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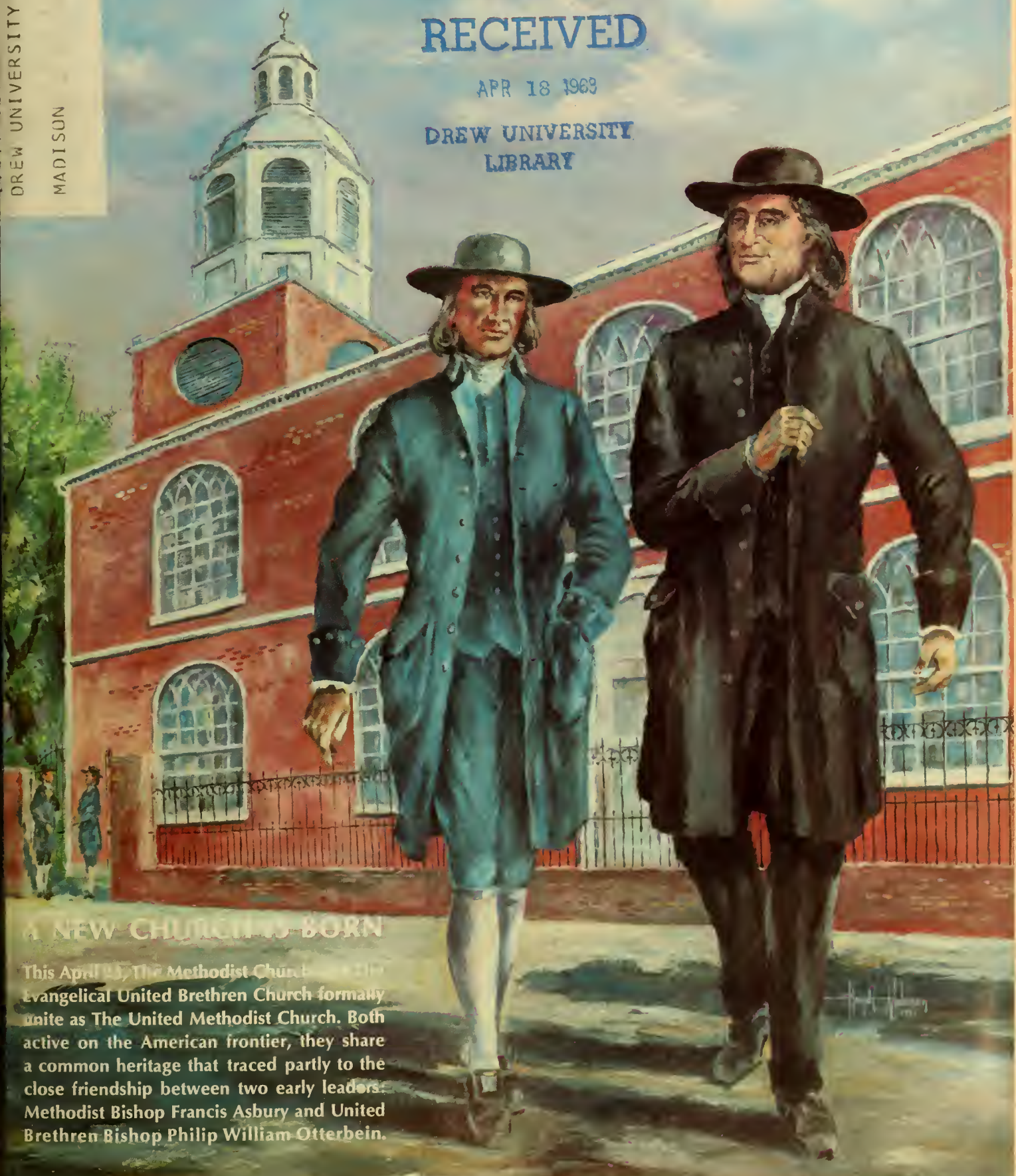
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FOR METHODIST FAMILIES / MAY 1968

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A NEW CHURCH IS BORN

This April 15, The Methodist Church and the Evangelical United Brethren Church formally unite as The United Methodist Church. Both active on the American frontier, they share a common heritage that traced partly to the close friendship between two early leaders: Methodist Bishop Francis Asbury and United Brethren Bishop Philip William Otterbein.

A Mother's Day Prayer

Washer of dishes, maker of wishes;
Chucker of chins, rubber of shins;
Bless her, O Lord.

Shampooer of rugs, avoider of bugs;
Wiper of puddles, solver of muddles;
Reward her, O Lord.

Caller of kid, flipper of lid;
Trapper of mouse, lover of spouse;
Guide her, O Lord.

Blesser of sneezer, filler of freezer;
Sower of seed, reaper of weed;
Help her, O Lord.

Watcher of trick, healer of sick;
Comber of tresses, sewer of dresses;
Watch her, O Lord.

Patcher of jeans, baker of beans;
Den mother of Cubs, maker of subs;
Bless her, O Lord.

Caller of Doc, darner of sock;
Popper of corn, blower of horn;
Help her, O Lord.

Husher of yell, farmer in dell;
Watcher of clock, reader of Spock;
Guide her, O Lord.

Wiper of tears, washer of ears;
Rearranger of room, wielder of broom;
Reward her, O Lord.

Camper in mountains, 'druther the shore;
Lifter at fountains, listener to snore;
Bless her, O Lord.

Thinker of names, inventor of games;
Riser at dawn, clipper of lawn;
Help her, O Lord.

Searcher of keys, swatter of bees;
Ironer of shirts, mender of skirts;
Watch her, O Lord.

Teller of why, baker of pie;
Welcomer home, writer of poem;
Guide her, O Lord.

Fryer of egg, shaker of leg;
Leader of Scouts, buster of bouts;
Watch her, O Lord.

Prompter of prayers, chaser of bears;
Tucker of beds, patter of heads,
Bless her, O Lord.

—JUDY VIERA TINGLEY



BISHOP

Prince A. Taylor, Jr.

EDITOR

The Rev. Paul N. Jewett, 26-28 Main St.,
Kingston, N.J. 08528

VOLUME 12, NUMBER 5

SUPPLEMENT TO TOGETHER

MAY, 1968

Church Offers Hope for Fragmented Family



ROAD WALKER

Photo by Editor

Beatitudes for Friends of the Aged

BLESSED are they who understand my faltering steps and shaking hand.
 BLESSED are they who know that my ears today must strain to catch the words they say.
 BLESSED are they who seem to know that my eyes are dim and wits are slow.
 BLESSED are they who looked away when coffee spilled today.
 BLESSED are they with a cheery smile who stop to chat for a while.
 BLESSED are they who never say, "You've told that story twice today."
 BLESSED are they who know the way to bring back lonely yesterdays.
 BLESSED are they who make it known that I am loved, not left alone.
 BLESSED are they who know the loss of strength I need to bear the cross.
 BLESSED are they who ease the days on my journey home in so many ways.

—"MARYKNOLL"

(From the bulletin of Kemble Memorial Church, Woodbury, SNJ)

New Multiform Household Forces Varied Programs

"The American way" of family life, with father, mother, and children—and perhaps a grandparent—living under the same roof and adhering to the same standards may be the image to which ministers and Madison Ave. both appeal. But what it can still claim in numbers it has already lost in basic integrity.

What is the meaning of the festival of the Christian home when the family unit may be an elderly bachelor living in a rooming house, or a divorced mother who has taken her two children and moved in with her own divorced mother, who thereupon becomes housekeeper and baby-sitter?

What liturgy can speak to the self-conscious smiles of two men hearing read the lesson for the day, "Male and female created He them"?

Finally, what language can adults and their teen-age children use to communicate across the "generation gap"?

Probably none of NJ Methodism's educators, pastors, youth leaders, or specialists in "geriatrics" would claim to be more than aware of the problems and making a brave start on confronting them. But in a few small arenas the church's ministry to the fragmented family is beginning to take form.

Honor Thy Father and Mother

One widely recognized program of care for the elderly through community residence is provided by The Methodist Homes of NJ. (See Cols. 1 and 2) But in addition to this worthy and needed ministry many churches are giving new
(Continued on page A-2)



CLIFF HANGER—Children of north Jersey's One-Parent Families hold collective breath during mountain-climbing movie.



POT HOLDER—Is it art or group therapy? MYFers take over a parish house basement as their very own coffeeshop perk-up.

A-7

CHURCH OFFERS HOPE

(Continued from page A-1)
prominence and respect to age-related activities.

Throughout the NJ Area regular days are reserved for Golden Age clubs, Freetimers, Leisure Time clubs, "Keen Agers" and, in one parish, the "Young in Heart." Many of them assume some church tasks as a stewardship. In an increasing number of churches a special Sunday provides opportunity to recognize "oldest members" and charter or seniority members.

Turning the hour-glass over, one finds dozens of coffeehouses for MYFers or young adults. Most of these are gaily decorated cast-off rooms in the basement, or boarded-up sheds behind the parsonage—in other words, what nobody else will have and the kids are crazy to take over. Odd names prevail, such as that of



Mr. Dorchester



Bowling is new interest of One-Parent Family groupers. Pin boy's nemesis, above, is program chairman, Carnig Tuttnjian. Waiting turns: Mrs. Isabella Dixon, Mrs. G. Niles.



Single-Parents discuss problems at NNJ get-together. Counselor, standing, is Presbyterian Pastor George C. Bonnell. Mrs. Marcia Boniface, right, asks questions.

Invitation

To separated, divorced, or widowed persons interested in learning more about the One-Parent Family Program: Communicate with Mrs. Marcia Boniface, publicity chairman, 2519 Linden Ave., So. Plainfield, N.J. 07080.

—Rev. Douglas F. Dorchester
Exec. Sec'y., NNJ Bd. of Ed.

Morristown's young adult hangout, "The Thirsty Ear."

Methodism's new youth curriculum, we are told, will intrigue the young as surely as last year's new adult curriculum jolted their elders.

No Longer Loners

Unwilling to leave the need to secular groups whose scope and value seem limited, the Board of Education of the NNJ Conference has launched, and kept growing for almost two years now, a Ministry to One-Parent Families. It began with a weekend at Camp Aldersgate, so successful that a follow-up program featuring supper, recreation, and separate sessions for children, youth, and adults was held at Chatham a few months later.

Subsequent meetings have offered discussions helpful to divorced or widowed parents, dealing with spiritual, emotional, and financial problems. There have been a "repeat" on the camping retreat, a box supper and movie, a discussion of "computer dating," and more recently, bowling. Public press stories have attracted new members.

The program is open to non-Methodists, and some events are held in churches of other denominations.

In a time of national stress, racial tensions, changing moral standards, and church renewal, one does well even to be alert to the new demands these bring. But NJ Methodism is doing more. It is beginning to respond to the needs of today's "fragmented family" with some initiative and imagination that are promising for the future.

MORE HINTS FOR YOUR

PRoFILE

This column has been omitted for several issues. It may be hard to believe that we could use, every month, three times as much space as these few pages allow.

Let's think about our public relations to special people. The following questions might be referred in the right directions:

1. Are there proud folk who simply will not hear to serving anything at church suppers but honest-to-goodness butter? Let them remember that many are forbidden to eat butter. They'd be so grateful for a bit of margarine. Others must use salt substitutes and sugar substitutes. Caffeine-free coffee should always be available. I can hear some humphs: "If they can't let up on rules occasionally, let them stay home!" That's what they're doing.

2. In every parish there are nurses, milkmen, bus drivers, maintenance folk, etc., whose work requires that they miss the usual worship hours. (Sometimes we buy gas or groceries from them after service.) Can we make an effort to provide occasions for their public worship, or at least convey to them our ministry and concern?

3. May we not be more sensitive to those who don't fit easily into categories? Why should "every mother here this morning get a little potted flower"—and gracious single women, or wives without children, become second-class persons? There are others. Think hard.

PAUL JEWETT

Explanation Department

March TANE noted that the congregation of Ocean City was providing furnishings for the chapel at Shore Memorial Hospital. We have been asked to acknowledge that several other churches, in addition to First Methodist, are contributing to that cause.

—EDITOR



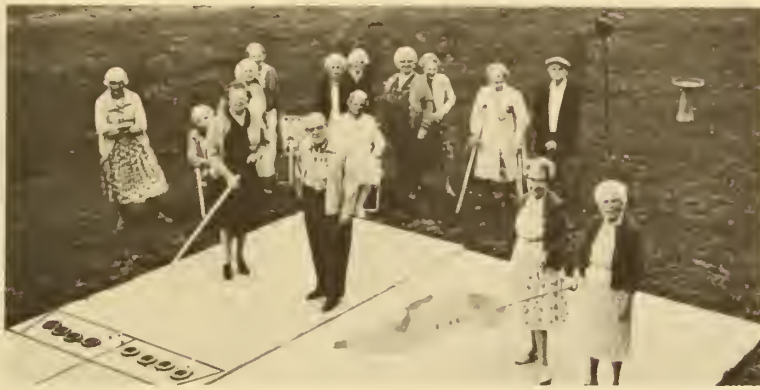
At box supper for Single-Parent families Mrs. Janet Mostad finds son Teddy camera shy, forgetting that sister Linda could "take the cake."

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Mother's Day Gifts Help Methodist Home 'Add Life to Years'



Special offerings in many NJ Area churches will aid in providing security in Christian surroundings for nearly 400 residents of our three branches of Methodist Homes. Among them, l. to r.,

above: Mrs. Eva May Mowen, from So. Plainfield, at Ocean City; a group of happy shuffleboarders, at Branchville; and Miss Hattie E. Maslin, of Park Ave., E. Orange, at Ocean Grove.

An Ounce of Prevention . . .

Two events dramatize Methodist dedication to the moral integrity of youth. At Wildwood, SNJ, Pastor E. Emanuel Burkman has given that community's first "God and Community Award" to Laura Ann Pierpont, below, as GS executives, her troop leader mother, and 100 Brownies and troop members watched with approval.

But there's hope for youth who've got in trouble, too. One of the 58 national citations by our General Board of Christian Social Concerns in "Project Mischief" went to Mercer County's adult probationary volunteers, bottom, with clergymen J. S. Houtain and C. B. Conover representing the board.



L. to r.: Executives Mrs. Anne Regan and Mrs. Miriam Cannon, Laura Ann, Pastor Burkman, and Mrs. J. M. Pierpont, Jr.



L. to r.: Volunteer organizer, Mrs. Archibald Alexander, Jr., Mr. Houtain, Judge J. Wilson Nodan, and Mr. Conover.

Something for Everyone in Aldersgate Missions

The kind of interest in missions that tags 34 percent of the church budget for World Service and specials, that opens its doors to a school for impaired children, and sends many laymen as volunteer helpers in a nearby rehabilitation hospital doesn't just happen. It is organized.

Aldersgate Church in East Brunswick has just demonstrated that fact in its thoroughly organized weekend School of Missions.

Thirty-five families worked for three months to prepare eight display booths. Methodist Men rigged up an ingenious "question and answer" board promoting Alaska U. Liberia's Tubman School display, with African art objects on loan from Mrs. Prince A. Taylor, Jr., and Mrs. Paul A. Friedrich, slides of life at the Methodist Homes, and repeated showings of *On the Eighth Day* provided other appealing features.

Parishioners topped off the school with a chartered bus trip to "Old St. George's" and Independence Hall in Philadelphia,

and a visit to Camden's inner-city Broadway Church, arranged by urban executive Hooker D. Davis. The Rev. Charles Wilcock is Aldersgate's pastor.



"Rehabilitation is good for the chess," is Aldersgate laymen Paul Kalostian's advice to a patient at Middlesex Hospital.



Mrs. Walter Nohstadt, right, and bug-eyed Aldersgate juniors watch as 12 out of 16 chicks peck their way to freedom in three hours, illustrating MYFund's chicks-to-India program.—Plaintive peep overheard: "Who turned up the heat?"

Observations



Mr. Odenwelder

It is a thrilling experience to be part of a new venture in business, in industry, in government, or in the church. For a quarter of a million people called Methodist, members and constituents of some 600 churches of the New Jersey Area, this quadrennium has been a new and stimulating four-year venture.

It all began when a decision was made at the Northeastern Jurisdictional Conference in Syracuse, N.Y., on June 26, 1964, to establish an Episcopal Residence at Princeton rather than at Albany. A new area was to be established by taking one conference from the New York Area and one from the Philadelphia Area.

For weeks and months speculation had run riot concerning this significant impending decision for Methodism in the NE Jurisdiction. In the closing minutes of the seventh NE Jurisdictional Conference the decision was made upon the dual recommendations of the College of Bishops, which set the boundaries for nine areas, and of the Committee on Episcopacy, which proposed the episcopal residences and the episcopal appointments.

By the end of that day, the Newark Conference of the NY Area and the NJ Conference of the Philadelphia Area had been wedded into a new area, had a newly established seat of episcopal authority and responsibility, Princeton, N.J., and a new bishop, Prince A. Taylor, Jr., who had just come into the jurisdiction with the Delaware and Washington Conference churches and ministers. In a brief span of days Bishop Taylor had moved from the supervision of the Monrovia Area in Liberia, West Africa, to the Baltimore Area of the Central Jurisdiction and to the newly established NJ Area of the Northeastern Jurisdiction.

The Craftsman and His Cabinet

It was not long before the newness had worn off and the area was at work. By the end of June, 1968, just four years from the date of its establishment, the NJ Area will have grown from eight districts to 10, and Bishop Taylor will have welcomed a new district superintendent into the leadership of every one of these 10 districts. The growing strength of the NJ Area is a testimony to his ability to select able administrators for this important task.

The formation of an Area Study Committee composed of the lay and ministerial leadership of the two conferences has provided some significant direction for the area. In sum, the proposals of this body have directed the searchlight of our concern upon the local church as the primary agency for spiritual renewal and have given emphasis to the importance of the district administration and service as the best means of assisting the local church to perform its vital function.

Churchmen and Their Calling

Both conferences have been engaged in extending the church into the rapidly developing areas along the major traffic arteries of the entire area. Both conferences have established some significant new churches. But an even greater extension of the church has come through the creation of station charges from the many circuits established in the days of the circuit riders. These full-time stations have provided for greater local church effectiveness across the area as better trained leadership has been brought closer to the local church and to individual persons.

The urban crisis has challenged the NJ Area. Newark, Paterson, Jersey City, Camden, Trenton, New Brunswick, and Atlantic City are some of the central cities where acute urbanization has confronted us with a new mission and a new form of ministry. Money, deeper dedication to Christ, a clearer sense of mission, and above all, a love for people are the prime requisites for successfully engaging this challenge. The coming quadrennium will call forth from all a greater portion of these requisites than we have ever before displayed if we are to be faithful to Christ as—Men for Others!

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife
We hear Thy voice, O Son of Man."

—Frank Mason North

May we hear this voice and heed His call to a new mission of sharing and caring!

J. MARK ODENWELDER

With the coming of annual conference next month, Dr. Odenwelder completes his six-year tenure on the Western District of the NNJ Conference. Several years teaching school and four successful pastorates preceded his appointment to that post. He also has served as secretary of the Area Study Committee and a trustee of the Ocean Grove Association.

