

APRIL
6, 1967

Michigan Christian Advocate

*The
Newsmagazine
of Michigan
Methodists*



RNS PHOTO

Is Belief in God Plausible?

Official Publication
of 300,000

Michigan Methodists
Adrian, Michigan 49221
Phone 313-265-2075

Michigan Christian
Advocate

Vol. 94 April 6, 1967 No. 14

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Published 46 times a year by the Michigan Christian Advocate Publishing Company, 316 Springbrook Ave., Adrian, Michigan, for the Detroit and Michigan Annual Conferences of The Methodist Church. Issued weekly on Thursday but omitting the Thursday following Christmas and omitting as many alternate weeks during the summer, beginning with the first Thursday in July, as may be necessary to publish 46 issues in any calendar year. The opinions expressed by our writers are their own and do not necessarily represent the official position of The Methodist Church. All correspondence should be sent to the Michigan Christian Advocate, Adrian, Mich. 49221.

INDIVIDUAL SUBSCRIPTION PRICE: \$4.00 per year, payable in advance. To Canada, \$4.50; Foreign Countries, \$5.00. EVERY FAMILY SUBSCRIPTION PRICE to churches: \$2.20 per year; \$2.75 per year when a church secures subscriptions equal to ten percent of its membership. Make all checks and money orders payable to the Michigan Christian Advocate.

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Advertising rates furnished upon request. The Advocate does not endorse any product or service advertised. Advertisers are responsible for their own copy.

Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 5, 1918. Entered as second class matter at the postoffice at Adrian, Michigan, under the Act of March 3, 1879.

On a Wide

By W. W.



Circuit

Reid

Thomas Tiplady: Pioneer, Prophet, and Poet

THE Rev. Thomas Tiplady, one of England's most beloved social-pioneering clergymen, and a hymn-writer who spoke "to the needs and aspirations of the common man," died in London on January 7, 1967 — six days after his 85th birthday. The story of the famed Lambeth Mission of the Methodist Church in London is largely the story of Thomas Tiplady, the pioneer and prophet. And his more than 200 hymns have enriched hymnals in every English-speaking corner of the world.

Thomas Tiplady was born January 1, 1882, at Gayle, Wensleydale, Yorks. His education was in the elementary and technical schools of his native community, and then at Theological College, Richmond. Ordained a minister of the Methodist Church, he served circuits to the beginning of World War I. His service as chaplain in the war sharpened his social consciousness, brought to the fore his deep concern for people, and made him a vigorous champion of the cause of peace. One who was with him records: "On the field of battle in Flanders as a chaplain Mr. Tiplady won the affection of his men by his sacrificial care and concern which halted at no danger."

After the war — in 1919 — Chaplain Tiplady made his first visit to the United States on invitation of the Centenary Movement of the Methodist Episcopal Church. He traveled across the country, speaking everywhere for peace, for goodwill to all peoples, and for specific missionary causes.

In 1922, Mr. Tiplady was appointed superintendent and minister of the Lambeth Mission in one of London's slum areas. In those post-war days the area had many unemployed people, and hunger, poverty, and deprivation abounded. And a new generation was growing up almost wholly unrelated to the near-empty churches. Mr. Tiplady found "an empty chapel." He sought some way to "take the church to the people, or bring the people to the church."

With the encouragement of Joseph Rank, then pioneering in motion pictures, he put on lantern slides (and later mo-

tion pictures) and people began to come. As the *Methodist Recorder* tells: "The story of the Cinema Mission (1928-45) was an epic probably unparalleled in church history of a man who transformed his chapel into a cinema and shouted over the gap that separated Church and people — 'Come all ye people of Lambeth and we will speak together in each other's language the good things of life which are the good things of God.' Of course he was misunderstood and even misrepresented by many good people — they called it 'the Devil's Cinema' but in his calm and formidable way he went on. The success story was now history. Crowds in the church — now styled 'The Ideal' — and crowds of children in Spencer Hall."

It was the need of the "Cinema Church" that brought forth the Muse in Thomas Tiplady. At first he had put on slides the ancient prayers and the classic hymns of the churches — "but the people did not know them or understand their theological language." So he decided to write some himself — renewing a small interest he had developed in childhood: a penny book of some of Robert Burns' poems had inspired him to write some of his own. And now he wrote to meet the needs of his people in a language they could understand.

It has quite often taken the British a long time to recognize their own literary wealth, and this seems true in the case of Thomas Tiplady. British Methodism — adhering desperately to the hymns of the Wesleys (despite their outmoded theological language and concepts) — has failed to include Tiplady in its official hymnals.

A footnote should be added to the Tiplady-Lambeth story: The Mission — the Cinema Church and other buildings — was almost completely destroyed in the blitz of World War II. Church officials wanted to sell the site and move elsewhere. But Mr. Tiplady refused — and he lived and worked long enough to see a new Lambeth Mission, plus an International House, on the original grounds.

All this current talk about God isn't new. Each generation faces similar questions and has to find its own answers.

Is Belief in God Plausible?

By **ALDEN B. BURNS**

*Minister, University Church,
East Lansing*

PEOPLE today are raising the question whether or not belief in God is plausible any more. According to a nation-wide survey in recent months conducted by George Gallup, belief in God has declined slightly in the last 14 years. The poll indicates that 97 per cent of the people interviewed believe in God as compared to 99 per cent in a 1952 survey. Eighty-one per cent said they were "absolutely certain" of God's existence; 12 per cent were "fairly sure"; three per cent were "not quite sure"; and the remaining four per cent claimed to be agnostic or atheist.

Some think that modern doubts about God are new. Furthermore, among most people anything novel is worthy of serious consideration. People do not want to be old-fashioned or bear the stench of days gone by. Yet, what is often labeled "modern" or "new" is as old as time itself. Those who think they usher in a new age are in fact resurrecting a cultus that dies in every era in order to be born again in the next under the pretense of being novel. Strip away the cultural trappings and we unearth an age-old question and man's feeble attempt to answer it. Belief in God, or the lack thereof, is an old issue every culture must face and every human being must encounter. We are no exception in this demand placed upon humanity.

The bedrock issue may not change, but man's ideas about that issue do change. The doubting of God's existence has not changed, but our idea about God has. God has not changed but our apprehen-

sion of him has. A man came to me a number of years ago and said, "I don't believe in your God." To which I replied, "What kind of God is that?" He explained that God was an old man with a long white beard who lives in heaven which is located somewhere in the sky. He loves those who do right and hates those who do wrong. I informed the man that on the basis of his description of God, I too would have to claim an atheistic position for this is not the God of the holy scripture.

Belief is more than an idea ABOUT something or someone. It is the mold into which one pours his life; it is that which brings life into focus; it is the pivotal point around which life orbits and meaningful purpose can be assessed. Belief is more than what you THINK ABOUT something; it is that within us that enables us to bring what we consider ultimately meaningful to an adventure in life that is compelling and worthy of our

total commitment. Ideas can never fully ascertain the depth of belief; for belief is what you do with yourself in relation to the particular set of circumstances you find yourself confronted with. Ideas often become toys men play with to amuse themselves in the game we call life. Belief, however, reminds us that life is no game; the stakes are too high and the risk too great. Belief is more than what a man thinks ABOUT life; it is life itself! It is the basis upon which we expend life and build dreams.

God to many people is a celestial Santa Claus who favors the good guys and punishes the bad guys. The real question today is not whether God exists or not, but what God exists for me? Nels Ferre, our foremost Methodist theologian, has said that we all have a God; no one is an atheist or agnostic. Either we are true worshipers or we are idolaters. When Bonhoeffer speaks of "man come of age" he is pleading for a maturity that includes solid thinking and a due sense of responsibility for life. It is high time that we interpret and speak of the God of scriptures through the thought forms of our time. For belief in God is not only plausible in our time, it is essential to our time. But let us move on from a general discussion on the belief of God to a specific understanding of the God of the Christian faith in this scientific day.

Based on scripture, what is God like and how can we understand his relationship to us? First, scripture defines God as a spirit.



Alden B. Burns

What does this mean? To put it in scientific language, God cannot be confined by human measurement. Space, which measures the length of something, and time, which measures the duration of something, are the two yardsticks we use in assessing the dimensions of something. God has no physical dimensions of space or time. This is hard to conceive because man's mind is made to function spatially and temporally. One might even

conscious awareness of how limited man is when he divorces himself from the power that created the world of exploration and those who explore.

Sir James Jeans has compared the time since creation with the height of Cleopatra's Needle, man's existence with a penny on top of it, and man's civilized history with the additional thickness of a postage stamp. On the scale of three billion years to thirty days, man's

where God does not exist. The hero at this point in the drama cries in a vaguely upward direction as if to appeal to God and there is only silence. Like Bergman's movie *The Silence* which is much more profound and thought-provoking, God appears to be absent from the events of our times. When our image of God resembles a carnival worker of wonders, a magician of extraordinary talent, the "Big Daddy" upstairs who loves some of us downstairs, eventually we question his existence, for in fact such a God does not really exist. Most of us in our ignorance resolve our questing and doubting like the two fish who were arguing theology. After a heated discussion one fish turned to the other fish and asked: "So all right, if there isn't a God, who changes the water?" This is about as profound as we get when we start talking about the existence of God.

The second thing scripture tells us: God is Love. The whole drama of scripture leads to the scene where a man suffers death upon a tree to demonstrate the very nature of the power that governs the world. Such unlimited love possessed the entire being of Christ Jesus. He lived because he was loved, he loved because he was alive. Christ added a fresh dimension to our understanding of God. He was the spirit of love in the world. And this love moved the entire universe on its course. Love is the most potent force in the world, for it is God.

Dr. Karl Menninger, head of the Menninger Clinic, Topeka, Kansas, built his whole approach to patient-therapy on the idea humans need to be loved. Every patient that enters its doors is treated in an atmosphere of love and concern from the psychiatrists to the electricians. What is their thesis? Most diseases are caused by hate; love is the remedy; love is the medicine for the sickness of the world.

John Wesley picked the phrase "God is Love" as the official message of the coat of arms of The Methodist Church. The task of the Christian church is to be the container of this spirit of love.

On Winning Persons

By Bishop Gerald Kennedy

IT OUGHT to be basic for a preacher to be involved in the work of winning persons for Christ. The present situation is a strange one with the laymen ahead of the preachers. I don't think the Church will grow ahead of its ministers. The ministry, in a sense, has lost its nerve. That's what the historians said about Rome. We've lost confidence in our message. We don't believe we have a saving Word. We've also lost confidence in the institution and in ourselves. I would like to see a rebirth of pride in our profession—in the ministry is the hope of a new Kingdom, of a new World.

go so far as to say that as soon as we conceptualize God we, like Aaron, have fashioned an idolatrous golden calf. This is scriptures' way of reminding us how close WE are in being idolatrous ourselves with respect to the image we have of the Almighty.

We, too, live in the realm of the spirit. For example, can any of us scientifically define love for parent, child or spouse? Can we put in a formula form our conception of a happy home? Can we mathematically set up a scale defining matters such as trust, hope, confidence, despair and grief? No. We live in two worlds: the world of reason where clocks and yardsticks make sense, and the world of faith where clocks and yardsticks really don't make much difference.

Even science today is moving into the spiritual realm. It deals with energy, atoms, molecules, organisms, and galaxies and appropriately recognizes its limitations in research and investigation.

We are realizing that the world of discovery is so much vaster than the one who discovers. The more we come to know, the greater our

history roughly is ten seconds! We as a human race live on the thin edge of time.

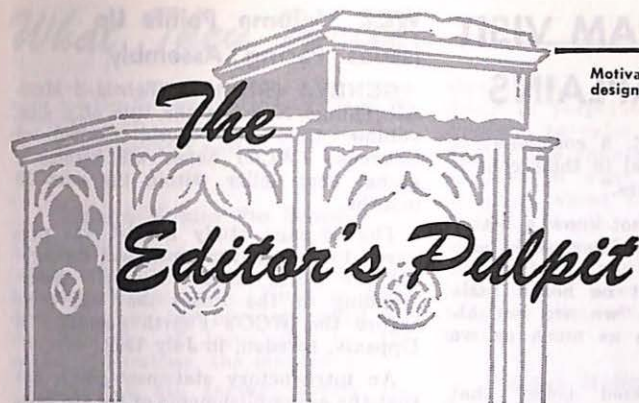
God as spirit is everywhere and yet nowhere. A Chinese legend tells of a small fish who wanted to see first hand this great thing called water. He set out in pursuit. He swam all around the world asking where he could find this substance he was dependent upon. A wise fish informed him that he was swimming in it all along. We search "up there" and "out there" for God who is everywhere, at the same time nowhere.

Rabindranath Tagore's *The King of the Dark Chamber* is a play about the human soul in its relationship to God. In its allegorical form it tells about a nameless country whose king never shows himself to his subjects. Some believe he does not exist, others that he hides himself because he is ugly. A village wiseman tells the people they are looking for the king in the wrong place. He can only be found in the dark chamber. God can only be found in spirit.

In Arthur Miller's *The Misfits* we see portrayed the world of so many persons. It is the world

Continued on page 21

MICHIGAN CHRISTIAN ADVOCATE



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.

Our Michigan Migrants

Michigan is the second largest employer of migrant labor of all 50 states and migrant laborers are dissatisfied with their lot and are organizing to do something about it. These two facts may precipitate a crisis of an explosive character, similar to that experienced in California last year. The recent march from Saginaw to the capitol at Lansing served to pictorialize the needs of the migrants and may have signaled the beginning of more demonstrations to come.

