

MICHIGAN CHRISTIAN ADVOCATE

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**A Worried
Little Boy
Helps Make
History**

(Story page 10)

Christian Stewardship - By Thos. W. Peck

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A Lift



for Living

By Ralph W.

Sockman

The Price of Pride

TO WHAT extent are we prisoners of pride? Of certain persons in his day, the Psalmist said, "Pride compasseth them about as with a chain."

Suppose we think of some person from whom we are estranged. A reconciling word would likely right the matter.

A brilliant army officer married a beautiful girl from a fine family. The couple always commanded attention at social gatherings. They were highly intelligent and witty. In public they sparkled. But marital tension developed. He was stationed in Washington. She rented a house across the Potomac in Virginia.

After the divorce the wife confided to a friend: "Only one minute stood between us. He had called that summer evening to see me. It was so pleasant. When he left, he strode slowly toward the gate — and paused. If I had simply said, 'Jerry, come back.' I know he would have returned. I was too proud to call him back. How changed our lives would have been."

What a price we pay for pride! A word of apology, a first step toward reconciliation — but we are too proud. It might indicate that we are in the wrong. And pride holds us back from admitting that we are in the wrong.

Or suppose one of you young people were at a party last night. As the evening drew on, you said, "I must be getting home because I am going to church tomorrow." Then one of the group spoke up saying, "Don't tell us that you are one of those old-fashioned people who keeps the stodgy habit of going to church. Don't you know that smart people no longer go to church?" So you drop your intention of going to church. Pride holds us back from doing what "smart people" do not do.

Yes, a little second thought reveals how pride compasseth us about as with a chain. We are too proud to stand out from the crowd at the risk of being thought ridiculous or queer. We are so proud that we want to be outstanding in the crowd. Therefore we compete for the same prizes, become envious of the same successes, and outfit ourselves in the same styles. The result is the curse

of comparisons, the passion of competition, and the poison of envy, jealousy and greed. Petty pride of vanity, stubborn pride of opinion, blind pride of race, narrow pride of nationality — these are the chains which imprison us.

Traditional theology lists pride as the first of the seven deadly sins. It mingles with all our vices, and without constant and anxious care it will mingle also with our virtues.

Edward Arlington Robinson's portrayal of Nicodemus has a revealing passage. The proud and learned scribe has an interview one night with the new teacher from Nazareth. Apparently he is stirred to enthusiasm by the Nazarene's message, and he comes to Caiaphas, the high priest, to praise the carpenter's ideas. But Caiaphas is not afraid that Nicodemus will take up with the new cult of the lowly Nazarene. He knows his man. And he says to Nicodemus:

"You will not go from us for a mad carpenter. — You will never be seen with him beside you in Jerusalem."

When we read that, we are disturbed by the question, would we have been too proud to be seen with Jesus beside us in Jerusalem if we had lived then? We mourn over the tomb where they laid Him. We join the Church that bears His name. But in the day of His flesh, it was not respectable to be seen with Him. The best people simply did not do that. Would we have been seen with Him then? I leave you to answer.

C. S. Lewis of Oxford declares: "Pride leads to every other vice; it is the complete anti-God state of mind; pride is spiritual cancer; it eats up the very possibility of love, or contentment, or even common sense."

Strong words. But think of pride's tool — all the way from homes emptied of love to cemeteries filled with soldiers slaughtered to save the face of selfish rulers.

Pride cannot be cured by one dose of humility. Humility is a medicine to be taken daily, drop by drop. Each day we must study to be open to new ideas, to be patient with criticism and to be ready for the reconciling word and deed.

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The Bishop's Page

The Geography of the Gospel

THEY who go to Christ's school will early have a lesson in geography. Geography is a science that deals with exact knowledge of the earth's surface and especially with boundary lines. With the progress of the centuries and the subsequent discovery of new lands, this science has entered the political area in prescribing geographical boundaries between nations. The geography of the Gospel of which we learn in the New Testament has to do with the boundaries of the Christian faith. The first important lesson was given by Christ when he said: "And you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." These boundaries have never been changed.

Christians are expected to bear witness first in their Jerusalem. Historically, Jerusalem was both the political capital of Israel and the religious capital of the world. It was in and around this city in the days of the Hebrew monarchy that the prophets of the Old Testament had spoken out for personal and social righteousness. It was to this center that the Hebrew people came from everywhere to attend the religious festivals of their faith. It was here in their own city and to their own homes that the Christians were expected to bear witness to their faith.

We have been reminded often that charity should begin at home. Jesus said that our Christian witness should begin at home. There is a story about a man who wanted to follow the example of St. Simeon Stylites who sought to escape the world by living in a tree. Having no tree, the man put his chair on the kitchen table expecting to spend his days in prayer and fasting. The cook and the rest of the family did not appreciate his efforts so he had to abandon his project but he did so observing it is difficult to be a saint and live with your family! The first boundary line as to where we are to bear our witness is at the place where we live.

The second prescribed area for bearing witness according to the words of Jesus was in Judea. If you will glance at the map of Palestine, you will be reminded that Judea is the southern of the three divisions of the Holy Land and that the city of Jerusalem stands at its center. Roughly speaking Judea can be taken as the territory around Jerusalem and used to symbolize the community or immediate neighborhood. What does a neighbor know about the quality and quantity of your religion? Years ago Dr. Drummond

reminded us that every atom cannot touch every other atom in the universe but it can affect those nearest to it. Your personal witness may not reach every person in the large city in which you live nor a rural section of India, but it can touch the lives of those who live on your street.

The third boundary lines in this formula of Jesus enclosed a territory called Samaria, the central of the three divisions of Palestine. Although located adjacent to Judea, the Jews had no dealings with the Samaritans and vice versa. There was a tradition that 300 priests with trumpets and 300 rabbis with their scholars once gathered at the Temple court to curse the Samaritans with all the cursings of the laws of Moses. Jesus reminded the woman at the well that the Jews had no dealings with the Samaritans. How come then Christians were to bear witness in Samaria? The Old Testament had taught the people to love their neighbors and hate their enemies. Christianity taught them to love their enemies. This may be the most difficult witness of all to make but it must be made.

The fourth geographical boundary of the Gospel extends to the ends of the earth. God so loved the whole world that He gave His son that everyone everywhere who believed on Him might be saved. It was recorded that during the critical days of World War I a successful drive was being executed against the enemy lines when the tank that was leading the onslaught stopped. When an officer demanded to know why they should have stopped, he was told that they had come to the edge of their map, a map which provided directions to a certain point beyond which they dared not go. The edge of the map for some people has been their own home or their own family or their own community. The edge of the map for the Christian is extended to the ends of the earth and his interest must be world-wide.

By
Bishop
Marshall R. Reed



Christian Stewardship

A Michigan Methodist layman gives some fresh thoughts on an old, familiar but important subject.

By THOS. W. PECK

IN THE minds of not a few church men and women, stewardship and tithing are synonymous. The idea of giving "10% to the Lord" has been presented often as an acceptable and adequate formula backed by Biblical and traditional teaching and practice. It is my intention to show that this is neither acceptable as a Christian program of liberality nor is it adequate to a modern society.

Nevertheless the history and the benefits of tithing are worthy of note:

(1) It does systematize one's giving and puts it on a business-like basis. The tither always has money for every good cause for he has laid aside religiously this general part of his earnings.

(2) It is backed by age-old tradition and practice. A tenth part of the produce of the land was from earliest times a rate in a system of taxation for civic and religious purposes. When Jacob fled from his father's household he dreamed a dream and saw a ladder with its top reaching the sky. Angels were ascending and descending on it; God spoke and promised to him descendants and lands and continuance of blessing. So Jacob set up a stone and poured

oil on it and vowed a vow that if this God should go with him, watch over him, give him food and clothing and return him safely home, this God should be his God; and further, that he would give a tenth part of all he received to his God. This covenant was reenacted in the laws of Moses. The tribe of Levi were given no lands of their own but were distributed among the ten tribes of Israel as servants of Jehovah to take care of the religious functions and ceremonies and tend the altars. They were to receive the firstlings of the flocks and the seed of the land and the fruit of the trees one-tenth and this was a gift to Jehovah. Thus the practice of giving a tenth to "the Lord" is well established in the Jewish tradition.

(3) In the early Christian

Church, the system, although wholly voluntary, was strongly urged as a moral obligation in the apostolic canons, and until the time of Charlemagne, at the beginning of the ninth century, was but a standard of giving set up as a guide in the support of the clergy. Then it became a tax within that portion of the Roman Empire over which his authority extended. It was established as English law by King Ethelwolf about the year 850.

(4) It is recognized by our federal law as a minimum portion. The tax laws provide for an allowance up to 10% for state and local tax payments, contributions and other deductions, without itemization. Since state and local taxes are largely for the support of hospitals, prisons and institutions of higher education, it is quite reasonable to accept at least some part of that expense as contributing to the social welfare. Thus the laws of our land recognize that this one-tenth is a minimum not required by law but expected by every good citizen.

Thus, we may conclude: (1) The practice of tithing is systematic and orderly; (2) it is well established in Jewish and Christian tradition; and (3) it is acceptable to

About the Writer

Mr. Peck has been a life-long Methodist. For many years he was Secretary-Treasurer of the Kalamazoo Parchment Company from which position he retired some time ago to enter the security business in Kalamazoo.

our nation's present day taxing authorities.

But let us move on to a few thoughts on stewardship. According to Webster, the meaning of steward is analogous to manager. Indeed a steward historically was a manager. Thus when Joseph was sold into slavery in Egypt, he fell into the hands of Potiphar, the King's steward. Potiphar was the manager of the King's household — a slave, to be sure, but elevated to a position of trust and responsibility.

Jesus spoke in parables of stewards — both just and unjust — slaves who were capable of assuming leadership in the management of affairs of their masters.

Stewardship always connotes responsibility for the property of others, perhaps somewhat equivalent to the office of a trustee. The ship's Steward is responsible for the food and the feeding of the passengers and the crew. A shop Steward is responsible to his union for care for their needs as he may see their needs. A Steward is always responsible for the property of another.

Then why should we speak of Christian Stewardship? The answer is clear. We as Christians are made responsible under God for His property. Is not part of all I have, mine to keep? Does my stewardship responsibility carry further than that tenth which belongs to God? Do I not own, as a Christian, that which I possess? Is not my title clear to the lands, the buildings, the inventories, the mortgages, the land contracts, the stocks and the bonds, which are in my name? These are pertinent questions of a Christian steward.

There are several approaches to the solution of this problem. One can say, "The title is mine; but I recognize that God gave me the opportunity, the capacities, to get together these possessions, big or little, and I am indeed most grateful. I shall never forget my responsibility to God and I shall endeavor to do for Him to the full limit of my ability." I think that can be said to be the

average Christian's approach to his responsibility as a steward.

Then again, one may say, "Thanks, Lord, you have lived up to your part of the covenant. You have given me food and clothing and shelter. You have made it possible for me to educate my children. You have placed me in a land flowing with milk and honey. Life is good in these United States. We have asked God to bless America and He has blessed it far beyond our capacity even to appreciate. So now, I shall pay you my



Thos. W. Peck

promised share of my earnings. But, Lord, since it is so little, let me keep it for you. I'll put it out to interest and take care of it. Then when I shall pass on, I'll provide in my will for your rightful share. In the meantime I'll accumulate all I can."

Neither of these approach the standard set up by Jesus.

Jesus was a pragmatist in matters of finance. He never disclaimed the need of food. It is related that he was condemned by the church leaders of his day for eating and drinking with publicans and sinners. He told a story of a prominent citizen who went on a journey and gave to his three slaves ten talents, five talents and one talent, respectively, with instructions to care for it until his return. You will recall the reward he gave to the two who invested wisely, and the condemnation for the improvident servant.

Then again, he had praise for the ten virgins who were provident and wise by setting up reserves

for the possible wait they might have for the wedding party.

And for the Steward who had wasted the master's goods he approved the master's firing him. Then when the servant cleverly settled his accounts by giving discounts on his collections, he made the Master commend him for his sagacity, saying, the "children of this world are wiser than the children of light." And followed with that strange saying, "Make to yourselves friends of the mammon of unrighteousness, that, when you fail, they will receive you."

Jesus understood the values which attach to possessions and never belittled them. But he did see other values as having precedence over these material possessions.

The admonition "Lay not up for yourselves treasures on earth" only reinforces this general conclusion that Jesus saw earthly possessions as a means to an end but not as an end in itself.

