

MICHIGAN CHRISTIAN

Advocate

MARCH 24, 1960

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Africa on the March
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rnms photo

They Took Him Down From the Cross

After this Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body." — John 19:38 — RSV.

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The Youthful Accent

By Hoover Rupert



STUDENTS EMOTIONALLY DISTURBED

EMOTIONAL disturbances among college students have become a major educational problem, according to one expert in the field. In a public address awhile back, Dr. Dana L. Farnsworth, director of the health service at Harvard University, said at least 10 per cent of all college students have serious psychological difficulties. By that he meant they were serious enough to warrant professional help.

Speaking before a session of the National Education Association, Dr. Farnsworth was reported by the press as saying, "All students have problems of course, but I am referring only to those of sufficient severity to interfere seriously with effective living."

He went on to say that the disturbances could result in scholastic failure, apathy, depression, excessive anxiety, compulsive behavior, obsessive thinking, and physical illness.

"There are no reliable statistics," he said, "to indicate how many of those who drop out of college do so because of emotional conflicts. But," he added, "in my institution we have good reason to believe the proportion is considerably more than one-half." He went on to point out that it is rare that conditions in a particular college are responsible for serious mental illness. He believes the ultimate causes rather are found in the home life, community life, and the social environments from which the student comes.

"I am among those," Dr. Farnsworth said, "who believe that the present generation of students has ideals fully as good, if not better than those of earlier college generations. I see no signs of a moral breakdown originating in our colleges.

"What I do feel strongly about is the massive assault on the integrity of our young men and women of college age in the form of examples set by their elders. *Our young people are as often disappointed in representatives of their parents as they are in rebellion against them.*"

In addition to these local influences which turn up so much negative results in youthful personalities, there are some ominous signs on the international and national horizon which clothe this problem with a real sense of urgency. Dr. Farnsworth put his final word in this context when he said,

"We have only to point to the nuclear arms race, the segregation problem, the increase in juvenile delinquency, the low

standards of political morality which are tolerated, and to our general purposeless drifting, to find examples."

Well, the Church is dedicated to the propositions that result in whole personalities. Jesus' idea of the abundant life included emotional and spiritual maturity as well as sufficient material values to keep body together and sound. And our big problem today is to see that our youth are not short-changed on these Kingdom values.

POAU Hits Catholic Handbook

WASHINGTON, D. C. — (RNS) — A handbook being distributed to Roman Catholic delegates to the White House Conference on Children and Youth was criticized here by Protestants and Other Americans United for Separation of Church and State as an attempt at "clerical dictation."

Dr. Glenn L. Archer, executive director of POAU, charged that "it attempts to regiment voting at the conference by telling the 400 Catholic delegates in advance what they should stand for and why."

"The content of the instructions will be offensive to many Catholic delegates and to nearly all Protestant and Jewish delegates, especially to those who prize their intellectual independence," he asserted.

"On the whole," he contended, "the Catholic handbook constitutes an unblushing attempt to commit the conference to a reactionary sectarian program. Non-Catholic delegates at the conference should be warned by this document that Catholic delegates may not act as free agents and that their supposedly individual opinions may be colored by clerical dictation."

The POAU leader particularly deplored the attack which the Catholic handbook makes on the YMCA and its marriage education program and on the public schools as lacking in moral atmosphere.

Cancellation for Obscenity



rns photo

WASHINGTON, D.C. — This simple, but effective, mail cancellation is being used by the Post Office Department in 13 major post offices in an effort to persuade the public to cooperate with its enforcement drive against peddlers of smut. To be used on several million pieces of mail a day, the slogan cancellation is especially aimed at bringing in copies of mailings to teen-agers so post office officials can immediately trace and stop smut peddlers who use mailing lists of high school or prep school students.

By Bishop
Marshall R. Reed

Lent 1960



Resources Through Religion

Lenten Series (4) Discipline Through Devotion

IN ONE of his letters St. Paul presents the figure of a race-track on which athletes are competing for victory. He says if any man is going to compete successfully, he must keep in condition. When a boy writes home from college and tells his father he is going out for track, he means more than walking out of the fraternity to his car and driving down to the athletic field. He means he is going into training which he must do for weeks before he can even qualify as a competitor.

St. Paul said he was a competitor too but not for a corruptible crown. Do you remember the first diploma you received? You hurried down the street to a place to get it framed and could hardly wait to bring it home and hang it in a conspicuous place. Now it may be in the attic. Or the cup received for bowling and how you polished it? It has not been shined for years and maybe you do not know where it is now. There are many corruptible crowns. St. Paul said he was striving for one that was incorruptible but if he had any hope of gaining it, he would have to keep in condition.

His language was: "I must keep my body under subjection." A few years ago someone observed that by our mechanical genius we have created a million wild horses but who is strong enough to ride them? Powerful social forces have run riot and produced dictators as society always does when it loses the essential inner controls. Thousands of persons literally have gone to pieces because they were not strong enough to hold

together at the center. This happens for the lack of that which has become anathema: discipline.

Lord Tennyson in the nineteenth century wrote a poem in which he described self-control as one of three virtues which "lead life to sovereign power." The Bible gives support to Tennyson for its record is darkened by innumerable examples all the way from Adam and Eve to Judas Iscariot who insisted on having their own way which resulted in dismal failure. Both Tennyson and the Scriptures exalt self-control because they are presenting a picture of life, a picture which persists in the contemporary scene. We see those who have surrendered to the alcoholic or drug habit, others to an attitude of sullen despondency, others who always insist on having their own way and still others who have failed by way of a violent temper.

Our concern is not limited to the control of the body but moves rather into the discipline of the spirit. St. Paul wanted to keep his body in subjection so that his spiritual life would have a chance. It is strange in a time like this that so many otherwise intelligent persons speak resentfully of restraints and insist on doing what they want to do regardless of what happens to themselves or others. What successful athlete refuses to keep in condition? The spiritual leaders of Christian history have come under the control of an inner power which the spirit of God makes available to his people.

Discipline is not as negative

as some would like to make it. An American clergyman published a helpful book on the general theme of how we can live at our best. In it he dealt with such subjects as "Managing Your Own Minds," "Controlling your Anxieties," and "Outwitting a Routine Job." Without reading a chapter of it, one sees that the approach is positive. A long time ago St. Paul gave a Christian church a positive directive when he wrote: "Think on these things." They were the things that were lovely and pure and of good report and he urged Christians to discipline their thinking in this direction.

Here is the important question: Are we going to recognize the needed discipline for good living by the way of compulsion or by the way of devotion? Do we obey the law because we are afraid of the policeman or because we want to do what is right? Are we good because we are afraid of hell or because the love of Christ constrains us? An American essayist has written: "Whenever you find a real person in any realm, as Toscanini in music for example, there is always present a devotion that is his pride and he disciplines himself to attain." This is vastly different from letting yourself go. Shakespeare causes one character to say to another: "You have that in your countenance which I would fain call Master." When one says in earnest to Christ: "You have that in you I would fain call Master," there comes into his life a new control not of compulsion but of devotion.

THE BISHOP'S PAGE

AFRICA ON THE MARCH

The spirit of 1776 is felt all over the vast continent of Africa. New nations are rising out of the wilderness with the same courage that characterized early American life.

WE HAVE long considered Africa as the dark continent. We have thought of Africa as the sleeping continent. News commentators have played up to Americans' love for animal stories from Africa and have commented largely on the snakes and wild animal life of that continent. Recognizing all these comments about Africa, we do know that Africa has been the long neglected continent.

But whatever we may have thought of Africa in the past does not apply to most of modern Africa today, for revolutionary changes are taking place everywhere across the great continent, affecting every phase of life in Africa and reaching into practically every geographical area.

For nearly thirty years I have lived in and traveled about Africa and spoken in the interest of her peoples. I have gone into practically all the main African ocean ports from Dakar on the north-west Atlantic coast to Capetown in the Union of South Africa. Out of these thirty years of life and travel in Africa, may I tell you of the Great Awakening which is taking place all over the continent.

Political Awakening

The whole continent is awaken-

By ALEXANDER J. REID

Editor's Note: Dr. Reid, whose American home is Wilmore, Ky., has been a Methodist missionary to the Belgian Congo for almost thirty years. He is the Methodist news correspondent for the Central Congo Annual Conference.

ing politically. After the Berlin Conference of the great European powers, of 1884-85, there was a great scramble for colonial possessions in Africa. The continent literally became the international grabbing box as European powers carved out their own colonial empires and developed them according to their own theories, policies and resources. Though African resources were taken selfishly to bring help to the colonial powers, there can be no question but that colonialism did do a great deal of good in Africa in stopping the intertribal warfare; in the construction of roads, railroads and airlines, in checking on the prevalence of destructive diseases through the establishment of public health centers and hospitals, and in organizing educational systems. But in the earlier years of colonization, from all recorded reports, most of the colonial powers went

into Africa to rule with force and to exploit the resources.

Now because of the spirit of nationalism and the cry for freedom and self-determination at any price, the whole map of Africa changes every year. Every influential American journal has in recent months carried long detailed reports of the "smoldering continent erupting into violence." Rioting, the worst of the continent's history, has exploded all over Africa. These riots are but the initial violence of what may become more dangerous explosions of African nationalism, which have been building up for years.

This African fever has swept through virtually every colonial possession of the European powers. East, west, north and south, the heart of the African throbs with new aspirations, new hopes. Ready or not, and the frightening thing is that often they are not, Africans want to govern themselves, and determine their own destiny. The spirit of 1776 is abroad in this vast land, and new nations are being carved out of the wilderness with the same courage and determination that characterized our pioneer ancestors in America.

Africa now stands at the crossroads of her destiny. Great decisions must be made all over the continent as peoples move forward from tribal feudalism into modern times. We who live in Africa recognize that only Christ and his church can meet the deeper needs of her people and provide intelligent leadership to save these emerging nations from the deceptive forms of an atheistic communism and the power of an aggressive Islam.

Economic Awakening

Then we see Africa under a great economic awakening and on the march into our modern times. We have generally thought that Africa had little to offer our modern way of civilization. But let us take a look at the long list of her storehouse of wealth. It has the earth's largest resources of copper and a large part of the uranium; the world's gold standard is dependent on Africa's gold. One-sixth of the new world's lead, one-third of its chrome, one-third of its manganese, practically all of its diamonds and 90% of the world's radium to treat our malignant diseases come from Africa.

But the greatest of her potential resources is power-unlimited capacity for hydro-generation of electricity. To the new Africa the many great waterfalls mean dozens of Niagaras waiting to be harnessed. The giant hydro-electric projects are already far along in construction in Rhodesia and the Camerouns. Now in the Belgian Congo they are developing what will be one of the greatest dams ever to be conceived by the genius of man, so vast that when it is fully developed it may well produce as much as one-fifth of all the electricity now generated in the United States.

A quiet revolution has taken place in the transportation system of Africa. Leaping over the centuries of development of the horse and buggy and river steamer days, Africa is on the march with the most modern air lines offering excellent services criss-crossing the continent in every direction. Auto roads are developing rapidly in some places. In fact it is possible



Africa on the march in education. An African instructor in a Methodist high school teaches just a few of the thousands of students crowding mission schools through Africa. — Photo, Methodist prints by R. S. Smyres.

to drive from Europe through Cairo, Egypt, south the full length of the continent nearly 7,000 miles to Capetown. In the Belgian Congo alone, there are more than 75,000 miles of road.

As a result of these rapid means of transportation and communication, great modern cities are developing everywhere — Johannesburg with over a million inhabi-

tants, Dakar, called the "Paris of North Africa," Leopoldville in the Congo with its population of over 300,000 and its spacious palm-lined avenues. In these great cities, modern housing programs are being developed with whole mile areas being transformed from veld into suburbs. Even Africa where we live has been greatly affected by this housing

(Continued on page 22)



Africa on the march in religion. Crowds emerge from the Methodist church at Wembo Nyama, one of the principal Methodist mission stations in the Belgian Congo. — Photo, Methodist Prints by A. J. Moore, Jr.

EXPRESSED EDITORIALY

We Don't Need a Bigger General Conference

A study Commission of Seventy set up by the last General Conference to study the Jurisdictional System of The Methodist Church is proposing that the number of delegates to the General Conference be increased from a maximum of 900 to between 900 and 1400. Along with this proposal goes another calling for a meeting of the Jurisdictional Conferences at the time and place of the General Conference in 1964. There is the option, however, permitting Jurisdictional Conferences to meet within the bounds of their Jurisdictions if they so desire. The delegates to the Jurisdictional and General Conferences would be the same persons.

Such a proposal involves many things such as expense, availability of accommodations for so many and the ability to function as a legislative body. The main argument for the larger number of delegates is that some other denominations have as many or more and their memberships are not as large as that of The Methodist Church. However, the Methodists do have Jurisdictional Conferences. It is not indicated whether there is anything comparable in the denominations cited. We would like to know how the costs of Methodism's extravagant Jurisdictional System and the General Conference compare to similar organizations in other denominations. If the other denominations do not have Jurisdictions, as does The Methodist Church, perhaps they feel they can afford the luxury of a larger conference. This doesn't prove the Methodists can.

