

# ADVOCATE

September  
26, 1963

The Newsmagazine of Michigan Methodists



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- Christian Concerns  
And Criticism
- Foreign Students in the U.S.A.  
— A God-Given Opportunity
- The Man With  
A Double Mind

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**ADVOCATE**

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**JOHN E. MARVIN, EDITOR IN CHIEF** • MISS ADA G. GRAM, Business Assistant • International Church School Lessons, HOWARD EMRICK • Cartoonist, WM. J. TORREY • Book Review Editor, ALLAN G. GRAY • Quiet Time Thots, L. M. WHITNEY • Youth Column, HOOVER RUPERT • W.S.C.S. Editors, Michigan Conference, MRS. RAYMOND B. BUCKNELL • Detroit Conference, MRS. LEWIS SNIDER • Special Contributors: BISHOP MARSHALL R. REED, RALPH W. SOCKMAN, W. W. REID • Member: Associated Church Press, Methodist Press Association, Religious News Service, Methodist Information and others. Board of Trustees: STANLEY M. BUCK, Pres.; ERNEST COMBELLACK, Vice Pres.; JOHN S. JURY, Sec.; HUGH S. TOWNLEY, RICHARD H. BECKETT, GLENN M. FRYE, HARRY L. TOWNSEND, LAVERNE FINCH, Advisory Board: MRS. GORDON DIX, MRS. WILLIAM CANSFIELD, ALVIN NELLER, LIONEL THOMPSON.

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Lionel "Salty" Thompson  
*Detroit Conference  
Lay Leader*



Alvin "Al" Neller  
*Michigan Conference  
Lay Leader*

## Conference Lay Leaders Urge Support of

# Advocate Sunday, October 13

THE Lay Leaders of the Detroit and Michigan conferences have urged support of Advocate Sunday, October 13. In a letter addressed to local church Lay Leaders, Messrs. Thompson and Neller stress the value of the Advocate in Methodist homes as making for a "church-oriented membership." They encourage every church Lay Leader to back his pastor in cooperating in any way possible to make Advocate Sunday a memorable one on behalf of a better-informed Methodist constituency.

Churches will vary in the methods used for presenting the Advocate on that day. Those that have reached the circulation saturation point will use the day to emphasize the need for more intensive reading of the Advocate. Churches with low circulations will secure new subscribers. Many churches plan to reach the minimum of one subscriber for every ten members which enables the subscribers to receive the Advocate at the low rate of \$2.75 per year instead of the regular \$4.00 rate, representing a saving of \$1.25 per subscription.

Other churches plan to secure individual subscriptions at a special rate of \$3.50 to NEW subscribers. And some churches will use other circulation methods of which all pastors and local Lay Leaders have been apprised.

As a reader of the Advocate, you too can help by attending church on October 13 and letting it be known that you believe in the purpose of the Advocate which is to make Michigan Methodists better Methodists by making them better-informed Methodists.

The Michigan Christian Advocate

Adrian, Michigan

## The Man With a Double Mind

THE best interpretation of the practical meaning of Christianity in the New Testament is found in the small five chapter Epistle of James. We assume the author was an elder brother of Jesus who with the other members of the family thought he was beside himself when he began his prophetic ministry. He was not with their mother in Jerusalem at the crucifixion and there is no evidence that he accepted Jesus as the Christ until after the Resurrection. He later became the head of the church in Jerusalem where he rendered a historic decision for the inclusiveness of the Christian faith.

It was in this little epistle that James exhorted the early Christians to be doers and not hearers of the word only. It was here also that he warned them that faith without works is dead but faith with works makes the perfect man as illustrated in the career of Abraham who was called a friend of God. It is here he gave the early Christians a definition of pure religion in the terms of service to those in need and keeping oneself unspotted from the world. In this epistle appears his words of wisdom that "A double-minded man is unstable in all his ways."

The Greek word that is translated double-minded is "dimuxos," an unusual word apparently invented by James and used by him on one other occasion. It reminds us of the unforgettable character of John Bunyan's allegory, "Mr. Facing Both Ways," whose hospitable mind gave him the philosophy that there is much to be seen on both sides of any issue. We would go beyond the English translation to the original meaning which suggested inconsistency and fickleness. It implies that he was facing more than two ways, probably several ways and as a consequence he staggered as a drunken man.

We are intrigued by this bit of wisdom both for the clarity of expression and the relevance of content. In addressing the student body of a large university, the president stated that the major lack among young people today is not versatility or ingenuity or charm or a wide range of knowledge. A student today knows ten thousand things of which his parents never dreamed. The one conspicuous and fatal lack today is the power to bring the mind to focus and never give up until it has mastered the situation. This appraisal of young America is not limited to youth. We are in a restless period where almost everything appears to be in a state of flux. In too

many places the spirit of revolt against everything that has been breaks out.

In his life of Jesus, St. Matthew records that as Jesus went about the cities and villages of Galilee preaching and teaching and saw the multitudes he was moved with compassion for them because they were scattered abroad as sheep without a shepherd. Dr. Goodspeed translated that expression to read, "for they were bewildered." Being primarily interested in people, Jesus observed that they were confused. Although separated by centuries of time, our society is not unlike theirs. It was not long ago that an American educator stated that "Intellectually our modern world is like a corral of wild horses with each having the speciality of kicking and biting the other."

Human experience supports the opinion of James that whether it be Mr. Facing Two Ways or a person so confused that he looks in several directions, the divided mind creates instability. When a political system is supported by divided opinion and the future dangles in doubt, the system will stagger falteringly without arriving. The human mind may become like a camera out of focus which cannot fulfill its purpose until some adjustment is made that leads to concentration. Those who boast that they are no longer confined to orderly procedure but free to do as they will may follow a deadly course both for their own living and their society.

If we want to escape the peril of the instability of a divided mind, we may find a good example in the life of Jesus. As we read the four biographies of his life, it is apparent his was a united mind. When questioned in Pilate's court as to his mission, he replied: "To this end was I born and for this cause came I into the world to bear witness to the truth." His life reveals nothing ever diverted his mind from this one central purpose. Neither the call of the crowd to accept kingship nor the opposition of the people that took him to the cross diverted him from the central purpose of his life. Such a central loyalty will so stabilize and steady anyone's career so that he may find life's supreme satisfaction.

By  
Bishop  
Marshall R. Reed



About 4,000 overseas students attend various Michigan educational institutions. They represent a tremendous opportunity for creating a better international understanding in which you may have a part.

# Foreign Students in the U.S.A. — A God - Given Opportunity

By **PAUL R. DOTSON**

*Director, Protestant Foundation for  
International Students*

THE 1960's have been called the dangerous decade because of the constant convulsions of society, the continuing series of revolutions occurring. Every aspect of life is affected by these rapid social changes and all that man knows and does is involved. Barbara Ward notes this succinctly in her book, "Rich Nations and Poor Nations": "I suppose we are all aware of the fact that we live in the most catastrophically revolutionary age that men have ever faced. Usually one thinks of a revolution as one event or at least one interconnected series of events. But we are in fact living with 10 or 20 such revolutions, all changing our ways of life, our ways of looking at things, changing everything out of recognition and changing it fast."\*

One of the great new facts of our time is the vast increase in the number of people traveling around the world. A second fact of equal importance is the increasing percentage of peoples of the world seeking as a primary aim the securing of higher education to assist their nations in attaining some of the goals of the revolution of rising expectations — expectations of more food, less poverty, increased medical care, longer life — in a word, a more abundant life.

The opportunity to travel and the passion for education meet in the flood of students and teachers to countries other than their own for more adequate knowledge and preparation for the opportunities

\*"Rich Nations and Poor Nations," p. 13.

and demands of the times. On a world scale more than 2% of all students in higher education are studying in countries other than their own. The U.S.A. is one of the countries receiving these students and scholars in ever greater numbers. These visitors bring us an unparalleled opportunity to learn something of the revolutions occurring in our time that so often baffle us completely.

There were 78,000 foreign citizens in the U.S.A. this past academic year related to our educational institutions. This is an increase in one year of 5,700 or 7%. Of these, 64,000 were students; 6,000 were teachers, researchers and scholars; more than 7,000 were interns and residents. The 64,000 students represent an increase over the '61-'62 year of 11%.

Equally exciting is the percentage from certain areas. For example, Africa, South of the Sahara, increased her foreign students in this country in the past 10 years by 300%. Her increase in the past year was 24%!

This is not a one-way street. Almost 20,000 American students studied overseas last year and almost 3,000 American university professors served in 101 countries! The number of U.S. professors overseas represents an increase in the past seven years of 128%. Thus, the exchange of educational

personnel can be seen as one of the most significant happenings of our generation.

Michigan is one of the states directly involved in this growing exchange. There were 3,904 overseas students and 247 scholars in various educational institutions in the state last year. The University of Michigan at Ann Arbor had 1,325 students and 155 visiting scholars. It had 88 professors on leave to universities overseas. Michigan State University had 657 foreign students, 34 visiting scholars and (leading the nation) 196 U.S. faculty overseas.

The presence of these overseas visitors constitutes an encounter that Dean John McConnell of Cornell University termed "the greatest educational challenge of the age."

Several campuses in the U.S.A. now have an ecumenical ministry for work among international students. One of the most developed of these is the Protestant Foundation for International Students at the University of Michigan. This Foundation seeks to relate churches and families throughout Michigan to foreign students and faculty at Ann Arbor. It is the official liaison of the University with churches in Michigan. It is sponsored by the United Church Women of Michigan, the Campus Christian Ministers Association of Ann Arbor, the National Student Christian Federation, the Michigan Council of Churches, and the Ann Arbor-Washtenaw County

Council of Churches. Major financial support comes from the United Church Women of Michigan, national denominational boards, local churches, and Friends of the Foundation. A primary purpose of the foundation is to make possible a ministry of reconciliation by providing opportunities for vital encounter between international students and faculty of differing religious, ideological, and political positions. This purpose is realized through different means as follows:

(1) Sponsoring of an Ecumenical Campus Center in Ann Arbor as the office of the Counselor and the Foundation, and as headquarters for campus program.

(2) The Host Family Program in Ann Arbor which is co-sponsored by the Foundation and the Council of Churches. This program relates foreign students to a family for continuous relationship, i.e., the family tries to invite the same student approximately once a month to their home, a concert, etc.

(3) Recruiting speakers for churches and church-related groups in Michigan on subjects of international concern.

(4) Arranging for weekends and vacations in homes of churchmen and women throughout the state. This last mentioned program has

developed into a major service of the Protestant Foundation and needs further comment:

A year ago, Rev. William Lutz, pastor of the Methodist church in Mayville, came to Ann Arbor to discuss inviting foreign guests to his hometown. Following several discussions and the visit of the Counselor to Mayville a small program involving some 21 students was arranged. The results in deepened understanding and friendship exceeded all expectations. Further such visits were planned and conducted in the succeeding months. Michigan Week this year centered in Tuscola County in the bringing of 72 students, faculty and families to Tuscola County. Again, the response of students and host families was deep and significant. Another visit was planned in July. On this occasion, 131 students and faculty members from Ann Arbor plus 30 from Michigan State came to Tuscola County and its immediate environs for the Friday-to-Sunday afternoon program. Tears in the eyes of hosts and guests as they boarded buses Sunday afternoon bore witness to the depth of friendship established in one short weekend; the joyful shouts of small children urging their new-found friends to return soon and, please, to write; the clearly observable deep emotion that gripped the entire group as they bade each other



Rev. Leon Mwambai of Elisabethville in the Congo is shown with Mr. and Mrs. Chloris Pomeroy of Cass City. Mr. Mwambai is a Methodist minister attending the University of Michigan and one of many foreign students who were guests at the homes of residents in the Thumb area.

good-bye indicated that God had made known in unmistakable manner how truly we are members of one another.

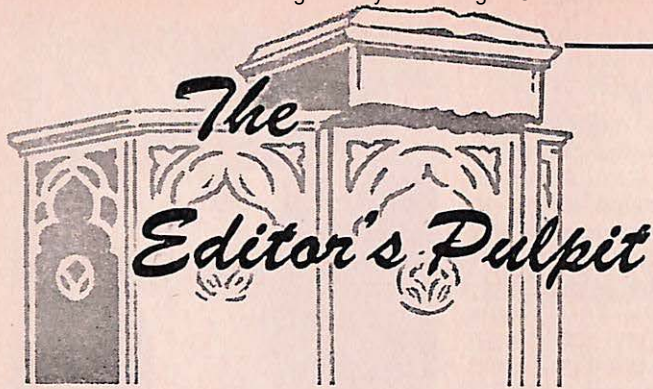
One of the essential items in this whole Thumb Area visit contributing to its effectiveness was the recognition by Mr. Lutz and the church laymen working with him that the church could only discharge its responsible opportunity in this matter by including the entire community. Such success as is evident in the deepened human relations resulting from these visits is attributable to no small degree to the inclusion from the beginning of concerned persons from other community organizations. The Farm Bureau, the editor of the Tuscola County Advertiser, Michigan State Extension personnel, as well as pastors and laymen from other churches in the area all recognized this as the business of the whole community. This inclusiveness in planning and conducting such hospitality was integral to the happy results. The further fact that members of the churches in the Thumb Area see this as truly church business bespeaks an understanding of the proper mission of the Church that is encouraging to behold.

No more adequate testimony can be written than the following

Continued on page 21



A student from the Congo, Leon Mwambai, and one from Japan, Yasuaki Sugimoto, enjoy picture-taking at the farm home of Mr. and Mrs. Frank Satchel of Caro. With them is Herb, son of the Satchels.