NEWSMAKERS

Spring 1968



Mr. Beyer



Dr. Michalson

Photo: Bachrach

New president next fall at Methodist-related School of Theology at Claremont, Calif., will be Dr. Gordon E. Michalson, president since 1960 of MacMurray College, and for several years a pastor in NNJ.

The statue-sleuth who discovered the Greek horse forgery at the Metropolitan Museum in NY, James V. Noble, addressed Chatham's Friday Nighters on *Ancient Glories of Greece*.

The Rev. Robert J. Beyer of Willingboro, SNJ, executive editor of *Methodist Relay*, was selected to receive a scholarship to Yale Divinity's grueling three-week refresher course in theology for pastors.

Former church organist, adult Bible class teacher, and general lend-a-hand man around Bridgewater, NNJ, Dr. Frank W. Dittman is now "Hizzoner"—the Methodist mayor.



Miss Chester



Mr. Washburn

For academic excellence, plus such services to her Passaic church as Sunday school teaching and leadership in MYF, and outstanding community participation, Catherine M. Chester of Clifton has been awarded a National Methodist Scholarship, and will enter Centenary College for Women, Hackettstown.

Central Church, Bridgeton, SNJ, has noted achievements by two of its young people. Elizabeth Ann Harris graduated from Helene Fuld School of Nursing at West Jersey Hospital. President Johnson appointed William A. Kirby, Jr., a foreign service officer.

Transferred back to NNJ and appointed by Bishop Taylor to be executive director of Methodist Homes of N.J. is the Rev. Howard W. Washburn, recently on the staff of our national Board of Hospitals and Homes.





Is thy heart right, as my heart is
with thine? Dost thou love and serve
God? It is enough, I give thee
the right hand of fellowship.

—John Wesley (1703-1791)

Together®

For Methodist Families / May 1968

IN THIS ISSUE



After-Hour Jottings . . . Just now, while thinking about our forthcoming union with the church of the Evangelical United Brethren, an old saying popped into mind:

"Like a mighty tortoise moves the church of God—brothers, we are treading where we've always trod."

But union between Methodists and their once German-speaking brothers finally will come to pass at Dallas this April 23 after almost 200 years of close ties. And the two men who helped establish those ties are walking toward us out of this month's cover.

Floyd A. Johnson's painting of Methodist Bishop Francis Asbury (the man at the left) and United Brethren Bishop Philip William Otterbein is one of five he did for this issue before retiring from our staff last summer for semi-leisure in Florida. The cover and the four other paintings on pages 25-28 depict signifi-

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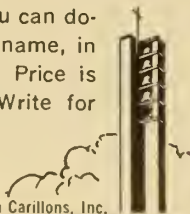
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JOTTINGS/ (Continued from page 1)

cant EUB men and events on the long road toward union.

This issue, we think, is historical in more than one sense of the word. To our knowledge, it is the first Methodist magazine to devote 24 pages and a variety of features relating to another church (although that separation is to be short-lived). And if you look closely during the next few months, you will note a few changes in terminology, at least on the contents page. Beginning next month, for example, we will identify TOGETHER as an official organ of The United Methodist Church.

Despite this issue's emphasis on EUB history, we claim no credit for blazing trails. Those were blazed long before us, for, like the Methodists, there were United Brethren and Evangelicals who did not trust their heroes, heritage, and history to the time-muted whim of the spoken word. Like our Methodist forebears, they kept journals and wrote books, many now translated from German into English. Although the great Otterbein, inexplicably, burned his papers, others recorded his role, along with that of such other outstanding religious leaders as Albright, Boehm, and Seybert.

Modern scholars, including Dr. Paul H. Eller, have published EUB histories; and the *Journal of Christian Newcomer*, the Asbury-like circuit rider of the United Brethren, was translated into English more than a century ago.

Thus it was that Associate Editor Herman B. Teeter could bury himself in a wealth of material in the church-history section of EUB-related North Central College's library at Naperville, Ill. At the same time he was thinking that his *Our Common Frontier Heritage* [page 21] might be the first to trace the parallel early development of the two frontier churches. That, of course, turned out to be only partially true.

Among others, Dr. K. James Stein, a professor of church history at the EUB Evangelical Theological Seminary, also in Naperville, had delved into such matters almost a decade before. Happily, our associate editor discovered the existence of Dr. Stein's lecture notes, and was kindly permitted to borrow them as background material.

We'd like to tell you something about Judy Viera Tingley whose Mother's Day poem on the second cover, we predict, will end up in many a scrapbook. She tells us that she became totally deaf as a senior in high school 11 years ago.

"After the fog lifted," she writes, "I decided to teach the deaf. Now I realize that no other job could have given me so much pleasure!"

Mrs. Tingley, who lives in Santa Fe, N.Mex., also edits the *Junior Deaf American*, a magazine for deaf teen-agers, and is active in national organizations involving the deaf. She laments a court decision

that denied a couple the privilege of adopting a child because they were deaf.

What does her own daughter, Jerilyn Ann, think about having a deaf mother?

"She says when she goes to play at some other house, the mother is always telling the kids to 'be quiet!' Then my daughter can report that 'at our house



Mrs. Tingley and Jerilyn Ann

we can sing and dance and just make lots of noise and it doesn't bother anyone!"

The daughter, Mrs. Tingley adds, "is one of the top readers in her class . . . having had an early boost by learning to finger spell when she was four. She also has a good sense of responsibility from handling routine and complicated phone calls for me."

There are other poems in this issue, drawn from a large inventory. We have more poetry on hand than can be published for many, many more months to come—so its remains necessary to turn down dozens of poems that have merit. Of course, this doesn't discourage our large family of poets from writing new poems, and mailing them to us.

Your pastor in this month's *Open Pulpit* [page 54] is the Rev. Roger Bourland of Green Bay, Wis. He is widely known as "Pastor to the Packers," perennial champions of the professional football world, because almost half of the coaching staff and players regularly worship in his church, Green Bay's First Methodist.

—Your Editors

ILLUSTRATION CREDITS

Cover—*Asbury and Otterbein*, painting by Floyd A. Johnson • Second Cover—Edna C. MacDougall • Page 2—David • 5—Toge Fujihira • 11—Charles E. Bjorgen • 12 L.—Scarritt College, R.—American University • 18—Methodist Information • 21—Painting by Robert Addison, copyright 1963 by Methodist Publishing House • 25-26-27-28—Paintings by Floyd A. Johnson • 42—Ed Maker • 43-46-47-48—Don Collinson • 56—J. Allen Cash, from *The World of Children*, courtesy of New York Graphic Society • 70—John A. Cunningham • 37-38-39-40-52-62-63-64-65—George P. Miller.

She Needs Your Love

Little Su Lin in Formosa is hungry but her mother won't be home to feed her until after dark. And then supper will be only a handful of rice, a cup of tea, and maybe a bit of fish.

Since Su Lin's father is dead her mother works fourteen hours a day in Taipei's crowded industrial center—trying to earn enough to keep Su Lin and her five brothers and sisters alive.

Su Lin has never had a dress that wasn't torn, or a bright ribbon in her hair, or a birthday party, or a doll. She can't go to school because there is no money for proper clothes, shoes, books or lunches.

And her future? Well, she may learn to beg and search garbage heaps for edible scraps of food. When she gets hungry enough she will learn to steal.

Yet, for only \$12 a month, Su Lin—and children like her—can be helped. Your love can give her nourishing food, school books—and maybe even that bright ribbon for her hair.

In return you will receive a deep satisfaction, plus the child's picture, personal history, and the opportunity to exchange letters . . . and love. The child will know who you are and will answer your letters.

(If you want to send a special gift, a pair of shoes, a warm jacket, a fuzzy bear—you can send your check to our office, and the *entire amount* will be forwarded, along with your instructions.)

You can join thousands of other Americans who find this to be the beginning of a warm personal friendship with a deserving child.

And your help is desperately needed. Requests continue to come from Seoul, Korea, 15 babies abandoned *every day* . . . Vietnam, more war orphans . . . Calcutta, children living in the streets . . . Jordan . . . Brazil . . . Formosa.

Won't you help? Today?

Sponsors urgently needed this month for children in Korea, Taiwan, India, Brazil. (Or let us select a child for you from our emergency list.)



CCF worker Glen Graber found five-year-old Su Lin waiting for her mother in an alley.

Write today: Verbon E. Kemp

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The Churches' War on Poverty . . .

Old Enemy: New Battle

IN 1964, THE NATION committed itself to two—and ironically different—war efforts. The military buildup was escalated in Viet Nam, and another all-out offensive was launched to wipe out poverty on the home front under a “war department” called the Office of Economic Opportunity (OEO).

Victory has been elusive in both wars. Just as the south-east Asian conflict seems to be stalemated, the war on poverty is bogged down—the victim of a counteroffensive by an antagonistic Congress, white backlash insurgency in the face of the black-power movement, and a grim new national mood to put down urban riots and street revolution at any cost.

Viewed against the backdrop of past neglect and the present reality of people helped, gains in the antipoverty effort must be judged substantial. But the war on poverty is reeling from cutbacks of OEO funds—handicapped by a diversion of dollars to Viet Nam. Its weakness is especially disturbing in light of the polarization of blacks and whites as reported in the recent urban riots study by the National Advisory Commission on Civil Disorders.

The churches have fought poverty heroically but have inflicted only limited damage on the enemy. Protestants, especially, came into the action slowly, exploring unknown terrain, feeling out the resistance. Whether the churches will fully enlist their manpower and resources to help turn the battle tide is still uncertain. From the far-flung battlefronts come reports engendering both hope and despair.

Churches on Firing Line: “The churches are in action on the poverty front in a quantity and a depth that has proved amazing . . . What has been done by the churches during these beginning years of the antipoverty struggle has provided a demonstration of the possibilities of ‘creative Christianity’ seldom, if ever, duplicated in the churches’ history.”

So reports Elma L. Greenwood, who recently spent five months investigating 60 religiously related antipoverty projects from New England to Hawaii, from Georgia to Oregon. Her report, a paperback book called *How Churches Fight Poverty* (Friendship Press, \$1.95), is a fresh look at the general picture of co-operative church involvement in what might be called a “holy war” on man’s toughest and oldest foe.

Dr. J. Edward Carothers, chairman of the National Council of Churches Antipoverty Task Force, predicts that “local churches will determine whether the war against poverty will end in victory or defeat.”

Amid challenges come voices of bitter pessimism:

Ted Velez, executive director of New York’s East Harlem Tenants Council, accuses the churches of being “strangely quiet” on the problems of the poor.

Mrs. Lillian Craig, a Cleveland welfare recipient, raps the churches for thinking they have done their bit by

“passing out a few cans of food,” or “Lady Bountiful drives up in a Cadillac with Sunday-school children to see how poor we are and then drives away.”

Community organizer Saul Alinsky repeatedly has told churchmen that they are “scared of the word ‘revolution’” and that they must engage in a power struggle with the social structure involving action, friction, and controversy.

New Kind of Attack: The churches have waged war on poverty for decades with a quiet militia of pastors and lay volunteers—in rural areas and urban communities, with immigrants and migrant workers, in orphanages and settlement houses, schools and clinics, inner-city missions and centers for the handicapped.

The new mobilization represents a renewed interest and expanded concern for the plight of the poor. But the new assault on poverty and past efforts differ in at least four basic respects, says Lyle E. Schaller in *The Churches' War on Poverty* (Abingdon, \$1.95):

First, says the Ohio clergyman-church planner, the current venture is an unprecedentedly large-scale mobilization of money and manpower. Second, a degree of co-operation also without precedent in American church history is seen in interreligious alliances and church-government coalitions. Third, much of the current mobilization is a response from external, secular pressures—a call from society and the federal government.

Finally, and most important, says Mr. Schaller, the new war on poverty aims at the *elimination* of poverty. Earlier efforts, both religious and secular, attempted simply to relieve the byproduct suffering of poverty.

A rather significant new element in OEO projects is the “maximum feasible participation” of the poor themselves in the planning and management of antipoverty programs. This innovation, supported by many church spokesmen, raises explosive controversy in some quarters.

“Conscientious Objectors”: While conservative churchmen who believe the church should be a secure haven express fear of what they consider “socialistic” overtones in the war on poverty, the program is sometimes assailed from the opposite end of the political spectrum. Spokesmen for the poor object that the war is a new way of making the poor adapt to middle-class standards.

What black-power advocates and the radical New Left envision is a direct assault on the social structure itself, to eliminate the conditions which have perpetuated poverty and social division in the past. This faction seeks a redistribution of economic power. Related to this objective, and probably more readily attainable, is the much-discussed idea of a “negative income tax” which would guarantee a certain minimum annual income to every American.

Conservative churchmen and social revolutionaries are not the only “conscientious objectors.” Some religious

leaders warn that through the Economic Opportunity Act churches may become mere social-welfare subcontractors for the federal government. Churches must be free, these dissenters assert, to serve a prophetic function and mount a more telling attack on poverty and its root causes. They ask: Can the church remain truly free to evaluate and criticize when its governmental ally is paying for 90 percent of the war?

R. Sargent Shriver, commanding general in the war on poverty, told the Methodist Board of Missions earlier this year that the nation cannot win the struggle without the help of the churches and churchmen. But even the churches are not doing enough, he added.

The real enemy, said OEO Director Shriver, is the attitude of the rich and even the "paycheck to paycheck" prosperous middle class. Millions of Americans have the idea that the poor are lazy and shiftless, don't want to work, enjoy being on welfare and getting handouts. They think the poor should be forced to pull themselves up by their own bootstraps even though millions are socially and economically bootless. He added: "We're a deaf society. We don't hear the poor."

Methodist Contributions: At both the local church and national levels, many Methodists have "heard" and committed themselves to fighting poverty. Some projects are as old as the denomination's traditional social concern; others are as new as the OEO. Some are strictly Methodist projects, but an increasing number of congregations and agencies have entered the war with federal funds and antipoverty volunteers such as VISTA workers. Methodist projects have linked up with other churches and faiths, civil-rights organizations, and social-welfare agencies.

The magnitude and range of the Methodist contribution can only be sketched, but it includes: Head Start programs for deprived preschoolers, Upward Bound programs run by Methodist-related colleges, support of migrant ministries, children's homes which provide tutorial projects and special classes for school dropouts, residences for young women streaming to the big cities, Goodwill Industries' self-help assistance to the handicapped, and parish and church-community projects in rural and urban locations. In addition, Methodist ministers serve on Community Action on Poverty boards and practice their theology in the streets.

A few specific examples among the many involving Methodists:

- In Columbia, S.C., the Bethlehem Center has

operated a Job Opportunity for Youth project, encouraging school attendance and arranging after-school employment.

- In San Antonio, Texas, the Wesley Community Center won a federal grant to research a neighborhood approach to teen-age Mexican-American gangs, and the National Institute of Mental Health provided funds for the Seattle (Wash.) Atlantic Street Center to study 50 youths from a neighboring slum high school.

- In Honolulu, the Susannah Wesley Center counsels teen-agers and opened the community's first nursery schools in three public-housing projects.

- In Chicago, the American Indian Center conducts family nights and "powwows," a day camp for school-agers, and counsels on problems ranging from career training to legal aid. Churchmen, including Methodists, helped launch the center. Indian-Americans now operate it.

- In Appalachia, the Henderson Settlement in Frakes, Ky., operates a children's home, demonstration farm, pre-school program, craft and thrift shop, and other programs employing more than 30 full-time workers. The multi-purpose agency has received OEO funds to aid unemployed fathers and to finance a community-development project.

Also in Appalachia, the EUB Church conducts comprehensive antipoverty work at nine community centers linked to its Red Bird Mission at Beverly, Ky. In another Appalachia-related project, Methodists and EUBs co-operate in the Christian Service Center at South Bend, Ind.

What Hope for Funds: Faced with mounting military spending, spiraling inflation, and an economy-bent Congress, the Johnson administration requested \$2.06 billion for the OEO last year—and got \$171 million less than that. The sum did not represent a significant increase over poverty funds allocated when the OEO was launched in 1964. The curtailment in funding has scuttled some projects, severely restricted others, and stalled others on the drawing boards.

Dr. Philip C. Edwards, city-work executive for the Methodist Board of Missions, says that "already a number of our projects have been seriously affected by the reduction of government funds, and if future reduction is made, it will require serious curtailment." Local and national church agencies, he says, cannot begin to take up the slack to expand established programs and initiate new ones.

Dorothy R. Chapman, who heads the board's community-centers work, reports: "Yes, the Congress is shaving

Methodist-related antipoverty projects range widely for all age groups in both rural and urban centers. A woman operates a loom in the crafts shop at Henderson Settlement in Frakes, Ky., and a Head Start class enjoys story time at Bushwick Avenue Methodist Church, Brooklyn, N.Y.





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away at antipoverty funds. Some of our Methodist community centers have made proposals which will be rejected and others have existing programs which they will have to cut back, or out, for lack of funds."

Nagging questions arise as Congress and prosperous whites turn cool to the war on poverty. For example, if OEO funding cutbacks continue, who pays the bill? How much participation by poor people themselves should churches fight for? In the rush to action, have the churches neglected to search out root causes of poverty, determine priorities, and set realistic goals? Where should the major anti-poverty emphasis be placed? Is the campaign against poverty mission it-

self—or substitute for mission?

What, in the final analysis, should be the churches' role in this holy war? Lyle Schaller says it may be unreasonable to expect the churches to focus public attention on these and other questions until they develop a consistent theological position on poverty.

Whatever the churches' eventual role, it is clear that they cannot conquer poverty alone. Neither can victory be won without them. The outcome, in fact, could well hinge on the churches' stubborn unwillingness to quit, withdraw, or accept defeat. Putting it in terms of the other war in Viet Nam, what the war on poverty needs is more hawks.

—WILLMON L. WHITE

AUTONOMY ASKED BY 24 OVERSEAS UNITS

About 95 percent of the members of the forthcoming United Methodist Church live in the United States; 5 percent are scattered in 52 other countries around the world.

If present trends continue, the U.S. percentage soon will rise to 98, and all but a handful of the remaining 2 percent will be in Europe and western and southern Africa.

Action presumably will be taken by The United Methodist Church's Uniting Conference in Dallas to permit 24 annual conferences in 11 nations to sever their ties with the American-dominated church. In varying patterns, these withdrawing Methodists plan either to establish autonomous Methodist churches in their own countries or to join with other Christian groups to form united churches.

Latest petitions for autonomy have come from all eight existing Methodist annual conferences in seven Latin American countries: Argentina (two conferences), Bolivia, Chile, Costa Rica, Panama, Peru, and Uruguay. Each would become a self-governing church in its own country, but they would be joined together in an overall Latin American regional Methodist conference.

Later efforts conceivably could be made to involve in this regional structure the already autonomous Methodist Churches of Brazil and Mexico (both independent since 1930) and Cuba, which became autonomous just last February. Altogether, about 17,000 full members are involved in the Latin American autonomy moves.

A far larger number—some 156,000—is included in the proposed withdrawal of all 11 Methodist annual conferences of India to become part of the projected United Church of North India. Similarly, the 1,300-member Belgium Annual Conference seeks to

become part of a united Protestant body in that country.

The plan for an autonomous Methodist Church in Malaysia and Singapore would result in the withdrawal of about 31,000 full members in four annual conferences of those two countries. This group also seeks prior permission from the parent church to create a fifth annual conference for the area's Tamil Methodists.