The Methodist Church is top-heavy with organization now, principally owing to its Jurisdictional System which was created originally as a device for segregating the Negroes into a Jurisdiction of their own. Since the Jurisdictional System is a part of the structure of the Church, entailing great expense to the Church, it would seem that the number of delegates to both the Jurisdictional and General Conferences should be kept to the present maximum of 900.

Under the present arrangement there are 12 delegates to General Conference from the Detroit Conference and eight from the Michigan Conference. This makes 20 in all from the Michigan Area which at a glance would seem to be sufficient. In addition to these, who also are delegates to the Jurisdictional Conference, are others elected only to the Jurisdictional Conference. The total number of the latter for the Detroit and Michigan conferences are 16 and 10 respectively. This means

that the total number from the Area to both conferences is 46. What would be accomplished by adding to this already generous representation, except more expense, is difficult to understand. But, as someone has asked, "Can you get the delegates to oppose a recommendation increasing the number when an increase means a better chance of being elected another time?"

Stanley Coors and The Yesterdays

The death of one of Michigan Methodism's illustrious sons has saddened the hearts of thousands who knew him in the days when he grew up as a boy in the parsonage and later when he rendered distinguished service as a minister in various local churches in the Michigan Conference. Upon his election to the episcopacy, the highest office Methodism can bestow upon its clergymen, Stanley Coors continued to serve until poor health forced him to slow down and finally to quit. Up until the last there was hope that he might live to finish his final term as Bishop of the Minnesota Area which would have ended with the Jurisdictional Conference this coming summer.

Much could be written in praise of this man of God but for this editor Stanley Coors will always hold a very special place because of a service he rendered back in 1939. We had just been elected editor, after three years as associate, when there broke upon the Michigan political scene a scandal which rocked the state. Corruption was suspected in state government. The governor died and Lieutenant Governor Luren Dickinson automatically took his place. Mr. Dickinson was in his 80's at the time and understandably lacked the virility necessary to meet a difficult situation. He was also a long-time Methodist and highly respected for his leadership through the years in the temperance movement. While the acme of integrity himself, we feared he was no match for the situation and might unwittingly be used as a respectable front for corrupt forces. We wrote this in an editorial which stirred up a furor from one end of the state to the other. The Governor asked us to come to Lansing and talk things over. Letters poured in demanding the editor's scalp.

It was at this point Stanley Coors entered the picture. He was then pastor of Central Methodist Church, Lansing, and knew more about what was going on under the capitol dome than he let on. He not only gave us words of encouragement, when they were needed most, but he supplied vital bits

of information that convinced us that if we could hang on long enough, things would work out in our favor. A grand jury investigation finally did expose corruption and many were sent to prison.

That controversy, and the relatively small part we played in it, is now a matter of history. A new generation has come who never knew anything about it and many of those who did are gone. But to us the memory of it all is very vivid and most vividly do we recall a certain Stanley Coors who went out of his way to help a brother minister when it really mattered.

Pastors' Salaries

Fourth Quarterly Conference time is here again and that means the church budget is getting a going over. Among other things in that budget is the very important item — "pastor's salary." Few pastors will ask for a raise. Some are even reluctant to talk about it because they did not enter the ministry to make money and do not want to give the impression they are mercenary. Yet the matter of salary has to be faced the same as any other budget matter and it is well for Quarterly Conferences to have a few facts at their disposal.

While local situations alter circumstances, it still remains that Methodist ministers are generally much underpaid. Some writers have tried to give a different impression. Not long ago the syndicated column by Dr. George W. Crane, run in many newspapers, gave statistics to prove that pastors were well paid after all. He compared their income to private businessmen and doctors. Starting with a net salary of \$6,000 he added house rent, free secretary, free pastoral assistant, free utilities, office, car expense and postage which brought the minister's income to \$14,000. In other words he argued a minister's gross income includes all these items and so compares to that of a doctor or businessman getting around \$14,000.

We don't know where Dr. Crane got his figures and we don't understand his reasoning which adds, for example, an associate pastor's salary to that of the pastor. We fail to see how a minister's profession is comparable to that of a doctor or businessman who is in business for himself while the preacher is an employee of the church working for a fixed salary. He is not running a profit-making business which he owns nor is he allowed to charge fees for his services. His position is more comparable to a corporation's branch manager who is furnished a secretary, travel expenses and

other items not in any way related to his take-home pay. These items are imposed upon the employee by the nature of his work and naturally should be borne by the company.

But to get down to statistics. A study recently made of Methodist ministers' incomes shows that half of the members of a typical annual conference studied receive less than \$3,000 cash salary. Twenty-two per cent of our ministers have no parsonages and must provide their own housing. One minister out of five receives no help on utilities and only three out of five receive any subsidy for their car. Those who do receive car expense receive only about half as much as is needed to drive the miles they do. It was discovered that income from fees for weddings, funerals, et cetera, is greatly overrated and even in larger churches seldom amounts to more than \$100 a year.

In a study of 900 ministers the figures were somewhat better, showing the average salary to be \$5,288 — still considerably below the \$6,000 net salary listed by Dr. Crane. The study pointed out that in addition to the expenses incurred by average families a minister has expenses for books, magazines, travel and in-service training. He is also expected to dress above the average and drive a dependable automobile.

Another point the study brought out is that ministers' salaries have not increased as other things and are, comparably speaking, below what they were 20 years ago. The average minister's work week amounts to 66½ hours, yet many confess they can't earn enough to make a living for their families. Some are forced to drop out of the ministry in order to catch up financially. One-half the ministers studied were in debt for more than \$1,200; seven per cent for more than \$5,000; and one in six for more than \$3,000. Low salaries are given as the principal cause.

We hope we have not appeared to be materialistic in stating these facts. Since many ministers are reluctant to speak for themselves, somebody has to state the facts for them. But much more is involved than mere dollars. The local pastor is the key man in the church. His well-being is the well-being of the church as a whole. A shabbily dressed pastor driving a broken-down car is a poor advertisement for any church. And a minister who can't afford an adequate library and attendance at pastor's school, isn't going to be his best in the pulpit. Beyond a modest living for their families and themselves most pastors only want to be adequately prepared to do their job as it ought to be done. In a majority of cases their income falls short of reaching this goal.

"A Negative Report"

By C. A. McPHEETERS

*Superintendent, Flint District, and
Member of the Commission of Seventy*

THE 1956 General Conference gave our Commission three major mandates—

"a. To make a thorough study of our jurisdictional system, with special reference to its philosophy, its effectiveness, its weaknesses, and its relationship to the future of The Methodist Church.

"b. To carry on studies and conduct public hearings in all the jurisdictions on racial segregation in The Methodist Church and all other problems related to the jurisdictional system.

"c. To develop courses of action directed toward greater interracial brotherhood and the spirit of Christian love."

The report is now in the hands of the elected delegates to the 1960 General Conference. An editorial in the March 10 *MCA* tagged it "A NEGATIVE REPORT." Since the *Advocate* goes into 24,000 Michigan Methodist homes, and since the Report has been seen by less than one per cent of those Methodists, it seems to me that the Report should speak for itself.

I shall copy six statements in the Editorial, then give direct quotations from the Report. EC indicates Editorial Criticism; CR, Commission Report. Numerals designate the page number of the Report.

1. EC—The Report is negative. It clearly states NO basic change shall be made in the segregated pattern of the Church.

CR - 9 - "Recommendation: That the General Conference of 1960 undertake no basic change in the regional jurisdictional system."

2. EC—...the structural segregation inherent in the Central (Negro) Jurisdiction is praised because it gives Negroes jurisdictional representation on the various Boards of the Church as well as an opportunity to elect their own Bishops.

CR - 9, 10, 20 - "The Central Jurisdiction is by definition composed of the Negro Annual Conferences, and a desire to have it abolished was discovered in varying degrees in all Jurisdictions. Throughout the Church there is a growing conviction that the pattern of racial segregation existing in our country today is morally wrong and the Central Jurisdiction for many people has become a symbol of segregation. How-

ever, among those urging an early elimination of the Central Jurisdiction there was difference of judgment as to how and when this could best be accomplished."

"An analysis of the relationship of the jurisdictional system to racial segregation is found in the 1956 Report to the Central (Negro) Jurisdiction of its Commission to Study the Jurisdictional System:

"The major and central problem concerning Negroes in The Methodist Church is segregation. This problem is not inherent in the Central Jurisdiction, but in the purposes, the minds, attitudes, traditions and customs which have given birth to separation and segregation on the lower structural levels of the church and the larger community in which the church exists The jurisdictional system is not inherently evil, and the removal of segregation does not follow inevitably with the abolition of the jurisdictional system, not even with the abolition of the Central Jurisdiction. There can and most likely will be segregation with or without the Central Jurisdiction until some other conditions are met."

A Reply to The Editorial

"A Negative Report"

When the editorial "A Negative Report" was written for the *Advocate* of March 10, the editor asked Dr. Chester A. McPheeters to say anything he wanted to in reply to it, for Dr. McPheeters is a member of the Commission of Seventy which prepared the Report and will be presenting it to the General Conference next month in Denver.

What appears on this page is a reply to that editorial. We commend it to our readers for their careful study along with the editorial. Comments either pro or con from our readers are of course always welcome.—Ed.

"This Commission's report states: 'The Jurisdictional System assures racial integration in the highest echelons of our Church. . . . Unfortunately this integration in the higher echelons does not permeate the whole life of the Church.'"

3. EC—The Report fails to implement an Amendment (IX) . . . providing for the gradual and voluntary integration through the transfer of Negro churches into white conferences.

CR - 12 "Recommendation: We urge that the General Conference of 1960 take cognizance of the action of the 1956 General Conference in adopting Amendment IX. . . . which we feel is a definite beginning in the direction of the abolition of the Central Jurisdiction . . . To implement Amendment IX it is recommended that each Annual Conference shall designate an appropriate committee or board to establish policies and procedures on interracial brotherhood and that it make reports to the Annual Conference as to progress being achieved. . . . Such committee or board shall initiate studies preparatory to the transferring of churches, districts, conferences, and areas."

4. EC—The Report acknowledges the problem but does absolutely nothing about it.

CR - 21, 22 - "Recommendation. To help achieve an inclusive Methodist Church we propose these procedures": There follow eight specific procedures recommended.

5. EC—FILIBUSTER BY POSTPONEMENT THROUGH COMMITTEES!

CR - 12, 23 - "The basic body of Methodism is the Annual Conference. It may be made up of many races, of two races, or of only one race. . . . Interracial brotherhood is the concern of all Methodists regardless of race, nationality or political opinion. Recommendations: On all levels of church structure, local Annual Conference, Jurisdictional and General, there should be specific delegation of responsibility": There follow twelve specific recommendations of procedures.

6. EC—Some thought the Commission of Seventy could in four years. . . provide better answers than it has.

CR - 8, 22 - "The Methodist Church has clearly expressed the doctrine that there is no place for racial discrimination in its fellowship. Consequently, the General Conference of 1956 placed the Central Jurisdiction in the line of

ultimate extinction and the programs of all jurisdictions have been given the assignment of making manifest the barrierless fellowship of Christ's Church."

"That The Methodist Church is seriously seeking a practical and fair method of doing away with forced segregation is apparent in the appointment of this Commission. How this can be accomplished without (1) disrupting Union, and (2) without doing an injustice to our Negro Methodists is our problem. We are agreed in this report, that the Church cannot now abolish the racial jurisdiction. Drastic legislation will not accomplish the fully inclusive Church we all desire. We must give ourselves to education and experimentation in the creating of a climate — spiritual and psychological — in which an inclusive Methodist Church will be a reality. This will not be achieved as the immediate result of the work of this Commission, nor will it be accomplished by any one piece of legislation. In this report we seek to indicate areas in which progress toward interracial brotherhood is being made. Also we are projecting our hopes and expectations into the years ahead, and seeking to provide means by which success will be accelerated, and assured."

This Commission Report is the composite thinking of 70 men and women, officially representing the North, South, East, and West — Negro and white.

Here are the results of 24 public hearings held in 24 major cities of America. These recommendations come from persons who hold personally very positive convictions, some for, some against, desegregation.

On three basic positions the report was formulated —

1. We must not disrupt this Methodist Union.

2. We must not do an injustice to the Negro Methodist Church.

3. To perfect a truly "inclusive" church requires *more than legislation*. We must create the psychological and spiritual climate for an integrated church. To fail in this, is to perpetuate segregation under the guise of integration. "Until there is more freedom of appointments for Negro ministers, until all churches are willing to accept a minister because he is a Methodist preacher and merits the appointment, there will be this hesitancy to transfer." (11)

"The Recommendations herein set forth come to the General Conference after much careful, earnest work undertaken in a spirit of prayerful dedication to the task of strengthening The Methodist Church and its work."

"The Commission feels that the plans set forth will strengthen the Church and its work. It feels that the concessions asked of groups who sought other programs and plans are reasonable, and should be granted." (8)

WHAT THEY WRITE

Comment 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.

