening meal at the hospital and when she returned home, we visited alone together. I read aloud the poetry beloved of the years, the great hymns of the Church, and the Scriptures, particularly the Gospel of John. And we prayed together as always, not for healing alone, but that His will might be done for Margaret, the children and me, and for our forty years of witness and ministry.

God gave us a deep, deep peace. In the face of the pending end of her earthly life and our separation, this was so

profound and satisfying that we each said, again and again, "How good, how good."

Often in my ministry relatives of a parishioner who was dying have cautioned me not to mention the approaching end. I believe this is a mistake. The stricken one knows and needs to talk about it. And more, the assurances of our Christian faith cheer and strengthen.

In going Home, all is well. A pioneer mother used to say, "There comes a time in life when the next thing is death, the only tragedy is if it comes too early when heavy with responsibilities, or too late when faculties have become impaired or are gone." And I would add, if one has not made his peace with God and man.

When Margaret went Home to the Father, I was amazed that the peace he had given us together, continued, and continues to hold me. Facetiously I have confided to my ministerial brothers that I have preached about the peace that passes understanding for forty years and now find that it is true. Tested now by death's finality, God assures us, beyond doubt, that He is, and that "He keeps in perfect peace" those hearts, however frail and human, that are stayed on Him. How richly death ministers to us who believe in Christ!

For the first time in our marriage, and after careful planning, we had built a house, now a retirement house. With the artistry of feminine love, Margaret made it into a home. I wondered if I would be able to come back to it, especially late at night after making calls, now empty and alone, without great agony of loneliness.

There is loneliness, how could it be otherwise. But I have been spared the agony. The many crowding memories bless but they do not burn. God seems near, and, in Him, she too is here in spirit. I realize that this may sound too personal, but I am constrained to give account to those whom I have tried to console during the years, how it fares now with me in my loss.

Often I am lifted, transported, with joy in pastoral calling and witnessing to the goodness of married comradeship, the joy of home intimacies, and the graciousness of God in Christ. When I come into my dark house alone, my spirit is not dampened. His peace still holds. All that I can breathe is blessing and thanksgiving.

After Upper Room devotions each morning we read one or two of the hymns. This line was neon-lighted for me recently, "He saves from sin and sorrow." What a Saviour! As one of our ministers used to quote it, "Though I walk through the valley of the shadow of death, I will fear no evil; or loneliness, for Thou art with me."

Margaret was spared months of a painful terminal illness which many suf-

fer. And I feel deep within me that she lives a life of fulfillment impossible to us earthly creatures.

So let us have done with all heaviness of spirit. When our loved ones go Home to the Heavenly Father, let us gather in His House of Prayer with or without the closed casket, and the trappings of death. Let our souls take courage as we share together the great affirmations of Scripture, listen to the poetry of faith read or sung, and join our voices in the shout of victory, "All Hail the Power of Jesus' Name!"

One word more, we hope someone else is seeing through her eyes. There is a long waiting list of those with impaired vision, to whom an implanted cornea will bring sight. An eye specialist in every community waits to remove healthy corneas from eyes of the deceased within twenty-four hours and which must be implanted within forty-eight hours. Before the memorial service a letter came from the Medical Director of the University Hospital at Ann Arbor saying, "You will be interested to know that greatly needed help was given two individuals through the gift of your wife's eyes to the Eye-Bank Program. Such a gift is precious, of course, and we can only say thank you."

For me this is a parable. In Margaret's death, I have seen God more clearly, as if the eyes of Faith were washed with tears.

Pickets With a Purpose

— Stay, Pastor, Stay!

MIAMI, Fla. (RNS) — Pickets marched up and down in front of the South Miami Lutheran church.

They carried signs that said: "Say It Isn't So," "We'd Rather Fight Than Switch," and "One God, One Church, One Love, One Pastor."

One picket jokingly threatened to burn his baptismal certificate as a sign of protest.

It was all in fun, yet members of the Lutheran congregation made their point: they want their minister to stay.

Pastor Ernest W. Albrecht announced he was considering a call to a California church and would visit the West Coast congregation soon. When he came here 15 years ago, South Miami Lutheran was a struggling little church with 40 members. Since then it has grown to a big, modern plant with 1,500 members.

The picket petition for him to stay was held during the "coffee break" period between Sunday morning services.

Caro Layman Combines Business Trip With Visit to Mission

Early in the fall Sam Anderson of Caro won a round-trip ticket to Rio de Janeiro because of volume sales of an appliance product. When the pastor, Rev. Paul M. Cargo, learned of this award he made up an information folder on Brazil and from "The Prayer Calendar" supplied his layman with the address of Rev. Fred Maitland in Rio. Within a few minutes of his arrival in Rio, Sam Anderson phoned the missionary and they made arrangements to meet.

The layman and the missionary spent a Sunday together, including worship at the Methodist church of Santa Tereza in a shantytown within the huge city. (See MCA, Dec. 2, p. 18.)

At the Planning Retreat of the Caro Official Board, Mr. Anderson gave an account of his personal experiences in Rio and said, "Because of contact with our mission work in Rio I gained more from the trip than anyone else in the party."

In a letter to Rev. Paul Cargo, Mr. Maitland said, "I wish all of our Methodist laymen would take the time to visit the work of the church when they travel abroad. A good layman is a good missionary for the Lord and for The Methodist Church." Mr. Anderson was elated when he learned in November that the Caro church, from benevolence funds beyond its regular giving, would send \$200 through the Board of Missions for material and equipment for the church at Santa Tereza.

Tour to Central America

A Travel-Study Tour to Central America is scheduled for June 30 to July 31, 1966. Sponored by the Board of Missions and the Board of Christian Social Concerns of The Detroit Conference, the tour, led by Rev. Paul M. Cargo of Caro, will be by automobile in Mexico, Guatemala, El Salvador, Honduras, Nicaragua, and Costa Rica. The group of 24 to 28 persons will learn of the political, economic, and social framework of these nations, the programs for national improvement, and the mission of the churches. Methodist work in Mexico and Costa Rica will be visited and the work of the Peace Corps and international agencies observed.

A similar tour went to Mexico in 1959. The tour escort is an experienced traveler and a Methodist from Ojai, Calif., Mrs. W. F. Powell, who has made 52 trips into Mexico and six in Central America. Mr. Cargo has traveled in Mexico several times and visited Costa Rica last spring under a program of the General Board of Evangelism. Registrations for the tour are being accepted.

News From the Churches

Dexter Receives Members, Schedules Holiday Events

Dexter received 16 persons into membership at its morning worship service Sunday, December 5. Five were baptized and the sacrament of holy communion was administered.

Events of the holiday season include a Sunday school program on December 19; a Christmas Eve service at 7:30 featuring the Youth Choir, and an 11 p.m. candlelight service featuring the Chancel Choir.

Several college students will be in charge of the Student Recognition Service on Sunday, December 26, with Tom Hillbert, Jr., delivering the sermon on the subject "Make a Joyful Noise Unto the Lord."

Port Huron First Lays Cornerstone

The cornerstone for the new Port Huron First Church was laid following the 11 a.m. service, November 14.

Dr. Ivan O. Gonser, pastor, opened the ceremonies; Rev. William P. Schlitts, associate pastor, read the Scripture; and Rev. Merton L. Stevens, Port Huron District superintendent, who preached at both morning worship services, gave the prayer of consecration and led the congregation in the Litany for the Laying of the Cornerstone.

A list of members, including 17 who joined at the 8:30 a.m. service, was placed in the stone by Leonard F. Porter,



Participants in the cornerstone laying ceremony at First Methodist Church, Port Huron, left to right, are: Dr. Anthony C. Gholz, chairman, board of trustees; Rev. Merton L. Stevens, district superintendent; Rev. William P. Schlitts, associate pastor; Dr. Ivan O. Gonser, pastor; Gerald Hyatt, president of the Hyatt Construction Company of Wayne, general contractors; and R. James Harmer of Watson Brothers, mechanical contractor. Participating but not in the picture were Leonard F. Porter, chairman, Church History Committee; and Albert H. McNash, chairman, Building Committee.—Port Huron Times Herald Photo.

chairman of the church history committee, along with other items listed by Dr. Gonser. Dr. Anthony C. Gholz, chairman of the board of trustees, and Albert H. McNash, chairman of the building committee, assisted the ministers in the actual setting of the stone. James H. Brown, director of music, led the singing and Mr. Schlitts gave the benediction.