Earthly possessions are not to be considered as treasures but as responsibilities.

Then how shall we accept the responsibility?

John Wesley had a rule which goes: "Make all you can honestly, save all you can, give all you can." That he practiced this rule is attested by the fact that although he never spent more than £135 a year on his living, he made and gave away £100,000 during his lifetime.

Jesus told a story of the rich young ruler who was required to sell all he had and give to the poor. There was no limitation of a tenth in this instance but everything was required, which seemed to indicate that the Christian idea is one of dedication of everything we possess and not only a portion. We may therefore look upon all we have as God's. It is at least all God given. Then as stewards of God's possessions what may we do with them within the Christian principle?

First: We must take care of

(Continued on page 19)



The Editor's Pulpit

President Kennedy: "The Decision Is Ours"

President Kennedy's address last week stated the situation humanity faces and resolutely called for a decision in favor of human survival. It clearly noted that "every inhabitant of this planet must contemplate the day when it may no longer be habitable" and that the end could come "by accident, miscalculation or madness." Weapons "ten million times more destructive than anything the world has ever known" are a source of "horror, of discord and distrust."

These are the hard facts the world faces and they need to be stated time and time again, for nothing can spur the cause of peace so much as a realization of the kind of annihilation that threatens us. These facts should preface any speech made in behalf of peace. The President was in order to have stated them.

We liked the emphasis Mr. Kennedy placed upon the United Nations. Shortsighted critics of the UN never suggest a substitute for it. Most people by now realize it is not only our best hope for peace but that it needs strengthening. As the President pointed out, it would not be strengthened if instead of one General Secretary there were three as the Russians demand. He also expressed the willingness of this country to work for a revision of the composition of UN membership.

It was expected that our President would oppose atmospheric testing of atomic bombs and this he did without asking for inspection. He called attention to the pollution of the atmosphere caused by radioactive fall-out which poisons the human race. Wisely did he emphasize that it was not enough to destroy weapons unless at the same time we create world-wide law and law enforcement.

Perhaps the most dramatic statement of the address came when he challenged Russia "not to an arms race but a peace race" in the reduction of arms step by step until complete disarmament is achieved. Here the President was trying hard to capture the peace initiative and he made an excellent attempt. While words are cheap, we believe that at a time when the arms race is uppermost in most minds, it should

be shouted from the housetops that the greatest race of all is the peace race. If we engage in this race with all the enthusiasm we engage in the arms race, we might make significant progress toward peace. It is still not in the thinking of people generally that peace has to be waged.

The final paragraph of the address is a classic statement for our times: "Ladies and gentlemen of this assembly — the decision is ours. Never have the nations of the world had so much to lose — or so much to gain. Together we shall save our planet — or together we shall perish in its flames. Save it we can — save it we must — and then shall we earn the eternal thanks of man and their best wishes as peacemakers of God."

Dr. Sockman Ends Pastorate

Dr. Ralph W. Sockman, pastor of Christ Methodist Church, New York City, has announced his intention to retire effective December 31. For more than 44 years he has been the minister of Christ Church, formerly known as Madison Avenue Methodist Episcopal Church. When he originally came to the church, it was as a student and layman. That was in 1911. Later he became student pastor, associate pastor and finally the pastor.

Few modern pastorates, if any, have been as long as his. Because of its length he has guided the church through many and varied experiences. The old Madison Avenue Church was crumbling and had a diminishing congregation when he came. He fought the depression of the 30's and saw the church emerge successfully with a \$3 million edifice at 520 Park Avenue. Today its membership is two thousand and it is known as a "Cathedral of Methodism." It is one place Methodist visitors to New York never miss if they can help it.

But Dr. Sockman's ministry has extended far beyond the confines of a church on a corner on Park Avenue. In 1928 he became the summer minister to millions through the National Radio Pulpit at that time headed by the late Dr. S. Parkes Cadman. When Dr. Cadman died in 1936, Dr. Sockman became the regular winter season minister and became known as the Dean of Religious Broadcasters. He has influenced countless numbers through the 20 books he has written, his syndicated column and scores of magazine articles, radio and television scripts. A perennial delegate to the General Conference of The Methodist Church, he has made his voice heard and influence felt in this top legislative body.

Because of his preaching influence and the service he has rendered thereby he has refused at least three times to allow himself to be elected a bishop. His reason — "churches today are better organized than they are pulpitized." There are many reasons why he has been able to hold such a long pastorate.

Obviously the stature of the man himself is perhaps the best answer. However, Dr. Sockman has a pat answer of his own. He says he has been able to stay so long because his congregation moves so frequently.

We are glad to know that when retired, Dr. Sockman will continue to serve. He will concentrate on his work as Director of the Hall of Fame for Famous Americans. Beginning January 1 his new offices will be located at the Hall of Fame headquarters, 1009 Fifth Avenue, New York. He has a lecture schedule already extending into 1965 and traveling and writing will occupy a large portion of his time.

All Methodism is proud of Dr. Sockman. Words cannot describe the debt of gratitude the church owes him. His pastorate stands as a monument to the Christian ministry which will endure for many, many years to come.

Malik Vs. Miller

Dr. Charles Malik, former U.N. president, and J. Irwin Miller, National Council of Churches' president, spoke to an Ecumenical Relations dinner held in connection with the recent General Convention of the Protestant Episcopal Church in Detroit. Dr. Malik cautioned against church groups making specific pronouncements on political issues. If the church does speak on such matters, he felt it should be sure to know all the facts. Referring to such things as banning atomic tests, disarmament, economic systems and peaceful co-existence, he felt the church should keep hands off and stick to its task of instilling absolute moral standards among its people.

Mr. Miller, a layman and Indiana industrialist, objected to the idea that the church should not become involved in political and social issues. He said, "For 3,000 years our tradition, beginning with the prophets, continuing through Jesus and the Apostles, has defined religion not in terms of religious observance or of creedal confession, but in terms of responsible and considerate behavior."

There is an element of truth in what each of these Christian gentlemen say but we would have to agree that Mr. Miller has a broader grasp of the wide implications of the Christian gospel than Dr. Malik. There can be no doubt that the churches have at times issued statements about matters on which they had little knowledge. Some times they have gone off "half-cocked," as we say, and been an embarrassment to themselves. This is one of the risks that goes along with freedom. But suppose the churches had nothing to say about the great issues affecting mankind. Suppose they kept silent and revealed no conscience on matters involving the very life and death of the human race. Would this be good?

The answer, we believe, is to be found in an intelligent and informed church that is sensitized to the needs of people. Every effort should be made to

have the facts, although we are skeptical that any person or group is capable of knowing all the facts.

It is not an easy time for Christians as individuals or the church as a whole to bear their witness. Just standing up for truth and being against sin doesn't say much to a world that needs direction on specifics. Where freedom exists persons are held responsible whether they act as individuals or as a group. They are called upon to make choices in an election; to know the issues and act accordingly. Brought up in this tradition of responsibility, they must deal with specific matters and base their judgments on such knowledge and ability as they have at a given time. This is the only way for a free people to act. To withhold them this right is to defeat the very process by which they grow.

Gentle Push Toward Union

From all the publicity given the recent Protestant Episcopal convention in Detroit one would surmise that a great deal had been accomplished toward the unification of that church with the Presbyterians, United Church of Christ and the Methodists. The publicity at least had the effect of implying that Protestants are getting closer together these days.

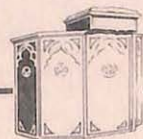
The fact remains that only a preliminary step was taken toward unification and that was *very* preliminary. The Episcopalians did not approve union, for there is no plan of union drawn up. They simply accepted an invitation from the Presbyterians to discuss the possibilities of union. The Episcopal Church has been discussing union informally with the Methodists for years and nothing has come of it in the way of an actual plan of union. Whether anything more will result from their talks with the Presbyterians, remains to be seen.

Reactions among the delegates at Detroit, as reported in the press, ran from mild enthusiasm to downright skepticism. One delegate was quoted as saying the Episcopal Bishops would not have voted for the proposal "if it had said anything." Just the same a step has been taken. It is a necessary one even though eventual union may be many years hence.

Ironically the convention ended with the hottest and longest debate of any involving the question of whether or not the Episcopal Church should remain in the National Council of Churches. We say it is ironical because the convention on the one hand made a gesture toward organic union with other churches and on the other hand threatened to break with the National Council to which it is tied in a loose unorganic relationship. This indicates to us that organic union with other churches is more remote than we thought.

By

John E. Marvin



What They Write

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

The Joys of Being a Minister's Wife

To the Editor:

All of the editorials in the September 14 issue of the *Advocate* were well written, timely and thought provoking.

Being a minister's wife (but not a writer), I was genuinely interested in one entitled "The Problems of the Minister's wife."

Perhaps a little pride, probably some resentment, and certainly a great deal of gratitude prompts me to set down on paper some of my thoughts.

Granted that parsonages aren't always as nice and convenient as they should be, granted that the budget *does* present a problem at times, and granted also, that there have been a few times when I have been tempted to just run away and leave it all — still when I reflect upon almost twenty years in the role — I find that the assets far overbalance the other side of the ledger.

Never have I felt imposed upon by our congregations. On the contrary I have had that wonderful feeling which comes from the respect and devotion of good people who made me feel that truly I was the "first lady" of the church.

Deep and lasting friendships have been made — with older women whose judgment and advice and love, I shall always cherish — and with younger women whose comradeship and help have been priceless through the years.

Also I feel that our family owes a deep debt of gratitude to the men and women of our congregations who through their prayers and example of Christian devotion have been an inspiration not only to my husband and me but also to our son as he has grown up among them. I am sure that each of us is a better person because of the rich fellowship with godly people in every church where we have served.

Perhaps the most heartwarming experiences of the minister's wife are the little unexpected kindnesses which so often come — the meals prepared and brought in during a time of illness, the little birthday and anniversary surprises, and many other small but gracious tokens of love and respect.

Yes, we do have problems, as ministers' wives. Who doesn't? But after a great deal of reflection, I wonder if perhaps our greatest problem may be — how can we prove ourselves worthy of the love, faith and respect of a lot of wonderful people? — Mrs. H. James Birdsall, Muskegon.

Quotes Malik

To the Editor:

Our Methodist Church leaders would do well to heed the warning given by a former United Nations General Assembly president to the 1961 Episcopalian General Convention.

Dr. Charles Malik, formerly of Lebanon and now a professor at American University, Washington, D.C., said churches court "endless risks" when they go beyond the general endorsement of principles "of justice, truth, the common good, and the dignity of man."

He said if the church feels it must go beyond general principles on specific issues, "she must first make absolutely sure that she knows all the facts before committing herself."

"I have read pronouncements by churchmen and resolutions by church bodies on Communist China and the UN, on the revision of the UN Charter, on so-called 'peaceful coexistence', on disarmament, on banning atomic tests, on this or that system of government or type of economy, and on the so-called 'peace' — and I mention these seven instances only because I know a little about them."

"Those who made such pronouncements," he said, "made them either by design or didn't know all the facts; neither of which 'becomes the church.'" He said the church should "instill absolute moral standards among her people."

Christ and His followers of the early church concerned themselves with teaching people how to live better lives. With God's guidance, today's Christians, worthy of the name, can make right decisions concerning national and international affairs.—Eleanor T. Moyer, Petoskey.

Defends Civil Defense

To the Editor:

I just read your editorial "What's Wrong With Civil Defense?" I was shocked to find your impression to be as it apparently is.

You state that the answer is simple, "It doesn't defend." It doesn't defend what? If you mean it doesn't defend everybody against every possible disaster you are quite right, if you mean it provides no defense you are wrong. One purpose of Civil Defense is to enable people to defend themselves by providing them with information which will allow the majority of people to survive a thermonuclear attack. You also state that there is no adequate defense against thermonuclear war, waged by guided missiles without warning. I would like to ask "adequate for what?" If you mean adequate to provide protection for everybody, you are quite right.

Defense against thermonuclear attack is available. With a little effort and study on your part, and the part of other Christians, the majority would survive an attack and its after effects, so that we can continue teaching Christianity in the world we live in. Some warning against an attack would be anticipated and expected, but no one would deny the possibility that it could strike without warning. You state that such a war would be so devastating, so completely annihilating as to leave few pieces worth picking up. Our major cities would indeed be destroyed, but cities have also been destroyed by earthquakes.