Readers Comment on the Editorial "A Negative Report"

To the Editor:

I have read very carefully your long editorial "A Negative Report." While one may not agree altogether with its content, one cannot help but admire your courage and conviction.

Every single word of your editorial is true. A lot of us are in perfect agreement with you.

I appreciate your strong editorial. I think The Methodist Church might profit by a study of what the Presbyterian Church in the U. S. has done. They have taken a couple of steps forward in this matter and have eliminated the synod which was definitely Negro and moved in the direction of geographical organization entirely.

I hope your editorial will help the General Conference to prove to the *New York Times* and the world that we Methodists are NOT a segregated Church but have a unity that cuts completely across all color lines.

You dealt with the premise of segregation as a moral sin and went from there and avoided the logic of compromise which characterizes the Report. It would seem that the Report also ignores the fact that our Church has lost its evangelistic passion for people in almost all areas where the color line prevails. The churches in the Central (Negro) Jurisdiction would seem to have increasing difficulty winning converts. This will be more true as the stigma of segregation fastens itself upon us.

I appreciate deeply your editorial



Our Preacher Advocates

Dependence on God is necessary for loyal obedience to Him. Material supplies are so abundant that one living in comfort is likely to feel no need of God. But sooner or later man's insufficiency is discovered. The lethargy of obedience with its accompanying faith makes reaction to God more and more difficult. So it is that right relations to God are the more easily made in early life.

"A Negative Report." The whole thing reminds me of a comment of a Sunday School teacher I had when I was in high school. She said, "The history of the world seems to be that somebody gets a good idea; we organize an institution to promote it and then spend our time and effort promoting the institution and forget the idea.

Isn't this exactly what the Commission of Seventy has done? Their whole effort seems to be to do nothing which might hurt The Methodist Church as an institution irrespective of the Gospel which it is supposed to promote.

The Negroes I talk to are not interested in representation at the top. I sincerely trust the General Conference will reject the Report and come up with something constructive.

Note: The above are typical of comments taken from letters to the *Advocate* on the editorial in the March 10 issue. Your attention is directed to the article on page 8 in this week's issue in defense of the Report and also to the news item on page 11.—Ed.

Appreciates Race Relations Emphasis

To the Editor:

I am writing to express to you my sincere appreciation for the attention which you gave in the pages of the *Advocate* to the cause of Race Relations Sunday. The article by Bishop Marshall R. Reed set forth the reason why we seek funds to make the present colleges for Negroes the kind that will very soon be colleges for all people. That is to say, we are correcting in a fundamental way much of the historical imbalance of this situation at the same time the atmosphere in America changes to the place when all people can go to any institution on the basis of qualifications rather than race.

President Albert W. Dent of Dillard University joins me in appreciation for all that the Michigan Area has done in support of this institution.—James S. Thomas.

Good Idea

To the Editor:

During a discussion in our adult class a member came up with the idea that if the Legislature would pass a law prohibiting the sale of all intoxicating liquor from 6:00 P.M. Saturday evening to 8:00 A.M. Monday morning, it would reduce traffic weekend deaths. It could be tried for a year or two to see what the results might be.

Of course the liquor industry would fight the proposal because a reduction of deaths by this method would mean also a reduction in profits.—Mrs. Ralph Reeves, Curran.

Preacher Dedicates Services to Beatniks and Digs That Crazy Beat on Those Bongo Skins

Says "Beat" Generation Would Have Received Compassion of Jesus

MIAMI, Fla. — (RNS) — The coffee house was empty, man, 'cause the beatnik types were tracking a preacher who's way out, like dig that crazy beat on those bongo skins.

He wears no beard. He dresses impeccably. But Dr. C. A. Roberts who conducted a tent-revival at Wayside Baptist church here, talks their language.

He does not read from Soren Kierkegaard or Jack Kerouac, either, just from the Bible.

But because his pad was in New York's Greenwich Village and off-beat strips in San Francisco and Dallas for a year as part of a research study, Dr. Roberts understands and is sympathetic toward beatniks.

So he dedicated a service, in a week's revival campaign here, to this group which he feels is so often neglected by the churches.

A Texan who is a pastor in Altus, Okla., Dr. Roberts gives this picture of the beat generation:

The type is made up of at least 10 million people around the world, particularly in the United States and Europe.

Their underlying philosophy is not new, but nearly 200 years old.

The expressive language, the beards and berets are but a passing fancy. However, the philosophy will carry on until society offers solutions to their problems.

Beatniks are mainly from the entertainment and artistic fields where folks are most expressive outwardly.

The movement has caught on among teen-agers who know none of the philosophy because teen-agers go by their feelings and beat music, jazz, with no beginning or ending or melody but with a rhythm they can feel right now, appeals to them.

The American scene today bugs these teen-agers, according to Dr. Roberts, because of the hypocrisy in a status-seeking society in an age of conformity.

He puts a lot of blame on the church.

"The tragedy is," he explained, "that churches had taken the cross out of preaching. They had minimized suffering."

The tall young preacher, who will be lecturing at Southwestern Baptist

Theological Seminary, Ft. Worth, Tex., next year on this subject, asserted that Tennessee Williams and William Faulkner "are telling us more about man's depravity than the church is."

"Teen-agers are crying out against the innocent suffering they see all around them," said the bongo drum-playing preacher. "And the church has failed to challenge these young people with the innocent suffering of Christ."

"Jesus would have compassion for these beatniks if He were here today," declared Dr. Roberts. "The church ignores their problems, but Jesus would understand because he was a non-conformist, too, preferring to sacrifice the approval of church leaders in order to do the good of healing on the Sabbath."

Many young people from church homes are in the ranks of the beatniks because they were not given attention, a chance to sound off about their problems, or any understanding, he found.

The problems of boredom, worry and guilt which characterize beatniks can be solved only by spiritual means, in the opinion of Dr Roberts.

"They won't be solved by the same old sermons, though," he warned. "The church's message is valid, but no one is listening." He charged that the church

is not trying to solve the problem of communication.

The answer to the beatnik's boredom lies in the challenge of the cross for them to live like Jesus, he said. The answer to their worry is faith in God who cares for them. The answer to their guilt is the forgiveness of sins offered in Christ's death.

Tribute Paid in Unveiling And Presentation of Plaque

TRIBUTE was given to Rev. Russell W. Sursaw with the unveiling and presentation of a bronze plaque honoring him for the very important role he played in the planning and building of the new Educational Building which is attached to, and becomes a part of, First Methodist Church of Farmington. Rev. Richard Markham is the present minister.

Commemoration services and a resume of the planning and building program were given by Charles J. Ghesquiere, chairman of the original Executive Building Committee, and by Dan M. Guy, chairman of the Memorials Committee.

Mr. Sursaw was minister of Farmington First from 1952 to 1958 during which time the entire building program was planned and followed through to completion. The program also included the building of a new parsonage. He is now serving in Utica.



Gathered around the memorial plaque in Farmington First Methodist Church are: Russell W. Sursaw, minister of First Methodist Church, Utica; Richard T. Markham, minister of First Methodist Church of Farmington, and the officers of the original Building Committee. Left to right, are: Roy Miller, lay leader; Rev. Richard T. Markham; Mrs. Isabel Haynes, treasurer; Charles J. Ghesquiere; Rev. Russell W. Sursaw; Dan M. Guy, trustee; Charles Rayle, chairman of the Board of Trustees; and Elwyn Baldwin, chairman of the Finance Commission. Not present when the picture was taken was Russell W. Ellis, chairman of the original Building Committee.

Commission Members Comment on Jurisdictional Conference Report

TWO members of the Commission of Seventy which was set up four years ago to make a study of the Jurisdictional system in The Methodist Church have commented both for and against the Commission's Report to be made to the coming General Conference. Dr. Harold A. Bosley, pastor of First Church Evanston, Ill., commenting in his church's parish paper says, "You have been hearing and reading in the press that The Methodist Church is trying to hold the line on race relations. It just isn't so."

He elaborates by saying that the Commission felt there has not been sufficient time since new legislation was adopted three years ago to determine whether the legislation is enough or will work. And he adds, "Our Commission did not feel it wise to try to rush through other legislation on this matter until that now in force has actually been given a fair trial."

Dr. Bosley says ten Negro members on the Commission voted for the report and that he doubts they would have done so had they thought it simply endorsed the status quo. He states further that he would not have voted for it either under those circumstances and points out that any church which limits its services to one race is "no church at all."

About the time Dr. Bosley was defending the Commission's Report another member, Rev. Raymond E. Balcomb of Corvallis, Ore., wrote an article in the *Christian Century* for March 9 charging that the Report "neglects almost entirely the moral and ethical questions involved in the existence alongside those regional conferences of an over-all Central (Negro) Jurisdiction."

Except for a minor exception, Mr. Balcomb says in the article, "the Commission has not proposed any more steps to improve the uncomfortable psychological and spiritual climate produced in the church by the situation than have already been suggested, recommended or adopted by one or another of the General Conferences held in the past 16 years."

Mr. Balcomb makes suggestions in the article for strengthening the Report including among other things setting 1976 as a date by which time all legal and enforced racial segregation in the Church will be eliminated. He would also provide a special fund to assist during the transitional period, congregations, districts, conferences or areas which transfer from the Negro Jurisdiction to white Jurisdictions.

Your actions in this life will be your self in the next.

MARCH 24, 1960



By William H. Helrigel

A Lift for Lent

No Wedge Is Driven

ON THE wall of my mother's bedroom in our farm home hung a picture of the Rock of Ages. The walnut frame was square with the fluted sides and ends extending beyond the corners an inch or more. The picture was of a great rock out of which seemed to rise a stone cross. There was the draped figure of a woman clinging to that cross. Her feet and limbs were being washed by dashing waves. At first one saw only the rock, the cross and the clinging woman but upon examination the violence of the tossing sea and the peril of the situation were seen.

This painting is the outgrowth of an effort to portray the meaning of the hymn "Rock of Ages Cleft For Me," by Augustus Montague Toplady. Toplady was born in Farnham, England, November 4, 1740. At the age of sixteen he was attending a revival service in a barn at the little village of Codymain, Ireland. When the invitation was given to become a Christian this boy was the only one to come forward and kneel at the altar.

Toplady was short-lived. He died at the age of thirty-nine. In that time he wrote prolifically as a proponent of Calvinistic theology but is remembered especially as the author of the hymn, "Rock of Ages." It was written the year the Colonists of America declared their independence from England, 1776.

This hymn loved by the past generations needs to be interpreted in the experiences of this day so as to have real meaning and be equally loved.

"Rock of Ages, cleft for me,
Let me hide myself in Thee,
Let the water and the blood
From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure."

Jesus is the Rock of Ages. He is the refuge in the time of storm. Our spirits are restless until we find our rest in him.

"God is our refuge and strength,
A very present help in trouble.

Therefore we will not fear though
the earth
Do change, though the mountains
shake
In the heart of the sea."

Jesus Christ is also our salvation.

Let us look at another picture. We are standing outside the operating room of our hospital. The doctors and nurses, clad in white, masks in place, surround a form underneath a sheet on the operating table. The anaesthetist stands at her head, a nurse is across from the surgeon and another nurse holds the pulse of the patient. A powerful light is beamed at a spot where the gloved deft hands of the surgeon are busy operating.

Suddenly the nurse holding the pulse says, "She is sinking." "Give her blood," the surgeon commands. A container is fixed in place; the surgeon finds a welcoming vein; the needle is inserted; and blood begins to flow. As the operation proceeds, color begins to come back, the pulse is stronger and the patient is saved. This is made possible because someone bared his arm to give his blood for whomsoever should need it and that a life might be saved.

Let us change the word "blood" to "sacrificial love" which our Christ continues to give us and which is meant by "the shedding of His blood." Let the love of Christ flow into our hearts to save us from sin and death; to save us for a new life in this world and for life eternal. A Christian is one who has received a transfusion of the sacrificial love of Jesus Christ and thus is born anew, a new spiritual self. Jesus' love is the antitoxin that destroys the virus of sin and produces a healthy soul in which the love of God and man may develop.

Therefore "who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword?" . . . "no, in all these things we are more than conquerors through Him who loved us."

Note: The writer of this week's "Lift for Lent" is pastor of First Methodist Church, Hastings.

AF Chief Calls Manual "Inexcusable"; Pledges Curb

Says No Effective Editing Done Prior To Publication

WASHINGTON, D.C. — (RNS) — Secretary of the Air Force Dudley C. Sharp told a House Armed Services subcommittee that he greatly regrets any reflections which an Air Force training manual has cast upon the loyalty of the majority of Protestant churches and that failure to edit it properly before release was "inexcusable."

The secretary said that his investigation has disclosed that "impropriety" of the manual had been detected by Air Force headquarters and steps taken to withdraw it six days before he himself heard about it.

He said his personal attention was first directed to the manual on February 16 when the National Council of Churches made public a letter of protest dated February 11 that it had sent Secretary of Defense Thomas S. Gates.

When he looked into it, he stated, he quickly approved the action that had been taken by the Air Staff to withdraw it at once from circulation.

Some 3,300 copies out of 6,000 which had been printed and been distributed, he said, but he expressed doubt that very many reservists had had a chance to read it.

