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"Lights of People"
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RNS PHOTO

Considering the Circumstances by Bishop Loder

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SUSPENSIONS OF SOUTH VIETNAM JOURNALS CITED BY METHODIST

WASHINGTON, D.C. (RNS) — A total of eight South Vietnam newspapers have been permanently suspended for alleged threats to the Saigon government since last July, the United Methodist Vietnam Education Project reported here.

In the same period, nine other papers were suspended for periods lasting from three days to three months, the report said. Charges ranged from printing a picture of Ho Chi-Minh to giving prominence to U.S. Secretary of Defense Clark Clifford's suggestion that Saigon was holding up the Paris peace talks.

A tabulation on the fate of newspapers incurring the ire of Saigon was provided by Donald Luce, a project staff member in South Vietnam. Data was reported in the newsletter of the United Methodist program which encourages dialogue and information exchange on the Vietnam situation.

Mr. Luce reported that the slowness of President Thieu in deciding to attend the Paris talks was viewed by many South Vietnamese citizens as indication that "the government officials are afraid of peace."

Mr. Luce attributed the closing of newspapers and the censure of others as indication that the Saigon government fears for its own survival.

The policy toward the press was explained by the Saigon Daily News, an English language paper, last October. The paper wrote: "The South Vietnamese constitution adopted last year recognizes freedom of the press, but it also gives the government power to license and suspend newspapers for violating laws on national security, subversion and public decency."

Two weeks later, the Saigon Daily News was suspended for three months for playing up Secretary Clifford's remark on Saigon slowing down movement toward the peace table. The government said the paper gave Mr. Clifford more prominence than it did a rebuttal by the South Vietnam information minister.

The papers permanently suspended, according to Mr. Luce, are (English translation of names in parenthesis): Sinh Vien (Student), Song (Life), Binh Minh (Early Morning), Song Moi (New Life), Thoi Su Mien Nam (South Viet Nam Events), Duoc Nha Nam (Torch), Than Dan (Friend of the People), and Con Ong (The Bee).

The widely read Saigon Post had a 10-day suspension in October for reporting that President Thieu had given orders to military commanders to be on the alert for a coup d'etat.

Mr. Luce said that, all together, 17 of the 30 papers in South Vietnam had come "under the arbitrary thumb" of the government.

Vietnam Education Project is supported by funds from the United Methodist Board of Christian Social Concerns, the World and Women's Divisions and the Board of Missions.

Our Cover

This week's cover picture is of a mosaic behind the altar in the Church of the Emeranziana, Rome, which portrays late Sen. Robert Kennedy, center, and the late Dr. Martin Luther King, extreme right, among those appealing for open arms to Christ. Called "Light for the People," the art executed by Father Lino da Dellund, was unveiled to celebrate the 25th anniversary of the birth of Christ. Twelve tons of stone and marble from Africa, Belgium and France were used in the mosaic. The infant at the bottom left, Sen. Kennedy represents the unborn child, his wife was expecting when he was killed.

Cardinal Suggests LBJ Become Vatican Adviser

WASHINGTON, D.C. (RNS)—President Johnson will become "LBJ, lecturer on government" come Jan. 20, but another job he could wangle, according to a member of the U.S. Catholic hierarchy.

Patrick Cardinal O'Boyle, who has been suggested here that the President become a part-time adviser on ecumenical relations to the Vatican.

He made the remark before a congregation at St. Patrick's church during the annual Pan American Mass celebrated. Mr. Johnson was in the country.

"Mr. President," said the cardinal, "I think you are the chief ecumenical agent of the ecumenical age throughout the world."

"I read in the paper where you are not one service, but two—and, what three?"

Upon retirement from the Presidency the cardinal said, LBJ "should get a part-time job at the Ecumenical Council in Rome and advise them about the decisions you have seen in this country. Whether they're doing them correctly or not."

The cardinal praised Mr. Johnson's "your tremendous amount of legislation for the poor," adding: "The fact that when history is written, that there will be very few men who will succeed in prestige and honor."

The President frequently attends religious services on a Sunday. While at the White House, he often here in Washington attends a Catholic service and a Protestant service. He is a member of the United Methodist Church, and his children, the children of Christ; Mrs. Johnson and her daughter Linda are Episcopalians; daughter-in-law is a Roman Catholic.

Our Bishop calls for renewed dedication to God's purpose, a sensitivity to human need and a concern for the shape of today's world.

Considering the Circumstances

By **DWIGHT E. LODER**

*Bishop, Michigan Area,
United Methodist Church*

WHEN the pressure is on, there is a clamor for gods. When the going is rough and when the pressure gets inside us, we ourselves reach out for gods. We make our gods. We are too distracted or (God forbid) too dull to detect the ensuing threat toward disaster.

When we live in this world of iniquity, rejection, hunger and poverty, fear and fear, decimation of body and dismemberment of body and mind, and if at once we continue to be religious and warm inside — we have a problem. Something terrible has happened to us!

We may have become religious — like the Pharisees in order to avoid the encounter to which we have been called. Our little rituals of friendship and our friendship with rituals may give us release from the great need to be a human being in this world of human beings at this time. We may be religious at the top of the head — and indifferently callous at the bottom of the heart — it may be!

Do we make complete indifference to our own God? What about filth, filth and rejection here in our country. Indifference? If it is only one world — but it is our world. Can we be indifferent to that?

Do we go to church on Sunday and make our confessions. We go to church on Monday and make our confessions — and are they concentric? Do they even touch? This may be the market place or, God have mercy, in a cabinet meeting — or the chairman of a pastoral relations committee — or with a pas-

... little rituals of friendship that do not lead the people of God to

the large act of reconciliation are but empty things.

The \$20,000,000 United Methodist Fund for reconciliation is not conscience money raised to do something for others. It is sensitivity money — those who become sensitive to the needs of others in crisis identify with them first by an act of giving. That is the first step toward reconciliation. It is a desire, not to do for others, but to identify with them. This is the only meaningful money for the fund!

Will you face one of the burning questions of this moment in the life of our nation — public support for private education? There is no need to rehearse all of the reasons why it is wrong, you know them. But suppose private schools close? Let them! Let all of the people face all of the questions about an adequate education for all of the children of America — not just a few. Not just those of one or another color or economic condition or religious profession.

Today in Michigan, for example, there are nearly 70 school districts on the verge of bankruptcy. And we are urged to use public money to make private schools better — while this condition exists. How can we ignore the woeful condition of so many schools predominantly black?

About This Article

Bishop Dwight E. Loder was asked to preach at the closing session of the District Superintendents' Convocation at the Conrad Hilton Hotel in Chicago last November. Here are some of the excerpts from that memorable sermon.

Every American should support public education — those who have children — or no children — or whose children are grown. Every child has the right to a high quality public school education.

When your God is not real it is easier to be religious — and to regress. The temptation is to cling to status quo. Let nothing be changed.

Or it is just as likely that you may take the notion to change your golden calf. Change can become an escape.

The present problem of the church today is two-fold. It doesn't know what it is. And it is so obsessed with itself — it has been deflected from its purpose in the world.

The concern of the church about its own condition has characterized church conferences in recent years. There are those who want change — there are those who want to hold the status quo. Each in his own way is guilty of turning away from the real purpose of the people of God and the earth.

Self-analysis is good to a point — beyond that, self-analysis brings paralysis. Self-analysis is necessary to correct some ills — but beyond a point — it creates them. The church must change. It has changed. It will change — that is sure — the question is whether or not it will become healthy.

The great tragedy of division however, is not denomination, it is other denominations. It is the obsessive concern for peace within the institution. It is the struggle within the denomination to maintain separate communities in old buildings where grandpa worshiped — rather than to enter the 20th century. It is the reluctance of many ministers to

awaken to the need to communicate the Gospel to our age. They cling to a golden calf vocabulary and theological formulation that is a reversion to status quo. On the other hand, there are those who turn to change — as a golden calf. It is the escape from involvement in the crisis in which we find ourselves — on every level of life, city, community, nation, international — now even cosmic.

I believe in the ecumenical movement. But the time has come for the church to become more concerned about the ghastly condition of the world in which we live than about our structure and the need for a superstructure. The tragedy



Bishop Loder

of our brokenness is not only in our separation but in our obsession with separation until we imagine our purpose on the earth is to pat ourselves into a larger and different shape.

The time has come for Christians see themselves in the context of their world — rather than just see only themselves.

The church must see itself in the context of the world. Looking to God, we will see the far horizon first — not just ourselves. We stop giving significance to our and trifling with things of significance. The church will change. It is changed. Change is the order of the day. But meaningful change will come — not by rearranging the pieces. It will come when the church becomes mission — then we should care less about our shape as an institution. The shape of the world becomes our concern.

There are many reasons against supporting parochial schools with the Michigan taxpayer's dollars but few arguments are more potent than those that point out . . .

The Divisiveness of Parochialism

WHAT is going to happen to our public schools? This year, as never before, public schools will be threatened with destruction through legislation sponsored by church groups. I'm speaking of Parochialism which will once again raise its ugly head in the new legislative session. Parochialism must be recognized for what it is and what it will do regardless of any new superficial makeup or plastic surgery that may be used on the concept to tempt us to think that it now has a new and acceptable shape.

Parochialism, you will recall, is a word to describe legislation that gives to parochial schools, through one means or another, public money. Supporters of such aid enjoy presenting their arguments in terms of student grants or family tax rebates thinking that such arguments make it legal and acceptable. Just because the parochial school does not always plan to get the public money directly it is well to remember that the parochial schools do end up with the public money and that is the important point.

By RICHARD SELLECK

*West Michigan Conference Board of
Social Concerns, Human Relations
Division*

To say that Parochialism will threaten our public schools with destruction is a serious charge but a valid one I believe. I further believe that Parochialism will contribute to the divisiveness we are witnessing in our society rather than contributing to the unity we all are trying to achieve.

First of all, Parochialism will encourage a flood of new parochial schools that will compete with and overlap our public school districts. This will weaken and perhaps even destroy the public school. This proliferation of parochial schools will be financially possible in the future because the ultimate goal of the parochialism people is to receive as much money for each church school student as is spent on each public school student. This will ultimately mean, for parochial schools, several hundred dollars from the public treasury for each of their students.

In support of this point it is important to note what has happened in parochial education in the last few years. In 1900, 8% of all pupils in our country attended non-public schools. In 1950 the ratio rose to 12% and in 1960 reached 15%. Thus from 1900 to 1960, while public schools increased 43%, the non-public schools increased 90%. Thus in that ten-year period in terms of the number of students, non-public schools grew twice as fast as did public schools. It is interesting to note that parochial schools grew most rapidly as the nation's prosperity increased and demonstrates that more money means additional schools. But as that costs are rising and stewardship is decreasing in the churches, we can't maintain what they have and some schools are being closed. But the desire for more and more parochial schools remains and if the public treasury can be used to pick up the financial tab, we can expect a new flood of parochial schools.

Continued on page 22

The Editor's Pulpit

Motivated by the freedom inherent in the Methodist tradition, *The Editor's Pulpit* is designed to stimulate thought, provoke discussion and achieve a constructive result.

Loud and Clear - In the Beginning God ..."

From 230,000 miles out in space on Christmas Eve 1968 the voices of three Christian astronauts came in loud and clear as millions watched and listened. They each read a part of the first ten verses of the Old Testament which describes the creation. Astronaut William S. Anders' voice was heard saying, "In the beginning God created the heavens and the earth." He was followed by James A. Lovell and Frank Borman. As Borman concluded the telecast, he wished all a Merry Christmas and said "God bless all of you, all of you and the good earth."

History was made that night, religious history that never before had the ancient scripture come from interplanetary space to God's good earth. It didn't have to be that way. The astronauts could have talked about many things with no reference to God or the Bible. The atheistic Russian astronaut, after coming back from his trip in outer space, had cynically reported that he had looked for God out there and couldn't find Him. The Christian astronauts didn't have to look for God. They looked Him with them!

Before the flight, all three astronauts attended



APRIL 9, 1968
The Apollo 8 crew members are shown during a press conference at the Space Center in Houston, Tex. They are (left to right) Jim Lovell, Frank Borman, and Bill Anders. Lovell and Borman are Episcopalians; Anders, a Roman Catholic.

religious services to receive spiritual re-inforcement for their exploit. It was reported that the United Methodist Church near the Houston center sang hymn 541 in *The Methodist Hymnal* at the 11 a.m. worship service December 22 as the three men raced toward the moon. So far as we know, it is the only hymn of its kind adapted to the space age. It begins, "Lord, guard and guide the men who fly through the great spaces of the sky." It must have had new meaning for those who sang it that eventful morning.

Another religious high point came when Borman offered a prayer for peace as their craft sped around the moon. As an Episcopal lay reader, he had been scheduled to read that evening in a local Houston church. He apologized for being absent, explaining that he couldn't quite make it. He closed his prayer petitioning for "the coming of the day of universal peace." As he said "Amen," the ground communicator, Mike Collins, repeated the word "Amen." And millions of the faithful who were listening added mentally, if not audibly, their "Amens."

The Church Must Change to Meet Change

A dropping off of Sunday church attendance may not necessarily be as fatal as it appears. It may simply indicate that the church's program should make changes to meet change. A recent survey of 152 congregations in Toronto, Ontario, in the United Church of Canada reveals that membership has decreased five per cent since 1963 and that the rate is increasing. At the same time, the city's population has increased 16.7 per cent. The churches have two seats for every person who attends church and two-thirds of the rooms in the buildings are not used. The attendance drop is said to be characteristic of what has happened all over North America.