The annual conferences of southeast Asia are following the path already taken in 1964 by their Methodist counterparts in Indonesia and Burma. Permission was given by the 1964 Methodist General Conference for similar action by the conferences of Pakistan, but they have delayed action pending a vote on church union in their country. Pro-autonomy votes also have been taken by Methodists of the Philippines, but no Uniting Conference action has as yet been asked. On the opposite side of the world in Africa, Rhodesian Methodists are preparing to study the steps necessary for autonomy and/or union with other churches.

In most cases, it is expected that the new autonomous and united churches overseas will continue to maintain a fraternal status with Methodists in the United States and to welcome missionaries and support from the mother church.

Funds Urged to Speed Desegregating Mergers

The new United Methodist Church will be asked for about \$1.25 million per year to help speed desegregating mergers of annual conferences.

The Methodist Commission on Interjurisdictional Relations will make the request. Meeting in Dallas recently, the body also reiterated its belief

that a special agency will be needed to continue efforts for a racially inclusive church in the 1968-72 quadrennium.

Some commission members reported that delays in mergers of predominately white and Negro conferences now are caused more by economic factors than by racial ones. Considerable differences in the minimum salary and pension rates between conferences were noted. Some said that many Southern conferences would be faced with impossible increases in financial responsibility unless the general church provides more help. A special church-wide sharing in such costs was begun in 1964 and was augmented by the 1966 General Conference session to about \$500,000 per year. But that is less than half the amount which the commission now sees as needed to continue the desegregating effort.

The money would be used to supplement salary and pension differentials between merging Negro and white conferences. Twelve conferences of the former Central Jurisdiction will continue to exist even after the jurisdiction itself is abolished at the time of Methodist-EUB union. They remain as segregated units within the Southeastern and South Central Jurisdictions.

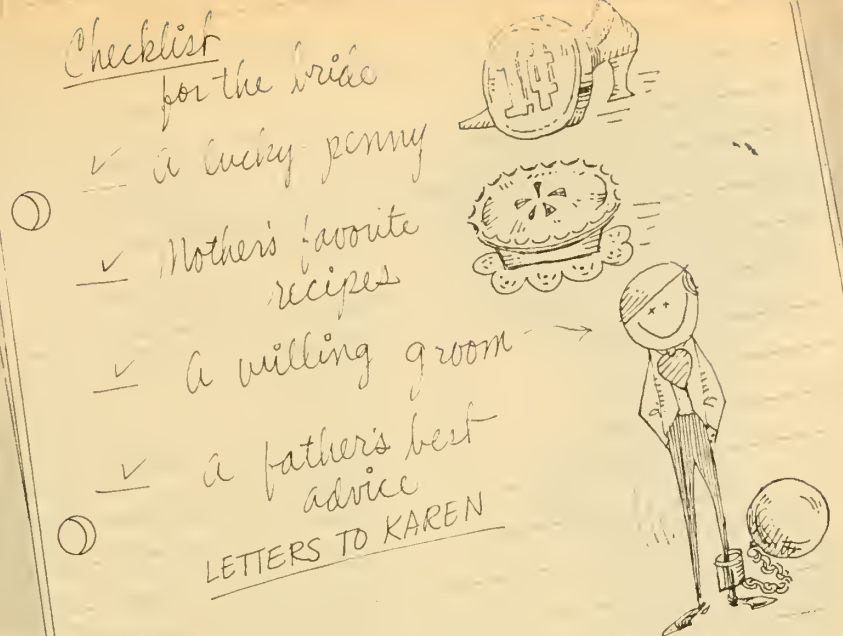
Only one of the 12—North Carolina-Virginia Conference—has taken the steps necessary for its churches to be transferred and integrated into the three geographic conferences of Virginia and North Carolina and Western North Carolina. One other, Tennessee-Kentucky, was to decide in April whether to merge with predominately white church structures in its area.

NCC Appoints Task Force On Alcohol Problems

Formation of a task force to help shape a national policy on problem drinking has been announced by the National Council of Churches.

A 35-member Task Force on Alcoholism is studying the meaning and implications of a report on alcohol problems by the Co-operative Commission on the Study of Alcoholism. The report was authorized by the U.S. Department of Health, Education, and Welfare.

Methodists among the NCC group of church leaders, public-health specialists, and social-welfare experts include Dr. Thomas Price, director, Department of Alcohol Problems and Drug Abuse, Board of Christian Social Concerns, Washington, D.C.; the Rev. Tex Sample, Saint Paul School of Theology-Methodist, Kansas City,



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this month

With DAVID O. POINDEXTER

Broadcasting and Film Commission
National Council of Churches

THE schoolboy, so the story goes, had queried his mother, and was told that he, his parents, and his grandparents had all arrived in this world courtesy of the stork. Later, he reported in school that his family had not had a normal birth for three generations.

When I survey the families portrayed on network television currently, I am struck by the impression that they are in a rather abnormal condition also. The fatality rate among television's parents has been phenomenal. There is no Mama Cartwright in *Bonanza* land. *My Three Sons* are mothered by a crusty bachelor. Cissy, Buffy, and Jody may be part of a *Family Affair*, but Sebastian Cabot as "French" leaves a great deal to be desired as the ideal mommy.

Opic seems to be growing into a fine lad, but he too has "Aint" Bea as a mother-substitute.

On the distaff side, child rearing has been going on for some time in *Big Valley* and *Petticoat Junction* without any fathers present.

All this may be testimony to the fact that it is possible for one parent to do a good job of rearing children. Still I wonder why such a majority of families portrayed on TV depart as they do from the norm. Is this an indication of the breakdown of family life? Are single-parent families more interesting or entertaining? Is it possible that normal family relationships are too mundane for TV scripts?

National Family Week occurs this month and, given such a major influence on the family as television can be, it is worth raising the question of what kind of family models are to be pictured for us. Is it acceptable to portray one-parent families as if this were an absolutely normal, indeed the usual, situation?

In former years, we have had *Father Knows Best*, *Leave It to Beaver*, and *Ozzie and Harriet*, which gave us reasonably adequate images of family relationships, although they were far too white,

suburban, upper middle class.

So far as I can see, the only really normal, healthy family now appearing on prime time is the Wedloe family on *Gentle Ben*. Granted there are shortcomings. This program is not designed to appeal to older youngsters. It is a family far removed from the arena of the city. (What I wouldn't give for a series about a healthy inner-city ghetto family, preferably Negro.) There is only one child in the family, and many of the adventures are laced with more peril than one would believably expect to find even in the Everglades.

Nevertheless, the relationships portrayed have a ring of authenticity to them. The love of the parents for each other is portrayed as a simple vital fact. There are plenty of programs which contribute little to a healthy understanding of the nature of family living. This is one which contributes considerably.

The following specials may also make some contributions:

April 15, 7:30-8:30 p.m., EST on ABC—Jacques Cousteau Special: *Underseas*.

April 18, 7:30-8:30 p.m., EST on NBC—Children's Theater: *The Enormous Egg*.

April 19, 10-11 p.m., EST on NBC—*Tomorrow's World*—*Man and the Sea*.

April 20, 7-9 p.m., EST on NBC—*Wizard of Oz* (movie).

April 21, 7-8 p.m., EST on ABC—*Romp*, youth-oriented music.

April 26, 10-11 p.m., EST on NBC—Bell Telephone Hour: *Jazz, the Intimate Art*.

April 30, 10-11 p.m., DST on CBS—News Special: *The Trial Lawyer*.

May 2, 8:30-10 p.m., DST on NBC—Hallmark Hall of Fame drama: *The Admirable Crichton*.

May 15, 9:30-11 p.m., DST on CBS—*Secrets* with Barbara Bel Geddes, Arthur Hill, Irene Heckert.

May 17, 7:30-8:30 p.m., DST on ABC—*Robert Scott and the Race for the South Pole* (repeat).

May 17, 7:30-8:30 p.m., DST on NBC—*Big Cat, Little Cat*. □

Mo.; Dr. John Wolf, Woodmar Methodist Church, Hammond, Ind.; and Mrs. James Dolbey of Cincinnati, president of Church Women United.

A statement by the group said that a comprehensive approach to the problem is a "must," since no single method could succeed when so many causes compound the issue. Task-force members will meet again May 9-10 to arrive at a judgment on the Co-operative Commission's Study of Alcoholism and to recommend next steps to the NCC's policy-making General Board and member churches. Earlier, it was erroneously reported that the National Council had endorsed the government-sponsored study.

The NCC voiced an opinion on problem drinking in a 1958 document, *The Churches and Alcohol*. It points out that the use of alcoholic beverages is a serious threat and asks the member churches to encourage the establishment and maintenance of clinics and other appropriate therapeutic facilities.

Joint Boards Recommend 'Bold' Evangelism

The establishment of "a bold and daring program of contemporary evangelism" should be a major goal of The United Methodist Church, say the Methodist and EUB Boards of Evangelism.

At the board's annual meetings, held jointly in Atlanta, executives also petitioned the Uniting Conference to assign to the new Board of Evangelism the responsibility for the ministry to United Methodist personnel in the armed forces. They asked that adequate funds, personnel, and provisions be authorized for such a ministry.

In other actions, the board:

- Asked permission to request several Christian churches abroad to engage in a mission to The United Methodist Church in North America sometime during the 1968-72 quadrennium.

- Approved a report calling for the Boards of Evangelism in the united church to provide leadership for planning telephone counseling ministries.

- Announced that the 1968 *Upper Room* Citation for contributions to world Christian fellowship will be presented to Dr. Franklin Clark Fry, president of the Lutheran Church in America.

- Named the Rev. Rueben Job, with the EUB Board of Evangelism, to be editor of *Tidings*.

Bishop Gerald Kennedy, president of the evangelism board, said that although evangelism is not riding a crest now, "we may be on the edge of a great spiritual awakening in America."

New projects and experimental ministries are making evangelism exciting as never before, he said.

Dr. Joseph H. Yeakel, top executive of the EUB Board of Evangelism, observed that most denominations have been responding to crises. "The problem is to get ahead of these crises," he said, "and this is not so simple."

Cuban Methodists Elect Their First Bishop

In a unique tribute, Dr. Angel Eugenio Fuster was posthumously named the first bishop of the autonomous Methodist Church in Cuba. Dr. Fuster was fatally injured in an automobile accident last year while visiting in Florida.

The Cuban Methodists, who were attending the organizing conference in Havana, elected the Rev. Armando Rodriguez the first active or presiding bishop.

Both clergymen had served as administrative assistants to Bishop James W. Henley while the former Cuba Conference was part of the Florida Episcopal Area.

In the absence of Bishop Henley, who has been granted permission to visit Cuba only twice since 1960, Bishop Alejandro Ruiz of the Methodist Church of Mexico officiated at the formal consecration of Bishop Rodriguez.

Although many Cuban Methodists are refugees in the United States, the church reportedly still has 9,000 members and about 55 pastors on the island.

The 1964 Methodist General Conference approved the Cuban Methodists' request for independence. The birth of the new church was formally proclaimed in a public service of worship and celebration at the University Methodist Church in Havana. The only Methodist from outside Cuba to attend the organizational conference was Karl Ordnung, a layman from East Germany.

Protestant, Catholic Film Agencies Bestow Awards

Films depicting contemporary social problems dominated this year's awards by the Broadcasting and Film Commission of the National Council of Churches and the National Catholic Office for Motion Pictures (NCOMP).

In *the Heat of the Night* and *The Battle of Algiers* shared the second annual Protestant-Catholic motion-picture award.

The former film concerns a homicide detective from Philadelphia, played by Sidney Poitier, and the as-

sistance he gives a Southern police chief (Rod Steiger) in solving a murder.

The awards committee called this movie "a sensitive portrayal of the conflict between two men who discover their own humanity by accepting rather than distorting the potential they find in each other."

The Battle of Algiers, a reenacted documentary, was cited for "confronting viewers with a re-creation of a struggle for independence that evokes understanding and agony for both sides." The award also mentioned its "remarkable fidelity to the actual events of the 1954-58 Algerian uprising; its theme of a people surging upward to freedom is as contemporary as today's headlines."

Separate awards were given by each organization to other films. Topping this list was the Catholic agency's citation of *Bonnie and Clyde* as the best film of the year for mature audience. NCOMP called *Bonnie and Clyde* "a genuine folk epic challenging the individual viewer to recognize within himself the seeds of meaningless violence which are just below the surface of an easy conscience."

The NCC Broadcasting and Film Commission presented special awards to *The War Game* and *Up the Down Staircase*.

Churchmen Laud 'Courage' Of Urban Riots Report

Methodist and other Protestant leaders are voicing strong appeals for serious national consideration of the findings and recommendations of the President's National Advisory Commission on Civil Disorders.

Bishop Dwight E. Loder of Detroit, where the most destructive riots exploded last summer, feels that the report "did not overstate the case in any respect. It is a good report. I only hope and pray it will be given the attention it deserves."

The commission report, released late in February, warned that the "nation is moving toward two societies, one black and one white—separate and unequal."

Charging that white racism was chiefly responsible for urban riots in the summer of 1967, the commission stated that "segregation and poverty have created, in the racial ghetto, a destructive environment totally unknown to most white Americans."

The President's commission outlined a series of proposals aimed at not only avoiding future disorders but correcting social and economic situations which produce disorders.

(Continued on page 11)

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Bishop Loder echoed this view, saying, "We must concentrate not on how to quell or handle riots but upon the forces which cause people to rebel against the society in which they live."

Dr. Arthur S. Flemming, president of the National Council of Churches and a Methodist layman, called the report "courageous" in its "stinging indictment of the white society for its isolation and neglect of the Negro minority."

He went on to charge that the churches of this nation share the responsibility for growing racial segregation and inequality in American life.

The NCC president pledged the vigorous support of the National Council in implementing the report's recommendations. Among the steps advised by the commission are the creation of 2 million new jobs, increased low-income housing and job training, a guaranteed minimum wage, and improved communications between government and citizens at all levels.

Dr. C. Eric Lincoln, Methodist clergyman and teacher at Union Theological Seminary, also called the report "extremely important" since it "demands that the American people look at the problem where it is." The author of such books as *The Negro Pilgrimage in America*, Dr. Lincoln agreed that white racism is at the heart of the urban crisis. The ghettos are only symptoms.

Dr. Martin Luther King also commended the commission and noted that the proposed legislative action of the report will serve as the basis for the requests to be made at the "poor people's campaign" planned for the nation's capital starting April 22.

Board Asks Rule Changes On Drinking, Smoking

The Methodist Board of Christian Social Concerns is petitioning the Uniting Conference of The United Methodist Church this month to make the new denomination's position on alcohol a voluntary rather than a legalistic approach.

Meeting at San Antonio, Texas, the board also hammered out a host of other controversial social statements.

While stressing that its action does not constitute approval of drinking, the board asked for changes in the proposed United Methodist Discipline to delete phrases which require ministers to pledge abstinence from use of alcoholic beverages and tobacco. Another proposed revision would eliminate the requirement for local-church official board members to abstain from alcohol use.

The board emphasized that the changes were not requested because church policy is out of step with prevailing social customs or the revisions would enhance the institutional status of the church. Rather, the present policy was called inadequate, inconsistent, and inaccurate, and was said to produce "hypocrisy and a loss of integrity in the corporate life of the church and in the lives of many ministers and laymen."

The statement added: "The commitment to abstinence carries with it the inherent obligation to seek the healing and justice in society that will alleviate the social conditions which contribute to and issue from alcohol problems."

In another action, the board voted to seek authority to establish a new periodical to replace the recently terminated *Concern* magazine. It would aim "to stimulate creative discussion on social issues in the context of the Christian faith" and be placed under an interagency policy committee responsible to the board.

Speaking only for itself and with barely a quorum present and voting, the board also took these actions:

- Adopted a resolution calling the Viet Nam war a "stalemate" which can only be prolonged by further escalation, and asking for a cease-fire to be followed by negotiated peace.

- Renewed support for responsible

dissent, for recognition of conscientious objectors to particular wars, and for the right to nonviolent disobedience in cases where laws are believed to be unjust and where there is "willingness to accept penalties."

- Recognized that citizens have the right to refrain from voting or to cast protest votes in an election when "no reasonable choice is available at the presidential or other levels of government." The statement said a vote for a candidate who does not represent one's conviction is wasted just as much as failure to vote.

- Requested that The United Methodist Church endorse Project Equality, an interreligious program encouraging equal employment opportunity by withholding patronage from firms which practice discrimination.

- Appealed for the denomination on all levels to work toward eradication of racial segregation.

- Commended the Institute of American Democracy, an organization which opposes extremism on what it considers both the left and the right.

NCC Adopts Crash Program For Crisis in Cities

The General Board of the National Council of Churches has called for a crash-action program to co-ordinate the resources of the council and member churches to meet the "crisis in the nation."

Adopted unanimously, the program is aimed at helping churches make a "constructive contribution" to avert the urban upheaval anticipated this summer.

In ordering the program, the board warned that we are approaching "the brink of armed conflict in our cities. This crisis demands unprecedented action by the churches working together."

NCC president and Methodist layman Dr. Arthur S. Fleming added, "I have no doubt that we face the most serious internal crisis in my lifetime. The situation presents the conciliar movement with one of its greatest opportunities for service."

Measures approved by the National Council board included a special communications network to rapidly inform churches of specific opportunities to prevent outbreak or spread of a conflict, and "immediate co-ordinated development of adult education to be utilized by all the churches."

Council funds amounting to \$200,000 have been allotted to support the programs and staff in urban areas.

In related action, the board endorsed the principle of a guaranteed annual income as "morally right." The



Duke Ellington's orchestra accompanies DeVonne Gardner during a sacred concert at the Hennepin Avenue Methodist Church, Minneapolis, Minn. The widely acclaimed concerts by the jazz composer have been presented at several other large Protestant churches. In another musical development, Pastor Chester Pennington reports that the premier performance of a new cantata, A Contemporary Psalm, was held there on March 31.

Two Schools—One Anniversary

THE conversation was about a 75-acre tract in the nation's capital. Bishop John Fletcher Hurst was remembering a snowy day two years earlier when he came upon a rise of ground in northwest Washington and stopped his carriage.

"Believe me, nothing of alpine scenery ever inspired me as did that lovely vista. I looked toward the new dome of the Capitol shimmering in the January twilight, and then to the right at the Washington Monument. On the other side the land rolled and tumbled toward the Potomac. . . . My heart leaped."

The Methodist bishop and a friend had found the site he had dreamed about for a great Protestant university in the nation's first city. American University today is a monument to that dream.

Nobody remembers just when a timid young Kentucky woman named Belle Harris Bennett began to dream her dreams about a college. But she believed with passion that persons who wanted to go into church work should be able to get proper training for it.

She was not too timid to initiate action and raise money for a Bible and Training School chartered in Kansas City, Mo., and built on land donated by the Rev. Nathan Scarritt. Another dream had materialized.

Seventy-five years later, American University and Scarritt College, founded less than a year apart, are observing twin 75th anniversaries that will reach their climax at commencement time this year. Both institutions are supported by the Methodist General Conference and receive specially designated appropriations from the church's World Service funds.

American University's federal charter was issued by President Benjamin Harrison in 1893, but its doors opened to students 21 years later. Bishop Hurst did not live to see his dream fulfilled.