Secretary Sharp told the subcommittee headed by Rep. Melvin Price (D-Ill.) that "our preliminary investigation has established that there were no effective reviews made of this training manual prior to issuance."

"Had there been an appropriate review, I am confident that the training manual would not have been issued in the form that it was," he declared. "This failure was inexcusable and convinces me that our current procedures for the preparation, review, and issuance of manuals are in need of thorough and searching examination."

"As an immediate safeguard," he continued, "all major commands were directed on February 17 to screen all non-technical training manuals, existing and proposed."

He promised the subcommittee that "we intend to develop a system of publication controls which will preclude recurrences of this type, reduce the number of publications, and eliminate those which serve no useful purpose."

At the same time, he said, he was sure no one would dispute that the Air Force must have a security indoctrination program to warn its personnel of the possibility of sabotage and to alert them of the danger of subversion.

The secretary was subjected to a searching two-hour questioning by the subcommittee, which handles manpower and training legislation.

He was asked to explain a statement which he made to the House Un-American Activities Committee that he did not know whether the charges against the churches were true or not.

Secretary Sharp said that he merely meant that he had no personal knowledge of subversion in churches or religious organizations.

"There may be isolated cases wherein a Communist or fellow traveler has been able to infiltrate a church group, just as there have been cases when they have infiltrated the armed forces," said Mr. Sharp. "Personally, I don't know of a single instance."

Speaking in a subsequent television news interview which followed the committee hearing, Secretary Sharp said, "My own personal view and that of the Air Force is that our churches are a bulwark of our defense against Communism."

The Secretary did not yield under sharp questioning by Rep. Alvin E. O'Konski (R-Wis.) who said he thought it a shame the manual had been withdrawn as it presented a "very clear warning against subversion, couched in the kind of simple language that people can understand."

Mr. Sharp replied that the manual, when revised, would contain a warning against Communist tactics of subversion, but that he believes the approach of the existing manual was "improper."

"What will the Air Force do," Mr. O'Konski shot back, "tell its students that 'We can't tell you the truth about subversion because we would be guilty of impropriety if we were to do so?'"

The Wisconsin congressman charged that "every statement which the manual makes is buttressed by the files and records of the FBI, the Un-American Activities Committee, and other agencies acquainted with Communist tactics."

Secretary Sharp said he did not think the statements were so documented, and that it was not the business of the Air Force to get into the matter of judging individuals and specific organizations.

Mr. O'Konski asked if he could obtain copies of the manual to distribute to constituents who had written him asking to see it.

Gen. Thomas D. White, chief of staff of the Air Force, who, with other aides, accompanied Secretary Sharp to the hearing, said it would not be proper for the Air Force to distribute to the public a manual it had withdrawn.

In a final exchange with the Air Forces secretary, Mr. O'Konski asked if it was true that the Air Force had been receiving hundreds of letters about the manual and that they ran 20 to 1 in favor of continuing its publication.

Mr. Sharp acknowledged that he had a "lot of mail" about it.

Rep. Samuel S. Stratton (D-N.Y.) asked Secretary Sharp if he agreed with the statement of Francis Cardinal Spellman, Roman Catholic Archbishop of New York and Military Vicar to Catholics in U.S. armed forces, that it would be regrettable if any aspersions were cast on the loyalty of Protestant chaplains or the vast body of ministers behind them.

Mr. Sharp said he certainly would regret any implications that had been drawn from the manual that any group of churchmen were suspected of disloyalty.

Methodist Students Hit Racial Barriers In Church Colleges

RUSSELLVILLE, Ark. — (RNS) — Methodist students in Arkansas called on the denomination's colleges in the state to take definite steps in removing all racial barriers "lest the Church be the last institution to grant equal rights to all the children of God."

In a statement approved at a meeting here the Arkansas Methodist Student Movement said it was "firmly convinced that all people, regardless of race, color, or creed are equal in the sight of God and therefore brothers."

The students stressed that the Church and its institutions "should take a firm stand and lead in dissolving all racial barriers."

"We as students," the statement de-

Rare Pony Express Bible



rns photo

WASHINGTON, D.C. — Pony Express Bibles like this, rare today, were given to all young riders entering the employ of Messrs. Russell, Majors, and Waddell, proprietors of the Express, whose centennial is being marked July 19 with civic events scheduled in eight states from Missouri to California. The teen-aged riders also were required to take an oath not to indulge in intoxicating liquors, profanity, or quarrels with other employees.

clared, "are particularly concerned with the injustice being done in the area of higher education, as illustrated by the policies of Hendrix College and the partial and incomplete acceptance of equality in our state schools.

"We appreciate the fact that the administration and board of trustees of Hendrix College, Philander Smith College and the state schools have considered seriously the problems involved in removing these racial barriers."

The two colleges mentioned in the statement are Methodist schools. Hendrix is in Conway and Philander Smith in Little Rock.

Michigan Area Holds First Conference on the Ministry

A CONFERENCE on the Ministry for college age people was held Saturday, Feb. 27, at Central Methodist Church, Lansing, under the sponsorship of the Board of Ministerial Training and Qualifications of the Detroit and Michigan Annual Conferences. Dr. Orville H. McKay, Midland, is chairman of the Detroit Conference Board and Dr. Robert Jongeward, Jackson First, of the Michigan Conference Board.

Invited to the Conference were young people definitely committed to the ministry and also others who have not made such a commitment but who wished to learn more about the ministerial calling. Both groups were well represented.

Speakers for the day were Bishop Marshall R. Reed on "Qualifications for the Ministry," Dr. E. Shurley Johnson, associate at Detroit Central, on "The Glory of the Pastoral Ministry," and Dr. Paul Morrison, pastor of the host church, on "Compensations in the Ministry." Small group meetings discussed various subjects of concern to those who attended and the various steps into the Methodist ministry were explained.

This is the first such conference to be held in the Michigan Area and one of the first to be held anywhere under Methodist auspices. It is one aspect of a more vigorously organized program of ministerial recruitment of which Enlistment Sunday in January was a feature. All expenses of those attending the conference were defrayed by the two conference boards. A critical situation has been created by the recent failure to enlist annually enough new ministers to fill the vacancies caused by retirements and deaths. In addition, new needs are constantly being created by the opening of new churches and the necessity for larger staffs in growing situations. It is hoped such conferences will help re-echo the call of God to those who might otherwise be lost to other vocations, but who are well qualified for the ministry.

Dr. Hoover Rupert, chairman of the program committee, presided. Rev. John Parrish was general chairman.

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Michigan Conference Missionary Secretary Presented Gifts



Rev. Leslie J. Nevins, pastor at Clare, is presented a book "Masterpiece of Religious Verse," and a check for the Lake Michigan Camp, a Conference Advance Special, from the Cadillac Area Methodist Group Ministry School of Missions. Mrs. Ruth Kilgren of Cadillac South Community makes the presentation for his years of service in the cause of missions. Others participating in the school and appearing left to right, are: Mrs. Angelo Michaels, Mrs. Robert Strauch, Mrs. Vivian Siddell, Mrs. Ora Heft, Fred Parkison, Mrs. Ruth Kilgren, Mr. Nevins, and Rev. Ralph R. Witmer, Greenville, guest speaker.

Other committee chairmen were Dr. Wayne Fleenor, publicity; Rev. William Wiltsie, general arrangements; Rev. Howard Short, follow-up; and Rev. William Richards, literature.

Cadillac Hosts Fourth Area School of Missions

THE Cadillac Area Methodist Group Ministry has completed its fourth annual church wide family School of Missions at Cadillac First. The cooperating churches were Manton, Marion, Avondale, Cadillac First, Cadillac Peoples, and Cadillac South Community. Held on five consecutive Sunday nights, it had an average attendance of over 200, nearly doubling last year's attendance.

The meetings opened with a fellowship supper followed by class sessions with five classes for beginners to senior

youth, as well as two adult classes. The theme was Africa — a World Mission and the Church's Mission in Town and Country. This was followed by a hymn sing and special music furnished by the participating churches with a featured speaker each evening except, February 7, when a film "Medical Missions," was shown.

The speakers were: Russell M. Hartzler, state director of CROP; Emilio Miguel de Carvalho, Angola, Africa, presently a student at Garrett Biblical Institute; and Mrs. Phillip Gentile, official observer to the UN.

The concluding meeting brought Rev. Ralph R. Witmer, chairman of the Michigan Conference Commission on Missions, who spoke on the Methodist Missionary Advance. A massed choir numbering about 65 voices gave several selections. Mrs. Ruth Kilgren of Cadillac South Community was general chairman.



A five-week School of Missions sponsored by the Cadillac Area Methodist Group Ministry and held in Cadillac First included five cooperating churches. Appearing above are some of those who had special responsibility, including the teachers. Left to right, back row are: Mrs. David Fuller, Mrs. Gladys Townsend, Mrs. Louis Ward, Mrs. Lorraine Johnson, Rev. Harold Kirchenbauer, host pastor; Mrs. Ellen Wilson, organist; and Mrs. John Wheat. Front row: Miss Skaidrite Eidins, Mrs. Mildred Kirchenbauer, Mrs. Howard Moore, song leader; Mrs. Lorraine Powell, and Mrs. Henry Kidder.

Methodist News From Beyond Michigan Borders

• Hold 24-Hour Lenten Prayer Vigils

Nashville, Tenn. — (rns) — At least 100 Methodist churches in 20 states will hold 24-hour prayer vigils during Lent, Dr. Thomas A. Carruth, director of the prayer life movement of the Methodist General Board of Evangelism, said here. "In the vigils," he said, "we are emphasizing prayer for world peace and revival and for improvement of race relations." The board launched a "Decade of Prayer" on Jan. 1 as a part of its "Decade of Dynamic Discipleship" program during the 1960's.

• Chaplains Involved in Key Changes

Washington, D.C. — (rns) — Two Methodist chaplains are involved in recent key personnel changes in the Navy, according to word received here by the Methodist Commission on Chaplains. Chaplain (Cmdr.) Robert N. Ruleman has been named Protestant Chaplain of the First Marine Aircraft Wing in Japan, where he is also senior chaplain of the Marine Corps Air Facility. He succeeds another Methodist, Chaplain (Cmdr.) Oliver W. Jones, who has returned to the United States as Assistant District Chaplain of the Third Naval District, New York City. Chaplain Jones is a member of the Pittsburgh Annual Conference, and Chaplain Ruleman of the North Iowa Conference. Both entered the chaplaincy during World War II.

• British Methodists Contribute \$2,520,000 For Overseas Missions

London — (rns) — Methodists in Great Britain contributed more than \$2,520,000 in 1959 for the denomination's overseas missionary work, an increase of nearly \$20,000 over the previous year, it was reported by Rev. R. Wilfred Pil, secretary for missions. He noted, however, that last year's total was about \$39,000 less than the mission department's 1959 budget of \$2,559,000. The 1960 budget, he added, is the same as that for the previous year.

"The money given in 1959 was given without a crisis appeal," Mr. Pil commented. "It was a growth in understanding Christian stewardship."

Membership in the Methodist Church of Great Britain, which has declined for five consecutive years, now stands at 733,658.

• Four Methodist Laymen Elected to Congo Offices

Four leading Methodist laymen in the Belgian Congo were among several Methodists elected as city or territorial councilors recently in the first all-Congo elections. Methodists were chosen to fill the key councilors' posts in both urban and rural areas, reports Bishop Newell S. Booth, who heads all Meth-

odist work in the Congo. Three of the four outstanding Methodist laymen elected as councilors ran in the city of Elisabethville (population 180,000) Bishop Booth said. One, Jason Sendwe, received the highest number of votes of any candidate in the city. He is the director of a government medical clinic, a Methodist supply pastor and a graduate of Methodism's Springer Institute at Mulungwishi. Also elected was Moise Tshombe, who has been the lay leader of the Southern Congo Methodist Conference. Mr. Sendwe and Mr. Tshombe were the leaders of two of the three principal political parties in Elisabethville. The third was Gustave Mupatsh, principal of a Methodist elementary school and a graduate of the teacher-training school at Mulungwishi. In a rural section of the central Congo, one of the new councilors is Sana Ezekiel, director of the Methodist school at Kanene, a mission station manned entirely by African personnel. Other Methodists and members of other Protestant denominations were among the councilors elected in both rural and urban areas.

• Students Eager To Know Facts

Washington, D.C. — Elementary and high school students are eager to know "the facts" about alcohol, a state educator told a Methodist seminar group here. "We have found that the most effective alcohol education is indirect, especially for children in the lower grades," said John J. Pasciutti, supervisor of alcohol education for the Vermont Department of Education. He spoke at a National Seminar on Alcohol and Gambling Legislation here Feb. 9-12, sponsored by the Methodist Board of Temperance. All but five high schools in Vermont have alcohol education programs, and teachers are given special training, he said. He pointed out that the best area of alcohol education is the home, just as in religious education. "The strong family elements of love and care and sharing are the best preventives . . ."