A change in social patterns is given as the main reason for the decline. One such change is the practice for business to continue on Sunday where once it closed down. The difficulty in reaching the growing number of apartment dwellers was cited as another reason. While the results of the survey were not the most optimistic, neither were they regarded as fatalistic. At least one layman moderator of the General Council said he was not discouraged. He felt that the statistics simply meant that the churches would have to adapt to the changing times by holding more midweek services, reducing the size of the establishments and possibly consolidating some congregations.

What we church people must come to realize, if we haven't done so already, is that we live in a time of tremendous social change when every area of our lives is affected. It would be like putting our heads in the sand to ignore the fact that the religious establishment is affected along with everything else. This does

not mean the church is failing. It undoubtedly means the church is going to be forced to make certain changes. It could mean, that the church in the days ahead is going to do a more effective piece of work than at any time in its history. Some things the church is going to be forced to do will be good for it. The rapid trend toward greater interfaith cooperation and Christian unity is a case in point.

We have no fear that ways can be devised to meet whatever situations the churches may face. There are enough brains in the church to work out solutions. What we fear most is the reluctance of rank and file Christians to accept the solutions once they are offered. One of the facts brought out in the Toronto survey was that many ministers were dissatisfied because the church had not kept pace with the world and they blamed the laity for frustrating new ideas. The ministers charged that the laity "are more committed to a building than to a cause." Certainly the criticism doesn't apply to all laymen but one thing is certain, if changes are to come, as they must, they will need the wholehearted approval of the laity. They carry the church on their shoulders. Where they go, it goes.

Drugs Hit Better Homes

A father visited his son's apartment in a town where the son was attending college. It was an unannounced visit. The father found the son with several others including a married woman whose husband wasn't present. They were all taking dope and experiencing its effects. The father had provided a much better than average home for his son and was crushed by what he saw.

Reliable reports on drug addiction reveal that, where once it was confined largely to urban ghettos and the poor and underprivileged, it now has invaded the better homes in the more affluent communities. A recent newspaper article names Birmingham and Grosse Pointe as two Michigan communities among the hard hit. The lower class youth who take drugs do so to produce in their minds a world of fantasy where they have all the things they long for but do not have. The youth from the more affluent homes indulge because it is their way of getting above and beyond the monotony of the mundane.

In both cases one of the causes of addiction among young people is the breakdown of the home relationship. In the ghetto it is the fatherless family that often causes youth to indulge; in the suburbs it is the family where the father is too busy with work and pleasure to give the children the attention and love they need. There are other causes but few that a better home relationship wouldn't cure. The easy availability of drugs is a major law enforcement problem for the authorities to solve with the help of both the youth and their parents. What is particularly disturbing is the evidence that the use of drugs is no longer confined to the so-called problem areas of our communities but has spread out to include almost any area. This means that Chris-

tian homes are being affected and the problem is on doorstep of our churches.

He Took Off His Clothes

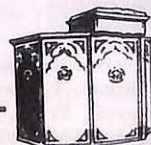
Just about everybody in Michigan and perhaps of the United States has read about the college student at one of our state-supported universities who took off all his clothes before his classmates and professors. He proved he was free in the tradition of the poet W. Butler Yeats. It is probable that few persons less of the incident ever heard of Yeats and couldn't care less about his concept of freedom. If the idea of going to the bare facts persists in literary-minded youth, they can expect Bible students in our theological seminaries to emulate the innocence of Adam and Eve by going around minus even the fig leaves. As the trend continues, it is not inconceivable that some minister will decide to cast aside his pulpit robe for a leather garter about his loins like that worn by John the Baptist. If it didn't improve his preaching, it might add spice to the worship service.

But joking aside, the trend toward nudity has reached ridiculous extremes. Many objections based on moral grounds and not without reason. It is probably true that nudity has no immoral effect on healthy-minded persons. Some of the world's greatest art masterpieces are nudes. But it will have to be acknowledged that esthetically-minded people who frequent art galleries are in a class by themselves. Judging from sex-crime statistics there are a considerable number in our society who look at nudes from a prurient point of view. For them nakedness is a stimulator of thoughts that ought to be deterred rather than encouraged.

Apart from moral reasons, there are some common sense justifications for wearing clothes. For those living in the temperate zone, clothing is a physical necessity. It makes sense. This means that the 20-year-old girl who walks down Woodward Avenue in a mini-skirt eight inches above the knees in a 20-degree, 20-mile-per-hour wind is not so immoral as simply ridiculous. What is she trying to prove? The same question might be asked of the bikini-clad girl on a Florida beach. What really any practical reason for wearing so little? What motivates such exposure?

As man became civilized, he clothed himself. He is the only one of God's creatures who does so and is therefore distinguished from the rest. Clothing seems to be a mark of civilization. Unless man wants to return to the jungle, it would seem that he should continue to cover his nakedness with a reasonable amount of clothing. The custom involves much more than morality. It is a trait that sets humans apart from animals. Unless man wants to be no different from the cat in the barnyard, the baboon in the zoo or the ape in the jungle, he had better keep his clothes on.

By
John E. Marvin



Nixon Cabinet Represents Wide Variety of Church Affiliations

WASHINGTON, D.C. (RNS) — Richard Nixon's Cabinet includes four Presbyterians, three Roman Catholics, two Mormons, and a Baptist, an Episcopalian and member of the United Church of Christ.

The Cabinet member best known for his religious affiliation is Michigan's Gov. George Romney, who will be the new Secretary of Housing and Urban Development.

Gov. Romney is a past-president (bishop) of the Detroit Stake of the Church of Jesus Christ of Latter-day Saints (Mormon). He has also been considered the most liberal member of the incoming Cabinet.

The other Mormon on the Cabinet is David Matthew Kennedy, Chicago banker named by Mr. Nixon to be Secretary of the Treasury.

Presbyterians on the Cabinet are Rep. Melvin R. Laird, Secretary of Defense; John N. Mitchell, Attorney General; Winton M. Blount, Postmaster General; and William P. Rogers, Secretary of State.

Rep. Laird, an elder in the First Presbyterian church of Marshfield, Wisc. (United Presbyterian), made religious news headlines in 1964 when he criticized the Post Office Department for issuing a "commercial" rather than a "religious" Christmas stamp.

The 1964 Christmas stamps depicted Pinettias, pine cones, holly and mistletoe. Rep. Laird criticized the series as highly commercial . . . purporting to convey the 'spirit' of Christmas but in no way symbolizing the true meaning of Christmas."

Mr. Mitchell, according to a law office in New York, was raised a Catholic and attended Fordham University and New School, Catholic institutions. But his present church affiliation is reported to be Presbyterian.

Massachusetts Gov. John A. Volpe, Walter J. Hickel and Maurice H. Stans are the Catholics on the Cabinet. They will be, respectively, Secretaries of Transportation, Interior and Commerce.

Other Protestant denominations represented on the incoming Cabinet are Baptist, Robert H. Finch (Health, Education and Welfare); Episcopalian, George Pratt Shultz (Labor); and United Church of Christ, Clifford M. Hardin (Agriculture). Hardin, a member of the First Plymouth Congregational church in Lincoln, Br., has something else in common with the President-elect other than an official government tie — he was raised by Quaker parents.

Following the initial announcement there was some criticism of the appointments. Some observers noted that no Democrats and no Negroes had been appointed to the 12 Cabinet posts.

However, it was pointed out that Sen. Henry M. Jackson of Washington, a Democrat, had been offered the post of Secretary of Defense and had turned it down after long consideration.

It was also noted that Sen. Edward W. Brooke (R.-Mass.), first Negro senator since the post-Civil War era, had refused a Cabinet post when offered by Mr. Nixon.

A Los Angeles Times-Washington Post syndicated story said that Negro pressures may have prevented appointment of a Negro Cabinet member. In a story moved Dec. 12, it said:

"Nixon and his men worried about the appointment of a Negro. They did not want to appoint one simply to have a token Negro in the Cabinet. They wanted a man of stature who could be a true inspiration to his race.

"They ran into trouble. The Negroes they wanted — men such as Whitney Young, head of the Urban League — were subjected to great pressure from Negro leaders not to take any jobs with Nixon."

There was also criticism of the age of Cabinet men, some holding that young men under 43 had not been selected. The youngest Nixon selectee was Robert Finch, 43.

Ages of the Cabinet members are: Kennedy, 63; Romney, 61; Stans, 60; Volpe, 60; Rogers, 55; Mitchell, 55; Hardin, 53; Hickel, 49; Shultz, 48; Blount, 47; Laird, 46; and Finch, 43.

Merging of Smaller Congregations Questioned

MINNEAPOLIS (RNS) — The practice of merging smaller congregations into larger ones may have run its course, a United Methodist leader and former city planner told the Board of American Missions of the American Lutheran Church at a meeting here.

"We are asking whether the small congregations may not have had strength by virtue of their size that made it easier for them to experience a real fellowship," said the Rev. Lyle Schaller of United Theological Seminary, Naperville, Ill.

Mr. Schaller said merging small congregations into larger ones "may have validity if we start with the assumption that all congregations need the same kind of ministry, the kind that only a large congregation can give."

But this assumption needs to be called into question, he said. What is needed is more imagination in how to adapt programs for small congregations, he added.

He suggested that in multi-congregational parishes pastors devote more time to training laymen to conduct their own congregations instead of assuming that the pastor must do the work himself.

Mr. Schaller suggested that innovation would be a third alternative to revolution and reformation in the church. As an example of innovation, he cited Augustana Academy, Canton, S.D., which was given new impetus when a new administration brought in nearly 50 students from minority groups.

The Nixon Team



rns photo

WASHINGTON, D.C. — President-elect Richard M. Nixon is shown with the men he selected for his Cabinet. They are, left to right, front row: David M. Kennedy, Treasury; Rep. Melvin R. Laird, Defense; Vice-President-elect Spiro Agnew; Mr. Nixon; Massachusetts Gov. John A. Volpe, Transportation; Robert Mayo, Budget; and California Lt. Gov. Robert H. Finch, Health, Education and Welfare. In the back row are: William P. Rogers, State; Winton M. Blount, Postmaster General; John N. Mitchell, Attorney General; Maurice Stans, Commerce; Michigan Gov. George Romney, Housing and Urban Development; Clifford M. Hardin, Agriculture; George P. Shultz, Labor; and Alaska Gov. Walter J. Hickel, Interior.

CHURCH-SPONSORED DRUG CLINIC HELPS YOUTH, REVITALIZES CONGREGATION

PASADENA, Calif. — What happens when you take an average, middle-class United Methodist congregation, and drop into their laps one of the most controversial and difficult problems facing our society today?

Ask the Rev. David Deshler, pastor of Holliston Avenue United Methodist Church of Pasadena, Calif. He knows first-hand just how "shook up" a congregation can become when it must come to grips directly with a volatile social issue. He also knows that the confrontation can be very positive.

Pasadena, like all other parts of metropolitan Los Angeles, has a drug problem with its youngsters. More and more young people are experimenting with marijuana, glue, hairspray and paint sniffing, LSD and Speed pills and even some of the hard narcotics. The problem cuts across all social and economic lines. It goes beyond high school into the junior highs, and even reaches into elementary schools. The Pasadena Police Department estimates that 60 per cent of the youth in Pasadena have taken some sort of dangerous drug at least once before they graduate from high school.

The people at Holliston Avenue Church, located just outside the downtown area of Pasadena, came face to face with the drug problem a couple of months ago. Mr. Desher approached them on a Sunday morning with a proposal to allow an organization called the Foothill Free Clinic to use the church facilities, two or three nights a week. The clinic would offer free psychological services and information to people in Pasadena and the San Gabriel Valley, specifically in cases of drug use.

A number of church, civic and professional leaders, including Holliston's own ministers, were joined in supporting the idea, and several trained medical and psychiatric people were willing to give of their time to staff the clinic.

For the congregation it meant that a couple of nights each week certain rooms at the church would be occupied by at least some admitted drug users. There were many objections to the proposal, and they provide an insight into the thinking of some church members, not just on drug use, but on the whole question of the involvement of the church in such issues.

Generally, most of the objections fell into three categories. One revolved around the idea of "privatism" of church facilities. That is, this is our church and we don't want any "outsiders" using it. The word "hippy" can be substituted for outsider, since it proved to be a versatile word sufficient for many people to cover the whole spectrum of young people who use drugs.

There was also a great deal of concern with regard to the law. These objections

held that drug use is, after all, illegal, and they asked: Wouldn't the church be condoning this type of lawbreaking by hosting the clinic? The sponsors of the clinic met this argument simply by pointing to the scope of the problem and the difficulties inherent in arresting so many thousands of youngsters. Far better, it was felt, to help them if at all possible rather than to punish them.

A third objection, and a surprisingly strong one, had to do with the old Methodist tradition against smoking. Not smoking of marijuana, necessarily, but smoking anything. Some church members just didn't want anyone smoking on the church grounds.

This objection proved to be a thorny one, for if the clinic were to get anywhere at all with a young boy or girl popping pills or smoking pot, it certainly wouldn't help at the outset to inform the youngster that he may not light up a cigarette. This anti-smoking issue was debated for two hours at one meeting of the congregation, and was finally tabled, unresolved. It turned out to be a fact that the young people who came to the clinic to discuss their use of drugs with the counsellors were often very nervous, and they did smoke both in and out of the buildings.

There were other objections to the clinic, such as those who felt it would somehow contaminate "our" youth to have

drug-users frequenting the grounds, and those who simply felt the church should stick to "religion." By foregoing three categories contained most heated opposition.

More to the credit of Mr. Deshler and his congregation, however, is the fact that nearly three-quarters of the people at Holliston felt the clinic was a worthwhile idea, something the church should support. They supported the project and vocal opposition was far outnumbered by those who felt it a Christian duty for the church to involve itself in just such social issues as drug use.