During the 75th anniversary year, Methodism's national university has been visited by dignitaries including Ambassador Henry Cabot Lodge, playwright Edward Albee, and columnist Ralph McGill. Recitals, films, and sports events have been keyed to the observance. One of the sports highlights was a basketball contest between American, whose soon-to-retire president is Dr. Hurst R. Anderson, and Temple University, whose presi-



Beyond Wightman Chapel (left) is a memorial tower to the woman whose dream became Scarritt College. The Battelle-Thompkins Library at American University (right) accommodates 300,000 volumes.

dent is his brother, Dr. Paul R. Anderson.

Through a grant of \$1 million from the General Conference in 1956, American's School of International Service was inaugurated to train young men and women for foreign service. The school also offers graduate studies in culture, business, and labor.

During the past semester 13,900 students were registered, including more than 7,000 on a full-time basis, and the university welcomes people of every religious, national, and racial background.

Scarritt's first graduate, class of 1894, was Miss Layona Gleen, who is still living and active in Atlanta, Ga., at 102. During the anniversary year, she addressed an alumni dinner on Scarritt's campus. On her 100th birthday Miss Glenn had returned to Brazil to visit mission stations she served before her retirement in 1934. Miss Glenn remembers the "work wheel" at Scarritt during the early years in Kansas City when faculty and students had to take part in housekeeping chores because the domestic staff was practically nonexistent.

In 1921 the school's name was changed to Scarritt College for Christian Workers, and in 1924 it was moved to its present campus at the hub of a great university center in Nashville, Tenn. Thirteen foreign countries are represented in its present 168-member student body.

Scarritt has no football team and

no majorettes, but its 75th anniversary year brought Mrs. Kay M. Baxter of Great Britain's Royal Academy of Dramatic Art to the campus to teach two courses. Other highlights of the anniversary year included a spring drama production, a 75th-anniversary program in Kansas City, and a festival of the arts.

Future plans call for doubling the size of both enrollment and campus by 1975, says Dr. D. D. Holt, who has been Scarritt's president since 1960. A \$7.5-million development program includes a new \$800,000 library, a new women's dormitory, and a campus center, all designed in collegiate Gothic architecture and built of native Crab Orchard stone.

Scarritt, a senior college and graduate school, is alma mater to more certified directors of Christian education than any other Methodist college. Nearly half of all Methodist missionaries have studied there, but Scarritt prepares students for rural and inner-city work as well as overseas missions.

Each of these unique church-owned institutions has been faithful to the kind of education that President Woodrow Wilson talked about when he spoke at ceremonies opening American University in 1914. Scholarship, he said, "is to release the human spirit from every kind of thralldom of darkness."

American University and Scarritt College alumni are doing that on every continent of the earth.

—NEWMAN CRYER

document discussing the guaranteed income stated that millions of families are denied basic needs of today for maintaining health and decency.

Considering international issues, the General Board adopted a resolution on Viet Nam welcoming recent U.S. assurances that nuclear weapons will not be used in the conflict, warned against further American military intensification, and also appealed to Hanoi for restraint in the war.

The board urged churches to continue to study and debate the Viet Nam issue and resist hardening attitudes. Churchmen were encouraged to inform public officials of their attitudes especially in this election year.

The General Board also passed a brief statement expressing "shock and outrage" over South Africa's sentencing of 30 South West Africans tried retroactively under the Terrorism Act of 1967.

Indian Methodists Ask For 'Red Power'

A call for "red power" in the life of churches has emerged from a National Consultation on Indian Work.

Convened in Farmington, N.Mex., by the Methodist Board of Missions, the consultation climaxed a series of six regional hearings on Indian work in North Carolina, Michigan, Oklahoma, Montana, and Washington.

Dr. Harry S. Komuro, National Division executive, said the denomination must be made aware of its responsibility to this neglected minori-

ty. The consultation, he added, indicated the church's ignorance of the Indians' plight.

The Rev. E. Russell Carter, National Council of Churches executive, cited four themes in the thinking of Indian people: a demand for involvement, a searching for self-identity, the urbanization of Indian people, and rising militancy.

The consultation drew up a number of suggestions for implementation by the National Division. They include:

- Creation of an Indian desk in the National Division and of an advisory committee composed of Indians to coordinate work among Indians.

- Increased leadership-training opportunities, a review of ministerial qualifications, and pay equalization for Indian pastors and church workers.

- Ecumenical ministries to Indians migrating from reservations to towns and urban centers.

- Special ministries to youths, who comprise more than half of the estimated 600,000 Indians in the U.S.

- Greater flexibility in church structures and geographic lines to permit fuller Indian participation.

- Better communication of Methodist Indian work among church members at large, and increased financial support for Indian missions.

The amount of "Indian-ness" to be kept in the Indian Methodist churches puzzled many of the 60 delegates—two thirds of them Indians themselves.

While arguing for racial pride and respect for Indian heritage, the Rev. Raymond G. Baines questioned the

wisdom of preserving the Indian culture in the church. The director of the department of Indian work for the Minnesota Council of Churches said the church and the government already have destroyed the Indian culture. "What exists in many areas," he maintained, "is a pseudo-Indian culture."

The Rev. Cecil Corbett, associate director of the Cook Christian Training School in Tempe, Ariz., emphasized that future Methodist work must be by and with Indians—not to them.

The Methodist Church has Indian work in 21 states, and about 150 churches. The largest concentration is in Oklahoma where there are 11,455 members.

Greenwich Village Church Votes 'Peace' Status

A Greenwich Village Methodist congregation has adopted an open-door policy to the peace movement by declaring itself a "Peace Church."

Washington Square Methodist Church in New York City will arrange housing for conscientious objectors and nonco-operators with the draft, and also plans to participate in a draft-counseling program. The action was approved, after serious debate, by both the church's official board and its quarterly conference.

The declaration read, "we must witness to what we know—that blind, uninformed support of or dissent with the U.S. military program is unchristian."

The statement urged members to become involved in peace efforts, and it supported an official board action to open the church facilities to "all groups . . . who are striving toward peace."

Commenting on the congregation's decision, Pastor Finley Schaefer pointed to the Middle Ages practice of church sanctuary, then added: "To shut our doors to these conscientious young men would be a moral and religious crime."

Wisconsin Congregation: Two Unions Better Than One?

In an ecumenical chain reaction, a newly united Methodist-EUB congregation in Wisconsin is already planning to merge with a local United Church of Christ congregation.

The United Methodist Church of New London, Wis., was formed only last June by the former First Methodist and Trinity EUB Churches. Following ecumenical discussions and the report of a special study committee, the United Methodists now are developing union plans with the First

Methodism in the News

Newly named presidents at Methodist-related institutions include: Dr. George H. Williams, active Episcopal layman and executive vice-president of New York University, first non-Methodist to head American University, Washington, D.C.; Dr. Robert S. Eckley, executive of Caterpillar Tractor Co., to Illinois Wesleyan University, Bloomington; Dr. Gordon Elliott Michalson, president of MacMurray College, Jacksonville, Ill., to the School of Theology at Claremont, Calif.

Dr. Roger L. Burgess, former executive of the Methodist Board of Christian Social Concerns and, for the past year, executive director of Joint Action in Community Service in Washington, D.C., has been named general secretary of the Methodist Board of Hospitals and Homes, Evanston, Ill.

Four Methodists, all 17 years old, were among 13 Boy Scouts who participated in the "Report to the Nation"

program in Washington, D.C. They are Jack E. Cater, Waldwick, N.J., Steven T. Deskins, Pikeville, Ky., Richard D. Gardner, Kingsport, Tenn., Brent Miller, San Bernardino, Calif.

Jerry Ellis, Evangelical United Brethren layman from Columbus, Ohio, has been chosen to head the architectural work of the National Division of the Methodist Board of Missions.

John Akar, African layman of the Evangelical United Brethren Church, has been named secretary of the Commonwealth Broadcasting Conference, the worldwide broadcasting setup of British Commonwealth countries.

DEATHS: Dr. Horace Greeley Smith, 86, retired president of Garrett Theological Seminary, Evanston, Ill. . . . Mrs. Francis J. McConnell, 96, wife of the late Bishop Francis J. McConnell of the New York Area.

Congregational Church (United Church of Christ).

United Methodist pastor Alvin L. Briggs sees no serious barriers to prevent union and expects it to be completed by June 1 if the plan is approved by a majority vote of both the congregations. The churches are of equal size, each having about 335 members, he said.

Alfred Weeden, head of the union study committee, said the action to consider consolidation does not spring from either congregation's inability to continue independently, "but stems from a feeling that the mission of the Christian church in New London could most effectively be accomplished through a united effort."

British Union Breakthrough For Methodists, Anglicans

British Methodists and Anglicans have moved another step toward probable union.

A revised draft Ordinal for use by both churches, in ordaining bishops, presbyters (priests), and deacons was issued by the Anglican-Methodist Unity Commission as the first installment of its final report to be released in early April.

The form of the Ordinal has been a major obstacle to the union along with the controversial service of reconciliation to unite the two ministries.

A statement accompanying the commission's report pointed out that the importance of the newly revised draft Ordinal "lies in the fact that Anglicans and Methodists have inherited differing traditions concerning the ministry. The Church of England has retained much of the pre-Reformation shape and tradition; Methodism has tended to align itself in thought and practice with that of the Free Churches."

Approval of this document was called a breakthrough, indicating "the solidity of the foundation on which a united church can be built."

Meanwhile, British Methodist leader Dr. Leslie Davidson, on a speaking tour in the United States, told a Methodist group in Nashville that the Methodists of England would participate in no union with the Anglican church which would sever their ties of fellowship with other Methodists around the world.

Church Agencies Fight 'Hate' Broadcasting

Two Methodist agencies recently affirmed their support of the Federal Communications Commission's (FCC) right to demand balanced programming on controversial issues.

The National Division of the Board

of Missions and the Board of Christian Social Concerns joined five other national church agencies in filing a brief with the Seventh U.S. Circuit Court of Appeals in Chicago supporting the FCC's right to enforce certain sections of its fairness doctrine with new rules issued last July.

One of the rules, under attack by the Radio and Television News Directors Association, the CBS and NBC networks, and others, requires a station to permit persons attacked on its programs to respond. The other requires reasonable opportunity for response by candidates who are opposed on station editorials.

The networks contend that such requirements violate their rights of free speech guaranteed under the First Amendment.

The religious groups hold that 10,000 so-called "hate" programs are being broadcast each week.

The First Amendment, say the church agencies, is designed to protect the owners of the airways, that is the public, not the broadcasters.

Mission Teams Build In British Honduras

Methodists in British Honduras recently received some practical person-to-person help from a U.S. mission team.

Volunteers from North Carolina, South Carolina, and Indiana spent six weeks building parsonages and homes



More than 100 children attending the Chandra Kal Primary School in India have been "adopted" by Old South Methodist Church in Reading, Mass., in honor of the congregation's 100th anniversary year. Funds channeled through the Methodist Board of Missions will pay board, room, and tuition. The Rev. John Snook, pastor, who displays snapshots of the adopted children, reports that the church hopes to renew its pledge and support the children in coming years.

for teachers and making repairs to a Methodist church.

The 55 ministers and laymen included builders, contractors, brick masons, electricians, plumbers, and ministers with construction experience.

The first team, a group of 20 from the Western North Carolina Conference, worked for a two-week period early this year. They were followed by a team of 20 from the South Carolina Conference. After their two-week tour of service, they were succeeded by the third team, a group of 15 from the Northwest Indiana Conference.

Methodists in British Honduras are related historically to British Methodism, and the three teams are believed to be the first group of U.S. Methodist missionaries to visit the country.

Out of Business, Church Still Pays Pledges

Despite its own sinking situation, Calvary Methodist Church in Jackson, Tenn., recently fulfilled financial commitments made to two institutions more than a decade ago.

Six months after they had been forced to sell their buildings and merge with another church, members of the Calvary congregation gave \$1,000 to the Lambuth College, a Methodist-related school in Jackson, and \$12,000 to the Methodist Hospital in Memphis, Tenn.

The Rev. Cecil Baker, pastor, said he had been "determined to pay our pledges despite our troubles."

Funds from the sale of the church buildings financed the payments.

The \$1,000 represented the final installment of a pledge of \$12,500 made to the college in 1953. The hospital pledge was made in 1955.

Mexican-American Rights Struggle Shaping Up

"The civil-rights struggle is as urgent for Mexican-Americans as for Negroes," says the Council on Spanish-American Work (COSAW).

At its annual meeting at La Trinidad Methodist Church in East Los Angeles, Calif., the interdenominational group of churchmen from the United States and Mexico urged identification with the newly emerged Mexican-American unity movement—*La Raza Unida*.

COSAW is a 56-year-old organization composed of some 200 individual members and church agencies involved in ministries to the United States' 8 million Spanish-speaking people.

Council members called for the establishment of lines of communication with Mexican-Americans and



State Fair Esplanade—Several permanent buildings surround 700 foot long reflection pool, which leads to Hall of State.

Dallas Memorial Auditorium—This fully air-conditioned building is the scene of 1968 Uniting Conference.



Are You Going to Dallas

. to the 1968 Uniting Conference of the United Methodist Church April 21, May 4? Here the legislation for the church is adopted and amended. Here is the only policy making body of the United Methodist Church.

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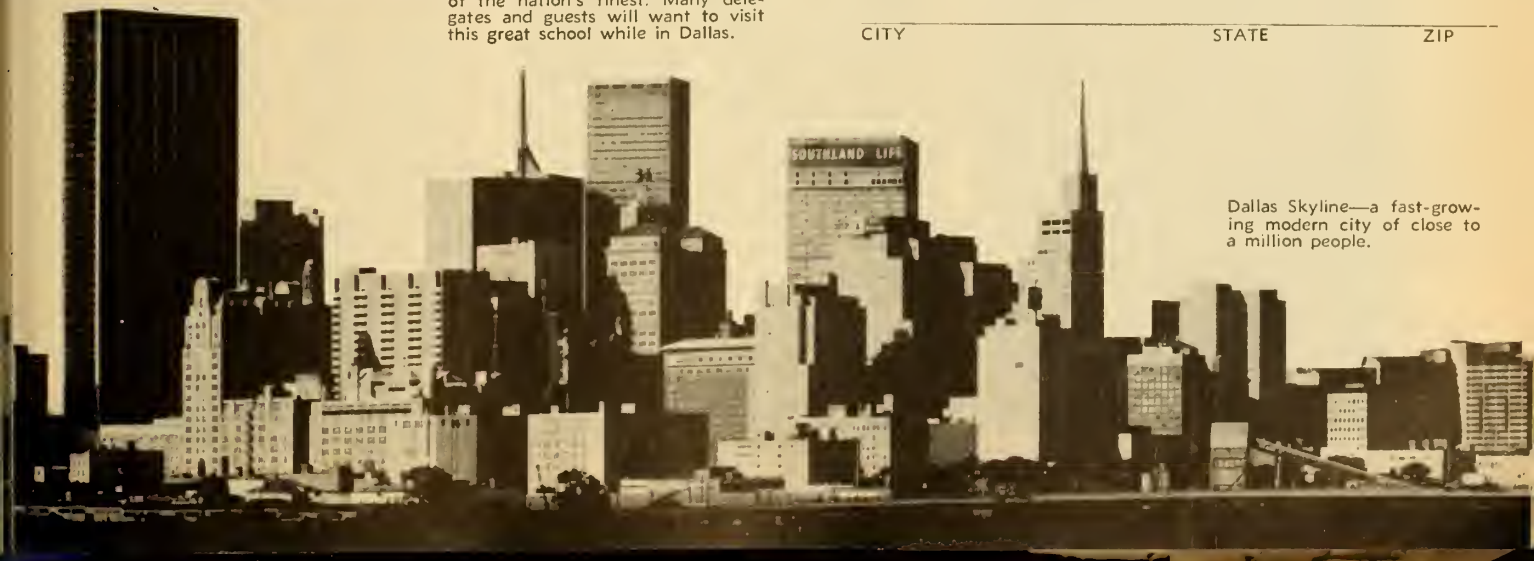
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Southern Methodist University—one of the nation's finest. Many delegates and guests will want to visit this great school while in Dallas.



Dallas Skyline—a fast-growing modern city of close to a million people.

other minority groups to create an awareness of issues of community concern. They appealed to member denominations to examine current employment and promotion policies in order to benefit fully from the talents and outlook of qualified persons of minority groups.

The council hopes that it will be able to influence social, civic, religious, and political movements for the benefit of Spanish-speaking people in the United States. To implement these goals, task forces on strategy, faith and order, church and society, youth in action, and mass communications were established.

Seattle Church to Provide Home-Buyer Down Payments

The dignity of homeownership soon will become a feasible goal for many low-income families in Seattle, Wash., thanks to a Methodist church.

The down payment, often the major stumbling block, will be paid from a fund now being developed by the University Methodist Temple of Seattle. The church's 2,000 members now are well on their way toward doubling their original goal of \$10,000 for the fund.

Dr. Lynn H. Corson, pastor, and his congregation saw the need for such a fund for families who otherwise could not qualify for Federal Housing Administration guaranteed loans.

Because FHA regulations prohibit prospective homeowners from borrowing for down payments, sums varying from \$200 to \$500 will be outright gifts.

CENTURY CLUB

Six Methodist ladies and one gentleman join the Century Club this month. They are:

Mrs. Ella Blanke, 101, Enterprise, Kans.

Mrs. Alice Brooks, 100, Golden-dale, Wash.

Miss Lake Superior Brown, 100, Greensboro, N.C.

Mrs. Nettie Elliot, 100, Sutherland, Nebr.

Robert Lee Moorman, 100, Rapidan, Va.

Mrs. Myrtle Lee, 100, Shreve, Ohio.

Miss Lillian Watson, 100, Mitchell, S. Dak.

In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of the church where the person is a member, and its location.

What You Think About Viet Nam

THE TROUBLE with surveys, and with statistics generally, is that they tend to be interpreted as the final word. So let us emphasize at the outset that the figures on the facing page are no more than *rough* indicators of how *some* Methodists think on *some* questions relating to Viet Nam. Participation in TOGETHER's opinion poll was voluntary, so this may or may not be a cross section of Methodist thought.

Our figures are based on tabulation of 4,298 responses to the questionnaire published in the February issue. Several hundred arrived after we closed out to tally these, and others are still coming at this writing. Roughly 82 percent of the respondents were laymen, 11.5 percent ministers. (About 6.5 percent failed to indicate lay-clergy status or age, but their responses are included in the "overall" tabulations.) Laymen divided about equally between those under and over 35 years old, while approximately 60 percent of the clergymen who responded were over 35.

The main findings, slightly streamlined and rounded off numerically for easiest comprehension, largely speak for themselves. But a few supplementary observations are appropriate—if you keep constantly in mind that this survey is not definitive, and can be interpreted in various ways. In that context, here are some of the things that struck us.

Question 1: The survey results are ambiguous, for disapproval can mean either that you favor getting out of Viet Nam altogether, or that you favor stepping up military action to achieve total military victory. Still, our respondents overall disapprove more strongly of President Johnson's leadership than does the American public at large, as indicated by Gallup Poll figures. Gallup showed a high of 57 percent approval in early 1966, and the trend ever since has been down—to as low as 33 percent approval. Among our respondents, laymen and ministers under 35 were more critical than their elders.