• Investment Fund Makes First Loans

Philadelphia — (rns) — The Methodist Investment Fund, Inc., a new national agency for making construction loans to churches, approved its first loans, totaling \$369,000, to 17 congregations in 14 states. Authorized by The Methodist Church's Division of National Missions, which has its headquarters here, the non-profit fund, with an initial capital of \$400,000, will accept investments of \$1,000 or more at 5 per cent annual interest and will make loans of up to \$25,000 at 5½ per cent yearly interest. The fund will operate separately from all other loan funds of the board, which total about \$12,000,000, a spokesman said. It is estimated

however, that the denomination's church extension needs will require \$100,000,000 a year for the next several years. Elected president of the new fund was H. Conwell Snoke of Churchville, Pa., treasurer of the missions division.

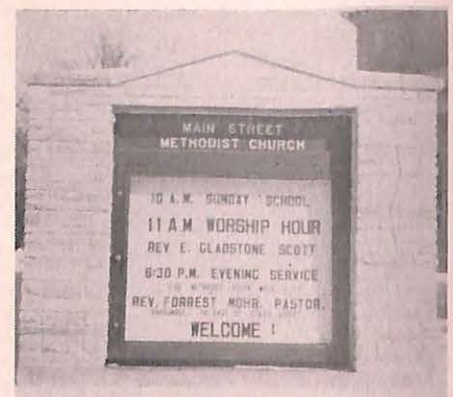
• Men Fight Gangster Trailers at Children's Shows

Keene, N.H. — (rns) — The Methodist Men's organization of this area has taken steps to eliminate preview advertising of gangster and horror films at children's shows and plans to make its protest known nationally. Through meetings with theater management and committees established to study the situation, they have helped convince three local theater managers to discontinue such "trailers" and work toward better selection of movies. The group now plans to bring the problem to the attention of 13,000 Methodist Men's organizations in the country and has informed church officials in Chicago, including the Board of Lay Activities and the Board of Social and Economic Relations, as to its work.

• Methodists Undisturbed in Algeria

Methodist personnel escaped injury and Methodist property escaped damage in the week-long revolt of several thousand French colons (settlers) in Algiers against the government of General Charles de Gaulle. The revolt ended February 1 with the surrender of the insurgents to French troops. Information received by the Board of Missions of The Methodist Church in New York from Algiers and Constantine indicates that all is well with Methodist work in those cities. Methodist membership in Algeria is about 270, and Sunday school enrollment is 435. There are

Class Erects Bulletin Board



The Crescent Sunday school class, organized in 1911, approximately 27 years prior to unification, erected and presented the Tennessee ledge rock stone bulletin board to Lansing Main Street. This class is at present the best attended adult class in the church school. Mrs. Marion E. Hall is the teacher of this active group.

MICHIGAN CHRISTIAN ADVOCATE

three children's homes, three evangelistic-social centers and two hostels for young people. Missionaries from Norway, Germany, Switzerland, France, the United States and Spain work together in Algiers, Constantine, Les Oudhias, and Oran.

Airlines Settle With Families of Those Killed In New York Plane Crash

OUT-OF-COURT settlements have been made by American Airlines and its insurance companies with the families of two of the three staff members of the Methodist Television, Radio and Film Commission who lost their lives in a plane crash in New York February 4, 1959.

The widow of Rev. W. Carlisle Walton, Jr., and her four children, who are now living in Raleigh, N.C., have been paid \$100,000. Mrs. Royer H. Woodburn and her two children, who continue to live in Nashville, received \$80,000.

The difference in amount is due to the relative ages of the two fathers and the number of their children. Walton was 41, Woodburn 46. The same formula for settlement was applied in both cases.

Dr. Harry C. Spencer, general secretary of TRAFICO, on the day following the accident, retained the services of Shearman & Sterling & Wright, a leading Wall Street legal firm, to protect the interests of the families of his associates.

The senior partner of this law firm, Charles C. Parlin, an internationally known Methodist layman, gave the Walton and Woodburn claims his attention without personal compensation.

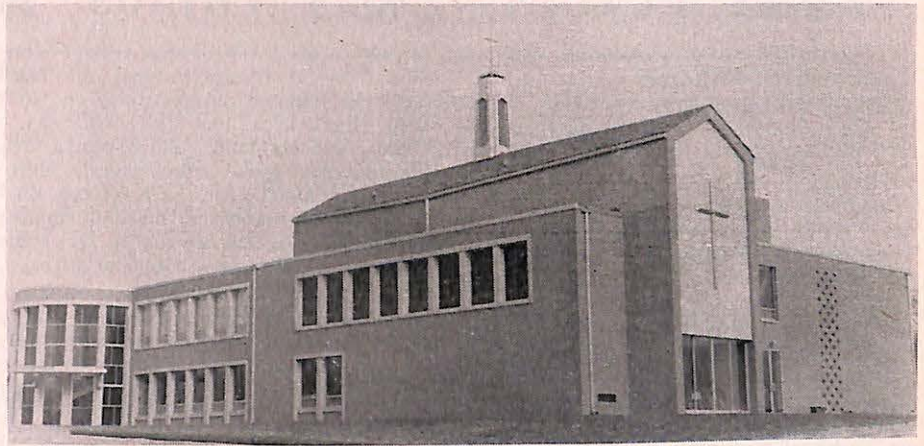
The widow and children of the third victim, Rev. William A. Meadows, 39, were not included in the present settlement, Mrs. Meadows electing to be represented in a separate action, still pending, conducted by legal counsel from Nashville.

Pastors Experience Life in Mental Hospital

ELEVEN ministers representing nine different denominations left congregational responsibilities for five days to take up residence in the Ypsilanti State Hospital. Rev. Jack Middaugh, Methodist minister, Litchfield, was among those attending.

The purpose of this experience was to participate in a special mental health institute planned to enable them to learn first-hand through personal contact with patients, doctors, social workers, and other personnel the nature of mental illness and its meaning to persons who must undergo hospitalization and their families. Interviews with psychologists and psychiatrists aided the clergymen in appraising their own attitudes and their responses to the

St. Paul's Methodist Church, Rochester



This is the new St. Paul's Methodist Church, Rochester, located on an eight-acre site on the northeast edge of the city. It contains 14 classrooms, plus a combination chapel-parlor area with a seating capacity of 450 worshippers. This is the first of a two-unit plan costing \$365,000. Rev. J. Douglas Parker is the pastor.

stresses and strains of the ministerial profession. The Institute was mainly clinical in nature, with only a necessary number of orientation and background lectures.

Each pastor had the privilege of moving freely about the hospital to observe institutional life and establish direct personal contacts with patients and employees. Seminars were conducted on the relationship of the principles of religion to mental health problems and to learn on what bases the professions of psychiatry and the ministry can effectively cooperate. The program was under the direction of the Protestant Chaplain, Rev. Paul W. Miller. Dr. O. R. Yoder is the Medical Superintendent.

Christian Social Relations Workshops

MORE Methodist laymen (with a stress on the men) and youth were present at the Winter Workshops of the Detroit Conference because they were held on Saturdays and Sunday.

This year weekend dates were tried for the first time and a third workshop was added at Grayling.

At Dearborn over 250 and at Flint over 160 attended the Saturday sessions on February 6 and 13. Dr. John E. Marvin keynoted the day with a factual and challenging message on "Social Issues of General Conference." At the luncheon the topic of the new emerging nations of Africa was presented. At Dearborn, Dr. Homer Jack, associate director, American Committee on Africa, and at Flint, Mr. Harrison Muyia from Kenya spoke on "Africa and World Peace."

Workshops at both places considered such timely topics as: Income or Sales Tax? Race and Housing, Social Welfare Need of Children and Youth, World

Peace, A Roman Catholic for President? Smoking and Lung Cancer, Credit Unions and the Churches, Gambling and Public Policy. Outstanding resource people were in attendance in the workshops.

At Grayling, the program was held on Sunday, February 21. It was jointly sponsored by the Saginaw Bay and Grand Traverse Districts. Over 100 people came and heard Dr. Marvin give the keynote address. He also closed the evening program with an address on "Disarmament, an Act of Faith." The workshops dealt with the mess Michigan is in — "Christian Citizenship in Michigan," and a panel presented the topic, "The United Nations." Both district superintendents, Dr. Howard W. Burden and Rev. William A. Blanding gave leadership to the program.

These workshops are sponsored by the Detroit Conference Board of Christian Social Relations.

Methodist Men



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

Marlette Club Features Ladies' Night

THE Marlette Methodist Men's Club, held its annual meeting and Ladies' Night Tuesday evening, March 1.

Rev. Floyd Braun, pastor at Auburn, was guest speaker, taking as his topic, "Possible Presidential Candidates."

Officers elected were: president, Dean Crawford; vice-president, Hobart McHarg; secretary, Donald Atkins; and treasurer, Walter Gerber. Refreshments were served.

Going PLACES, Doing THINGS With OUR YOUTH

CARAVAN BECKONS GRANDVILLE BOYS

FOUR years ago Dick Burroughs and Bill Bouma signed up to go on a Christian Youth Study Caravan to the Scandinavian countries. During that time they have done many odd jobs to raise money for their invasion of Europe — taking the census of Grandville's 600



Dick Burroughs, son of Dr. and Mrs. Frank Burroughs, and Bill Bouma, son of Mr. and Mrs. Frank Bouma are shown taking the dog census at the Grandville parsonage. Rev. Paul E. Robinson is holding his daughter Karen's Dalmatian named "Duchess." Dick and Bill are members of Mr. Robinson's church.—Photo by Richmond Studio.

dogs has been their latest. One caravaner in 1956 was written up in European newspapers as the "American Shepherdess" because she had paid her way with earnings from prize sheep. Sixteen boys and girls have signed up for the 1960 Invasion.

The caravan will be leaving New York City by plane on June 24. After three nights at a Copenhagen Youth Hostel, they will leave for Stockholm by train, and from there by plane or train to the Land of the Midnight Sun (Swedish Lapland). Coming back to Stockholm they will pick up bikes, go to Gotland and start their cycling journey. Later by bus they will go through Denmark and Germany, attending the Pas-

sion Play at Oberammergau the third week in August. After this, on their free time, Dick and Bill will go to France and England. Bill hopes to visit his maternal great-grandfather's birthplace at 's Heer Hendriks Kinderen, Zuid Beveland, Province of Zeeland, in the Netherlands. The boys will fly home from Amsterdam on Sept. 5 or 6.

The Christian Youth Study Caravan is sponsored by Hartwick College. Many Michigan people have expressed an interest in the caravan. For information write to Pastor Bill Lyon, Morris, New York.

Due to an article in the local Grandville paper, the boys are now taking the dog census in Walker Township.

LITCHFIELD YOUTH TAKE CHICAGO FIELD TRIP

THE Senior High MYF of the Litchfield Methodist Church enjoyed a field trip to Chicago on March 5 and 6. Seventeen youths and counselors took the trip planned by Rev. Jack Middaugh, who at one time was the program director at the Halsted Street Institutional Church, in Chicago. The group stayed at Henery Booth Community Center, located in a Negro housing development on the south side of the city. They visited Newberry Avenue Center, the oldest Methodist community center in the midwest; the Chinese community and church; Maxwell Street open market and

Building Fund Receives Profit From Project



Last spring the South Mundy Intermediate Youth Fellowship embarked on a Lord's Acre project, raising popcorn on the vacant church property. The above picture shows the Youth Fellowship president, Sandra Selden, and treasurer, Stella Erler, presenting the \$50 proceeds to Mrs. Edna Mitchell, Building Fund treasurer. Rev. B. J. Holcomb is standing at the pulpit.

Negro congested housing area; West Side Christian Parish, Chicago Temple, Harbor Light Mission and rehabilitation program for homeless men on West Madison Street. They also took a ride on the "L."

On Sunday morning part of the group went to Chicago Temple, and others attended Quinn Chapel, which is the oldest Methodist church for Negroes in the city. The pastor there is the well-known Dr. Archibald J. Carey, 1955 delegate to the United Nations, alderman for the south side of Chicago, and member of the President's Committee of Civil Rights. Another member of the staff at Quinn Chapel is Rev. Corneal Davis, senior member of the Illinois Senate. The Litchfield group also took Holy Communion with the Quinn Chapel congregation. Mr. Middaugh participated in the service. The group returned home inspired, and with a better understanding and new insight into the American city and human relations.

Constantine Holds Open House for New Parsonage

OPEN House was held Sunday, March 6, for the new parsonage at Constantine. Rev. Donald Cozadd and family moved into the new home in late December.

The parsonage which was built at a cost of \$24,000 has seven rooms, two bathrooms, garage and full basement. The over-all size of the front room, which faces the east, is 15' x 30'. A folding door divides the dining room and the living room. These rooms have hardwood floors while the others are covered with tile. There are three large bedrooms and an oak paneled study with acoustical tile and built-in shelves and cabinets.

The kitchen is equipped with a built-in gas oven and counter top stove with hood and fan; automatic washer and dryer and a sink complete with garbage disposal. The exterior of the home is sided with white aluminum siding.

Mr. George Young was chairman of the Building Committee and Mrs. C. P. Chrisman, chairman of solicitors. Pledges cover a three to four year period. Lawrence Oliver of Three Rivers was the architect and Cleon Hoopin-garner the contractor.