To say that the problem is complicated is a gross understatement. The migrant worker, his employer and the general public are all involved. As the migrants become better organized, their employers can be expected to join in a more cooperative effort to increase prices and the public in the end will have to pay the increases. Can the necessary changes, whatever they are, come about through genuine peaceful collective bargaining or must we experience a situation supercharged with emotionalism and possibly violence? Everybody involved will be challenged to exercise wisdom and self-control.

The churches have for years expressed their concern for the migrants and have conducted a ministry among them. In the present situation the churches will continue to be concerned for their condition and for their employers who must receive an adequate price for their products if they are to meet the migrants' needs. Many farm employers are devoted churchmen; some are Methodists. Most, we believe, want to do the best they can within the economic framework in which they have to operate.

But stating a principle is one thing; implementing it is something else. Details have to be worked out by those directly involved and this is never easy. Usually there has to be a lot of give and take on all sides if fair solutions are reached. We hope what happens in Michigan in the coming months will give us reason to be proud. Wherever the churches can be of help, we hope they will become involved.

Cold "Air" From Canada

Canada is noted for its frigid breezes that invade the 48 states to the south of it. But another kind of cold blast came the other day from the secretary of the United Church of Canada's Board of

Evangelism and Social Service. (The Canadian church combines its evangelistic and social concerns efforts. The Methodist Church keeps them in separate compartments.) The secretary charged that Canada was making "blood money" out of the war in Vietnam by selling arms and materials to the United States. He said Canada should remember this when criticizing the U.S.

The secretary then criticized by name Paul Martin, External Affairs Minister, for wishy-washy leadership. He said, "Canada is like the politician who straddles the fence and tries to keep both ears to the ground at the same time." He then went on to accuse the U.S. of interfering illegally in the affairs of several nations including Vietnam and said that so many conflicting statements on the war come out of Washington that it is impossible to tell whether Johnson is telling the truth.

Youth — Two Kinds

All the world heard about American college students who spent the Easter weekend on Florida beaches. Pictures of girls in bikinis made the front pages of the newspapers along with headlines that told the story of thousands of collegians who were "out on the town" bent on having a hilarious time. Violence broke out in Fort Lauderdale and over 300 "beachniks" were arrested, mostly for disorderly conduct and underage drinking. Beer cans and bottles were thrown at the police who totaled more than 250. When it was all over the students returned home suffering from sunburn and the lack of sleep and worse off for the experience.

In contrast to the above thousands of pleasure-seeking youth were 180 students who spent their Easter vacation in Tijuana, Mexico, helping the desperately poor of that area by building schools for the deaf and blind. They received no pay for their services and in fact, had to pay for their board and transportation. But, one student said, it was more than a building project, it was an attempt to work with Mexicans on an equal level. They wanted to build friendship across the border as well as help blind and deaf children and youth who just didn't go to school because there were no facilities for them.

Unfortunately the story of the 180 students didn't make the front pages of the newspapers and there weren't any pictures about what they did. Yet they made a witness that showed the other side of American youth and gave some assurance to the nation that all our young people are not of the "beachnik" variety. Certainly not all the pleasure-seekers should be put in the category of those who got arrested. No doubt many of them were in search of a well-ordered and well-deserved vacation. At the same time we cannot help lifting up the example of the 180 who also enjoyed a vacation and returned to their classes equally tired but for different reasons.

BISHOP SMITH REPORTS ON VIETNAM VISIT AND WORK OF METHODIST CHAPLAINS

WASHINGTON, D. C. — As the ranks of Methodist chaplains continued to climb due to fighting in Vietnam, the church's support agency endorsed added men and planned to expand its services to chaplains.

Meeting here March 9, the Methodist Commission on Chaplains boosted its budget for the year 1967-68 to \$247,000, compared to \$220,627 set for the current year. Major elements in the increase are a fourth staff member to be added later this year, an increase in chaplains' pension rates and the need to make more religious publications available to the chapels.

In a report on his January visit to Vietnam, Bishop W. Angie Smith of Oklahoma City, commission chairman, praised the soldiers, chaplains and commanders there for their liberal giving to people's needs, for their morale and morality and for their lack of hatred. He said: "It's a strange war. We can be proud of the fact we're there, whether we ought to be or not."

Forty-three men were endorsed for the chaplaincy, most of them for active duty with the armed forces. The number of Methodist chaplains now in service reached 719 as of Feb. 28, a gain of five from last September. The entire gain was in military chaplains, who now number 545, the largest number since World War II. The other 174 are assigned to medical, penal and other institutions.

It was reported that the commission anticipates reaching the Army's quota of 68 additional chaplains for the current year, since 65 have either gone on duty or been endorsed since July 1, and several more candidates are scheduled for interviews. For the other services, 14 have gone on duty or been endorsed, meeting quotas.

The change in the pension fund moves the rate from \$45 to \$50 per year for each year of service. This fund pays toward the pension of ministers who do not have sufficient military service to qualify for military retirement.

Although retreats for chaplains in Europe and Asia will continue, next year's stateside retreats will be replaced by a special gathering in connection with the church's General Conference at Dallas.

Bishop Smith, who covered nearly all of Vietnam in a week of visiting chaplains and servicemen, watched fighting action from both helicopters and patrol boats. He saw, either there or at retreats in Tokyo, all of the 68 Methodist and many of the other 376 chaplains then on duty in Vietnam.

Pointing to the servicemen's activities in building their own chapels as well as hospitals, schools and orphanages for Vietnamese, he opined, "if on-

ly we had in the U.S. a congregation who would be as liberal in their contributions as these soldiers."

He held that "I do not know a better group of men, doing a finer work with a better spirit, than our chaplains in Vietnam," adding that he heard little fault-finding, even if "we are not always supporting them as much as we should."

The bishop expressed belief that "there is less hatred among American troops fighting in Vietnam than in any war I've known of" (he was a pilot in World War I) and said he heard little derogatory reference to other nations' men, "even to the Viet Cong." He said he was consistently told that the soldier's morale is higher than in other wars and that only one chaplain expressed serious concern over morality of the men.

At the meeting here, membership in the "Order of the Circuit Rider" was presented to Bishop Smith and to Rev. Dr. John R. McLaughlin, commission general secretary, from the North American Air Defense Command. Chaplain Roy M. Terry, ADC chaplain at Colorado Springs, Colo., said the order recognizes chaplains who have given two years or more to visiting the command's isolated warning sites and Nike batteries.

WCC Volume Points Up Issues Facing Assembly

GENEVA (RNS) — "Behold, I Make All Things New" is the title of a slim volume that the World Council of Churches (WCC) hopes will become a global best seller within the next 15 months.

The 48-page study booklet was prepared to help church members throughout the world achieve a deeper understanding of the issues that will come before the WCC's Fourth Assembly at Uppsala, Sweden, in July 1968.

An introductory statement points out that the accomplishments of the 800 delegates to the Assembly will depend on the support they receive from the constituent church members they represent.

"The work of the Assembly needs to be supported by the wisdom, concern and imagination of the living Christian community in every place. Yours will be the responsibility of helping to make known to others what happens at Uppsala, and of planning what to do about it. Before, during and after the Assembly, you are asked to undergird its work by prayer."

Although the WCC budget can provide for editions in only the three official Council languages — French, German and English — Council officials expect that the booklet will eventually be translated into as many as 40 tongues to accommodate the 223 member Churches. Most of these translations will be done by major Churches or church councils in various countries.

Clergy March for Peace



SEATTLE, Wash. — More than 100 clergymen marched through rainy streets in Seattle, Wash., to protest escalation of the Vietnam war and to focus attention on the moral issues involved. A group of nuns accompanied the group. Shown leading the march are from left: Dr. Raymond J. Nelson of University Baptist church; Dr. Dale E. Turner of University Congregational church; and Rabbi Norman D. Hirsh of Temple Beth Am. The demonstrators walked from the Congregational church, through a shopping area, to the Baptist church. Participants gathered in both churches for prayers and addresses.

What They Write

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

Human Nature the Same

To the Editor:

It is quite evident that human nature does not change much. Nineteen hundred years ago the populace cried for the crucifixion of Jesus and for the release of Barabbas, the murderer.

Today they are saying crucify the Good Samaritan and release the Viet Cong.

When twenty-five hundred churchmen condone crime in South Vietnam, we do not need to wonder why it is increasing on the home front.—Ralph Brink, Fraser.

Behind the Powell Question

To the Editor:

A strange combination of "holier-than-thou" editorials appeared in your March 16 issue and they deserve some comment. I find the *Advocate* consistently advocating the white Protestant ethic that is neither Biblical, nor Christian. For example, you suggest that Adam Clayton Powell is "no credit to himself, his race, or his country." You also suggest that his re-election after being unseated would indicate a "sick" society. I would agree with your conclusion at this point concerning our society, but not your reasons.

I note that you never raise the prior question of whether it is Mr. Powell's constituents who are sick because they re-elect him, or whether they elect him because the white society is sick and thus Adam Clayton Powell is re-elected because he is a symbol to thousands of black people, of one who, in many ways, repudiates that White Anglo-Saxon Protestant sickness. You fail to make this distinction in several ways, but particularly when you note, that no "major" denomination would tolerate such things. That is ridiculous. That only suggests that you have not looked around at what the churches are, or are not, doing in the whole realm of race. It is tragic that the injustice that is perpetrated upon black people by white Christian ministers almost daily is ignored by your editorial.

I am not suggesting that one evil should make all evils possible, but I do think the *Advocate* should begin to raise the relevant and prior questions that are behind the Powell question. For indeed the "major" denominations do give rise to injustice simply by their silence on the race issue (not to mention overt racist sentiments from pulpit and programming) and a hundred other issues that affect our "sick" society.

The question that needs to be raised concerning Adam Clayton Powell is not to tell people in Harlem how they

should vote, but rather what are we doing to perpetuate the problems that continue to exist in that part of New York. The answer is not, as you might suggest in your second editorial, of spending about \$4,000 to buy a poor family a home. That does nothing to attack the underlying racist and unjust policies that are the causes of the problems of the poor, in Harlem, Schenectady, or Detroit.—Richard Venus, Detroit.

Praises Hoffa-Powell Editorial

To the Editor:

Your editorial on Hoffa and Powell was exceptionally well done and expressed so definitely that we have men in office and in high places in labor that do not deserve to be there.

The only way this situation can be corrected is by the people demanding that men in office conduct themselves in a lawful manner and not expect that they are above the law.

Concerning the editorial of a few weeks ago on being proud of "courageous clergymen," may I say if they were all men with mixed-up thinking like some I know, the Methodist Church should feel embarrassed.—Cameron E. Rose, Walled Lake.

Opposes Use of Tobacco

To the Editor:

In the pictorial insert of *The Detroit News*, March 5, appeared a picture of

a Methodist minister with a pipe in his mouth. A few years ago a supply pastor was fired by his D.S. (That's what he told me and is perhaps only one side of the coin) because he smoked. A supply pastor perhaps does not have to sign a statement that he will abstain from tobacco, but a ministerial member of the Conference, so far as my knowledge goes, has to promise according to our Discipline, paragraph 322/5 "For the sake of a disciplined example, . . . be willing to make a complete dedication to the highest ideals of the Christian ministry with respect to purity of life in body, in mind, and in spirit, and to bear witness thereto by abstinence from all indulgences including alcoholic beverages and tobacco."

The Constitution for The United Methodist Church (which was mailed a few days ago to each minister and layman) says concerning tobacco on page 47, "The church believes that the use of tobacco in any form is injurious . . . and all members of the church are urged to abstain from its use."

The other day I read that of 605 cases of lung cancer in men only eight had been nonsmokers. By 1958 eighteen scientific studies in five different countries had proved that tobacco is undoubtedly the culprit committing yearly mass murder by strangling tens of thousands with lung cancer. Ulcers of the gastrointestinal tract are also caused and aggravated by smoking.—Lorenz Stahl, Flint.

Lonely Cathedral Facade



MACAO — A lonely site is this facade of St. Paul's Cathedral standing majestically atop a high hill in Macao, a Portuguese island colony off the China mainland and 40 miles from Hong Kong. The cathedral front is all that remains from a fire in 1835. The structure was built in 1637. The facade is reached by climbing 68 wide steps leading to it, or by driving up a road on each side of the steps. Thousands of pilgrims climb the steps daily.



Legislative Information Committee of the Michigan Council
of Churches, Box 206, Lansing

Lansing Legislative Memo

A service of the Detroit and Michigan Conference Boards of
Christian Social Concerns

"MIGRANT WORKERS ARE FORGOTTEN MEN"

SEVENTY miles is a long walk. If it does not serve to bring to the attention of the public the intended information, it is entirely too short. Every mile from Saginaw to Lansing the farm workers of Michigan were trying to say, *Migrant Workers Are Forgotten Men*. Without voice, without recognition the workers used the Easter weekend to ask for a life not now their own — to ask for resurrection to new life economically, socially, and politically.

After two and one-half days of walking the small group of marchers gathered on Easter Sunday afternoon with hundreds of sympathizers at the steps of the capitol to present a series of grievances to Governor Romney. From a platform half-way up to the doors which open to the halls wherein there is power to make the changes requested, speakers address themselves to the issues which burn the consciences of those who work with migrant farm workers.

Bishop Zaleski of the Lansing Diocese of the Roman Catholic Church pointed out that "We are our brothers' keepers," and "The Michigan Catholic Conference is supporting the cause of the Migrant workers."