Question 2: This also is identical to a Gallup Poll question, but the differences of opinion in the two surveys are insignificant. Among our respondents, those under 35 (both lay and clergy) were much less inclined to believe that Viet Nam may help prevent World War III. Their thinking on whether it would start World War III was not much different from that of older persons.

Question 3: Again, our respondents think about the same as does the national population, based on Gallup findings. Laymen over 35 were 9 percent more favorable than their younger peers, while ministers under 35 were 5 percent more favorable than older clergymen.

Question 4: Our results are close to Gallup Poll national figures. Younger laymen are 13 percent more favorable than older laymen, while older ministers are slightly more favorable than younger ministers.

Question 5: This is perhaps the basic "hawk-dove" demarcation line on Viet Nam. Note the large gap between clergymen and laymen. Significantly, older laymen are 11 percent more favorable to stopping the bombing than younger laymen, while younger ministers are 10 percent more favorable than older ministers. Overall, among all who registered any opinions, it is 2 to 1 against an unconditional bombing halt.

Question 6: This basic question indicates readers' thoughts about both victory as a U.S. objective, and limited warfare. Again, a big gap shows up between laymen and clergy. In this case, approval of the statement came more often from laymen under 35 and ministers over 35.

Question 7: Besides the high percentage of no opinion, it is notable that both younger clergymen and younger laymen tended to agree with the statement more often than their elders.

Question 8: Among our respondents, at least, alternate service for conscientious objectors is accepted more widely than some have thought.

Here Are the Percentages Based on 4,298 Ballots

1. Do you approve or disapprove of the way President Johnson is handling the situation in Viet Nam?

	approve	disapprove	no opinion
laymen	28	64	8
clergy	16	81	3
overall	26	66	8

2. Some people say that the war in Viet Nam may prevent World War III. Others say it may start World War III. With which group are you more inclined to agree?

	prevent	start	no opinion
laymen	40	41	19
clergy	23	68	9
overall	38	44	18

3. At this time do you think the United States should begin to let South Viet Nam take on more responsibility for the fighting of the war in Viet Nam?

	should	should not	no opinion
laymen	77	14	9
clergy	88	3	9
overall	78	13	9

4. If a situation like Viet Nam were to develop in another part of the world, do you think the U.S. should or should not send troops?

	should	should not	no opinion
laymen	31	53	16
clergy	17	72	11
overall	29	56	15

5. The United States should immediately and unconditionally stop the bombing of North Viet Nam.

	agree	disagree	no opinion
laymen	26	66	8
clergy	63	32	5
overall	30	62	8

6. The United States should use all military strength (short of nuclear weapons) to achieve victory in the war.

	agree	disagree	no opinion
laymen	58	35	7
clergy	27	70	3
overall	54	39	7

7. There is a good chance that either China or the Soviet Union will become belligerent.

	agree	disagree	no opinion
laymen	47	30	23
clergy	63	23	14
overall	48	29	23

8. Other types of active service for conscientious objectors should be provided to young men who object to the war in Viet Nam.

	agree	disagree	no opinion
laymen	75	20	5
clergy	90	8	2
overall	76	18	6

9. Canadian churchmen are justified in extending support to refugees from the U.S. Selective Service.

	agree	disagree	no opinion
laymen	31	58	11
clergy	62	30	8
overall	34	55	11

10. Conscientious protest against the war in Viet Nam should be defended by the churches whatever the consequences of such action.

	agree	disagree	no opinion
laymen	35	55	10
clergy	73	24	3
overall	39	52	9

11. The churches should provide information, aid, and guidance to those who refuse induction on the grounds of religious conviction.

	agree	disagree	no opinion
laymen	56	35	9
clergy	82	15	3
overall	59	33	8

Question 9: No big differentials based on age showed up in responses to this question, but there is a big difference between the layman and the clergyman.

Question 10: What is the church's role in defending war protesters? Laymen and clergymen are far apart on this, more so than on any other issue raised in the questionnaire. Older laymen, however, supported the statement more strongly than their younger peers; ministers under 35 were 12 percent more favorable than older pastors.

Question 11: Again, this is a basic question relating to the church's role. Responses indicate a substantial lack

of agreement between ministers and laymen. Older and younger laymen thought about the same, but among ministers under 35 there was 87 percent agreement, compared to 79 percent agreement among those pastors over 35.

While the results of the questionnaire, however inconclusive, are of interest, we published it chiefly with the hope that it would stimulate thought and discussion. Reports from all over the country suggest that this purpose was served—that the questions were used widely as a basis for discussion in Woman's Societies, Sunday-school classes, in special meetings open to all in a community, even at

board meetings. And scores of respondents returned their questionnaires with thoughtful, probing letters.

Airing these issues, of course, is essential. Viet Nam raises basic questions not only about U.S. policy, but about the role of the church. Pretending differences don't exist, or saying they shouldn't exist, is no way out. The assignment before each of us is to assess all the evidence, weigh it carefully in the context of Christian principles, and decide where we stand.

Then comes the decisive final step: let your thinking be known where it makes a difference.

—YOUR EDITORS

A

FOR ALMOST 30 years the words "Kansas City" have been a symbol among Methodists for the unification event which in 1939 brought the three former branches of their church into one denomination.

The city of Johnstown, Pa., achieved a similar kind of special status among Evangelical United Brethren as the place where the two former streams of their church were joined in 1946.

This year, however, a new and even more significant event will be symbolized by the word "Dallas." For it is there, on April 23, that Methodists and EUBs will join forces as The United Methodist Church.

Starting on Sunday, April 21, the Methodist and EUB General Conferences, highest law-making bodies of the two churches, will be meeting in the Texas city. They will meet separately for only one day. Then, in a formal service of unification on April 23, the new 11-million-member denomination will be born. During the next 10 days, the 1,300 Uniting Conference delegates will complete the complicated task of perfecting a *Discipline*—the rules of organization and procedure—for the new church and laying plans for its first four years of life.

At its birth The United Methodist Church will represent the coming together of two streams of Protestant Christianity which have followed nearly parallel courses in American church life for almost 175 years. Both were pioneer movements on the American frontier as it moved westward across the continent, and today they share continuing concerns for the life of man on the nongeographic frontiers of 20th-century society.

Except for the vagaries of history, the two uniting churches and their predecessors might well have become a unified denomination much earlier. Coming together in



Dallas Memorial Auditorium, the mammoth circular building in the foreground above, will be the site of the 1968 Uniting Conference of The United Methodist Church, bringing together Methodists and Evangelical United Brethren into a new 11-million member church. Rising beyond the auditorium are the sleek skyscrapers of downtown Dallas.

NEW Church Is Born

By PAIGE CARLIN, Managing Editor

1968, they form the second largest American Protestant body and the church most truly national in the distribution of its members throughout the country. Hopefully, the consolidation of United Methodist resources, both material and spiritual, will result in a combined effort in Christian mission whose impact is greater than the sum of its presently separate parts. No one doubts that the times into which the church is born demand it.

Although the attention of Uniting Conference delegates will be focused largely on internal matters of organizing the new church and planning for its immediate future, it will be difficult for them to ignore pressing world and national issues—Viet Nam, black power, poverty, crime, urban unrest, violence, revolutionary changes in popular morality, and the crisis of rich versus poor around the world.

Not all these will be dealt with explicitly in the Uniting Conference sessions, but the basic tensions which they represent will be implicit in such matters of conference debate as the church's own problems of racial segregation, the programs it will emphasize and the priorities implied in its budgeting for the next four years, the controversial points in a study of church-government relationships, the future of United Methodist involvement in the Consultation on Church Union and other ecumenical movements, the requests for autonomy by overseas "daughter" churches, and the revamping of international Methodist structures.

Methodist-EUB union, of course, has been in the making for almost 10 years, and more than 4 years have been spent in the actual writing of the Plan of Union by a joint team of negotiators. A pair of simultaneous General Conference sessions approved the basic plan in Chicago in November, 1966, and that agreement was ratified by an-

nual conferences of both denominations last year.

What remains to be done by the Uniting Conference to complete the union is final adoption of the bulkiest portion of the union plan—307 pages of detailed material which provides procedures of organization and administration for the new church. This material, called Part IV of the Plan of Union, was adopted in principle by the General Conferences in Chicago. Since then, the Joint Commissions on Union have prepared 33 revisions which the Uniting Conference will be asked to adopt. Other proposed changes may come from the Joint Commissions when they meet for two days in Dallas prior to the Uniting Conference's opening, and still other alterations could result from petitions submitted by individuals and groups in both churches.

All this will require long hours of work in committee meetings and plenary session debates. But the Uniting Conference program will include much more—colorful pageantry, inspiration in music and preaching, and lighter moments of entertainment and relaxation.

The opening event of the two-week schedule on Sunday evening, April 21, will bring the two General Conferences together for a service of Holy Communion while they retain their separate identities. The service, to be held in the 10,000-seat Dallas Memorial Auditorium, will be open to all.

Both groups of delegates will return to the auditorium on Monday evening (following their separate one-day sessions) to hear the Episcopal Address—a "State of the Church" message from all the bishops—delivered by Methodist Bishop Lloyd C. Wicke of New York.

High point of the Dallas meeting, certainly, will be the Tuesday-morning service in which union will be proclaimed officially. Bishops

Wicke and Reuben H. Mueller of Indianapolis, EUB, will share in the ceremony as chairmen of the two negotiating commissions, and Methodist Bishop Donald H. Tippet of San Francisco will preside. Dr. Albert C. Outler, a professor at Southern Methodist University's Perkins School of Theology in Dallas, will be the speaker. Dr. Outler is widely regarded as Methodism's leading ecumenical spokesman.

A colorful procession will open the service, led by delegates from the more than 50 nations where Methodists and EUBs have work, carrying their national flags.

Evening programs will include a service commemorating the centennial of Christian higher education among Negroes, April 24; a Texas Night at the SMU coliseum, April 27; a Festival of Christian Song with a 3,000-voice choir, April 28; and a dramatic presentation, *The Ecumenical Nature of the Church*, May 1.

Services of worship and preaching will be held each weekday afternoon at First Methodist Church in downtown Dallas.

Despite the time they will spend in scheduled activities on the conference agenda, delegates and visitors should have opportunities to see points of special interest in the Dallas area. Within the city and its suburbs more than 100 Methodist churches will welcome conference guests. Several are distinctive.

As a Dallas landmark, none is more prominent than Highland Park Church, Methodism's largest congregation with some 9,150 members and the "mother" church of many other Dallas congregations. Its impressive complex of buildings is adjacent to the SMU campus.

A church noteworthy for its unconventional style of architecture is St. Stephen Methodist in the east-side suburb of Mesquite. The building is free-form in design and constructed by an unusual process

called "Archilithics." A church distinctive for the innovative style of its worship and education program is Casa View Methodist in Dallas [see *They're Trying to Be the Church*, May, 1967, page 22]. Another congregation distinctive not only for its name but for the energy of its planning for the future is 6,500-member Lovers Lane Methodist, which expects to erect a \$10-million building complex larger than Dallas' famed Cotton Bowl.

Five miles from downtown Dallas in the island-city of University Park is the 150-acre campus of Southern Methodist University with its more than 6,000 students.

On the grounds are more than 70 buildings, most of traditionally beautiful Modern-Georgian architecture. Perkins School of Theology occupies a separate quadrangle around the lovely Perkins Chapel.

On the city's southwest side, Methodist Hospital of Dallas is a \$14-million health facility which has served the region for more than 40 years with a healing ministry that includes Texas' largest diploma program in training nurses.

Inner-city work supported by the Methodist Board of Missions includes the Bethlehem Center and Shady Grove Center, Rankin Community Center, Wesley Community

Center, and Goodwill Industries.

The presence of these many churches and institutions have made Dallas well aware of Methodism, and vice versa. Few other cities of comparable size have higher proportions of Methodists to their total population, and the city is readying a Texas-sized welcome for its Conference guests.

Not just because it represents a history-making ecumenical event but also because of the times into which The United Methodist Church is born, the 1968 Uniting Conference will be watched in Dallas—and far beyond—with vital interest and concern. □

Profile of The United Methodist Church

Based on records for 1966-67, here is a statistical profile of the new church to be born in Dallas. Except as noted, figures refer only to work in the United States. Asterisks () indicate estimates; daggers (†) mean figures are as yet unknown.*

	Ex-Methodist	Ex-EUB	United Methodist
Full Members	10,289,214	746,099	11,035,313
Ordained Ministers	29,287	3,717	33,004
Episcopal Areas	46	7	†
Annual Conferences	87	31	118
Organized Churches	38,060	4,084	42,144
Value of Local and District Property	\$4,721,364,860	\$369,451,130	\$5,090,815,990
Church Schools			
Membership	6,509,393	601,315	7,110,708
Average Attendance	3,301,923	367,966	3,669,889
Local Women's Groups	36,000*	2,980	38,980*
Membership	1,690,000*	105,376	1,795,376*
Local Men's Groups	9,000*	1,065	10,065*
Chaplains (total)	719	68	787
In Armed Forces	545	61	606
Missionaries Overseas	1,450	159	1,609
Missionaries, Deaconesses, and Other Workers in U.S.	2,000	189	2,189
Annual Missions Budget	\$40,000,000	\$3,500,000	†
Countries Where Work Is Done	48	13	52
Institutions in U.S.			
Seminaries	12	2	14
Universities	8	0	8
Colleges and Secondary Schools	114	10	124
Total Enrollment	187,500	8,170	195,670
Hospitals	76	2	78
Homes	207	10	217
Total Capacity	52,043	1,216	53,259
Total Giving	\$664,795,520	\$59,819,189	\$724,614,709
Per Capita Giving	\$64.61	\$80.18	\$65.66



Methodist Bishop Francis Asbury at Cumberland Gap, between Kentucky and Tennessee. His German-speaking contemporaries on the frontier were United Brethren and Evangelical circuit riders with a "back for any bed, a stomach for any food, a face for any weather."

Our Common Frontier Heritage

By HERMAN B. TEETER
Associate Editor

ONE MORNING IN 1812, Bishop Francis Asbury and his traveling companion, the Rev. Henry Boehm, were up early, preparing for another long day's ride to the next preaching appointment. The Methodist bishop, who seldom departed from his strenuous circuit-riding itinerary, suddenly insisted that they turn aside. In answer to Boehm's puzzled inquiry, he declared:

"I tell you, Henry, we must go right to your father's."

Bishop Asbury had a presentiment that Martin Boehm was dying. How he knew is for students of the occult to ponder. But why he wanted to be at the side of the 88-year-old United Brethren bishop tells

a great deal about the affectionate relationship that existed between early Methodists and their German-speaking counterparts on the American frontier.

Martin Boehm was a cofounder, with the erudite Philip William Otterbein, of the Church of the United Brethren in Christ. His son, Henry, was a Methodist preacher who lived to be 100. With the United Brethren preacher-historian Henry G. Spayth, he could look back across the decades "and see the smiles and the cordial shakes of the hand . . . the hearty and joyous welcome when Methodists and United Brethren met."

Side by side, for almost two centuries and across countless hundreds of thousands of miles, the United

Brethren and their German-speaking kin, the Evangelicals, marched with Methodists. So today, as their churches are about to become one, they share a common heritage.

The historic trails that this year converge in Dallas, Texas, and long-awaited union were seldom very far apart. The travelers, going in the same direction and with many of the same problems and goals, considered joining forces a number of times. Except for minor differences, they were only a language apart—and that difference ceased to exist many years ago.

Often, in Colonial days, the societies of the two denominations were identified by such popular labels as "English Methodists" or "German Methodists." The names of their leaders helped identify them: Wesley and Asbury; Otterbein, Boehm, and Albright (Albrecht). Each was a rebel of a sort, in that he broke with the tradition and formalism of his mother church, and took his departure with evangelistic fervor.

"I felt my heart strangely warmed," Wesley wrote of his conversion experience during a prayer meeting in Aldersgate Street, London.

"We are brothers!" exclaimed Otterbein after hearing Martin Boehm, a Pennsylvania Mennonite, preach in Isaac Long's barn in 1767. These words, also, symbolized the beginning of a new church as the German-born Reformed minister came forward to embrace the slight, bearded farmer.

This was four years before Francis Asbury, one of Wesley's preachers, arrived from England to begin his superhuman labors in the New World. Another three years would pass before Asbury noted in his *Journal*, February 3, 1774, "This day I wrote a letter to Mr. Otterbein, a German minister, relative to his settling in Baltimore town."

DURING the years that followed, Asbury made many references to Otterbein, who eventually did settle in Baltimore to take charge of the congregation he served for 40 years.

"There are very few with whom I can find so much unity and freedom in conversation as with him," Asbury wrote, signaling the beginning of an enduring friendship between the two men. Consequently, wherever Asbury went among the "Dutch Methodists," doors were opened in welcome. He was a frequent caller at the home of Martin Boehm, and preached many times in a chapel on the Boehm farm. He preached in German churches and visited German settlements, sometimes accompanied by Otterbein or the Rev. Benedict Schwope, "where we both preached in our proper tongues."

Thus the pattern was set, the ties were formed, the forces joined when the American Revolution ended and those in the new nation gathered their forces—including spiritual resources—for the years ahead.

The American pioneer, it is said, moved westward with an ax in one hand and a Bible in the other—a pretty picture, but not necessarily a true one.

"Actually, it was an age of unbelief," says Dr. K. James Stein, professor of church history at Evangelical Theological Seminary, Naperville, Ill.

"The moral depression concomitant with all wars made its devastating impact on the new nation. Soldiers who had been supplied by Congress with liquor to enable them to endure battle and hardship brought home the habit of strong drink. . . . Puritan principles on chastity were given less heed, thanks to the social upheaval caused by seven years of conflict and the libertine application of the ideal of liberty to marriage."

Twentieth-century Methodists and Evangelical United Brethren, uniting in Dallas, find the nation concerned with a sexual revolution, a rising crime rate, riots, and juvenile delinquency. English and German preachers found themselves facing comparable conditions almost 200 years ago.

Dr. Paul H. Eller, in *These Evangelical United Brethren*, writes:

"The religious, the non-religious, and the anti-religious mingled on the frontier though, in general, the religious had the harder time of it for they were in the minority."

Describing the notorious vices of the frontier—profanity, gambling, drunkenness, and immorality—Dr. Eller quotes A. J. Beveridge's picture of New Salem, Ill., the community in which Abraham Lincoln lived as a young man:

"Everybody came on Saturdays to trade, gossip, wrestle, raffle, pitch horse shoes, run races, get drunk, maul one another with their fists and indulge generally in frontier happiness as a relief from the week's monotonous drudgery on the raw and difficult farms."

In some areas, "Wives forsook their husbands, solely because the latter began to pray, and parents drove their children from home for serving the Lord and becoming religious.

"Public worship was frequently disturbed and violently interrupted, utterly regardless of the religious liberty which the laws of the land vouchsafed. Evangelical preachers were often shamefully treated on the street. Their life was openly threatened, if they would not leave the country. The rabble threatened to stone them, to club them, and even to shoot them."

In answer to this challenge to the existence of the young nation, both Methodists and Brethren came riding over the mountains and down the valleys, through swamps and turbulent rivers. They were men, it is said, who were born to break the way. Their message was simple, whether spoken in English or German: "You can be saved! You must be born again!"