You state that nuclear physicists say the only defense against atomic attack is to prevent war. As long as prevention of war is possible, this is wonderful, but let me also state that the only adequate protection against accidents is to prevent all accidents. The only adequate protection against the ravages brought on by alcoholic beverages is for everybody to stop drinking. If we are to take a defeatist attitude in Civil Defense because it isn't ideal, we should also disband all attempts at teaching temperance because we have not been perfectly successful.

You suggest we may have reached the ultimate in destruction, and have no ultimate defense to match it. So far, this is true. It was also true when the crossbow was invented, and was at that time predicted that unless the crossbow were outlawed it would annihilate mankind.

The only real hope is to be found in the change of men's hearts throughout the world, but until this occurs let's do our best with what we have.

By having plans made in advance and knowing what to do, many lives can be saved. But even if we can't save them all, let's not throw up our hands in dismay. Let's use the talents God gave us. By seeking shelter and knowing what to do, the effects of radiation can be minimal or practically eliminated. This is the prime objective of your Civil Defense.

Your Civil Defense organization cannot do the job by itself. It requires conscientious Christians with a sense of moral responsibility to inform themselves of the facts and not gobble up and digest every uninformed article that appears in the literature including our *Advocate*.

You also state that there isn't enough known to make adequate plans to protect the populace. This is an utter falsehood, unless it is changed to state that there isn't enough known to make adequate plans to protect everybody from everything. There is indeed enough known to make adequate plans to protect most persons.

At this point your Civil Defense becomes a personal matter, something which you must do for yourself. You state that such a lack of knowledge is typical of Civil Defense as a whole. Here again you are utterly wrong. It is typical of persons with a defeatist attitude and without enough effort or Christian conscience to inform themselves so that they can protect themselves and their families, and their property.

None of us hope for war, we all hope that a peaceful and honorable solution to the international situation will be found. But speaking for myself, I expect war to come. I cannot see in my own mind that enough people, since the last war, have changed their ways of thinking and living enough to change the course of history and to make me think that future wars are unlikely.

It's time that Civil Defense was taught in earnest from every pulpit and in every publication that seeks to promote the will of God and preserve His way of life.—Richard W. Adams, D.O., Chesaning.

Those "Inexpensive" Bomb Shelters To the Editor:

Recent reported interviews with one Dr. Edward Teller quoted him as saying that "Inexpensive Atom Fallout Shelters Could Save 90%" (front-page caption) of the population. These interviews remind us of some years ago when we were treated to front page pictures showing how little children in the Brooklyn, N.Y., schools were observing bomb-defense drill by hiding under their school desks. Then, when this kind of brainwashing was laughed off the stage, we were treated to the "mass-evacuation" propaganda. This was in full swing until some one thought to ask the question: "How about traffic controls when the thousands of city-dwellers go berserk in racing to get out of the city?" That was a most improper question and spoiled the massive evacuation indoctrination.

If Dr. Teller thinks "inexpensive atom fallout shelters could save 90%" of the population, there is a way he can test his theory. Let him find nine others of his intellectual status. Then let the ten go out into the Nevada desert, build an inexpensive shelter, crawl in and signal for the Pentagon to drop the bomb somewhere in the vicinity of their shelter. After all, it is better to endanger 10 men in testing the theory than 180,000,000 without definite certainty on the matter.

It is very apparent that not all science is on Dr. Teller's side. The journal, "Military Medicine," in its issue of July 1960, carried an article entitled: "The

Civilian Mortuary Service and Thermo-nuclear War." The article was written by two physicians under the National Defense Department apparently. It states that in the case of a 20-megaton bomb-burst, those within a 10 mile radius will be completely "vaporized." Those caught between a 10 mile radius and a 20 mile radius will be wiped out completely. While there may be partial remains, no one will dare venture in to claim such. The radio-active fallout will be too powerful. So this area will have to be walled off for "the honored dead" (author's words). Beyond the 20-mile limit, the undertakers will find a gigantic task. Now the authors of this article do not state what we shall do with the living dead whose flesh is falling off as they walk around. Well, these are "scientists" who seemingly do not share Dr. Teller's optimism over "cheap shelters."

On the Douglas Edwards newscast, a \$10,000 shelter was shown (Sept. 20), which might serve for as long as three months. But there was the problem of waste-disposal since water from the outside world could not be used for flushing purposes since it would be contaminated.

Sir Philip Noel-Baker, winner of the Nobel Peace Prize, is quoted (The Chicago Sun-Times, Sept. 19) as saying:

"Today the nuclear stockpiles of the world equal 20 tons of TNT for every man, woman and child in the world." Mr. Khrushchev and Mr. Kennedy are working to increase the supply of nuclear stockpiles. This poses a question for Dr. Teller. "Will the race in building 'inexpensive atomic shelters' be able to keep pace or get ahead of the race in building atomic bombs?" Who is going to quit first — the bomb-makers or the shelter-builders?

There seems to be only one defense against the atomic and hydrogen bombs. The late Secretary-General of the United Nations found that defense. He gave his life in an attempt to substitute "law and decency in international relations" for bluff, bluster and violence.

The universal terror in face of the bomb-threats provides an atmosphere in which our more patient and understanding statesmen may be able to work for the ideals of law and peace. Meanwhile, many of our own people regard these efforts to promote "inexpensive bomb shelters" as part of a psychological conditioning for those advocating that military might take over. Let's be careful lest we drift toward such a national state of mind; for if we do, we shall have reached the point of no return.—Albert W. Kauffman, Baraboo, Wis.

Parish-Power Breaks Ground New Style



rns photo

TORONTO — Ground-breaking was a hauling, pulling, tugging — and happy — time for parishioners of St. Ansgar's Lutheran church in North Toronto. Furrows in the shape of a cross were plowed by Rev. C. A. Paulsen and members of his parish as ground was broken for a new \$160,000 church. Pastor Paulsen is shown at the handles of a plow which got its parish-power from more than 50 members.

Some of the strangest things happen in the church of Jesus Christ where you would least expect them, as revealed in this article by one of Methodism's most prominent laymen.

STRANGE but TRUE

By HARRY DENMAN

*Executive Secretary, General Board of
Evangelism*

RECENTLY, I visited two annual conferences of The Methodist Church meeting in the same city. Each conference was meeting in a commodious building. One church was in the inner city, surrounded by great department stores and office buildings. The other church was surrounded by schools, universities, a medical school and hospital — a community of learning and culture.

Both annual conferences used the same *Discipline*, the same hymnal, the same *Book of Worship*. Both conferences used the same ritual for the sacrament of the Lord's Supper.

The preachers and the lay delegates at both annual conferences wore clothing costing about the same. They drove the same kinds of automobiles.

The preachers and delegates to both annual conferences had the same blood and about the same intellectual level. The sons and daughters, sisters and brothers, husbands and sweethearts of the members of both annual conferences were willing to give their lives — some actually did so — that we might have freedom of worship, freedom of speech, freedom of democracy, and that all of us might be first-class citizens of the country which gave us birth and citizenship.

The preachers who were admitted into full membership at both annual conferences had to meet the same physical, educational, and spiritual requirements for admission. They had to answer the same questions in the affirmative.

Each annual conference was presided over by a different bishop of The Methodist Church. They sit together twice a year in the meetings of the Council of Bishops and in the annual meetings of the general boards of The Methodist Church. Also recently they have been meeting together for counsel with other bishops serving in the same geographical territory.

Both bishops were asking the same questions as ordered by the General Conference. Both annual conferences had the same organization.

Both presiding bishops have A.B., B.D., and honorary degrees. Both presiding bishops live in beautiful homes in the same city but not in the same neighborhood.

The bishops of both conferences have their offices in the same city in fully integrated buildings of The Methodist

Church. In fact, one bishop moved from a beautiful suite of offices because the other bishop was unable to have a suite of offices in the same building with him.

Both bishops receive the same salary and the same allowances, since both are bishops of The Methodist Church. They preside over the General Conference when appointed to do so.

At the one annual conference I heard the speaker, a secretary, talking about the work of the Church. He had an A.B., B.D., and the honorary degree of D.D. The speaker at the other annual conference, which was meeting at the university church, had three earned degrees — A.B., S.T.B., and Ph.D. — and an honorary D.D. He is the president of a Methodist seminary. Both speakers live in the same city, but in different neighborhoods. The first speaker lives in suburbia. The president of the seminary lives in a community in which universities and colleges are located.

While I was at the first Methodist conference I have described, the bishop invited a Methodist bishop of India to preside over the annual conference. When he finished presiding, the conference gave him a standing ovation. If he had gone to the other conference, a similar invitation would have been extended and a similar ovation given.

If the presiding bishop of the first conference had gone to the other conference, he would have received a royal welcome from the entire conference, as I did. If the bishop of the second con-

ference had gone to the other conference, he would have received a royal welcome from the presiding bishop and — I hope — from the entire conference. He would have been asked to preside not only because he is a bishop of The Methodist Church, but also because I know the heart, mind, and soul of the bishop who was presiding at the first conference.

Why did these two annual conferences of The Methodist Church, conferences which are so much alike, meet in two different churches in the same city? They met separately because the membership of one annual conference is comprised of persons of white skin; the other conference, of persons of colored skin. The conferences of The Methodist Church were meeting in two different churches because man looks on the outward appearance. Man looks at academic degrees, cars, clothes, houses — yes, at the color of the skin.

But God looks at none of these things. God looks not at the color of the skin of His children, but at what is in their hearts. He looks into the hearts of all those He has created.

Our Cover Story

The worried little boy shown on this week's cover is only six years old. He is walking into Amelia Earhart Elementary School, Dallas, Texas, more concerned about photographers and newspapermen than the fact he is the first Negro youngster to attend what was once an all-white school. Dallas' "stair-step" plan of integrating the schools began in only eight of its 101 elementary schools, but it was done peacefully and without incident. Church cooperation with the Dallas Citizens Council proved fruitful in this southern city. Pastors and lay officers of Protestant churches distributed 100,000 copies of a pamphlet, "Dallas at the Crossroads," which featured the constructive side of integrating the schools in a successful attempt to avoid strife and violence. Initial reports indicated that Negro children such as Bruce Alvin Roberts, in the picture, were treated well by their white classmates. Little Bruce seemed "different" when photographed largely because for one day he became a part of the history of his country. In time he will be "just another student," happy and unconcerned, the goal of school desegregation.



Dr. Denman

News From the Churches

Lake Fenton Open House

Over sixty members of the Lake Fenton Methodist Church enjoyed the fellowship and refreshments served at an open house by Rev. R. C. Strobridge, pastor, on September 17. This was quite an event for two reasons. It was the first open house that Lake Fenton has enjoyed, and it is not every day that a bachelor-minister will urge the ladies to come and inspect his parsonage.

Hold First Retreat

The Official Board and commissions of the Springport Methodist Church held their first annual planning retreat at the Griffith Church on September 17. Thirty-seven members were present for the training sessions. Rev. Carl Strange, Dr. Glenn M. Frye, Dr. Howard A. Smith, Rev. Douglas Smith and Mr. Charles Keeney were the instructors. Supper was served by the ladies of the host church. Rev. Ernest Combekall is the pastor.

Build New Parsonage

Construction has begun on a new \$16,000 parsonage for the Potterville charge on a lot donated by Mr. and Mrs. Ray Laverty of Potterville. The home, a two-level structure with living room, kitchen, three bedrooms and bath on the first floor, is expected to be ready for occupancy by late December. On the second level will be a garage, utility room, bath, recreation room and study with an outside entrance. The present parsonage which has served the charge since 1931 has been sold.

Clawson Lays Cornerstone



The cornerstone-laying ceremonies for a \$245,000 addition to the Clawson Methodist Church took place on September 10. A sanctuary, parlor, and five classrooms are included in the structure which will be completed about February 1. James Morrison is the architect, and Robert McComb, the contractor. Persons taking part in the ritual, left to right, are: William Pryor, chairman of the Official Board; Harry Wallard, president of the Board of Trustees; Rev. Leroy I. Lord, former pastor; Bishop Marshall R. Reed; Rev. Walter T. Ratcliffe, pastor since 1955; and Warren Wiese, chairman of the Building Committee.

Flint Central Fetes Nessels



Rev. and Mrs. Harold Nessel were greeted by members of Central Methodist Church, Flint, during a reception held in their honor on September 10. Left to right, are: Pamela, Patricia and Harold Nessel, Jr., Mrs. Nessel, Mr. Nessel, Mr. and Mrs. R. A. Luther, Mr. and Mrs. G. Butler and Raymond Dillard, all members of Central's Official Board. More than 200 attended the affair, held on the hottest day recorded in Flint this year.—Crooks Studio.