Barryton Honors Couple With Farewell Open House

The social rooms of the Barryton Church were the setting for a farewell



Mr. and Mrs. Nolan Williams

open house on October 3 from 2:30 to 5:30, for Mr. and Mrs. Nolan Williams. Mr. Williams has answered the call of the ministry and was recently appointed pastor of the Coral and Amble churches on the Central Michigan District. Mrs. Williams has been choir director and members of the choir were hosts. Assorted cakes, punch and coffee were served from a table centered with a decorated cake, in the form of an open Bible.

As a farewell gift, the church presented Mr. Williams with a set of the Interpreter's Bible and Mrs. Williams with a set of crystal goblets and sherbet glasses. Cards and gifts of money were given by friends. The fellowship hour included visiting and singing.

Forty-Two Attend WSCS Anniversary Celebration

Flint Bethlehem celebrated the 25th anniversary of the WSCS, November 19, with 42 members and guests attending.

The program opened with the song, "Prayer of Thanksgiving," followed by prayers given by Mrs. Dwight Lawson and Mrs. Fred Brantsner. Mrs. James Gundry, wearing dress and hat designed in 1940, projected news from newspapers printed in that era; Mrs. Herman Dreyer, secretary of Missionary Educa-



Charter members of the Flint Bethlehem WSCS attending the 25th anniversary of the society, left to right, standing, are: Mrs. M. Beyerlein, Mrs. D. Lawson, Mrs. K. Morgan, Mrs. K. Brantsner, Mrs. C. Ratzlaff and Mrs. H. Buhler. Seated: Mrs. C. Brantsner, Mrs. V. Hilliker, Mrs. Louise Wehrli, Mrs. K. Domine, Mrs. P. Malloy and Mrs. L. Buhler.

tion, reported on the history of the society; and Mrs. Ted Hastings, the pastor's wife, brought news of today. Special music included a vocal duet by Mrs. Donald Bentley and Mrs. Burton Donigan; and a viola duet by Kitty and Sherry Irish.

Charter members, past-presidents, ministers' wives, and special guests were presented corsages at the close of the meeting. Refreshments included an "open-Bible" cake, decorated and presented by Mrs. Milford Berryhill.

Christmas Theme Is Used At Family Night Supper

The Woman's Society of Levering sponsored a family night supper, December 1, and members of the Pellston Church were guests. The Christmas theme was carried with appropriate decorations.

Rev. Viola Norman, pastor, gave the table grace before the cafeteria style meal was served, after which Mrs. Phil-

Teasers

by Torrey



NO...WE DON'T GIVE STAMPS

lip Long of Pellston led in carol singing, followed by a solo by Mrs. Flavel Van Pelt, and a selection by the choir.

Mrs. John Lockyer, wife of a former pastor, who was welcomed by Mrs. Wendell Judson, WSCS president, responded with a short message.

Mrs. L. G. Corneil introduced the guest speaker, Rev. Leona Winegarden of Charlevoix, who spoke on the topic, "What Is Christmas?" Mrs. Judson presented the Normans with a Christmas gift.

Fine Arts Festival Reveals Many Talents

A Festival of Fine Arts, an art show where people from two to 82 years of age contributed their own workmanship



Mrs. Vernon Sadler, Jr., stands by her table of art objects at the Flint Lincoln Park Arts Festival.

for their fellow church members to see and judge, was held at Flint Lincoln Park, November 7. Oil paintings, knitting, quilts, sculpture, wood carvings, and pastel sketches were examples of the artistic accomplishments on display.

The exhibit was not restricted to such conventional pieces of art, however. Collections of rock, stamps, and coins were displayed. Those skilled in manual arts performed an interesting function by showing their mechanical drawings or shop projects. A musical composition,



Charter members of the Deckerville WSCS honored at the 25th anniversary of the society, left to right, are: Mrs. Aubrey Workman, Mrs. Grace English, Mrs. Ronald Pattullo, Mrs. George Paige, Mrs. Roy Randall, Mrs. Joseph Chittock, Mrs. James Broughton, Mrs. Russell Parrott and Mrs. Howard Darlington.

poetry, and other literary work were valued additions.

The festival which was well attended, revealed some outstanding talents and also provided rewarding fellowship.

Berrien Springs Conducts Financial Crusade

A Financial Crusade was conducted between November 4 and 16 at First Church, Berrien Springs, under the direction of Dr. Lloyd Watt of the national Board of Missions. On Sunday, November 28, the minister, Rev. Theodore Benink, led the congregation in the dedication of gifts and pledges in the amount of \$82,406. Coupled with other anticipated income, the operating budget was assured in the amount of \$20,020, and the benevolent budget, with a goal of \$5,247, was over subscribed by \$976. The 355-member congregation had set a goal for the building fund over the next three years of \$75,000 which doubles the annual giving.

When completed, the building project will include a new sanctuary; four rooms of the first unit; and the remodeling of the present building for educational space, in addition to paying for the site. Wayne Westfall was chairman of the Crusade and Reo McMillen, chairman of the Study and Development Committee.

Deckerville Woman's Society Hears District Vice-President

Thirteen charter members and six past presidents were honored and presented corsages at the 25th anniversary of the Deckerville Woman's Society.

Mrs. Mac Weston, president, gave the welcome and presided at a short business meeting. Seven members presented the worship service, "Unveiling the Cross."

Mrs. Aubrey Workman was master of ceremonies and the program included a memorial for deceased members; highlights of the last 25 years by Mrs. Roy Randall; and a talk by the guest speaker, Mrs. Floyd Odgen, Port Huron District WSCS vice-president.

Refreshments, including an anniver-

sary cake, were served with Mrs. Lettie Moore and Mrs. Aubrey Workman presiding at the tea table.

Sterling Women Aid Hospital in the Congo

Members of the Sterling Woman's Society have been busy collecting buttons and bandages for the Congo. These items were packaged and mailed to Dr. Glen Eschtruth at the Piper Memorial Hospital at Kapanga in the Republic of the Congo.

Dr. Eschtruth was the itinerating missionary on the Saginaw Bay District last spring. Among the many needs he mentioned, was one for bandages to be used for the Leper patients. He said Leprosy is being controlled with the use of miracle drugs, but the sores must



Members of the Sterling Woman's Society packing hospital supplies, left to right, are: Mrs. Leland Penzien, Miss Lillian Firth, Mrs. J. Otis Mutch, and Mrs. Luella Cook, secretary of Missionary Education.

be bandaged until they are healed. Dr. Eschtruth's wife, Lena, teaches the women to make articles of clothing and often finds there is a lack of buttons, needles, and thread.

The society called for total church participation in this project and was very happy for the response on the part of members and friends who contributed their material and time.

Rollin Center WSCS Observes Anniversary

The 25th anniversary of the WSCS was observed at the Rollin Center Church, corner of Townley Highway and Rome Road near Manitou Beach, recently with an attractive two-course luncheon served to 20 guests at noon. The dinner committee was composed of Mrs. Harry Green, Mrs. J. L. Beagle, Mrs. LeRoy Perkins and Mrs. Fred Crawford. Past presidents and the current president, Mrs. Oliver Haracourt, were seated at a table, centered by a three-tiered decorated cake, and the other tables were centered with hurricane lamps, holding burning tapers.

Devotions were given by the pastor's wife, Mrs. John W. McNaughton; welcome, by Mrs. Haracourt; and presentation of the hurricane lamps to the past

News From the Churches (Continued)

presidents, by Mrs. Perkins. The past presidents who gave brief highlights of their terms of office, were Mrs. Crawford, Mrs. Lola Belle Upton, and Mrs. Alfred Hyatt. The first president, Mrs. Bertha Poffenberger, who now lives in Pontiac and was unable to attend, sent an interesting letter. Mrs. Carl E. Trowbridge, acting as program chairman, introduced the charter members who included the past presidents, and Mrs. Henry Bender and Mrs. Harold Dayton. They were remembered with identification tags of silver with a cross, which can be used as book clips. Five other charter members, unable to be present, were sent the book clips and a letter from Mrs. Trowbridge. Mrs. Maurice Miller sang a hymn of remembrance and Mrs. McNaughton gave the benediction.

Sears Woman's Society Holds Annual Thanksgiving Dinner

The Woman's Society of the Sears Church held its annual Thanksgiving dinner Sunday, November 21, in the dining room following the morning service. Turkey was furnished by the society with the balance of the meal being potluck.