This was evangelism. This is what the frontier preachers had to offer in places where there were no churches. It is what Wesley had offered in England during a similar crisis.

But one could not expect men named Mayer, Guething, Beighel, or Evinger to understand the English preaching of Francis Asbury and his followers. There were thousands in America—plain, hardworking, thrifty, and resourceful people—who never would learn to speak or write any language other than German.

Asbury took note of this when he came upon a German settlement in West Virginia in June, 1781:

"The people love preaching, but do not understand class meeting, because they are not enough conversant with the English tongue; and we cannot all do as John

Hagerty and H. Weidner, who speak both languages; could we get a Dutch preacher or two to travel with us, I am persuaded we should have a good work among the Dutch. I love these people; they are kind in their way."

Again, in Maryland in May, 1786:

"Came to Antietam settlement, and spoke in a Dutch church: a travelling ministry would be more productive of good among these people; their preachers and people are too fond of *settling*, and having things established . . ."

A few days later, Asbury called again on his friend Otterbein: "We had some free conversation on the necessity of forming a church among the Dutch, holding conferences . . ."

The Methodist bishop, of course, was not aware of the work which would be started a few years later by a Pennsylvania farmer-tilemaker named Jacob Albright, who had served during the Revolution as a drummer boy, later as a private guarding Hessian prisoners at Reading, Pa. Originally a Lutheran, Albright joined a Methodist class after several of his children died during an epidemic. Like Boehm, he was converted, and became a traveling preacher.

By 1800, Albright's circuit extended into Virginia. His followers sometimes were called "Albright Methodists," or, in derision, "Knierrutscher" (knee-sliders), "Krachzer" (groaners), or "Kopfhanger" (head-hangers). Although he had not planned to organize a church, his monument was to become the Evangelical Association, later the Evangelical Church. Albright died in 1808, a year after the Evangelicals' first annual conference and a year before the appearance of their first *Discipline*, patterned after that of the Methodists.

"That there was a strong Methodist influence upon the United Brethren and Evangelicals, no one can deny," says Dr. Stein. "Perhaps it was even stronger on the latter, due to the fact that Albright for a time was a member of a Methodist class. Why the Methodists and Evangelicals were not united in the early years is difficult to say. Albright's relationship with the Methodists was never a strained one . . . Nor could it possibly be because the Methodists were not interested in ministering to the Germans."

Reportedly, Asbury turned down a suggestion that the Albright group become a German wing of the Methodist body, with German circuits, districts, and conferences.

"This cannot be," the Methodist bishop supposedly replied. "It would be inexpedient."

Asbury apparently felt that the German language would eventually die out in the New World. Just the same, he did order a German translation of the Methodist *Discipline*; and at his insistence Henry Boehm made speaking tours among Pennsylvania Germans.

R. W. Albright, a descendant of the Evangelical founder, wrote that "while it may have been true that in the beginning Asbury was not inclined to favor work among the German people, it is very certain that toward the close of his life he was ardently supporting just such a work."

While it must be emphasized that the Evangelical and United Brethren groups did not grow out of the

Methodist church, both did adopt the Methodist system of circuits, conferences—along with the presiding elder and, with limitations, the episcopacy.

"The friendship that existed between Otterbein and Francis Asbury," Dr. Stein believes, "did more to create a fraternal spirit between the United Brethren and Methodists than any one single factor."

Even so, Asbury and Otterbein were opposites in many ways. The German Reformed minister was schooled in philosophy, Greek and Roman literature, logic, mathematics, history, and theology. In comparison, Asbury was virtually uneducated. Yet he was an incomparable administrator, a keen judge of men, and a tireless rider of the frontier.

Asbury's counterpart among the United Brethren was a tall, rugged man named Christian Newcomer, who sought out the German settlers in Maryland, Pennsylvania, Ohio, Kentucky, New York, Virginia, and Canada. Like Asbury, he kept a daily journal (in German) written "in any and all places, frequently with bad ink and bad pen."

Geographically, the United Brethren—like the English Methodists—were located largely in rural areas and on the frontier. Dr. Stein says: "If the frontier spirit in religion was the matrix from which the denomination emerged, it was the rural areas in which it thrived."

"Statistics for the year 1906, representing the percentage of denominational membership living outside the principal American cities, indicated that of the main denominations cited, the United Brethren led all the others with 92 percent."

Newcomer, who later became a bishop, was a contemporary of Asbury, Otterbein, Boehm, and Albright. His *Journal*, translated into English by John Hildt in



Taking part in Asbury's ordination as a Methodist bishop was his friend Philip William Otterbein (standing, second from left), father of the United Brethren Church.

1834, reveals additional sidelights on the ties between Methodists and Brethren.

"This forenoon," Newcomer noted in May, 1801, "I attended the Conference. Bishop Asbury and [Richard] Whatcoat were present."

Two days later: "Bishop Asbury preached . . . his discourse was very pointed and impressive." Again, after hearing Asbury preach, he described the discourse as "sound doctrine, particularly applicable to myself, and proved very wholesome food for my soul."

Another time: "This morning I set off very early but had not proceeded far before I fell in company with John Green, a Methodist preacher, destined for the same place with myself, viz Harrisonburg, Rockingham county, Va. We traveled together (holding Godly conversation) 33 miles."

Newcomer mentions meeting and dining with Boehm, Otterbein, and Asbury; and writes also of his friendship and frequent visits with William McKendree, the first American-born Methodist bishop. He notes the historic 1809 communication from the Methodists regarding "a closer union" with the Brethren.

ALTHOUGH this remarkable man was on the go for 35 years, crossing the Appalachians many times, there is no picture of him known to be authentic. He is credited, however, with changing the so-called German "societies" into a denomination. As Dr. A. W. Drury explained it in *A Century*:

"He early formed classes, with his own hands stitched the first class-book, assisted in preparing a manuscript discipline, which is still preserved, presided in the formation of the new conference in Ohio in 1810, was elected active Bishop in 1813 . . ." He was reelected in 1814 and at succeeding conferences, serving until his death in 1830.

"He gathered the first missionary money, and was noted for the number of young men that he introduced into the ministry. He preached, for the most part, in German, but also in English. He opened the way for a larger fellowship with kindred denominations, laboring even for an organic union of the United Brethren and the Evangelical Association."

Newcomer, according to one writer, "was known to ride more than 100 miles to a Methodist camp meeting, where he was sure to meet with a hearty welcome, and with the people of God."

By the time Newcomer and Asbury died, they had laid the foundations of two churches. They left their priceless journals behind as evidence of their labors. Much to the regret of present-day historians, neither paid a great deal of attention to the colorful drama that seethed around him on the American frontier.

Not so the first bishop of the Evangelical Church, John Seybert, a contemporary of Methodism's irrepressible Peter Cartwright. During the 40 years of his ministry (1820-1860), he traveled 175,000 miles, preached 9,850 sermons, and made 46,000 pastoral calls. Unlike Asbury and Newcomer, Bishop Seybert spiced his journal with anecdotes and poetic observations of the natural wonders around him.

"I am on my way to conference," he wrote, typically. "It is the last of May, and nature has donned her brightest robes. The fields are carpeted with green and decked with flowers of loveliest hue; the air is laden with odors sweet and trembles with the melodies of feathered choirs. It being locust year, locusts by the million join in repeating with trembling voices their 'Pharao!'"

Again, Seybert's journal often refers to the harmony which existed among Methodists, United Brethren, and Evangelicals. When Seybert attended a camp meeting at Waterloo, Ontario, he organized those converted into the first Evangelical class in that country.

"Several influential citizens of Waterloo now assisted in the work," according to the Rev. S. P. Spreng, author of *The Life and Labors of John Seybert*. "One of these was a Methodist preacher, who attended this camp meeting, and said that it was 'old fashioned Methodism.' This man supported the cause liberally and remembered it in his last will and testament. He also was instrumental in securing the recognition of our Church by the government."

Seybert strongly favored exclusively German Sunday schools, principally on the ground that "the English speaking people were already amply provided for in this particular. . . The Germans are in special need . . . If the Evangelical Association does not help the Germans in the United States, nobody else will."

He could speak and write in both German and English, and often preached to Methodist congregations. Small of stature, quick of movement, simply clad, he distributed books, swam the rivers, faced hostile crowds, climbed mountains, and bounced back from repeated hardships. Unlike so many other circuit riders, he was financially able to add a certain degree of philanthropy to his mission. Once, upon hearing that a widow was about to lose her home, he bought the property and returned it to her!

With Seybert's death, the legendary pioneers leave the scene. The two German-speaking groups, along with the Methodists, left the pioneer trails in America to establish missions overseas. They founded colleges and seminaries, published books and newspapers, sometimes quarreled among themselves. Time and again, the question of union came to the surface. Among the United Brethren, union with the former Methodist Protestant Church was proposed around 1830; with the Methodist Protestants again in 1903 and 1912; and discussed with the Methodist Episcopal Church, South, in 1922.

The Evangelicals, meanwhile, voted 38 to 37 in 1871 for union with the former Methodist Episcopal Church—short, however, of the two-thirds majority considered necessary to enter negotiations for merger. Finally, in 1946, the Evangelicals of Albright merged with the Brethren of Otterbein and Boehm to become the Evangelical United Brethren Church.

That was 22 years ago. The travelers—Methodist and EUB—did not know it then, but the road ran straighter than ever toward Dallas and 1968. They had come a long way—if not always together, then never very far apart. □



MARTIN BOEHM, cofounder of the United Brethren in Christ, was of Swiss Mennonite stock and was chosen by lot in 1756 to be pastor of his church. This responsibility nearly overwhelmed the unschooled Pennsylvania farmer. One day,

while plowing, he felt he could go no further and fell on his knees, crying, "Lord, save: I am lost." He then experienced a conversion which provided "new life, new thoughts, new faith, new love. This joy I wished to communicate to those around me."



"WIR SIND BRUDER!" (We are brothers!), exclaimed Philip William Otterbein to Martin Boehm after hearing him preach at a meeting in Isaac Long's barn on Pentecost Sunday, 1767. The close association that blossomed soon after this

first meeting of the two men eventually led, in 1800, to formation of the Church of the United Brethren in Christ with both men elected its bishops. The barn, owned by Mennonite descendants of Isaac Long, still stands near Neffsville, Pa.



JACOB ALBRIGHT was a Lutheran farmer and tilemaker who sensed a call to preach in 1796. A beginning of the Evangelical Church resulted in 1803. Enfeebled by his tireless preaching journeys through Pennsylvania, Maryland, and

Virginia, Albright was only 49 when he collapsed and died at the home of a friend, George Becker, near Kleinfeltersville, Pa., in 1808. A church honoring his memory was built nearby in 1850 and today is one of the two official EUB shrines.



FIRST BISHOP of the Evangelical Church was John Seybert, elected in 1839. An indefatigable itinerant, he is credited with spreading both faith and learning among German-speaking people who migrated westward with the American frontier.

Chief tools in his ministry were books. Once he escorted a shipment of 23,725 pieces weighing 2,500 pounds from the Evangelical printing plant in New Berlin, Pa., across the Alleghenies and down the Ohio River—by wagon, railroad, and boat.

What Issues Priorities Face Our New Church?

At its formation this month in Dallas, The United Methodist Church confronts a world in crisis. What are the key issues? How can the church contribute toward solutions? For an assessment of the new church's role, TOGETHER went to three knowledgeable church leaders. They are . . .



Dr. J. Edward Carothers, formerly a pastor in Vermont and New York, became associate general secretary of the Methodist Board of Missions' National Division in 1964.



Dr. Eugene L. Smith, executive secretary of the World Council of Churches staff in the U.S., is a Methodist minister and former executive of the Methodist Board of Missions.



Dr. Paul A. Washburn, executive secretary of the Evangelical United Brethren Commission on Church Union, has represented his denomination both in COCU and in formation of The United Methodist Church.

What We Face...

NATIONALLY

By J. EDWARD CAROTHERS

WHAT LIES AHEAD on the national scene for The United Methodist Church? I am certain only that the future is pouring in upon us, and that this is part of the terror and glory of life. The kingdom of God is already here, with both judgment and grace.

Still, there are recognizable shapes on the road ahead. Among the main ones I see are these:

PEACE: The United Methodist Church will have to face in a new way the issues of human survival. It is born at a moment when the United States is close to being a garrison state, with controls over the life and death of millions of people moving closer and closer to the hands of a few and farther and farther from the hands of Congress and the people. We live not only under the threat of thermonuclear and biological warfare against us but with awesome power in our own hands sufficient to wipe out other nations.

The United Methodist Church can, if it chooses, lead the churches in a new mission for peace. If it does not keep its covenant with God to be the church of reconciliation, justice, freedom, and peace, none of the observations that follow about its future is of any significance. We either act for peace or we don't act for it. To act for it, we have to make choices about the political application of science and technology. At this moment, it is apparent that the churches are not facing the full range of the issues. But they can be led to do so—and this is the first and basic issue of our

United Methodist future. For in addition to the global, humanitarian aspects of war and peace, we need to recognize that at the root of many of our domestic problems is the Viet Nam war, which has siphoned off resources and energy desperately needed to deal with back-home problems.

RACE: The new church will have continuing problems in its colored-white relationships. One early test of intention will come when we have to provide basic economic justice for Negro clergymen by subsidizing their salaries as they come into previously all-white annual conferences. This alone will cost a minimum of \$2.4 million per year in the beginning.

Another more serious confrontation lies ahead. Today, when inflated statistics are adjusted, we have about 275,000 Negroes in The United Methodist Church. But their percentage of membership in the church has been falling. If the present rate of decline continues, we will be an all-white denomination within 10 years. This cannot be allowed to happen—not because Negroes will be the main losers but because we who are white need association and fellowship with Negroes for the sake of our own souls. This is not a North-South issue. Maybe an essential conversion of mind and heart on the issue of white-colored mutuality also will save us from any limiting and divisive regionalisms that might tend to linger on in the new church.

MISSION AND EVANGELISM: We are headed for a serious showdown on the issue of what it means to "save souls." This has been taking shape in all U.S. churches for at least a century and a half. The United Methodist Church brings together two congenial streams of history. Both streams have generally held that the purpose of the Christian religion is to save souls. I would guess that more than half of the members of the new church interpret this to mean that these souls are to be saved from a particular hell located in time and space, and when saved will be ushered in glory to a particular heaven located in a very definite spot.

A minority of the church members—again, my guess—probably believes that the main aim of mission for the Christian church is to bring about social change. This minority probably has discounted the "heaven and hell" objectives of salvation. Included in the minority is most of the leadership of the churches now involved in the merger. But soon this leadership is going to have to face the fact that the majority of church members neither fully understand nor fully support the social role of the church—and will not forever support what it does not understand.

In the months ahead The United Methodist Church will have to take measures to connect again what has been separated by a fundamental theological breakdown. What some people mean by "saving souls" must be taken seriously again—without, however, failing to recognize that the social dimensions of sin demand social actions. Our church cannot be much of a church if it is no more than another organization engaged in even the most legitimate social-service projects.

RESTRUCTURE: Even with a Program Council as planned, co-ordinating church-wide programs and emphases, The United Methodist Church will have to be restructured. If we are as smart as we should be, we will announce that from here on we regard restructuring as a continuing process rather than a major surgical operation painfully performed only once every 12 to 16 years. The reasons are obvious—we must remain flexible and responsive as a church, and avoid entrenched bureaucracies and power blocs which, in any organization, tend to impede responsiveness and innovation.

The United Methodist Church will emerge with an unharnessed span of at least 20 boards and agencies, each constituting a power center engaged in some degree of hemming and hawing with all the others. It is a sight to behold, and satan must enjoy it.

In the past, Methodists have tried to control bureaucratic power by dividing a board whenever it began to look too big for its breeches. This has not proved to be a good way of dealing with bureaucratic power, for even a small bureau tends to expand until it also has a general secretary, a board of managers, a vested interest, and all the rest.

The only apparent alternative to past practice is the control of power by policy. This is not so easy as it sounds. Policy can be written to support dictatorships, and it is probably better to have boards and agencies locked now and then in a power struggle than it is to have an all-powerful board or hierarchy of some kind. We cannot expect an easy resolution of this issue in The United Methodist Church. But all signs at this point indicate a surprising readiness of the boards and agencies to face this urgent issue with candor and complete openness to God's future that is pouring in.

SMALL CONGREGATIONS: The United Methodist Church will be faced with some important decisions about its local churches. We will have upwards of 42,000 congregations and fewer than 24,000 pastors serving local churches. In both rural and city situations we have hundreds upon hundreds of churches with less than 100 members. For many years it has been thought that a church needed about 500 members to sustain a full-time pastor—but in The United Methodist Church about 80 percent of our congregations will be smaller than that.

One of the main goals of our total mission should be the maximum utilization of all advanced methods of helping the laity acquire the special skills required for congregational leadership. The increased amount of non-job time which many persons have today has increased the possibility of providing a new quality in our religious fellowship and service. The thousands of local churches now left in the lurch, without a full-time pastor, may constitute one of the golden opportunities for renewal of the laity in The United Methodist Church.

ECUMENICITY: The decisions about church union facing The United Methodist Church are going to be harder than many of us thought. It has been something of a paralyzing experience to achieve union be-

tween the EUB and Methodist fellowships. For a period of at least two years, much of the motion that had been generated in real mission involvement has been radically slowed down to make certain that the union itself would not be hindered.

The United Methodist Church is confronted today with a process that might well be called "layer-caking in the churches." There is a complex and wasteful tendency right now to invent ecumenical structures, give them names, hire executives, open offices, and then sit down to hope that something good will happen. The acronyms needed to designate these *ad hoc* churches, consortium arrangements, or whatever one may wish to call them run well over 100.

This "layer-caking" is a reality and it has to be coped with somehow. It probably is unavoidable. That does not mean it is good. A great rock in a stormy sea may be unavoidable, but it also can cause a shipwreck. The United Methodist Church will have to develop a unified approach to the whole problem of church unity if we are to prevent an upsurge of quiet, if not secret, cynicism about all church unity. By the time we shake down as The United Methodist Church, we may be so tired of being flexible and agreeable about little things that we will unintentionally become emotional dropouts from new ecumenical ventures.

LANGUAGE: The new church is born as nearly half of the U.S. population is under 25 years of age. Consumer goods abound, and the vast majority of young people have decided on what they want. Their list does not generally include the churches. Why? Because they don't understand the language of the churches, and the churches don't understand theirs.

Educator John Ciardi wrote recently that Americans have trouble being sure of their cause because we have no one like Churchill or Roosevelt to "speak us to ourselves." The one half of our nation under 25 needs a language for their world view. They think in the language of science, technology, evolution. These are the people who know about microscopes, telescopes, galaxies, and tiny earth. Even those who have never been on a college campus have many elements of the university mind.

Will the new church have the courage to extend its mission into the ski areas, where as many as 13 million persons play on a bright winter weekend? Have we the readiness to invade or intrude into the scientific compounds, the inner-city "villages," and all the other places? Can we support "far out" missionary projects that can help young families understand that Jesus "speaks them to themselves"?