Seventeen persons, with the pastor, Rev. Arthur E. Davis, had the largest representation of any of the area churches attending the Group Quarterly Conference held at the Mt. Hope Church in Lansing.

Members Honored

Senior members of First Methodist Church, Coldwater, were guests of honor on the second anniversary of the opening of the church's new sanctuary. The nine, honored at the 11:00 o'clock



Senior members honored at Coldwater First, left to right, first row, are: Mrs. Stanley Potter, and Mrs. Lou Brown. Back row: Mrs. Harriett Williams, Mrs. William Schutte; Mr. Butterfield, pastor; Mrs. L. J. Myers and Miss Grace Ruple. Not present when the picture was taken were Mrs. Alice Ostrom, Alfred Roth and Harry Reynolds.

service, were presented certificates and yellow roses by Mrs. Belle Newell, chairman of the Membership and Evangelism Commission. Sixty-six names, including nine additions this year, appear on the roll of persons who have been members of The Methodist Church for over 50 years.

A special feature was the dedication of all memorials and gifts presented during the year. Rev. Albert Butterfield, pastor, used the theme "The Vitality of a Church" and the chancel choir, under the direction of Douglas Hoopingarner with Don Godlevski at the organ, sang "Go Not Far From Me."

The activities for the day included a church-wide potluck dinner held in the Robert Wright Hall. Members of the Woman's Society worked on the committee under the direction of Mrs. Stanley Potter and Mrs. Robert Greenwich, president.

Michigan Conference Will Hold Missionary Institutes

Guest speakers for the District Missionary Institutes of the Michigan Conference will be Rev. Ramond Valenzuela of Chile, South America, representing World Missions; and Dr. Dwight S. Large, pastor of Central Methodist Church, Lansing, National Missions.

Mr. Valenzuela is a native of Temuco, Chile, a third generation Methodist, grandson of Dr. Godsell F. Arms, who went to Chile as a missionary in 1888, and the son of Rev. J. Samuel Valenzuela, a Chilean Methodist pastor who came to this country as a minister to Spanish-speaking persons. Besides his pastoral work, he holds a doctor of philosophy degree from Drew University, Madison, N. J. He has been active in youth work and since 1945 he has been General Secretary of the Student Christian Movement in Chile. He is married and has a family of four children. The general study book for World Missions this year is "Latin American Lands in Focus" by Marian Derby and James E. Ellis.

Dr. Large is well-known in Michigan having served pastorates in the Detroit Conference and also First Methodist Church in Kalamazoo. As senior minister of First Methodist Church in Germantown, Pennsylvania, he was chosen to succeed Dr. Paul Morrison at Central Church in Lansing following Dr. Morrison's retirement last June. He is the son of Mrs. Samuel W. Large and the late Rev. S. W. Large who gave 40 years of service to the Michigan Conference.

In 1958 Dr. Large was elected as one of the 95 delegates representing the Methodist church at the Fifth World Order Study Conference, Cleveland, Ohio. In 1949, he joined the relief staff of the United Nations and under the direction of the American Friends Service Committee, he directed the distribution of food to 39,000 Arab refugees in Gaza. He served on the planning committee of the First National Convocation on Christian Social Concerns held last April in Washington.

In October 1960 at the request of the Division of National Missions, he visited Puerto Rico, the Island of Vieques and St. Croix. He represented the Division at the dedication of the Wesley Foundation and the University Methodist Church at Rio Piedras, Puerto Rico.

Soon after going to Philadelphia, serving the First Methodist Church of Germantown in that city, Mr. Large developed an intensive cultivation to increase the interest in and the support of missions. With a membership of 1600 First Church of Germantown ranks in the first 15 of all Methodist churches nationally in the total amount contributed to benevolences, and even higher in per capita giving. He will not only represent the field of National Missions at

the Institutes, but will answer the question concerning the Germantown First Methodist Church, "How Do They Do It?"

Rev. Leslie J. Nevins, conference missionary secretary, announces the following schedule:

Albion Lansing District: October 22, 2:30 and 7:30 P.M., Lansing Central.

Grand Traverse District: October 23,



Dr. Large

2:30 P.M., Grawn; 7:30 P.M., Petoskey.

Big Rapids District: October 24, 1:30 P.M., Fremont; 7:30 P.M., Alma.

Grand Rapids District: October 25, 2:00 P.M., Grand Rapids Second; 7:00 P.M., Muskegon Central.

Kalamazoo District: October 26, 2:30 P.M., Niles and Kalamazoo Oakwood; 7:30 P.M., Niles and Kalamazoo Oakwood.

Methodist Layman's Children Follow in His Religious Footsteps

Four of the sons of the late Charles C. Valade, who served Asbury Methodist Church, Detroit, as superintendent of the church school for 25 years, are currently serving in like capacities in three different denominations. A fifth son serves on a Board of Trustees and a daughter is the wife of a minister.

Son Arthur, a realtor, has served for 10 years at Asbury as did his father before him. Ernest, a brick manufacturer, has been for three years superintendent at the Calvary United Missionary Church. His brother Marvin, who is in partnership with him, is serving his fourth year in the church school of First Methodist Church, St. Clair Shores. Ray, who is connected with the Wayne County Probation Department, is superintendent at the Redford Baptist Church.

A fifth son, Wilfred, a member of the Grosse Pointe Woods United Presbyterian Church, serves on the Board of Trustees and is chairman of two building committees.

The daughter, Edna, is the wife of Dr. Don Morris, pastor of the First Methodist Church of Owosso.

Social Concerns Board Elects and Resolves

The board of Christian Social Concerns of the Detroit Conference met at Lake Huron Methodist Camp. Officers elected for the coming year are: Chairman, Dr. James Laird; vice-chairman, Rev. Harold Pailthorp; secretary, Mrs. John R. Davis; treasurer, Rev. Robert Brown.

The committee on World Peace and International Affairs submitted the following statement which was approved and is being sent to President John F. Kennedy, Secretary Dean Rusk, and Adlai Stevenson.

"In this time of increasing international tensions and global confusion, and faced with the possibility that another war will bring with it the annihilation of civilization, it becomes imperative that we work toward peace among the peoples of the earth.

"As a course of positive action toward achieving this goal, we recommend and reaffirm the statements adopted by the 1961 session of the Detroit Annual Conference of The Methodist Church.

"1. The objective for every nation should be total disarmament to the level of an international police force.

"2. These are the days to redouble our support of the United Nations and to work for ever greater participation from ourselves as a nation and a people.

"3. It is unrealistic that the People's Republic of China be kept from disarmament conferences and the United Nations.

"4. It is time to cease deceiving ourselves that the ineffective and unrealistic recommendations of civil defense can protect us from annihilation in a nuclear war.

"We believe that the cause of peace demands a total commitment of life, energies and abilities from those who desire peace. To that Cause we commit ourselves in the name of Christ."

Rev. Robert Boley speaking for the Race and Cultural Relations Committee reported that there are 100 committees being formed in the Detroit Conference to implement the ideas and attitudes of the General Conference about race.

In addition to the statements taken from the annual conference report, these three resolutions were adopted.

"We believe that one of the best solutions to the Berlin Crisis is one which gives the United Nations jurisdiction over the entire city as an international free disarmed unit.

"We approve the creation of a Methodist United Nations Center in New York City. We favor the continuation of a unified secretary-generalship for the United Nations and oppose the trioka proposal."

A Tribute to Bishop Marshall R. Reed

II

BISHOP Marshall Russell Reed was born on a farm in the Prospect Hill section of northern Lenawee County in southern Michigan. When he was old enough he went to the little stone schoolhouse forty rods from his home, a stone schoolhouse strangely enough in what was known as the Wooden School District. It was also to this school that his mother and his grandfather Russell had first gone.

On Labor Day Sunday in 1961 he was baptized and received into the membership of the nearby Springville Methodist Church, Mr. and Mrs. Charles



Everett K. Seymour

Schultis. Mr. Schultis was his first schoolteacher in this stone schoolhouse. In receiving him into membership the Bishop said, "Sixty-three years ago this month you opened the door for the beginning of my educational adventure and now I rejoice to welcome you into the fellowship of the Christian Church."

His father and mother took him regularly to the Prospect Hill Methodist Church on Sunday afternoon to Sunday school and church services. Among the ministers who left a lasting impression upon his mind were Charles W. Baldwin, George F. Tripp and George A. Fee under whose influence and ministry he was baptized and joined this church which no longer exists.

When he was ten years old his family moved to the neighboring community of Onsted where he attended the public school and graduated from the ten-grade High School. The next two years he attended and was graduated from Tecumseh High School.

He attended Albion College where he

By
EVERETT K. SEYMOUR
 and
HOWARD A. LYMAN

took the conventional classical course looking ahead to preparation for the ministry. He represented the college in several oratorical contests and his football coach, Walter S. Kennedy, nominated him for center on the all-conference team. He was a member of the Delta Tau Delta fraternity and was also a member of the honorary fraternities, Delta Sigma Phi and Phi Beta Kappa.

He studied at the Drew Theological Seminary, Madison, New Jersey, for a year and then transferred to Garrett Biblical Institute at Evanston, Illinois, where in one year he received his Bachelor of Divinity Degree. He returned to that campus another year to take his Master's degree at Northwestern University.

It was here he met Mary Esther Kirkendall, a young woman from Burlington, Iowa, who had transferred from the Congregational Grinnell College to the Methodist Northwestern University to finish her undergraduate work. They met at a Woman's Rooming House where he waited on tables for his board. (They received their degrees at the same commencement at Northwestern.) They were married in 1917 and have three daughters: Mrs. Allan Gray of Chesaning, Mrs. John Ferentz of Beverly Hills and Mrs. William Ives of Bloomfield Village. There are twelve grandchildren which is a valid reason for a large Episcopal Residence.

Bishop Reed cannot remember when he did not look forward to being a minister. This may have come from the suggestions of his grandmother Reed when he was a boy. He was much influenced by the preachers who came to their country church and who seemed to know so much poetry and history and especially the Bible. What he learned in college and seminary confirmed his earlier conviction that Christ is the Way, the Truth, and the Life, plus the added conviction that he was one who should preach this Gospel.

He began his ministry in the good rural community of Gaines and actually had his mind and heart set on a five-year rural program for that community. In the early hours of that last day of that conference he was picked up by the

Bishop and dropped into the small, industrial city of Onaway in the northern section of the lower peninsula. Who else is there to blame when a minister's plans are upset?

After a year he was appointed to a church in a suburb of northwest Detroit then known as "Sandhill" and later as Redford. There he coached the first football team Redford High School had. During his four years there the parsonage and first unit of the present Calvary Church were built. Thence to Jefferson Avenue on the east side of Detroit to complete a new church, the cornerstone of which was laid on the



Howard A. Lyman

first Sunday of his ministry and he stayed long enough to see the membership reach the coveted bracket of one thousand.

He subsequently moved to Ypsilanti for six years where life was so heavenly it was admitted within the family that they wanted to stay there forever. Soon was heard the voice of another bishop summoning him to leave what he had thought was the Celestial City to return to what his friend had called the city of destruction. This led to fourteen wonderful years at Nardin Park in Detroit in building a beautiful sanctuary and maintaining a membership of twenty-five hundred plus. In 1948, after thirty-one years in the ministry, he was made a bishop and, at the invitation of his brethren in Michigan has remained in his home area.

When he entered the episcopacy his pastoral record book disclosed that across the years he had conducted 966 funeral services and had officiated at 1129 marriages. He had administered the sacrament of Christian baptism to 1932 persons, 1200 of whom were chil-

dren and 732 of whom were adults, who had thus made public confession of their faith in Christ. During this period of time he had received 3650 members into his churches.

He had participated also in many activities beyond the local parish. He was President of the Ypsilanti Kiwanis Club in 1934 and Governor of the Michigan District of Kiwanis International in 1940. He served two years as President of the Detroit Council of Churches and three years of the Michigan Council of Churches. He has been a member of the Board of the National Council of Churches since its organization. He is a member of the Detroit Commandery No. 1.

He has been honored by several educational institutions. In 1932 Albion College gave him the honorary degree of Doctor of Divinity as did Garrett Biblical Institute in 1940. In 1953 Northwestern University honored him with the degree of Doctor of Sacred Theology and 1959 Adrian College, with the Doctor of Laws.