The Foothill Free Clinic was established, initially at Holliston Church, and continues in operation today. During the first two months it was at Holliston it was attended by some 75 young people each week. Many came with their parents. Many parents came without their children. Those who staffed the clinic learned that a majority of the young people using some kind of drugs are runaways, but are living at home, and often those homes are middle class, well-to-do.

The clinic has moved to another location now, not because the church changed its mind, but because of a desire of operating the clinic to find a permanent building free from ties to any institution. There was, however, increased opposition to the clinic with the congregation. An evaluation meeting was held after a few months of operation. Those opposed to the clinic at the church, and particularly those who opposed a planned expansion of the operation to include free medical services, now numbered perhaps 40 per cent of the members, compared with the original 10 per cent.

But a majority of the congregation favored the project and the work of the clinic continues to have the active support of Holliston's ministers and many members.

And Mr. Deshler feels the experience was a healthy one for his congregation. He sums it up this way:

"I was really pleased that we had a very real encounter. I think it caused the people of the church to talk to each other more seriously about the mission of the church than practically anything else done in a long time.

"I wish every congregation would deal with a request by a free clinic to use its facilities because I think it brings into question in a very sharp and focused way what your church exists and for whom. In addition it raises the whole question of the relevance of youth ministry within a congregation and the real scene."

A church congregation has been revitalized through its encounter with a social issue, and a couple of dozen, perhaps more, youth have been helped as a result.

Memorial at War Monument



SINGAPORE — Seventy Japanese delegates to the Asia-South Pacific Congress on Evangelism in Singapore place a wreath at a monument dedicated to civilians killed during the Japanese occupation of the city in World War II. The Christian pastors and laymen expressed grief at the suffering caused by Japan's invading armies.



th from Washington Heights, Battle Creek, and Napoleon comprised a work crew that prepared a parking site at the Washington Heights United Ministries in Service. This was one of several interracial experiences enjoyed by the Methodist young people.

Interracial Visits Highlight Activity At Battle Creek Washington Heights

Ten youth from Napoleon United Methodist Church went to Battle Creek to the Washington Heights United Ministries in Service as a work crew and for fellowship with the Youth Fellowship group at Washington Heights, October 19-20, 1968.

The youth from Napoleon, along with youth of Washington Heights, prepared an area on the "site" for parking and also did some painting. During downtime, they played softball.

After the work was over, the Napoleon youth went to the Washington Heights home where they were assigned to a Black family's home for the evening and overnight sleeping. This was the first time these young people had ever spent overnight in a Black man's home. They were to become a member of the family for a day.

The next day each youth attended church school and the worship service at Washington Heights Church. After the service they had a fellowship dinner with the entire congregation at the church sponsored by the United Women's Society Christian Service.

The youth from Napoleon appreciated the experience and opportunity to visit Black homes and are awaiting the setting of a date whereby they can return the hospitality. The pastor at Napoleon is Robert L. Kersten.

A similar program is now being planned at Battle Creek between First United Methodist Church, Dr. John Tennant, pastor, and Washington Heights Church for weekend home visitation and church involvement program.

On October 27 Washington Heights youth visited the Bronson United Methodist Church where they were entertained at the homes of some of the MYF group. The program in the church consisted of long-acquainted games and recreation. Afterwards the 18 youth from the Heights were assigned to the homes of the Bronson youth for fellowship and the evening service. Rev. Lloyd A. Phillips is Bronson's pastor.

Rev. Donald Grant, pastor-director at Washington Heights, and Don Sherrod, Group Social Worker, reported that their youth regretted when the evening had to end. They plan to invite the Bronson youth to Battle Creek in the near future.

EUB Churches Which Rejected Merger Pay \$690,266 To Retain Property

PORTLAND, Ore. (RNS) — A \$690,266 settlement was reached here between 46 former Evangelical United Brethren churches which withdrew from the United Methodist Church and the Pacific Northwest conference of the merged denomination.

Negotiations still are under way on the property of seven other congregations which withdrew.

The property of the 46 congregations is worth almost \$4 million. The congregations are the core of the new Evangelical Church of North America (ECNA), which was organized the day after they withdrew formally from the United Methodist Church in June.

There are 54 ECNA congregations in Oregon and Washington and 24 in Montana with a total of almost 11,000 members.

Under church law of the Methodist, EUB and United Methodist Churches, a congregation which withdraws from the denomination forfeits its property to the denomination. The United Methodist Church came into being last April.

The 46 congregations are paying roughly \$85 per member to keep the church properties.

One of the withdrawing congregations forfeited its property. The Milwaukee church, on the edge of Portland, was taken over by the United Methodist Pacific Northwest Conference, made up of about 20 former EUB churches which joined the merged denomination. Some former members still worship in the building, but most meet in rented quarters

while they make plans for a new building a few miles away.

The withdrawing congregations left because of incompatibility in "doctrine, standards and practice" between themselves and the United Methodist Church. They are more conservative theologically and have little or no ritual in their services.

Bishop Pike Faces "Exclusion From Sacraments"

NEW YORK (RNS) — Bishop James A. Pike's third marriage to the co-author of his latest book will mean the controversial Episcopal prelate cuts himself off from the Church's sacraments "until the matter is adjudicated," an Episcopal Church canon law expert said here.

The retired Bishop of California married Miss Diane Kennedy, 31, co-author of "The Other Side," an account of Bishop Pike's experiences with psychic phenomena.

Bishop Pike has been twice divorced. His first marriage, which ended in a civil divorce, was annulled by an ecclesiastical court, making it possible for him to remarry.

Canon Charles Guilbert, secretary of the Church's General Convention, explained in New York that in the case of a divorced person remarrying without official approval of the diocesan bishop, there is no "act of excommunication" by the Church, but "there is automatic expulsion from the sacraments until the matter is adjudicated."

When he announced his intention to marry, the 55-year old Bishop Pike refused to say whether his successor, Bishop C. Kilmer Myers, withheld permission for him to remarry. Under the canon law, such permission is necessary for remarriage if the person wants to remain a communicant in the Church.

However, it was further explained, Bishop Myers could act after the marriage to restore Bishop Pike to a communicant status.

Canon Guilbert pointed out that the canons provide that if a minister has some question about a divorced person's admittance to the sacraments, that priest should refer the case to the bishop.

"The bishop," Canon Guilbert quoted, "after due inquiry into the circumstances and taking into consideration the Godly discipline both of justice and of mercy shall give his judgment thereon in writing."

Both Bishop Pike and Miss Kennedy work in Santa Barbara, Calif. The bishop is a staff member of the Center for the Study of Democratic Institutions, and Miss Kennedy is executive director of the New Focus Foundation.

The wedding took place Dec. 20 in the Willow Glen United Methodist church in San Jose, Calif.

Today's youth are the products of a new world from which they have derived a language and a culture all their own. Yet it is their impossible dream that holds out hope for all mankind.

Twentieth Century Urban Youth

IV

By JOHN S. JURY

THERE are no precedents for our youth to follow! My father has more in common with Julius Caesar who lived 2000 years ago than he does with my son. Their different thought forms do not allow them to communicate with one another. During the intervening years of a scant two generations, the communication, travel, electronic, urban and knowledge revolutions (to mention only a few) have made conversation between them virtually impossible. In this period of time man saw the automobile's and the airplane's modest beginnings and will live to see a man on the moon. The present generation has never known a depression, missed a meal, needed to work nor remembers when there was no television or lacked for a car. None of the goals their parents worked for, which were materialistic, are real for they have never been without them. This is the group who are under 25 years of age and yet comprise almost fifty per cent of the population of the United States.

In the rural culture an individual was raised by a big family of relatives and neighbors. They visited back and forth and minded your business. The child grew up knowing a diversity of people in many settings; young and old, poor and rich. He hobnobbed with them at their work in the store, street, lumber yard and bank. He had a variety of experiences with a cross section of men in various levels of economic and social classes. The urban youngster in our day has no such opportunity. He lives in a homogeneous society of like people; each family with two adults in a functioning neighborhood made up of similar people. They inhabit buildings all in a row made up mostly of strangers; where friends are held together by a car and phone. His walk-around world has in it "act-alike" adults who leave early and return late, mow the lawns, wash the car, look at television and sleep. When they do anything together, they go by car or bus and rarely see people at work in their trade. When they do come into contact with workers they find them unapproachable behind a desk, a watchman, a window or in a building out of sight.

The youth of the 20th Century is raised by his peers — people his same age. He is off to school and back late as is his dad — and sometimes mother. The par-

ents have evening meetings and social gatherings or they go off to bowl or play bridge. At home all suffer under the silence imposed by television or the tyranny of the telephone and record player. The children under five watch television for a total of 2 hours a day while their brothers and sisters between 12 and 14 gaze a total of three hours daily. Most of their active hours are spent with their peer group. Sociologists tell us that beyond 7th grade their peer models have the most influence upon their behavior. Therefore, they become autonomous youth freed from adult control. They have developed their own culture with rituals, music, songs, dances and symbols of their own. They have a specific dress and language. Having their own peer group and culture, they find it unnecessary to be committed to the values and codes of society.

This youth population is exploited by adults. They are conditioned by adults to anti-social behavior. They are raised in a world filled with aggression and violence; taught to solve international problems by force and war; told that the solution to urban problems is a "police state" dressed up as "law and order." They encounter violence on television in Westerns, crime and police plots, spy, counterspy and war stories. The movies give the same menu with the addition of sex exploits. The news media report all of the gory details. In the words of Rap Brown: "Violence is as American as apple pie." The adults exploit them economically. This group of youth have millions to spend and dictate to their parents the purchases of many more millions: Clothes, records, radio stations that cater to youth, magazines and movies directed toward youth, their own cosmetics, charm schools and beauty contests (all run by and for the profit of adults). These then are the youth who are expected to become mature, make wise decisions and behave according to acceptable cultural norms.

The movements of rejection.

The establishment or straight people are those who are beneficiaries of things-as-they-are. Materially they are well off but they are seen by youth as a rather *hopeless* lot. Hopeless in the sense that in our day no one really believes in or is writing about Utopias in the future. What is being written about is anti-Utopias or

Dystopias which prophesy how horrible is all going to end. The former beliefs men held about a better future were proved to be false by two World Wars. While the "Kingdom of Things" has the possibility of meaningful human relationships has gone and over the lies the pall of the mushroom cloud. *Brave New World* is here with people who center their lives upon sex, sports." Our soma is alcohol, tranquilizers, LSD, and marijuana.

The adults are also seen by youth as a *helpless* lot. The dreams, Utopias, adults are gone. Gone, too, is their to turn aside from their nightmares. There is nostalgia for the "old days" when life was simple and decisions were few. The adults have put out the "Do Not Disturb" sign and their Biblical counterparts and fore they will crucify anyone who is the turber.

Pulled by these tormenting forces youth have difficulty in making decisions in this complex world which is full of models or heroes. The 20th Century has no absolutes and no authorities which are not challenged. The rejection of the establishment takes the forms in the present which it has always taken in the past. *Monastic asceticism* is where the dream from society have always gone. The Utopias are the latest of a long line which rejected materialism, status seeking, illusion making. They seek, as have the mystics before them, the ineffable, the unattainable, love as fulfillment and beauty, spiritual peace. They are in the tradition of John the Baptist and the monastics of the middle ages. However, they are destined to be destroyed by the "plastics" which upon the naive and exploit beauty and love 'til they degrade it into ugliness.

The second form of rejection is the *reformers*. In this day it is the New Left. The New Left is the generation who desire to bring in a new day through their involvement. They have been raised on democratic promises and the Christian premises and now question whether the "way-things-are" is anything of either set of values. Since the "way-things-are" is maintained by force or the threat of force, the New Left is destined to be destroyed — either by their own violence or the violence that

loyed against them. Jesus was right about those who take the sword, they die by it.

The large majority of youth cannot see the wisdom of these alternatives and they avoid making decisions by drifting. Anyone who has depth contacts with youth knows that they have feelings of guilt and worthlessness in their teen years; that they are dissatisfied with life as it is but the alternatives are so frightening that they "float." They, like most of mankind, wait for a savior to come. "When I get out of school," they say or, "When I get a job," "When I get married," "When I get out of the service." Tomorrow I will live! When the savior comes!

What power will give them the raw courage to participate in life NOW? Where will they get the "courage to be," to live their lives NOW; to make the decisions they need to make about their identity and what they are going to do with their lives? This courage to live their lives will come from a stance based on a belief in the infinite worth and dignity of human life and its unique unrepeatable-ness. This raw courage will enable them to maintain dignity in joy or sorrow, pain or pleasure, in ecstasy or suffering. In whatever condition they find themselves life will provide its own meaning. They will be prepared by, but not bound to, the past and open to a future in which their possibilities can be realized.

The gift of youth to mankind is their idealism.

History describes how it was between man and man. It is a glorious story of material and physical achievement. It is likewise a gory story of human interaction; war and conquest, enslavement and exploitation of man by his fellow man. Whether we learn from the record is questionable. Politics describes how it is institutions governing the relations between man and man. Fascism has given priority rights to property; totalitarianism has given first place to the state; Communism has exalted the economic factors and democracy, like Christianity, has declared that human beings are first. All things democracy and Christianity say best for man and the government is to "of, by and for the people." Religion describes what ought to be between man and man. Youth, alone, believe that what ought to be can be. They, alone, believe that the ideals of democracy actually will work; that the ideals of religion in terms of brotherhood, love, fulfillment of human potentialities are real possibilities for man "on earth as it is in heaven." Youth dreamers and visionaries; like JESUS! . . . and like Moses, Jeremiah, Isaiah, John, Paul, Timothy, Luther, Galileo, Curie, Wright, Hamilton and Jefferson. These are the people without whom we will perish. "Without vision a people perish." (Proverbs 29:18) It is not youth but those who would settle for less who

On a Wide Circuit

By W. W. Reid



Let's Look at Rural Needs Also

WITH the growing mass emphasis of the United Methodist Church on urban communities and their church-social-economic problems (including a \$20,000,000 campaign mostly on behalf of city churches and people) there is a growing fear among many churchmen that the needs of rural America, where Methodism is still predominating but struggling, will be minimized if not overlooked. These rural advocates point out that more than 60% of the parishes of Methodism are located in villages and countryside, that more than half the church membership is in these churches, and that the great majority of theological students and ministers come from these non-urban parishes.