## A Fine Proposal

A State Bar of Michigan committee has proposed that a law be enacted requiring youth to continue in school until 17 years of age. The law now requires them to remain until 16. Despite the fact that the proposal appears to have little chance of becoming law, it is an excellent recommendation. Previously the Bar recommended an 18-year minimum but it was killed in the House Education Committee. At the time the House Committee said it felt 17 years would be better. Final approval of the committee's recommendation comes up for action at the State Bar's meeting September 26.

The committee feels that setting the age one year higher will reduce the number of dropouts among high school students which has been a major cause of delinquency, unemployment and an increase in welfare rolls. Arguments against the age increase claim that it will increase the cost of education, requiring more teachers and more buildings.

Economic considerations should be secondary to human values. At a time when 75 percent of Michigan's unemployed are persons who did not finish high school, it hardly seems sensible to encourage dropouts by keeping the age limit at 16. If the 17-year limit were made compulsory, it is probable the vast number of pupils at that age, who would likely be in the 11th grade, would stay on another year and get their diplomas. We are being reminded constantly that we live in a technological age which demands more and more that persons be trained. Even garbage collectors in New Brunswick, N.J., are urged to take a night school course at Rutgers University for \$50 so that they can do their job better.

Those who object to the increased costs of teachers and buildings should make sure to allow for the costs of delinquency, unemployment and welfare on the other side. But, we repeat, economic considerations are secondary to human values. Jesus believed persons were most important and that their capacities should be developed to the greatest degree possible. He advocated an abundant life for all. Translated in terms of today's needs this means adequate education and that can hardly mean less than a high school education. Granted that it may be a difficult law to enforce, we still believe that the

state of Michigan should set the 17-year goal for its youth. We hope the State Bar will approve the recommendation of its committee and that the state legislature will make it into law.

## The Governor's Tax Plan

For a long time Michigan has been desperately and notoriously in need of fiscal reform. Responsible church groups have urged such reform and have requested our lawmakers in Lansing to do something about it.

Today Michigan has a new governor and a new constitution. It remains to be seen what the results will be. The public now has had time to study Governor George Romney's tax plan and as expected, it has not met with universal approval. Many feel it is basically sound but they raise specific objections. Although not identical, the plan is similar to that proposed by previous administrations and has met with the approval of former Governor John B. Swainson. Unlike Governor Swainson, Governor Romney has a majority of the Legislature composed of his own party which should help in getting the plan adopted. But this remains to be seen. Some of the strongest opposition comes from members of his party, notably Senator John P. Smeekens of Coldwater who is reported to be "vehemently and unalterably" opposed to a state income tax which is the cornerstone of Romney's plan.

Obviously the plan will have to be refined and finalized before it is adopted. That is why we have a Legislature. But aside from inevitable alterations, the plan appeals to this writer as fundamentally sound.

It proposes a shift in the tax load but no increase in total tax income.

It is designed to put the heaviest tax burden upon those best able to carry it and the least tax burden on those least able to carry it. This makes sense to us and as the Governor says, it follows the Biblical principle of everyone contributing according to his ability.

It would exempt food and prescription drugs from taxation. What could be more reasonable? We have never felt that a tax on food — the first necessity to life — was just. It hits the biggest families hardest and the lower income group. But it is unfair for anybody rich or poor to be taxed for the nourishment necessary to sustain life. It's almost like taxing one for the air he breathes.

It is designed to help the elderly by giving them a tax exemption up to \$200 per person on a single-family dwelling unit owned and occupied by a person over 65. The state, however, would have a lien on that property after the person died and would be repaid for the tax exemptions.

It would repeal the present business activities tax and thereby give new and struggling businesses

helpful relief when they need it most. This the Governor feels would also create more jobs.

It would establish a state income tax on personal income of 2 percent; on corporate incomes of 3 and one-half percent and on income of financial institutions of 5 and one-half percent. No tax is probably entirely fair but it has always seemed to us that an income tax comes about as close to being as fair as any tax can be because it is based on one's apparent ability to pay.

Some revisions are to be expected but if we understand the mood of the people of Michigan, they are going to be very impatient with petty sniping, opposition for purely partisan reasons, stalling and indecision. The image of our state has not improved enough so that it can risk another legislative debacle. The time has come for positive action along the lines suggested by the Governor and endorsed by his predecessor, and the sooner the better!

## The Minister's Place

Two incidents involving race, one in Virginia and the other in Dearborn, are not as unrelated as the geographical locations might indicate. Both have to do with clergymen being criticized for taking a stand unpopular with the powers that be.

The case in Danville, Virginia, involves the minister of Mount Vernon Methodist Church of that city who has been advocating moderation in the desegregation conflict. He is Dr. William P. Watkins who has been censured by his official board by a vote of 23 to 21 for the kind of sermons he has been preaching lately. It is charged that in one of his sermons he made statements "derogatory to city officials."

In Dearborn Mayor Orville L. Hubbard is reported to have defended his police officials for their handling of a situation which occurred on Labor Day when a Dearborn home was damaged by a crowd that thought it had been sold to Negroes. It later developed that the property had not been sold. Two Presbyterian ministers and a Catholic priest who witnessed the disturbance charged that the policemen at the scene did nothing but stand around.

Not only did the Mayor defend his police officials but according to a press report, he accused the clergymen of "horning in on the act" and that "they don't know what they are talking about." He is further quoted as saying, concerning the ministers, "They were ordained to preach and that's just what they should stick to instead of trying to revolutionize our community."

This admonition has a familiar ring. Whenever the church or clergymen become involved in the affairs of life, somebody tells them they should stick to their business of preaching, saving souls or some other activity deemed to be sufficiently innocuous so as not to upset the status quo. Adolph Hitler told the German pastors that he would look after the German

people in this life and they, the clergymen, could look after the people's hereafter. Martin Niemoller objected and spent eight years behind bars as a result. When Jesus rode into Jerusalem on that first Palm Sunday, his enemies accused him of being a revolutionary and plotted His death. Later Jesus defied the authorities by driving the money changers out of the temple and after that His death became a certainty. Anybody who knows the Old Testament knows the part the prophets played in telling the kings and "mayors" what they thought of their administrations. The prophets were very much involved in public affairs. Today's clergymen are their spiritual successors.

We have no way of knowing who is right in the Dearborn dispute. This should be answered when all the facts are in. What we do know is that clergymen take their orders from the authority of the Bible and not from official boards or mayors. And the Bible is all on the side of the clergymen taking an active part in the affairs of everyday life.

## A CHURCH Is Bombed

The civil rights struggle in the United States has catapulted into prominence the significance of the Christian church as nothing else has in the history of the nation.

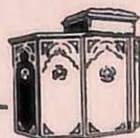
A church is bombed! But why? Why of all places should it be a church? The common conception of a church is a place where people worship in relative peace and quiet; where they pray; sing hymns; take holy communion; listen to the word read and preached. Is there any reason why a CHURCH should be the target of the murderer, the arsonist or anyone bent on seeking vengeance?

The facts are that the Negro churches in the South have been objects of attack. Not a few have been burned and now one has been bombed with a tragic loss of life. This is one sensational news story we hope has made the headlines of every newspaper in the world and every news broadcast on both sides of the iron curtain. It will make non-Christians and atheists inquire why this has happened. It will cause them to realize that the church of Christ is not aloof from the struggles of mankind and that it has a prominent place in the future of human progress.

It's a terrible thing that little children are killed while attending Sunday school. It would be terrible also if the church of Christ in a day of social revolution were caught on the sidelines. The church belongs in the center of every revolution for human betterment anywhere on God's green earth! It has always thrived on the blood of its martyrs, whether they be adults or children, and the present will be no exception.

By

John E. Marvin



# Christianity Makes News

## New Miss America Professes Strong Religious Convictions

ATLANTIC CITY, N.J. (RNS) — Miss America of 1964 — 21-year-old Donna Axum — told newsmen here that as a Baptist she had strong religious convictions and disapproved of the parading of sex.

"One should have a faith, and a very strong faith, something to lean upon through life," declared the University of Arkansas student.

Miss Axum, whose hometown is El Dorado, Ark., said she planned to finish her education and have a brief career as an entertainer before considering marriage.

However, she emphasized that the man who becomes her husband must be a "Christian gentleman" and must "want a home."

She confessed to being "very superstitious" and said she usually carries three good luck charms — a rabbit's foot and a penny in her purse and another penny in her shoe.

## Meditation, Religious Holiday Pageants Approved for Massachusetts Schools

BOSTON (RNS)—The Massachusetts attorney general issued a ruling here which permits voluntary periods of "silent meditation" and some traditional religious observances in public schools.

Edward Brooke issued a 22-page opinion on religious practices in the schools in reply to a request from Commissioner of Education Owen B. Kieran. It is believed to be the most thorough and detailed analysis yet rendered by a state official on the recent U.S. Supreme Court decision barring prayer and Bible reading as devotional acts in public school systems.

His decision was hailed as an "intelligent, middle-of-the-road" opinion by *The Pilot*, newsweekly of the Roman Catholic Archdiocese of Boston. Protestant and Jewish spokesmen withheld comment until they had completed study of the lengthy document.

Attorney General Brooke contended that the opinion on "actual and hypothetical" religious practices in the schools is consistent with the Supreme Court ruling.

He stressed that mandatory prayers, Bible reading in the form of a devotional rite, and compulsory religious ceremonies or exercises are unconstitutional.

But he held that a voluntary period designated for "silent meditation" — not a "silent prayer" — would be consistent with the Court's stand. He allowed that voluntary prayer, meditation and even Bible reading not under of-

ficial auspices could be permitted in the schools.

Mr. Brooke also stated that some pageants, Christmas trees and carols in holiday observances with religious significance may be permitted, provided these are an integral part of an educational program and not of a devotional nature.

## Evangelism's Image Labeled "Defective"

CLEVELAND, Ohio (RNS) — Lutheran Church in America evangelism experts were told at a meeting here that today's image of evangelism is "defective" and needs "rehabilitation" for a greater impact of the Christian message.

Dr. Robert W. Stackel of Holy Trinity Lutheran church, Akron, Ohio, asserted that today's evangelism is based on a "sheep-age religion" now being questioned by a "jet-age science," and is therefore blunting the "thrust of the Gospel into the heart of contemporary man."

To help correct evangelism's image, he proposed a number of recommendations which included a more vital involvement of the Church in world, national and local issues, and a "renewed understanding of the indispensability of Christ for salvation."

Dr. Stackel urged that Christianity be looked upon as a "religion of rescue," instead of as a "religion of respectability." He called the Church to greater efforts in reaching all races and classes of people with the Gospel.

Another way of improving evangelism's image, he continued, was to get

## School Ignores Court Prayer Ban



rns photo

SOMERSET, Pa. — Despite the Supreme Court ruling, this class begins its day with religious exercises. Mrs. Eleanor Engle reads the Bible to second-grade pupils and leads them in prayer as the fall semester opened at the new Berlin Brothers Valley Elementary School, near Somerset, Pa. The school district was one of five in Somerset County that voted to continue devotional exercises despite the ban imposed by the Supreme Court.

lay men and women to realize that evangelism is part of every day life and must be the concern of the laity where people live, work, play and relax.

Although the minister must be given more time to evangelize, Dr. Stackel declared, the laity must guard against the "misconception that evangelism is the pastor's business."

The speaker also asserted that Lutherans have not been successful in communicating their theology to the world.

"One might expect that a Church with such carefully developed doctrines, rooted in the Scriptures, would be out in the lead in bringing the unchurched to an acceptance of these beliefs," he said.

"However, our evangelism is no match for our theology. . . A Church with an outstanding theology ought to be a Church with an outstanding evangelism. We have not yet realized the potential of the two in the proper relationship."

## "Equal Share" of Federal Aid Asked for Parochial Pupils

MILWAUKEE, Wis. (RNS) — Equal shares for parochial and private school pupils in any federal aid to education legislation was favored here by the Supreme Council of the Knights of Columbus.

A resolution adopted at the closing session of the order's 81st annual convention declared that "the Constitution permits aid to private non-profit schools whether or not (they are) church-related."

The council reaffirmed support of the phrase "under God" in the pledge of allegiance to the United States flag. That phrase is under attack in Los Angeles, where the board of education four years ago made a daily pledge to the flag mandatory. A high school history teacher and the American Civil Liberties Union have filed suit to nullify the board's action.

A Knights of Columbus spokesman said that the exact manner in which the order will oppose the ACLU suit has not been decided upon.

## N.Y. Protestant Council Will Honor President

NEW YORK (RNS) — President Kennedy will be the first recipient of a new "Family of Man" award established by the Protestant Council of the City of New York.

The award will take the place of the "Distinguished Service Award" which has been given annually by the Council since 1956.

Designation of President Kennedy as the first to receive the honor accompanied the Council's announcement that it has established a new community-serv-

ice organization, the Society for the Family of Man.

The award will be presented and the Society will be formally introduced at the organization's annual banquet, a \$100-plate affair scheduled Nov. 8 in New York. The President will be the first Roman Catholic to receive the Protestant Council's top honor.

## New Postmaster General 3rd Catholic in Cabinet

WASHINGTON, D.C. (RNS) — With President Kennedy's nomination of Dr. John Austin Gronouski of Madison, Wis., as Postmaster General, the United States for the first time in history has three members of the Cabinet who are Roman Catholics.

Other Catholics currently holding Cabinet posts are Attorney General Robert F. Kennedy and Secretary of Health, Education, and Welfare Anthony J. Celebrezze.

Mr. Gronouski, 43, an economics professor and authority on public administration, is a native of Dunbar, Wis., and is of Polish-American ancestry. He has been commissioner of the Wisconsin State department of Taxation at Madison since 1959, an appointee of Sen. Gaylord Nelson (D.-Wis.), who was then governor.