He has served the church in many capacities. He has been a delegate to every General and Jurisdictional Conference of the Methodist Church since 1932. He has been the President of the General Board of Pensions for several years and is also a member of the Board of Missions. Currently he is the President of the North Central Jurisdictional College of Bishops.

He has represented The Methodist Church in many of its Mission Fields through extensive travel. In 1950 he visited South America and studied our mission work in Chile. In 1950-51 he made a trip around the world with particular emphasis upon our mission stations and work in India. In 1955 he visited Europe and North Africa.

Bishop Reed states that there has been no project in the Michigan Area during his administration that has so inspired and challenged him as getting a Methodist Church in East Lansing. He has two convictions about it. The first is the need. Four thousand Methodist students in Michigan State University. Say it again! — Four thousand! Who will look after their spiritual life while they are getting their academic training if we do not? Let it be said again that there is no greater evangelistic and missionary opportunity in the world than at a college or university.

The second conviction is that we are going to have a church in East Lansing. Why is he so confident? Out of forty-four years in the ministry he has learned to trust the Methodists. When our people know of a need they respond helpfully. We believe Michigan Methodists are going to continue to help here. We also believe this is a part of God's program and that He will help us too!

The Methodist World Parish

Call Out for More Chaplains

Washington, D.C. — The Methodist Church has been asked to provide 32 more active duty chaplains — 20 for the Army and 12 for the Navy — to accord with the current build-up of the armed services. Urgency of the need was stressed. The call came to the Commission on Chaplains, which processes applications and which endorses ministers prior to their acceptance as service chaplains. The requests would bring the number of Methodist ministers in uniform up to quotas established for the expanded Army and Navy. Currently the church has 172 on duty with the Army and 124 with the Navy, figures which are at or above previous quotas. Other denominations have received similar requests.

Asks Return of Confiscated Property

WASHINGTON, D.C. — (RNS) — A spokesman for The Methodist Church said here that failure of the United States to return to private citizens in Germany and Japan property taken from them during World War II seriously handicaps the nation's Christian influence in the world. Dr. Thoburn T. Brumbaugh, executive secretary for East Asia of the Board of World Missions of The Methodist Church, in a statement submitted to Rep. Peter F. Mack Jr., (D-Ill.), chairman of the House subcommittee on alien property, called for the nation to return to its owners property in the U.S. still being held by the Office of Alien Property 16 years after the end of the war. Dr. Brumbaugh reminded the congressmen of a resolution adopted in 1958 by the former Board of Christian Social and Economic Relations of The Methodist Church which declared that the U.S. has "always stood for the proposition that private property shall not be taken for public use without just compensation." Refusal of the U.S. to return property of German and Japanese citizens, even after it has returned the property of Italians and nationals of other countries that engaged in war

against the Allies in World War II, involves a problem, said Dr. Brumbaugh, not only of "moral rectitude," but one that "seriously affects our total Christian and missionary influence in Japan, Germany, and elsewhere in the world."

Pension Funds Top \$100 Million

Evanston, Ill. — A market value in excess of \$100 million for its total investments was reported to the Board of Pensions of The Methodist Church at its annual meeting here September 13. This figure, as of August 31, 1961, represents an increase of about \$20 million in the past twelve months. Reporting for the fiscal year ended May 31, Dr. Charles L. Calkins, general secretary of the board, listed the book value of the total assets as \$77,228,325. This is an increase for the year of \$11,539,883.

"A substantial portion of this growth has been due to the rapidly developing Ministers' Reserve Pension Funds," Dr. Calkins explained. "Five additional annual Conferences having a total ministerial membership of 1,200, completed transition within the year to the Ministers' Reserve Pension Fund."

"The Lay Employees Pension Fund also continues to grow," Dr. Calkins stated. "The reserves in this fund increased about ten per cent during the year, reaching \$1,026,973 on May 31, 1961."

To Erect Model Villages

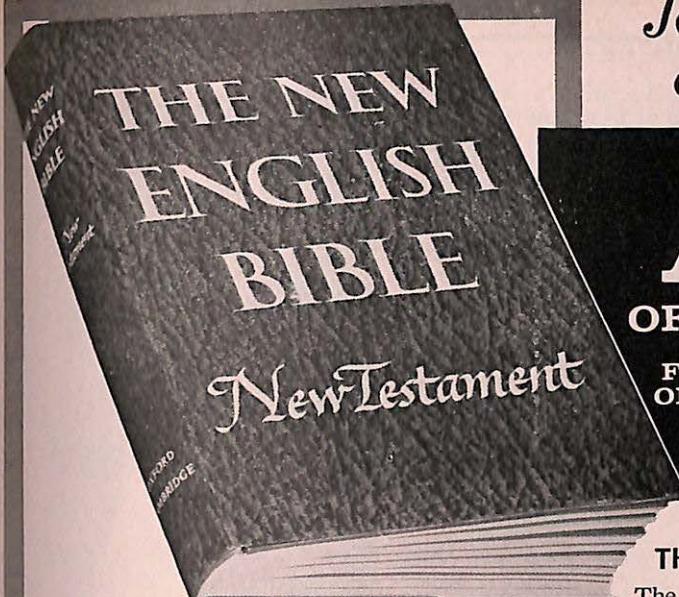
SYDNEY, Australia — (RNS) — The Methodist Church in Australia will spend nearly \$2,250,000 on the erection of five model villages around its mission stations in the Arnhem Land Native Reserve in the Northern Territory, it was announced here. The project is expected to take seven years to complete, and a substantial part of the cost will be met by the Australian government, according to Rev. C. F. Grimble, general secretary of the Methodist Overseas Mission. He said the villages would be built around the mission stations at Goulburn Island, Milingimbi, Elcho Island, Yirrikila and Croker Island.

"The Methodist Church cares for about 4,000 full-blooded Australian aborigines on the reserve, and a rising birthrate has made it necessary to expand our facilities," Mr. Grimble explained. He said the Church maintains 45 mission workers at the five stations. The missionaries' work, he stated, is subsidized by the federal government, because the Church carries on a broad social program for the natives. Future plans, Mr. Grimble said, call for helping to develop a native economy concurrently with the growth of the village project, and this will include expansion of a recently established fishing industry operated by the mission.



Dr. T. T. Brumbaugh

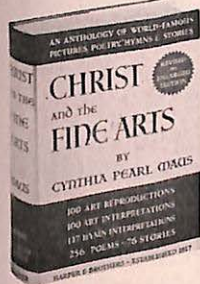
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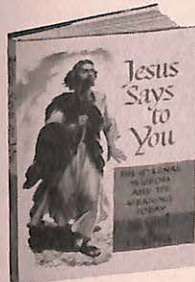
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About Persons

APPOINTMENT: Superintendent Edwin W. Stricker of the Ann Arbor district announces the appointment by Bishop Reed of GERALD M. CROSS as Director of Wesley Foundation, Eastern Michigan University. Mr. Cross and his wife Jo and their three-year-old daughter Janie live at 407 W. Forest, Ypsilanti.

JUDGE DONALD E. HOLBROOK of Clare has been nominated as a 33rd degree Mason by the 33rd degree Mason's annual convention in Chicago. Judge Holbrook is Lay Leader of the Big Rapids District.

REV. AND MRS. JOSEPH DIBLEY of East Tawas celebrated their Golden Wedding anniversary. Mr. Dibley is a retired minister of the Detroit Conference.

REV. AND MRS. LLOYD F. MERRELL of Jackson, motored through the Copper Country of Michigan's Upper Peninsula during their vacation. Mr. Merrell preached on the Hermansville charge one Sunday. This had been his second appointment which they had not visited since leaving there 30 years ago. Mr. Merrell is a retired member of the Detroit Conference.

EDYTHE LOUISE BROWN became the bride of DALE ARDEN WILLIAMS August 26 in the Brown City Methodist Church. The double-ring ceremony was performed by Rev. John Roach, pastor. The bride is the daughter of Mr. and Mrs. Dwight Brown of Brown City and the groom is the son of Mr. and Mrs. Ronald Williams of Waterville, Maine. The soloist, John Williams of Indianapolis, Indiana, was accompanied by Mrs. Claude Fisher of Brown City. Miss

Carol Jean Brown, sister of the bride, served as maid of honor and Miss Ruth Shively of Zealand, college roommate of the bride, was bridesmaid. Jordan Williams, brother of the groom, was best man; Rodney Hoffman and John Macoll, college friends of the groom, and Kenneth Brown, brother of the bride, served as ushers. The bride styled and made her gown. During the ceremony she and the groom sang a solo-duet arrangement of "The Wedding Prayer." Mrs. Everett Gleason, Mrs. Russell Groh and Mrs. Albion Swailes, aunts of the bride, served the wedding cake and coffee at the reception held at the bride's home. The bride's table was served by Miss Helen Brown, aunt, and Mrs. Charles Vanderwarker, cousin of the bride. Marge Livingston and Sharon Hoffman, college friends, opened the gifts. Both the bride and groom graduated from Taylor University. The couple will live at 143 Pammel Court, Iowa State University, Ames, Iowa. Mr. Williams has an assistantship and will take graduate work in chemistry, and Mrs. Williams will teach music in the Ames area.

MARJORIE SNELL, daughter of Rev. and Mrs. Howard F. Snell of Detroit, and LARRY A. FRAZIER, son of Mr. and Mrs. A. V. Frazier of Madison Heights, were married in a candlelight ceremony in the West Outer Drive Methodist Church, Detroit. Rev. H. A.



Mr. and Mrs. Larry A. Frazier

Manahan of Oldsmar, Florida, officiated at the double-ring service assisted by Mr. Snell, the bride's father, and Rev. Rex Reid of St. Clair. The choir sang "O Perfect Love" and "The Lord's Prayer" accompanied by Curtis Mathison. Mrs. Sylvia Parmenter was her sister's matron of honor and Mrs. Sue Henriksen, sister of the bridegroom, and Miss Suzanne Hanson were bridesmaids. Dan Garrett of Royal Oak was best man and the ushers were Bill Frazier, brother of the bridegroom, and Roger Snell, brother of the bride. A reception followed in Fellowship Hall.

REV. AND MRS. HAROLD W. DIEHL of Birch Run, who returned to Michigan after serving the First Methodist Church of Anchorage, Alaska, as missionaries under the Division of National Missions, have two daughters attending college this fall. Janet, a freshman last year at the Alaska Methodist University in Anchorage, is enrolled at Stout State College in Menomonie, Wisconsin, in the home economics department. Sandra, who graduated from high school in May, is attending Suomi College in Hancock.

STUART L. BAKER, son of Mrs. Emmy Lou Baker of Sturgis, entered Garrett Theological Seminary at Evanston, Illinois, on September 20. Mr. Baker was graduated from Albion College in June of this year.



Mr. and Mrs. Dale Williams

LINER ADS

WANTED—Used Spirit Duplicator. Rev. Merton Stevens, 2624 10th St., Port Huron, Michigan.

WANTED BY COUPLE—Full time employment as custodian and housekeeper of church or college. Reply Box A, Michigan Christian Advocate, Adrian, Michigan.

LENTEN ENGAGEMENTS — Available in the Detroit area for Lenten preaching or Report on World Tour from March 16 to March 26. For dates write Paul Morrison, 8510 16th St. (Apt. 402), Silver Spring, Maryland. Phone: Washington 588-0449.

REMEMBER the Methodist Foundation in your Will. Your bequest will serve the Charitable, Educational and Philanthropic institutions of Michigan Methodism. For information write to Dr. Versile D. Bentley, Secretary, 2150 Penobscot Building, Detroit 26, Michigan.

WANTED—Lady to keep house for retired minister, Detroit Conference, live in. Modern home, good furniture, 21-inch TV set in good condition. Or a congenial man who would like a home, good bed and comfortable room. Garage available. Reference desired, preferably from a Methodist minister. Chas. Bragg, 6600 Dennison Road, Dundee, Mich.

Obituaries

MRS. DEBRA DALGLEISH, 79, died at her rural Middleton home September 4. She was a member of the Methodist church, its WSCS and Friendly Bible Class. She was also active in the Cleaners and Needlecraft Club. Survivors include one son, Duane of Owosso; three grandchildren; a brother, Charles Abbott of California; two sisters, Mrs. Will Brice of Alma and Mrs. Clyde Straight, Carson City. Burial was in the Carson City Cemetery.