They point out also that both rural communities and rural churches have needs which neither the Church nor society can afford to neglect. Some of the claims are: there are 2,500,000 unemployed in rural America, and automation is annually increasing the number; there are more than 30,000 rural communities in need of improved water and sewage systems; there are 6,800,000 rural houses in need of repair or rebuilding; some thousands are in rural slums; rural residents have about 50% the number of physicians and 33% the number of dentists available to serve each 100,000 people as compared with practitioners in urban communities; the rate of crime and of juvenile delinquency is currently increasing faster in the rural areas than in the urban areas; the educational achievement rate in the rural areas is about two years behind that in the cities of America, and the rural drop-out rate is 7% higher than the much-deplored city rate.

"The people in the non-metropolitan areas suffer just as much agony, despair, lack of education, job problems, housing difficulties as those suffered by people in urban ghettos," noted Bishop Francis B. Kearns recently. "We need a more realistic attitude regarding changes.

"We must begin to restructure the church. Structures are not sacred. We must be willing to change to perform a mission for our day. All the different groups in the community must work together. The church must begin to relate to all the agencies of the community. The total life of the community must be the concern of the church."

This is not to be construed as placing the city church "over against" the rural church or vice versa. Both groups are in need of restructuring, revamping, refinancing, reactivating.

The General Conference of 1968 recognized the importance of the village-country churches by placing in the Discipline a statement including these paragraphs:

"We recognize the necessity for improvement of the economic, social and spiritual conditions of rural people throughout the world. Rapid changes are affecting town and country life. The non-metropolitan church must give major leadership in these areas of concern. Eighty per cent of our congregations and sixty per cent of our members remain a bulwark in this segment of American church life.

"The church must work with those organizations and groups which seek to enrich the lives of the people in all their daily relationships. It needs to see and accept the fact that these groups and individuals are involved in mission in the life of the community, and recognize that laymen are ministers of the church in the work-a-day world."

Perhaps the establishment by the United Methodist Church of the office of "counseling elder" to administer communion and hopefully to assist in the administration of all parishes served by students and non-ordained lay pastors will help the ministry of these churches. To that end the General Conference voted: "Each congregation in the United Methodist Church shall be under the supervision of a fully ordained minister. To effect the plan it is urged that larger parishes and group ministries be established as rapidly as possible."

It may well be that this bit of face-lifting and status-lifting of the local small parish may do more for the Kingdom than dollars.

Continued on page 21

News From the Churches

Elementary Choirs Sing At Clark Memorial Home

Rev. Raymond L. Norton, pastor of the Portland United Methodist Church, conducted the afternoon worship service at Clark Memorial Home, Grand Rapids, on December 1. The church's three elementary choirs, One-Two, Three-Four and Five-Six, all in vestments, sang six numbers. The group numbered 58 including leaders and parents. Mrs. Marvin Thrasher of Portland provided piano and organ music for the service.

The One-Two Choir presented to Rev. Park Newcombe, superintendent, a large Della Robbia wreath made especially for the Home by the Portland Girl Scouts. Appreciation was expressed by the residents.

Visiting Lay Men and Women Conduct Services at Auburn

A three-day lay witnessing program, under the General Board of Evangelism, was conducted at the Auburn church by 17 visiting lay witnesses from outstate. These guests paid their own expenses and stayed in homes of the members.

The pastor, Rev. Harold Dakin, and leaders of various commissions and church organizations met with the co-ordinators, Tommy Glordano and A. B. Brantley of Jackson, Miss., on Friday evening for a team session when they became acquainted and received instructions and assignments before attending a covered dish supper.

The congregation met in Fellowship Hall on Friday and Saturday evenings at 7:30 when the visitors shared what Christ meant to them and had charge of singing and small group sessions for discussion and prayer. Saturday morning there were coffees in various homes to which all members were invited. The women had a noon luncheon when the visiting ladies gave their personal witness for Christ and the men spoke at a dutch-treat meal. Rudy Heintzleman from the Eslin Airforce in Florida worked with the youth who had a coke party in the morn-

ing and a hamburger cookout Saturday evening.

The visiting lay men and women had charge of all Sunday school classes, junior high through adult on Sunday. The two co-ordinators spoke at both morning worship services after which a farewell potluck dinner was held.

Advance pre-preparation for this weekend included several weeks of prayer and personal calling on all families in the church.

Nineteen MYF members presented two skits, "Charlie Brown, Linus and Lucy," and "Shoes and Stockings and Solomen the Teddy Bear," and one play, "Monsieur, the Santa Claus," on Sunday evening December 7. Mrs. Sherman Shorkey, counselor, was the director and Mr. Dakin closed the service with a prayer. The group presented the same program for the children at the Mt. Pleasant State Hospital December 14.

Girard Choirs Present Cantata

Two choirs of the Girard Church presented a cantata, "The Birthday of the King," on Sunday evening, December 22. The Senior Choir of 17 voices was directed by Glyn Dee Havens and the Intermediate Choir of 18 voices, by Mrs. C. Jack Scott, the pastor's wife. Mr. Scott read from the Scripture and Mrs. Bernard Friend and Mrs. Donald King were duo organist and pianist.

Light refreshments were served following the program by Mr. and Mrs. Donald Moore and the children received a treat from the church.

Two quartets from the Senior Choir, the "Girard Bellaires" and the "Singspirations," presented a program at the Branch County Bank in Coldwater where Mr. Havens is employed. The Bellaires also sang at the Branch County medical care facility, Maple Lawn. Members of this group were Mrs. Cecil Paradine, Mrs. Floyd Morrison, Jr., Mrs. G. D. Havens and Mrs. Roger King. The Singspirations included Miss Janice Hankins, Miss Jill Morrison, Mrs. Nelson Knapp and Mrs.

Scott. Accompanists were Mrs. D. King and Mrs. Friend respectively.

Missions Festival Aids Refugees

A missions festival was held at Grand Ledge First Church recently under the Commission on Missions under leadership of Mrs. Pauline Pike. Sunday evening Rev. George Sommers, missionary from India, gave a short and showed pictures of the Rural Project of which he was the manager.

The following Monday evening a



Mrs. Ruth Cain, presiding over a market featured at the missions festival held at the Grand Ledge First Church. Culp photo.

night was held with a carry-in featuring foreign foods such as S meat balls, German potato salad, string beans and Dutch meat loaf as plenty of typical American fare.

Along with the dinner was a market with articles from several countries where the Church World Service works through Sales Extension for Refugee Rehabilitation Voluntary (SERRV). The most popular items were to be the olivewood carving, mother-of-pearl jewelry from Japan and the wooden trivets and rosaries from India. Hong Kong, Thailand and the Philippines also had to offer.

Mrs. Ruth Cain and Mrs. M. Markle, who wore Japanese "hoppie" purchased on a world tour a year ago, presided over the market. With chopsticks in their hair, they presented an authentic atmosphere.

Over \$350 was realized which went to the refugees, displaced and disadvantaged persons, who by their objects of beauty in their native crafts, reclaim some of the human dignity destroyed by poverty.

MICHIGAN CHRISTIAN ADVOCATE



This group of Christian witnesses from Mississippi, Texas, Alabama, Indiana, Florida and Ohio, participated in a weekend mission program held at Auburn.

Tells How Institute on Alcohol Studies Helped Understand Alcoholic's Problems

By Donald W. Brown

ONE of the many opportunities available to the minister, or anyone who may be called upon to counsel the alcoholic, is the Midwest Institute of Alcohol Studies held each summer under the sponsorship of the departments of health and a state university in the states of Michigan, Ohio, Illinois, and Wisconsin. Scholarships for this one-week study opportunity are available through the Michigan State Department of Public Health.

I first heard of this Institute from a pastor who had attended. After finding myself as a minister more and more contented with the need to find some way to reach and help those afflicted with the disease of alcoholism, I applied for a scholarship when the announcement of applications would be accepted by the Department of Public Health appearing in the *Michigan Christian Advocate* in January, and I was accepted.

The first aspect of the Institute that impressed me upon arriving at the National College of Education in Evanston, Illinois, where it was held (Northwestern University was unable to handle due to a building program), was the varied background of those attending. There were clergymen with greatly differing views (both Protestant and Roman Catholic), lawyers, doctors, social workers, nurses, school teachers, policemen, judges, and so on; teetotalers, alcoholics, and those well down the road to being alcoholics. All were there with one common goal in mind, to learn new and different ways to assist the alcoholic to recover from this sickness which has destroyed, or threatens to destroy, his ability to live a normal life, and help him return to a useful, productive role in society.

The format of the Institute was simple: consisted of platform lectures in the auditorium followed by discussion groups, both morning and afternoon. The discussion groups were formed on the basis of interest such as "Counseling the Alcoholic and His Family," "Community Education on Alcoholism," "Community Alcoholism Programs," "Alcohol Education in the Schools," "Rehabilitation of the Alcoholic," and others (these may not be the exact titles). The platform lectures were given by members of the Institute faculty who were recognized authorities in their particular branch of the field of research and/or treatment of alcoholism. The evenings were also occupied with lectures or films. The new film "What Is It?," produced especially for use in High School youth, was shown; a well illustrated report was given on the organization and operation of the Harrison Treatment and Rehabilitation Center in Des Moines, Iowa; a recently opened

detoxification and rehabilitation facility for alcoholism; and a representative from a large insurance firm told of the alcoholic program that his film conducts.

It is difficult to answer those who have asked me, "What did you learn at the Midwest Institute?" Difficult because it is not the conventional, "study, lecture, examination" learning experience; but a "lecture, discussion" sharing experience where often no pat answers existed for the questions that we were asking. It was a valuable experience for me in that I had the opportunity to talk with many who have been "down that road." They had been alcoholics who had hit "low bottom" as it is called, and had climbed back up out of that self-inflicted living hell, because others had cared enough to help, and they are now helping others. I learned of various treatment facilities, in Michigan and elsewhere, that are now helping the alcoholic and his, or her, family back up the road to sanity, sobriety, and a decent life together.

As a result of this experience, I am more convinced than before that the church as Christ at work in the world must be concerned and involved in this work.

Retired Teachers to Spend Year in New Guinea Doing Volunteer Mission Work

Mr. and Mrs. A. Keith Lymburner, members of Port Huron First Church, left November 23 enroute to Ukarumpa, New Guinea, for a year of volunteer mission work.

Their dream of being "Christian soldiers" and spreading the word of God began last year when they heard Dr. Arlene Schindler, a Detroit school principal, who had taken her sabbatical in mission work and was affiliated with Wycliffe Bible Translators, an international organization. Her enthusiasm caused the Lymburners, both of whom retired in June after teaching more than 20 years in the Port Huron Area school system, to write to the Wycliffe organization stating their desire for this type of mission work.

They were accepted in April and immediately began making arrangements to go, filling out forms, reports, getting physicals, necessary shots, securing passports, making reservations, etc. They sold their home in Port Huron and in September moved into their newly built retirement home in Burr Oak. Their son, George, has accepted a position in California where their married son James resides.

Mr. and Mrs. Lymburner have accepted a one-year assignment to teach and serve as houseparents and will pay their own expenses. There are 500 tribes where they

will be stationed and some do not even know the Bible exists. They will not be in the field, and their work won't be as involved as it would if they were going to be missionaries. Both agreed they might stay longer if they liked the work.

After visiting their sons and Mrs. Lymburner's sister in California, they sailed from Los Angeles December 4 for Sydney, Australia. From there they will fly to Lae, New Guinea, about 1800 miles north of Sydney, pick up the remainder of their supplies and fly into the interior to the base camp at Ukarumpa.

Their new address will be Mr. and Mrs. A. Keith Lymburner, Summer Institute of Linguistics, P.O. Ukarumpa E.H.D., Terr. Papua and New Guinea.

Detroit Clergy and Laymen Oppose Location Of Nuclear Missiles

A group of clergy and lay persons representing the religious communities of metropolitan Detroit, are alarmed over the fact that nuclear missiles may be placed in the metropolitan Detroit area by the U.S. Department of Defense, according to plans recently revealed. According to these reports, the U.S. Army Corps of Engineers has confirmed that it is now studying potential sites in the Troy-Rochester-Pontiac area, having already rejected sites in Dearborn and Grosse Ile because the soil was not stable enough for the underground silos to house the hydrogen missiles.

The group is concerned about the danger to which this missile system location would subject the entire metropolitan Detroit population. Official government figures on the effects of a one-megaton hydrogen bomb bursting at ground level indicate that the explosion would cause a crater 250 feet deep and a half-mile wide. Pressure from the blast would knock down most buildings within a five-mile radius. The heat generated would set clothing afire anywhere within a 14.6-mile radius. The nuclear fallout would cover the metropolitan area with highly radioactive material. All this would be from a one-megaton bomb, but the Spartan warhead under discussion is supposed to be several megatons.

A statement issued by the group points out that the nation already has an "overkill capacity" and that the "thin" missile system proposed is unnecessary. The group also objects to the estimated cost of five billion dollars on the system in the face of great domestic needs. It advocates: appeals to Congressmen of the 1st and 18th districts; the holding of public hearings; and the investigation by religious leaders and institutions of all aspects of the proposed missiles system.

The statement was signed by 34 religious leaders of various churches including some Methodists.