"Viva La Causa"

Rev. Gene Boutilier, a minister of the United Church of Christ, representing the National Campaign for Agricultural Democracy, pointed to the tools for change which are now available to us. He also prayed for forgiveness for the treatment migrant workers have received at the hand of the established community, but forgiveness only when "migrant workers are equal with all men in the nation."

Jesús Salas, leader of the Wisconsin movement to organize farm workers into a union, dramatically concluded his remarks in Spanish, "Basta! Viva la Causa!" "It is enough, long live the cause." August Scholle of the AFL-CIO in Michigan, assured the workers of all-out support by organized labor. The grievances were read in Spanish, then the leader of the March, Ruben Alfaro, addressed the Governor in the reading in English. Lt. Governor Milliken gave his promise that the list would come to the Governor's attention on Monday and would give them "his full and fair consideration."

The Plea on Capitol Steps

The ceremony on the steps of the capitol was built around the delivery of a "Declaration of Grievances" to Governor Romney. The following is a sum-



Two of the participants in Migrant Work.

mary of the nine items contained in the grievances: (A complete text is available from the Council of Churches office in Lansing)

1. No further delay in the provision of Workmen's Compensation for agricultural workers.
2. An adequate and just wage for agricultural workers. \$2.00 recommended.
3. An understanding of and adequate appropriation for the educational needs of the children of migrant farm workers.
4. Abolition of one year residency requirement for social welfare benefits.
5. Extension of unemployment insurance benefits to agricultural workers.
6. Improvement of migrant camp regulations and enforcement of present standards.
7. Funds for the two rest camps



Lt. Gov. William Milliken receives grievances from march leader, Ruben Alfaro.

which were authorized last year, but not funded.

8. Support of collective bargaining benefits under N.L.R.A. by the Michigan delegation in Congress.

9. Protection of the laws of self-organization efforts among farm workers.

SEVERAL BILLS PENDING THAT AFFECT MIGRANTS

Both before and after the March there was considerable activity in the House and Senate on bills directly related to the grievances voiced by the marchers.

Senate Bill 17, a bill sponsored by Senator Charles Zollar, (R) Benton Harbor, which would change the benefits of the Workmen's Compensation Act of 1966 (Public Act 27 of 1966, being section 411.2a of the Compiled Laws of 1948) was discussed on the floor of the Senate but later sent back to the Labor Committee.

In the House, H.B. 2090, which would also change the benefits of Workmen's Compensation from the farm worker, was introduced by Rep. Lionel Stacey, (R) Benton Harbor.

Public Hearing on Workmen's Compensation

H.B. 2090 was scheduled for a public hearing by the House Labor Committee, whose Chairman is Rep. Joe Swallow, (R) Alpena. The time and place was to be: 2:30 p.m., March 31 at the State Street Gym in Hart, Michigan.

Though HB 2090 provides for coverage on the first day of employment instead of after five weeks of work, it also eliminates the farm worker from most of the coverage extended to other workers in the state.

Only sections 4 and 8 of the Compiled Laws of 1948 would apply under this bill:

412.4—Medical-hospital benefits to six months care.

412.8—Compensation in the death of an employee to \$300 in addition to terminal illness cost.

Comparison With Benefits In Other Businesses

It would appear that HB 2090 would discriminate against the farm worker by eliminating him from these additional benefits now commonly received in other industries:

412.5—Compensation at the death of an employee with benefits for dependents of the deceased.

412.9—Provision for compensation in the case of total disability.

412.10—Continuing compensation for partial disability.

A second consideration in this bill is the removal of defenses from the employee which are three:

1. The injured worker knew the dangers of the job he was undertaking and undertook the job anyway. Therefore, the employee assumed the risk and the employer is not responsible.

2. If the injury was due to some careless or deliberate act of a fellow employee the employer is not responsible.

3. If it could be shown that the accident was due to the carelessness of the injured employee, the employer has no responsibility.

In most accidents there are elements of one or two of these demonstrable. This bill appears to allow the employer of agricultural workers a loop hole not found in other legislation by removing responsibility for injury to the employee or his companions. This does not mean that the employer is open to unbridled lawsuits brought on by an intent to defraud the employer. 412.2 provides for the removal of all benefits from the employee who seeks them as a result of his own willful misconduct.

Experience In Other States

This may appear to be extremely progressive legislation for Michigan which has moved into farm worker benefits only in the last four or five years. However, it is "old hat" in some parts of the nation. Wisconsin has had a functioning Workmen's Compensation law for some years. The rates are reasonable and the benefits approach adequacy.

Two additional bills are presently in the hopper which would delay the effective date of Workmen's Compensation for one more year. HB 2623 introduced by Rep. Lester Allen, (R) Ithaca, is in the House Labor Committee. A companion bill to it is Senate Bill 432, which is in the Senate Labor Committee, and also introduced by Senator Zollar.

COUNCIL OF CHURCHES CONCERN FOR MIGRANTS

The concern of the Michigan Council of Churches for migratory farm workers is expressed through the Michigan Migrant Ministry. In addition, the Board of Directors of the MCC, in its 1967 Legislative Principles Statement, declares, "The agricultural economy of Michigan receives important support from migratory labor. These people, without political, social or organized power, often suffer marked deficiencies in education and skills because of deprived backgrounds, and need the help of both growers and government to prepare them for living in an age of increasingly automated harvesting."

They continued, "Migratory agricultural workers have been prevented from enjoying most of the benefits of labor legislation and social welfare programs by explicit exclusion from the provisions of the legislation. We feel that these migrant workers should have equitable coverage in such legislation as: minimum wage, workmen's compensation, unemployment compensation, collective bargaining, child labor laws, etc. Procedures should be established by which these much disadvantaged people can have the services they need wherever they are and whenever they need the services."

The March from Saginaw to Lansing,

New Auto for El Reno Indian Mission



Methodist churches of the Coldwater-Hillsdale Subdistrict have purchased this new Ford for their Indian missionary, Rev. Levi Stevens of the El Reno Indian Mission, El Reno, Oklahoma. William Nott, right, a member of the Hillsdale Methodist Men, promoted the idea when he learned that Mr. Stevens, who visited the area during February, did not have an automobile to serve his parish. Mr. Don Zorn, left, is mission treasurer of the subdistrict.

Interchurch Pulpit Exchange April 23

Bishop Dwight E. Loder and the district superintendents of the Detroit and Michigan conferences are joining with other church leaders in the state in sponsoring a pulpit exchange. The idea grew out of the Consultation on Church Union (COCU) at Gull Lake. The date for the exchange is Sunday, April 23. Local pastors are being asked to take the initiative in arranging such exchanges. In the case of Michigan Methodist pastors this is being done with Bishop Loder's encouragement and blessing and the backing of the superintendents.

Following the exchange, it is hoped serious discussions will be held with laymen as well as pastors taking part. It is felt that three sessions of this character should be held to insure the desired results in understanding the real implications faced as the Church seeks renewal and reunion.

Iowa Minister Appointed To Liquor Control Board

DES MOINES (RNS) — A United Presbyterian minister, the Rev. Carl G. Sinning, has been appointed to a six-year term on the Iowa Liquor Control Commission, beginning July 1.

The appointment by Gov. Harold Hughes is subject to a two-thirds vote (41) of the 61-member State Senate.

Mr. Sinning, a 54-year-old Republican,

the public statement issued by the Michigan Catholic Conference, and the eloquent address by Bishop Zaleski demonstrated the truly ecumenical dimension of the concern for Migrants in Michigan.

Article by: William Benallack, Director, Michigan Migrant Ministry.

will succeed Jay C. Colburn, a former state senator who has served since 1961.

Members of the Liquor Control Commission receive \$10,000 a year.

For 10 years Mr. Sinning has been pastor of the United Presbyterian church at Manning. He has been a member of the Iowa Commission on Alcoholism since 1963.

Muskegon Union Holds Reaching-Preaching Mission

The Methodist Union of Greater Muskegon is meeting this week for its post-Easter Reaching-Preaching Mission at the Lake Harbor Methodist Church, Muskegon.

Dr. William F. Dunkle, Jr., senior minister of Wilmette Methodist Parish, Wilmette, Illinois, is the preacher. Dr. Dunkle is known internationally for his ability in pulpit, parish, and as a writer. He compiled the lectionary published in the 1965 hymnal of the Methodist Church.

Directing the music for this Mission is Mr. Howard Skinner, president of the Maranatha Bible and Missionary Conference in Muskegon. Mr. Skinner, the son of a Methodist minister, and his wife have thrilled audiences and congregations for many years with their consecrated abilities. Choirs from co-operating churches are bringing special music each night.

General chairmen are Mr. Gerald Jett of Central Methodist Church, and Mr. Edward L. Rogers of John Wesley AME Zion Church.

The cooperating churches are: Central Methodist, John Wesley AME Zion, Temple Methodist, Phillips AME Zion, Wood Avenue Methodist, Lakeside Methodist, Lake Harbor Methodist, Community Methodist, Greater Muskegon Methodist Parish, Holton Methodist, the Marne Methodist, and Mt. Herman AME Zion.

Next June at Albion the Michigan Annual Conference will consider a proposal to restructure itself for maximum effectiveness. Listed here are the legislative recommendations designed to bring this about.

A Plan to Restructure the Michigan Conference

WHAT follows are legislative recommendations of a study of the overall administrative structure of the Michigan Conference. This study was requested by the World Service and Finance Committee, the Conference Council and authorized by the Conference. Many questions made such a study imperative. Is there too much overhead? Are there broad areas of duplication? Are there areas of concern not being touched? Are there points of tension or conflict which should be resolved? How can the Conference be the church, representing the purposes of God on the earth, with a minimum of structure and a maximum of effectiveness?

These and other such questions could best be put into proper perspective by someone outside of the Conference but within the church. For that reason Dr. Murray Leiffer of the Bureau of Social and Religious Research of Evanston was asked to undertake this responsibility and he consented.

The study does not pretend to provide all the answers, or the final answers. It attempts to encourage the Conference to take a long look and a giant step in the right direction.

This is not the Bishop's program. It is not the program of Dr. Leiffer, or of any one party or part of the Conference. It is the Conference's program. It is a composite of many parts. It began with more than sixty hours of interviews with Conference leaders conducted by Dr. Leiffer. The findings were filtered by the Conference professional staff, then they were studied and refined by the Conference Council. Finally they were phrased by the Legislative Committee of the Conference Council. (This process accounts for the variance in the studies of the two Conferences of the Area.)

Two copies of the full study are being sent each pastor, one copy for himself and the other for the lay member of the Conference from his church. As indicated above, what follows are the legislative recommendations which constitute the real heart of the full study. They are printed here to acquaint Michigan Methodists in general with the proposed structure of the Michigan Conference. Last week a report was printed in the *Advocate* of legislative recommendations for the Detroit Conference.

The full report will be considered at

a special session on June 13 beginning at 9 a.m. at Albion by the ministerial and lay members of the Michigan Conference.

The legislative committee for the Conference was composed of Bernard Shashaguay, Howard Lyman, Park Newcombe, Robert Jongeward, Harold Kinney and Keith Avery. The latter was elected chairman by the committee.

The "R" designations are a necessary part of the document to be considered by the Conference and have had to be included here. They refer to recommendations in the full study made by Dr. Leiffer.

I. AREA COUNCIL

R-1 (1) There shall be an Area Council, which shall serve to correlate such types of programs as can be done best on an Area-wide basis. It may at times recommend specific Area-wide projects. R-2 (2) The Area Council membership shall be composed of the Executive Committees of the two Annual Conference Councils. The Area Council shall meet annually, not later than four months following the close of the regular Annual Conference session, and at other times at the call of the Bishop of the Area. It shall have the power to create such temporary committees as are needed to accomplish its task.

II. AREA HEADQUARTERS AND THE ADMINISTRATIVE ASSISTANT

R-3 (1) The Michigan Annual Conference shall make available to the Area space in the Headquarters Building, Grand Rapids, for an office for the regular use of the Bishop and the Area Administrative Assistant.

R-4 (2) The Area Administrative Assistant shall maintain his Annual Conference membership in one of the two Conferences in the Area. He shall not serve as the chairman of a Board or Agency in either Annual Conference. He may serve as the chairman of an Area Agency. He may serve on Annual Conference Agencies as an ex-officio member and as such he shall maintain a distinctly advisory and consultative role.

III. THE CONFERENCE COUNCIL

R-5 (1) There shall be a Conference Council, which shall serve as a program-correlating agency. The following shall be members of the Council:

(a) The President or Chairman and one

of the other members of each of the following Conference Boards (at least one of these two to be a lay person): Christian Education, Christian Social Concerns, Evangelism, Hospitals and Homes, Lay Activities, Missions and Church Extension, and the Woman's Society of Christian Service;

(b) The Chairman of the Commission on World Service and Finance;

(c) The Bishop (as presiding officer), the Area Administrative Assistant, the District Superintendents, and the Conference Secretary;

(d) Eight members (four lay and four ministerial) at large who are not members of any Agency or Board represented directly on the Council. These members-at-large shall be elected by the Annual Conference for a term of four years upon nomination by the Conference Committee on Nominations, opportunity being given for nominations from the floor. However, at the initiation of the reorganization of this body, two laymen and two ministers shall be elected for a two-year term.

(e) If the chairman of an Agency represented is unable to attend, he is permitted to designate another member of his organization to attend. This alternate has the right of the floor and a vote, providing the chairman of the Council has been notified of the substitution.

(f) The employed Executive Secretaries of Agencies and the Conference Treasurer shall be ex-officio members without vote.