REV. H. C. DUTTWEILER, formerly of the Detroit Conference, died in Long Beach, Calif., Sunday, September 24, at the age of 70. He joined the conference in 1918 serving that year at Menominee. Other appointments include: Assistant at Court St., Flint; Kearsley, Flint; Wesley, Detroit; Clarenceville; Vassar; Mt. Hope, Detroit; East Detroit; Milford; Warren Ave., Saginaw; South Pk., Port Huron; Marysville and Pigeon. He transferred to California in 1950 and remained there after his retirement. He leaves his wife, Lydia; two daughters, Mrs. Joyce Gorte and Mrs. Eleanore Stubbs, and seven grandchildren.

REV. EMIL A. RUNKEL, 65, associate pastor at First Methodist Church, Jackson, was stricken with a severe heart attack and died September 13 in Foote Memorial Hospital.

Mr. Runkel began his ministry in 1925 when he became pastor of the Edgerton, Ohio, church. He was appointed to the pastorate at Holt, Michigan, in 1928 and was transferred from the Central German Conference by merger in 1933. He served Jackson Haven and Ludington First churches before his appointment to Jackson First where he devoted much of his time to calling on prospective members and visitation of the sick.

He is survived by his wife Lydia whom he married in June 1920; three daughters, Mrs. Carl Penn of Birmingham, Mrs. Dale Snyder of Jackson and Mrs. William T. Horst of Minneapolis, Minn.; two sons, Philip, a school administrator in Mount Clemens, and Thomas of Jackson, a teacher at Frost Junior High School; three sisters, Miss Martha Runkel and Mrs. Dan Kern of Hopkins and Mrs. George Epp of Riverside, Ill.; four brothers, Edward of Port Washington, Wis., Walter of Allegan, Jesse

of Fennville, and Rev. Arnold of Birmingham; and 13 grandchildren.

Services were conducted from First Church with Bishop Marshall R. Reed delivering the memorial address. Other ministers assisting were senior pastor, Robert J. Jongeward, Hoover Rupert, Ann Arbor; Howard A. Lyman, district superintendent; Floyd Cramer and Sidney Short. Burial was in Woodland Cemetery.

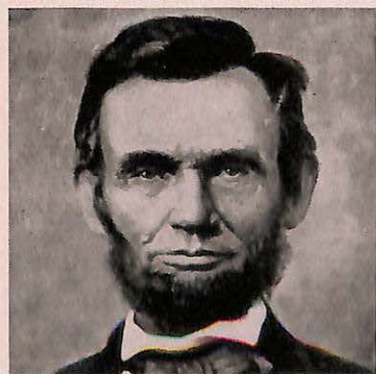
HAROLD H. MCKINNON, 58, Executive Director Emeritus of Goodwill Industries of Greater Detroit, died Thursday, September 21, at Chandler Convalescent Center, Detroit. He had been ill since May 1960. Mr. McKinnon, who lived in Warren was born on a Nebraska farm, May 29, 1903. As a young man he worked at jobs which included breaking horses and harvesting crops throughout the Mid-west. He earned his B.A. degree from Nebraska Wesleyan University and a B.S.T. degree from Boston University. While in Boston he took a job at Morgan Memorial, the original Goodwill Industries, to help defray college expenses. In 1932, after training under Dr. E. J. Helms, he was sent to St. Paul, Minnesota, to head the Goodwill Industries unit there. In February, 1938, he became Executive Director of Goodwill Industries in Detroit. One month later, fire destroyed the old McGregor Institute which housed Goodwill. While the ashes were still hot and firemen still at work, McKinnon set up temporary headquarters and called on public support. Over the next 22 years the Detroit Goodwill Industries became one of the largest and most complete rehabilitation workshops for the handicapped in the nation. He served several terms on the Board of Directors of Goodwill Industries of America and as vice-president of the national organization. Most recently he was vice-president of the Goodwill Industries of America Council of executives. Mr. McKinnon has also served as chairman of the Personnel Committee and as Regional Director for Michigan. During World War II he was given the task of coordinating the collection of scrap iron and paper for the government. He was the recipient of the first Louisa St. Clair Chapter DAR award for service and has received citations from three governors and three mayors for service to the handicapped. A member of Immanuel Methodist Church in East Detroit, he is survived by: Elizabeth Connely McKinnon, his wife; son, Daniel H. McKinnon; daughter, Mrs. Sam C. Mitteer, all of Warren; mother, Mrs. T. M. McKinnon, Alvo, Nebraska; sisters, Mrs. H. T. Ball, Lincoln, Nebraska, and Mrs. John Stuart, Azusa, California; brother, Donald T. McKinnon, Beaumont, California. Funeral services were held at Central Methodist Church, September 23. Burial was in Cadillac Gardens, Mt.

Clemens. The family requests that tributes be sent to Goodwill Industries of Greater Detroit or to the Executive Training Fund of Goodwill Industries of America.

Detroit Methodist Union Dinner Meeting Is October 12

Dr. H. Conwell Snoke, General Secretary of the Division of National Missions of The Methodist Church, is the speaker for the annual meeting and dinner of the Methodist Union of Greater Detroit. Dr. Snoke is a layman, trained in law.

Nardin Park church will play host to the gathering which is looked forward to as one of the social highlights of the year for Detroit Methodists. Dinner will be served at 6:30 P.M. Arrangements are in charge of the Union's executive secretary, Dr. Benjamin F. Holme.



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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.

Grand Traverse, Big Rapids Districts Layman's Retreat

Over 200 men from the Grand Traverse and Big Rapids districts gathered at Lake Louise on September 9 and 10 for the Sixth Annual Layman's Retreat. Registration was in charge of Clyde Downer of Traverse City.

Dan V. Dewey of Ludington was chairman of the afternoon session with community singing led by Jim Leonard of the Traverse City school system and devotions led by Ranson Harris of Cadillac. The group then broke up into the following workshops and their leaders: Every Member Canvas, Jim Pound, Traverse City; Personal Religion, Cliff Johnson, Ludington; Lay Leaders, Barton Hines, Cadillac; Stewardship and Finance, Harold Wise, Bear Lake; Methodist Men, Verne Sidler, Board of Lay Activities, Chicago, Ill.; Social Action, Arthur Fewins, Cadillac; World Peace, L. B. Karr, East Jordan; and Protestant Merger, Dan Dewey, Ludington, with Rev. Emeral Price of Big Rapids District and Rev. Heath Goodwin of Grand Traverse District as resource persons. Another workshop on Visitation under the leadership of Art Tobey of Manistee combined with the Protestant Merger group.

After an hour of discussion, these groups reconvened and heard the highlights of each discussion as given by a recorder of each group. Before the afternoon's address by Verne Sidler, it was necessary to move from the general meeting hall to the bowl on the shore of the lake because of the heat. After his inspiring address, the men had time to relax, swim, and inspect the campgrounds.

At 6:00 P.M. an excellent meal was served by the camp kitchen staff. At 7:30 the men heard the inspiring address by Rev. Vincente Triputti of Tucuman, Argentina, a Crusade scholar who has been studying in the United States this year. Van Dorn Bixby of Frankfort presided over the evening session. An improvised quartet sang several numbers in the absence of the Gratiot County Gentlemen who were unable to attend. The evening session closed with devotions under the leadership of Judge Donald Holbrook, lay leader, Big Rapids District.

Most of the men stayed overnight. The Sunday morning alarm sounded at 5:45 for the sunrise service which was held in Tennant Chapel and led by Mr. Goodwin with the sermon given by Emeral Price. Breakfast was served

following this service after which the men went their several ways.

The retreat was planned and arranged by the Grand Traverse Board of Lay Activities composed of District Lay Leader, Henry Kidder of Cadillac; Clyde Downer of Traverse City; Judge William Peterson of Cadillac; Truman Cummings of Harbor Springs; Pat Seeley of Boyne City; Art Tobey of Manistee; and Dan V. Dewey of Ludington, with Rev. Heath Goodwin, district superintendent, as advisor.—D. V. Dewey.

Men Study the GO in GOSpel

The grass was high and the dew was heavy but nearly 200 Methodist Men waded through it in the early morning and evening hours as though wet feet were a part of the program. As a matter of fact they enjoyed the fellowship with others while doing it . . . for this was the 14th Annual Detroit District Methodist Men's Retreat and the place was Judson Collins Camp, September 15-17. Theme for the retreat was "Every Day for Christ."

Getting off to a good start, the first phase of the theme was considered after dinner Friday evening when the early registrants examined "Christ in Our Lives" through personal testimonials and discussion. Plenty of good spiritual food for thought was dished up during this period of evaluation and was followed by a continued zest for a more caloric type of food as snack time brought out Glocamorra Specials "On the House" . . . glorified banana splits, in abundance and served by the men.

Cabin devotions concluded the day with qualified persons in each cabin being responsible for bringing an effective terminus to the first day of this spiritual endeavor.

Continuing Saturday, the keynote address was delivered at 9:00 A.M. by Dr. Evan Welsh, chaplain of Wheaton College (Illinois). In his opening remarks he quoted from a book by Bertrand Russell, an atheist, who wrote, "the only hope for the world is what is called Christian Love . . . if you feel this you have a motive for action — a reward for existence." Dr. Welsh went on to review the world situation as it is today, punctuating his description with references to it as "a cut flower" civilization and the "age of lawlessness," and quoted a law enforcement officer as having said, "we have today a generation of youth without standards."

Dr. Welsh evaluated the reason the men were in attendance with a concise definition of reason for the retreat . . . "to take stock, sense needs, and to create a desire to do something about it."

Gerry Manlove, Y.M.C.A. camp director, took the mid-morning segment and directed the men's thinking to the subject "Christ and Our Youth." He presented some of the problems of dealing

with and understanding youth. Drawing a close parallel between methods used by Christ to attain understanding among people of His time and practices needed for understanding the youth of today, Mr. Manlove pointed out weaknesses in present policies and offered suggestions for improvement in these problem areas.

Dr. Larry Taylor of Hillsdale College was assigned the subject "Christ in Our Home" but stated in his opening remarks that he wasn't entirely happy with the assignment, that "it was difficult to separate Christ in the home from Christ on the job or Christ anywhere." Having said this Dr. Taylor went on to give an inspirational chalkboard evaluation lecture. Flavored lightly with humor and seasoned appropriately enough with deep spiritual insights he pointed out the blessings of Christ and Christianity. Dr. Taylor as did the other speakers, utilized two sessions to cover his subject and at the conclusion of his second session, he was accorded a standing ovation.

Bishop Marshall R. Reed appeared Saturday at the camp and shared briefly with the men two emphases of the church that could be considered as reasons for being a Methodist.

1. The Methodist Religion is a religion of personal experience . . . and if the world ever needed a group of people who know God as a personal experience, it is now.
2. The Methodist Church is unafraid to lift its voice in protest against evil.

Dr. Robert White, missionary, Republic of Congo, spoke to the subject "Christ in the World" and told a moving story of how God spoke to others and of his own personal calling — a story of service and devotion translated into values of accomplishment beyond the average. He referred to it as the challenge of the GO in Gospel.

Dr. Glenn M. Frye contributed with his talents to "Christ in Music" as he led the singing devotions Saturday evening.

A unique feature of the retreat is the period of silence maintained from 10:30 Saturday evening until breakfast 8:30 Sunday morning. Communion was conducted by Dr. Everett K. Seymour, district superintendent, at the Springville Methodist Church at 7:00 A.M. Morning worship was held at the camp, conducted by Dr. Seymour at 11:00 A.M. The retreat concluded with the singing of "The Lord's Prayer" after dinner.—E. McAdams.

Bishop Reed's Itinerary For October

- Oct. 1—Dedication Educational Unit, Madison Avenue, Bay City.
- Oct. 2-3—Saginaw Bay District Meeting, Oscoda.
- Oct. 8—Dedication of Education Unit at

- Davison, A.M.; Hadley Federated Church Homecoming, P.M.
- Oct. 11—Adrian College Chapel, A.M.
- Oct. 12—Methodist Union Banquet, Nardin Park, Detroit.
- Oct. 15—University Methodist Church, East Lansing. Dedication of Wesley Foundation Buildings. Services 9:00-10:00 - 11:45 A.M.; Forum Program on "The Challenge Today To Methodism," 7:00 P.M.
- Oct. 16—Board of Pensions Meeting with representatives from E.U.B. Church, Chicago, Illinois.
- Oct. 19-20—Albion College Trustee Meeting at Albion.
- Oct. 22—Dedication Service at Sturgis 9:30 and 11:00 o'clock; Sunday Evening Family Fellowship, Westlawn, Detroit.
- Oct. 29—Consecration of Brookside Church, Jackson.

each one must decide for himself what is his work to do and his work to support. Let us never be Pharisical in considering ourselves better than our neighbors because of our contributions.