"Brackets" in Nicene Creed's "Common Version" Note Controversy

NEW YORK RNS) — In a newly proposed common version, developed by Protestant and Roman Catholic representatives, of the Nicene Creed, brackets should appear around a phrase which has caused theological controversy for centuries.

The brackets were inadvertently omitted when the Interdenominational Committee on Worship released the recommended text. Subsequently, a clarification was issued.

Brackets, according to a committee announcement, should be placed around the phrase "and the Son" which appears in the third major section of the Creed.

The full sentence as corrected would read:

"We believe in the Holy Spirit, the Lord,
the giver of life,
who proceeds from the Father (and the Son)."

Forming the committee which proposed the new version are the Inter-Lutheran Commission on Worship, the Commission on Worship of the Consultation on Church Union and the Roman Catholic International Committee on English in the Liturgy.

The Lutheran group has five participating denominations and COCU has nine Churches as members.

If English-speaking Protestants and Roman Catholics accept the recommendation, a major step will be taken toward ending one of the longest-standing theological disagreements in history.

The phrase set off in brackets, the so-called "filioque clause," has never been recognized by Orthodox Churches. Disagreement over its presence was one factor in the split between Roman and Eastern Christianity in the Middle Ages.

The Rev. Herbert F. Lindemann, a Lutheran pastor in South Bend, Ind., and chairman of the worship committee told RNS that the decision to set off the phrase by brackets was made because the Orthodox have not recognized its legitimacy. He noted that a version of the creed now used among Episcopal churches does not contain it.

He also stated that the interdenominational committee expects to have Orthodox participation in the future. So far, the group has proposed common wording texts of the Nicene Creed, the Apostles' Creed, the Lord's Prayer, the Sanctus and Gloria.

Grammatically, brackets indicate that words have been added. The adding of the "and the Son" phrase was, of course, not done by the committee but points toward an addition in the past.

Church historians show that the currently recited Nicene Creed is not the

confessional statement drawn up by the Council of Nicaea in 325, from which it takes its name, but originated at or slightly before the Council of Constantinople in 381. The text was in widespread liturgical and dogmatic use by about the year 451.

In 589 at the Third Council of Toledo the "and the Son" phrase was attached, according to the late Dr. Williston Walker in *The History of the Christian Church*.

An article in *Lutheran Forum* last October noted that it was not until 1014 that the action of Toledo was approved by the Vatican and the "filioque clause" came into general prominence in the Western Church.

Lutheran Forum, published by the American Lutheran Publicity Bureau, advocated omission of the phrase as an "ecumenical gesture" to the Orthodox.

A theological question involved is that of the subject from which the Holy Spirit "proceeds" or "issues forth." The Orthodox claim is that the phrase "and the Son" implies that the Holy Spirit has a source other than "the Father."

Early centuries of church history were marked by heated controversy over the interrelation of the three Persons of the Holy Trinity. Theological and liturgical ramifications have not vanished as the work of the Interdenomination Committee on Worship and other ecumenical encounters indicate.

Bishop Corson Named "Titular" Pastor

PHILADELPHIA (RNS) — Retired Methodist Bishop Fred Pierce Corson has been installed as titular pastor of a historic church near Independence Hall here.

It is believed to be the first time a titular designation has been given to a Methodist clergyman. Some observers likened it to the practice in the Roman Catholic Church of granting their titular dioceses to retired members of the hierarchy.

Although the title is an honorary one, a spokesman for Bishop Corson said that he would participate in policy-making at St. George's Church, the oldest Methodist church in continuous service in America.

Bishop J. Gordon Howard, who succeeded Bishop Corson as head of the Philadelphia Area of the United Methodist Church in September, officiated at the installation ceremony for the retired prelate. The 375 men whom Bishop Corson has ordained as ministers were invited to attend the service.

Reports On An "Anti-McIntire" Movement

WASHINGTON, D.C. (RNS) — A "Anti-McIntire" movement in the American Council of Christian Churches (ACC) was reported here in the Nov. 22 issue of *Christianity Today*, the evangelical journal.

According to a news item, "The Anti-McIntire's Movement," Dr. Carl McIntire, founder of the ultra-fundamentalist American and International Council of Christian Churches "is accusing colleagues of trying to undercut him."

Dr. McIntire has been president of the International Council since it was founded in 1948. Dr. J. Philip Clark is president of the American Council.

The "apparent issue," the magazine says, is the ACC's desire to break out of the one-man mould, and some embarrassment over McIntire's hard-line methods in radio and publishing work.

Affiliated with the Bible Presbyterian Church, Dr. McIntire is widely known on radio. He frequently attacks the National and World Councils of Churches as "liberalism," condemns world ecumenical groups for including members from Communist countries, and attacks the Roman Catholic Church.

He has also become known from his protest parades at meetings of other religious groups, especially the Consultation on Church Union which reports 9 Protestant Churches in the U.S. are exploring the possibility of union.

Recently, Dr. McIntire has added evangelist Billy Graham, closely associated with *Christianity Today*, to his list.

At the 1966 World Congress on Evangelism in Berlin, Dr. McIntire and *Christianity Today* editor Dr. Henry exchanged words.

When Dr. McIntire's late application for press credentials to the meeting failed to produce a pass, he led a public protest against the Congress and also issued an "ecumenical evangelism" in a document.

Dr. Henry suggested then that the McIntire group march right to and past the Berlin Wall "so it will be clear to the Christian world what you are protesting against."

The evangelical leader also reported that Dr. McIntire "thrives on the limelight" and himself uninvited into the limelight for his religious conferences not identifying his own agency.

According to the *Christianity Today* report on the ACC rift, issues "came to a head last month at the ACCC meeting in Willow Grove, Pennsylvania where among other things — the Council decided to set up permanent headquarters at Valley Forge. McIntire opposed the move and other moves, and the discussion consumed most of the three-day meeting."

Life Recounts Missionary's Death at Hands of Natives

SYDNEY, Australia (RNS)—The widow of an Australian missionary who died a hail of arrows in New Guinea told how cannibals had killed and eaten her husband and another missionary.

Mrs. Patrician Dale, 43, came to Sydney for a memorial service at St. Andrews Anglican Cathedral for her husband, Stanley Dale, 52, who died on Sept. 25 along with Phil Masters, a native of Iowa.

The Dales had been in a remote part of New Guinea for 18 years. After her husband's death, Mrs. Dale, the mother of five children, remained to complete translation of the Gospel of Mark into the native language.

Mrs. Dale gave the following account: For the past two years the couple and three younger children had been living in a hut in the heart of the West Irian cannibal country. They were part of an interdenominational mission program in New Guinea.

Their nearest non-native neighbors were four days' walk away. The Dales, along with Mr. Masters, 50, conducted a school in the local village and performed medical work.

Some months earlier, Mr. Dale had been attacked by natives armed with bows and arrows in the same vicinity where he was killed. One arrow, reportedly, would have pierced his heart had a rib not deflected it.

Continuing to move without fear among the people, Mr. Dale and Mr. Masters began surveying for a new airstrip. Some natives objected to the landing field and stirred up local villagers during the night.

The next morning the two missionaries and four native carriers saw armed groups streaming down the trails from the mountains. They broke camp and moved further up a valley.

A large party of armed warriors followed, some quite close and some from a distance. The missionaries were allowed to pass a village area before they were attacked since the natives believed the spirits of the dead would not haunt the village if the deaths occurred in another area.

After three hours, there was a loud commotion. Mr. Dale asked the warriors not to shoot, saying he had come in peace. Arrow after arrow was driven into him.

The scene was at the edge of a stream. Mr. Masters was allowed to proceed 150 feet upstream. Then he too was slain with arrows.

Both men were eaten by the natives, according to the report.

Mrs. Dale's two oldest children live in the mission home for children in Australia.

Methodist Unit Asks Withdrawal Of National Guard Troops

WILMINGTON, Del. (RNS) — The December bulletin of the Methodist Action Program here urged that the National Guard — on the streets of Wilmington since April disorders — be "kept in their place."

The bulletin edited by the Rev. Felton E. May, associate director of the MAP program, an inner city social action activity sponsored by Methodist Mission and Church Extension Society, Inc., and the Peninsula Conference, says "The National Guard should be kept in their place until there is a social or national emergency."

Various religious and human relations groups have urged Gov. Charles L. Terry Jr., to order removal of the Guard and the Guard's presence has been the subject of considerable editorial comment. But the governor has remained firm and kept the Guard on patrol.

Gov. Terry recently charged that ministers who had urged the removal of the Guard patrol were close to sponsoring a revolution.

"If they (the ministers) want to take over the state," he said, "let them get knee-deep in politics. That's right where they are now."

"They'd better be talking in their pulpits, to gather their flocks together for the love of man and God instead of going out into the streets sponsoring what to me is next door to a revolution."

His statements were made during a press conference at his Dover offices.

Gov. Terry said: "The Catholic Church gets involved; my Church, the Episcopal Church, gets involved; other churches get all involved and if we don't watch out, there's not going to be one damn bit of difference between church and state."

"And as good Delaware citizens, we had better see that there is a separation between church and state if we want to live happy."

He said he had in mind not only the ministers who go out into the streets and become involved with militant Negro groups, but also those who have meetings about the issues in their churches.

The Methodist Action Program journal stated in its editorial: "There is a need for a re-evaluation of our political, social and religious relationships, operating on the facts and truths about our social condition. We can meet the challenge that confronts us by spending a sum comparable to the monies spent in maintaining the Guard to create a healthy environment after the withdrawal of the Guards."

It suggested a massive educational program in schools and social agencies to focus on attitudinal changes and interpersonal relationships; mental health facilities to handle and rehabilitate psy-

chotic personalities that can find no other outlet than to destroy life and property; more adequate housing, on-the-job training, black business development and education.

"All of us have been injured in the encounter," the MAP publication said, but added that "by regaining our proper social orientation we can protect the freedoms of all our citizens. By keeping the Guard in their place, they can be an instrument of peace — not the cause of a social-civil war."

The publication said the sovereignty of the city and its mayor were weakened by the governor's overriding decision for the Guard to remain. It said there was a shift in balance between use and misuse of emergency powers. The Guard's assignment long past the emergency, the publication said, heightened white fear and black resentment, and created acceptance of abnormal behavior as normal by many citizens.

Sees Catholic Church Responsible for Large Families

BIRMINGHAM, Eng. (RNS)—The Roman Catholic Church should help solve housing problems facing people with large families because of its ban on artificial contraception, according to Alderman Anthony B. Dark here.

Mr. Dark, chairman of Birmingham's housing committee, made the suggestion in commenting publicly on reports that some families having as many as 10 children were living in cramped slum homes in this major industrial city.

Declaring that the City Council approached the problem of housing big families with compassion, he added, "I believe that if people in authority make a policy by which it is against the law of the Church to use contraceptives, they should also be prepared to accept responsibility for that policy."

"If a Church sets out on such a course that the inevitable result is large families, then it ought to think about helping them. The Catholic Church is rich and could help to house some large families who are waiting for homes. We do our best to help but it means that the available resources have to be spread thinly."

Stormy reaction came quickly. Father Eamonn Casey, director of the Catholic Housing Aid Society and a founder trustee of Shelter, a national campaign for the homeless, called Mr. Dark's statement "appalling" and said it interfered with the basic rights of the individual.

The Catholic Church, he added, had never said people should have large families, adding that it was conscious of the obligation to plan families in a responsible way.

About Persons

MR. AND MRS. C. W. SHOUP, long-time members of the United Methodist Church of Morenci, observed their 60th wedding anniversary on December 24. The Shoups live at 322 Orchard St., Morenci.

MARVIN VOSBURG, son of Dr. and Mrs. Frederick C. Vosburg of Dearborn, was inducted into the U.S. Army March 11, 1968, and left Fort Dix for Vietnam December 1. Pfc. Vosburg, a clerk typist, is presently with the 101st Airborne and as yet is without a mailing address. His wife, Sharon, is making her home with his parents at the Dearborn First parsonage.

REV. AND MRS. RALPH DEAN of Kalamazoo planned to leave the first of the month for Tucson, Arizona, where they will join some 400 travel trailer families for a journey down the west coast of Mexico to Acapulco and return via Mexico City to Laredo, Texas. The caravan will leave January 18 and return the first week in March. The Deans accompanied a similar caravan composed mostly of senior citizens last winter when Mr. Dean, a retired member of the West Michigan Conference, conducted Sunday worship services and served as counselor.

MR. AND MRS. EDWARD KOTESKEY, members of the Horton Bay United Methodist Church, observed their golden wedding anniversary on November 28. The couple was married on Thanksgiving Day, November 28, 1918, in a double wedding ceremony which also united Mr. Koteskey's sister, Martha, and Rev. LeRoy Chamberlain. Mr. Koteskey has been a lay preacher in the community for many years. They were honored at a reception and open house on November 9.

Obituaries

KATHERINE RIGGS FOY, daughter of William Riggs and Katherine Milhelm, died December 12, 1968, at the Clark Memorial Home in Grand Rapids. Born July 21, 1875, she dedicated herself to Christian work early in life and studied at a school for deaconesses and worked in that capacity for several years in northern Michigan. In 1903 she married Rev. John W. Foy and served with him for 28 years

at Vicksburg, Martin, Bellevue, Reading, Lawrence and Bronson. After Mr. Foy's retirement they lived for 15 years on a small farm near Battle Creek and then moved to Bellevue. After his death in 1957, Mrs. Foy became a resident of Clark Home in 1960. Survivors include one daughter, Mrs. Katherine Winter of Allegan; and John K. Foy of Florida. Funeral services and burial were in Bellevue with Rev. Lowell F. Walsworth officiating.