R-6 (2-a) The Council shall elect a Vice-chairman and a Secretary. There shall be an Executive Committee composed of the Bishop, as chairman, the two elected officers, the Program Review Committee Chairman, the Chairman of the Personnel Committee, two District Superintendents and four additional persons (two laymen and two ministers) elected by the Council from its voting membership. (The members shall be elected in two classes to serve for four years, except at the first election when two shall be elected for two years. These members shall not be eligible to succeed themselves.) The Chairman of the Commission on World Service and Finance shall be an ex-officio member without vote.

(2-b) The Executive Committee of the Conference Council shall meet at least every two months to review the prog-

ress of the programs adopted by the Conference Council. This committee shall make supplemental recommendations, receive reports from and counsel with the executive staff. The committee shall also act as the Finance Committee unless such responsibility be assigned to some other committee.

(3) The Conference Council shall meet at least three times annually. One of these meetings shall be within the first two weeks of March. All regular meetings shall be set in advance and published in the Calendar of the Annual Conference.

(4) The Council shall have a Personnel Committee with the responsibility of establishing employment policy and the hiring of staff personnel as directed by the Council. This committee shall consist of five persons: namely, one District Superintendent, two laymen and two other ministers elected by the Council, plus the Bishop of the Area ex-officio. The Board involved in a proposed change of personnel may be represented temporarily on a consultative basis on this Personnel Committee. The committee shall elect its own officers.

(5) There shall be a Program Review Committee consisting of five members:

- (a) the Area Administrative Assistant,
- (b) two District Superintendents,
- (c) two of the members-at-large, at least one of whom shall be a layman, elected by the Council to serve in this capacity.

The Program Review Committee shall elect its own chairman and secretary. The Committee shall receive the program plans projected by all the Agencies of the Annual Conference in sufficient time to review them and to prepare proposals for the correlation of these plans prior to the March session of the Conference Council, at which time the Committee shall report. This Committee shall report at such other times as the Council deems necessary.

(6) The Program Agencies shall submit five copies of their proposed programs to the Program Review Committee chairman at least three weeks prior to the March meeting of the Conference Council. The Program Review Committee will present its correlations of these programs to the Council. If necessary, the Council may refer some proposals back to the Executive Committee of specific Agencies for reconsideration. The result of the work of the Council shall be a coordinated program for Conference, District and Local Church.

R-7a (7) The Conference Council shall make a report in writing to the Annual Conference concerning problems faced, decisions reached and recommendations for coordinated action. This report shall be printed in the Pre-Conference Reports. This report does not substitute for reports from the several Boards and Agencies. Each shall be entitled to a separate report, and shall have the

right to make request for funds through the Commission on World Service and Finance, regardless of Council action or recommendation (See Judicial Council ruling No. 98).

R-7b1 (8) The Conference Council shall inform the Commission on World Service and Finance of its report and proposal to the Annual Conference as soon as such has been determined. The Commission on World Service and Finance shall not reach a final determination of its fiscal recommendations to the Annual Conference until it has received and reviewed such report and proposal.

R-7b2 It is recommended that the Annual Conference request the Commission on World Service and Finance and the Executive Committee of the Confer-

Teasers

by Torrey



ence Council, meeting jointly, to consider the correlation of the fiscal year and the program year of the annual conference.

R-7c All Boards and Agencies shall meet before the close of the Annual Conference for purposes of organization, review of Conference actions, and initial planning session for the work of the New Conference Year, and assignment of Committee responsibilities to Board members. The time of such meetings of the Boards and Agencies shall be referred to the Bishop and Annual Conference Program Committee for implementation.

IV. THE CONFERENCE STAFF.

R-8 (1) The Michigan Annual Conference shall have an Executive Secretarial Staff amenable to the Conference Council and directly responsible to the Executive Committee of the Conference Council. Employed persons holding positions of executive responsibility shall be called Executive Secretaries.

(2) The Executive Secretarial Staff shall be composed of the following employed persons: The Conference Treasurer, who shall be responsible for all fiscal matters and shall be Manager of the Headquarters Building and shall

serve as a resource person in Stewardship Education. The Program Coordinator, who shall be so designated by the Bishop and shall be one of the Executive Secretaries. He shall be responsible for all program staff work and shall coordinate the work of at least two other Executive Secretaries. One of the Executive Secretaries shall represent the Conference Board of Christian Social Concerns and shall also provide leadership in the work of the Board of Lay Activities and the Woman's Society of Christian Service. Another Executive Secretary shall represent the Conference Board of Evangelism and the Conference Board of Missions. Another shall carry the title of Executive Secretary of the Conference Board of Education.

The Program Coordinator shall also supervise the work of an Office Manager, who, in turn, would supervise the office clerical staff, except for those in the office of the Conference Treasurer. The Coordinator shall also be responsible for supervising the work of any employed Field Staff persons.

R-9 (3) The Conference Secretarial Staff shall be responsible to and shall report to the Executive Committee of the Conference Council. The Staff shall meet regularly, at least once a week. The Area Administrative Assistant shall meet with the Executive Secretarial Staff at least once a month, and the Presiding Bishop of the Michigan Area shall meet with the Staff at least once each quarter of the calendar year.

R-15 The Executive Secretarial Staff and the Field Staff shall meet at least once in each quarter of the calendar year with the District Superintendents of the Annual Conference.

(4) Commissions and Committees assigned to the Board of Education.

R-10a The Conference Board of Education shall include among its duties defined by the Discipline of The Methodist Church, the work of the Conference Camp Commission, the work of the Conference Commission on Higher Education, and the work of the Commission on Christian Vocations. The membership of the Board of Education, including ex-officio members, shall not exceed sixty-five persons.

R-10b It is recommended that the Annual Conference refer the study of the internal structure of the Board of Education to the Board of Education.

R-11-12-13-14 It is recommended that the Annual Conference shall refer to the Conference Council for study and implementation the matters of qualifications of Field Staff, the relation of the Field Staff with the Executive Secretaries, District Superintendents, and the interrelationships of service to all of the Boards, and the establishment of a central service file of the staff to local churches.

R-15 (See R-9, where it is included).

Continued on page 18

News From the Churches

Consecration Service Is Held For New Pontiac St. James

St. James Church, Pontiac, was consecrated on Palm Sunday, March 19. The ceremony was conducted by Dr. Jesse DeWitt, district superintendent of the West Detroit District, assisted by a former pastor, Rev. Harry Lord, and the present pastor, Rev. James W. Deeg. The service was held at 11 a.m. with Dr. DeWitt preaching. Other participants in the ceremony were Mr. George Bery of Bery-Klei and Associates, architects; Mr. Bert Weddle, chairman of the Building Committee; and Mr. Lorrin Schwartz, chairman of the Board of Trustees.

The St. James Church is the successor to the Oakland Park Church in Pontiac whose facilities were purchased by General Motors Corporation for plant expansion of the Pontiac Motor Division. The new church, located at 451 W. Kennett Rd., will seat 350 people in the sanctuary which has a brick interior with an aggregate finish behind the free standing altar. The chancel area is separated from the rest of the sanctuary by a three-tiered planter filled with living plants which also acts as a choir screen. The communion rail, chancel appointments, and pews were taken from the Oakland Park Church.

There are two activity levels in the church. Entrance to the first level is directly from the street. This "upper level" includes the sanctuary, parlor and board room, with worship center and kitchenette, crib room, furnished as a memorial to Elizabeth Ann Stasiuk who died in infancy and made possible by her family and friends, toddler's room near the sanctuary, administrative offices, pastor's study, Sunday school class rooms for the primary grades, a youth and choir room, a sacristy, and rest rooms.

The lower level incorporates the fellowship hall, accommodating 260 people



The sanctuary of St. James Church, Pontiac, and its pastor, Rev. James W. Deeg.

at banquet tables, complete kitchen facilities, a youth activity room with an eighteen foot ceiling, class rooms for junior and junior high young people with rest rooms and a separate entrance to the fellowship hall at grade level.

New equipment has been placed in all Sunday school rooms. This church offers one of the best facilities available. The building is of solid masonry construction and is designed to keep maintenance costs at a minimum. The total cost of the project was approximately \$340,000.

Ground was broken in August, 1965, and construction began in September. Considerable delay and problems were encountered during the construction period.

Serving with Mr. Weddle on the Building Committee were John Fuller, vice-chairman, Troy Bell, Richard Elliott, Donna Robertson, Lorrin Schwartz, and Robert Stasiuk.

Program for the day included open

house from 2 until 5 p.m. and a Vesper Service at five with former pastor, Howard Burden, participating, and the Crusader's Quartette from Deckerville furnishing the musical portion of the program.

Cantata Is Presented By Nashville Churches

The Nashville Methodist Church, Rev. Glenn F. Bingham, Jr., pastor, hosted an ecumenical cantata Palm Sunday evening. The cantata, "Olivet to Calvary" by Maunder, was presented by singers of the Methodist, Evangelical United Brethren and St. Cyril's Catholic churches of Nashville. The sanctuary was filled with people from the three churches who united for this service depicting the last days of our Lord.

A special offering was taken and will be divided between the three churches. The Methodist and EUB shares will go to "One Great Hour of Sharing," and the Catholic share to the Bishop's Relief Fund. The Catholic priest and the EUB minister sang in the cantata and Mr. Bingham conducted the service.

The congregation enjoyed a time of fellowship at a Coffee Hour which followed the service.

Ecumenical Meetings Enjoyed at Algonac

Trinity Methodist Church, Algonac, Rev. Dalton Bishop, pastor, has just concluded a successful series of ecumenical meetings and services with St. Catherine's Roman Catholic Church.

On February 21 Mr. Bishop showed a sound filmstrip, "Foundation for Dialog," in St. Catherine's Church, in preparation for the services. The following day nuns borrowed the filmstrip to show to pupils from St. Catherine's School who had not been present the night before.

A service of Prayer for Christian Unity was held February 28 in St. Catherine's, and conducted jointly by Father Cyril Keating and Mr. Bishop. The order of service used followed in general that approved for use during the Week of Prayer for Christian Unity in January. Local circumstances had made the observance impossible at that time, and it was agreed to delay it until during Lent, and to expand it somewhat. The service included several hymns, and scripture readings and brief sermons by both pastors. A similar service was held in Trinity, March 14, again with both pastors conducting it.

Fellowship periods, with coffee and refreshments, were held after each meeting and contributed to the spirit of friendship that was so evident throughout. This aspect of the services has been spoken of perhaps more than any



The new St. James Church in Pontiac.

other, the "good" feeling — the warm and sincere friendship that was created.

Four hundred or more were present on each occasion. This represented more than a capacity crowd at the Methodist Church, and many extra chairs had to be used. The group was composed mainly of members from Trinity and St. Catherine's churches, although the other churches had been invited and there was some response, especially from the Episcopal Church.

There is a desire in both congregations for the "dialog" to continue and there are tentative plans for combined groups from the two churches to meet for Bible Study and other discussions, but actual dates and subjects have not yet been worked out.

Churches Unite for Special Lenten Services

Activities during Lent on the Crystal Falls Charge, Rev. W. Fred Worth, pastor, began with all three churches participating in Holy Communion at the Christ Church, Crystal Falls.

Services were held Wednesday evenings at the Amasa Grace Church. Two services included potluck dinners and readings by members of the Florence, Wisconsin, High School forensic group. Selections were from Jim Bishop's book, "The Day Christ Died," and a reading, "Thirty Pieces of Silver." Edward Jacobs of Crystal Falls and a member of the Florence teaching staff also presented slides and lectures relating to the important holy places in Jerusalem, Bethlehem and Istanbul.

The Alpha Church combined with Christ Church for the Thursday Lenten services. Guest speakers included, Rev. John Grenfell of Wesley-Union, Rev. Clayton Parcels of the First Presbyterian, and Rev. Roger Hoffman of the Assembly of God churches from Iron River, Rev. Horace Thurston of Trinity Church, Iron Mountain, and Rev. Albert Raloff of the Mitchell Memorial Church in Negaunee.

On Sunday evening, March 12, Christ Church dedicated 170 new hymnals, new pews, new pella folding doors which separate the nave of the church from the fellowship hall, and all other items added since the new church was completed last summer. Ministers participating in the dedication were Rev. Cecil Lutey, associate pastor at Ishpeming Wesley, Rev. Clyde Surface of Faith Baptist Church, Crystal Falls, Rev. Gunnar Goranson of the First Lutheran and Rev. Henry Mercier, pastor of St. Edwards Catholic Church of Alpha. Father Mercier was the preacher for the occasion.

Mrs. W. Fred Worth was the speaker March 7 at the Community Lenten services, sponsored by the women of the community, and the World Day of Prayer in Iron River.

On March 14 the Iron Mountain Community Chorus, under the leadership of Mr. Dan Croci, presented Handel's Messiah in Christ Church.

Holy Communion on Maundy Thursday followed a pattern of having the liturgical portions in the nave with the congregation moving into the fellowship hall to tables set up in the form of a cross. Purple center strips decorated the tables and purple candles furnished the light. The bread was Matzos, presented to the church by a local merchant. Two full sanctuaries completed the Lenten services in Crystal Falls. The 7:00 a.m. service was conducted by the youth. A voice choir presented a reading and a breakfast was served in the fellowship hall by the Methodist Men.

Ganges Receives New Members on Palm Sunday

The membership of the Ganges Church increased by 13 per cent on Palm Sunday when Rev. Lloyd Van Lente, pastor, received thirteen new members by profession of faith and one by re-affirmation. Thirteen also were baptized.