Rev. Donald Sailor, White Pigeon, Rev. Everett Love of Burr Oak, Rev. Raymond P. Norton of Three Rivers and the Constantine pastors were among those who attended the Open House. Bishop and Mrs. Marshall R. Reed and District Superintendent Harold R. Kinney had previously visited the new parsonage.

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Chit Chat From Florida

By William C. S. Pellowe

Note: While sojourning in Florida Dr. Pellowe of Adrian is sending news of contacts and experiences of interest to *Advocate* readers.—Ed.

MRS. Frank M. Field entered St. Anthony's Hospital, St. Petersburg, on March 10 because of a heart condition. It is doubtful if she will be able to accompany Dr. Field on his escorted Tour of Europe and the Holy Land.

Rev. Lorne Carter's mother who broke her hip early in February will be flown home on March 17. She had been residing at Brantford, Ontario, but will now make her home with her son near Dundee. She celebrated her 93rd birthday while in the hospital.

Rev. Frank Hartley of the Detroit Conference, who purchased a home on Long Boat Key near Sarasota, following his retirement last June, has been appointed associate pastor of First Methodist Church, Sarasota.

St. Cloud—Many Michigan people are in St. Cloud this winter, so Rev. Ira Cargo reports. As many as 250 attend the bi-monthly dinner of the Tourist Club. Harry Jennings, a Methodist from Flint, is the president. Dr. Frank Field gave his lecture, "Going up to Jerusalem," before the Club two weeks ago, and the same day the Cargos opened their home for a co-operative dinner to honor the Fields. Several of their Michigan friends were present, besides the local pastor and wife, Dr. and Mrs. Edward Rees.

Lakeland — Florida Southern College (Methodist) and the city of Lakeland have been jointly celebrating their Diamond Jubilee, March 14-20. There was a parade, crowning of a Queen, etc., also the issuing of a Commemorative seal stamp.

A Methodist and Baseball — Sixteen Major League baseball teams are now in spring training quarters in Florida. Mr. Al Lang, the man who sold the Clubs on the idea of establishing training camps in Florida, was a Methodist. It is now a billion dollar industry and quite a boon to Florida.

Mr. Lang (85) died on February 27. The funeral was held in Christ Methodist Church, St. Petersburg, of which he was a member. Over one thousand persons attended the service, while two thousand waited outside the church. In the congregation were many of baseball's greatest names. Here are a few: Ford Frick, Major League commissioner; Bing Divine, St. Louis Cardinal manager; George Weiss, New York Yankees general manager; John McHale, general manager of the Milwaukee Braves; John Quinn, manager of the Philadelphia Phillies; Stan Musial, National League No. 1 star of this era. Yogi Berra paid

his respects while the body lay in state. One doubts if any Methodist church, prior to this service, ever had within its walls such a galaxy of top level figures from the world of sports.

Umbrella shaped church — The new sanctuary of the Pasadena Community Church (Methodist) was opened for its first service on March 13. Seats 2,100. Cost \$650,000. Dr. Wallace Hamilton is the minister. Twenty-eight hundred and eleven cars on the grounds, which means over 6,000 persons were present to join in the service either in the buildings or the drive-in section.

This new addition is shaped like a half-opened umbrella, but without a center pillar, which means there is an unobstructed view of the pulpit. It does involve a lot of roof, as the ribs of the roof come close to the ground. Acres of roof — 40,000 square feet. The walls are entirely of glass. Little beauty to the external appearance, but the design does fascinate one.

A Lutheran church down here is being built in the shape of a diamond with a roof with four peaks. Truly, eye hath not seen, nor ear heard, nor hath it entered into the minds of congregations what the modern architects have dreamed up for those who engage their services.

The new Clearwater Church of Christ sanctuary (seats 450) is in the shape of a triangle. The roof is of gold metallic cloth embedded within diamond-shaped fiberglass panels. A stream of water runs over a portion of the roof so that the sunlight causes a fantasy of colored light patterns to fall on the front interior of the sanctuary. The architect stated that his aim was to create a "sense of timelessness."

Just why a triangular sanctuary would create an atmosphere of timelessness more than a circular or rectangular one, I am at a loss to know. I began my ministry preaching the "timeless gospel" in a square church up in Sanilac County. On summer Sundays we opened the windows and let the sunshine stream in without the aid of running water — in those days I doubt if there was running water within two miles of the church. Often we sang the gospel song,

There is sunshine in my soul today,
More glorious and bright
Than glows in any earthly sky,
For Jesus is my light.

In our simplicity and non-sophistication we really enjoyed religion. However, all these new designs have my vote. There is no mention in Holy Writ that churches must be Gothic or Early American. We have new building materials and new functions for the local church, so let us explore new possibilities. Time and experience will sift out the eccentric from the efficient, the brow-lifting from the soul-lifting.

MSU Faculty Members On Lansing Men's Rally

THE Responsibility of the Christian Church in World Affairs is one of the 19 sectional meetings of the Methodist Men's Conference to be held at Michigan State University, Saturday, April 9, 1960.

The leaders will be Louise Carpenter, director, Adventures in World Understanding; David Dickson, associate professor, Department of English and Francis Donahue, associate professor, Department of Religion and Humanities.

Other sections which have Michigan State University faculty members participating are: Controlling Delinquency; Working with Youth, Gregory Miller, associate professor, Department of Administrative and Educational Services; Leading Group Discussion, Russell Jenkins, associate professor, Department of Communication Skills; Morality of Traffic Safety, Leslie R. Silvernale, assistant director, Highway Traffic Safety Center; Opportunities for Service in Retirement, Daniel Kruger, assistant professor, Department of Economics, assistant director, Labor and Industrial Relations Center. Techniques in Song Leading, Charles McDermid, instructor, Department of Music. Automation and Unemployment, William Faunce, assistant professor, Department of Sociology and Anthropology, Labor and Industrial Relations Center.

Each conferee will attend the section of his choice. This Conference is under the guidance of Howard Bernson, Conference Consultant, Continuing Education Service, Michigan State University. Registration begins at 8:00 A.M., at The Kellogg Center, Conference headquarters.

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THE season of Lent with its opportunities for study groups to look at Luke's Portrait of Christ nudges the seeking soul toward fuller growth much as the warming sun draws the foliage into sight from its hidden bulb in the earth.

It is time for Day Apart observances and never were Grand Rapids District women so irresistibly thrust into joyous expressions of love and empathy as they were when over 300 observed the Quiet Day at Burton Heights, Grand Rapids, on March 8, and at Hastings on March 9. The Love commandment from Luke 10 formed the theme for the music and worship of the day. Mrs. Milton Randolph, a staff member of *The Upper Room* at Nashville, presented the meditations of the morning and afternoon. The sacrament of Holy Communion climaxed the day of prayer. District officers presented the Stewardship Ceremonial as prelude to the dedication of all present in the threefold giving of Self, Substance and Service to the church and the work of the Woman's Society of Christian Service.

Announcement was made of a Spiritual Life Retreat for the Grand Rapids District at Wesley Woods on April 22-23 under the leadership of Rev. Leona Winegarden, Mancelona.

Birthday greetings are in order for the following:

Joanne Dutro, March 19, Katako Kombe, Africa; Mamie Baird, March 15, Wheeler, Michigan; Eleanor Hickok, April 4, Adamsville, Tennessee; and Mildred Avery, March 2, Miami, Florida. Michigan Conference salutes you.

We shall miss another loyal servant of the church in Mrs. Lemuel Harris, former Secretary of Christian Social Relations of the Grand Rapids District, who died February 29. She is survived by a daughter, Mrs. W. Collison, an active worker in Grand Rapids Wesley Park; and a son, living in California.

All our readers who have profited from the articles in many recent publications featuring the work in Nepal will be glad to hear that the Flemings are back in Kathmandu. The whirlwind trip and three year search for a surgeon has ended in the announcement by Dr. Harold Brewster that Dr. Robert Berry of Alden, Penn., will join the staff of the United Medical Mission in Nepal. A gift of \$19,000 from World Vision will equip the new twenty bed hospital in Bhadgaon leaving \$10,000 yet to be raised to complete the hospital at Tansen as well as scholarships of \$150 a year needed to train another class of nurses. Funds will be needed to open

more classes in the boys school in Gorkha and in the girls school at Kathmandu . . . to equip the new pediatrics and maternity wards. Friends of the Flemings suggest that small packages of cake mixes, sugar, dried fruits, etc., will make useful additions to the diet of the workers in Nepal. A request from Dr. Bob Fleming which you may share in fulfilling is that of a written letter of welcome to the King and Queen of Nepal whose arrival on a State Visit to President Eisenhower will occur on April 27. Write, wire or call them % His Royal Highness Mahendra Bir Bikram Shah, King of Nepal, % H. E. Ambassador Rishikesh Shah, Royal Nepalese Embassy, Washington, D.C. Mention the United Mission and the Flemings when you write.

Mildred Drescher writes that she is feeling fine and was anticipating the

WCC Secretary Is TV Art Critic



rns photo

NEW YORK — Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, plays the part of art critic in the TV production "Rembrandt and the Gospel" which was presented on the NBC-TV network. He described the great Dutch master as the only truly Biblical painter "for he roams through the Bible from beginning to end and gives us what he discovers." The program was based on Dr. Visser 't Hooft's book on Rembrandt and some 60 reproductions of Rembrandt paintings, etchings and drawings. It was televised on "Frontiers of Faith," an NBC Public Affairs presentation produced in cooperation with the National Council of Churches.

return of the Flemings with their news of Michigan friends! Sylvia Aldrich writes that the work in the Hartzell Teacher Training College at Old Untali is progressing because of the new classroom facilities and library given by friends in America. Students are sifted so that the right type of persons are trained to go into the teaching profession.

"The quiet times in which we wait on God are never wasted times; for it is in the time we lay aside life's tasks that we are strengthened for the very tasks we laid aside." William Barclay advises that we do this . . . won't you observe a daily Quiet Time throughout Lent? Let God have His perfect way with you.

PASTOR'S WIFE GIVEN SCHOLARSHIP TO ATTEND KOINONIA FOUNDATION

THE wife of the pastor of Bay City First, Mrs. T. Leonard Sanders, was given a scholarship to attend the Introductory, Orientation Program at Koinonia Foundation near Baltimore, Maryland.

Koinonia Foundation is a training center where technicians and other specialists going overseas to serve are given factual, cultural and spiritual orientation for service in these areas of critical need. This program is for co-workers and those who might consider going overseas, and is attended by invitation, to present a brief survey of the world's needs interpreted in terms of Christian responsibility.

Rev. Gertrude Harris, Director of the *Awake* department of Koinonia Foundation is a graduate of Union Theological Seminary, New York, and a fully ordained Methodist minister. She is under special appointment to Koinonia by the Maine Methodist Conference. There are two others on the staff who are Methodists: Glenn Harding, the Executive Director and Dr. N. G. D. Joardar, Director of Cultural and World Studies, formerly a professor of law at Yale and an ordained Methodist minister. Dr. Louise Eggleston, prominent Methodist of Virginia, is president of the Foundation.

Seven of the fourteen exclusively IOP trainees were Methodist and attended as a group Lovely Lane Methodist Church in Baltimore on Sunday. This church, being the mother of Methodism, houses the Museum of The Baltimore Conference Methodist Historical Society through which the group was taken on a special tour before the morning service.

One day was spent in Washington where the trainees visited congress, and also the office of Dr. Gerald Winfield, another Methodist who is Chief of communications media staff, ICA and author of *China, the Land of the People*. Dr. Winfield talked on world problems and their solutions, stressing as does

ABOUT PERSONS

MR. AND MRS. CLARENCE WRIGHT of Henderson Memorial, Detroit, were recent callers at the MCA office.

REV. AND MRS. H. H. MALLINSON, retired, of the Detroit Conference, who have been in Port Orange, Florida, returned to their home at 10227 Dodge Road, Otisville, on March 22.

REV. AND MRS. WALTER FIRTH have returned to their home at 1533 Lincoln Ave., Flint 7, after spending the winter in Miami Beach, Florida. Mr. Firth is a retired member of the Detroit Conference.

ALVIN O. NELLER, Lansing, and LIONEL THOMPSON, Marlette, were among the 50 lay leaders from 25 episcopal areas who attended the national workshop for Methodist Men in Chicago, February 26-28.

MRS. HUGHES G. SOUTHWELL of Huntington Woods spent the weekend of March 13 in Adrian with her mother, Mrs. Minnie Birdsall, who was celebrating her 75th birthday. Mrs. Birdsall is the widow of the late Rev. Ray V. Birdsall.

REV. FRANK HARTLEY has been appointed minister of visitation of the First Methodist Church, Sarasota, Florida, taking over the work of the late Dr. Robert Selle. Mr. and Mrs. Hartley have been living in Florida since his retirement from the Detroit Conference in June 1959.