After dinner, Mrs. Helen Clark of Evart, who recently returned from a group pilgrimage to the Holy Land, gave a resume of the 21-day trip showing many souvenirs. Mrs. Clark plans to return and tell of her experiences and show pictures of Biblical places she visited.

Lansing Trinity Schedules Building Fund Crusade

Rev. Lloyd Watt of the National Board of Missions, Philadelphia, Pa., has been assigned to Trinity Church, Lansing, as coordinator of the building fund crusade scheduled for late January. Mr. Watt has a wide experience in church finance, as a former pastor serving several churches completing building projects and as a full-time worker with the Board of Missions supervising capital funds crusades in Michigan and other midwestern states.

By joint action of the Official Board and the Building Committee the financial goal for the crusade was set at \$25,000 yearly for a three-year period. Rev. John W. Bullock, pastor, and Official Board chairman, Robert Ford, were authorized to name the crusade chairmen with the following appointments: general chairman, Kenneth Fiedler; publicity, Elbert Kelsey; spiritual life, Darwin Marvin and Mrs. Jackie Roberts; dinner and refreshment, Mrs. Elizabeth Gordon and Mrs. Iris Ford; leadership, Robert Ford; general visitation, George Hunsaker; and secretary, Mrs. Charline Fiedler.

The membership of the Building Committee approved by the quarterly conference is as follows: Harold Krieger,



Meeting with Rev. Lloyd Watt, center, coordinator of the building fund crusade for Lansing Trinity Church are Robert Ford, right, chairman of the official board, and Rev. John W. Bullock, pastor.

chairman; Thomas Gober, vice-chairman; Elbert Kelsey, publicity; Kenneth Fiedler, treasurer; Mrs. Dorothea Nelson, secretary; John W. Bullock, pastor; and Erwin Beardsley, Lyle Benjamin, Elmer Brown, Robert Ford, James King, Orin Meacham, Mrs. Thelma McGowan, Mrs. Dorothy Padgham, Ronald Ralston and Lowell Smith.

Opinions expressed at the November 15 meeting indicate that at least a year will be needed to finalize plans for the new sanctuary to be built on the present site located on West St. Joseph Highway in Delta Township. The old sanctuary and annex will continue to serve as chapel and educational units with some modification.

Retired Missionary Tells Of Work in Africa

Rev. Henry T. Wheeler, retired after some 32 years work in Africa where he served the church in the Kindu Area of the Congo, was the guest speaker at an eight-day combined evangelistic and missionary emphasis revival at the Sheridan Avenue Church, Saginaw.

Mr. Wheeler, now a resident of Matoaka, West Virginia, shared with considerable warmth and zeal his informed thinking on present African problems along with many heart-stirring accounts of how Christ transformed individuals and African social structure. Conversion and education, in that order, Mr. Wheeler holds to be the hope of Africa

and the world. He spoke convincingly of the relevance of Christ to meet the needs of any people. Response to the services was seen through the fact that well over 100 persons made their way to the altar in response to various invitations throughout the meetings. Rev. Martin G. Seitz is the pastor.

Charlotte Lawrence Avenue To Build New Parish Unit

In 1903, the congregation of the Lawrence Avenue Church in Charlotte, planned and built a church that far exceeded their needs. They were planning for the future. There had been a stoppage in the construction because they "ran out of money," so the history records. Many of the members mortgaged their homes to raise the necessary funds to complete the building. When the annual conference was held in Charlotte in 1904, one of the district elders proclaimed the Charlotte Church "the Cathedral of Michigan Methodism." So well was this building planned and built, that it has served the needs of the members for many years without additional space being built.

After an extensive study and survey, it was voted to engage the services of Kainlauri, MacMullan and Millman Associates of Ann Arbor, as the architects and engineers for a new parish unit. This unit is to contain classrooms from the crib-nursery and toddlers through the sixth grade; offices for the minister, church secretary and educational assistant; recreational areas; new kitchen, and a fellowship hall that connects with the old unit. Space for the new unit was donated by a member of the church several years ago. The cost is estimated at about \$190,000. Under the direction of Roy Finch, of the Board of Missions, Field Services and Finance, a successful campaign was conducted in June, 1965. The goal was \$100,000 and over \$112,000 was raised.

An additional gift was presented by Mrs. Fred Curtiss, who has been a Methodist for over 75 years, in the form of a valuable piece of property which may some day become the parsonage for an associate pastor. Another member has placed a sum of money in the hands of the Board of Trustees to purchase addi-



The proposed new parish unit at Lawrence Avenue Methodist Church, Charlotte.

tional property next to the Curtiss gift, thus making all the frontage in this block church property.

It is hoped that ground might be broken in the spring, with construction to be completed early in November or December of 1966.

New Buffalo WSCS Observes 25th Anniversary at Regular Meeting

The 25th anniversary of the New Buffalo Woman's Society was observed at the November meeting. A program entitled, "An Era of Memories," in charge of Mrs. Roy Keefer and Elsie Anderson, included talks "To the Future" by Mrs. Earl Berry and "On the Past" by Mary Frazier.

Mildred Nicklin, Elsie Barlow and Mrs. Carl Homann, charter members, and Mrs. Willie Campbell, an honorary member, were introduced as were the past presidents.

During the business meeting, Mrs. Roman Kottsick was named chairman of the pecan sale and it was reported that \$180 was collected in the UNICEF drive; that a kneeling pad was made and donated to the church by Ann McDonald and Ann Davis; and the society plans to supply material for clothing and needles and thread for people in Vietnam. It was decided to contribute clothing to deserving children instead of having a gift exchange at the Christmas party, December 9, at the home of Mrs. McDonald.

Hostesses for the evening were Mrs. Barlow, Mrs. Kingshott and Mrs. Frank Hamilton.

Parishioners Set Aside Week to Honor Pastor

The week of November 8-14 was set aside by the community folk of Lake Ann and proclaimed by the official board of the Methodist church as "We're Thankful for Our Pastor Week." Many different things were done by the parishioners to express their appreciation in this capacity.

The week included an evening open house, November 12, in the church basement with the pastor and his wife, Rev. and Mrs. Marion Nye, guests of honor. Refreshments were served. This is Mr. Nye's second year as pastor of the Lake Ann Circuit.

Portage Chapel Hill Receives Title Deed for Building Site

The title deed for a five-and-one-half-acre site on Romence Road, purchased by the Methodist Union of Greater Kalamazoo for Chapel Hill Methodist Church, Portage, at a cost of \$15,250, was presented to the church when the union met in the district parsonage with Rev. Charles B. Hahn, Kalamazoo District superintendent. A dinner was served by the Chapel Hill Woman's Society.



Past presidents attending the 25th anniversary of the New Buffalo WSCS included, left to right, Mrs. Earl Berry, Elsie Anderson, Mrs. Ronald Smith, Mrs. Willie Campbell (honorary member), Mrs. Roy Keefer, Mrs. Martin Littlejohn, Mrs. Carl Homann and Elsie Barlow. Mrs. William Grayson, Mrs. Henry Troutfetter and Mrs. George Kingshott were present but not in the picture.—Times photo by Von Ehr.

Rev. Donald H. Merrill, pastor of Westwood Church, Kalamazoo, is president of the union which is composed of 21 area churches organized to coordinate their work and promote church fellowship and establishment of new churches.

Plans are made to break ground for a new unit which will consist of a fellowship hall, which also will be used

for a temporary sanctuary; kitchen, classrooms and other facilities. Robert Cain is the architect.

Twenty-five were received into membership of Chapel Hill last month. They were honored and introduced to the congregation at a churchman's potluck dinner. Chartered in 1962, the church now has 262 members, and meets in the Portage North Junior High School.



New members received at Chapel Hill, Portage.



Participants in the title deed presentation by the Kalamazoo Methodist Union to Portage Chapel Hill Church, left to right, include: Rev. Charles Manker, pastor; Edward Bailey, Chapel Hill representative to the union; Lester Johnson, president of Chapel Hill's board of trustees; Rev. William Blanding, union vice-president; Superintendent Hahn; and Percy Dunn, union representative from Portage First Church.—Kalamazoo Gazette Photo.

About Persons

APPOINTMENT: Superintendent Emeral E. Price of the Central Michigan District, announces the appointment by Bishop Dwight E. Loder of **REV. TROY LEMMONS** of Coral to the Riverdale-Elwell Charge as of November 15.