President Truman appointed four Catholics to his cabinet, but not more than two served at any one time. His appointees were Postmaster General Robert E. Hannegan (1945-47), Attorney General J. Howard McGrath (1949-52), Secretary of Labor Maurice J. Tobin (1948-53) and James P. McGranery who served as Attorney General in 1953 and 1954.

Like President Kennedy, President Theodore Roosevelt appointed three Catholics to his cabinet, but only two served at once. They were Secretary of Navy Charles J. Bonaparte, Postmaster General Robert J. Wynne, and Secretary of War Luke E. Wright, the latter becoming a convert to Catholicism after he entered public life.

President Eisenhower had two Catholics in his cabinet, Martin P. Durkin, Secretary of Labor in 1953, and James P. Mitchell, who succeeded him in that post and served until 1961. President Franklin D. Roosevelt also had two Catholics in his official family, Postmaster General James A. Farley (1933-40) and Frank J. Walker, who succeeded Mr. Farley in that post in 1940 and served until 1945.

The other seven members of President Kennedy's Cabinet are Protestants. He has had two Jewish cabinet members but Arthur J. Goldberg resigned as Secretary of Labor to become a Justice of the Supreme Court and Abraham A. Ribicoff resigned as Secretary of Health, Education, and Welfare to run for and win a Senate seat from Connecticut.

# Christianity in Africa Held Impeded by U.S. Race Crisis

ROCHESTER, N.Y. (RNS) — Christianity is suffering in Africa because of the American racial crisis, a co-president of the World Council of Churches said here.

Sir Francis Ibiem, Governor of the Eastern Province of Nigeria, expressed shock at instances of discrimination in American churches and said Nigerians cannot understand such incidents as the controversy over registration of James Meredith at the University of Mississippi.

The Nigerian leader made the remarks on his arrival here for meetings in advance of the Aug. 26-Sept. 3 sessions of the policy-making Central Committee of the WCC. He is one of the Council's six presidents.

Sir Francis, a medical doctor who led in the establishment and administration of hospitals in his native land, said Nigerians are "not interested in communism."

## World Council Leaders Condemn Racists



rns photo

ROCHESTER, N.Y. — Christians who support segregation "by action or inaction" betray Jesus Christ, leaders of the World Council of Churches declared at Rochester, N.Y. The WCC's powerful, policy-making Central Committee issued what was regarded as its strongest condemnation of discrimination. Examining the statement here are, from left to right: Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church in the U.S.A.; Sir Francis Ibiem of Nigeria, one of the six presidents of the WCC, and Methodist Bishop James K. Matthews of Boston. Dr. Blake and Bishop Matthews took part in the March on Washington for Jobs and Freedom, where the Presbyterian leader served as one of the 10 chairmen of the demonstration, representing the Commission on Religion and Race of the National Council of Churches.

"We have always been democratic and we'd like to stay that way," he said.

Despite the "post card incident" of Peace Corps worker Margery Michelmore in Nigeria in October, 1961, Sir Francis believes the American workers are well-received. He said Nigerians were "friendly" towards the Peace Corps before the "incident" and have been since, and are "pleased" with the work done by its members who are teaching there on all levels, primary, secondary and college.

The "incident" involved a postcard written by Miss Michelmore on which she described "squalor and primitive living conditions rampant both in the cities and the bush." It resulted in her resignation from the Nigerian post.

To the question, "Will African Negroes become Moslems and African whites Christian?" Sir Francis replied: "Nonsense. We believe our country will become Christian, provided the Christian church does its work. The church is working toward this goal, but there are not enough workers."

## Psychology, Psychiatry Held Becoming "Secular Religion"

PHILADELPHIA (RNS) — Psychology and psychiatry are becoming a "secular religion," and their practitioners a "new class of policemen" in society, a professor of psychiatry told the American Psychological Association convention here.

Dr. Thomas S. Szasz of the Upstate Medical Center of the State University of New York, at Syracuse, expressed apprehension over what he called the trend of the behavioral sciences "to replace traditional legal and religious distinctions of 'good' and 'evil' with an ideology of 'mentally well' or 'mentally sick.'"

"The functions of the policeman and the clergyman," he said, "are being relegated to the psychologist and psychiatrist. Society is relinquishing them and the behavioral scientist is grasping for them. But . . . as social groups, the courts, schools and churches find the psychologist and psychiatrist going more deeply into their fields, they will offer increased resistance.

"I think there will be a reaction to the pandering of the belief that 'the good life' is a life of mental health."

Dr. Szasz added the warning to his fellow scientists against "becoming like advice columnists in the newspapers, as they dispense advice on moral behavior, and offering treatment to those who may not want treatment, or making them victims of involuntary psychiatric confinement."

## The retired minister need not be . . .

# "The Lonelist Man in the World"

By A RETIRED MINISTER

TO BE A RETIRED minister is to be the loneliest man in the world!

For years in active service the minister has been under some of the most devastating pressures life can offer. Writing sermons, for example. Early in one's ministry one learns that the only real effective sermons are those written with the congregation in mind. "Borrowed" sermons just do not fit, so large blocks of time each week are claimed for sermon preparation.

Competing with sermon preparation for time is pastoral calling on members so that one can know the people. This means calling on those who are ill; those who have lost loved ones; those who have major problems that they can share; the man newly retired; and calling on new people, hoping that they might join the church — all these must be visited and this eats up a tremendous portion of a minister's schedule.

Then, there's that time-consuming activity known as administrative work which covers such things as making reports and preparing agenda for Official Board meetings.

But all a minister's work is not done on the local level. Every church is on a district and in a conference, and these, too, demand the minister's time and ability. And then, too, a minister may have a role in such things as youth work, women's work, men's clubs, and commissions. Frustration is the minister's constant companion and is only temporarily relieved by renaming programs, or by using new techniques.

As a minister matures, he gives occasional thought to that never-never land of retirement. Possibly a home site is purchased, and some income assured, beyond the normal pension and Social Security. Maybe his health is a troublesome factor and it is required that he retire at 30 to 40 or 50 years of age! Normally, retirement comes between the ages of 65 and 72; but, in the back of one's mind one cannot accept seriously, that this thing will ever happen!

Inevitably, your name is presented to the annual conference as one of the men to retire. Suddenly, for the first time since ordination you are standing alone. Oh, sure, there are trite statements from the "active" brethren about

the relaxation and recreation you will suddenly have time for. Some men who retire at the same session of conference become "associates" and stall off even further what others have decided to face at once.

The church has no real place for the retired minister with no clearly defined role spelled out. The first time this comes home to create a gnawing something inside is that first Sunday after conference when you worship under the leadership of some other and younger minister.

Then, suddenly, you realize something else, too. The flow of mail which had crossed your desk now ceases. No more for you to sort out are the advertisements for books and catalogues from the various supply firms that you had patronized. Even the institutions that had eagerly counted on you for support now leave you alone.

Now the mail brings only those magazines to which you subscribe or *The Christian Advocate* and *Together* which are sent without charge to all retired ministers. But even in these you find decreasingly few names that you recognize, and soon you feel out of the picture.

The real period of lonesomeness comes with the awareness that now, after a lifetime of being in the vortex of church life, you suddenly are on the outer rim. Even your fellow ministers cannot find time to visit you during this period of transition. Previously, I had thought this was especially felt by the relatively young men who retired because of health but this terrible "aleness" is experienced by older men, too. One of our conference men wrote me:

I noticed it particularly when my father retired. For all practical purposes he was lost and forgotten. He suffered a bad health condition for many months and could not get out of the house. *But I don't recall over one minister calling on him all that time!*

For some time, I had two of my retired colleagues in a church I served, and found both to be fine men who wanted to do more than occupy a pew on Sunday morning. Both responded to

my personal invitation to attend Official Board meetings, where they lent much-needed support to a young pastor. One taught a class and both accepted significant committee assignments, checking with me to make sure that a course of action was all right with me.

When I retired a lot of my friends greeted the event with too hearty slaps on the back and too loud assurances that they would drop in once in a while. To date (in the second year) I still treasure those assurances, telling myself that they will be honored sometime. So far, from my brethren, I have been visited by two district superintendents, four ministers, and two ministers accompanied by their wives. From Area headquarters, no one! The demands for time are many for these men, I know! So, reluctantly, I revamped my schedule to plan for something else than ministerial visitors.

May I suggest some things when your schedule allows you to visit a retired minister? Call first by telephone. Imagine going without any contact with former colleagues for months and then have two come in one day! Remember, the retired man probably does not know of any special program you are trying in your church. He will, however, be happy to have it explained to him in abbreviated form.

Remember what the interests of this retired man have been and "bone up" on them. The one thing he never gets, except through brother ministers, is "conference gossip." Are there committee posts that the retired man can hold, so he can still be of service? Perhaps you can sponsor him. To be listed on three conference committees one year and none the next is testimony of our inefficiency.

The layman, as well as the minister can be an invaluable friend to the retired minister. Possibly the minister is new in the community and needs guidance to obtain carpenters, electricians, doctors, dentists and other people. Guidance then is important to the new resident. Cards on the retiree's birthday, anniversary, and other special occasions, are a polite gesture. A housewarming is a thoughtful welcome to any town.

No, the retired minister need not be the loneliest man in the world!

The fact that The Methodist Church is under criticism from some sources proves the old adage that "nobody kicks a dead dog."

## Christian Concerns and Criticism

THE whole history of Methodism is replete with illustrations that consciously or unconsciously Methodists have recognized their obligations to society, their responsibility to the community and world around them. Thus, we have established schools and colleges, day schools and day nurseries; thus, we have founded hospitals, homes for the aged and for children; thus, we have promoted programs, rural and urban, that further the welfare of the people; thus, great city churches have written into their budgets substantial sums for purely social service projects and programs; thus, we have seen the addition of trained counselors to church staffs; thus, we maintain boys clubs and support athletic programs — and do many other things as well. The evidence of Methodism's dedication to social concern and activity is everywhere apparent. Indeed, it seems to me that the point is not debatable.

Yet this is the area of the Church's activity that suffers most from criticism and attack. This is the area that prompts men to say somewhat heatedly, "Just preach the gospel and let these other things alone," without realizing that a Methodist minister believes that he IS preaching the gospel — the Christian, the Methodist gospel — when he proclaims the Church's interest in the world and the society in which he lives.

Most critics of the Church are willing for the Church to concern itself with social issues as long as the Church is on the side favored by the majority of the members.

For instance, in the years gone by it was just fine for the Methodist preacher to thunder out against the consumption of alcoholic beverages. Now that there is so much social drinking among Methodists that subject is becoming somewhat taboo. Yet the number of people using alcoholic beverages does not determine the moral rightness or wrongness of drinking any more than the number of murderers determines the rightness or wrongness of murder.

However, we have an even more vivid reminder of the fact that this is the way we react to Christian social concerns when we study the criticism heaped upon The Methodist Church by many of our own people in the Southeastern

By **BISHOP PAUL HARDIN, JR.**

*Bishop, Columbia Area, The Methodist Church*

Jurisdiction because of the General Conference's position on segregation. Some few of our people have decided that if the great majority of Methodists throughout the nation think that the South has been wrong, then at least it behooves us to search our souls and weigh this matter as objectively as possible. It is regrettable that many others



Bishop Hardin

have simply closed the doors of their minds and resorted to vitriolic attacks upon the Church. Yet those same people agree heartily that Christ did rightly when he condemned any cheapening of human personality — they simply see no connection between that and the racial situation in the South. This situation is not helped by the fact that many "outsiders" have been free with condemnation and advice when their own doorsteps aren't very clean, and seem not to realize that forced integration is as impractical as forced segregation is wrong.

Perhaps the greatest tragedy of all is the fact that the bright spotlight of the racial question has left unnoticed in the shadows many other social causes and responsibilities that cry for attention. If one will carefully study the total program of the (Methodist) General Board of Christian Social Concerns he will find himself in complete agreement with most of it. But we center our fire upon that portion which arouses our ire!

Consider one newly developing phase of the program — one in which I have been profoundly interested — crime and the rehabilitation of the criminal. Here is a vast area of human need which cries out for interest and understanding . . . for an active program in every local church to help in the prevention of crime and in the rehabilitation of those who have already started down this costly road. The Church needs to be vitally concerned about conditions which breed crime in the community, and in my opinion it commits a sinful act when it totally and completely neglects the opportunity to give creative assistance to men who have already been stigmatized by crime and yet seek to rehabilitate themselves in decent society. Experts in this field tell us that one reason so many criminals never reform is because our so-called Christian communities lend them little or no assistance in the effort.

As we celebrate the 225th anniversary of John Wesley's Aldersgate experience, let us be true to our heritage as Methodists and remember that a Methodist who is concerned only with his personal salvation is only half a Methodist. If he would be whole he must know that he is "a man of unclean lips dwelling among people of unclean lips," that both he and society are unclean and unworthy of the favor of God. Yet at the same time he must believe in the power of Christ to redeem him, the individual man, and be willing to have God use him as an instrument or agent in the redemption of society. This is the spirit of Aldersgate.

### South African Dutch Reformed Council Bars Talk by Alan Walker

SYDNEY, Australia (RNS) — The Council of the Dutch Reformed Church in South Africa was reported to have refused use of a Capetown church to an Australian Methodist leader scheduled to conduct an evangelical campaign there in September.

Target of its action was the Rev. Alan Walker, superintendent of the Central Methodist Mission here, who is known as a vigorous opponent of the South African government's racial segregation policies.

The Council's refusal was prompted by a remark allegedly made by Mr. Walker to Thomas Boydell, former Minister of Posts and Telegraphs in the South African government, when the latter paid a visit to Australia.