REV. PAUL R. HAVENS, 69, retired member of the Detroit Conference living at Lakeland, Florida, and Forester, Michigan, died December 16, 1968, in the Lakeland General Hospital. He was born January 21, 1899, in Greenfield, Indiana. He was educated at Albion College where he spent three and one-half years, and at Eastern State Teachers College in Ypsilanti where he received his A.B. degree and a teacher's certificate. He was married to May Bennetts on January 29, 1921, in Detroit. To their home came one child, a daughter, Vivian, now Mrs. Ross McLennan, whose husband is associated with the Sooner Alcohol-Narcotic Education of the State of Oklahoma. Mr. Havens was received on trial into the Detroit Conference in 1921 and into full connection in 1923. Appointments served were Napoleon, Newburg, Pontiac Wilson Avenue, Mt. Morris, Port Huron Gratiot Park, Detroit 14th Avenue, Pontiac First, and Davison from which place he retired in 1963 after 42 years of active service. He served for many years as Detroit Conference Treasurer; as a member of the Conference Committee on Conference Relations; and on the Board of Education. For a number of years he was also a trustee of the Simpson Park Camp Meeting Association. Funeral services were held in Lakeland on December 18 at 10:30 o'clock in the College Heights Methodist Church under the direction of the pastor, Rev. Eldon Simmons, with Rev. Arthur Rehme, president of the Retired Ministers' Association of Lakeland, reading the scripture and Rev. Frank Stephenson of the Detroit Conference offering the prayer. The message was delivered by Dr. Don A. Morris. A second service was held at the Sparks-Griffin Funeral Home in Pontiac on December 20. Rev. James Deeg presided; Rev. George Bush of Alma, a brother-in-law, read the scripture lesson from the Old Testament; Rev. Grace Wilson offered a prayer; Rev. Ben Whaley spoke from a personal viewpoint as to what the ministry of Paul Havens had meant to him; Rev. Rex M. Dixon, Marlette, read the lesson from the New Testament; and Dr. Morris brought the message. Interment was in the Perry Mount Park Cemetery of Pontiac. Members of First Church, Pontiac, served a luncheon following the services. Mr. Havens served in Lakeland for two years as president of the Retired Ministers' As-

sociation; president of the Friendly Fellowship; Chaplain of the Michigan and for a number of years taught Men's Bible Class of the College Heights Church as well as supplying pulpits in Florida and Michigan on occasions. Survivors include his wife, May; a daughter, Vivian McLennan, and her husband and sons, James Paul and Robert Deeg; two sisters, Mrs. Charles Ferris, Indianapolis, and Mrs. Van Sheldon, St. Louis, and several nephews and nieces.



LANSING DISTRICT
Harold A. Jayne
Superintendent

The Lansing District Ministers' Wives' Forum met December 19 at Graduate Hall, Michigan State University Campus, for a Christmas breakfast. Eighty-eight enjoyed the fellowship and ed thoughts from Rev. Keith L. Wurzel who recently returned from a 21-day sojourn to the Holy Land.

The ministers expressed appreciation for Superintendent Jayne's leadership and friendship by presenting him with a silver stoneware coffee maker. The wives expressed love by giving Mrs. Jayne a third coffee maker. The Jayneses received a medal commemorating the 1968 U. S. Conference of The United Methodist Church in Dallas.

The next event will be the Albion Lansing Districts' Retreat at Port Huron in DeWitt, January 7-8.—Rev. W. Wurzel.

Bishop Pike Weds Again



SAN JOSE, Calif.—Episcopal Bishop James A. Pike waves to well-wishers as he leaves Willow Glen United Methodist Church in San Jose, Calif., with his bride, Diane Kennedy of Santa Barbara. It was the third marriage for the divorced former head of the Episcopal Diocese of California.

LINER ADS

FOR SALE—Church Pews, 26—10 feet long, 3—9½ feet long. Light oak with cushions and bookracks. Excellent condition. Wisner United Methodist Church, Akron, Michigan, R.F.D. # 2. Telephone: 691-2071.

FOR SALE—Upholstered theater type seats, 217 of them. Make us an offer. Can be seen at Marlette United Methodist Church, Main & Kilgour, in Marlette. Must be disposed of by January 21st.

FOR SALE—Very pleasant home—six rooms and bath. Desirable high altitude. Abundant citrus and camellias. Beautiful location, fine neighbors. Write owner, 2716 Cleveland Heights Boulevard, Lakeland, Florida 33803.

New Family Camp Program for the Detroit Conference

The Detroit Conference has announced a completely new Family Camp schedule and a wide variety of opportunities for 1969. The Family Camp Program committee at its December meeting projected family camping at at least five different sites this coming year.

Each of the experiences will be different, and each will have unique features which will commend it to those who desire that particular experience. Families from local congregations who would participate are urged to carefully select the desired opportunity and register early. Most of the experiences will be centered in the Lower Peninsula.

Five general styles of Family Camping have been identified, and the conference is sponsoring experiences in four of those styles. In addition, several districts will also sponsor various experiences, and the local churches will also act as sponsors for Family Camps.

Two training weekends will be held in the season for lead families of conference, district, and local church Family Camps. Any local congregation wishing to take advantage of this training opportunity is urged to contact the camp commission for details.

At present the Conference Family Camp committee is projecting the following experiences:

Family Life Conference type Camps:
July 13-19 — At Lake Huron Camp, for families; July 20-26 — At Lakeside (Brighton) for 15 families.

Family Tent Camp: July 27 to August 2 — At Birch Valley, for 10 families.

Family Camporama (Weekends): August 1-3 — At Bayshore Park; August 4-6 — At Lakeside.

In addition to these, there will also be family camping at Bayshore Park, similar to that held formerly by the EUB churches. One week of Family Camp is planned for the Lower Michigan.

Other projected Family experiences this coming year include a weekend, August 29-31, for families with retarded children, and a canoe trip for young married couples without children.

As stated, several districts and local churches will also be planning for their Family Camping experiences. These will be announced later. Any family wanting to spend up to a week with other families, in a church-sponsored setting, can find a variety of opportunities. The full descriptions and the registration information will be available in early February. Now is the time to plan to go family camping. A completely new style and variety of Family Camps is available, which has enough flexibility to satisfy the needs of every family.

Church Service for Convicts: One of the Choir Is Missing

OTTAWA, Ont. (RNS) — Wearing red cassocks in the choir of Christ Church Anglican Cathedral here were 38 convicts from penitentiaries, 15 officers of the Royal Canadian Mounted Police and the regular choristers.

At the close of the service, similar to others held across the nation and sponsored by the Solicitor-General's Department, officials counted noses and found there were only 37 prisoners.

Edward A. Greenfield, 29, doing four years for robbery had tired of the "chorister caper" and went AWOL. The search for the convict is still on.

Church services across Canada involved prisoners with good prison records who were nearing the end of their sentences.

The cathedral here, which seats close to 1,000, was packed for the service and among the notables was the Queen's representative in Canada, Governor-General Roland Michener.

The Old Testament lesson was read by Harvey Blackstock, a parolee who wrote the book, *Bitter Humor*, a story of prison life. The lesson said, in part, "Seek good and not evil, that you may live . . ."

Ironically, the other lesson, read by Deputy Solicitor-General Ernest Cote was the parable of the prodigal son. A penitentiary official told newsmen that he hoped it had an impact on Greenfield and that the inmate would return voluntarily.

Guest preacher at the service was the Rev. Ernest Gordon of Princeton Uni-



— RNS photo

OTTAWA, Canada — Prisoners from medium security jails in Joyceville and Leclerc, Quebec, (foreground) and Royal Canadian Mounted Police officers attend a service in Anglican Christ Church Cathedral in Ottawa. The service, also attended by Canada's Governor General Michener, his wife, and other government officials, was intended to demonstrate the new trend in penology. After the service, a head count showed that one prisoner was missing.

versity, who was a prisoner of the Japanese for five years during World War II.

New Format for Detroit Lenten Services

The Department of Public Witness of the Detroit Metropolitan Council of Churches has announced an innovation for the Lenten Series for 1969. For more than twenty years, the Council has sponsored daily services at Central Methodist Church, Monday through Friday each week during Lent, with nationally known speakers.

Believing that greater participation in these services could be realized by taking them to different parts of Greater Detroit, the Department has made such plans.

Each Monday of Lent, there will be a 7:30 evening service at Peace United Church of Christ, 15325 Gratiot. Dr. Howard A. Worth will be host pastor. Dr. Ernest Dunn, Rev. Louis E. Reyner and Rev. Charles Beynon, all members of the Department, are coordinating the plans.

Tuesday services will be downtown at Central Methodist Church and will be 12:00 noon services. Dr. Fulton O. Bralry, Rev. Dwight Messenger and Rev. William Nelson will be the Department men working for this service. Dr. Dwight Large will be host pastor.

Wednesdays will also be noon services at St. John's Episcopal Church, Woodward at 11 Mile Road in Royal Oak. Rev. David Bishop, Dr. David King Kerr and Dr. John Shufelt (host pastor) will be the planners for these services.

For Thursdays, Dr. Howard Haworth, Dr. Samuel H. Cassel and Rev. William Copenhaver are planning the 7:30 evening services at First United Methodist Church at Garrison and Mason. Dr. Frederick C. Vosburg will be host pastor.

Fridays will be noon services at Central Methodist Church in Downtown Detroit and Dr. Dwight Large will be host pastor. Rev. James E. Massey, Dr. John W. Parrish and Rev. William R. Schroeder will be the committee making plans.

ALASKA-BRITISH COLUMBIA CRUISES & TOURS

TWO LUXURIOUS 20-DAY Spring & Autumn Tours and Cruises to Alaska, British Columbia, Canadian Rockies, featuring a 9-day cruise on the C.N.R.'s palatial passenger ship, S.S. Prince George will be directed by Rev. Clarkson Smith. Spring Tour originates Toronto, May 25th. Autumn Tour originates Toronto, September 26th. C.N.R.'s Super Continental, Vancouver and return. Cruise Vancouver to Skagway, Alaska, and return; calls made Prince Rupert, B.C.; Ketchikan, Wrangell, Juneau, Alaska. Travel "Trail of '98" via White Pass & Yukon Railway to Lake Bennett, B.C. Visit Vancouver, Victoria, Jasper. Tour price \$659 U.S. funds. Write: Midnight Sun Tours, Box 894, Chatham, Ontario, Canada. Phone: 352-1467.

The Methodist World Parish

Methodist Minister Will Direct Crime Commission

ST. PAUL, Minn. (RNS) — A United Methodist clergyman, the Rev. Emery Barrette, has been appointed by Gov. Harold LeVander as executive director of the Governor's Crime Commission. He will assume the \$17,500 post immediately.

Mr. Barrette, 38, has unsuccessfully sought to unseat Rep. Joseph Karth, St. Paul Congressman, in the November election.

He previously had served as a Conservative representative in the Minnesota Legislature.

Earlier, Gov. LeVander appointed a clergyman of the Lutheran Church in America, the Rev. J. Millard Ahlstrom, as assistant director for crime prevention under the new commission, which will implement the federal Safe Streets and Crime Control Act of 1968 in Minnesota. Mr. Ahlstrom is pastor of First Lutheran church of St. Peter.

Since 1963, Mr. Barrette has been juvenile court chaplain for the St. Paul Area Council of Churches. He also served four years as chaplain for the Ramsey County Workhouse.

During a term in the Minnesota legislature, Mr. Barrette sponsored a new work-release law permitting convicts to maintain their jobs while serving sentences.

Report Hits Conditions At Methodist Home

DECATUR, Ga. (RNS) — A United Methodist children's home here is on the "edge of disintegration," according to evaluation ordered by the institution's board of directors.

The study of the 150-child Methodist Children's Home was carried out by Merlin Outcalt, a denominational welfare consultant, after a 12-year-old girl was raped and became pregnant. A member of the staff was convicted of the offense.

Mr. Outcalt's report said "the pregnancy and its exposure" was not the basic problem at the institution. "The problem was, and is, the absence of a sound program of child care."

Morale of house parents was called "very low," in the study, three social work aides were said to have no social work supervision and administrators were found to be laboring under "outside" pressures.

Furthermore, Mr. Outcalt said the Rev. John Moore, director of the home, was vastly overworked and "had no training for this position or this kind of work." Mr. Moore was commended for trying to do a job he is "not qualified to do."

The directors were told that the home had sufficient income and capital invest-

ment to develop from its crisis to a progressive service institution.

A DeKalb county grand jury investigated conditions at the home. It suggested in a presentment that results of the study be made public. The home's board of trustees reportedly refused to release it to the general public.

Ira Hardin, board chairman, said that the report would be released "when the board changes its mind." Newspapers here received a copy of the Outcalt report from other sources.

Miss Student Nurse Chosen for 1969

EVANSTON, Ill.—Miss Judith Girardin, a senior nursing student at Bryan Memorial Hospital in Lincoln, Nebr., has been chosen Methodist Student Nurse of the Year for 1969.

Miss Girardin's selection for the honor



Miss Girardin

was announced here by Dr. Roger Burgess, general secretary of the General Board of Health and Welfare Ministries of The United Methodist Church. She will be formally presented on January 15 in New Orleans, La., during the annual convention of the National Association of Methodist Hospitals and Homes.

The selection is sponsored each year by the board and the association to honor the more than 4,000 student nurses across the nation studying in United Methodist-related hospitals and educational institutions, and call attention to the importance of Christian vocational service in health and welfare ministries.

Daughter of Mr. and Mrs. L. J. Girardin of Broken Bow, Nebr., the Methodist Student Nurse of the Year attended Broken Bow High School and Nebraska Wesleyan University in Lincoln.

In high school she was active in music and sports and was homecoming queen and co-valedictorian of her class. She also was involved in County Government Day and in Job's Daughters. A wide range of church activities included the Methodist Youth Fellowship, participating in the church's choir and serving as

organist, and activity as a camp coun-

Miss Girardin was chosen from 28 contestants entered by school nursing related to The United Methodist Church.