DETROIT CONFERENCE MINISTERS AND WIVES who are wintering in Florida met for a noon luncheon picnic in Philippe Park, Safety Harbor, Fla., recently. Among those present were:

Bishop and Mrs. Raymond J. Wade, Dr. and Mrs. E. Ray Willson, Dr. and Mrs. Gordon Phillips, Rev. and Mrs. Charles F. Wolfe, Dr. and Mrs. John W. Greenwood, Rev. and Mrs. Henry A. Manahan, Rev. and Mrs. James W. Lees, Rev. and Mrs. Harry Illingsworth, and Rev. and Mrs. J. O. L. Spracklin.

Clio, Capac, Caro, Perry, Richfield, and Walled Lake.

He was secretary of the Methodist Protestant Conference for several years, and a life member of Forest Lodge in Capac. He retired in June 1956 from the Detroit Conference because of poor health and made his home at 34715 Bordman Road, Memphis.

He is survived by his widow; a daughter, Jean Fisher of Lake Villa, Ill.; a foster son, Klaus Volkhotz, Ann Arbor; and two grandchildren. The funeral service was held in the Memphis Methodist Church with Rev. Arthur E. Smith, Port Huron District superintendent, officiating. Among the other ministers present who assisted were Rev. John Mulder, and Rev. Troy Douthit. Burial was in Memphis Cemetery and nephews acted as pallbearers.

Bishop D. Stanley Coors

BISHOP D. Stanley Coors of St. Paul, Minnesota, died March 6, after a long illness. A funeral service was held in St. Paul on March 9, with four bishops participating. Bishop Edwin E. Voigt, Dakotas Area, was in charge, assisted by Bishop Charles W. Brashares, Illinois Area, and president of the North Central Jurisdiction College of Bishops; Bishop E. Gerald Ensley of the Iowa Area; and Bishop H. Clifford Northcutt, Wisconsin Area. The service was attended by some 200 ministers.

The second service was held March 11, at Central Methodist Church, Lansing, where Bishop Coors had served for fourteen years as pastor, prior to his election to the episcopacy in 1952.

Bishop Marshall R. Reed, an intimate friend and college classmate, was in charge. Bishop Richard C. Raines of the Indiana Area spoke in behalf of the Council of Bishops; Dr. William W. Whitehouse, spoke in behalf of Albion College, where Bishop Coors was both an alumnus and served as trustee for many years. Dr. William H. Helrigel, pastor at Hastings, spoke in behalf of the members of the Michigan Conference. Bishop Reed paid his own tribute to his long-time friend and colleague. The scripture lesson was read by Rev. Russell R. King of Petoskey and Dr. Paul Morrison, Lansing Central, offered the prayer.

There were over 100 ministers present. They sang "Hark, Hark My Soul," as a processional hymn, filling the choir seats in the chancel and the front seats of the sanctuary. The congregation and ministers sang "For All the Saints Who From Their Labors Rest." Mrs. Mary Toy Yard rendered the solo, "I Know That My Redeemer Liveth." Dr. Cyril Barker, minister of music, presided at the organ. Burial was in the family plot at Evergreen Cemetery, Lansing.

Bishop Hazen G. Werner of the Ohio Area was unable to attend. A complete obituary appeared in the March 17 issue, page 9.

OBITUARIES

DR. GEORGE W. OLMSTEAD of Highland Park, retired member of the Detroit Conference, died March 16. Funeral services were held March 19 with burial in Woodlawn Cemetery.

ELLIS R. BOYCE, father of Rev. Rudolph H. Boyce of E. Jefferson Methodist Church, Detroit, died March 10 at 75 years of age. He was a member of East Grand Boulevard Methodist Church, Detroit. Burial was in Forestlawn Cemetery.

MILTON T. POWELL, a retired rural mail carrier from the Adrian Post Office and until four months ago a resident of Adrian, died in Villa View Hospital, San Diego, California, where he had been seriously ill for several weeks. The move to California in the late fall was made to improve his health. He married Miss Maude E. Case May 29, 1934. They celebrated their 25th wedding anniversary last May. Mr. Powell served as a city carrier until 1950 when he was appointed to a rural route. He retired November 28, 1958. He was a member of the Adrian First Methodist Church, and active in the I.O.O.F. lodge. Survivors include the wife; two daughters, Miss Mary Alice Powell of Toledo, Ohio, and Mrs. Merlyn Warner, El Cajon, California; one son, Gerald, at home; father, Rev. R. C. Powell of Utica; two brothers, Rudolph of Detroit, Vance, Grosse Pointe Woods; and a sister, Mrs. Elmer McKinney of St. Clair Shores. The funeral was held in the Braun Funeral Home, Adrian, with Dr. Oliver J. Collins officiating assisted by Rev. Fred Parr of Romeo. Burial was in Lenawee Hills Memorial Park.

Clayton F. Oliver

REV. Clayton F. Oliver, 67, died in his sleep at Almont Community Hospital, after a short illness. He was born October 27, 1892, in Wales Township, St. Clair County, the son of William F. and Ella A. Oliver. He was united in marriage to Mabel Stephenson, August 10, 1922, in Memphis.

Mr. Oliver attended Adrian College, Eastern Michigan College at Ypsilanti, and Westminster Theological Seminary, Baltimore, Md. He taught for three years in St. Clair County and was ordained a minister in the Methodist Protestant Church in 1922. He served pastorates in Attica, Dryden, Saginaw,

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SUPERIOR COURT HEARS DR. UPHAUS' APPEAL

CONCORD, N.H. — (RNS) — Dr. Willard Uphaus' appeal for reversal of a Superior Court order sending him to jail for a year on charges of contempt has been taken under advisement by the New Hampshire Supreme Court.

The religious pacifist's attorney, Hugh Bownes of Laconia, N.H., argued before the five-man tribunal that there was "no statutory authority" for the order which forced Dr. Uphaus to disclose the names of 600 guests at his World Fellowship, Inc., summer camp at Conway, N.H., or spend a year in jail.

New Hampshire's attorney general, Louis C. Wyman, sought the names in his one-man investigation of "subversion." Dr. Uphaus, the camp's executive director, refused to comply, stating that because of religious convictions and conscience he could not be an "informer" and expose "innocent people to public scorn and possible loss of livelihood." Dr. Uphaus is a Methodist layman.

In June, 1958, the U.S. Supreme Court upheld by a 5-4 decision his 1956 citation for contempt.

Bishop Had Busy March, Itinerary Shows

- March 2—Lenten Service, Oak Park, Flint.
- March 3—Jurisdictional Program Committee, Chicago.
- March 4-6—Michigan Conference Spiritual Life Retreat, Clear Lake.
- March 6—Evening Union Lenten Service, Hemlock.
- March 8—Michigan Council of Churches Directors Meeting, Pontiac.
- March 10—Detroit Conference Board of Missions, Detroit.
- March 10—Evening Lenten Service, Faith Church, Oak Park.
- March 11-13—Detroit Conference Spiritual Life Retreat, Lake Huron Camp.
- March 14—Michigan Conference Finance Commission, Grand Rapids.
- March 16—Lenten Service, Alma.
- March 17—Lenten Service, St. Mark's, Detroit.
- March 18—Y.M.C.A. Lenten Luncheon, Bay City.
- March 20—A.M. 125th Anniversary Service, Albion. P.M. Union Lenten Service, St. Johns.
- March 23—Lenten Service, Calvary Church, Jackson.
- March 24—Lenten Service, Nardin Park, Detroit.
- March 27—A.M. Anniversary Service, Manistee. Afternoon, Consecration Service, Frankfort. Evening, Grand Traverse District Conference, Traverse City.

The Church at Work in

Education - Evangelism - Missions - Social Relations

A MISSIONARY CHURCH IS A GROWING CHURCH

By Harold M. Taber
*Secretary, Michigan Conference
Board of Missions*

THESE are crucial days for the World Mission of the Christian Church, and especially for our Methodist Church. According to recent reports, our Methodist Missions are *not* the leading ones in the effective work of Christian outreach. Rev. Paul Albery of Grand Rapids Trinity indicates that Methodist Missions are generally less well equipped than those of other churches. Mrs. J. Fount Tillman, president of the Woman's Division of Christian Service, in a letter to conference officers indicates that some urgent work is not being carried on due to diversion of benevolent funds by the local church society into other projects. This brings the responsibility back to our own doorstep.

The months remaining before the beginning of the new conference year, when church budgets are being formulated, are the critical ones for future benevolent policy for your church. In some churches the issue of the World Service apportionment and other benevolent causes is submerged, producing an introverted perspective that soon stifles the vitality of the church. The "Benevolent" part of the budget is assigned a fixed and inadequate percentage of the total receipts of the church to meet the "Apportionments." and then, included in the "Apportionments" are such non-benevolent items as: Conference Claimants, Episcopal and District Superintendent Funds and a variety of others. Such action perverts the sense of missionary giving. It is also misfeasance of designated funds when funds are designated for "Benevolences" and thus used for "Pastoral Support" items.

A procedure that gives a real mission-mindedness to a church has been developing in recent years. Such a plan starts with information to the entire congregation about the basic missionary giving of the local church, the apportionment for World Service and Conference Benevolences. This information will indicate that this is not a "tax" on the church, but an indication of the fair share of that church based on membership and local church strength. (We in Michigan should be able to exceed our share of World Service!) The next step is to give opportunity for pledging for benevolences separate from current and building expense funds. If this does not cover the apportionment, need for cultivation is indicated *before* the year starts. Shortages of World Service funds should be met from contingency funds of the current expense budget,

Further, World Service funds should be sent to the Conference Treasurer *monthly*. A good practice is to remit at least 10% of the apportionment each month so that large year-end deficiencies will not accumulate. This will also allow at least two months to focus on some Advance Special Projects. If the World Service goal of a church will not be met or just met, that church is *not* eligible to give to Advance Special projects. World Service comes first!

By February 15, 1960, 35 churches in the Michigan Conference, some of every size, had sent in funds to cover their apportionments and acceptances. These churches are known as the strong "Missionary" churches who are also supporting extensive Advance Special programs *at the same time they are building new units to their own facilities.*

It will take a lot of *faith and work* to accomplish the goal of "as much for missions as for ourselves."

NEEDED, A LITTLE PHYSICAL THERAPY

By Lloyd VanLente
Pastor, Chippewa Indian Mission

OUR work on the Chippewa Indian Reservation at Mt. Pleasant, has received a boost these past four years by the generous gifts of the churches in the Michigan Conference, as well as gifts from churches in other areas, through the Advance Special program. The former Council Hall has been remodeled into a fine place of worship and each week from 40 to 70 Indians gather here for church school and worship. Our North Branch Chapel, which serves the Indians northwest of Mt. Pleasant has been completely renewed and lacks only work on the foundation. This building is used each Sunday afternoon for Sunday school, worship, and prayer meeting with 30 to 40 attending. We may conclude then that we have a fine set of buildings because of your response to our need.

I have been with this work a little more than a year, most of which was completed during the ministry of Rev. Harold Taber. I am convinced that we did and do need such facilities here to serve these people and yet each Sunday as I drive to Chippewa Hill to preach God's word, I pass eight homes within one-half mile of the church that lack the barest essentials. Not one has the convenience of a well or a water pump. There are some 70 folk in the eight families and every drop of water must be carried from a hand pump in a rural school yard about a mile from the Reserve. These homes were built in

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The BIBLE for TODAY



Lesson commentary based on "International Sunday School Lessons: 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 in the U.S.A.

By Howard Emrick

Sunday, April 3

Teaching Through Precept and Parable

Matthew 4:23-7:29; 9:14-17;
Mark 4:1-2a, 10-13, 33-34.

TODAY'S lesson commences a new unit entitled "Marks of Citizenship in the Kingdom of God." The first lesson has to do with Jesus — "Teaching Through Precept and Parable." With one or two exceptions the lessons will concentrate largely on the gospel of Matthew, in general, and the Sermon on the Mount, in particular. The evangelist who wrote the gospel of Matthew was writing chiefly for Jews and portrayed Jesus as the Messiah who fulfilled the Old Testament prophecies. This gospel, which has been described as the most widely read book in the world, is spoken of also as the epitome of Jesus' teachings, or as an "ethical catechism." Certainly, one of the main features of Matthew is that a great deal of emphasis is laid upon instruction. This instruction is to revolve around the great word of the book, "Righteousness."

The aim of this unit is to help adults discover the meaning of citizenship in the kingdom of God as proclaimed by Jesus in his Sermon on the Mount and as illustrated by certain parables. Among the many ways of thinking about Jesus — prophet, healer, miracle worker, revealer of God, Saviour, judge, and Lord—none describes Him better than that of "teacher." He was the teacher par excellence! Familiarly and affectionately He was known as Rabbi. As the memory selection of the day says, "He went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom," Matt. 4:23. In many ways, Jesus was like the rabbis in his teaching. The external form of his teachings was similar; like them he taught in the synagogue, he sat down to teach, he had disciples, and he commented on the scriptures. However, the teaching ministry of Jesus possesses an absolutely unique character. In teaching the Scriptures He speaks of Himself, for they bear witness of Him. The foundation of the authority Jesus claims for Himself is based on this revelation through the Scriptures. The will of God is best seen in His person. Whereas others said, "Thus saith the Lord," Jesus could say, "I say unto you"—Matt. 5:22,28,32.