Mr. Boydell was quoted as saying Mr. Walker had told him that the Dutch Reformed Church, which upholds the government's racial policies, was a Church for which he had no respect.

Mr. Walker insisted that he never made such a remark. He said that the decision of the Reformed Church Council would have little effect on his coming campaign.

# 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.

## Detroit Laymen Come To Rescue of Camp

The Methodist Men of the Detroit District came to the rescue and their efforts made it possible for 112 boys and girls of the inner-city to have a week at summer camp.

Three years ago vandals burned the lodge at Faith Wing Camp. Faith Wing is a camp operated by Cass Methodist Church of Detroit for the benefit of the pavement-bound children of the inner-city area. This year, under the direction of the pastor, Lewis L. Redmond, Cass Church began to replace the burned-out lodge with a larger, more modern one. When Mr. Redmond became ill the Methodist Men of the Detroit District and other friends came to the rescue. District president, Eugene McAdams, and his group painted the new lodge inside and out. Tim Baxter, president of the Aldersgate chapter, and his group put in the ceiling. Other men of the district acted as cabinet makers.

The camp opened on time and the boys and girls of the inner-city as well as 12 senior citizens enjoyed the facilities.—F.D.T.

## 126 Attend Detroit District Retreat

One hundred twenty-six men attended the 16th annual retreat of the Detroit District at Lake Huron Camp the weekend of September 13-15. The theme set forth by Leo Light and his committee was "Be Christ's Man From Head to Foot."

The retreat got off on a high level Friday evening when Dr. John S. Jury spoke on "Commitment to Christ" in which he said that words have different meanings to those who hear but that actions are usually clear to everyone. The tempo was maintained at a songfest held in Kresge hall, led by Dr. Glenn M. Frye who was celebrating the 50th year since he received his first local preacher's license. This was a request affair and conducted in darkness except for the flickering light from the fireplace.

The retreat continued Saturday morning with Bishop Marshall R. Reed speaking on the topic, "When Man Meets Christ." He lifted up four men in the Bible to show that such a meeting does make a difference in a man's life. Following his sermon the men divided into six groups to discuss various topics. Dr. Jury led a group on "Aye or Nay?"; Rev. Jesse DeWitt, "Man Alone"; Rev. H. H. Patterson, "Growth or ???"; Dr. Frye, "Acceptance Everyone"; Pete

Blom, a layman, "Leading or Led?"; and Les McCabe, "Words or Deeds?"

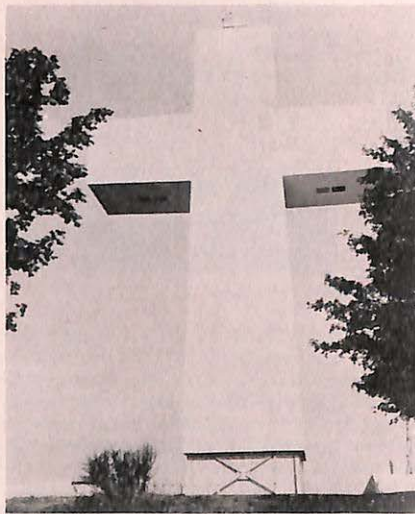
Following the lunch hour the same topics were again explored with the men changing groups, thus everyone got to sit in on two of the topics. That the topics were effective was evidenced by the fact that many of them were continued in the hall, on the lawn, and by the lake.

On Saturday evening Dr. Frye again led in an hour's songfest. Leo Light showed a movie on the value of the Advance Specials giving of The Methodist Church. After the movie, a period of silence began and was maintained until after the 7 a.m. communion period on Sunday morning, conducted by Mr. Patterson.

After Sunday morning breakfast, Eugene McAdams, district president of Methodist Men, conducted a short business meeting at which time the sudden death of Ray Labbitt was announced. This message was received with much distress for Mr. Labbitt was the founder of the retreat. A period of silent prayer was observed in his memory.

The morning sermon was delivered by Rev. H. H. Patterson who spoke of the

## Huge Cross Built On Ozark Mountain



rens photo

ALTO PASS, Ill. — Twenty-six years ago, a rural mail carrier, Wayman Presley, envisioned a shrine for all Christians atop an Ozark mountain four miles from the Southern Illinois town of Alto Pass. The dream has now taken shape — an 111-foot-high cross which can be seen from nearly 50 miles away both day and night, when it is illuminated. The cross, which cost \$250,000, might have been built earlier had Mr. Presley accepted contributions offered by large industrial concerns. But he refused, insisting individuals must build the shrine. Since 1937 more than 60,000 people in the United States and overseas have donated to the project.

achievements of Gideon following his call by the Lord. After dinner the meeting adjourned.

Everyone was well pleased by the food and the service, prepared and administered by Jim Ragland and his efficient staff. All men of the Detroit District should lay plans to attend next year's retreat which will again be held at Lake Huron Camp, the weekend of Sept. 11. It is an experience one will not soon forget and one worth every man's consideration. We'll see you there!—Francis D. Thomas, district director of public relations.

## Detroit Conference Represented at Human Relations Meeting

The Second Methodist Conference on Human Relations was held at the Conrad Hilton Hotel in Chicago, Illinois, August 26-30. The aim of the conference was to attempt to find the answers to these questions:

1. Where is The Methodist Church currently in its structure and program in regard to race relations?
2. What are the immediate goals toward which The Methodist Church should move in race relations?
3. How can The Methodist Church make the greatest progress toward these goals?

Four Workshops were held on Monday:

1. Handling controversial issues in the church and community.
2. Planning for change in the church and community.
3. Non-violent social action.
4. Our world image on the race issue.

Monday evening Bishop F. Gerald Enslay delivered the keynote address.

On Tuesday a historical paper was given by Dr. Franklin Littell. The Inter-jurisdictional Commission of 36 and the Committee of 5 of the Central Jurisdiction discussed Merger in The Methodist Church. Dr. Martin Luther King and students from the "Students Non-violent Coordinating Committee" spoke. In the evening Dr. C. Eric Lincoln talked on "The Black Muslims."

On Wednesday the group again worked on the merger. Dr. Clifford Baldowski, a cartoonist of *The Atlanta Constitution* drew some very good cartoons on the civil rights struggle. Thelma Stevens, division secretary of the Woman's Society of Christian Service, discussed racial issues in the community. The Conference Dinner was held in the Grand Ballroom. Civil Rights Awards were made to Mrs. Marion Downs, Bishop Charles Golden, Bishop A. Raymond Grant, Dr. Aaron Henry, Dr. Julius M. Mark, Albert Cardinal Meyer and Miss Stevens. A dramatic production "Checkerboard," was presented.

On Thursday Judge J. Skelly Wright discussed "The Role of the Courts in Ex-

## Aid to Church Colleges Faces Test

panding Freedom." After a buffet luncheon Mr. James Meredith, graduate of the University of Mississippi, spoke; and Dick Gregory, the humorist, showed the humorous side of the race relations issue. In the evening the Honorable G. Mennen Williams, Under-Secretary of State for African Affairs, was the speaker.

On Friday at 6:30 a.m. the group met in front of the Hotel and marched several blocks down town to the Chicago Temple where they were served Holy Communion by Bishop Matthew W. Clair of the Central Jurisdiction and Bishop Charles W. Brashares of Chicago. Bishop Gerald Kennedy gave the closing address.

Throughout the week those attending sat at tables, each with a leader and a recorder. Each day some time was devoted to the discussion of the three questions quoted earlier in this report. The central committee took the recorders' reports of the answers to those questions and made a composite report called "The Message." From this report will come recommendations to the 1964 General Conference.

The Detroit Conference was represented by the following: Arthur W. Munk, Albion College; Mrs. W. F. Bostick, Inkster; G. MacDonald Jones, pastor at Commerce; James W. Bristah, director, Board of Christian Social Concerns, Detroit; Mrs. Mamie L. Garvin, Second Grace Church, Detroit; Richard Bush, MYF, Highland Park; William Shepherd, Garrett Seminary; Cecil Erbaugh, Henderson Memorial, Detroit; J. Edward Fulcher, pastor, St. Paul's, Highland Park; Mrs. Thomas Andrew, Wayne; Walter T. Ratcliffe, pastor, Trinity Church, Highland Park; Mrs. Ruth Brownell, Romeo. Methodists from all areas of the U.S. and overseas attended the Conference.—R.B.

WASHINGTON, D.C. (RNS) — In the first test case of its kind, the Horace Mann League of the U.S. filed suit in Maryland seeking an injunction against the use of public funds appropriated by the legislature for church-related colleges in the state.

The challenge affects grants to two Protestant and two Roman Catholic colleges — Hood College (United Church of Christ), Frederick; Western Maryland College (Methodist), Westminster; and the College of Notre Dame, Baltimore, and St. Joseph's College, Emmitsburg, (both Catholic).

Basis of the suit is a bill passed by the state legislature of Maryland granting funds ranging from \$500,000 to \$750,000 to each of the institutions for construction of both academic and housing facilities.

The League charges that construction

at public expense of two science laboratory buildings, a dormitory, a dining hall, and a classroom building on the church-controlled campuses violates Church-State separation.

This state case is viewed as a forerunner to similar suits which may be instituted to test the college aid program now under consideration by Congress, if it becomes law.

The Horace Mann League is an old-line organization of professional educators, founded in 1922, whose objective has been to advance the cause of public education in the U.S. and the ideals of Horace Mann, known as the founder of American public schools.

It has never previously engaged in litigation of the type it has now instituted, but at a recent convention members voted to set up a "Committee on Constitutional Law" which has now established headquarters in the building of the National Education Association here.

A press conference announcing the lawsuit was held at the NEA headquarters. The NEA, whose membership is much larger and includes a considerable number of public school teachers and administrators, is not directly involved in the litigation, although it has frequently taken the position that governmental aid should be restricted to public education only. Several prominent NEA members, including a former president and a former executive director are among those who brought the suit, however. A number of Maryland citizens have joined the suit as individual taxpayers.

### Crusaders' Lock



rns photo

WILDWOOD-BY-THE-SEA, N.J. — The "Holy Sepulchre" lock is inspected by a visitor to a "traveling museum" at Wildwood-By-The-Sea, N.J. This lock reportedly was installed on the west gate of the Holy Sepulchre by Crusaders during the 12th Century. Made of extremely hard and durable sycamore, the wooden lock was used constantly for 600 years and was an object of veneration for pilgrims visiting Jerusalem. The original was removed in the early years of the 20th Century and replaced by a duplicate. A Turkish official gave the original to James Creelman, an American journalist in 1908. It was acquired by the Yale & Towne Lock Collection, an exhibition on constant tour of U.S. museums through the American Federation of Arts. Note small wooden lock at lower left; it is believed to have been used in 336 B.C.

### Judge Upholds "Trashy" Novels If They Are Not Found Obscene

NEW YORK (RNS) — An indictment accusing three firms of possessing pornographic literature for sale was dismissed here by a State Supreme Court Justice who ruled that badly written, trashy novels "have a place in our society."

Justice J. Erwin Shapiro of Queens said in a 13-page memorandum that though the 25 books involved in the case were "disgusting," they contained no "four-letter" words and "in all their erotic descriptions they maintain a clever, and apparently deliberate, avoidance of socially unacceptable language."

Elaborating on his contention that there is a place for such books in today's society, he said there are people who, "because of lack of education, the meanness of their social existence or mental insufficiency, cannot cope with anything better."

### Speaker Limits Appearances By Guest Chaplains

WASHINGTON, D.C. (RNS)— Speaker John W. McCormack (D-Mass.) has ruled that he will not permit more than one guest chaplain a week to open a session of the House with prayer.

The Speaker took note of the fact that the House chaplain, Dr. Bernard Braskamp, had about 45 pending requests from Congressmen who had friends of the Protestant, Catholic, Orthodox, and Jewish clergy whom they wished to invite to offer prayers. There are 435 members in the House.

He said Dr. Braskamp, a retired Presbyterian clergyman, would hardly have an opportunity to perform his duty if he continued to be under such pressure of requests from outsiders. Most of the members hold Dr. Braskamp's prayers in high esteem," Mr. McCormack observed, and prefer to have him open the session.

# News From the Churches

## Native of Pakistan Serves at Utica

Llewellyn Daniels of Karachi, Pakistan, is the new director of Christian Education at the Utica Methodist Church, coming to Utica by way of Nashville, Tenn., where he had been attending Scarritt College on a scholarship the last two years. He is the third generation in his family to choose The Methodist Church for a career but unlike his father and grandfather, he does not plan to be a minister. He holds a master's degree in Christian Education, having already had a B.A. degree from Islamia College, Karachi University, when he arrived in this country. He was welcomed at the Utica church on Sunday, September 1, where Rev. Russell W. Sursaw is pastor.

## Grand Blanc Purchases Site for New Church

The Grand Blanc Methodist Church has just purchased a ten-acre site for the building of a new church and educational unit. The site is located within the city limits of Gland Blanc, four blocks east of Saginaw Street, and just south and adjoining Indian Hills Subdivision. Access will be by way of Bush Avenue. A road and bridge must be built to the property with the city of Grand Blanc building approximately 300 feet of roadway and the church building a bridge and approaches across Thread River.

The church paid \$20,000 in full from current building funds for the property and it will cost approximately \$10,000 to build the bridge and provide a water main to the property. Rev. Louis Ellinger, the pastor, reports that the road and bridge will be built this fall and construction of the church is planned for next year after Easter.

James Morrison of Detroit has been secured as the architect. The property has been surveyed by Gould Engineering, of Flint. Preliminary architectural drawings will soon be submitted to the church for approval and consultation. John Neithercut of the law firm of Neithercut & Neithercut of Flint has been retained as legal counsel.