Eighth: Let Christian churchmen beware of making bargains or deals with God. Remember with God it is all or nothing. The dedication must be com-

plete if we are to be recipients of this blessing and He knows the sincerity of our commitment.

Perhaps the most potent reason for liberality is the development of a generous heart, for what is man worth unless to bless his world with love, kindness and an outflowing spirit. Truly God does love the cheerful giver.

Christian Stewardship

(Continued from page 5)

our families — not in luxury to spoil them, but in decency and in comfort. That is a primary obligation.

Second: We must not waste God's goods. Each of you for himself must decide what is waste, but we may say without argument that liquor is waste, gambling is waste, and whatever tends to tear down the human personality of oneself or one's neighbors is waste. Therefore, spending on wasteful pursuits or habits is not only unwise — it is un-Christian.

Third: A Christian steward should invest wisely so as to increase God's goods, and by the same token should invest only in those enterprises which are honorable and contribute to the general good of society.

Fourth: He should be liberal with all worthy charities.

Fifth: He should pay his share of the church program and put himself into it so that it may be spent wisely in the church or community.

Sixth: Christian stewardship is best accomplished as a partnership in family life. If one of the members of the family has a higher sense of responsibility than the others, there is apt to be a drawing apart which is unpleasant and creates unhappiness. Man and wife should be Christian stewards together.

Seventh: Remember the widow's mite; begin now by giving all you can. "A man there was and they called him mad, yet the more he gave the more he had."

There are, of course, many, many ways to give; many institutions to support; many charities that need help; and

Now a

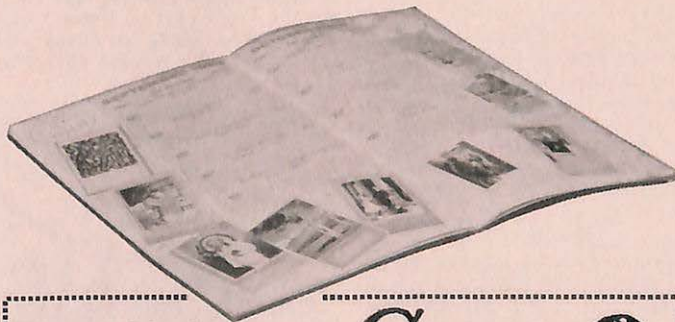
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With Our Youth

WIN EDUCATIONAL TRIP

Rodger Wood, Donald and Ronald Bouman of Brown City were among 33 boys and girls to win an educational trip to New York City because of demonstrations given at the State 4-H Show in East Lansing.

Rodger and Ronald gave a team demonstration on the effect of radio-activity on crops and soils after a fall-



Ronald

Donald

Rodger

out and Donald showed the principles of an electronic tube.

The boys were a part of a group of 33 to leave by chartered bus from Michigan State University September 10. Enroute the group stopped for church services. Sight-seeing included a tour of the UN Building, a boat ride in New York Harbor, a visit to Chinatown and Niagara Falls. All three boys are active in the MYF.

SEVENTY-NINE FRESHMEN ENROLL AT BRONSON

The School of Nursing of Bronson Methodist Hospital announces the enrollment of the second largest freshman class in its history on Sunday, September 10, when seventy-nine students arrived to begin their three-year course leading to a diploma in professional nursing.

Thirty-six of the class are Methodist with 23 coming from churches in the Michigan Conference and 13 from Detroit Conference churches. All the freshmen come from Michigan with the exception of one whose home town is Sioux City, Iowa.

A reception was held in honor of the new students and their parents in the afternoon, and in the evening they all attended the First Night Service sponsored by Kappa Chi Iota (Fellowship of Christian Nurses). Chaplain Robert Trenergy spoke at this service and Janice Bear, senior student, sang a solo. Mr. Floyd Weddle was responsible for a lively get-acquainted period and the evening closed with the serving of ice cream and cake as the freshmen continued to meet each other and their new classmates.

The Methodist freshmen students and their home towns are as follows:

Janet Adams, Chesaning; Barbara Alverson, East Tawas; Judith Baldwin, Grand Rapids; Jo Ann Barker, Battle Creek; Bertha M. Bayha, Bellevue; Carol Beckwith, Williamsburg; Terrie Lee Bristol, Eaton Rapids; Joan Brown, Montague; Carol Bunting, Blissfield; Judy Casteel, Owosso; Beverly G. Charles, Jackson; Susan E. Clark, Sturgis; Brenda J. Confer, Decatur; Bar-

bara Dickens, Washington; Kathleen S. Dillon, Lennon; Marilyn Emig, Portage; Terri Fredrickson, Midland; Martha Fuller, Jonesville; Carol Gay, Portage; Sharen Hanthorn, Saginaw; Patricia D. Hartson, Port Huron; Elaine Hawks, Watervliet; Rosalind Henkel, Lansing; Florence C. Kroll, Sturgis; Gaille Lutz, Fenwick; Marilyn Miller, Owosso; Karen R. Norton, Whitmore Lake; Carol Piper, Okemos; Mary Ann Richards, Sturgis; Sharon Rood, Big Rapids; Bonnie Roundy, Buchanan; Linda Schuyler, Kalamazoo; Katherine Smith, Portage; Judith Stemann, Northville; Nancy Unfried, Jackson; Kathy L. Warner, Quincy.

BARAGA HOSTS WORK CAMPERS

A GROUP of Work Campers from the MYF of the First Methodist Church of Ann Arbor worked at the Baraga Methodist Church in Michigan's Upper Peninsula for a week. The eight youth, five girls and three boys, under the leadership of Miss Marilyn Schuurmans and the local pastor, Rev. Konstantin Wipp, painted the exterior of the church.

The morning of each day was used for work. Afternoons and evenings were used for Bible study, group discussion, worship, recreation, and sight-seeing trips to the Copper Country. One night



A group of Work Campers from Ann Arbor First MYF paint the Baraga Methodist Church.

the work campers were the guests of the Baraga congregation at a family picnic. Some of the local youth joined in the activities. The work campers participated in the worship services at L'Anse, Baraga and the Zeba Indian Mission.

Meet an Overseas Christian

Young Soo Kim

By Young Soo Kim

MY NAME is Young Soo Kim, and I am 16 years old. I have heard that my home town is Mok Po, which is in the south part of Korea, but I do not remember. I was too young when I left my home. My mother died when I was



Young Soo Kim

two years old, and my father died a little later.

A soldier took me to his camp in Pusan. I was happy then and loved by the soldier. One day I found that the soldier had left. I didn't know where he went. I tried to look for him, but I lost my way. I became very hungry, so I began to beg for food. It was very difficult, and people gave me very little to eat.

At last I joined some other boys and we stole. We would enter houses and steal food and other things. We sold the things to buy cakes. Several times I was found by the owners.

All the boys in the group would work together stealing and begging. We would have to give part of everything to our captain. If we did not, we would be beaten.

One day when I was stealing some money, the owner found me. I expected him to beat me but he did not. He gave me good advice instead. He told me that I must be a good man, and then he gave me some money. I thought of myself and decided that I must be a good person.

After that, I sold cigarettes on the street. I also shined shoes. Sometimes at night I sold newspapers. By this way I earned some money. I heard Seoul was a good place to earn money, so I came here. I came to Seoul but there was no one whom I knew and no

place to go. I walked around the streets, and some boys took me to a dark place and took all my money.

Again I was hungry. There was no way to get food except by begging. So I took an empty can and went from door to door asking for food. I did not like to do this. After I overcame my hunger, I began to feel tired. There wasn't any place to sleep in the cold winter. The wind was blowing hard, and it became very dark. I sat in the corner of a building. After that I can't remember anything that happened.

When I woke I was in a warm room at the Angels' Haven (a home for boys of the street in Seoul, operated by a Methodist pastor and Methodist missionaries). This is where I live now. A kind teacher smiled at me.

A happy new life had begun. We were taught by teachers at night, and we could play games during the day. We began to go to church and learn about God's love. I want to spread justice and love in this world. By doing this, it is the only way that I can thank God for the many things he has given us.

Bullets in the Bell Tower



rns photo

BREESE, III.—Age and the elements didn't cause the holes in this copper globe taken from atop the steeple of Zion Evangelical church at nearby Hoyleton. Those are bullet holes, caused by small arms fire. That steeples are often considered targets for low-calibre weapons from church steeples we find they have been targets. One such ornament recently had 70 bullet holes in it." He blames young boys for the riddled steeple ornaments in many communities.

The Youthful Accent



A BILLION QUARTS

THE teen-ager in our MYF who is honest with himself and others will acknowledge that on occasion he may wonder at the wisdom of a denominational emphasis on total abstinence from alcoholic beverages. He sees the members of other denominations consume cocktails with no more question than they might the consumption of a chocolate milkshake. On occasion he may have seen clergymen of non-Methodist variety bending an elbow with martini in hand. He may well have seen his parents, in spite of their Methodist affiliation, partaking of an occasional social drink. Indeed, it could be that his Methodist home has been the scene of social gatherings where the beverage served was definitely of alcoholic content. If such observances on his part do not call the temperance idea into question, then he just isn't doing any real thinking about it at all! And after all, the procedures of purchase and serving alcoholic beverages is legal in almost every section of the country — so unless the liquor is bootlegged, it is not against the law of the land as determined by a vote of the total electorate.

Yet, the issue seems to be getting to the place where one does not have to speak of it solely in the terms of individual liberty, or that prohibition was a failure (which I think it was), or that people are going to drink one way or the other so the government control idea is the best after all (which, with all the bootlegging that reportedly is going on, makes one wonder how much "control" the government has in such a situation). Rather, there are few thinking people today who do not recognize that America has drunk its way into a problem of severe proportions. It is a problem that should be in the mind of every person who tilts a glass or pours from a bottle of brew — that action is contributing its little bit to the continuation of conditions which give rise to the problem.

Here's the nub of the matter: Recently Dr. Andrew Ivy, University of Illinois clinical science expert, announced the results of a very sobering review of U. S. drinking habits. He found: 68 million American adults (21 and over) drink alcoholic beverages to some degree. In 1960, one billion quarts of pure alcohol (the equivalent of 2.8 billion fifths of 90-proof whisky) were consumed by Americans. Bootleg whisky accounts for another 350 million fifths. 500,000 people become alcoholics in the U. S. every year, and one in twelve people who take their first drink this year is

destined to join that group. Americans spend \$11 billion a year for alcoholic beverages.

Can any parent assume that he has no obligation to his children in this regard? Can any teen-ager know that he is not among the one-in-twelve who will end up drinking a pint of the stuff every day? Is the problem not one of education in the effort to offset the propaganda of the liquor advertiser? Are there parents who are concerned enough about the potential effect on their youngsters of parental example, that they will abstain so that no child of theirs will stumble because he saw his parents drink? Are there Christian youth who will stand up to be counted with a courageous "No, thanks!"? These are first steps in the direction of bringing our swamped nation out of the swill.

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By Howard Emrick

Sunday, October 15

Growth in Knowledge of God

Matthew 5:17-20, 38-48; John 16:12-15

ONE of the most important areas for growth is in the knowledge of God. Here again we would do well to follow the pattern of Jesus. Think of the relationship Christ had with His Father in terms of prayer, meditation, fellowship, and commitment. Through prayer we converse with God and discover His will for our lives. Through experience we learn that He guides and instructs us. Through commitment we seek to strengthen our lives and increase our knowledge by reading, studying, and meditating upon His Word — the Bible. The Church, too, offers us many opportunities to further our knowledge of the Divine, the Church which Christ loved and for which He gave His life.

When Jesus called the attention of His disciples one time to the growth which takes place in nature, He said, "Consider how the lilies grow in the fields; they do not work, they do not spin," (Matt. 6:28, *The New English Bible*). Jesus was intimating here that God is always in the growth process. Therefore, we cannot grow in knowledge of God unless God is a partner in the process.

In the chapter in Matthew, 5:17-20, Jesus explains that He did not come to wipe out the law and the prophets — as though they were of no value. In fact, these were very necessary in the earlier stages of man's religious history — and they still have their place. The Law was basic in the Jewish faith, and the Prophets built on the spirit of the Law, setting forth religious and moral ideals for all time; but the life and teachings of Jesus, in God's progressive revelation, were an advance over both the law and the prophets. In Christianity we have something better and greater than anything we have ever had before.