APPOINTMENTS: Dr. Stanley Buck, superintendent of the Albion-Lansing District, announces the following appointments by Bishop Dwight E. Loder: **REV. DAVID S. EVANS JR.**, of First Church, Battle Creek, to the position of executive secretary of the Michigan Conference Board of Christian Social Concerns; **DR. JOHN W. TENNANT** of First Church, Albion, to First Church, Battle Creek; and **REV. DON M. BAKER** of First Church, Sparta, to First Church, Albion. All appointments are effective January 1, 1966.

DR. AND MRS. RICHARD C. MILES of Sturgis were among those from Michigan attending the Council of Evangelism meeting at Miami Beach, Nov. 15-17.

ASSISTANT STAFF CHAPLAIN CLIFFORD E. KEYS, JR., of Fort Leavenworth, Texas, was the recipient of the Legion of Merit, an exceptional honor for meritorious service, conferred by Major General Harry J. Lemley, Jr., Commandant General at Fort Leavenworth. As administrator of plans, programs, and budgets, Chaplain Keys successfully developed and implemented a simplified and accepted system in programing and budgeting areas. He personally undertook and completely rewrote the basic U.S. Army Materiel Command Chaplain regulations and five-year program with particular distinction in the field of program development and execution of the same. His distinctive programing in this area made possible the holding of the first U.S. Army Materiel Command Chaplain's programing and budgeting workshop. Chaplain Keys holds the rank of Major and is presently a member of the faculty staff at the War College at Fort Leavenworth. His wife is the daughter of Rev. Harold Brown, pastor of Whitefield Methodist Church, Detroit.

V. J. SKUTT, board chairman and chief executive officer of Mutual of Omaha Insurance Co., was named national chairman of Brotherhood Week, Feb. 20-27, sponsored annually by the

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Scout Leader Honored



Mrs. Grace F. Wheeler was honored, November 12, for her work as Girl Scout Leader when Girl Scout Troop No. 4 held a 50th anniversary homecoming at St. Mark's Church, Detroit. Rev. Carl E. Price, pastor, presented Mrs. Wheeler with a plaque from the church in recognition of her years of service. Some 350 friends, co-workers and executives from Girl Scout headquarters in Detroit attended.

National Conference of Christians and Jews.

DR. GLENN M. FRYE of East Lansing, retired member of the Michigan Conference, flew to Italy, Dec. 7, to be with his daughter Harriet and her family for the holidays. He plans to return January 23. His son-in-law, Dr. Douglas H. Heath, is doing a specialized piece of work under the auspices of the Danforth Foundation. The family lives in Florence, Piazza D'Azeglio 39.

MARSHA JENEANE DEEG, daughter of Rev. and Mrs. James W. Deeg of Pontiac, and **THOMAS MASTERS**



Mrs. Thomas M. Bryant

BRYANT, son of Mayor and Mrs. Gordon R. Bryant of Huntington Woods, were married in Oakland Park Church, Pontiac, November 24. After escorting his daughter to the altar, Mr. Deeg performed the ceremony assisted by Rev. Thomas W. Kirkman, pastor of the First Presbyterian Church, Royal Oak. The bride's sister, Mrs. Robert Stasiuk, was matron of honor; Mrs. Paul Closson and Jeanette Deeg, her cousins, and Barbra Meyer, were bridesmaids. The ring bearer and flower girl were Robert James Stasiuk, nephew of the bride, and Barbra Daines. Robert Daines served as bestman and Richard and Larry Byrant, brothers of the groom, and Donald Callihan of Royal Oak seated the 275 guests. The bride attended Adrian College and Wayne State University where her husband is a senior. After a northern honeymoon, they are residing in Detroit.

Obituaries

MRS. RUBY JORDAN, wife of Dr. David M. Jordan of the Berea Methodist Church, Highland Park, died November 13, in the Art Center Osteopathic Hospital, Detroit. The daughter



Mrs. Jordan

of William and Florence Simpson, she was born in Jeffersonville, Indiana, March 27, 1910. In early childhood she moved with her parents to Louisville, Kentucky, where she received her education. In 1933 she married Rev. Samuel Jackson who died in 1947, leaving four small children. She was active in many phases of work in The Methodist Church in the Lexington Conference. She married Dr. Jordan, a former district superintendent, in 1949 and for the past seven years has served with him in the Berea Church. She was a member and former president of the Abatenjwa League of Interdenominational Ministers' Wives of Detroit, and the former Methodist Minister' Wives group of the Chicago District in the Lexington Conference; the Lydians; the Detroit Ministers' Wives; and the Zeta Phi Beta Sorority Chapter of Detroit. In addition to her husband she is survived by two daughters, Mrs. June Lawson of Toledo, Ohio, and Joyce Johnson of Detroit; three sons, Samuel Jackson of Baltimore, Md., Curtis Jackson and James Jordan of Detroit; four grandchildren; a sister, Miss Evelyn Simpson; and a brother, Kenneth Simpson of Louisville, Kentucky. Funeral services in charge of the Thompson Funeral Home were held in the church November 16 with Rev. Thomas L. Tinsley of the Mary Palmer Church, presiding, assisted by Dr. Oliver B. Quick, pastor of the Mitchell Memorial Church; Rev. Woodie White, of the East

Grand Boulevard Church; Rev. Donald Morris, Bethel Church, Flint; and Rev. Robert C. Wynn, Centenary Methodist Church, Akron, Ohio. Burial was in the Eastern Cemetery, Louisville, Ky.

Methodist Men



News of local church, sub-district or district Methodist Men's activities are solicited for this column. If possible, copy should be typewritten and double spaced.

Men Entertain Senior High Boys

The Methodist Men of Coldwater First Church entertained boys of the Senior High School Class November 30. Forty-eight enjoyed a pancake and sausage supper after which Rev. John W. Tennant of Albion presented the call of the ministry.

Men's Fellowship Constructs New Room Dividers

The old curtains used as dividers for many years in the Nashville Church have been replaced with new dividers 8 ft. long, 7 ft. high and 16 inches wide, which provide the much needed room such as plenty of storage space for each teacher, a blackboard, bulletin board, and a worship center. They are mounted on heavy castors for easy moving about so fellowship hall may be used for large gatherings. Constructed at a cost of about \$37 for material, the men's fellowship worked evenings to put them



Nashville's church school superintendent Fred Glidden examines the old worn out curtains (above) used for many years as class dividers. Below he stands alongside new dividers made by the men's fellowship group.



together. Rev. Max J. Gladding is the pastor.

British "Rockers" Pastor



rns photo

LONDON — Father Graham Hullet, a Church of England clergyman, perches on a motorcycle outside "Club 59" in London, a clubhouse for English young people known as the "Rockers." Father Hullet, a friend and advisor to the young people, organized the club three years ago. Membership now totals some 10,000 and the club publishes its own journal, "The Link," and holds social affairs.

PRIEST ADDRESSES METHODIST MEN AT JACKSON FIRST

Father John Foglio, a Catholic priest from Jackson's St. Mary's parish, recently addressed the Men's Club of First Methodist Church at a regular dinner meeting. The occasion was part of a continuing attempt by the church to exchange ideas and discover areas of understanding, common to the two communions.

Father Foglio, who is deeply interested in the furthering of mutual understanding, spoke of the progress of the Ecumenical Council in this area of interfaith concern. Specifically, he insisted that "Ecumenism is not a social force. It is not indifferentism or relativism in matters of religion. It is not a technique for convert making." "Rather," he said, "ecumensim is a movement seeking greater fidelity to the Gospel. It is a movement for Christian unity through greater fidelity to Christ. Christians of all churches are convinced that by seeking greater conformity to the will of Christ they shall come closer to one another."

Throughout his presentation, Father Foglio stressed the primacy and necessity of a deep and genuine charity between Christians of differing communions. "If there is hope for Christian unity" he declared, "it is only through the exercise of greater charity and the process of courageous remaking and reform in all churches in order that Christians shall be brought closer together."

In concluding he effectively quoted Pope Paul who recently said: "After so many years of separation, after such

painful polemics, what else can we do but love one another, listen to one another, pray for one another?"

A scriptural basis for the talk was John 17:21, "That they may all be one; as Thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that Thou has sent me."

A lively discussion period followed his presentation. Progress of the ecumenical spirit could be noted in the brotherly and charitable way in which men raised questions with Father Foglio, some of which, a short time ago, would have been considered extremely polemic and unfriendly by both Catholics and Protestants.