## Battle Creek Urbandale Holds Planning Retreat

Battle Creek Urbandale held its second annual planning retreat at the church Friday night and Saturday, September 6 and 7, with 35 in attendance. Mrs. David Tunell conducted the opening devotional period on Friday night and Mr. Loyal Phares shared this responsibility Saturday morning. The various commissions of the Official Board held one group session Friday night and two on Saturday morning. Following luncheon at a nearby restaurant,



Rev. Donald Winegar, pastor, leads a discussion group at Battle Creek Urbandale's Planning Retreat.

the leaders assembled and set up the coordinated calendar for the year.

Last year the retreat was held at St. Mary's Lake Camp for an over-night retreat, but this year the decision was made to hold it in the local church with all participants going home following the evening session and returning at 8:30 Saturday morning. Adjournment was at 4 p.m. Saturday.

## Westgate Church, Comstock Park, Receives Charter

The Westgate Methodist Church at Comstock Park was formally chartered at its morning service on Sunday, September 15. Rev. Keith T. Avery, superintendent of the Grand Rapids District, received 32 into membership and welcomed the congregation into the fellowship of The Methodist Church. His charge to the new church was on the theme, "The Church Is You." Special music was furnished by Mr. and Mrs. Julian Dupey, members of the Aldersgate Methodist Church.

The Westgate Church was initiated at the western edge of Comstock Park last December under the sponsorship of the Methodist Union of Greater Grand Rapids. At that time Lyle Chapman was appointed pastor and moved to the parsonage at 4907 Westshire Dr., N.W., Comstock Park. Sunday morning worship services were begun at the Stoney Creek School, where services are now held.

Since December a Sunday School, WSCS, and Methodist Men have been organized, and a Bible study group meets on Sunday evenings. A new Boy Scout troop is being sponsored by the Methodist Men, and Campfire Girls and Bluebirds by the WSCS. In addition to the present members, eight persons will be received as charter members on World-wide Communion Sunday.

The Methodist Union has purchased a four and one-quarter acre site at the corner of Bekinshire Dr. and Netherfield St. on which the church plans eventually to build.

## Chapin to Observe 75th Anniversary

Chapin Methodist Church on the Henderson Charge will observe its 75th anniversary year on Sunday, October 13. In addition to the church school session at 9:45 and the morning worship at 11:00, a cooperative dinner will be served at noon and an anniversary service held at 2:30 p.m. with the district superintendent, Rev. W. Leslie Williams, preaching. A social hour will follow giving an opportunity to greet old friends and make new ones. Rev. Marshall E. Saunders is the pastor. An Anniversary History has been prepared and will be available at the celebration.

## Juddville Centennial Highlights Homecoming

About 200 attended the Homecoming and Centennial observance at the Juddville Methodist Church Sunday, September 8, sponsored by the Woman's Society of Christian Service. The pastor, Rev. Forrest A. Pierce, officiated at the 11 a.m. service, and a former pastor, Rev. Homer VanBuren, gave the message using the topic "The Way Ahead." Mrs. Duane Hanchett and Mrs. Stanton Judd sang a duet accompanied by Mrs. Royal Miller at the organ.

A picnic style dinner was served at 1 p.m. in the church dining room with Mrs. Ward Fair, Mrs. William Jacobs and Mrs. Stanton Judd, Jr., in charge. During the social hour many browsed in the church annex in an "Old Fashioned Area," where pictures, old newspaper clippings and a collection of old Bibles, were displayed under the direction of Mrs. Floyd Warner.

The Centennial service was held in the sanctuary at 2:30 p.m. with Rev. Harold Pailthorp of Belleville, a former pastor, speaking on the subject "The Impact of Truth." Mrs. Pailthorp also attended. Mrs. Forrest Pierce sang a solo accompanied by Mrs. Miller and instrumental music was provided by Robert Diffin, Lyle McKone, Stanton Judd, Jr., and Mrs. Pierce. Mrs. Harold Behrens read a history of the church from 1858 to 1963.

Former pastors and families present were Rev. and Mrs. Arthur Garman, Roseville; Rev. and Mrs. Dwight Lawson and daughter Jeanine, Webberville; Rev. and Mrs. Homer Van Buren, Judy and Tom, Bancroft; Rev. William Combelbeck, Corunna. Rev. Richard Lobb of Swartz Creek spoke in remembrance of his grandfather, the late Rev. U. G. Ostrander, a former pastor. Mrs. Ostrander was present and recognized. Rev. Dudley Masure of Durand gave greetings and Mr. Pierce read communications from former pastors, Rev. Glen Asplin and Rev. Wade S. Phillips. Mrs. Rosetta Ridley and Mrs. Ella Reed, daughters of the late Rev. Henry Schofield, were present.

## Five Hundred Attend Methodist Pastors' School

Committees were: Director, Mr. Pierce; general chairman, Mrs. Bruce Conklin, WSCS president; arrangements, Mrs. Willard Snyder, Mrs. Lloyd Rock, Les Warren, Herbert Judd, Ray Jacobs and LaVerne Bulemore; invitations, Mrs. Bryce Jacobs, Mrs. Clinton Parkinson and Mrs. Charles Kurney; hospitality, Mr. and Mrs. Stanton Judd Sr., Mr. and Mrs. Willard Snyder, Mr. and Mrs. Clyde Allen, Mr. and Mrs. Frank Serbus, Mr. and Mrs. John Jacobs and Mr. and Mrs. Walter Judd; history committee, Mrs. Floyd Warner and Mrs. Harold Behrens; program, Mrs. Walter Judd, Duane Brandt, Mack Knox and Mrs. Seymour Shipman. Sandra Serbus had charge of the guest book. Many out-of-town guests were registered.

Featuring a Recognition Banquet in honor of the contribution of Bishop Marshall R. Reed to the Michigan Methodist Pastors' School for more than forty years, approximately five hundred Methodist pastors were present for the annual Pastors' School sessions in Albion August 26-30.

The featured platform speaker for the week was Dr. Nels F. S. Ferre of Andover Newton Theological School, whose addresses in the field of Theology and the Church were highly stimulating and well received by the men and women who heard him each day.

Guest lecturers included Dr. Sylvanus M. Duvall of George Williams College who led the area of discussion on "The

for the congregation and guests at 12:45, followed by a homecoming historical service in charge of church historian, Vernon Stevens.

Others participating in the day's program included Rev. Howard A. Lyman, district superintendent; Rev. O. Lavern Merritt, pastor; Rev. Myron Bouters, associate pastor; Revs. Verner E. Kilgren, Richard C. Miles and Lenton Sutcliffe, former pastors; Veryl Jenkins, lay leader; Mr. and Mrs. Robert Scholl, church school superintendents; Paul James, organist, substituting for Mrs. Lloyd Morningstar who was hospitalized; Mrs. Robert Gaberdiel, director of music.

Members of the planning committee included Veryl Jenkins, Vernon Stevens, John Carr, Lloyd Morningstar, Mr. and Mrs. Robert Scholl, Robert Elliott, Dr. Charles Coy, Mrs. William Poppink, L. S. Swinehart, Mrs. J. R. Wooden, William Culligan and Dan Goldsmith.

A printed brochure traced the history of the church from its beginning in 1841 to the present. Formal organization of the church was marked by the filing of a document with the city clerk June 6, 1844.

Minister and His Family Life." Dr. Alva H. Clark, pastor of Saint Paul Methodist Church, Omaha, Nebraska, led the discussion of church administration under the theme, "The Minister and His Task." Dr. John Oliver Nelson of Yale Divinity School lectured on "Biblical Truth and Modern Reactions" and did an effective job of relating the Bible to issues of our day. Dr. Marvin J. Taylor of Saint Paul's School of Theology in Kansas City explored some new areas of thinking as he discussed "Christian Education as Theological Inquiry."

Professor Harold Haugh of the School of Music of the University of Michigan conducted three hymn festivals and led the hymn sings each evening.

The Recognition Banquet on Thursday evening was a high point of the school. Associate Dean James W. Wright was the master of ceremonies. Special music was presented by a quartet of ministers from the Saginaw Bay District. Dr. Gordon Phillips paid tribute to the leadership of Bishop Reed in the field of education in the Pastors' School. Hoover Rupert, dean of the school, presented Bishop Reed with an inscribed leather bound copy of the New English Bible as a token appreciation on the part of the School for the Bishop's leadership throughout the years. The featured speaker for the Recognition Banquet was Bishop F. Gerald Ensley of Des Moines, Iowa, who came to Albion from the World Central Committee Meeting in Rochester in order to speak on this occasion.

The annual New Ministers' School, conducted by the Area Cabinet, was once again a part of the Pastors' School and presented the various Boards, Agencies and Commissions of the Church to the some fifty newly appointed ministers in the Area.

Albion College was host to the school under the leadership of Dr. Wayne Fleenor. Officers of the school include, besides the dean and associate dean: Lyle Chapman, registrar; Harold A. Jayne, treasurer; Donald Kraushaar, assistant treasurer; Ralph D. Churchill, secretary. Other members of the School Senate are: Don M. Baker, Donn P. Doten, Robert H. Jongeward, James R. Balfour, John W. Mulder, Orville H. McKay and Heath T. Goodwin.

Elected to succeed Mr. Doten and Mr. Churchill on the Senate for three-year terms were: Kenneth R. Callis for the Detroit Conference and William DesAutels for the Michigan Conference.

The 1964 school will be held from August 30 through September 4, 1964, at Albion.

Harold A. Jayne, who has served as treasurer of the school for five years and is retiring from that position was presented a leather bound Bible in recognition of his service. Donald Kraushaar was elected to succeed him as treasurer.

## Shelby Church Completes "One Day's Earning" Campaign

Shelby Methodist Church completed its "One Day's Earning" campaign September 1. The membership was divided into two teams, the plan being for each person to give the equivalent of one day's earning for a special project. This year it was to pay for the church's new gas water heating system and the total amount raised was \$1683.87.

## Hillsdale Dedicates Church School Unit

On Sunday, September 8, First Methodist Church Hillsdale, held dedicatory services for its Church School Unit constructed in 1958. The \$40,000 mortgage was paid off January 1, 1963.

Bishop Marshall R. Reed preached at the morning worship service and gave the prayer of dedication during the dedicatory ritual which was led by Charles Boyse, president of the Board of Trustees.

Dinner was served in Fellowship Hall



Church school unit at First Methodist Church, Hillsdale, which was dedicated Sunday, September 8.

## About Persons

**MRS. MABEL PIDDINGTON** of 1017½ South Grand Ave., Lansing, was honored in recognition of her 83rd birthday. The celebration began two days before her birthday at a dinner party with her son's family, Mr. and Mrs. John Piddington. On her birthday she was feted with a surprise party given by Mrs. Esther Kent and Mrs. Richard Abbott, which included many friends and neighbors who offered their congratulations and best wishes. Mrs. Piddington was a member of Main Street Methodist Church for many years and is now a member of the new Christ Methodist Church.

**THE RONALD BRUNGER** family of Marysville exchanged parsonages with a classmate of Mr. Brunger, Bernard Hanning of Wesley Methodist Church, Springfield, Mass., for two weeks in August. The Brungers enjoyed the sights of Boston, Lexington, Concord, Plymouth, New Bedford, and Vermont.

**E. BARRETT PRETTYMAN, JR.**, Methodist layman of Washington, D.C., has been appointed a special assistant to President Kennedy. He will serve on the Interagency Committee on Transport Mergers and help coordinate government activity in the transportation field. Mr. Prettyman, a lawyer, is active in the Eldbrooke Methodist Church.

**MRS. V. J. HUFTON** of Clark Memorial Home, Grand Rapids, had as guest over Labor Day weekend her daughter Mary (Mrs. Ray Utterback) of Toledo, Ohio.

**DR. WILLIAM SCHUHLE** of North Manchester, Indiana, former history and sociology professor at Adrian College, is on a sabbatical leave from Manchester College for a year. The Schuhles will make their home in Yonkers, N.Y., while he serves as interim International Affairs director for the American Baptist Convention and as the American Baptist representative at the United Nations. His office is in the new Church Center for the UN. Mrs. Schuhle will serve as educational director at a Methodist church in Yonkers.

**REV. BEN J. HOLLIS**, pastor of Washington Avenue Methodist Church, Port Huron, and his son, **REV. JOSEPH**

**H. HOLLIS**, pastor of the Mendon Methodist Circuit, Mendon, Ohio, sponsored a joint canoe trip for their Senior-Hi youth. The two groups, eight from Port Huron and ten from Mendon, met at Grayling where they rented canoes for a four-day float down the Manistee



Ben Hollis



Joseph Hollis

River. Joseph, who graduated from Asbury College in June, is currently enrolled in the new Ohio Seminary at Delaware and also serves the three-point circuit in western Ohio.

**MRS. M. E. REUSCH** of Kalamazoo, widow of Rev. M. E. Reusch of the Michigan Conference, is moving to Clark Memorial Home, 1546 Sherman St., S.E., Grand Rapids 6, the first of October.

The **GENEALOGICAL** Research Magazine of Detroit, in its Spring and Summer issue for 1963, carried a biographical sketch of Rev. Seth Reed, former member of the Detroit Conference who lived to be 100 years of age and died in 1924. It also carried a complete list of all the couples he had married, copied from his personal marriage record book. The article was written by Mrs. Ralph Harmison, a Methodist of Royal Oak.

**REV. AND MRS. FLOYD N. DRAKE**, retired, of the Michigan Conference, who spent the summer at Bay View have returned to 1001 Indiana Ave., St. Cloud, Florida. Their mailing address is P.O. Box 574, St. Cloud.