One of the many methods used in His teaching and preaching was that

of the parable. A parable is a comparison wherein one deed or event is used to explain an unknown fact by a known fact. It is a kind of picture story. Usually, the teaching of the parable related to a single, main point that is to be made, e.g., the importance of the Kingdom of God, for which every sacrifice should be made (Matt. 13:44). Some parables, however, convey several lessons (Luke 15:11-32). Others are allegories, with a spiritual interpretation, and are so interpreted by Jesus. Jesus gave some of the parables from the Old Testament and the rabbis new content and meaning. Like the rabbis Jesus brought into use what He saw around Himself, both in nature and in human life, e.g., the leaven, the lamp (Mk. 4:21), and the sowing of the seed (Mk. 4:26-29). The latter passage is an example of how Jesus used the parable for announcing the Kingdom of God and certain truths about it. Jesus also expressed His own situation in parables, sometimes speaking with the purpose of making himself understood (Mk. 4:21ff,33) and adapting Himself to the capacity of His hearers. At other times the meaning of the parables was hidden, and it was necessary to follow with explanation and application.

In modern teaching there is often considerable debate as to the respective values of method and content. Both are important, but we should not forget what one great educator has pointed out, that the teacher is sometimes 90% of the curriculum. This certainly would have applied to Jesus, greatest teacher of the ages, who was a master psychologist and who used a variety of methods and approaches to His teaching and in His interviews with human beings. Whether it was on the mountainside or seashore, in the synagogue, or with individuals or multitudes, He taught successfully and with great results. "He taught them as one having authority," (Matt. 7:29). One truth He stressed above all others, that unless their righteousness exceeded that of the scribes and the Pharisees, they would in no wise enter the kingdom of heaven.

In the light of the need for trained and dedicated teachers in our churches and church schools today adults should explore the question: "What can we learn from Jesus' teaching methods that would be helpful to us? Related questions may be: On what were Jesus' teaching principles based? What authority did he have?

Church at Work

(Continued from page 21)

1928 and the pumps have long ago rusted and the wells fallen apart.

The thought that occurs to me is: "Just how far are we going to get spiritually with these folk when we are seemingly blind to the physical needs that are so essential to life. We are a Mission and we should be interested in the whole man. This is the usual procedure in a Mission, but we seem to have forgotten this at Chippewa and have concerned ourselves only with our spiritual facilities. Our Indian folk are proud of their churches and keep them clean and ready for use and still hold three services on Sunday as well as prayer meeting during the week, but many are not coming to the church simply because they feel we have elevated ourselves to such a degree that they feel out of place with their poor clothing and shambled homes." I firmly believe that if our work is to make any progress in the future it will only be when we look to the physical as well as the spiritual need. No, we are not looking for a "Hand-out" or a "Mission Barrel," only a little lift that we may somehow provide at least a water well for these eight homes.

Advance Special gifts may be sent to the Conference Treasurer designated for the Mt. Pleasant Chippewa Mission.

Africa on the March

(Continued from page 5)

program. In one of our "Lands of Decision" areas, Lodja and Lomela, beautiful new brick and concrete block permanent homes are rapidly replacing the old temporary mud walled and grass thatched structures.

Social Awakening

This political and economic awakening has greatly affected the whole social structure of African life. Africa through the long sleeping centuries has followed what has been called the communal life system. By this I mean that Africa has no tradition of private ownership, all her land has been tribally owned. All rights to property were invested in the chief and the village elders. But with the coming of the white man and the industrialization of Africa, millions have moved from their old homes to the great industrial centers. They have broken with the regulations and sanctions, laws of their early life.

The African is forced to make a transition in fifty years which the European struggled and suffered to achieve in five hundred years. Uprooted from his tribal customs, taboos and moral codes, the African has lost the supporting, guiding and disciplining environment which held his forefathers steady. He is literally adrift in this new found freedom. We know that only Christ and his church has the answer and can meet

these deeper needs as they face the crises.

Intellectual Awakening

Then Africa is marching forward under the greatest intellectual awakening ever witnessed. Thirty years ago in Africa it was difficult to secure boys and girls to fill our mission schools. The parents were opposed to their education or indifferent towards it. To secure boys, it was necessary to entice them with gifts or pants or a shirt or in some cases with salt or food. To secure girls for our boarding school, it was necessary to give them dresses or perhaps free them from an early childhood marriage.

Now radical changes are taking place everywhere, as thousands of youth clamor for a Christian education and three times the number make application to our schools than we are able to enroll. Indeed we feel that in the Congo we are facing the greatest challenge of our generation to educate and train the Africa of tomorrow.

The Congo Government believes in the Christian policy of mass education, putting in their state program a place for the teaching of religion every day. Every Protestant or Catholic school that meets the state standard receives a helpful subsidy. The state has established their own lay schools in the larger cities, and has thrown open the doors to Protestant and Catholic missionaries to teach religion to the students. As a result of the constant encouragement the government has given to the education of Congo youth, in a colony of less than thirteen million people, there are nearly a million students enrolled in school.

Spiritual Awakening

Then certainly not secondly, but perhaps in some ways responsible for the awakening which has come to Africa along all the aforementioned lines, is the great awakening which has come all over Africa in a spiritual way. Through the long sleeping centuries, Africa was bound by its animistic beliefs, which brought fear and superstitions. But now in large areas of an awakened continent, Africans have thrown off this dead yoke of the past and multitudes are turning to Christ as the an-

(Continued on next page)



By
Allan G. Gray

Speaking of Books

THE ROLE OF THE DISTRICT SUPERINTENDENT IN THE METHODIST CHURCH

By Murray Leiffer

WITH the inevitability of four new District Superintendents in our area this coming year, the importance of that office is remarkably highlighted. With the advent of General Conference where the policies and destiny of the Church for the future are forged out, the changing attitude of the church toward the work and effect of the office are of supreme importance. To direct the thinking of this latter body and to provide for the church at large an opinion survey of the function and value of the superintendency, Murray Leiffer of Garrett together with his bureau of Social and Religious Research has produced this very stimulating and thought provoking volume which ought to be the concern of the laity as well as those aspiring to become D.S.'s.

The book divided into four parts first distinguished between the legal specifications of the office and what churchmen conceive the superintendency to be. The second part deals with the selection and training of the men and describes the characteristics of the men and the districts they serve. Part three covers the general thesis of the book that in these times the conception of the office is changing and just what do various types of church leaders think it should be. The final part is concerned with the changes that might make the office more effective.

Did you realize that over 50% of the districts only have 30-49 charges within their bounds? Despite our emphasis upon the urban church every jurisdiction but one reports more of its districts are either largely rural or chiefly rural. Our own jurisdiction reports 40 out of 71 districts in these categories. Another startling and horrible fact is the poor treatment of our D.S.'s in the Central Jurisdiction. They travel farther than any other superintendents save some in the Western Jurisdiction yet receive no travel allowances.

("The Role of the District Superintendent in The Methodist Church," Leiffer. Parthenon, \$3.00. This book may be purchased from the Cokesbury Bookstore, 28 E. Elizabeth St., Detroit 1, Mich.)

Quiet Time Thoughts



By
Leroy M. Whitney

THE controversy over whether it was one of the early founders of Methodism in America, Robert Strawbridge, who stole "a pigg," or some other Robert Strawbridge will no doubt go on until some more enticing news turns up. The experts disagree. Defenders of Rev. Robert Strawbridge declare that he was not even in America at the time the pig was stolen. The records, however, are confused, and so are all of us. If it were the early Methodist preacher who stole the pig, is he still to be condemned? Does all the good he did go for naught, and must the bad he did (if he did it) forever besmirch his record, name, and endeavors?

Let us assume that he was the man who stole the pig. Then let us assume that later he became the preacher of righteousness in early American Methodism. Can it not also be assumed that he may have repented of his sins, been converted and become a preacher? It has happened before. It is not an unusual happening in Methodism. The path from bad to good, from evil to righteousness has been traveled by many a man . . . to his credit and the good of the world. To hold his evil past over him cannot be just when his subsequent record is clear. When God has forgiven, we dare not accuse.

This was not the first time that our religion was mixed up with pigs. Even our Lord himself allowed a whole herd of swine, another man's swine, to destroy themselves on a certain occasion. Was their any justification for this "taking" of another man's property? Only if you count swine of less value than men. Jesus counted the Gadarene to be of more value than a whole herd of swine. Evil spirits, he felt, if they must occupy something, might better occupy the swine and destroy them than to occupy the man and destroy him. God is concerned with men.

All credit therefore to the man who has risen out of a life of wrong into a life of right. Saul persecuted the infant church and never could forget that he had been persecuting Jesus. God forgave him, and made him the church's outstanding defender. The Infinite and holy God is patient and forgiving towards his frail, sinful, human creatures. Who of us does not need this forgiveness?

The Old Timer



"Tact is the ability to close your mouth before someone else wants to close it for you."

swer to their needs. Reports have come from many areas of Africa of great revival movements where thousands are being won to Christ and his church.

But the area we know best is that among the Otetela people where I have labored through all of my nearly thirty years of service in Africa. At our Lodja station and throughout our Lodja district, which I opened to the gospel some twenty-three years ago, they are now in the throes of the greatest mass movement to Christ and His church we have witnessed in my missionary career. This movement has touched all seven

districts of the Central Congo Conference and brought about a 50% increase in membership in three years. It has created the urge for a completely self-supporting church to which standard our whole conference expects immediately to attain. It has made the church become missionary-minded and the Otetela are reaching out beyond the bounds of their own tribe to the Asonga-Bensa tribe.

Here the church in its pioneer stages is following the early brush-arbor camp meeting method. A village builds the brush-arbor camp and people come from villages as far as 100 miles, walking or on bicycle, to spend a week to ten days

in prayer and to study of the Word of God. Miracles are taking place as up to six thousand people come face to face with Christ under the preaching of the Word and the power and inspiration of the Holy Spirit. The mass movement in the villages, fruit of long years of Methodist missionary work, makes vivid our opportunities in this "Land of Decision." The doors are not just open, they are off their hinges.

Through this great spiritual awakening we see Africa on the march forward along every line. Will The Methodist Church in America be willing to meet the challenge of emerging Africa?

On a Wide Circuit

The Mayor Asks a Question

By W. W. Reid

MAYOR George Chacharis, of Gary, Indiana — a member of the Greek Orthodox Church — posed a question to a group of Methodist ministers the other day. And the answer to that question may well determine the future of America as a nation and as a civilization.

"I would like to be a good mayor," he said; and one sensed something of wistfulness in his voice. "But what am I to do in the City of Gary where we have people from every part of the world: people with different religions, different cultures, and especially different ideas of morality. If I try to enforce laws against gambling, and drink, and other such matters, one section of the community denounces me. If I don't, another section denounces me. I wish you ministers would tell me what a mayor should do in such a situation."

Certainly the Mayor (and many another mayor) is in what the logicians call a "dilemma." But the correct answer is desperately important for America right now. I don't know what others may have told Mayor Chacharis; but a small group of us (quite unofficially) said this:

"We must accept — and for the present live with — the fact that America is still a vast melting pot of peoples. It is not only a melting pot of races, and nations, and languages, but also of cultures, of religions, or social customs, of behaviors, of philosophies of conduct, and even of quite diverse patterns of morality and ethics. To the early British-Dutch-Protestant and British-Catholic ideas of morality based upon certain religious emphases, there were added, in the past two centuries, the variant



moral outlooks of central Europe, southern Europe and still more recently, religious and moral philosophies from Asia. This clash of cultures, philosophies and moral outlooks is still with us. They are all still in the melting pot and out of all this there will, in time, come an American culture and morality. It is to be hoped that only the best of each will be placed in the melting pot — the worst withheld — and that the result will be a richer culture and morality than we have known heretofore.

"We believe that a necessary step in the hastening of the process of giving America a higher culture and morality is the formulation of a *moral code* that can be taught to all our children in all our schools. To this end, we urge national and local gatherings of leaders of all religious faiths in America — Protestant, Catholic and Jewish especially — to agree upon a code of moral principles which can and must be taught in all the public and private schools of the

nation. (Various faiths, in their own houses of religion, should, of course, supplement the details of such a code.)

"Meanwhile — while our people are going through the heat of this melting pot — we call upon public administrators at all levels, from local communities to national, to enforce strictly the laws now on the statute books. We commend those officials, most of them in one or another of the nation's churches, who now enforce the laws, even when such enforcement seems against their own "political welfare." We urge our church people to support morally sensitive officials serving in public office.

"We call upon our legislators and other public officials, as well as upon the people in our churches, to be vigilant and diligent in the enactment of laws for the common good of the people of our communities and nation. At the present time and in all periods of development and evolution in our American society, this will call for the modification of many existing laws and enactment of many new laws.

"If America is to continue a *nation under God*, both church and public administrators must act together to teach the highest public morality it knows and to enact and to enforce laws based upon the highest man knows of the will and purposes of God.

If you have some thoughts or counsel on this matter, write to Mayor George Chacharis, City Hall, Gary, Indiana. Your own mayor — or your newspaper — will be interested, too.