Women's Society Backs Project For African Women

ATLANTA, Ga. — Projects for the advancement of African women, ranging from a school for vocational training in Ethiopia to leadership development in Rhodesia to a nutrition project in India, will receive a total of \$650,000 from the United Methodist Board of Missions.

Completing a joint three-year program with the Women's Division and the World Council of Churches, the Board have granted to 22 projects in nine countries. The grants were made at the Board's executive committee meetings here October 15-16.

The joint program, entitled "The Needs and Concerns of African Women," was started by the divisions in January 1967. It was intended to provide \$1,000,000 over a three-year period. The \$650,000 allocation, plus allocation of \$1,000,000 in 1967, complete the funding program.

The money has been provided through the Women's Division through the grant of \$1,600,000 United Methodist women's societies of Christian and Wesleyan Service Guilds throughout the nation. The program has been administered by the World Division.

Several of the grants made here to United Methodist-related projects in other denominations, ecumenical groups, agencies, and secular agencies such as the All-Africa Conference of Churches, the Seventh Day Adventist Church, the United Methodist Church, the Young Women's Christian Association and the United Nations Children's Fund (UNICEF).

Clergy Will Hear Lectures on Preaching

CHARLOTTE, N.C. (RNS)—More than 700 United Methodist clergy from 15 states and the District of Columbia met in the First Methodist church here Jan. 10-11 for the annual Lectures on Preaching to Ministers. Dr. Bryn Kirklund, pastor of the Fifth Avenue Presbyterian Church of New York City, delivered the lectures, sponsored by the Institute for Homiletical Studies, Western North Carolina Conference.

Leading the Mission to Ministers workshops was Methodist Bishop Roy C. Anderson of Pittsburgh and Dr. Carlyle A. Smith, director of Interpreter's House in Junaluska, N.C. The workshops were sponsored by the conference Board of Christian Evangelism.

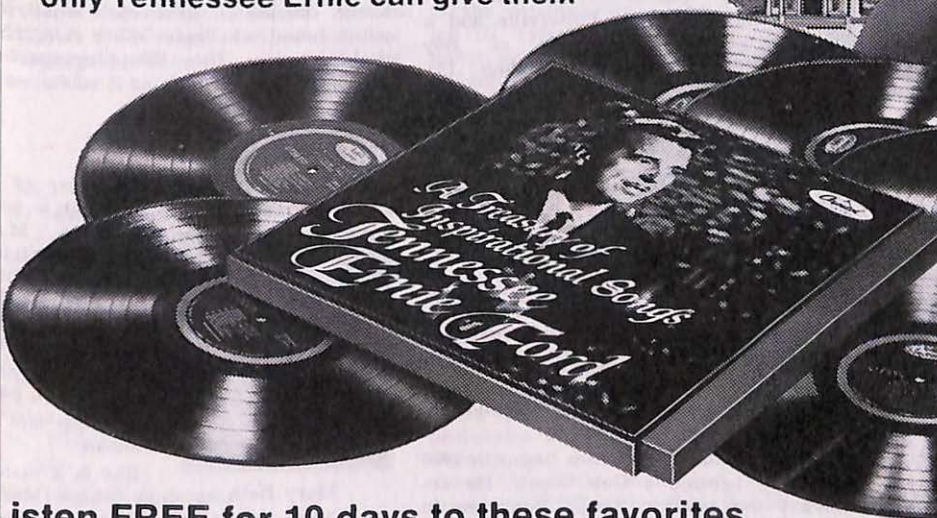
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CLARK HOME NEWS

Friends of Clark Home, living in Lansing, have made possible a weaving loom which is in the Arts and Crafts Department. In the near future that department will offer Home members the experience of working in copper.

Mrs. Eleanor E. Simons has been retained as assistant food service supervisor. Her responsibility is related only to personnel.

Landscaping at the rear of the new West Wing has been completed providing a lovely new lawn, trees, shrubs and plots for flowers.

A feature article and picture of the Arts and Crafts Department appeared in a recent issue of *The Interpreter*, the new weekly newspaper in Grand Rapids.

On December 7 a very successful bazaar was held in the Baker-Kendrick Room. Articles made by residents, some of whom are patients in the two nursing areas and by members in the Arts and Crafts classes, were on display. Among things sold were needlework, ceramics, copper jewelry, and Christmas decorations. Volunteers assisted, and members and employees had an opportunity to select some unusual gifts. Mrs. Wilfrid Beaulieu, director of Diversional Activities, and Mrs. Phillip Parker, director of Arts and Crafts, were in charge of arrangements.

In January the four Sunday chapel services are being conducted by the following: Communion, Rev. Earl Prosser of the Home; Rev. Lawrence Lee, Casco; Rev. Ronald Enterman, Potter Park, Lansing; and First United Church Choir, Kalamazoo. On Thursday evenings: Rev. Glenn Britton, Hopkins; Rev. John Tennant, Battle Creek; Rev. Philip Glotfelty, Holt; Rev. David Yoh, N. Muskegon and Rev. Charles Frye, Grand Rapids.

In early December a feature of the Christmas music enjoyed by members was the singing of carols by groups from the outside: Valley Ave. Youth; Meadow Lawn Campfire Girls; Alger Park Reformed Church Choir; Sigsbee Cub Scouts; Bethel Assembly of God Chorus; Allegan United Methodist Chorus. The Shriners' Chorus (about forty men's voices) gave a concert the evening of Dec. 16.

MIDNIGHT SUN TOURS

FIVE IDENTICAL 22-DAY Midnight Sun Tours will be directed by Rev. Clarkson Smith, originating Toronto, June 14th, July 1st, July 19th, August 5th, August 24th. Canadian National to Edmonton, "North to Alaska" by motor-coach via Alaska Highway, visiting Peace River country; Whitehorse and Dawson City, Yukon; Fairbanks, Alaska; "Trail of '98". Ferryliner, Skagway to Prince Rupert. Cariboo Trail; Vancouver, Victoria, Canadian Rockies, Roger's Pass, Lake Louise, Banff, Calgary, Edmonton and C.N. to Toronto. Exploration, adventure and excitement. Tour price: \$659.00 U.S. funds. Write: Midnight Sun Tours, Box 894, Chatham, Ontario, Canada.

Lost by death since the last news report: Mrs. Katherine Foy, Bellevue; Mrs. Elsie Smith, Three Rivers; Mrs. Dorothy Clark, Berrien Springs; Mrs. Mabel Hutchins and Mrs. Mary Snow, Grand Rapids; Mrs. Anna Moessner, Bay City; and Rev. Rollie Poe of Alto.

New arrivals at the Home are: Mrs. Bessie Shaftoe, Muskegon; Miss Olive Peterkin, Sault Ste. Marie; and Rev. Guy Fleming, Grand Rapids.

Rev. and Mrs. Park Newcombe left on Christmas Day for a vacation followed by attendance Jan. 11 to 14 at the General Board of Health and Welfare Ministries Convention of the United Methodist Church in New Orleans. Mr. and Mrs. Lawrence VanZee will attend the convention also. Mr. VanZee is president of the Home Board.

For the Thanksgiving dinner, favors, made by Grace United Methodist Church in Lansing, were on all tables and trays.

With Our Youth

RECEIVES EAGLE AWARD

David Lowe, son of Mr. and Mrs. William C. Lowe of rural Potterville and a member of Boy Scout Troop 153, received the Eagle award, the highest award in scouting, during a recent church service at the Potterville United Methodist Church.



David

Charles Joseph, assistant scoutmaster who was scoutmaster until a year ago, presented the award to Mr. Lowe who pinned it on his son David who in turn presented his mother with a replica of the award.

David's scouting activities began in 1960 when he became a Cub Scout. He attended the twelfth World Jamboree in 1967 and earned his God and Country award in February 1965. He is a junior at the Potterville High School.

65 ATTEND MEETING AT FLINT BETHEL

The Bethel church, Flint, had as guests youth from the Laingsburg and Flint Lincoln Park United Methodist churches. Rev. Mr. Anderson of the Congregational Church, Rev. Mrs. Beatrice Townsend, pastor at Laingsburg, Mrs. Glen Everson of the Lincoln Park Church and 65 youth people attended.

Mrs. Luella Morris, Johnny Clemons and Mrs. Jefferson Rumph are counselors and Douglass May and Miss Janet Marie Arbor, MYF presidents at Bethel.

After a short devotion, Rev. Donald E. Morris, pastor, at the request of the local youth, led a discussion on "The Dopp-

They were realistic miniature with pine cone bodies, gaudy tails and red pipe-cleaner legs and hats.

The new Gift Shop, open at hours six days a week, has proved a great convenience for members. Other things they can buy made by members, candy, jewelry, tries, stationery and stamps. It is by six volunteer members and two tutes. Since it is a part of the new Wing, it is a very attractive place.

Service groups who have had the Home recently are: WSCS from Grand Rapids Plainfield Church, Sand Lake, Ensley, White Lansing Central, and Battle Creek bandale; Battle Creek Book Club, Homemakers of Caledonia, Literary of Cedar Springs, Ladies of M. Conference Headquarters' Staff Youth from St. Louis, Reed C. Trinity, Grand Rapids.

"ganger, the Shadow," a lesson for the student lesson material "R. lively discussion followed. What youth found was their "other side" problem was the "Doppelganger" adults, their other side as it relates to Christian life.

SENIOR HONORED

Mary Beth Sprague, daughter and Mrs. Darwin Sprague and at the ton Cons School, was to receive the Good C award un criteria of ability, se leadership triotism.



Mary Beth

She is a of the First United Methodist Church who serves as assistant church organist, day school pianist and sings in the She is active in the MYF of which is treasurer and has been president.

An honor student in school, held class offices, been a member senior band four years; Band two years; the FHA; Pep Club; editor of the school annual.

Mary Beth attended a DAR recently in Big Rapids where she received a citizenship pin and She has been accepted at Central Michigan University where she plans to continue her teacher education.

Patriotism is a blind irrational unless it is founded on a knowledge of blessings we are called to secure privileges we propose to defend. Hall.

Churchman Hits "Average" Layman's Lack of Interest

ALLEY FORGE, Pa. (RNS) — The average layman is not interested in learning what the Christian faith means or how to practice it, according to the president of the American Baptist Convention.

Dr. Culbert G. Rutenber said the American middle class goes to church seeking security and reassurance.

The professor of the philosophy of religion at Andover Newton Theological School, Newton Centre, Mass., added that increasing numbers of pastors leave the parish ministry when they discover laymen "have little interest in knowing the content of the Christian faith."

He cited evidence that an "uprooted middle class seeks through the church to 'find' itself. It is drawn to the church precisely because the church is traditional. Its hymns, sermons, liturgy and organizations provide a stable reference point in a time of terrifying change."

Laymen, Dr. Rutenber said, want a substitute for "old organic ties to yesterday's world, now gone." They go to church seeking refuge, "not of sinners seeking to be changed but of the bewildered and alienated seeking to be reassured."

Twentieth Century Urban Youth

Continued from page 11

the destroyers of democracy and Christianity. "Idealism won't work," they say by this they declare democracy to be words and Christianity a lot of pious attitudes. Thus they settle for the reality of the bomb and the battle which brute the human being. Youth will not accept this reality. They are idealistic; like the ancients. History, the Universe, God is on their side.

the impossible dream.

Youth are not challenged by the goals the adults nor by the withdrawal of the churches from the world. In Acts 17:6 Paul describes the followers of the Way as "the men who have turned the world upside down have come here also." They do not perceive the followers of Christ engaged in this kind of unsettling activity. They see Jesus as the secular Christ, who was unable to work within the structure of the established church, nor did he believe his Father was able to work through him. "You have made my Father's house a den of thieves," he said to the custodians of religion. Jesus did the Father's business in homes, on hills, in the marketplace and the streets.

Unchallenged by adult games, youth do their own thing which disturbs the adults: anti-war, anti-draft, free speech, civil rights, peace corps, vista, poverty programs, voter turnouts, tutoring in the

The Youthful Accent



YOUTH SHOULD BE SEEN — AND HEARD!

THE man was quiet enough, but he raged out with the comment, "As far as I am concerned, I am fed up with youth demonstrations. Why don't these kids go back to being kids the way the Lord intended them to be?" Awhile later, I was in a group of youth and a mature young man in quiet but firm tones said, "You adults are a bunch of phonies. What a mess you have made of this world. And you expect us to be quiet little youngsters who raise no questions about the establishment?"

You don't have to be very smart to know that the generation gap is here to stay — at least until the two generations learn better means of communicating with each other. The youth side of the ledger got a boost recently from a representative of the establishment, John D. Rockefeller III (you have doubtless heard the name somewhere.) In October he made an address to the Protestant Council of New York after being named recipient of the 1968 "Family of Man Award." And what he said stirred up some of the adult brethren — and well it should. Note a few of his introductory words:

"Today's youth revolution puzzles many of us. We wonder if it is really new and distinctively different. After all, there is nothing new about youthful idealism and

ghettos, teach-ins and free universities. Their idealism causes them to pay in suffering and sacrifice, for society always persecutes those who fall below its mediocrity and persecutes those who rise above it. With Jesus and John they preach: "NOW is the time, the Kingdom of God is at hand." (Matt. 3:2;4:7) Beliefs, words, speaking and promises are out for the NOW generation. They will follow the authentic adult or institution in whom behavior and actions correspond; in whom words and works are one. When adults revitalize their lives and institutions so they once again become the vision givers and the equippers for the mission that will bring God's word into flesh and the Kingdom models on earth, youth will be in their train.