**REV. G. AUBREY YOUNG** has been named director of the Wisconsin Governor's Commission on Human Rights. Mr. Young, a Presbyterian minister, has been on leave from the First Presbyterian Church, Waukesha, Wis., since May while serving as acting director.

**STANLEY W. HILTON** of Chicago has joined the staff of the General Board of Pensions, Evanston, Ill., according to an announcement by Dr. Charles L. Calkins, general secretary of the board.

**DR. JOSEPH H. JACKSON** of Chicago has been re-elected to his 11th consecutive term as president of the more than 5,000,000-member National Baptist Convention, U.S.A., Inc., the largest Negro church body in the country. Though there has been some criticism of Dr. Jackson's views on the civil rights issue, mainly claims that he is too moderate, no opposition candidates were nominated.

## Obituaries

**LOUIS ARTHUR WILLARD** of Howell died Monday, September 2, at the age of 72. Mr. Willard was born October 27, 1890, at Port Hope, the only son of Levi and Alice Clark Willard. His early life was spent in Waltham, Mass. He attended Port Hope high school through the 10th grade and later moved to Howell where he graduated from high school in 1911. He was employed by the Borden Milk Company for several years and in 1916 entered civil service and served as a letter carrier and postal clerk in the Howell Post Office for over 40 years. He retired seven years ago. In 1931 he married Mrs. Alta Filkins Moon.

Mr. Willard was a member of the Walnut Street Methodist Church of Howell and sang in the choir for over 30 years. He was a life member of Howell Masonic Lodge, a Knight Templar, and held the office of recorder at the time of his death. He is survived by his wife and several cousins. Funeral services were held September 5 from the Schackenberg Funeral Home.

**DR. VICTOR W. THRALL**, 86, of Knoxville, Tenn., died August 21 at Wharton Nursing Home, Pleasant Hill in Cumberland County, where he had been since July 10. Dr. Thrall became a Methodist minister in Illinois in 1902 and he worked in the church until failing health forced an end to his official career in his 81st year.

He was pastor of Knoxville First Methodist Church from 1921 to 1925 when he joined the Michigan Conference and served churches at Albion, Battle Creek First, Kalamazoo Parchment and Lake Odessa. He also served as superintendent of the Big Rapids District. Retiring at the age of 71, he and Mrs. Thrall returned to Knoxville to live. He conducted leadership training schools and revivals in the area and served as pastor of Bright Hope Methodist Church for about a year. At the age of 75, shortly after the death of Mrs. Thrall, he became associate pastor at Knoxville First Church and retired from that position in 1958, at 81, at which time the church board voted him pastor emeritus.

Dr. Thrall was the son of a Methodist minister and his two remaining brothers are retired Methodist ministers. They are Dr. Charles Thrall, Bloomington, Ill., and Dr. Harold Thrall, Altona, Ill. A sister, Mrs. David Cover, Trenton, Ill., was a Methodist deaconess. Other survivors are two daughters, Mrs. J. J. Bird of Knoxville, with whom he had made his home following Mrs. Thrall's death; and Mrs. George A. Mooers of Connellsville, Pa., wife of Rev. George A. Mooers, formerly of the Michigan Conference; and a son, Victor W. Thrall, Jr., Pekin, Ill.

## LINER ADS

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Funeral services were held at Mann's Church Ave. Chapel, with Rev. Henry Horton and Rev. Curtis Wagner officiating. Burial was at Lebanon, Ill.

**BISHOP JOHN GOWDY**, 93, retired missionary bishop, died in Winter Park, Florida, Sept. 10, after a long illness. He is survived by his widow. Bishop and Mrs. Gowdy served as missionaries in China for 40 years and he was elected a bishop of the former Methodist Episcopal Church in 1930 while serving there.

**HARRY E. PIKE**, 63, of Millington, died July 29 at Saginaw Osteopathic Hospital. He was born September 30, 1899, in Fairgrove Township and resided in Millington the past five years. He married Fern Goodchild July 5, 1928, in Toledo, Ohio. Mr. Pike was a member of the Millington church, served as a trustee and was a member of the Men's Club. He was a partner in the Tuscola Truck Body Co. Survivors besides his wife are two sons, Kenneth Pike of Clarksville, and Laurence Pike of San Diego, Calif.; three grandchildren; and a sister, Mrs. Lewis Dinger of Detroit. Funeral services were held in the Millington Methodist Church with Rev. Donald A. Wittbrodt and Rev. Peyton E. Loy officiating. Burial was in Brookside cemetery, Fairgrove.

**REV. WALTER J. LEPPERT**, 62, a financial officer and a missionary education executive for the Board of Missions in New York, died September 11 at his home in Ridgewood, N.J., of a heart attack. From 1953 until his death, Mr. Leppert was treasurer of the Board's Joint Section of Education and Cultivation and director of its Department of Field Cultivation. He was a member of the Philadelphia Conference. Surviving are his wife, Mrs. Alice Leppert; a daughter, Phillis, of New York; and a son, Mark, at home.

**RAY W. LABBITT**, 72, of Royal Oak died suddenly Saturday morning, September 14, in Evansville, Indiana, while returning to his home after attending an outstate meeting. Born in Goodhue, Minnesota, June 21, 1891, he attended high school in Lake City, Minnesota, and acquired his higher education at the University of Minnesota School of Agriculture and Hamline University at St. Paul. June 20, 1917, he married Myrtle Ericson of Goodhue. They came to Michigan in 1920 and he had worked for the Whitaker Paper Co. in Detroit since 1936, retiring three years ago as a sales representative.

Mr. Labbitt was a member of First Methodist Church, Royal Oak, a former lay leader of the Detroit Conference, and currently executive secretary of the Detroit Conference Board of Methodist Men and Lay Activities. He was elected a delegate last June to the General Conference to be held in Pittsburgh next

spring and previously served at both Jurisdictional and General Conferences. He was also active in the Detroit Council of Churches, had been a member of the board of managers of the United Church Men, and was the first president of Protestant Men, an organization sponsored by the Council of Churches. He was a member of the Masonic order and the American Legion.



Ray Labbitt

Mr. Labbitt is survived by his wife, Myrtle; three daughters, Mrs. Doris Junod of Royal Oak, Mrs. Virginia McGuire of Birmingham, and Mrs. Joan Dragin of Madrid, Spain; and eight grandchildren.

Funeral services were held in First Methodist Church, Royal Oak, Tuesday, September 17, with Bishop Marshall R. Reed delivering the sermon in which he compared Ray Labbitt to a man who had dedicated his life to leadership in the church as John Mark had. Others participating in the service were the new pastor, Dr. Everett K. Seymour, and associate pastor, Rev. Donald Haskell. Burial was in White Chapel Cemetery with Dr. Seymour and Royal Oak's former pastor, Dr. Paul Durham, officiating.

## ALBION COLLEGE NEWS

President Louis W. Norris of Albion College has announced the establishment of an office of Press Relations to begin operation on October 1. The new office will be directed by Lawrence D. Stuart, a member of the College staff since September 1961. As a member of the College Relations Council under Herbert L. Jones, Mr. Stuart will be primarily responsible for interpreting higher education at Albion and disseminating news and feature material to a broader range of mass media. He resides at 810 Prospect in Albion with his wife, Ruthann, and three sons.

Full accreditation of the Albion College teacher education program has been granted for a five-year period by the National Council of Accreditation of Teacher Education. "In granting this accreditation, the Council is conscious of some recent fundamental developments

at the College," said W. Earl Armstrong, NCATE director, "it recognizes, also, that definite improvements have been made in the program within the last two or three years and that further improvements are contemplated." Accreditation by the 400-member college and university group was given for both elementary and secondary teachers who graduate with a bachelor of arts degree from Albion.

A newly-created office of College Editor will be headed by Robert E. Balster, who will move from Walnut Creek, Calif., to begin his duties at the College on October 1. In his new position Mr. Balster will be responsible for the preparation and distribution of all publications interpreting and promoting the programs of Albion College. He will be a member of the College Relations Council, reporting to its director, Herbert L. Jones. Since receiving his master's degree from Northwestern University's Medill School of Journalism in 1951, he has accumulated 11 years of corporate experience in the fields of business communication editing, public relations and advertising. Accompanying him to Albion will be his wife, Margaret Anne, and a six-month-old daughter.

Mead F. Rogers, Jr., has been appointed director of the newly created office of corporate and community relations. He assumed his new duties September 1. In his new position, Mr. Rogers will concentrate on developing and maintaining an in-depth program of understanding and support for Albion College in the Albion community and the firms and corporations of Michigan. He comes to Albion from a Kansas City, Mo., financial firm, H. O. Peet and Co., where he was a registered representative of the New York stock exchange.

Mr. Rogers was awarded his bachelor of science degree in Business Administration from Northwestern University in 1951, where he has also done graduate work. At Northwestern he was a member of Phi Eta Sigma, freshman men's scholastic honorary; Beta Gamma Sigma; business honorary and Delta Tau Delta social fraternity. Mrs. Rogers and their two children will move to Albion in October.

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# The Methodist World Parish

## Building Named After Bishop Who Owned Slaves

VIENNA, Va. — A new building is under way here for the 109-year-old Methodist church named for the bishop whose incidental ownership of slaves led to the 1844 North-South split of Methodism. Andrew Chapel was named for Bishop James O. Andrew to indicate its sympathies in an area where many churches were with the northern church.

## Membership Gains Less Than One Percent

EVANSTON, Ill. — Membership in The Methodist Church in the United States is now 10,234,986. This is a gain of less than one percent over last year's total of 10,153,003. There are now 38,990 organized Methodist churches in the U.S. Grand total of all contributions was \$598,980,812 — an increase of nearly 17½ million dollars over last year's figure of \$581,504,618.

These figures and other over-all statistics of the denomination were released here by Dr. Don A. Cooke, general secretary and treasurer of the Methodist Council on World Service and Finance, 1200 Davis Street, Evanston.

## Protests Pacific Nuclear Testing

AUCKLAND, N.Z. (RNS) — France's intention to set up a nuclear testing station in the Pacific is "profoundly disturbing," the Rev. E. Clarence Leadley, chairman of the Auckland Methodist District, told the annual synod here.

"Frenchmen and Europeans generally have done enough damage to the simple peoples of the Pacific through alcohol, disease, color prejudice and materialism," said Mr. Leadley, a former missionary in the Solomon Islands.

"Why, in the name of all that is decent, should they be permitted to take the very air that the humble man breathes, the very rain he drinks and the sea he swims in and the fish he eats and poison them all in a stupid and puerile bid for national prestige?"

## N.C. Methodists Back Camp for Retarded

RALEIGH, N.C. (RNS) — The North Carolina Methodist Conference is conducting a summer camp for mentally-retarded children — the first in North Carolina sponsored by a religious denomination — and is planning to establish special Sunday school classes for the mentally-retarded in various cities and towns throughout the conference area.

The camp offers swimming, hiking, nature study and wood crafts.

Fifty-four mentally-retarded boys and

girls, ranging in age from 10 through 18 were registered.

W. G. Brogan, director of children's work of the Conference Board on Education, said the children are trainable or educable, and "our major concern is to establish a good rapport between the campers and counselors and to give the children a sense of Christian fellowship."

Campers come from state training schools for the mentally-retarded as well as from private homes. Members of the state school staffs and the Conference Commission on Children's work cooperated in arranging the program.

## Methodist Fund-Raisers Set New Record: \$41,496,000

Achieving in several ways their highest record of service, The Methodist Church's professional fund-raising staff last year led local churches and the annual conferences in financial crusades in which \$41,496,000 was raised.

The 1962 total was 21 per cent above the previous record of \$34,303,000, achieved in 1961, and thus was by far the greatest amount ever raised by the staff of the Department of Finance and Field Service of the Division of National Missions, Methodist Board of Missions. The Department staff is composed of

## New Bible Society Secretaries



RNS photo

NEW YORK — The American Bible Society in New York appointed Dr. Dale C. Recker of Cleveland Heights, Ohio, left, as secretary for blind work; and Dr. John H. McCombe, Jr., as executive secretary responsible for the society's church relations. Dr. Recker, blind since 1948, has been minister of First English Lutheran church in Cleveland Heights for 24 years. Dr. McCombe, a Methodist minister and missionary, has been serving as the society's secretary for Asia. In his new post Dr. McCombe will work closely with denominational officials in connection with the society's 150th anniversary in 1966 and with the United Bible Societies' program to triple annual world-wide Scripture distribution in the next three years. The UBS, comprising national Bible societies, at present distributes about 50,000,000 Scriptures annually.

23 full-time and six part-time fund-raisers, or crusade directors. All are Methodist ministers.

## Former Crusade Scholar Wins Acclaim in Philippines

National recognition in the field of music has come to a noted Filipino composer, who is both a Crusade Scholar and a leading layman in the Philippines Methodist Church. He is Dr. Eliseo Pajaro, who is the first person to tell the story of the Filipino patriot, Jose Rizal, in operatic form. Rizal, one of the heroes of the Filipinos' struggle for independence is often called the "Abraham Lincoln of the Philippines."

Dr. Pajaro, who received the doctor of philosophy degree from the Eastman School of Music of the University of Rochester in 1953 while studying on a Methodist Crusade Scholarship, wrote his opera, "Binhi ng Kalayaan" about a year ago. It was premiered June 19, the birthday of Jose Rizal, in Manila under the auspices of the National Heroes Commission of the Philippines.

## American U. Gets Grant

WASHINGTON, D.C. — American University, Methodist school here, has received a \$55,350 grant from the U.S. Public Health Service to initiate a pioneer course in lip-reading taught by television, in cooperation with Greater Washington Educational Television Association.