The evening was a most rewarding one for the men of Jackson First and seemed to point in the direction of a growing area of ecumenical understanding in the city.

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Rhodesian Methodists Urged To Support "What Is Just"

KITWE, Zambia (RNS) — An American Methodist bishop who has spent nearly 30 years in Africa called upon his co-religionists in Rhodesia to "stand for what is reasonable, just and right irrespective of the personal sacrifice required."

In a statement issued here, Bishop Ralph E. Dodge said that so long as the "illegal regime" of Premier Ian D. Smith in Rhodesia was trying to assume power, Methodists were "under no moral obligation to carry out its orders."

Bishop Dodge was expelled from Southern Rhodesia last year as an "undesirable immigrant," apparently because of his outspoken criticism of racial discrimination.

Methodism in Estonia Active and Growing

Despite certain restrictions and limitations, the Methodists of Russia, meaning those in Estonia, for they are the only Methodists in the Soviet Union, are carrying on their work and witness, and the church is growing. The constituency of Methodism has more than doubled since before World War II, and one congregation has increased to more than five times its pre-war size.

That information on The Methodist Church in Russia (Estonia), one of the areas of the world where reports on Methodism are hard to come by, is given by Bishop Odd Hagen of the Stockholm Area of The Methodist Church. He was a visitor to Estonia in September, along with three ministers from his episcopal area, which embraces Denmark, Norway, Sweden and Finland. It was his second visit to Estonia in four years. Bishop Hagen is the newly elected president of the World Methodist Council.

Estonian Methodism is a self-governing national church and is so recognized by the Soviet Government, but the Methodists there want to be considered a part of the worldwide fellowship of Methodism, Bishop Hagen reported.

Since 1940 when Estonia and the two other Baltic states, Latvia and Lithuania, were incorporated into Russia, the Methodist community in Estonia has grown from about 2,000 to more than 4,000, Bishop Hagen reported. In the Estonian capital of Tallin, he said, one congregation has grown from 200 members in 1940 to the amazing total of 1,100.

"The work of the church is going on," Bishop Hagen said. "Methodists are not permitted to have church school or youth work, but all Methodist ministers are permitted to preach. Though short on Bibles and hymnals, our Estonian Methodist friends keep active in various ways. For instance, the principal congregation in Tallin has five worship services a week, all crowded, and has five choirs and a horn-orchestra.

"One problem is to get new Methodist ministers. Our ministers from the time before the war are getting old, and just a few have been added in recent years. But I was presented to six young men who have decided for the ministry. There is no seminary, and all the training for ministerial candidates must be provided by the present ministers."

357 Deaconesses Active In Methodist Church

SEATTLE (RNS) — The Methodist Church now has 357 active deaconesses at work in the United States, it was reported at the annual meeting of the Commission on Deaconess Work.

Miss Betsy K. Ewing, executive secretary, reported that the largest single group — 71 — were at work in community centers. Succeeding categories included 63 deaconesses in local churches; 47 in educational and student work; 43 in church and community work; 59 in Church-related hospitals; 39 in children's homes and retirement homes; and 35 in denominational staff positions.

In a self-study of the role of the deaconess, most of the 64 per cent of those who responded to the questionnaire said they viewed the diaconate as "an order of lay workers professionally trained and spiritually committed to serve the church."

Others stressed concern for "a continuing program of education . . . and the development of spiritual disciplines."

Minister Urged to Aid Conscientious Objectors

RYE, N.Y. (RNS) — A Methodist minister here has called on clergymen in the denomination's New York Area to assist and support conscientious objectors to the Vietnamese war and all wars.

The Rev. Donald E. Collier of New York Methodist church said men of draft age are not being properly informed as to their rights as conscientious objectors under the Selective Service Act. Because he feels secular agencies have failed in this field, Mr. Collier urged fellow clergy to "assist these young men and provide information where it is lacking."

In a reference to draft-card burning, Mr. Collier said the resultant publicity has "clouded" the real issue. "By and large," he said, "the conscientious objector is not the extremist, the radical, the rabble-rouser. He quietly finds his place in one of a number of non-combatant services. He shows his patriotism. He served his country. He often makes the extreme sacrifice."

Mr. Collier quoted Methodist Discipline on conscientious objection: "We believe it is our obligation to render every assistance to the individual who conscientiously objects to service in the military forces. He should receive coun-

sel concerning his rights in this respect, assistance in bringing his claim before the proper authorities, and support in securing recognition thereof."

21st Methodist Church Started in 49th State

A new church started recently in Sitka, a town in southeastern Alaska where the population has doubled in recent years, is the 21st Methodist congregation in the 49th state.

First Methodist Church in Sitka was organized officially October 24 with 56 charter members and 15 preparatory members. The activities of Charter Sunday were led by Dr. Meredith A. Groves, superintendent of the Alaska Methodist Mission Conference.

The formation of the new congregation is an example of how Methodists in various parts of the world are carrying out the church extension phase of the 1964-68 Quadrennial Program of The Methodist Church, "One Witness in One World." Church extension, and especially the organizing of new congregations, is a primary emphasis in the Quadrennial Program.

Methodists Offered Seven Mission Tours in 1966

Methodists interested in seeing the world while at the same time becoming more familiar with the mission work of their church will have opportunity to do so on seven mission tours sponsored by the Methodist Board of Missions in 1966.

The seven tours (one with three sections) in 1966 are part of an expanding tour service of the Board, designed to meet a growing number of requests from Methodists who want to combine travel with a deeper understanding of the church's mission through first-hand observation. The Board describes its schedule of mission tours as "travel — with a plus." The 1966 tours will accommodate a maximum of 360 persons, since each tour is limited to a maximum of 40.

To meet a variety of needs, there will be long tours and short tours. Some will go around the world, and one will be within a single state. Three will be related to a national Methodist meeting, the Seventh Assembly of the Woman's Society of Christian Service May 12-15 in Portland, Ore. The tour with three sections will be related to the World Methodist Conference August 18-26 in London, England.

The tours are arranged and promoted by the Board's Department of Field Interpretation, of which Miss Virginia Henry, New York, is director. General information about mission tours is available from Miss Henry at: Methodist Board of Missions, 13th Floor, 475 Riverside Drive, New York, New York 10027.

CRITIC HOLDS SERIOUS FILMS SPOTLIGHT MORAL PROBLEMS

ST. LOUIS (RNS) — Serious contemporary motion pictures were lauded here by a nationally known film critic for attempts "to assume the role of society's conscience by raising questions about — new realities which must be confronted forthrightly."

Miss Moira Walsh, film critic for America, national Catholic weekly magazine, said motion picture artists often recognize complex moral situations long before churchmen and politicians.

Speaking at a two-day forum on contemporary film themes and techniques at Fontbonne College here, Miss Walsh said this serious probing into social ills is a welcome break with motion picture tradition, which considered movies as the "opium of the people."

"Fifty years ago there was some justification for rethinking of the average man as an unlettered, leisureless toiler," she said. "This man desperately needed the temporary escape offered by movies."

Today, however, she added, with many people experiencing middle-class comfort and security, films should become serious. "The perfectly ordinary citizen today is confronted as a matter of course with responsibilities and complex moral choices which theologians and political philosophers of a simpler and more rigidly structured society never dreamed of."

It is these choices which the serious film illustrates and dramatizes, and thus the movies deserve the attention of filmmakers, Miss Walsh said.

She noted that courses in film study are now being introduced into more and more schools, especially Roman Catholic schools. Such courses, she said, will help create a more discerning and selective public.

"Under these circumstances film study not only encourages proper appreciation of an important and inescapable contemporary art form, it is also a surprisingly effective key to Christian self-knowledge," Miss Walsh said. "I am also slightly encouraged by the general public's unpredictable but increasing tendency to stay in droves from many films designed by strictly commercial filmmakers in the confident assumption

that they were just what the public wanted.

"Nevertheless, the public at large remains generally hostile to the small but increasing body of film art that is conveying reality. For the time being this is probably inevitable.

"In fact, the obstacles to the creation of a meaningful mass art in a heterogeneous, profit-oriented culture such as our own are so formidable that I am constantly surprised that movies are not worse than they are."

Buchanans Complete Summer Specialized Program in Straits Church

Dr. John J. Buchanan and Mrs. Buchanan of Maryland, have returned to their permanent residence in Baltimore County after completing a full summer's specialized program for the "Church of the Straits" (Methodist and Presbyterian), at Mackinaw City, Michigan.