The problems in this world are the possibilities; the indicatives (what needs to be done) are the imperatives (what we are called to do)! This is the mission of the Holy Spirit in the life of RISEN MEN. The materialistic, the security obsessed and pleasure bound culture will kill youth's dream. Youth, like Jesus, dream the impossible dream. This is their gift to mankind . . . to you and me.

youthful protest. Every generation has had its gap. But it seems unmistakably clear that we are experiencing something more than the age-old rebelliousness of youth. The ferment of today is intense and deep. Although the activists are a minority of young people, it is a larger and more vocal minority than ever before. The youth revolt is a worldwide phenomenon . . . There is a tenacity that was lacking in the past. Young people do not seem to be merely getting something out of their systems.

"How do we explain this phenomenon as it is occurring in the United States? There are many theories and no entirely satisfactory answers. The young people of today were born after the depression and under a nuclear shadow. In an age of affluence and potential Armageddon, they are less concerned about material security and more concerned about basic human values. They feel that time is running out on the great problems — war, racial injustice, poverty. They dislike the impersonalism of large organizations and of rapid technological change. Because of the influence of the mass media and the freedoms of our society, young people today learn faster and mature earlier. They become quickly aware, and deeply resentful, of the differences between what older people say and what they do.

"In short," says Mr. JDR No. 3, "the very accomplishments of our generation — in technology, communications, affluence — have served to focus the attention of the young on what we have failed to accomplish."

Such a summary is not new. But Mr. R. suggests that it is time for adults to stop berating youth and start listening a little to what they are trying to say. Considering this ferment of youth as potentially of enormous benefit to society, he thinks we should ask ourselves, "Would we really rather have apathetic and obedient copies of ourselves?"

I think he is 100% right when he reminds us that we need to take seriously some of these youthful criticisms and re-examine some of our basic adult assumptions. Now I do not, however, find that easy to do as an adult. I am used to having children listen to me, not listening to them in these areas. I am tempted to tune them out and turn them off. Perhaps that's because I am a coward, and it really takes more courage to listen to them than to shut them up. But I know, and so do you, that they will be heard. And they should be. And who knows, if we listen to youth awhile, we might hear what they are really saying!



Speaking Of Books

By Allen G. Gray

PICTORAL HISTORY OF MICHIGAN By George S. May

SELDOM will you find a more interesting volume than this one. It is a compilation of pictures with brief text covering supposedly the early years of Michigan history but the comparative pictures that appear with it really brings us up to date.

The name of John Munson means much to educational circles of Michigan for he was an active member of the Department of Public Instruction, and associated with Northern and Eastern State Teachers colleges. Upon his death he established a fund which was to be used to publish books about Michigan History and was entrusted to the Michigan Historical Commission. The first volume was the classic "Michigan in Four Centuries" and now there is this pictorial history which was started by Phillip Mason and completed by George May. Both of these men have left the commission and are associated with Wayne State and Eastern Universities, respectively.

The book starts with one of the most interesting pictures of Michigan I've seen in a long time, one taken from five hundred miles up in the air. You can unmistakably trace the outline of the shores of the Great Lakes. It proceeds through the Indian, French, British influences and goes on to the pioneer, farming, mining and lumbering industries. Throughout all sections many pictures deal with architecture and you will be surprised at the number of buildings you have seen and probably taken for granted, that are truly architectural gems.

One of the saddest feelings about the book is to realize the number of old buildings that have been razed, especially in the city of Detroit. And strangely this has not occurred in the past few years but took place around 1875-1885. Many of the old residences, stores, and buildings along Fort and other streets were torn down, never to be replaced. So consequently we have little heritage from our old French Days or early pioneer architecture. There is nothing like the Old York section of Toronto or Independence Square in Philadelphia. How inconsiderate our forebears were for our historical heritage. Luckily outstate much of the old has been better appreciated and is still being used.

This is a browsing book to delight the eye and heart over and over again.

("Pictorial History of Michigan," May. Eerdmans, \$15.00. This book may be secured from Cokesbury Bookstore, 2101 Woodward Avenue, Detroit, Mich. 48201.)

The Divisiveness Of Parochial

Continued from page 4

Furthermore, the leaders of Parochial are expecting growth in parochial schools. Dr. John Blanchard, Jr., executive director of the National Association of Christian Schools, recently said, "Christian schools play a significant part in the program of the Church and I think this role will increase . . ." as the paganism of the secular schools becomes increasingly apparent the Christian school movement will grow.

The *Grand Rapids Press* reported that the supporters of parochial said, "that by 1975 there would be in Grand Rapids more Protestant parochial students than Catholics." In order to get some idea of what this means in terms of growth, consider the fact that today in Grand Rapids 70% of the parochial students are Catholic.

It is easy to see that parochial school advocates are preparing to grow in a big way and they will do so just as soon as they get a firm hold on the public treasury. More money for parochial schools will mean more parochial schools and fewer and weaker public schools. Add to this the fact that there are over 250 religious sect groups as well as additional groups, such as the Birch Society and Black Muslim, that could receive such public financial aid and set up their own schools to compete with and further weaken our public schools.

My second point is that Parochial will further divide our society and make the unity we seek difficult if not impossible to achieve.

In the Netherlands, when they started financing parochial and private schools, 20% of all students were attending private schools. Today about 75% of all students attend private schools. Social scientists say that the Netherlands have a seriously divided society as a result. Their society is divided at all levels according to religion, or the lack of religion, and parochial schools foster this division and maintain it.

Quebec is now supporting parochial schools in much the same way as the Netherlands and they are experiencing a similar trend toward deeper social divisions.

We all know of many parents who send their children to parochial schools in order to avoid contact with students of different races and different economic classes. That kind of action divides a society.

Dr. Donald Erickson from the University of Chicago said that "the voucher plan (a possible form of parochial) would magnify educational inequalities and accentuate the trend toward separate schools for the rich and for the poor." That divides a society.

Dr. Allen Thomas of the University of Illinois and creator of the "Thomas Report" and a supporter of Parochial, also had this to say, "the idea of parental choice (which has its philosophical foundation of parental choice) if broadened, would further social and academic rigidities, racial segregation, and inequality of opportunity. Dr. Thomas also said that we must keep the public school strong so that people would not abandon it and prevent the divisiveness fostered by non-public school.

In my judgment parochial schools tend to divide a society by not permitting children of different religious and social backgrounds to grow up together in a public school where understanding and tolerance is learned first hand.

Next Week in History

By Wm. Cardwell Prout

January 12 (1959)—Death of Einar Eriksen in Copenhagen, Danish sculptor, age 82. His famous statue "The Mermaid" is in Copenhagen harbor.

January 13 (1773)—Joseph P. Walker, pioneer Methodist preacher, began preaching tour in South Carolina, Georgia, ending on March 9. He did not organize permanent Methodist work on this tour.

January 14 (1770)—On this Sunday Robert Strawbridge, a pioneer Methodist preacher, gave "a plain, practical sermon at seven in the morning" at George's Chapel (Methodist) in Philadelphia.

January 15 (1920)—At a meeting of the Joint Commission on Unification of Methodism in Louisville, Kentucky, a plan of union was presented by the Joint Committee of Reference. Following six days of discussion, the commissioners agreed to transmit this plan without endorsement or recommendation to the two Methodist Episcopal (North and South) General Conferences.

January 16 (1944)—General Dwight D. Eisenhower arrived in London to command of the invasion of Western Europe.

January 17 (1893)—Death of Rufus Birchard Hayes in Fremont, age 70, nineteenth President of the United States. He attended the Methodist Episcopal Church.

January 18 (1871)—In the Hall of Mirrors at Versailles, the German Empire came into being and William I was proclaimed Emperor. In May 1918 the same place, the German Empire met defeat.

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never unify America if we go so far to encourage people to isolate themselves by giving them the money to support their isolation and insulation.

like the confession that was made by Justine Cardinal Bea and printed in *Saturday Review*. He said, "When my nomination as cardinal was announced in November 1959, one of the first telegrams of congratulations came from Gunther Hahn, emeritus professor of evangelical theology at Berlin University. In 1897 he had been my classmate in the high school at Constance; . . . There were various Christian confessions and religious faiths represented in the class. All the same we got on very well and worked harmoniously together. From that time on I began to learn to have not merely a chilly respect but a genuine esteem for those of other confessions, and even to love them sincerely, while remaining loyal to my own faith. That was for me who came from an entirely Catholic village, my first school of practical ecumenism." A public school that includes all students is a cause that kind of experience. That kind of experience unites a country.

As Methodists and American citizens, we support the freedom that allows someone to create his own private or religious school for whatever reason, but he must pay for it, not the state. Because this freedom has legally, and we think correctly, put its faith and hope for the future in the public schools we support public schools. We must, therefore, guard our public schools against those who would consciously or unconsciously weaken and perhaps even destroy them.

Everyone who wants to support the public schools in the Parochiaid battle in Michigan legislature should be talking to his representative now. You can lead a group like "Citizens to Advance Public Education" (CAPE) that is fighting Parochiaid. For information on CAPE write West Michigan Conference Headquarters, 11 Fuller S.E., Grand Rapids, Michigan 49506. Also make plans now to take a car full of people to Lansing to meet your representative and tell him to vote "NO" on Parochiaid.

Raises Large Carrot

You have heard innumerable fish stories but this one has to do with a carrot. Rev. Leslie Nevins, a retired minister in the West Michigan Conference, has been a gardener for many years during which time he has raised many carrots. However, this year he raised one that is a record for him and possibly a record as carrots go. It measures 16 inches in circumference and is nine inches long. It has so many separate tops crowded so closely together that it is impossible to count them. According to Rev. Nevins the one carrot is big enough to serve a good-sized family for one meal.



The Bible for Today

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, January 19 How Persons React to Jesus

Mark 2:1 through 3:6

IN HIS fast-paced new book, "Mandate for Mission," Eugene Smith tells of the action of a large and prosperous congregation. Its prayer meetings are well attended and Bible study classes go over well. One day a group of black students from a nearby college sought to attend Sunday worship. The ushers of the congregation stood shoulder to shoulder before the door, blocking the entrance. As the young people came forward, the ushers pushed them back with their elbows. One result was that a girl was thrust backwards down the stone steps and lay injured. While this happened, the white congregation in the sanctuary was singing, "Love divine, all loves excelling."

Christ says that as we do this to others, we do it to him (Matthew 25), so we see how some "churchmen" react to Jesus today. It was not much different some 2,000 years ago. Jesus was sharing the word with people in a home, and the place was terribly crowded. Some men came with a friend apparently, and wanted the Master to heal him. But there were so many people, they couldn't get near the Source of healing. Instead of crying, "Sorry, old boy, you lose again," they used their imagination.

A village roof in Palestine was made of saplings laid flat, and branches and twigs were spread over and between them. Over this was clay baked in the sun. The men managed to displace some of the saplings and made a hole for their crippled friends to get through. When Jesus observed the faith of these men, he said to the man on the pallet, "My son, your sins are forgiven." This made the scribes "hopping mad" according to Mark, but Jesus went on to tell the crippled man to get up, take his pallet and go home. When he rose and walked away, the crowd was stunned.

Interestingly enough, it is the faith of the four men that summoned Jesus to action. We may be weak ourselves, but it's a great experience to be sustained and strengthened by the firm faith of others. Has this ever happened to you? Or has your faith been a resource for someone in trouble?

At the time of Jesus, men saw the intimate connection between forgiveness and healing. The letter of James, for example, links the healing of the sick and the forgiveness of sins. (5:15)

Contemporary psychologists are returning to that truth. Witness such men as O. Hobart Mowrer of the University of Illinois, who comes down strong for hiding your virtues and confessing your sins to people who matter in your life. Some genuine miracles have happened through forgiveness, and most of us have felt the joyous ecstasy that follows confession. It effects body and soul.

But the scribes were furious that Jesus had the nerve to forgive people. Only God, they thought, had the power to do that. What does it mean to affirm the fact that Jesus forgave sin? I believe he was a channel for the grace of God; he conveyed divine forgiveness rather than manufacturing it. Do we have the power by God's grace to do that today? You may have a terrible burden on your conscience, you share openly with a friend, and as he forgives you, you feel flowing through him the forgiveness of God. As you forgive me, I know God forgives me. This seems to be at the heart of what is meant by the "priesthood of all believers."

After Levi decided to follow Jesus, evidently some kind of party was held at a home. Most of the people there were tax collectors and sinners. Sinners were not only those who had sunk below a certain moral level, but people who did not keep all the details of the law. When the scribes saw Jesus with these "characters," they were angry. Even today we cry, "Birds of a feather flock together." We want to be seen with the right people, the "cool" people, the sharp people, hoping we will take strength from their status. It is rather interesting that the people who kept company with Jesus are no longer the people in our local churches. Why not?

Hugh Redwood tells of a woman in London who had been living with a Chinese man and became pregnant. She brought the baby with her to a woman's meeting. Since she enjoyed the services, she kept coming. One day the minister told her, "I must ask you not to come to this meeting again." She said she knew she was a sinner, but where else could she go. Fortunately the Salvation Army was not too "proud" to receive her into Christian fellowship. Would such a woman find a warm welcome in the local church in which I participate? Or we think of the black students turned away from the all-white church. Either we are followers of Jesus Christ or we are not. If our love for others stops with white skin or mink coats, let us honestly "come clean" and admit we want nothing to do with this Man.



"I expect to pass through life but once. Therefore, if there can be any kindness I can show or any good thing I can do for my fellow human being, let me not defer it, or neglect it, for I shall not pass this way again." . . . Edmund Courtenay.

**Seven People Since November 15, 1968, Have Informed Adrian College
Of Their Intent To Include A Bequest In Their Will.**

For information and sample Bequest Form write: President John H. Dawson, Adrian College,
Adrian, Michigan 49221.