The new members signed the church register under the guidance of Mrs. Richard Harrington, membership secretary, and were presented a membership packet by Otto Chase, chairman of the Membership and Evangelism Commission; offering envelopes by Tom Comeau, chairman of the Stewardship and Finance Commission; and a J. B. Phillips' translation of the New Testament by Mrs. Lysle Tromp, chairman of the Commission on Christian Education. A

Attend Prayer Service



The women of Wayland Church cooperated with sister churches in the World Day of Prayer service, and were guests of the Saint Therese Roman Catholic Women who have joined this service for the last two years. Those attending front row, are: Mrs. Kirk Kuper, Mrs. Milo Farnsworth, Mrs. William Kessler, Mrs. Harold Reinhardt, Mrs. Ford Henry, Mrs. Grace Delp, Mrs. Allen Dangremond and Mrs. Lois Niemcheck. Second row: Mrs. Bernard Randolph, Sister Ruth, Mrs. Laurel Fisher, Mrs. Hazen Towne, Mrs. Arthur Kidney, Mrs. Jerome LeValley and Mrs. James J. Hackett.

reception was held in the social rooms following the service.

Three members of the class, Cheryl Nichols, Ann Babbitt and Sarah Gooding, will receive formal reception in the near future when Sarah's mother will be able to attend. Mrs. Gooding recently underwent major surgery.



New members and participants in the Palm Sunday service at the Ganges Church, left to right, front row, are: Ronald Van Lente, Denise Gould (church organist), Sarah Gooding, and Cheryl Nichols. Second row: Randy Hasty, Larry Nichols, Gary Nichols and Ann Babbitt. Third row: Marguerite Nichols, Elaine Babbitt, Shirley Babbitt and Dorothy Newman. Fourth row: James Tebo, Otto Chase, Rev. Lloyd Van Lente, pastor, and Roy Newman.

The Methodist World Parish

Methodist School to Permit Off-Campus Drinking

WASHINGTON, D.C. (RNS) — A Methodist-affiliated university here will permit use of alcoholic beverages at major off-campus events.

American University previously had forbidden possession or use of intoxicants on all university property and at all major student functions, on or off-campus.

A student-faculty administration committee recommended modification of the drinking rule.

Four major off-campus functions will be affected by the decision — homecoming dances, Winter and Spring weekends and the Interfraternity Council weekend.

For each of these functions, however, specific permission to serve alcoholic beverages must still be obtained from the Office of Student Personnel.

Bishop Cites Scope Of Mission Work

DALLAS (RNS) — Protestant churches today are sending more missionaries abroad than ever before, according to a Methodist bishop.

Bishop Kenneth Pope of the Dallas-Fort Worth Area of The Methodist Church, who recently returned from an African trip, said the churches are sending abroad more missionaries who are not quite so "noisy."

"Missionaries today are humble and hard-working," he stated. "They don't crusade to 'save the heathen.' They work in fields, they work in schools. They try to bring meaning to the whole person."

Bishop Pope pointed out that there are now four Methodist bishops in Africa, only one of whom is white. He said that native pastors fill most pulpits and native church boards handle administration.

He also noted that during his recent trip to Africa he found increased cooperation among Protestant groups. He said the denominations that seemed to be working particularly well together were the Disciples of Christ, and Congregational, Presbyterian, Episcopal, Lutheran and Methodist Churches. He also noted that there was a growing closeness in Africa between Protestants and Catholics.

Use of transistor radios by church groups was an innovation which the 66-year-old Methodist leader found interesting in Africa. "Even the most remote herder has a transistor," he said. "It is amazing."

Bishop Pope said the biggest challenge to The Methodist Church in South Africa is fighting "the system" — or apartheid (racial segregation).

"South Africa traditionally has been a Methodist stronghold," he commented. "Because the Church was tied to secular life, apartheid grew in the Church. Now many are trying to fight it. One Methodist bishop was expelled from Rhodesia because of his stand."

Methodist Church Now a Synagogue

LONDON (RNS) — A new synagogue which was once a Methodist church has been consecrated at Northwood, northwest London.

And a Church of England youth club which was formerly a Methodist chapel at Ilford, in east London, has just had a visit from Princess Margaret.

The new synagogue was consecrated by Rabbi Sydney Brichto, executive director of the Union of Liberal and Progressive Synagogues. While work on transforming the former Methodist church into a synagogue went on, the congregation held services in a rented hall.

The Ilford club visited by Princess Margaret is known as "Little Eye." The building fell into disuse as a Methodist chapel and was then bought and converted by the local Anglican parish.

Princess Margaret is President of the Church of England Youth Council. She was received at the club by Bishop W. F. P. Chadwick of Barking, who later dedicated a small meeting room for use as a chapel. The Princess spent an informal evening with many of the club's 300 members.

Swiss Methodist Donor Supports Delta Ministry

In an increasingly typical expression of overseas support for the Delta Ministry program of the National Council of Churches in Mississippi, a member of The Methodist Church in Switzerland recently forwarded to New York the amount of 1,000 Swiss Francs (approximately \$230 U.S.) designated "for the support of the Delta Ministry project."

As the churches in Europe are seeking to relate to other churches in mission in various parts of the world, this is one example of their closer relationship with the church in the U.S.

Alfred Honegger, executive secretary of the Swiss Methodist Missionary Society, relayed the thoughts of the donor, Mr. Theophil Hug-Ruh, to the Board of Missions:

"He said that this action should be a testimony, a sign of the attention with which people here in Switzerland are looking upon the attitude and actions of the American Methodist Church in the problem of race relations. He asked me to state how deeply joy is felt here for every courageous action undertaken by your leaders there."

Student Gets High Score In Navajo Scholarship Tests

A senior at the Navajo Methodist Mission in Farmington, N.M., has made what officials believe is the highest grade ever scored in tests for Navajo Tribal Scholarships.

The student, Everett Charles Ross, has been offered a scholarship to Yale University, and he is also under consideration for a special National Merit Scholarship. He hopes to become an electrical engineer.

Everett, who has attended the Mission all through his school career, is on the first team in football, basketball and track. He is active in Boy Scout work and last year attended New Mexico Boys' State. These experiences, he said, "have given me a sense of responsibility to God and to the people of the world." The scholarship winner is a member of the Methodist Church and president of the Methodist Youth Fellowship. If he does not accept the Yale offer, Everett will attend Westminster College in Salt Lake City, Utah.

Southeast Urged to Adopt Resolution On Central Jurisdiction

NASHVILLE, Tenn. — The Methodist Southeastern Jurisdiction can "make a dramatic witness and service in the outreach of the Church" if its annual conferences will pass a resolution aimed at eliminating racial structure in The Methodist Church, Mrs. H. M. Russell, Morristown, Tenn., president of the Southeastern Jurisdiction Woman's Society of Christian Service, said at the organization's annual meeting here.

In her president's message to the meeting, Mrs. Russell urged those present to pray "to create the climate that would make it possible" for the 1967 Methodist annual conferences to adopt a resolution that will be before them.

She was referring to a resolution, approved by the 1966 special General Conference, which calls for eliminating the denomination's all-Negro Central Jurisdiction by mid-1967 and for "determination to do everything possible" to "eliminate any structural organization in The Methodist Church based on race at the earliest possible date" and not later than mid-1972.

"Give Us Thy Vision" was the theme of the 27th annual meeting February 22-24 at West End Methodist Church, Nashville. Attendance totaled more than 500. A total of more than \$2,700,000 was pledged by the jurisdiction Woman's Society and Wesleyan Service Guild for the coming year for missionary work around the world. This was a record amount and a small increase over last year.

PRIEST AND MINISTER IN DIALOGUE SERMON

SYDNEY, Australia (RNS) — Although certain persons remained "suspicious, others skeptical, and some held doubts," according to a Methodist report, a larger-than-usual audience attended a lunch hour service for the unprecedented appearance of a Roman Catholic priest here in a Methodist pulpit.

Father Roger Pryke of Harbord, New South Wales, spoke from the pulpit of Wesley Chapel. It marked the first time a Catholic priest of the Archdiocese of Sydney had participated in a service in a Protestant church.

Norman Cardinal Gilroy of Sydney approved Father Pryke's appearance, and sent his greetings to the Methodist congregation.

During the service, the sermon took the form of a dialogue between Father Pryke and the Rev. W. D. Adams, associate minister of the Central Methodist Mission.

Mr. Adams, who spoke from the lectern, said that although Catholics and Protestants had regarded each other with suspicion for centuries, the change in ecumenical climate had led to the discovery that there were large areas of agreement.

Voice of Adrian College Is on the Air

Lenawee County's newest radio station, WVAC-FM, "The Voice of Adrian College," went on the air Feb. 6.

A ten-watt station located at 88.1 on the FM dial, the station is engineered and operated by Adrian College students. It features easy-listening music and general community interest programming from 3 p.m. to 7 p.m. Monday through Friday of each week during the school year.

Mr. Louis Saalbach, director of radio at the college, said the opening of the station culminates several years of planning and building for the Mahan Hall facility. The ten-watt effective power of the station allows it to be heard within about a ten-mile radius of the college.

Easy-listening, light music interspersed with community-interest programs features the programming of the station. Campus news, special events and student talent will also be spotlighted from time to time.

Current plans call for popular, light classical and jazz music early in the afternoon, followed by a supper-hour program entitled "Montage." This includes a mixture of news, sports, information on campus events and additional music.

Other programs now being finalized will include campus talent, features for women, a feature program with in-depth studies of current events or historical items, and a Playhouse '67. The latter includes student-written plays, student-

produced plays written by the artists through the ages, and other programs relating to drama and the theatre.

"We are aiming our programming at the entire community," Mr. Saalbach said. "We hope to show in this way what is going on at Adrian College and how the college is closely related to the community."

Planning for the station began in 1964. The studios in the basement floor of Mahan Hall were completed some time



Jim Hanson, left, of Grosse Pointe Woods; and Ron Nisar, of Adrian, are pictured in "The Voice of Adrian College," studio, Lenawee County's newest radio station, WVAC-FM.

ago, and the 78-foot tower alongside Mahan Hall was erected last fall.

The control room and studios are equipped with the latest in turn-tables and control facilities. In all, some \$10,000 in equipment is on hand in the building.

CLARK HOME NEWS

Brotherhood Week was observed at Clark Home by three interesting programs. Rabbi Erwin Halpern of the Ahavas Israel Congregation gave an informative account of the history and beliefs of the Jewish people to begin the series. The second guest was Father Hugh Michael Beahan, the much loved "Father Mike" of radio and TV. He spoke of the increasing respect and understanding developing among all Christians. The third speaker was Rev. Kenneth Lindland of Wesley Park Methodist Church, Grand Rapids, who described a wonderful interfaith project of a group of churches in the Wyoming area.

A fine mid-winter social event was provided when the district ministers' wives gave a coffee honoring widows of ministers and missionaries living at the Home. New residents to come to the Home are Mrs. Ora Albin from Potterville, Earl Starbard from Lowell, and Mrs. Bertha Munk from Blanchard.

A rummage sale recently provided a day of entertainment as the women residents hunted for bargains in clothing, jewelry and millinery. Members of the Penguin Club enjoyed another entertaining program at the March meeting. Mrs. Dorothy Hagerman presented book profiles of "When the Sea Breaks Its Back" by Corey Ford, and "I Laughed, I Cried, I Loved" by Dorothy Fieldheim.

In keeping with the Lenten season Mrs. D. N. Lipke reviewed "Five Marys" by Isabel Heaps.

A large group of Clark Home members are participating in the study of James and I Peter under the leadership of Rev. Donn Doten of Trinity Church, Grand Rapids. Deborah Circle of First Church, Grand Rapids, entertained the members of their church residing at Clark Home with an afternoon tea.

The February birthday party recognized two "February Greats" when Miss Mildred Drescher read a tribute to Lincoln and Mrs. Grace Stimpson read an article about Washington. Organ music was graciously provided by Mrs. Mertie Petrie of the Home. Those honored in the "over 90" group were Mrs. Pearl Ferrel, Miss Angeline Wilson and Morey Alger.

Mrs. Marie VanDort of Grand Rapids and Mrs. Leckie Isbell of Jackson both died recently.

Two interesting programs brought by the Social Committee with Mrs. Lucy C. Smith, chairman, have been a chalk talk by Mr. D. M. Daverman with music provided by his wife, and a travel talk by Mrs. Karl Oostenbrugge. A junior high youth fellowship group from Reed City enjoyed a tour of the Home recently under the leadership of their minister, Rev. Charles Fullmer.

Speakers at Sunday chapel services have been Rev. C. J. Erickson, Grand Rapids EUB, Rev. Roger Nielson and choir, Newaygo, Rev. Richard Selleck and choir, Rockford, and Rev. Arthur Jackson and choir, Oakdale, Grand Rapids. On March 9 Mrs. Patrick Jewell spoke about the medical work done by The Methodist Church in Le Paz, Bolivia, and illustrated her talk with slides. Both she and her husband, a doctor, were involved in this work.

Staff members are always included in the concern of Clark Home residents. Residents were saddened by the news that Don Gallagher, supervisor of maintenance, was reported ill in a local hospital. Also, the retirement of Miss Violet Kenning was announced after 20 years of service. In recognition of her leaving, a tea and reception were given in her honor in Fellowship Hall.

The Diversional Activities Program, directed by Mrs. Merle Beaulieu, still furnishes many hours of pleasure for the patients of the nursing areas as well as other residents as they work on a great variety of articles. Some of the articles are sold, but many are kept by the patients for their own use or as gifts to friends or relatives.