Special facets of their unique summer supply program for resort area churches includes full programs of preaching and pastoral services; specialized sports and recreational programs for church and community youth directed by Don Buchanan, their son; a marriage coun-

seling clinic; film and film slide programs adapted to different age groups in the church; a series of fellowship suppers for church members and visiting vacationists in Mackinaw City; "Children's Story-Sermonettes" and other interesting object lessons and teaching programs for children and young people; "choral speaking" by church young people, especially presented for summer vacationists and visitors; lakeside and outdoor services on summer evenings; a full publicity program for all church activities through local papers; and a special summer financial drive to clear up a large church financial deficit left after conference.

The Buchanans' home address is 3036 Fourth Avenue, Thornewood Park, Parkville 34, Maryland. They will be available for further specialized supply service during the summer of 1966, in resort areas of Maine, Michigan or the Adirondacks.

Bicentennial Insignia



This is the official insignia for the Bicentennial of American Methodism. The churchwide program for the Bicentennial will be April 21-24, 1966, at Baltimore, Md.

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ADVANCE SPECIAL GIVING NEEDED FOR CHRIST HOSPITAL, KAPIT, SARAWAK

I AM WELL aware that both the Michigan and Detroit conferences have special designated projects, National and World, for which Advance Special giving is to be directed. However, there are other mission projects that are the responsibility of our Methodism, projects that have been initiated by The Methodist Church through the Board of Missions. Many of these projects are not yet self-supporting and need the continued support of the churches here at home. One such is the work in Sarawak, especially Christ Hospital at Kapit.

Some years ago Sarawak was one of the Lands of Decision. As such Methodist missionary work there took a great step forward and Sarawak became one of the most fruitful fields of endeavor. With the naming of other Lands of Decision, much of the giving of the churches has shifted to those fields and the financial support of the work in Sarawak has suffered exceedingly. This drop in income reached last year a serious decrease. All of the work budget of the church in Sarawak had to be seriously cut back. This meant a great loss to the pastors. After much consideration they agreed that the best plan to follow would be to ask that all Iban preachers go on half-time work permitting them to earn part of their living by other work. It meant also that they would be stationed at their own homes, not shifted around to other localities.

Christ Hospital located at Kapit, 88 miles up the Rejang River, is one of the splendid institutions of mercy and evangelism in a very needy field. The work there is mainly among the Chinese and Iban people. It is a 60-bed hospital and in 1964 it had 2,075 admissions. Out-Patient Clinics operated out from the hospital numbered into many thousands more. A Mobile Boat Clinic operates up and down the Rejang River and its tributaries reaching many people who otherwise could not be reached by the hospital alone.

Chapel services are held every morning in the hospital with a loud speaker system carrying the services into the hospital rooms. I was privileged to give the message one morning when we were there through the invitation of Dr. Loreto L. Crisologo, the superintendent in whose home we were entertained for nearly a week while at Kapit. He recently wrote me stating that an Iban Chief and his wife were baptized into the Christian faith on Christmas Day

By Leslie J. Nevins

*Ambassador for Missionary Cultivation,
Michigan Conference*

after a three-month stay in Christ Hospital fighting for his life. "After having received the tender and loving care of Christian nurses and doctors, and hearing the Christian Gospel proclaimed from the hospital chapel over the loud speaker system, he decided that he wanted to give up his pagan beliefs and accept Christ as his Saviour. Since his discharge from the hospital he has attended a layman's training class and has become the spiritual leader of his longhouse. I have never seen a more radiant person."

In his letter, Dr. Crisologo further stated: "This year we are taking a sizable cut in the appropriation that we get from the Board of Missions because the giving in the States has fallen off to such an extent for this area. When I speak of a sizable cut, I am speaking of a cut greater than 50%. By 1965, if the giving does not improve, we may have to take a 65% cut and this will mean cutting our personnel and number of hospital beds (60 now). This does seem too bad after everyone has worked so hard to gain the confidence of the people. If the government should have to take over this hospital, where will our Christian witness come in?" If the churches that wish to help with the work of Christ Hospital will send their contributions directly to the Board of Missions and state that they are for the Budget of Christ Hospital, Sarawak, it will be the most helpful thing that they can do at the present time."

It is our earnest hope that all churches now giving through an Advance Special to Christ Hospital will continue the present giving, or increase it, and that other churches may include the hospital in their Advance Special giving.

I have a very fine collection of pictures of Sarawak and the Hospital which I use in my lecture on Sarawak which I am willing to give wherever my services may be desired.—RFD No. 4, Eaton Rapids, Mich. 48827.

Maryland Baptists Condemn Extremists

BALTIMORE, Md. (RNS) — Extremist groups fostering dissent "in the name of Christianity" were condemned in a resolution adopted by the Baptist Convention of Maryland at its annual sessions here.

While the resolution mentioned no specific organizations or individuals, it denounced "those who promote in the name of Christianity, racial hatred, smear tactics, character assassinations, guilt by association, violence and would-be patriotism."

Such groups, it said, while operating

With Our Youth

MYF COLLECTS FOR UNICEF

Eighteen members of the MYF of Michelson Memorial Church, Grayling, collected \$70.51 in the annual community UNICEF drive. Peter Funck was chairman assisted by the pastor, Rev. John W. Smith, and Mrs. Harold Dykema, youth counselors.

Youth Participate in Worship



Seven members from the Goodrich MYF led the congregation in their Thanksgiving worship, November 21. The sermon was given by Joe Kyle and Kathie Potts, who shared thoughts on the theme: "For What Am I Thankful?" From left to right, are: Joe Kyle, Kathie Potts, Melinda Meranda, Susan Laird, Barbara Laird, Susan Coffee and Ted Mader (German exchange student).

under the "guise of Christianity" are completely contrary to the spirit of Christ.

Brethren Board Deplores Situation in Vietnam

ELGIN, Ill. (RNS) — An immediate cease fire in Vietnam and initiation of peace talks were called for by the Church of the Brethren's General Brotherhood Board here in a statement deploring the "tragic and worsening situation" in that Asian country.

The board urged members of the traditional peace Church to use mass media and other means in promoting "deep concern for the cessation of war and for peace with justice and freedom in Vietnam."

It encouraged participation in demonstrations against present U.S. policies in Vietnam provided these protests were on a "selective basis and in keeping with our peace principles."

The board agreed to contribute about \$38,000 and up to a dozen workers for cooperative programs in Vietnam through such agencies as Church World Service, World Council of Churches and Mennonite Central Committee. It also endorsed the possible sending of a representative of the American churches in Vietnam to conduct a ministry of "understanding and reconciliation."

In another action on foreign issues, the board urged the U.S. to support the admission of Communist China into the United Nations and to seek diplomatic relations with that country.

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Christmas Angel Of Nuremberg

For many years travelers have gone to Nuremberg, in Bavarian Germany, to see the angel shown on this week's cover. The angel was made by a doll-maker who lost his small daughter just before Christmas. He fashioned the angel's face to look like his daughter's in the hope of comforting her mother and himself.

U.S. "Family Worship" Lauded, "Shopping For Church" Hit

ROCHESTER, England (RNS) — Warm tribute to the U.S. practice of "family worship" but criticism of Americans "shopping around" for a suitable church were expressed by the Rev. Norman J. Mantle, an Anglican clergyman, in the December issue of the Rochester Diocesan News.

Mr. Mantle recently spent a year in Ohio under an exchange program involving British and American clergy. Summing up his impressions, he wrote:

"Undoubtedly the Americans can teach us a very great deal about 'family worship.' They really do go to church together. The congregation also is a family, caring, sharing, agonizing and rejoicing with each other, and for each other.

"It is good also that membership of the church means so much more than it does in this country (Britain). You are either a member or not, and if you aren't you won't get your babies baptized, sons and daughters wed, and loved ones buried until you are.

"I did, however, find it distasteful to go around following up the cards which the secretary had made out from the visitors' book. Americans are great at 'shopping around' to find a church which suits them, and, although in fairness I must say that this did not happen at the church I served, it could come perilously near to 'touting for custom.'

"There are no parishes as we know them, and, in view of the fact that two of every five Americans will not be living in the same house in two years' time, if you are going to keep up the mortgage payments, and clean, heat, and light the church, you've got to keep it coming, and keep it coming good, if you want to stay in business.