## World Church Leaders Pay Tribute to Oxnham

Rochester, N.Y. — "An ever-wise counselor and a devout servant of God" were words used in tribute to the late Bishop G. Bromley Oxnham in the opening business session of the Central Committee of the World Council of Churches at Colgate-Rochester Divinity School.

Spokesman for the leaders of church bodies in forty countries who are here was Dr. Martin Niemoller of Wiesbaden, Germany. Dr. Niemoller, now one of the six presidents of the World Council, came to fame during World War I as a German submarine commander and later, during World War II, as a prisoner of Hitler for his bold defiance of Nazi doctrine.

Bishop Oxnham, elected to the first presidium of the World Council at its organizing Assembly in Amsterdam in 1948, died March 12, 1963.

Dr. Niemoller said:

"At this first meeting after his departure from us to go to his Lord, the Central Committee of the World Council of Churches bows in gratitude and raises its voice in praise for the life and eminent Christian leadership of our revered former president Bishop G. Bromley Oxnham."

## Tennants of Albion Revive Old Friendships On World Tour

Dr. and Mrs. John Tennant have returned from a trip around the world, a trip largely provided for them by members and friends in the Albion Methodist Church which Dr. Tennant has served for fourteen years. As hosts to missionaries on furlough and to overseas and college students at DePauw and Albion, the Tennants have accumulated many contacts in the mission areas which they visited.

The name of Albion, Michigan, often brought the response, "I was in that church (or that town, or that college) in the year. . . ." and then followed recitals of happy and memorable visits or ordinations there.

For some time Albion has had a Mission House occupied by missionary families from India for their years of furlough. A former assistant pastor, Rev. George Somers, and family have been assigned to the mission station in Pakur, India, and this fact made the trip to India mean more. There the Tennants met many old friends. Bishop and Mrs. Shot K. Mondol opened their home to them in New Delhi and entertained them at a dinner party which included about twenty-five missionaries and prominent Indian Christians. Mr. and Mrs. B. C. Balaram were among those who knew Michigan and the Tennants from a two-year residence in Albion. Mrs. (Dr.) Moses, wife of a president of the World Council of Churches, and Miss Ivy Khan, general director of the Y.W.C.A. of India, Mr. Titus, Department Director of Public Works of the City of New Delhi, were also guests, as were Rev. and Mrs. Lentz, Robert Fleming, Jr., newly appointed by the Mission Board to teach biology in Woodstock School in north India, Mr. Russell King, missionary architect, and Rev. George Somers. A visit to Mussoorie at the home of Rev. and Mrs. Somers brought the Tennants into contact with many old friends now in Mussoorie on vacation to escape the heat of south India.

In Calcutta the Tennants were housed at the Lee Memorial guest house and there saw the work of the mission school. Miss Karuna Lee once herself an orphan and pupil of the school now is a principal of the school and is resident in the Lee Memorial. She spoke of having been in Albion and in the Albion church in the summer of 1960, as did Mr. Leo Hsu, minister at Wesley Village, Hong Kong.

Prior to visiting India, the Tennants were entertained in Nepal by the senior Flemings, Dr. Bob and Dr. Bethel, where the Flemings are serving in the United Mission Hospital. Mrs. Edward Stahly, also of Michigan and now hostess for the United Mission, assisted the Flemings in seeing that the Albion couple



Dr. Tennant

were given every opportunity for sight-seeing. Dinner parties were given by the Flemings, Dr. and Mrs. Edgar Miller, also of the United Mission Hospital, and by a number of young Nepalese government officials, one of whom had been a Tennant house guest at Lake Louise a year ago when he was a student at Michigan State University.

In Hong Kong Mr. and Mrs. Delmar Byler and Rev. Kenneth McIntosh, Rev. Leo Hsu and other missionaries helped make the brief four-day visit there to be used to the best advantage. Trips were

made to see the work of the North Church, and Wesley and Asbury Villages. Dr. Tennant and Mr. Hsu were high on the mountainside near the squatters settlement when a deluge hit. They were invited in miniature quarters where a young Chinese mother lives with her nine children, her husband and her father. This provided an unusual opportunity for picture taking.

In Karachi Rev. and Mrs. David Garrigus entertained Dr. and Mrs. Tennant. Mr. Garrigus had been a student at DePauw when Dr. Tennant served the Greencastle, Indiana, church. A trip made with Mr. Garrigus to the village mission work yielded a few very fine pictures which relate to the WSCS mission study for the year.

In Singapore Dr. and Mrs. Olin F. Stockwell, Dean of Trinity Theological School, acted as guide to see the many activities of Methodism in Singapore and opened their home to the visitors.

Two weeks were spent in Hawaii with Dr. Tennant's brother, Chaplain Wm. G. Tennant. Other stops were made in Tokyo and Kyoto in Japan; Bangkok, Thailand; Cairo, Egypt, the Holy Land and Istanbul, Turkey. An overnight stop in London concluded the tour.

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WORLD-WIDE COMMUNION

## With Our Youth

### MYF PRESIDENT PLANS MUSICAL CAREER

The youth who finds meaning in his church and is an active participant in his MYF is frequently a person who participates fully and richly in many activities in school and community.

C. William Rice, II, (left) president of Mt. Morris Senior High Methodist Youth Fellowship, is drum instructor for East Flint Opti-Cadets, sponsored by East Flint Optimist Club. He has participated in drum and bugle corp



work for four years and recently appeared on TV news with another corp member to receive new band equipment. Bill plans to make music his life career and this year in high school will continue to be a member of the marching band, concert band and orchestra of Mt. Morris High School. He is the son of Mr. and Mrs. Charles W. Rice. Shown beside him is A. Douglas Jones, bugle sergeant, and at right, Harry W. Ryan, club president. — Flint Journal Photo.

### TWO VICKSBURG YOUTH RETURN FROM SUMMER ABROAD

Two youth from Vicksburg whose families are active in the local church spent the summer in Europe. Henry Mack Yaple, son of Mr. and Mrs. Henry Yaple, and a 1963 graduate of Kalamazoo College, went to France where he studied French literature and economics at the University of Caen. Later, he traveled through England, Ireland, Scotland and Wales, and then to Germany. At Osnabruck, he was the guest of a young man who had spent some time in Vicksburg, making his home with Henry Mack's grandmother. Together they flew to West Berlin and also visited East Berlin. Mr. Yaple now attends the University of Idaho, where he has an assistantship in the English department.

Miss Julie Otis, daughter of the super-



Miss Otis



Mr. Yaple

intendent of schools, Mr. Kenneth Otis and Mrs. Otis, went to Germany through the Youth for Understanding Teen-age Exchange Program. She lived with the family of a German exchange student who had spent a school year in Vicksburg, living with the Otis family. With the German family, Julie took many sightseeing trips, along the Elbe River, to Cologne and Boon, toured the harbor of Hamburg and saw the North Sea. She is a senior in high school this year.

### 33 ATTEND SENIOR-HI MYF PROGRAM PLANNING RETREAT

The Program Planning Retreat of the Sr-Hi MYF of Mt. Pleasant First was held at the Mecosta Youth Camp on School Section Lake, September 6-8. The youth and adult resource persons and counselors numbered 33 in all.

A fine schedule of worship, planning for the various MYF program areas, recreation, and meals was provided.

The worship service on Sunday morning which concluded the retreat was planned by Mary Wilson, Faith Chairman, with Rev. Dennis Sporre, Minister-to-Youth, preaching the sermon.

The officers who attended were: President, Rick Miller; vice-president, Joe D. Huston; and treasurer, Don Marks.

The area chairmen present were: Faith, Mary Wilson; Citizenship, Marie Han-

sen; Outreach, Mary Jo Pfister; Witness, Kathy Merrill; Fellowship, Bob Bromley.

The advisors: Witness, Mrs. Vaughn Geiger; Faith, Mrs. G. N. Lauer; Sr-Hi MYF Counselors, Mr. and Mrs. Jim Seaman; Minister-to-Youth, Dennis Sporre; and Rev. and Mrs. Robert C. Smith were in attendance.

Other youth present included: Tom Anderson, Sheryl Anduss, Janice Bellinger, Bonnie Bowen, Beth Brown, Janice Crane, Greg Gaskill, Jim Housley, Bill Kleinhans, Robert Knapp, Sara Lauer, Andy Marks, Joy Pfister, Cindy Spindler, Martin Vittands, Janet Welch, George Wilson and Lynn Wolter.

### PEACE TEMPLE HOLDS JUNIOR CAMP

There were 56 campers and 13 counselors from Methodist Peace Temple in Benton Harbor who attended their own Junior Camp at Crystal Springs Camp this year. This is the second year they have done this. Six of the campers were from Stevensville and three campers and one counselor, Rev. Charles Fry, from Grand Rapids. The rest of the counselors and campers were all from Methodist Peace Temple.

Special programs during the week highlighted fun and fellowship. The children put on a talent night program Tuesday evening and a very meaningful Bible Drama Friday night.

This camp was different than most church camps in that there were more boys than girls. The weather was cool most of the week but this didn't stop the children from making full use of the new beautiful swimming pool.

Friday afternoon the children were treated to a hike to the Wood horse farm. There they saw Arabian horses and market hogs. The youth are looking forward to next summer when they



Members of Benton Harbor Peace Temple Junior Camp at Crystal Springs.

will again return to Crystal Springs Camp.

#### GRASS LAKE 4-H CLUB MEMBER EXHIBITS AT STATE SHOW

Lucetta Weinhold is a member of the Farmer Commandoes 4-H Club of Grass Lake, and received an A in Sewing, Knitting and Canning. In the State Show at East Lansing she received A and sweepstakes on Vegetable Garden and an A for Flower Garden. She plays the piano and has played the clarinet in the school band for six years. Lucetta is a member of Mt. Hope Methodist Church on the Ann Arbor District where Rev. Karl Keefe is the pastor.



Lucetta

#### Foreign Students in the U. S. A. — A God-given Opportunity

Continued from page 5

words from an Indian student who with his wife and child were on the last visit:

"The visit to the home of Mr. and Mrs. Hendershot was one of the most exciting and unforgettable experiences of our stay in Michigan. The two days have imprinted in our minds healthy attitudes which will surely come in handy when world politics cause misgivings among our two countries. Two families brought up in two entirely different cultures lived in harmony for 48 hours and sowed seeds of a long enduring friendship. On Sunday, our host accompanied us to the Catholic Church for Mass and even contributed to the Catholic charity, and we accompanied our host to their Methodist Church. We were greatly impressed by the warmth of the minister and the congregation, and the service was soul-stirring. We are still asking ourselves, 'Could there have been better ecumenical spirit than we experienced during our 48 hours stay in Gagetown?'"

The revolutions in our world often seem to be beyond our control and it seems we can do nothing to participate significantly in them. The relation of local churches to foreign students and faculty members makes possible direct participation in God's work of reconciliation. God's gift to us in the U.S.A. of the presence of these foreign guests can be seen as an offer of opportunity to learn more of the meaning of what is happening around the world, an opportunity to witness through friendship to the love God has offered us all. This opportunity is a frontier in which the local church has the key role; it is part of today's calling to the church.

## The Youthful Accent

### PARENTAL CORNERS

AS PARENTS we have turned another corner. This morning, just a few minutes ago, we sent the youngest member of our family off to Junior High School for the first time. The typical youth would probably discount the corner-turning of parents and wisely point out that it is that youngster who turned the corner. Yet, I would have you realize that these are parental corners too!

The last few days of vacation saw mixed emotions in the life of the young 12-year-old who is the star of our show. She was eager for school to start until she remembered how big that Tappan School really is. Actually it is not much bigger than Burns Park School which she knows so well—but Tappan is threatening and ominous. She has never before gone to a school where each day she has to go from classroom to classroom. Always before, the teachers came to her room. She felt secure with the 26 boys and girls in her 6th grade room. Now they are but a drop in the bucket of the 1,000 students swarming the halls at junior high. Now she will have a different teacher for each class, the breath-taking freedom to move about the halls between classes, the chance to eat her lunch in the school cafeteria instead of coming home (like little kids do, she says) for lunch, the chance to try out for cheerleader, to see whether or not she can cut the musical mustard enough to gain a coveted place in the clarinet section of the very fine school band. No wonder she admitted at breakfast that "the butterflies have filled my stomach so I can't eat." This is a big day in her life—she is entering a world where freedom and responsibility confront her with new opportunities and obligations.

It's a big day for her parents too. We act calm about it. We didn't drag out the ceremonies of thrusting her outside into the sunshine of this lovely fall day. We did have a special prayer in her behalf as part of our family devotions, asking God to help her feel gratitude for the new experiences which will be coming thick and fast, and to realize that He will walk with her through the rough as well as the smooth places. But if you don't think this is a corner we've turned, then you have never sent your youngest off to Junior High! That was a rough day for us when first she went to kindergarten a few years ago. It went easier for us on the surface today. We could dismiss it as the simple beginning of another school year—she simply turned left and went four blocks rather than turning right and going four blocks as she has done for several years.

By Hoover Rupert



I watched her and the friends she has accumulated through the years walking up the street—all of them seventh graders. They were dressed pretty much alike, they had the notebook, pencil, etc., required for the first day. Their faces were stamped with a mixture of eagerness and excitement along with reluctance and anxiety. They know they are turning a corner. Life will be different from now on. They can't go back to that shell-like security of the grade school. For better or for worse, they have left the diving board and must swim their way through these three years, and the next three years in Senior High and on into the college quadrennium.

I hope she realizes that her parents turned a big corner themselves this morning. But who am I kidding? I didn't realize that parents turn this corner too until just this morning! It will be some years before she knows what it means to send your youngest off to junior high!