Among major gifts recently received to help in the Renewal Program was a pledge from Mrs. Eva G. Rose of Kalamazoo to cover cost of construction of a chaplain's office. Such special projects varying from \$500 upward are available for any who wish to contribute in this way to the Renewal Program. Inquiries can be made at the Home.

About Persons

REV. RONALD BRUNGER of Fowlerville, spoke and showed slides on "The History of Michigan Methodism," at a family night at the Potter Park Methodist Church, Lansing, on March 17.

MR. AND MRS. JAMES F. WHEATLEY of St. Mark's Church, Detroit, were given a Distinguished Service Award for their vital role in establishing and maintaining the city-wide brotherhood observance. The sixteenth such observance was recently held in St. Mark's and plans are already underway to hold the next observance on Sunday, February 18, 1968.

J. C. PENNEY, a long-time active Christian business leader, is scheduled to receive an award, April 24, at the 25th anniversary observance of the Laymen's Movement, an interreligious group of businessmen devoted to fostering Christian principles, of which Mr. Penney is a director. The presentation will be made at a dinner meeting in New York.

DR. BLAISE LEVAI, Demarest, N.J., a former editor for the American Bible Society, has joined the staff of the Joint Commission on Education and Cultivation of the Methodist Board of Missions as an editor of literature. Dr. Levai is serving in the Editorial and Literature Department of the Section of Communications. The department publishes educational, promotional and administrative materials relating to the mission of the church.

DR. C. ERIC LINCOLN, professor of sociology at Portland State College in Oregon, has been named professor of sociology of religion at Union Theological Seminary, New York. An ordained

minister of The Methodist Church, Dr. Lincoln is well known among religious and social science scholars for his studies on Black Muslim and black nationalist movements in this country. His book, *The Black Muslims in America*, has been hailed as one of the most authoritative works in this field. Dr. Lincoln is the second Negro to join the Union Theological faculty but the first to hold a full professorship.

Obituaries

DR. HOMER K. POWELL, 98, died in Bixby Hospital, Adrian, Wednesday, March 29. He had been hospitalized since last November. Dr. Powell joined the Adrian College faculty in 1916 as a mathematics and astronomy professor and continued to make his home in Adrian after retirement. He was preceded in death by his wife. Dr. Powell was a long-time member of Adrian First Church and a regular attendant until last fall.

REV. LOREN S. REED, 79, retired member of the Michigan Conference, died in the Sarasota Memorial Hospital, Sarasota, Florida. Mr. Reed served pastorates at Old Mission, Levering, Marion-Evart Circuit, Bellaire-Central Lake, Quincy, Alden, and Mackinaw City. He retired in 1956 and made his home in Rapid City until moving to Florida seven years ago. In Sarasota he attended the First Methodist and was a member of the XYZ Club of the church. He is survived by his wife, Mona M.; a son, Paul C. of Grosse Pointe Shores; a sister, Mrs. Mae Cook of Montana; seven grandchildren and one great-grandchild. Funeral services were conducted at the Toale Bros. Downtown Chapel in Sarasota with Dr. Kenneth Rogers and Rev. Frank Hartley officiating. Burial took place in Bellaire, Mich.

MISS GERTRUDE C. READING, 92, died March 19 at the Methodist Home in Chelsea where she had lived since November, 1962. She had, in general, enjoyed good health and contented living to the last. The daughter of Andrew and Amelia Reading, she was born October 13, 1874, in the Reading residence on Huron Street in Flat Rock and taught many years in the Flat Rock schools. After teaching in Traverse City, she joined the faculty of the State Normal School in Ypsilanti in the science department, later taking charge of the YWCA in the college. She returned to Flat Rock in the declining years of her parents, and re-entered the school as a high school teacher until her retirement. She was a lifelong member of the Methodist church and interested in community affairs. Upon her retirement the citizens of Flat Rock, and many of their children who likewise had had her for a teacher, gave her a farewell

reception which lingered through the years as one of her pleasantest memories. She is survived by one brother, Arnold Reading of Tacoma, Washington, and nine nieces and nephews.

Dearborn Women Help Needy Neighborhood

Twenty women from the Woman's Society of First Church, Dearborn, are involved in volunteer work in the Salina area of Dearborn. The Salina community is a low economic, culturally deprived area. Its basic ethnic groups are southern whites and immigrants from Lebanon and Syria. Recently, a few Mexican, Spanish and Italians have moved into the area.

The Salina School community is isolated from the rest of the city by the Ford Rouge Plant. Many children and families have no opportunity to leave the community and public transportation is inadequate. The 1960 census showed 326 families with income under \$3,000.

Tests given each fall to kindergarten children show that 50 per cent have some very special needs and must be given more supervision and help. For this reason about 90 children are placed in the KIP (Kindergarten Intervention Program).

The following is a report from one of

Armenian Bishop in Manuscripts Negotiations



LONDON — Armenian Orthodox Bishop Bessak Toumayan of London was instrumental in stopping the auction of 23 ancient Biblical manuscripts missing from St. James Armenian Cathedral in Jerusalem. The manuscripts were scheduled to be sold by a London auction firm, until officials of the Jerusalem Armenian Patriarchate reported that they had disappeared from the vault of the cathedral. The name of the person who offered the documents for sale and how they got to London remained a mystery, except that it was learned the manuscripts had come from Istanbul. The collection has been returned to the Jerusalem cathedral.—rns photo.

LINER ADS

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FOR RENT—Family Vacation Facilities. Eight acres on beautiful lake, 35 miles northwest of Grand Rapids. Cabins and kitchen facilities, boats, canoes, archery range, sandy beach and chapel. Write Bill Kromer, 406 W. Robert, Hazel Park, Mich. 48030.

RELIGIOUS BOOKS PURCHASED—Any size library. Send list, or write for details. Baker Book House, Dept. MA, Grand Rapids 6, Michigan.

FOR RENT—Cottage. Sleeping accommodations for six. Sandy beach. Good beds. Hot and cold water. A good boat. \$75.00 per week. Leon Shaffer, 2902 Asbury Ave., Kalamazoo, Mich.

COTTAGE FOR RENT—Ideal for families. Will accommodate 6-8. The cottage is located on channel between Silver Lake and Lake Michigan. Three bedrooms, completely furnished (excepting bedding and linens). Week, month or season. Rates for season. Available June 18 - Sept. 10. T. Bailey, 308 State St., Hart, Michigan.

the volunteer workers, Mrs. Edwin Anderson.

Some one has said, "Don't get involved. Let them go to the Salvation Army. Never meet the eyes of a stranger. For the eyes of a stranger will break into your world." We have looked into the eyes of a stranger named Souhil. But she is not really a stranger, she is a neighbor. Souhil is an Arabic woman, living in a four-room flat. She is only 28 years old and poor and lonely, having left her old home in Jerusalem just six months ago with her family. There are four children, an eight-year-old girl, a five-year-old boy (in the KIP program), an 18-month-old boy and just last week, a new-born baby. She loves her children and her poor home and is doing well with the little she has. Things are not lying about; her purse was hanging on a nail; the dishes were washed and draining on the sink board. For lack of drawer space, Souhil used a gaping hole in the side of an ugly overstuffed chair, to hold a few extra changes of clothing. The torn, faded linoleum on the floor had been scrubbed; and the stove and refrigerator were clean. Because of the love and concern of the ladies of First Church, Souhil says "Thank you very much" in her few words of broken English.

Being a volunteer in the KIP program is very simple. All one does is talk to the children, sit on the floor and read stories, play with them and go to their pretend parties.

Each five-year-old in KIP seems to have a special problem:

Tina has trouble learning to share. She is beautiful until she smiles. Every single tooth is brown and rotten.

Emmy Lou is very appealing. She just cannot believe that anyone is interested in her. She loves to hug and cuddle up to the volunteers.

Kenny has perceptual difficulties. He can't imagine that he has ears because, of course, he can't see them.

Linda almost gave up on herself, defeated at five. For many weeks, she said nothing, nothing at all, but sat in a chair with her head on her chest and her lovely brown eyes glued to her toes.

Crystal does not get enough to eat at home. There are seven brothers and sisters; so she really enjoys her lunch at KIP.

Carmine is new in our class. He just arrived from Italy and is trying to learn a new language and find new friends.

There is a need for more volunteers in the Salina area. The women of First Church have responded very well. There are five faithful women working in KIP, two in the SEP (Supplementary Education Program), 14 in the Well Baby Clinic and recently 60 homes in the area were visited to tell parents of free immunizations for their children.

One day, perhaps, someone will say, "Blessed are your eyes; for they see."

Author of Michigan Methodist History Is Given Award

Dr. Margaret Macmillan, author of the first comprehensive history of Michigan Methodism, was given the Distinguished Faculty Award at Western Michigan University, March 9. The award has just been established at Western. Nominations are made for it by the faculty and a mail vote taken of the alumni with a joint faculty-student committee making the final decision.

Dr. Macmillan is the first woman to receive the award which also carries a gift of \$1,000. Given by the Alumni Association, the award is in recognition of teaching excellence. Dr. Macmillan's history of Michigan Methodism is soon to come from the press and is awaited with eagerness by Methodists throughout the state.

Catholics Pray for Success Of a Methodist Revival

LEXINGTON, N. C. (RNS) — Roman Catholics in Lexington and Mocksville prayed for the success of a Methodist "Venture in Faith," a special three-day revival program for congregations in the Thomasville District of the Western North Carolina Methodist Conference.

And when the Methodists neared the close of their revival, Catholics began a 24-hour prayer vigil for the success of the program. The Catholics came as families and individuals to Holy Rosary church to pray, and many prayed in their homes.

Father Ronald McLaughlin of Holy Rosary Catholic church, Lexington, said his 220-member congregation and its Mocksville extension, St. Francis Catholic Mission, joined in the four days of prayer.

He said he asked his congregation to pray for the success of the "Venture in Faith."

"I told them I hoped when I spoke to Methodist ministers I would be able to tell them, when they got into their pulpits, to be assured our people were on their knees praying that the Lord would speak to them and His message would come across loud and clear," the priest said.

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A Plan to Restructure The Michigan Conference

Continued from page 11

V THE BOARD OF MISSIONS AND CHURCH EXTENSION

R-16 (1) The Conference Board of Missions shall develop a program whereby the work of the District Boards of Missions and Church Extension and the Methodist City Unions shall be more effectively coordinated.

R-17 (2) The District Board of Missions and Church Extension shall report through the Conference Board of Missions to the Annual Conference concerning all funds raised and expended. These funds are to be channeled through the Central Treasury and drawn against on voucher, countersigned by the District Superintendent.

R-18 (3) The Board of Missions shall have a committee on Town and Country Work, composed of the Executive Committee of the Town and Country Commission (Par. #1303, 1964 Discipline). Representation of the work of the Town and Country Commission on the Conference Council shall be through the Board of Missions.

R-19 (4) The membership of the Conference Board of Missions shall not exceed sixty-five, including the commissions and committees assigned to it, and all ex-officio members.

VI CONFERENCE NOMINATING COMMITTEE

R-20 (1) The Nominating Committee of the Michigan Annual Conference shall consist of nineteen persons, not less than eight of whom shall be ministers and eight laymen. Three ex-officio members shall serve by virtue of their elective position: namely, the Conference President of the Woman's Society of Christian Service, the Conference Lay Leader, and the Conference Secretary.

(2) Persons employed by an Agency of the Annual Conference, District Superintendents, and a Chairman or President of a Conference Agency, whose membership is nominated by the Conference Nominating Committee, shall not be eligible to serve as a member of the Nominating Committee. Any member of the Nominating Committee who becomes ineligible to serve because of election, employment or appointment, as stated above, shall immediately cease serving on the Nominating Committee. The Bishop of the Area shall appoint an eligible person to serve the unexpired term of a member who becomes ineligible to serve for any reason.

(3) Election of members to the Nominat-

ing Committee shall be by written ballot of members of the Annual Conference. Elections shall be held in alternate years, beginning with the Annual Conference Session of 1967. A ballot of nominees shall be prepared by the Secretary of the Conference and shall consist of not less than sixteen lay persons and sixteen ministers nominated by the Cabinet of the Annual Conference. There shall be at least two lay persons and two ministers nominated from each District, and in preparing the ballot the name of the district of residence shall be included with the name of the nominee. In preparing the written ballot ample space shall be included to write in the names of additional nominees. Nominations from the floor of the Annual Conference shall be allowed before the ballot shall be considered complete.

(4) Members of the Nominating Committee shall be elected for a four-year term, except that at the first election following adoption of these rules of order, one-half of the nominees shall be elected to serve two years, and one-half to serve four years. At this first election the four ministers and four lay persons receiving the highest number of votes shall be elected for four years, and the four in each category receiving the next largest number of votes shall be elected to serve for two years.

(5) No member shall be eligible for reelection or appointment until a period of four years has elapsed since last serving on this committee.

(6) The Nominating Committee shall meet to organize at the earliest opportunity following their election. The chairman of the Cabinet shall be the Convener of the Committee. The Committee shall elect a Chairman, a Vice-chairman, and a Secretary, and may elect any other officers it deems necessary to carry on the business assigned to the Committee. Such officers shall serve for a two-year term with new elections being held following the Annual Conference session when new members are elected to the Nominating Committee.

R-21 (7) Whenever possible, the clerical services of the Committee shall be provided through the facilities of the Conference Headquarters. Other expenses of this committee shall be borne through a budget request to the Commission on World Service and Finance.