"I found it also a bit depressing being a non-conformist Anglican ministering only to a gathered congregation, which really seemed to me to make it difficult to go out into the highways and hedges. It was delightful to come back here and to be the 'person' of a parish as well.

"In America nobody knows who you are outside the church, which is in part due to the fact that American clergy affect every manner of dress under the sun except clerical attire."

The Youthful Accent



By Hoover Rupert

ESCAPE ARTISTS?

THIS column had the strangest start. It began because I have a quirk, I guess you'd call it, for seeing humor in something that is serious, a habit of finding amusement in items in the press and elsewhere that are not intended to tickle the funny bone. Often, I am the only one who thinks it's funny. So, maybe you won't think the item funny which I found awhile back in a ministerial colleague's instruction to the worshipers in his service concerning when they could rise and leave the church.

It was a traditional printed order of service for a Methodist congregation.

But after preaching a sermon on the theme "The Genius of Methodism," my pastor friend (he used to be, at least before this column appeared) had on the printed order of service the following:

"THE PRAYER AND BENEDICTION (The congregation will remain seated until the ministers have reached the exits)."

Now I know as well as you do what he meant by this. But consider what my first reaction was when I noted this sentence: Why? Obviously it was to get the pastors to the exits before the congregation. But, to one unfamiliar with the tradition of pastors greeting the congregation at the door of the church at the close of the service, there could still come the question: "Why keep the congregation seated until the clergy gets to the doors?" Are the preachers afraid of what might happen? Is it a means of quick escape from getting involved with people who don't like the sermon? Is it because the parson spent too much time on the golf course and not enough in the study during the previous week so he didn't do right by the congregation in terms of a well-prepared sermon? Was the preacher so embarrassed by what had gone on during the service that he wanted to get out quickly. They had already taken the offering so it wasn't a case of "Block all exits until we receive the offering!" Or could it be that this is a matter of clergy preferment — because he is the preacher, he gets to go out first! Your fertile mind can add a few more absurd reasons why such instructions should be included for a congregation!

Actually, the reason I thought about this just now is that I have been going to football games in a large stadium at a local university in our town. Our seats were near the exit ramp. And I learned something. Did you know that the first persons off the field after the game are the officials? When the final gun sounds, they drop the ball, the chain, and anything else they are officially carrying, and make a bee-line for the exit ramp where there is a waiting car to whisk them out of sight of any potentially irate fans.

Do you see any parallel between the two items? I really have no point except to say that I have a feeling that most of my fellow clergy join me in asking you to treat us like the average human beings we are. We don't want to be discriminated for or discriminated against because we are preachers. Cut us and we will bleed just like the next fellow. Praise us and we will purr. Treat us like human beings and we will be eternally grateful to you.

Next Week in History

By Wm. Cardwell Prout

Dec. 19 (1923)—Death of John Henry Jowett, eminent Presbyterian minister and author.

Dec. 20 (1845)—Baldwin Institute, Berea, Ohio, was chartered under Methodist auspices. In August 1913, Baldwin Institute and German Wallace College united to form Baldwin-Wallace College.

Dec. 21 (1795)—Birthday of Leopold von Ranke, German historian.

Dec. 22 (1892)—The first session of the Bombay Conference of the M.E. Church met in Bombay, India.

Dec. 23 (1784)—Sometime before or during the Famous Christmas Conference at Baltimore, two Anglican Clergymen, William West, rector of St. Paul's in Baltimore, and John Andrews, rector of St. Thomas ten miles away, met with Dr. Coke and Francis Asbury at the home of Rev. West, to persuade the Methodists not to separate from the Anglican Church.

Dec. 24 (1784)—The famous Methodist Christmas Conference. This organizational session of the Methodist Episcopal Church lasted from Friday, Dec. 24, to Sunday, Jan. 2. Sixty-three out of eighty-four circuit riders met at 10:00 a.m. in Lovely Lane Chapel in Baltimore. At this time, the Methodist Church had a membership of 14,988 and 84 itinerant preachers.

Dec. 25 (1784)—Francis Asbury was ordained deacon by Thomas Coke on the second day of the famous Methodist Christmas Conference in Baltimore. On Sunday, Dec. 26, he was ordained elder and on Monday, Dec. 27, he was consecrated bishop. His salary was fixed at \$64.00 per year.

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Lesson commentary, based on "International Sunday School Lesson: the International Bible Lesson for Christian Teaching." Biblical quotations are from the Revised Standard Version. Both Lessons and RSV are copyrighted by the National Council of Churches of the U.S.A.

By Robert C. Brubaker

Sunday, December 26

Nehemiah: Committed to a Task

Nehemiah 1:1-6:3; 12:27-13:31

CYRUS, King of Persia, was one of the most humane rulers in the history of mankind. After the tyranny of Babylon, he was a joyful relief to captive peoples. In fact, the Babylonians themselves "brought out the brass band" to welcome him to their cities. Rather than trying to submerge captive cultures, Cyrus encouraged their free expression and creative fruition. Instead of scorching the earth, he planted seeds of trust therein. People viewed Cyrus as a harbinger of hope and a prelude to peace, as one who disowned tyranny and invited loyalty.

The great Second Isaiah saw Cyrus as one anointed by the Lord, an agent of the Almighty (Isaiah 45:1). This surprises us when we realize that Cyrus almost surely did not worship the one God of Israel. In a penetrating new book that every Methodist should read, *Claimed By God for Mission*, Eugene Stockwell makes a strong case for the need to recognize God's action not only in the church but in the world. He may be just as much at work in a March on Washington as in a WSCS rummage sale; just as active in a War on Poverty as in a Methodist Men's breakfast; His Spirit may be as potent in a sensitive school board as in an Every Member Visitation. Is this possible? Then what does it mean for the mission of the Church? Surely God is LORD of the church, but is He not also LORD of IBM, CBS, and the factory where you work?

The only Biblical history we have of the Persian period is two books, Ezra and Nehemiah. Originally this consisted of one book, but Jerome split it in the fourth century when he produced the Vulgate, the official Roman Catholic translation of the Bible. The writer responsible for Ezra and Nehemiah also wrote I and II Chronicles. Note the amazing similarity between the last few verses of II Chronicles and the first few verses of Ezra. The writer was probably a priest in the order of Levites, and his priestly perspective colors his works.

Turning to Nehemiah, we cannot help but be struck by his *courage to identify* with his fellow Jews in distress. In 445 B.C., word comes to him of the spiritual collapse of Jerusalem as he serves as cupbearer to King Artaxerxes I. The cupbearer was a man in whom the king had placed great trust, for a bit of poison placed in his cup could conclude his life. To

leave this place in Persia to crawl into the ditch with his fellow Jews in Jerusalem meant sacrificial identification.

Some of the great heroes of our faith and our nation lived out this same idea of identification. Think of Moses, Hosea, Washington, Schweitzer. Above all, we think of Jesus Christ whose life from Bethlehem to Golgotha was a ministry of identification with people.

It is interesting to note too in Nehemiah the *power to persevere*. When he examined the wall, he found the whole circuit broken down. The rubble was so thick a horse could not pick his way along. The Jews who remained in Jerusalem were relatively inefficient and undesired as compared to the exiles. And around them were Samaritans, Ammonites, and Edomites, who considered the wall a national threat. We might add that years before, the Samaritans had offered to help rebuild the temple, but when they were refused, the hand of friendship curled into a fist of opposition.

And yet, Nehemiah persevered. Why? Most important, God was mightily with His people. When the enemy threatened to attack, Nehemiah cried, "Do not be afraid of them. Remember the Lord. . ." (4:14b). Then too, the people were caught up in a cause, and so "the people had a mind to work" (4:6c).

Do the people in your church have a mind to work? Do we demonstrate the fact that we are empowered by a Presence, made strong by a purpose. As we look to a new year, let us ask what is the one thing above all else that needs doing in and through the Church? One danger in a church school class is that ideas are evoked, projects are considered, but nothing *gets done*. What can we see through?

Notice too in Nehemiah, the *ingredients of integrity*. Some of the enemy came together and concocted a plan to discredit Nehemiah. They hired a shady character to warn him of a plot on his life, and to recommend flight to the temple. Nehemiah had to decide either for his integrity or his life, it would seem. He dared to proclaim: "Should such a man as I flee?" He would not! Since he was a leader, people had a right to respect his integrity. To be a good influence on others, personal morality was a must. As a man of God, his conscience was responsible to the Lord. What has helped you toward integrity, and what can we learn from Nehemiah at this point?