THE CITY: Let us assume that within 10 years about 97 percent of our jobs will be located near population centers having more than 50,000 persons each. This conjecture is not unreasonable for already 70 percent of our population is in 16 metropolitan centers. Hence The United Methodist Church will increasingly be composed of city dwellers, even though it will continue to have numerous rural congregations.

How do we develop self-supporting congregations in the city? This is the most interesting unsolved

problem in church-extension work. The Metropolitan Urban Service Training program has experimented with "tent maker" ministries for the city, in which the minister supports himself by holding a full-time secular job. We have begun to experiment with churches in rented sites, as well as in portable buildings.

It is a mistake to conclude that the real crisis of the cities is only in the slum, or the crime rate, or even in the existence of defective school systems. The real crisis of the city is the disregard man shows for his control over environment. This is a crisis of man's spirit, and how he meets the crisis will determine not only the quality of his life, but his very survival.

This means that the religious needs of the people in the city are paramount and are related directly to the necessity of recovering the faith, hope, and determination we require to manipulate the environment of life and make it serve human values. This argues that the function of the church in the city is the saving of souls through the recovery of meaning gained by significant action directed toward improving the environment. To accomplish this, the church in the city will have to learn how to shout prayers and sing hymns while killing rats, cleaning alleys, and raising a great hue and cry about almost everything.

The United Methodist Church will have more inner-city congregations than any other Protestant denomination. While it must attend to its rural responsibilities, the new church had better gear up for a big time in all the big towns. This means community organization and action with clearly announced goals that will have the support of the entire congregation. These goals will at least be four in number. They are the great issues of human good in the city, and come in this order: (1) better housing, (2) improved health services, (3) quality education, (4) income maintenance to end degrading welfare systems.

Every one of these goals is necessary, but not alone for the people of low income. The first three also are essentials for middle and upper-income people.

POVERTY: Some 35 million of our fellow citizens still live in poverty, for the War on Poverty is *not* being won. For one thing, it is a harder job than most people thought it would be. For another, we have not allocated even the resources that were called for at the start. This may be partly because it has seemed to be a war to liberate a special group, for it is the plight of the Negro that is hardest to change.

There is ample evidence that it is mainly the attitudes of the prosperous that prevent the essential social changes needed to break the chains of those bound into the poverty culture by conditions over which they have absolutely no control. The United Methodist Church will be at the very least an upper-middle-class church. In its ranks will be many decision-makers in all ranks of society.

One of the real tests of the validity of the new church will be its commitment to the social changes that will bring to the poor their four basic rights: housing, health services, quality education, and a regular income. This commitment will require more than lip service or casual investment of endowment

funds. It will require massive, organized effort to achieve substantial political changes in the way we use our national resources.

COMMUNICATION: The new church will have to make radical revisions to provide better flow of knowledge to its membership. The bigger we get, the more we need quick, accurate, and stimulating information distribution. Most of our methods are antiquated, and the content is dull even when it deals with exciting developments. No church in the USA is showing any

signs of recognizing that the Space Age requires brilliance in communication. Our new church dare not be as dull as each of the old churches has been in communicating the news of what is being done as well as what needs to be tackled.

If our members knew today what is being done by their own denomination, they would triple their World Service gifts without being urged. Communication of information is a highly specialized skill, and to a very large degree the success of the new church will be related to our effectiveness in this area. □

What We Face . . . INTERNATIONALLY

By EUGENE L. SMITH

DESCRIBE THE international issues that confront the new United Methodist Church." This request for an article came just two days before I left on a trip to Asia and Europe. "So much the better," the editor said. "You will be able to check your ideas against what you see and hear overseas."

My first stop is Russia, as a guest of the Orthodox Church—ancient, deeply conservative, yet living powerfully under a communist government on the vitality of its worship. Next, Thailand, for a conference of Methodists from 14 Asian nations and after that the Fourth Assembly of the East Asia Christian Conference. On to Japan, for a Christian Asian consultation on international affairs. Then to the Philippines for lectures at Protestant, Anglican, and Jesuit theological schools. My final stop is Switzerland for a meeting of the Executive Committee of the World Council of Churches which included a knowledgeable survey of international and ecumenical affairs.

What international issues stand out? Here in Geneva, as I reflect on a trip nearly completed, these crucial themes emerge as those which trouble Christians around the world:

PEACE: My first visit to southeast Asia was in 1954, when the French Empire in Asia collapsed with defeat at Dien Bien Phu. That French departure began U.S. involvement in Viet Nam. Our involvement in Korea originated with the collapse of the Japanese Empire. Now, the British are withdrawing from Asia.

Who will fill this power vacuum? Twenty-five years ago, tens of thousands of American boys died to drive Japan out of that region. Now we urge Japan to move in economically. We vastly prefer her presence to Russia's or China's. Names of Japanese firms burn in neon across the region. Her foreign aid is shrewd, effective, growing. Her technical skills are urgently needed. Today, Japan's presence is as beneficial as it was destructive 25 years ago. What will it be like in the future?

As I write this, the news from Viet Nam reads ominously like the French news 14 years ago—though outright military defeat of United States forces is unthinkable. Asia has no unanimous judgment about the

war. Many Asian hawks advocate all-out attack on North Viet Nam; many Asian doves favor an immediate withdrawal. Fear of World War III is widespread. Not a few rejoice at American protection, but resent the all-pervasive American presence. The economy of the entire region benefits from the war, yet everywhere there is great concern for the unimaginable sufferings of the Vietnamese.

What hopes of peace are discernible? What can The United Methodist Church do? I hope that the Uniting Conference will give full support to the steps necessary to a negotiated peace, with the goal of a neutralized South Viet Nam under international controls. The specific steps necessary as I write may change by the time this article is published. Some requirements, however, probably will remain constant—the adoption of military goals consistent with that objective, for instance, and the appropriate involvement of the United Nations Assembly in peacemaking.

HUNGER: The plane from Moscow to Delhi crossed the mighty Himalayas, then dropped underneath the cloud cover. After two years of drought, the land was green again. A bumper crop is expected this year in India, but that government is still planning for large imports of food.

India, and not a few other nations today, face the prospect of a new kind of famine. Until this point in history, famines have been local and temporary—resulting from such disasters as war, flood, drought. If present trends continue another 10 or 12 years, however, mankind will experience famines which are regional and chronic. The chief cause is the population explosion. One illustration is seen in Latin America, where in a recent five-year period the population grew 11 percent but food production increased only 6 percent. The effects of near starvation already are ominous. Probably a third of the children now alive will be permanently handicapped for lack of adequate food during their growing years. Not less than 10,000 people starve to death each day.

No wealthy nation will long be secure if mass starvation spreads in other parts of the world. Hunger is the soil in which communism and tyranny thrive.

Hunger is a deadly enemy to us, though we ourselves are well fed. Hunger permits no peace.

Hunger is one overt sign of the increasing gap between rich and poor nations. The week I left New York, I saw a report that per capita income in the United States is about \$3,000, is less but rising rapidly in Canada and Western Europe, and is \$790 in Russia. For some 80 percent of mankind, however, the figure is less than \$500. For South America it is \$279; for Asia, \$124; for China, \$95. China has virtually nothing to lose but people.

This rich-poor contrast is a major threat to world peace. Beyond that, it confronts comfortable Christians with disturbing questions about how much we care for others who are starving.

The question of nonmilitary foreign aid has to be radically reexamined in the United States. Our long-time record of giving is superb. In 1948 we reached a peak, sharing 2 percent of our gross national product (GNP) to help put a war-torn Europe on its feet. In doing so, we erected an effective barrier against communist movement westward.

In recent years we have turned cold on such aid. We are not giving anywhere near 2 percent of our GNP; the current figure is 0.66 percent, and most of that is in loans.

Australia, Japan, France, West Germany, and even economically distressed England surpass us in the percentage of GNP given for foreign aid. Stories about mistakes in foreign aid are popular and usually make headlines, while stories of more common successes receive little attention. Across the nation there is a distorted negative picture about foreign aid. To say this is not to deny serious failures at some points. Rather, it is to say that there also have been the kind of successes which warrant far more support than we now give this cause. Let me cite just one example, almost entirely ignored by our press.

Newspapers, TV, and radio news reported in detail the death of the Cuban revolutionary Che Guevara in Bolivia. His death was a major blow to Cuban communist ambitions in Latin America. His attempt at civil war in Bolivia failed because there was no peasant support. Bolivia already had undergone one revolution within the decade which had produced major land reforms. The United States had poured in massive foreign aid, without which the new Bolivian government probably would have fallen. Now, longer-term benefits are beginning to show. There is noticeable improvement in the living standard of most of Bolivia's peasants. This was one reason why few peasants were interested in Che Guevara's proposed revolution. And the cost to the United States of that foreign aid was small compared to the costs we might have had if Bolivia had become another Cuba.

The world problem of hunger requires not only economic aid from affluent to developing nations but also modifications in international trade agreements. Before World War II, the citizens of Brazil could buy a Ford car for 30 bags of Brazilian coffee. Today the same grade of car costs them 220 bags. Most of the world's 87 "developing" nations are about in Brazil's situation. They produce raw materials with which to

buy the industrial output of affluent nations—but steadily lose ground economically because of trade barriers, high tariffs, and other conditions which favor the already industrialized, affluent nations.

Enormous and complex technical problems are involved in undergirding the economy of these underdeveloped nations. Still, the problem is not lack of skills—we already have them—but rather of *desire*.

The week I left New York I heard a senior officer of the World Bank tell a group of churchmen that the technical problems in both aid and trade can be solved, but the great need is for the Christian church to help persuade mankind to use the answers already available. The next day U Thant, secretary-general of the United Nations, said that the one major factor most needed to mount an effective attack on world hunger is popular support. Hence I submit that one of the fundamental tasks for the Christian church today is sharpening the conscience of mankind about the hunger in our midst.

The United Methodist Church has within it people of such influence, so distributed across the country that they could become a major factor in awakening our nation to this problem—if the Uniting Conference really challenges us to do so.

NATIONALISM: The nature of nationalism will challenge the Uniting Conference at several points—not least on the question of the international structures of Methodism.

The dangers of nationalism are vividly illustrated in the history of Western civilization. They are so familiar and obvious that I will not list them again. But nationalism is not all bad. At critical places today, particularly in Asia and Africa, one sees the need for a healthy nationalism. India desperately needs a national loyalty strong enough to counter its deep and dangerous language divisions. The threat of tribal, or racial, or language loyalties destroying national unity is serious, sometimes ominously so, in many Asian and African countries. National pride probably is an essential element in a nation's struggle for development—for mobilizing and channeling the productive energies of people.

A degree of nationalism is essential even in a church. The peak of Methodism's spiritual power in the United States came when—facing all the turbulence of the frontier—it set out "to reform the nation." No church is faithful to Christ unless it takes seriously the obligation to bring its nation to him as its Lord.

The history of the 20 years of Asian political independence has shown clearly that a church has to become effectively national before it can become truly international. We in the West have wanted Asian Methodist churches to be international first, and national only secondly. It now is abundantly clear that, at least in many instances, this sequence leads to dependence on foreign subsidy, subordination to foreign decision, and irritation over foreign influence.

New tides of ecumenicity and responsibility now are moving through Asian Methodism. Methodist bishops and other leaders from India say there is likelihood of church union in north India by 1970, in Pak-

istan by the same date, and in Burma even sooner. Malaysia and Singapore Methodism will become autonomous in 1968, and are beginning new conversations about church union. The two Methodisms in Hong Kong are beginning conversations for union. A new relationship is developing between Methodism and the United Church in the Philippines.

As the foundations of a responsible nationalism are laid, then the development of a more creative internationalism can begin. This year's Uniting Conference, for example, should take a hard look at its own structure. Delegates from other nations discover that most of the debate and action concerns matters internal to the United States. Men who have borne arms in war against this country are asked to vote on resolutions concerned with United States foreign policies. This is but one illustration that the wrong kind of internationalism is fostered within our present structures. A new international structure must be developed which enhances the national responsibility of each unit of Methodism while strengthening personal, theological, and spiritual ties across national lines.

LOSTNESS: Swirling tides of changes are washing away old landmarks all over the world. Millions feel desperately lost. They have been robbed of their old gods, and search for One they can trust. The hunger of people for a Savior, their need for a dependable Lord, was never so acute.

Maybe this is not exactly an international issue, but it is a crucial issue in every nation. It always has been difficult for a General Conference to turn away from *Discipline* matters to give sustained attention to the spiritual issues which are the heart of the church, but the need to do so is overwhelming. This need is part of the reason for the suggestion that follows.

CHANGE: The changes of this world are making refugees of us all. Anyone over 25 now lives in a world radically different from that into which he was born.

In a time of such changes, it is a sad anachronism for General Conference meetings to be four years apart. The quadrennial pattern was set at a different epoch of history. Changes occurred slowly. Travel was laborious. Conferences met for a full month. Today, changes are fast, and travel is easy. Conferences increasingly large, dealing with issues of growing complexity, through machinery much more complex, meet for only half the time. It is no wonder that General Conferences now can deal with little except *Discipline* legislation, and much of that too hurriedly.

Among major denominations in the United States, only the Methodists meet so seldom. The Protestant Episcopal Church holds similar meetings each three years; the American Lutheran Church, the Lutheran Church in America, and the United Church of Christ every two years. Most others—including the two major Presbyterian Churches and the Southern Baptists—meet every year. Other denominations obviously have discovered what should be obvious to us: that a meeting only once every four years seriously limits the ability of our church to respond effectively to our changing world.

Questions of cost must be held in perspective. In 1964, General Conference cost \$719,480. That fiscal year, Methodist congregations in the United States reported expenditures of \$615,843,263. This ratio probably will remain in years ahead. It is not disproportionate to spend \$720,000 in two years to consider the policies of a church which in that same period raises and spends something over \$1.2 billion.

Just another meeting, of course, will be scant help. However, without more frequent meetings there is no hope for breaking the legislative logjam of our General Conferences, for more democratic participation in policy making, or for achieving swifter ability to respond to changing needs. With creative, bold planning in a program committee, biennial General Conferences might make real progress in this direction, and more fully serve in making the unchanging Gospel of Jesus Christ known in a rapidly changing world. □

What We Face . . . ECUMENICALLY

By PAUL A. WASHBURN

WE WERE SO comfortable as just Methodists or just Evangelical United Brethren. Now we must learn to be, and to call ourselves, United Methodists. Yet even while we are adjusting ourselves to being members of The United Methodist Church, our representatives are talking with leaders of eight other denominations in the Consultation on Church Union (COCU) about the possibility of uniting all into one.

There is much ecumenical activity at the local and regional level, too. More and more frequently these days, our local-church ministers are preaching from other pulpits—Roman Catholic and Protestant—and inviting clergymen from the strangest churches to preach from the pulpits of ours.

Who is responsible for all this? Who initiates and sustains all the unfolding ecumenical movements and events? Can we believe that it is God?

When God sent his only son, Jesus Christ, into the world, making him Lord over all, he was expressing his will for the entire human family and especially his purpose for his church. In and through his son, God displayed his desire to bestow unity and wholeness upon all individuals, upon all communities of men, and particularly upon the communities which say, "Jesus Christ is Lord."

But, alas, we find it difficult to accept God's proffered gifts of unity and wholeness because acceptance of them entails surrender of other church-related for-

tunes and ways which we cherish perhaps overmuch.

Can we believe that what the church is, really is, implies and even mandates ecumenical activity? Since the start of conversations in the Consultation on Church Union six years ago, the delegations have agreed to work for church union on the basis of this basic statement about the church: "We affirm our faith in the one God, Father, Son, and Holy Spirit, who has given us our unity in the one holy, catholic, and apostolic church. The people of God exist as one people, and only one, of every nationality and race and tongue. They have been made so in Christ; and he wills that they make this unity evident."

In *An Open Letter to the Churches*, the consultation dared to say: "Because of this given unity, the disunity of the visible companies of Christian people is at any time and place a challenge to the truth—even where the supreme claim of conscience seems to require separation for truth's sake—and a rejection of the unity implicit in the saving love of the one God for our single humanity." Such understandings of what the church is in its essential unity and what the churches are in their separateness kindle the flames of ecumenical fire under the sagging timbers of the divided churches.

Surely many are bewildered by the churches with their many unhappy divisions. The situation is as Episcopal Bishop Stephen F. Bayne, Jr., described it: "Looking at us, the world is unimpressed by our claim to love one another. Our protestations that Christ has broken down the walls between men are belied by the barriers we erect to cut off even Christians from one another." Much of the impetus to unity and wholeness for the churches is implicit in the nature of the mission upon which our Lord sends us and for which the world of humans pleads.

It is unthinkable in 1968 and beyond that The United Methodist Church can be, or even desires to be, a church within the church without persistent seeking for forms of obedience to these compelling mandates toward unity and wholeness. Past performances in the ecumenical arena by Methodists and Evangelical United Brethren augur well that our new church *will* participate ardently in ecumenical movements at all levels. Even now, numerous forms of ecumenical action are accepted by United Methodists. Welcoming these and others yet to come are essential for our church's future sense of church and mission.

Conciliar Ecumenicity

Councils of churches will receive strong United Methodist support. They are of several types. The World Methodist Council, which brings churches of Wesleyan faith together for consultation and mutual strengthening, and the World Council of Churches, which gathers into conference most of the major Christian faiths of the world, are worldwide councils. The all-Africa Christian Conference, the Committee on Co-operation in Latin America, and the East Asia Christian Conference are regional councils. In the United States there are councils at many levels: national, state, county, metropolitan, and local. A resolution to be presented to the Uniting Conference by the

Methodist Commission on Ecumenical Affairs suggests a point of view our church may take toward these councils:

"We are mindful, of course, that no council has any immediate jurisdiction in any of our own affairs and that the mandate to all such councils is that they may indeed speak to the churches . . . but not for them. Even so, we are ready to do our part in framing and sustaining their programs and in attending to their 'messages' in a spirit that is substantially supportive and yet responsibly critical."

Surely these lines express the intention of our new church. Surely, too, many opportunities remain for United Methodists to play important roles in fostering greater conciliar work in their states and communities. At present, half of the 864 councils of churches in this country are located in only seven states. Seven other states have no local councils of any kind, and 19 others have fewer than 10 each. More than 1,000 of the 1,880 U.S. cities with more than 10,000 population have no church councils of any kind.

The Consultation on Church Union

Among evidences of the ecumenical spirit which have flowered in the past decade, none is of more sweeping significance or should hold more interest for United Methodists than the Consultation on Church Union. Both Methodists and EUBs have been long-time partners in COCU and were gratified as the number of consulting churches grew from 4 to 10. In addition to Methodists and EUBs, the Consultation now includes the African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Churches (Disciples of Christ), Christian Methodist Episcopal Church, Protestant Episcopal Church, Presbyterian Church in the U.S., United Church of Christ, and United Presbyterian Church in the USA.

Since the first COCU meeting in 1962, published digests of annual consultation sessions have brought understanding of this ecumenical effort within easy reach of all who are interested. In addition to the digests, developing principles of church union as approved by the consultants are published occasionally.

Three commissions of COCU consultants now are laboring over three important church union issues: (1) the procedures by which the memberships of the participating churches are to be united, (2) the procedures by which the ordained ministries of the participating churches are to be united, and (3) the structure and functions of the Provisional Council, a co-ordinating and administrative unit to be organized at least on a national and regional basis.