Jesus challenges us to grow in righteousness, saying that "unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven," (5:20). The Pharisees studiously observed the law, but they neglected the weightier matters of the law, such as justice and mercy. Sometimes — in fact, quite often, the spirit of the law is more important than the letter.

In the passage, Matt. 5:38-48, a further challenge is made by our Lord for us to grow in others ways — pa-

ience, forgiveness, kindness, brotherliness, and love. In the Old Testament economy the law said "an eye for an eye and a tooth for a tooth," but in new principles set forth by Jesus, the intimation is that we are to go beyond what is required of us in matters of giving in to people, getting along with people, avoiding trouble, not resorting to vengeance or violence, and in being helpful. Whereas in former times it was said that you were to "love your neighbor and hate your enemy," Jesus gave a new standard of love toward all, even enemies, persecutors, haters, the unfriendly, and the unlovely and unlovable. We are not only to seek to love these, but we are to pray for them; and we are to rejoice and be glad in the chance to demonstrate our Christian love. Jesus' program for us is one of positive principles of "overcoming evil with good," lest in our attempts to get even with others we might multiply evil.

In the passage, John 16:12-15, there is a challenge to grow in reception and knowledge. Many things we cannot receive because we are not ready for them. So Jesus told His disciples, "I have yet many things to say to you, but you cannot bear them now," (v.12). We have to grow up! We have to prepare our hearts and minds to receive the many wonderful truths God has for us. The Spirit, said Jesus "will guide you into all truth." The spirit will reveal God's will to us and advise of things to come. The promise is made that the Holy Spirit will also "take" what is Christ's and "declare it unto you." In this, another way, we grow in the knowledge of God. No wonder, then, that Christians are the "salt of the earth" and "lights in the world." The teachings of Jesus will find their fulfillment in us through the ministry of the Holy Spirit.

A Christian grows as he keeps an open mind and is willing to know God better. As he seeks to know God better He discovers more and more about the attributes of God. A main question for discussion could be: "How can we know the true nature of God?" Subsidiary questions are: "How can we be sure that our knowledge of God is more than a reflection of our culture? Are there areas in which we need to go beyond the understanding we now have of Jesus' teachings? Why do Christians feel that they have a more complete revelation of God in Jesus Christ than the Moslems have in Mohammed or Buddhists in Buddha? How does God reveal Himself to us?"

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.

ADA (An Avon Production. MGM Release). Colorful and, at times, interesting peep into behind-the-scenes political maneuvering, with a naive, good at heart man used as a tool by a clever, corrupt politician. When he is awakened to this fact, after having been made governor of a Southern state, and tries to be defiant of the tyrant, he is nearly killed. His wife becomes acting governor during his recovery, carrying through needed reforms, proving herself to be a match for the political boss. She has to overcome the handicap of a shady past which is used against her during the struggle. Eventually, right triumphs in state affairs and the governor is delivered from the tyrannical yoke. The development of the plot is episodic, moving from campaign to campaign, interrupted by flashbacks. Quite often, synthetic Southern accent breaks down but, on the whole, this is a strong expose of corrupt politics. **A**

WILD IN THE COUNTRY (The Company of Artists, Inc. 20th Century-Fox Release). A rebellious, snarpy young man puts a report and a woman parole officer after serving a sentence for nearly killing his brother in a fierce fight. Given a poor job, bad housing and unfavorable prospects, with possible entanglement with an unmarried young mother, he finds the young lady consultant his one safety valve until a compromising situation starts malicious gossip and the young fellow is pursued by other aspiring young women. General confusion develops, aided by drinking, some singing and too much of nothing worthwhile. This melodrama starting in the South's back country tries to show that a young man may not be as bad as the things he does, but it is not convincing in plot or in action. **A, MY**

INVASION QUARTET (MGM British Studios, MGM Release). Forbidden active service, two semi-crippled soldiers in a British hospital decide to go into action with the help of a colonel and a bomb expert. A nuisance gun, "Big Herman," seems to be trained on the English countryside with no special target, but spoiling the playing fields. The quartet form a secret branch of Intelligence and slip out of the hospital, across the Channel, into the closely guarded German installation and eventually dispose of the gun. The fabrication grows and, instead of being executed by the French Marquis, the quartet get the opportunity of taking care of other big guns in the same manner. This well acted, often hilarious, always entertaining farce is never offensive, even if it treats of a serious subject: war. **A, MY, Y**

VOYAGE TO THE BOTTOM OF THE SEA (20th Century-Fox). Science fiction nightmare of voyage of the nuclear-powered submarine, *Sea-wolf*. The earth is threatened by an encircling band of fire; a meeting of world scientists ends in disagreement as to whether the fire will burn itself out or the earth will be consumed in fervent heat. The story defies all realms of possibility in spite of an admiral's credo that "Today's wild dreams are tomorrow's realities." Crisis is piled upon crisis, some of them more fantastic than even Jules Verne could imagine. **A, MY, Y**

QUESTION 7 (*) (Louis de Rochemont Associates in collaboration with Lutheran Films Associates and Lutheran Film G. m b H.) Based on a contemporary, unfortunately real situation, a significant, forceful and deeply moving drama is evolved from the position of a Lutheran pastor, the church congregation and the community in a small town in East Germany. It is a ringing testimony to Christian freedom of the spirit. **A, MY, Y**

FRANCIS OF ASSISI (Perseus Production, 20th Century-Fox Release) Francis Bernardino, the young prodigal whose rich merchant father wanted him to follow in his steps and whose mother had destined him for the church, became the sweet-spirited friar who has been known since the 13th century as Francis of Assisi, a sincere ascetic and mystic. His life has been chronicled, his character explained, his good deeds recorded and his influence noted. In this ambitious biographical drama with notable production values—DeLuxe Color, elaborate costumes, grandiose settings—it is difficult to recognize the

depth of spiritual impression one expects. The book tells of Francis' life but does not portray it; gentleness is hidden under the pretense of modest humility which misrepresents his character. The sequence of events is generally respected, including Francis' visit to Egypt during the Crusades, the establishment of the Franciscan order and the mystical happenings which are well known and have been interpreted in various ways. The pageantry of the crusaders is greatly overdone for the period. As a whole, this presentation is disappointing.

A, MY, Y

ALAKAZAM THE GREAT (A Toei Production. American-International Release) This full-length Japanese cartoon feature is too long and contentious, about the adventures of a small monkey with ambition of world conquest who becomes great after feats of courage. He gathers a strange group of followers to help him further his cause and, in ancient fairy tale style, they meet all obstacles, are victorious, with good pre-arrangements at the end. Voices of English-speaking actors are featured. This may entertain children.

BRAINWASHED (A Luggi Waldteiner Production. Allied Artists Release) Highly suspenseful, gripping melodrama centering around the Nazis' infiltration of Austria in 1938 and the experiences of a prominent Austrian citizen who is brainwashed while in solitary confinement so that he might be forced to reveal information valuable to the invader. To keep his mind stimulated, he plays imaginary chess, learned from a book he reads. His mind finally functions only in terms of a chess game. This is a sinister, well-developed, believable story, told in flashbacks, expertly directed and convincingly acted, remarkable in what it leaves to deduction rather than to dialogue. The photography is important, filmed on locations in Austria and Yugoslavia. Music is an excellent accompaniment to the dark moods of the picture.

A, MY

BREAKFAST AT TIFFANY'S (Jurow-Shepherd Production. Paramount Release) Truman Capote's short story dwelling on an unconventional group of people who gravitate around Holly Golightly, a fey sort of girl, is a heavier concoction than the light soufflé original. Holly is a madwoman among the strong winds of chance in the big city—New York. She has some romantic notions, some accommodating ways of living, she seems strangely untouched by conventions and her associates are as unmoral as a lot as could ever be assembled. There is a wild party; compromising situations abound, characters become caricatures. The ensemble is episodic and the general effect is complete confusion.

A

THE NAKED EDGE (United Artists Release) This British murder story is not as suspenseful as expected, even if its denouement is to be a dark secret. The main idea is to throw suspicion on one man for the murder of another. This succeeds to the point of having his own wife become afraid of him, doubt his honesty and even believe in his guilt. While acting is generally good, neither the plot nor its unfolding is quite believable.

A, MY

A WEEKEND WITH LULU (Hammer Film Production. Columbia Release) Lulu is a Caravan (trailer) and not the cozy weekend companion the title suggests, but it plays a major role in this rowdy British slapstick comedy which is only mildly entertaining. By extraordinary and unexplained circumstances, two men, a girl and her mother on an excursion in East Anglia find themselves across the Channel, work themselves into misunderstandings, difficulties and awkward situations with the French authorities and have a hard time returning home. Dialogue is heavily larded with colloquial jargon, some of it of the brow-lifting kind. There are some unnecessarily suggestive touches and humor is sparse, with double entendre heavily applied.

A



Speaking of Books

By Allan G. Gray

OH TO be a child again with such lovely interesting books as they now have. Here are a few recent ones from Abingdon Press.

"Word Twins," Mary Sue White, \$2.00. Did you ever play the game of "Tea pot" when a child? As an adult you refer to them as homonyms but the child will enjoy this colorful book which makes meanings delightfully clear.

"Windsa' Blowing," May Justus, \$2.50. A book of poems about the every day activities of a small child. As they listen to the poems they will find many of their own thoughts expressed in verse.

"The Sea Cart," Janet Konkle, \$2.00. Jean Louis lived on the Gaspé Peninsula and wanted more than anything else to grow up so he could go out to sea with the fishermen. Though the story is told in a particular setting, it describes the universal longing in every child to grow up.

"Sugaring Time," Solveig Paulson Russell, \$2.00. For the young junior this is the interesting story of one of America's oldest and most native industries — maple sugaring. Not only are the customs and methods graphically discussed but a glossary and bibliography are included.

"Keo the Cave Boy," Lois Hamilton Fuller, \$2.75. After reading a book about Neanderthal Man, who possessed more human qualities than his ape-like appearance would indicate, Mrs. Fuller began extensive research which has led to this highly accurate story of Cave Days. Juniors already well acquainted with the Flintstones will find this authentic story most interesting.

"Alaska Harvest," Elsa Pedersen, \$3.00. Mary McLain, a young girl, is forced by financial circumstances to live with her family on a fishing boat and go crabbing. Through her despair she comes to the brink of adulthood. Wonderful detailed story about Alaska for juniors and intermediates.

"Treasure of the Revolution," Mary Virginia Fox, \$3.00. George and his sister are fleeing from Philadelphia to safety in Virginia during the Revolutionary War and unknowingly are the guardian of a fortune in gold. Interesting sidelights on Thomas Jefferson for juniors and intermediates.

(These books, all published by Abingdon Press, may be secured from the Cokesbury Book Store, 28 E. Elizabeth Street, Detroit 1, Michigan.)

Quiet Time Thoughts



By Leroy M. Whitney

THE Christian Church had its roots in Judaism, and was thought by the first disciples to be a kind of reform movement in Judaism. As Gentile peoples began to be converted to Christianity, a cleavage developed between Judaism and Christianity as such and they came to be more and more separate entities. We might divide the story of the church in its beginnings into three parts:

The period of preparation. This covered the ministry and redemptive work of Jesus. It encompassed his training of twelve men, and others, who would imbibe His spirit and carry on after he was gone. After His ascension, this preparation for what was to come, lay in prayer, the experience of pentecost, and the new power that became theirs. They had been instructed to wait in Jerusalem until they had received power from God. This they did, and they were now ready for the next step.

This step we might call *transition*. Converts began to be made. The more the movement grew the more it stirred up opposition. Persecution broke out. They were scattered. But instead of using this as an excuse for giving up, it says "they went everywhere preaching." Preaching everywhere and at every opportunity, they made still more converts and many of these were Greeks and Romans, Gentiles. This began to change the nature of the fellowship, from being all Jewish, as in Jerusalem, to becoming almost all Gentile as in Antioch. Gradually, and not without struggle, transition was being made, so that instead of being a mere reform movement in Judaism, Christianity was becoming a faith and practice on its own.

A continuing step, then, might be called *expansion*. Under the leadership of Paul and others who made their chief appeal to the Gentile world, the church spread across southern Europe, possibly as far west as Spain, and across the top of Africa. It was becoming a world church. So influential was it now that it became involved with the authorities of the Roman Empire and it soon had converts even in Caesar's household. The Church was to expand and grow all through the lifetimes of the apostles. After they had passed from the scene of action, a new period began to develop which has been called the post-apostolic period, and we should like to deal with this in a following column.



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