Filmscores

Prepared by the Protestant Motion Picture Council (Cooperating with Broadcasting and Film Commission and United Church Women). AUDIENCE SUITABILITY RATINGS represent suggested audience classification rather than recommendation. Key: A—Adults, over 18 years; F—Family, all ages; MY—Mature Young People; Y—Young People, over 12 years; C—Children (unaccompanied by adults). A star (*) indicates an outstanding film of its type.

THE LITTLE ONES (A Goldhawk Production. Columbia Pictures Release). In this unpretentious drama from Britain are two appealing nine-year-old boys, one white and one Negro, each with very unhappy home backgrounds. They are close friends living in the slums of London. One day, they decide to stow away on a ship to Jamaica where the Negro boy's father has gone. With nothing but a bit of change and their own ingenuity, they start on their adventure. They manage to get to Liverpool which is the only place they know about from which ships sail. Hunger forces them to steal and they are caught up in the adult world of pawnbrokers, police and the Establishment. They are returned to London but they now know that ships sail right from their own backyard. The camera, acting and dialogue capture the human qualities and frailties of the characters most effectively. A, MY

GREED IN THE SUN (Gaumont Production. MGM Release). This black and white French film with English dubbed in, is an adventure story about rugged truck drivers of unsavory character in unsavory situations, in North Africa. They are cut-throats after each other's business, this time the prize being one hundred thousand dollars. The first driver, in a new truck with a mysterious valuable cargo and with a girl companion who is a tramp, races across the desert, pursued by his friend who intends highjacking the contraband for a big reward. The excellent photography feels the dust of the desert while the remarkable stunt driving winds about hair-pin curves and steep drops. The actors seem at home in their parts in this trite story of greed and pursuit and the dull monotony of the dusty desert. For those who enjoy escape fare, this is a change of pace. A

THE AGONY AND THE ECSTASY (A Carol Reed Production. 20th Century-Fox Release). With art as the theme of the story, remarkable photography and superb color aid in presenting it. A view of St. Peter's against a pale blue sky with clouds repeating the church's aged white, then the camera roams over the city. A narrator sets the scene — from Michelangelo's birthplace in Tuscany to Florence under Lorenzo the Magnificent, his early work in stone made to look like alabaster, his fame spreading to Rome, his sculpture in marble culminating in the David, Moses and the Pieta. The story begins with scenes of the Carrara quarries in the

Apuan Alps and the delivery of a block of marble to Michelangelo's home in Rome. He is sculpturing but not seeking papal favor. Pope Julius II has assigned him to decorate the Sistine Chapel ceiling to overcome its clumsiness, but he tells the Pope, "I am a sculptor, not a painter." Later he starts work on the frescoes — he sketches in taverns, becomes dissatisfied with what he has done and destroys it, he disappears and then inspiration comes from nature — he has found the story he will paint on the ceiling of the Sistine Chapel — the Story of Genesis. This gigantic task occupies four years of Michelangelo's eighty-seven years of life. The character of the artist, the fire which consumes him as he creates, the struggle between his divine gift of creation and his human frailties are glimpsed. Pope Julius II, self-admitted soldier serving his God in force of arms because that is what is required, is the figure that moves the plot, around whom significant events occur. The Pope's exploits on the fields of battle and his capricious passions occupy time and attention. After deploying great masses of men in full battle dress across the Italian hills and valleys to show fire, siege and chaos, not enough footage is left to delineate the more fascinating evolution of the artist. The final viewing of the complete vault of the Sistine Chapel is during a mass, and to some, the frescoes may seem secondary to the ritual, almost an adjunct to it. Technical details, castings, settings and particularly Alex North's music are excellent. A, MY, Y

REVENGE OF THE GLADIATORS (Paramount Release). This Italian representation of Roman history, circa 73 B.C., tells what is supposed to have happened after Spartacus was left to die on a cross. The slave gladiators free him at night, whisk him away and plan to revolt again. The Roman soldiers are ordered by the Senate to suppress the rebellion and to find Spartacus. Plot within plot reveals that Spartacus had died, there was intrigue in high places and one of his leaders was a traitor. But the slaves get their revenge. The battling horror, bloody and gruesome, runs tiresomely for a long 100 minutes. It is in beautiful color. A

The Old Timer



"If you want to see ninety, don't look for it on the speedometer."



By Allan G. Gray

HANDBOOK OF DENOMINATIONS IN THE UNITED STATES (FOURTH EDITION)

By Frank Mead

AS ONE can see by the number of the edition, this is a popular work but must continually be brought up to date. This edition contains new information on mergers actual and pending, the latest revision of Roman Catholic law, the latest numerical statistics, and the addresses for all national headquarters.

For those being introduced to this excellent work for the first time, this is neither a digest nor a discussion of various denominations but a delineation of the facts and basic principles of each religious denomination recognized in the United States. As Mr. Mead in his introduction says, "the critics both friendly and fierce have had their day." This is a handy volume for every minister and church and layman who wish to have at their fingertips authentic facts dispassionately described.

WHO IS THE PARISH MINISTER

Edited by T. Otto Nall

SOME years ago you may remember a special session of our Detroit Annual Conference held in Central Methodist Church, Pontiac. Present were a team of bishops who spent one day with us discussing the ministry. As a result of those conference sessions held all over the country, a volume has been edited of messages which the bishops brought. As there are none included by men who came to Michigan, it is all fresh material for us. However, a message by our own Marshall Reed delivered at five conferences throughout the South on "Challenge of the Parish Ministry for Today" is among those selected. As we are considering ministerial recruitment in a serious and intense way, this is an excellent tool provided by men who see the parish ministry from the passionate as well as presidential viewpoint. All of them were once parish ministers and it is evident that episcopal authority has never dimmed the glory of those hours for them.

("Handbook of Denominations," Mead. Abingdon, \$2.95; "Who Is the Parish Minister," Nall. \$1.25. These books may be secured from Cokesbury Bookstore, 28 E. Elizabeth St., Detroit, Michigan 48201.)

Speaking of Books

Quiet Time Thoughts



By Leroy M. Whitney

NEWSWEEK reports that ham radio operators have been aggravated and disturbed by static whose source and cause they did not know. Scientists have now discovered that it comes from the implosions of whole galaxies out in space. This explosion inward is caused by the build-up of intense heat up to as much as five billion degrees. It is as though 100 million suns like ours blew up at once! The sounds of this tremendous concussion come down from distances up to five billion light years and come out as static in the ham radio receivers. Such power as the Creator wields and controls in his universe is past our comprehension.

The Apostle Paul wrote to the Ephesians (1:19) about God given spiritual power which he had discovered. King James version translates: "The exceeding greatness of His power to usward who believe." RSV makes it a little clearer with: "The immeasurable greatness of his power in us who believe." The New English Bible puts it into our language still more exactly with, "How vast the resources of his power open to us who trust in Him!" Have we realized "the vast resources of His power," "the immeasurable greatness of his power?" It is "open to us," it is "in us" who trust in Him! You can discover and experience it just as Paul did.

Here is power for living. It is power sufficient for any exigency. "Immeasurable power" to live by! It is yours for the trusting. What does it mean to trust in God? It means to commit your whole life to Him in love forever. It means to love God with all your soul, mind, and strength. It means to "believe," that is commit, yourself to His care and keeping no matter what happens to you or to the world about you. In this trust, in this faith, you can live in any circumstance. It is power for living.

This trust we have in Him will best be maintained through prayer. Prayer is the means by which we keep in close contact with our source of power. It is the line over which comes light and power from the "vast resources of power" that lie in our faith in God.

This power enabled that great master of life, St. Paul, to witness, saying, "I have learned in whatsoever state I am therein to be content." It taught him to declare: "He makes my life a constant pageant of triumph" (Moffatt), and to say of it, "How vast the resources of His power OPEN TO US WHO TRUST IN HIM!" (Heb.)

A Conversation on Key Issues



James Farmer (seated at right) national director of the Congress of Racial Equality, met informally with students and faculty after his appearance on a recent Albion College chapel program. Seated at the left is Dr. Lawrence Meredith, dean of the chapel. Standing are Art Cash, a senior from Royal Oak, Mich., and Janet Potter, a sophomore of Park Ridge, Ill.

Convocation and chapel programs at Albion provide the opportunity for intelligent, responsible conversation concerning the live issues facing the individual and society. The programs also are designed to encourage the development of a sense of responsibility in dealing with these issues.

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