#### GERMAN STUDENT LIVES WITH LOWELL PASTOR'S FAMILY

Peter Michael Berger, a 17-year-old exchange student from Lehrte, Germany, is living with Rev. and Mrs. Keith A. Bovee and family of Lowell this year. Peter will be attending the Lowell Area High School. He comes to America with the Youth for Understanding Teen-Age Exchange Program. Peter has



Peter

been active in the Evangelical Youth organization, was a member of his school chorus and has been a part-time tutor in mathematics and German.

#### STUDENT FROM SWEDEN WILL ATTEND SHELBY HIGH SCHOOL

Eva Heijbel, 17, from Skovde, Sweden, will make her home with the Harold Wilson family and attend Shelby High School as a senior. Eva comes from a town of about 25,000 population; there are six members in her family, including her father and mother. Her classes in Sweden began at 8 a.m. and adjourned at 3 p.m. six days a week. Her interest is language and her hobbies are sewing, music and swimming. Jean Wilson spent two months this summer at the Heijbel home under the Youth for Understanding Teen-age Exchange program sponsored by the Michigan Council of Churches.



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

By Howard Emrick

Sunday, October 6

### An Appeal for Harmony

I Corinthians 1:10-13; 3:5-11

A NEW unit launches us into a study of three of the apostle Paul's letters which emphasize values for church life and personal Christian living — six lessons from First Corinthians, four from Second Corinthians, and three from Galatians. In the series we will be taking a good look at the difficulties encountered in the Corinthian and Galatian churches and see what the apostle's teachings were with respect to his observations. The aim of the new unit is to help us gain Christian insights through a study of the issues faced by these early Christians and to seek a true understanding of Christian doctrine and a greater commitment to Christian witness. The aim of today's lesson in particular, "An Appeal for Harmony," is to help us better understand how Paul dealt with dissension in the Corinthian church and the ways persons today can overcome disunity.

Acts 18:1-18 records how Paul, on his second missionary journey, established the Church in the city of Corinth. Corinth was a seaport and commercial metropolis, situated on the isthmus of Greece. It was one of the largest, richest, and most important cities of the Roman empire, in Paul's day, the capital of the Roman province of Achaia. Having a population of over 400,000, it was surpassed only by Rome, Alexandria, and Antioch. In addition to being a very strategic commercial center and located on a principal trade route of the Empire, the city was the habitat of mingled races, colors, and creeds. Many temples were there and these were dedicated to the worship of numerous deities from the Egyptian Isis to the Greek Aphrodite. The city was aptly described by one historian as "a renowned and voluptuous city, where the vices of the East and West met." "To live like a Corinthian," another wrote, meant to abandon all pretensions to moral decency. It was to such a city that the apostle Paul came to sow the seed of the gospel and to establish the Church of Christ.

After residing in Corinth some eighteen months or more, Paul returned eventually to Ephesus, across the Aegean Sea to the East, where he lived for three years. From Ephesus he wrote his first letter to Corinth — not

our present First Corinthians. (See I Cor. 5:9). The Corinthians sent a rather complacent reply to Paul and asked his advice about several matters. About the same time some friends, referred to as "Chloe's people" (I Cor. 1:11), brought word to Paul of several factions which had developed in the church. To this letter and report Paul made reply in First Corinthians. Thus, the chapters for today's lessons deal with this party strife in the Corinthian church and with some of the principles for bringing it to an end.

It should be kept in mind that in those days there were no church buildings yet. There was no one church building nor a central meeting place. Groups of Christians met in homes, or halls, or wherever they could — each under its own leadership. There was no directing head, although Paul, at a distance, endeavored to serve as their chief pastor. So it is no wonder that there developed rival, competing groups rather than co-operating and unifying forces in the general cause of Christ. Not only were the differences among these groups doctrinal and intellectual, for many Greeks were proud of their intellectual achievements and philosophical interpretations, but they were guilty of rallying as partisans around one leader or another, splitting the church into unbecoming factions. Each tried to stamp Christ with its own little trademark. Some claimed Paul as their spiritual father, some clung to Apollos, and some to Cephas (Peter); one group even referred to themselves as the "Christ party." At any rate, Paul endeavored to straighten his Christian friends out by applying the truth of the gospel to their problems and by reminding them that Christ was not divided, and that the apostles were not rivals. Instead, the apostles were "fellow workmen for God," I Cor. 3:9, instruments in God's hands for good.

What, in the main, was Paul's approach to the problems that confronted the Corinthians as set forth in chapters one and three? Did he resort to a philosophic approach? Did he enunciate certain principles of behavior? What was his reasoning? How did he appeal to them where Christ and His redemptive work were concerned? What lessons do we have to learn from the Corinthian situation and Paul's handling of it? How important do you feel harmony and unity are in church life? What are some causes for the divisions among Christians today? At what points is this Scripture pertinent for the modern ecumenical movement?

## Filmscores

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

**LOVE AND DESIRE** (New World Film Corporation, 20th Century-Fox Release). Based on a story by Victor Stoloff and Jacquine Delessert, this sexually explosive drama runs the gamut of emotion from ecstasy to despair and is completely amoral—most of it out of the bounds of good taste. A woman who had lost her first love and never found solace has tried to recapture it through every man crossing her path. This leads to some strange experiences and near tragedy. The explanation of what has brought about this sorry situation does not help matters and the ending is not convincing. The Mexican backgrounds cannot redeem this sad tale. A

**P. T. 109** (Bryan Foy Prod., Warners Release). This story of heroism in 1943 about a young man who was the commander of the PT Boat #109 and his companions is interesting. All the more so because the young man was John F. Kennedy who became President of the United States. Rammed in the dark by the Japanese during Pacific war action, the boat drifts on its broken hull until it is ready to turn over and sink. The crew are thrown into the water; two are killed. Led by the officer, the men swim to an island, and then to another, the wounded one being towed by the commander in a feat of courageous endurance. They are visited by islanders who carry away a message carved on a coconut, reporting their location and asking for rescue. This is eventually effected with the tribesmen's cooperation and the ingenious device of transporting the commander, covered with palm fronds in a canoe, to contact a coast watcher elsewhere and bring a rescue party. A strong point in the story is that the officer's sureness is passed on to the men and their persistence wins. There is good casting and acting, with settings realistic to the story, taken from a book by Robert J. Donovan. The musical background is effective. F

**DR. NO** (Eon Productions, Ltd. United Artists Release). Highly melodramatic, this suspenseful story of international intrigue is based on one of Ian Fleming's more colorful but less believable novels. Because a British Intelligence agent has been murdered in Jamaica, James Bond, the handsome secret service man, has been sent to investigate. He finds himself under constant attacks by the unseen enemy. This leads him to a small island where the mysterious Dr. No, a nuclear physicist whose services have

been declined by both East and West, has become an enemy of both sides and plans to interfere with the Cape Canaveral operations, with more horrible projects in mind. However, Bond turns the tables on him and, with his usual success with women, obtains the help of a beautiful girl to bring his enterprise to success. There are cold blooded murders and much violence, an overdose of lovemaking, climactic situations piling up so fast that some can be taken in derision. A

\***TWO DAUGHTERS: THE POSTMASTER, CONCLUSION** (Satyajit Ray Prod. Janus Films Release). Two stories by Tagore give a deep impression of the daily lives of the people of the humbler class in India. The films present in a highly artistic manner (previously demonstrated in the APU trilogy) the question of personal adjustment after an immature marriage and, in the other case, the silent suffering life of a girl orphan of ten as a servant to frequent masters. The approach to the slim plots is as delicate as the lacy script of the credits and moves apace while the camera leisurely catches the quiet black and white, with emphasis on the middle grey tones, both in the gentle style of the director, without artifice or trickery. The insistent background music of folk chants and Indian instruments is quite noteworthy and perfect for these films. These dramas are sympathetic, amusing, touching, masterful presentations.

A, MY, Y

**ERIC THE CONQUEROR** (Galatea Prod., American International Release). The times of the Vikings, in their plundering expeditions and brutal attempts to capture British ports are depicted in all their savagery. The son of a dead British ruler is washed up alive on the shore of the Viking realm. After he has been adopted by the reigning queen, it transpires that he is her own lost son. As a man, he later leads the Viking hordes among the British and more family complications ensue, as well as the continuous display of the cruelties of the period. Settings are appropriate but artistic values are lost in strenuous action. A, MY



## Speaking of Books

By Allan G. Gray

### THE GREAT HUNGER By Cecil Woodham-Smith

WE READ about the great influx of Cubans into our land these days and marvel at their ready assimilation. Scarcely more than one hundred years ago, another crisis sent thousands of people to our shores and their reception was not so cordial or trouble free. During the late eighteen forties, a blight hit the potato crop of Ireland causing a great famine. This one crop country was decimated by more than one quarter of its population in less than ten years. Thousands died of starvation and hundreds of thousands were brought in rotting hulks to America where many of them if they hadn't already died on the journey, did soon after. Great Britain found it half again as cheap to put them on a ship for America as she did to feed them on welfare for a year.

The first boat loads were not allowed to land in the United States and were sent on to New Brunswick and Quebec. By this time many of the people did not have sufficient clothing to leave the ship. Disease was rampant and only makeshift means to cope with it. When ships did put in to Boston, nothing was done for the welfare of the passengers. They were allowed to take up residence in basements so low that when the tides changed they were flooded. In the same year that these pitiful conditions were taking place among the immigrants, the citizens of Boston sent two and one half million dollars to Ireland for relief and yet had no agencies helping those at hand. As those Irish who were able to work flooded the labor market, there were riots. What little money the Irishman was able to bring with him was quickly taken away by profiteers and sharpies.

Those Irish who remained in the homeland developed an intense hatred for Great Britain which finally paid off in the neutrality of Eire during World War II. Those who came to America and were hardy enough to survive became the backbone of a sturdy class which gave this country a shot of vigor (no pun intended) and daring. It is interesting to note in his centennial, that the grandfather of Henry Ford was one of those who came over.

("The Great Hunger," Smith, Harper and Row, 1963. This book may be secured from Cokesbury Bookstore, 28 E. Elizabeth St., Detroit 1, Mich.)



## Quiet Time Thoughts

By Leroy M. Whitney

ON RACE Relations Sunday this year we heard a Methodist minister in the South. The theme of his message was stated as follows: "I am not a segregationist, nor an integrationist I am a Christian." This sounded as though he intended to put Christ first; but what he was really saying was that the Christian is neutral! It seemed to us that he straddled the fence on this great social issue, and didn't really say anything. How can a man be Christian and *not* take sides? Can any American citizen, to say nothing of being Christian, fail to stand up and be counted when the rights of a whole segment of the citizenry is being deprived of justice? How can one who claims to be Christian not be an integrationist which means that he is for equal rights under the law? Can he be Christian and not be for brotherhood? Can he be Christian and be neutral to the wholesale flaunting of everything that Christianity stands for? The command to love one's neighbor is as essential as the command to love God. Indeed it is questionable whether a man really loves God who does not love his brother and implement his love by helping his brother.

To insist on the rights of minority groups is dangerous. The privileged majority is not anxious or willing to give up its privileges. They will clothe their privileges in pious phrases and fight every encroachment. They will say, "If outsiders would leave us alone, we would work out our own problems." However, they have been left alone for a hundred years and the problem remains. Moreover it is not their problem alone. It is a nationwide problem, and a Christian problem, and every Christian, everywhere has a stake in it. What social good has ever been achieved without pressure? What redemption has ever been wrought without risking ridicule, false accusation, threats, and even life? How long will the oppressed wait for justice? As long as his oppressors choose, which is forever! Unless someone has the courage to bring social pressure to bear, no justice will be achieved.

The Christian is one who takes risks for his fellows. He cannot be neutral. He must take his stand with God and his brother, with justice and love. His religion is not a pious profession, it is love in action. Instead of letting him be neutral, Christ will lead him into the midst of the fray.

### The Old Timer



"No matter how much you nurse a grudge, it won't get any better."

# HERE AM I LORD - - - SEND ME



The largest class in the history of Bronson Methodist Hospital School of Nursing is pictured at the close of its graduation, Thursday, August 22, in the sanctuary of First Methodist Church, Kalamazoo. Front row, left to right are: Elaine Marie Humenick, Dana Joy Ullrey, Rebecca Evelyn Bowman, Gwendolyn Marie Rierson, Karin Lee Burpee, Barbara Faye Voorhorst, Jo Culp Purlee, Marcia Joy Dalman, Marilyn Shaw Atkari, Karen Lee Stulp, Mary Patricia Gallagher. Second row: Kathleen Marie Schantz, Louise Carter Johnson, Lois Pangman, Linda Lenore Rothoff, Rosemary Higgins Ryan, Judith Larson Essenberg, Janice Arleen Johnson, Carol Lynn Ames, Susan Kay Pratt, Carol Shaw Meyer, Judith Bullington Tesar, Sybil Schmierer Weaver, Evelyn Nap, Jean Frances Metzler, Penny Jane Baske. Third row: Julie Hover, Sharon Lee Struckman, Mary Ellen Bauman, Deanna Jeanne Wardeberg, Joanne Violet Ellinger, Harriette Louise Lutz, Sharon Kay Williams, Brenda Lou Daugherty, Clara Henriette Korendyk, Sharon Elizabeth Witmer, Carol Peeks Gunneman, Sally Ann Batten, Linda Ann Cutright, Janet Ann Esman, Diane Baker Stephens. Fourth row: Kay F. Green, Donna Kleyenber, Linda Ann Wigent, Diane Heliste Sweet, Juliann DeBruin DeKorte, Linda Ann Lutzka, Ruth Elaine Lam, Ruth VanDenBerg Newhouse, Marcia Kay Barnum, Elaine Kay Marshall, Kathleen Smith Seat, Carol Mae Graves.—Photo by Ward Morgan Studio.

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