R-22 (8) In preparing nominations for Conference' Boards, Commissions and Committees, the Nominating Committee shall diligently observe the following guidelines:

(a) Only active members in good standing in The Methodist Church shall be nominated unless legislation of the Discipline, or rules of the organization or agency, specifically allows or requires such non-Methodist representation.

(b) No employed staff member of any Agency of the Michigan Annual Conference shall be eligible for nomination to any Board, Commission or Committee. The term "Agency" is here con-

strued to mean an Agency as defined in R-23 of this report.

(c) A District Superintendent shall not be nominated for membership on any Board, Commission or Committee. As an ex-officio member he shall not be eligible for election as Chairman of a Board, Commission or Committee, or as a member of the Nominating Committee.

(d) The eight-year tenure of membership on Boards, Commissions and Committees, as adopted by Conference action in June, 1965, under Rule #21 of Rules of Order, shall remain in effect.

(e) The voting membership of an Annual Conference Agency shall not exceed sixty-five.

(f) Nominations for membership on any Board, Commission or Committee shall be made only after reasonable investigation by the Nominating Committee proves that the nominee is competent to represent the Church in the particular field, that the nominee is willing and able to attend meetings regularly and is willing to do a reasonable amount of work on committee assignments or other responsibilities.

The Nominating Committee may periodically request from the secretary of an Agency the attendance record of members for a stated period of time to help them in determining the wisdom of nominating persons for continuing membership on a Board, Commission or Committee. A member who has not attended

Supporters Visit Deposed Congressman



rms photo

BIMINI — Banned from his seat in the House of Representatives, Adam Clayton Powell is receiving support from many U. S. civil rights leaders. Above, he is shown strolling in Bimini with the Rev. A. Kendall Smith, left, chairman of Harlem Citizens for Community Action, left, and Floyd McKissick, center, executive director of the Congress of Racial Equality (CORE). Mr. Powell, who is pastor of the Abyssinian Baptist church in Harlem is taking his case to the courts in hope of overturning the House's action.

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meetings for a period of two years, without meritorious excused absence, should not be nominated for that or any other Agency membership.

(g) Nomination shall not be made of any person to serve on more than one Committee, Board or Commission of the Michigan Annual Conference. In addition, he may be eligible for nomination as a Trustee of one Agency.

(h) Members of the Commission on World Service and Finance shall not be nominated or permitted to serve on any Agency or organization receiving financial support from the Commission on World Service and Finance.

(i) In making nominations the Nominating Committee shall be diligent in involving those under forty-five years of age and ministers who have been Conference members for less than ten years. Careful consideration should be given to nominating laymen from the several districts who have demonstrated leadership in district and local church responsibilities.

(j) The Nominating Committee may seek the assistance of the Conference Board of Lay Activities and the Woman's Society of Christian Service to make a "Methodist Manpower Survey" in the Michigan Conference in order to obtain a recommended list of qualified lay persons to serve on Conference Boards, Commissions and Committees. Such a list shall be considered advisory only.

R-23 (9) In order to have a well-understood definition of what constitutes an "Agency" of the Michigan Annual Conference for use by the Nominating Committee, and others, the following definition shall be used:

The Agencies of the Michigan Annual Conference are the regularly established Boards, Commissions and Committees which have been defined by the Discipline of The Methodist Church, or constituted by action of the Michigan Annual Conference. The following shall not be considered as included in the above definition: The Conference Council, Boards of Trustees, the Board of Ministerial Training and Qualifications, inter-agency committees, such commissions and committees as are created by the Annual Conference to fulfill a special function within a limited period of time, ecumenical groups, such as the Michigan Council of Churches, or committees specifically related to the conduct of the annual session of the Conference.

VII CENTRAL TREASURY

R-24 (1) There shall be established at the Headquarters Building of the Conference a Central Treasury for the handling of all funds of all Conference Boards and Agencies participating in the Conference Benevolences. Other accounts within the Conference may utilize this service if mutually agreed.

(2) The Conference Treasurer shall be responsible for all accounts, and shall keep a separate account for each such Conference Board or Agency, entering the proper credits in each at the end of

each month's business, and disburse the same on proper order from each Board or Agency respectively. It is understood that none of the above-designated accounts shall be drawn on for the benefit of another.

R-25 (3) The Conference Treasurer shall be directed by the following guidelines:

(a) He shall serve as the fiscal agent (not the treasurer) of each of the several Agencies. He shall not be an ex-officio member of the participating Board or Commission, but would simply handle the funds, and be properly bonded for the same.

(b) Each participating Agency shall designate the person or persons with the right to order the distribution of funds. Each Agency shall determine its own system, and may require a countersign by a second person before distribution is made. In such a case both signers could be staff members or one might be an officer of the Board.

(c) It shall be the responsibility of the Conference Treasurer to maintain sub-accounts for special purposes for any Board or Agency so requesting, provided that it is a part of the total Budget of that Board or Agency.

(d) A statement of each account shall be prepared at least quarterly, and distributed to the officers of the appropriate Agency. Semi-annual distribution shall be made to all members of the participating Agency, of the Commission on World Service and Finance, and of the Conference Council.

(e) To facilitate accurate bookkeeping, each Agency shall use a specially-printed envelope for both deposit and voucher distribution, with its symbols printed in large characters in the lower left-hand corner.

(f) The fiscal agent shall not pass on the validity of an expenditure ordered by a Board or Agency, provided there are adequate funds available in that account.

R-26 (4) The Conference Treasurer is authorized to receive and disburse District Funds upon request of any District Superintendent. However, it shall be mandatory that the funds of District Boards of Missions and Church Extension be administered by the Treasurer's Office. The books of all district Treasurers shall be kept in accordance with accounting procedures prescribed by the Conference Treasurer's office. All District Funds shall be audited annually by a Certified Public Accountant and reported to the Annual Conference.

(5) The Central Treasury shall be maintained by and its operation the responsibility of the Commission on World Service and Finance, as directed by the Annual Conference. Provision shall be made by the Annual Conference for the cost of operation. All Conference Agencies shall be required to use its facilities.

VIII CENTRAL CLERICAL OFFICE STAFF

R-27 There shall be a central clerical office staff, under one authority, using

one set of office machines owned by the Conference, and available to all of the Agencies and the District Superintendents. The Central Office shall maintain-up-to-date addressograph files for all pastors and such others as are needed. The printing and mailing procedures shall be consolidated so that a single monthly mailing may contain communications from several conference agencies. The office staff shall be under the direction of an Office Manager who shall be responsible for the assignment of the clerical staff according to the requirements of the Agencies, Conference Executive Secretaries and the District Superintendents. As a general rule, one member of the clerical staff would be assigned to one or more of the Executive Secretaries.

R-28 The cost of operating the Central Office shall be covered in the budget of the Conference Council.

DISTRICT COUNCILS

R-29 The Annual Conference shall refer the matter of the organization of District Councils to the Cabinet for implementation.

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With Our Youth

YOUTH RECEIVED AT PALM SUNDAY SERVICE

Eighteen young people united with the Hudson First Methodist Church on Palm Sunday. Those received into full membership after completing the required nine weeks of study conducted by the pastor, Rev. Roland Liesman, were: Gregory Ashley, Charles Bishop, Alisa Brighton, Steven Booth, Chris Booth, Perry Cisco, Joan Curtis, Deborah Driskill, Robert Goodrich, Linda Ireland, Susan Kunkle, Rebecca Mills, Barbara Rupp, Cynthia Rupp, Patrice McKnight, Kenneth VanZandt, Michael VanZandt and Keith VanZandt.



Rev. Roland Liesman, pastor, and members of the Palm Sunday confirmation class at Hudson.

HOPE METHODIST WINS SCORING CHAMPIONSHIP

Scott Maxwell of Meridian High School and a member of the Hope Methodist Church, won the Midland Area high school scoring championship for the 1966-67 basketball season.



Scott

A six-foot junior forward, he finished with a 20.2 average and 344 points in 17 games. Scott battled for top all through the season with some passing and coming close.

He received mention on the *Detroit Free Press* all-state teams, and was named to the sixth Class B team.

YOUTH WRITES EASTER PLAY

The Senior MYF at Fowlerville, which traditionally is in charge of the sunrise service, put on an original Easter play this year.

God and Country Award



Mark Fenwick, center, received a God and Country award in the Stockbridge and Country award in the Stockbridge and Country Church, Kalamazoo, February 26, after a year and one-half of work in the church and community. Attending the presentation, left to right, front row, are Mark's parents, Mr. Charles Fenwick, chairman of the South District Fruit Belt Area; and Mrs. Fenwick, an assistant Girl Scout leader. Back row: Elwin Buskirk, Institutional Representative of the church; Rev. Carlton Benson, pastor; and Delmar Brenner, Neighborhood Commissioner. A grandson of a hood Commissioner. A grandson of a hood Methodist minister, Rev. Headley Bennett of Flint, Mark also is working on his Eagle award.

The play, written by Robert Brunger, depicted the events which followed Jesus' trial and crucifixion. It employed walk-in tableaux with biblical characters, a narrator, and music furnished by a girls' trio, a soloist and two organists, all members of the MYF.

FLINT YOUTH MAKES SCOUTING PRESENTATION

Donald H. Nelson, 16, an Explorer Scout and president of the Flint Grace MYF, was selected from the Great Lakes region to make the presentation on scouting activities to the governor as part of the Boy Scouts in State Government Day in Lansing.

A member of Post 404 and a junior at Northwestern High School, he gave the report to Lt. Gov. William G. Milliken who was acting in Gov. George Romney's absence.

Donald has been an active member of the church for four years and received his God and Country award three years ago.



Lt. Gov. William G. Milliken, left, and Donald H. Nelson.

Confirmation Class



A confirmation class was received into the membership of the Community Methodist Church in Swartz Creek on Palm Sunday. Members of the class, left to right, front row, are: Michael Elmore, Larry Striler, David Carr, Paula Hall, Deborah Easter, Deborah Huffman, Mary Louise Granger and Diana Doran. Back row: Miss Donna McCaughna, teacher; Richard Duncan, Robin Barney, Debra Carlisle, Deborah Green, Virginia Johnson, David Stelzer, Raymond Scarbrough, Maria Wight, Roger Brimley and the Rev. Richard D. Lobb, pastor. Adults who united with the church on the same day include Mr. and Mrs. Joseph Yates, Julie Yates, Mr. and Mrs. Marion Lee, Mrs. William Weber, Mrs. Sara Brunger, Jack Scarbrough, Kim Jones, Steven Hall and David Mitchell.

Is Belief in God Plausible?

Continued from page 4

Confused about God as a spirit? Then start here. God is love. He is more than this extending far beyond the definition we might give it, but He IS LOVE!

The third affirmation scripture makes of God is this. God is personal. Jesus often spoke of God as "Father." Why? Because he took the closest relationship a Jew had in those days and said that God was like that — even more loving and gracious than a human father. We say that God is a person, why do we talk like that? Because the deepest kind of language we know centers in what we call personhood. How else can man speak of God apart from human categories. To say God is NOT personal is in part to deny our humanity.

Another way of putting it is to say God is contemporary. He is not an artifact of history or a hope of the tomorrows. He belongs to us here and now

Next Week in History

By Wm. Cardwell Prout

April 9 (1846) — Baldwin Institute, Berea, Ohio, opened for students under Methodist auspices. In 1856, the name was changed to Baldwin University. In August 1913, Baldwin University and German Wallace College united to form Baldwin-Wallace College.

April 10 (428)—Nestorius was consecrated patriarch of Constantinople. The phrase "Mother of God," as applied to Mary, produced a split between Nestorians and the Marian cultus.

April 11 (1816)—Rev. Richard Allen, Methodist Episcopal clergyman and the first ordained Negro in the U.S., was consecrated bishop of the African Methodist Episcopal Church in Philadelphia, the first Negro bishop in America.

April 12 (1850) — Death of Adoniram Judson at sea, Baptist clergyman and missionary to Burma. Rev. Mr. Judson and his first wife, Ann Hasseltine Judson, translated the Bible into Burmese in 1835.

April 13 (1896)—The American Guild of Organists was founded, an association of church organists.

April 14 (1894)—Birth of Charles E. Schofield in Geneva, Nebraska, Methodist clergyman, author, editor, and educator.

April 15 (1817) — Thomas Hopkins Gallaudet, Congregational minister, established at Hartford, Conn., the first permanent school for the deaf in the U.S.

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The Youthful Accent

By Hoover Rupert



LIQUID DEATH

DO YOU live in a town with a population under 10,000? If so, what kind of life would you have if every fourth person in your town had been killed last year? It would be considered a catastrophe of the first magnitude if by some freak accident half the population in a town of 5,000 were wiped out.

Yet, do you know that on the highways of Michigan last year we set a new record for traffic fatalities? That's right! Some 2,284 persons were killed in 1966 on our state highways, according to Col. Fredrick Davids, Director of the Department of State Police.

Now, if you knew a way to reduce that fatality list measurably this year, you would feel duty-bound to share that information, wouldn't you? Suppose you were to learn that half the fatal accidents in Michigan last year involved drinking drivers? Would that say anything to you as a citizen about doing something to keep citizens who are "simply exercising my personal freedom

and forevermore. To say that God is personal is to say that God is alive and operative in our time and in our lives.

Emily Dickinson once said in her quaint way that her family "prayed to an eclipse which they called father." God is not this. He is a spirit, he is love, he is personal. He is a spirit of love that has a claim on MY life. Therefore he is personal. He is beyond the restrictions men love to place about him, yet within grasp where men can know him. He reveals himself to us as love, but exceeds what so often we define love to be. He is personal, yet far greater than what we can contain within our sphere of experience as human beings.

There is an old Oriental tale which tells of how the evil spirits conspired to hide God from man. They thought of forests — but knowing man's insatiable curiosity, they were afraid that he would eventually find the hiding place.

So at last the more cunning suggested that He be hidden in the heart of man, for man would never think of looking for him there. The theology of this tale is poor but the intent of their story is suggestive. God is with us; he is Immanuel, whose substance is spirit, whose nature is love, whose presence is closer than hands and feet.

Is belief in God plausible? The answer to this is incidental to a more formidable question. Is belief in the God of Jesus Christ possible for you? It is to those with open hearts and searching minds.

to drink" from mixing alcohol and gasoline? What about the freedom to live on the part of more than 1,100 persons whose lives were snuffed out because of drinking drivers?

You question my figures? Well, the Michigan Auto Club (AAA) conducted intensive studies of the conditions surrounding fatal accidents last year over three holiday weekends — Memorial Day, July Fourth and Labor Day. AAA General Manager Frederick Rehm concluded that these studies convinced the Auto Club that alcohol is a larger factor in traffic deaths than they had realized in the past. What did they find out? That 50% of the Memorial Day weekend fatalities involved drinking drivers. It was 40% over Labor Day and 52% on July 4 weekend!

A projection of toxicology reports from the Wayne County Medical Examiner in 1966, when, of the 312 drivers involved in fatal accidents, 197 were under the influence of alcohol at the time of the accident, reveals a startling conclusion: "On the basis of our findings, we logically project that 63% of the drivers involved in Detroit's fatal accidents were medically drunk at the time of the accident," reported Dr. Edward Zawadski.

What do you mean "medically drunk?" Well, a famous experiment in Sweden offers insight. A group of expert motorists performed maneuvers such as backing, turning, and parking on a driving range both before and after drinking. With a blood alcohol content of only .05 — the effects of a couple of drinks — their average performance was fully 25 to 30% poorer than when sober. Interestingly enough, their self-confidence had soared, making most of them maintain that they were driving even better than before — despite the fact they were knocking down marking poles and overshooting turns.

If you are a youth and think you must drink alcoholic beverages to prove you are really adult, please, don't follow this adult pattern any further. Let someone else drive the car home! If you drive after a few drinks, the home to which you go may well be the funeral home.

If you are an adult, perhaps you ought to get with your Legislator and encourage some stiffer penalties for drinking drivers. Unless of course it doesn't concern you that again in 1967, drinking drivers in Michigan will wipe out enough lives to populate the town of Almont or Bellevue or Calumet or Carson City or Frankenmuth or Galesburg or Homer or Kalkaska or Pentwater or Scottville or White Pigeon — or any other town of 1,200 persons.



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, April 16

The Call to Repentance

Acts 2:14-17

THE coming of the Spirit was an electric experience. A powerful emotional charge was released. In fact, the Christians became so excited that some of the spectators cried, "They have been drinking." Peter had to explain that they were confusing Spirit with spirits.

He felt compelled to give an *explanation* of this high-voltage baptism with fire. It is important to have this emotional zeal, but we need a head on it. Peter used some clear thinking in order to give the experience meaning to the people assembled there. It is also interesting to note that when the first Christians came together, they would devote themselves to the apostles' teaching. They would share personal recollections of this person Jesus, and seek to effect a relationship between Him and their day by day living.

Nearly every great religious movement has been led by a man who was not only emotionally on fire but intellectually competent. John Wesley spoke of the crucial need to wed vital piety with clear thinking. Elton Trueblood says that one of the marks of a renewed Church is the presence of a convenient book table. It should be where people will naturally flow past it on Sunday mornings. Secondly, there should be some lay person who is seizing every opportunity to arrange, display, and inform people of what is available. Is this service provided at your local Church? You might be just the person to initiate it.

When Peter did interpret Pentecost, he spoke with *boldness*. You may have noticed that there were eleven men standing by him (Acts 2:14); but still one man had to dare to speak with compelling conviction. It took great courage for him to tell the men assembled that they were in part responsible for crucifying and killing this Messiah and Lord, but he did so without hesitation.

The Christian Church is called to be a fellowship of the fearless, a company of the courageous. The world is too small for anything but truth, and time is too short for anything but boldness. Often we think that if we speak out loud and clear, we will be thought of as a little "cracked." But, as John Haynes Holmes pointed out, it is the cracked people who let the light through. Is your local church made up of a holy

huddle of timid and tepid people, or are you the adventurous ones? What are the great causes that call for courage, where ought the Church to lay down its life at great risk?

The reaction of the crowd was most interesting. When they heard this ringing message of Peter, they asked, "Friends, what are we to do?" (Acts 2:37c—NEB). They were asking for *action*. I believe many people are asking after every sermon is finished, "What then are we to do?" Often we are not just sure ourselves what we want them to do. The result is that people walk out of the sanctuary *feeling good* for having been there, but not always *doing good* for having been there. More and more services now conclude with a "conversation with the clergy over coffee." Here the implications of the sermon are seriously discussed, and a trumpet call to concrete action articulated. How can we provide for this kind of dialogue that leads to a change in living and a direction for deeds?

Peter's answer to the call for action was essentially *repentance*, at least as a first step. The people had failed to recognize the fact that Jesus was the promised Messiah, and instead had crucified him. Therefore they needed to repent. This word originally meant an afterthought. And since the second thought often contradicted the first, it came to mean a change of mind. If a man changes his mind, he ought to change his life. So repentance means this radical about-face that deeply affects not only our thinking but our living as well.

It may be easy to see how these people surrounding Peter should see their responsibility for crucifying Christ, but in what sense are we responsible? How many of the sins around the cross are your sins and mine? We think of the crowds of people who were utterly indifferent to Christ at that time. How often we fail to see the living Christ in the neighbor in need, or remain unaware of the Christ seeking to enter into personal relationship with us. Or like the women, we prefer to keep our distance from the point where Christ is suffering in the world today. Or like the Pharisees, we prefer hiding out in our little rules to a living confrontation with Christ. Or like the Romans, we are so upset by the people who disturb us, the prophets who cause trouble, the God who will not let us alone.

Have we, like the crowd around Peter, received forgiveness for our sins, and the gift of the Holy Spirit?

Filmscores

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

JOURNEY TO THE BEGINNING OF TIME (William Cayton Production. Distributed by New Trends Association, Inc.). After a visit to the New York Museum of Natural History where they have observed the replicas of prehistoric animals, four boys take a boat ride on a lake in Central Park. They find the opening of a cave, enter it and are transported back in real encounters with all the strange animals they had seen in the museum exhibits. This seems like a fantastic adventure until the boys wake up. They had dreamed it all and, with the help of their imaginations, it had become a reality. This colorful, informative, scientifically educational film is more like a classroom presentation than an entertainment. A good running commentary done by James Lucas is instructive and interesting. F, YP, C

WARNING SHOT (Paramount). A police officer kills a popular doctor, who runs from him, when ordered to halt, and acts in a suspicious manner. Because the doctor's gun cannot be found, almost everyone thinks the police officer guilty of inefficient and unbecoming conduct. As no one believes in him, or will help him, he is determined, by his own efforts to prove himself innocent. This involves finding the missing gun. The police officer makes some mistakes in finding the evidence but finally locates the gun in a dog's grave, the pet of an elderly woman patient of the doctor's. In this well-knit suspense story, with convincing acting by a good cast, there is well timed direction. The policeman hero has a good sense of integrity. Los Angeles settings. Good color. A

THE SPY WITH A COLD NOSE (Associated London Films Production. Embassy Pictures Release). There is an unexpected instrument for penetrating among foreign officials and divulging their secrets in this spoof on spy stories. This is due to the bungling efforts of Farquhar, a member of the British Intelligence inner circle M.I.5. to put Operation Bandylegs in action. This consists of inserting a small electronic "bug" and transmitter into the nose of "Disraeli," a bulldog the British Prime Minister is expecting to send as a gift to his Soviet counterpart. After overcoming objections and obtaining the services of a society veterinarian by promising him great honors, Farquhar is satisfied with his plan. It works so well that the results are amazing. Disraeli becomes the constant companion of the Soviet P.M. and the most secret conversations

are immediately transmitted to M.I.5. A beautiful Latvian woman, indispensable in such tales, serving as a spy for whoever pays her the most, is dispatched to England to discover the source of the information leak to the British. Foolishly, Farquhar has confided all his actions to a diary which she appropriated, returning to the Kremlin with the secret. This unrolls a quick succession of fantastic adventures for spies, counter spies, intelligence agents. . . and dogs, bringing about an unexpected and hilarious conclusion. This is a completely tongue-in-cheek comedy, well acted. Color photography is excellent but it is occasionally overdrawn and humor is forced.

A, MY

THE FORTUNE COOKIE (A Phalanx-Jalem Production. United Artists Release). A clever, tongue-in-cheek, dryly humorous comedy of serious import concerning Ginrich, a shyster lawyer in his attempt to collect high compensation for an accident sustained by Hinckle, his brother-in-law, a press photographer who is knocked down by "Boom Boom" Jackson of the Cleveland Browns during the excitement of a football game with the Minnesota Vikings. Ginrich sees in a lawsuit the possibility of bringing the family a fortune in which he would share and he talks Hinckle into being a party to his scheme, using an old spine injury as a basis for the claim. The money might also be an inducement for Hinckle's wife who has left him, to return. Interest centers on the outcome of the tricks arranged by Ginrich and carried out by Hinckle. Important implications come from the difficulties encountered by Jackson who loses his place as a player, takes to drink, deteriorates and is eventually helped by Hinckle to regain his confidence. Walter Matthau is excellent as the bombastic lawyer with fraudulent plans for every situation. Jack Lemmon is good as Hinckle and others respond to the sharp, brisk direction of Billy Wilder.

A, MY

My Neighbors



"Daddy's busy on his taxes — do you have an appointment?"



Speaking Of Books

By Allan G. Gray

MUZZY

By Charles W. Thayer

THIS is a delightful reminiscence of a family or families of the Main Line in Philadelphia. Though it is supposed to be the exploits of the author's mother who lived up into her eighties, it covers the entire family on both sides for several generations. If the mother was somewhat of a madcap, she came by it honestly.

The Wheelers had Quaker background but the Thayers were Episcopalian and Muzzy took to High Episcopalianism like a duck to water. Though she left the more or less staid environment of Pembroke, her ancestral home, for the more relaxed Kynetown, she lived things up perceptibly, especially when she got behind the wheel of a car. Here is a delightful insight into the wealthy who act anything but stuffy and attempt to make their life count for something.

The author, son of Muzzy, has had a distinguished career in the Foreign Service and has now retired to write using his wide travels and experience as a background for both fiction and nonfiction. This is his first attempt to chronicle the affairs of his family and a very rewarding attempt it turns out to be. Like the Hebrews of old, he has not hidden any family skeletons but the wickeder they are, the more delightful are his reminiscences of them. What a terrible but utterly irresistible person Max Poppenheim must have been. Even though he had to be paid to stay out of the country, his wife made grand use of his title and really lorded over the rest of the family. So aristocratic did she become that she could brook no interruption so one night the butler patiently stood by her side for over half an hour waiting for recognition. When she finally signalled for him to speak he calmly said, "Madam, the house is on fire."

You will find this rather fluffy reading but well worth an hour or two of your time. It may not increase your knowledge but it will entertain you in a harmless way. There is nothing offensive or abrasive but sometimes it is fun to read something simply for the sheer pleasure of being amused. A good chuckle may set our minds in a mood for thinking more sharply and daringly on the great themes we take up next.

("Muzzy," Thayer. Harper and Row, \$4.95. This book may be secured from Cokesbury Bookstore, 2101 Woodward Ave., Detroit, Mich. 48201.)

Quiet Time Thoughts

By Leroy M. Whitney



A DYING missionary said, "I have been dying for 20 years, now I am going to live." There is a sense in which life is death and death is life. St. Paul, using his words in another context, wrote: "Even while we live, we are dying." From birth to life's end the body is disintegrating so that "in the midst of life we are in death." It is only when we have ceased to die that we shall truly live.

It is a wonderful thing that when we shall have ceased to live "at this poor dying rate," we shall truly come alive. We die for twenty, fifty, eighty years, and then we live! This is the promise to those who love God. When we do come alive beyond this earthly experience, it will be so wonderful we will not believe that we have lived before. It will be as though we had been dead all along and had suddenly come awake to glories we had never known. It will be as though, having been blind, we now gain our sight; deaf, and we gain our hearing; insensitive to touch and smell, we now revel in the "feel" of things, and glory in the fragrances of heavenly gardens.

Edna St. Vincent Millay caught this heavenly awakening in her poem, "Resurgence." She describes herself as dead and buried "deep in the earth."

And all at once and over all
The pitying rain began to fall. . . .
The rain, I said, is kind to come
And speak to me in my new home.
I would I were alive again
To kiss the fingers of the rain.
There came then resurgence, rebirth,
resurrection!
I hailed the earth with such a cry
As is not heard save from a man
Who has been dead and lives again!
About the trees my arms I wound
Like one gone mad I hugged the
ground;
I raised my quivering arms on high,
I laughed and laughed into the sky. . . .
O God, I cried, no dark disguise
Can e'er hereafter hide from me
Thy radiant identity!

So it is that life is a living death, but death, by the grace of God and his infinite mercy becomes *LIFE* forevermore!



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