In these commissions, as in all previous commissions of this movement, our United Methodist leaders are deeply involved. From time to time our scholars have provided background papers delineating our distinctive concerns. Our consultants' aim, like that of all COCU participants, is the formation of a united church which will make the given unity of Christ's church visible and at the same time hold within its structure and life all that is indispensable to each of the uniting denominations.

At its General Conference of 1966, the Evangelical

United Brethren Church authorized its COCU delegation "to continue participation in the preparation of a plan of union with the other churches in the Consultation on Church Union." This month in Dallas, the Methodist Commission on Ecumenical Affairs will petition the Uniting Conference to take similar action for all United Methodists.

There are widely varying estimates as to *when* the kind of church union envisioned by COCU can be formed. Such estimates, perhaps, are not only irrelevant but also hindrances, for they tend to keep the churches from the kind of daring explorations into the future which are yet hidden in the plans of God. It is apparent, however, that so significant an ecumenical movement needs both firm support and prayers of United Methodists as we enter the early years of our new church's life.

Co-operative Ecumenicity

In addition to United Methodist involvement in councils of churches and the Consultation on Church Union, units and agencies of our church participate in co-operative ministries of many other kinds. The National Division of our Board of Missions co-operates with like agencies from other churches in sponsoring institutes and in initiating and supporting new and specialized forms of rural and urban ministry. Our annual conferences sometimes have shared with other denominations in the founding of new congregations. Some of our schools of theology have entered into consortia with seminaries of other churches. These are but samples of this very functional form of unity for the sake of mission.

Local Ecumenicity

At New Delhi in 1961, the World Council of Churches described its hope for local ecumenicity in a way which has caught on with many congregations. The New Delhi statement said:

"We believe that the unity which is both God's will and his gift to his church is being made visible as all in each place who are baptized into Jesus Christ and confess him as Lord and Savior are brought by the Holy Spirit into one fully committed fellowship, holding the one apostolic faith, preaching the one Gospel, breaking the one bread, joining in common prayer, and having a corporate life reaching out in witness and service to all and who at the same time are united with the whole Christian fellowship in all places and all ages in such wise that ministry and members are accepted by all, and that all can act and speak together as occasion requires for the tasks to which God calls his people."

Experimentation with this all-in-each-place-one ecumenicity is taking place all over the nation. A Roman Catholic priest says mass in a family dwelling and invites Protestants present to share in the communion. Neighboring congregations join for an Advent-Sunday service during which homilies are preached from an Evangelical United Brethren pulpit by a Roman Catholic, a Baptist, and a Lutheran. A Methodist minister and a Roman Catholic priest share in conducting a wedding. Almost 90 congregations

from almost a dozen denominations in five counties surrounding Aberdeen, S.Dak., form a group ministry. Congregations that were totally incommunicative 10 years ago pool their resources to build a single sanctuary for their joint use, thereby releasing thousands of dollars to be used in mission to others. These reports constitute but a few of the thousands of such local-level ecumenical events now taking place.

Do hazards accompany these events? Is local ecumenicity too superficial, failing to deal responsibly with issues of faith and order? When the first flourishing of enthusiasm for union worship services dies, will there be a strong sense of Christian community among those who have worshiped together? Will the distinctive gifts of the co-operating churches be woven into a colorful tapestry of diversified unity, or will the meaning of local church be reduced to a gray blur? What will happen because of the different speeds at which local and general ecumenicity go forward? Will local ecumenical events be undertaken as much for the mission of witness as for the mission of worship? It may be far too early to try to answer these questions, but it is not too early to be aware of them.

In personal terms, local ecumenicity already has brought important values in breaking down old denominational rivalries. Everywhere Christians are thrilled by the evidence that members of other churches which formerly were held under suspicion possess genuine and living faith. They are blessed by the depth of fellowship they find with those who in humility and gladness receive and share the love of Christ. They are strengthened to discover that Christians in other congregations espouse the same mission objectives which they themselves hold important.

Vatican II, the recent ecumenical council of the Roman Catholic Church, declared, "There can be no ecumenism worthy of the name without a change of heart. It is from new attitudes towards others, from self-denial and unstinted love, that yearnings for unity take their rise and grow to maturity." Surely this kind of change of heart is the main "happening" on the local church scene in this decade.

With ecumenical movements calling to our churches from all quarters, it is fortunate that our new denomination will have a General Commission on Ecumenical Affairs to guide us in this time of unprecedented ecumenical opportunity. The work of similar commissions in the annual conferences also will be of great value, and more conferences should organize these.

These commissions will guide us toward understanding the nature of the one church we seek during this period when faith and order issues remain unsettled. They will help us know how to help make the unity of the church visible without total loss of valid diversities of life and emphasis. They will help us to think of unity for the sake of the church's mission and of the continuing reformation which the church needs.

What lies hidden from us in God's plan for us is surely at least this—that we become a community of Christians who, in spite of their individuality and diversity, bear in their communal life the marks of gathering to the living Christ and whose actions reveal obedience to the ministry for which he calls us. □

Methodist-EUB Union?

Here's How It's Done!

Text by **Paige Carlin** / Pictures by **George P. Miller**

IT IS NO SIMPLE task to merge two small struggling churches into one united congregation. It is no easier to join three such churches into one. Nor does it simplify the project when the uniting congregations represent two denominational histories, with all that means in loyalties to familiar traditions and routines.

It can be done, however, with results and side benefits that sometimes startle even those who do it. Ask the members of what now is the United Methodist Church of the Cross near Port Byron, Ill.

The Church of the Cross, presently a part of the Illinois Conference of the Evangelical United Brethren Church, soon will be three years old. The 91 charter members on July 1, 1965, represented one Methodist and two EUB congregations whose histories reached well back into the 19th century. About 40 members came from the Zuma Methodist Church, and 50 were EUBs of the old Joslin and Rose Hill congregations. Now, as a united fellowship with its own full-time pastor, the Church of the Cross is symbolic of the larger union which this month will bring some 11 million Methodists and EUBs together under one denominational roof. As a symbol, too, it is representative of the more than 300 co-operative ministries involving Methodists and EUBs in communities throughout the United States.

In the strictest sense, the Church of the Cross is a rural church. Both the old Rose Hill EUB building, where a new sanctuary is being built, and the nearby Zuma Methodist structure, where services now are held, are located in open country about eight miles inland from the Mississippi River town of Port Byron. But neither the area nor the people who live there are typically rural. "Rurban," perhaps, would be a more descriptive word, for the life of the community is inseparable from that of the heavily industrialized and urbanized Quad Cities of Rock Island, Moline, and East Moline, Ill., and Davenport, Iowa.

From the new church site to East Moline is about 10 miles on heavily traveled state highway 2-92. It is

Picturesque in its rustic setting, the 65-year-old Zuma Methodist building now houses a congregation of former Methodists and EUBs. But it is destined for sale when their new church is completed.





Pastor Francis Guither (left) and Randel Davis of the building committee study plans for the new building now being erected adjoining the old Rose Hill EUB Church.

surrounded by farmland, some of it fertile river bottom left dry and silt-covered by the meandering Mississippi when it long ago changed course and carved out its present channel to the west. But many of the farm owners no longer derive their income solely from the soil. The beams of tractor headlights are a common sight in cornfields on summer nights as farmers with daytime jobs in the Quad Cities catch up on their farm work after dark. Others just lease their ground to neighbors and no longer do any farming at all, though still preferring to live in the farm homes their families have occupied for years.

Drawn to the metropolis by jobs, residents of the area tend also to look to the cities for their shopping, their medical care, their culture and entertainment. What the Church of the Cross has done is to provide a central focus for church life in the community—a focus which did not exist with three small, separate churches. Beyond that, this Illinois congregation has capitalized on its newfound unity to develop a strong program of worship and Christian education for both children and adults, and a more vital concern for the wider community.

Groundwork for the merger was laid by the Revs. Raymond A. Bjork, EUB, and John J. Lauer, Methodist, who served the charges of which the three churches formerly were part. Credit for building on this foundation goes to the Rev. Francis G. Guither, the EUB pastor who came to the united church at its beginning.

Soft-spoken and mild-mannered—yet showing contagious enthusiasm for his work—Mr. Guither has led the church to adopt experimental forms in worship, stewardship, and education, and has worked hard to encourage strong lay leadership. The congregation now has six men who take turns assisting the pastor in conducting Sunday worship services,

While fifth and sixth-graders prepare for a craft project (left), adults attending a community forum session (right) hear a talk on county law-enforcement problems. Both groups are part of the Wednesday afternoon and evening education program for which the church rents space in a public-school building.





For its \$12 in weekly rent, the congregation can use any part of the school building on Wednesdays from 4:30 to 8:30 p.m. While high schoolers are in classes, younger boys and girls make good use of the gymnasium—and vice versa. Episcopal Rector Gary Delmasso (below) teaches the class for junior highs.





Basing his sermons on the International Sunday School Lessons, Mr. Guither regularly uses an overhead projector (and the chancel wall as a screen) to bring illustrative materials to the congregation. After the sermon, in a talk-back session (below), worshipers may comment or question the pastor on his message.



which emphasize lay participation. To visitors, some parts of the service seem, at least, unconventional.

A typical Sunday service opens with scriptural calls to worship read antiphonally by two lay readers from positions at either side of the congregation. Following the organ prelude, one layman participates with the pastor in leading worship from the chancel, delivering the invocation, reading the Scripture lesson, and offering the prayer of dedication.

As the service begins, both children and adults are in the sanctuary as families, but midway through there is a flurry of activity as younger children (preschool through fourth grade) bring their offerings to the front of the church and go on downstairs for half-hour class sessions. Older youngsters remain in the sanctuary with the adults.

A strong believer in an educational ministry, Mr. Guither regards the sermon as a teaching tool. But equally important, he feels, is providing an opportunity for the congregation to respond with questions and comments in a "talk back" which follows the sermon. "We think it's important for the older children to hear their parents talking about their religion," he explains. "In most churches, the kids always are separated from the adults."

But is the Sunday-morning service the extent of Christian education for Church of the Cross young people? No—and not for the adults either. The kind of church-school program which most other churches conduct on Sunday mornings is a Wednesday after-school and evening event here.

Because the old Zuma Church is inadequate to house the weekday program, the congregation rents space in the nearby Zuma School. There, beginning at 4:30 on Wednesday afternoons, about 45 young people from fifth grade through senior high spend four hours in a midweek session. It combines an hour each of study and recreation with a snack supper and a crafts workshop for the younger boys and girls plus junior and senior youth fellowship meetings for the older students.

During the final hour, parents and other adults come to the school for an evening study course. This "community forum," open to anyone in the neighborhood, delves into a variety of subjects—from broad and sometimes controversial concerns like race, sex, and drug addiction to such local interests as the need for community planning and improved medical services in the upper Rock Island County area. The forum's goal, says Mr. Guither, is not large numbers (attendance averages about a dozen) but "vital discussions on contemporary issues with those who are concerned."

The Wednesday program, the pastor likes to point out, gives the church at least twice as much time to work with its young people as most other church educational efforts offer. Leadership is provided by Mr. Guither himself, his wife, Gloria, an Episcopal priest from East Moline, and more than a dozen lay members of the church who share responsibilities of teaching, leading recreation and crafts, and sponsoring the youth fellowship groups. A fee of \$3 per month is

charged each child (but no more than \$6 per family) to cover expenses of renting the school and buying the necessary teaching supplies. Food is donated by the women of the church.

The expected completion this fall of the new church building will enable the congregation to move the Wednesday program from the school, but it will not radically change the schedule. The new building will have only a few classrooms, but they will be well equipped for multiple use by different groups at various times during the week.

The building project, expected to cost about \$108,000, will attach the new classrooms and a 45-foot-square sanctuary to the old Rose Hill Church which eventually will be used for dinners and recreation purposes. Now vacant, it needs some repairs to make it usable, but they are not included in the current construction work.

To preserve traditions of the other two former congregations, two large stained-glass windows will be moved to the new church from Zuma Methodist (which is to be sold), and the bell from the old Joslin EUB building (already torn down) is to be installed outside.

The new church site, a beautiful hillside overlook-

ing the former river bottom, has been enhanced by 1,500 young pine trees planted by the congregation two years ago. Also on the property is the parsonage, a onetime school building which was remodeled into a single-family residence when the Guithers came. None of the three former churches had had a parsonage of its own for many years.

By any measurement, of course, the Church of the Cross is still a small congregation, though attendance, now averaging about 115 at Sunday services, has edged higher as the program has been expanded. There is likelihood, too, that it will continue to grow as suburbs of the Quad Cities encroach farther into the Illinois countryside.

But size in any case is not a measure of vitality, and Church of the Cross members are not preoccupied with the idea of becoming a big church. Nor would they suggest that they have established *the* pattern for the union of small churches anywhere else. What can be said about the three-year-old, three-way union at Port Byron is that here is a group of Christians who have shaped a church ready for creative response to the needs of its people and its community.

And that, after all, is about as close to being a success formula as anyone has found. □

Sunday worship at the Church of the Cross closes with "giving the peace." As lay leader Russell Bentley moves down the aisle, he touches the hands of the person at the end of each pew, saying, "May the peace of God be with you." Each worshiper repeats the benediction to his neighbor.





The author volunteered to teach at the inner-city mission in Denver because she loves children. She has learned many unexpected things from her work there—including how to handle a pool cue.

My Gift From the Parish

By THELMA L. BEACH

PETE IS teaching me to play pool. He is teaching me many other things, too—things I could have read about in books forever and not really have learned.

As he leans expertly across the decrepit pool table in the Inner-City Parish Mission, he is teaching me that he has the innate courtesy of the good sportsman, never smiling at my awkwardness, gravely making allowance for the fact that he is an accomplished artist and I

am the clumsiest of beginners. Yet, like any true sportsman, he will not coddle me. When I'm licked, I'm licked, fair and square. Nor does he expect me to coddle him when we move into an activity where I am the one who is more at ease.

Although our conversation is desultory as we concentrate on our game, I have a feeling that it is weighted with unspoken importance. I am learning, in bits and pieces which I must put together

patiently, what it must be like to live in half an old house with 13 brothers and sisters and never enough money. I am trying to guess a little how a home must be with a father who is incestuous and violent and spends a great deal of time in prison, and with brothers and sisters who were conceived and born while this father was away.

I am a volunteer at "the parish," and already I have found out that what I have to give is small indeed

compared with what the parish has to give me. Every day that I go there, I come home with some gift of added perception and understanding for people whose lives are different from mine.

Pete is teaching me that an 11-year-old can give physical violence without mercy and take it without flinching, and yet be so deeply wounded by a word thoughtlessly spoken that he will not touch the little bag of Christmas cookies I have brought him, although he is always a little hungry and sometimes very hungry, indeed. He seems small compared with most of the sturdy 11-year-olds I know, those who eat three good meals a day sitting down at a table, instead of grabbing anything that can be found and eating it on the run.

Even when he is enjoying himself, Pete wears a look of age-old weariness because nobody cares enough about him to insist on his going to bed on time, and anyway, sleep is not very restful in a bed with two other children and not enough blankets. Small wonder that he outdoes me so easily at our game. He tags along with his big brothers to the neighborhood pool hangout, perfecting his game and his knowledge of the harsh world about him, often staying on inconspicuously until the place closes for the night. Sometimes he goes with his brothers on even less innocent journeys. He has missed the correctional school only because he is so young.

Pete was undoubtedly christened Pedro, but he has learned that in the strange Anglo-dominated world where he has to make his way, a Spanish name will get you less than nowhere. Even though he hears more Spanish than English at home, he will feign ignorance of the simplest Spanish phrase, because the school where he goes is "Americanizing" him—allowing him to speak only English. Later, if he manages to stay in school, they will put him in a Spanish-language class and try to put back into him the language they have so busily tried to eradicate. But now he falls back on his parents' native tongue principally for words that are too profane to be acceptable in English.

Though my ways seem very pe-

culiar to him much of the time, Pete finally has decided he can trust me. This stage of our acquaintance has come only after a time of cautious exploring, of exasperating actions, of wondering what I am up to in being friendly to him. Now I have arrived, I have been accepted; and my company at the pool game is so important to him that he hasn't time for the punch and cookies which are a feature at the parish.

But I also have learned that it is terribly easy for us adults to fall from the position of trust we have earned, and that at such a time not one, but all of us "old ladies" are the enemy. Then we have the chilling experience of seeing children who were fighting among themselves two minutes ago pick up their chairs with a single silent movement and move conspicuously away from the adults who are seated beside them, forming a closed little company just far enough away to let us know how poorly we rate.

PETE'S friends at the parish have things to teach me, too. There is Joe, whose head comes halfway between my shoulder and my elbow, and whose lying is an art, an accomplishment far beyond the practical needs of acquisition or self-protection. Joe is the master of the smutty remark, and has a way of looking me calmly in the eye while watching for a shock reaction. It took me a while to learn not to flinch and to look calmly right back at him, but now the obscenities have tapered off to the usual four-letter words that the parish children use for punctuation.

Joe knows how to get two treats and leave another child without one, even while I watch him like a truant officer. The treat may be something he doesn't want and will later throw in the street; this is simply an exercise in outwitting the power structure, and gradually I am learning to be crafty and cope with the situation.

The usual attention span of this child is almost infinitesimally short, most of the time dwindling away even before we have found the book we want to read from the library shelf or have gotten the ma-

terials from the crafts closet. Yet, when there is a project that creates beauty, the afternoon is not long enough, and there is no time to spare for the movie or for going home when it is time to close the shabby parish doors. Joe's special love is glitter, and he will manage to get possession of the glitter we have brought for all the children and cover his valentine with a blazing sparkle that sheds and lights his path all the way home. How hungry he must be for beauty.

Johnny comes to the parish, too. It was a long time before I knew that this was his name because all he is ever called by his friends is "Monkey." He wears this name with a certain dignified acceptance, reminding the other children sometimes with an old-man smile that after all, in the sight of God they are all his brothers and sisters. He is small and wizened and elfish, with glasses that he keeps in his pocket while he squints his way through life.

He is teaching me what it must be like to be 10 years old and hungry for stories, and not to be able to figure out a simple word like "his," and to struggle through a paragraph in a first-grade reader with such terrific effort that it leaves him puffing. And Monkey has taught me that my investment in a dime-store Christmas card (with plenty of glitter) and a postage stamp can bring enormous returns. Receiving something in the mail can give a deprived child like Johnny such wonder and excitement and status that he will be talking about it for weeks to come, and even his parents will share in his reflected glory.

Rudy is another of our children. He has taught me that when one bargains ruthlessly for a new pair of gloves to keep off the winter cold and then threatens to stick them in a jar of paint, it does not mean that the gloves are not precious. It may mean that he is testing you to see whether you will accept him even in extremities of folly. Or it may mean that he is trying to punish himself for the wretchedness of living in the core city, and he is silently begging you to rescue him from this self-punishment.

It may mean other things too

complex for him, or me, to understand, but it does not mean he doesn't like the gloves. He has worn them all through class, clumsily using scissors and leather punch, and holding his cookie in a paper napkin so that he can continue to wear them through refreshment time. I can only guess from Rudy that when it seems as if you are looked down on by everybody, even by some of those whose job it is to help you, you will look down on yourself, too, and torture yourself strangely sometimes in reprisal.

There are girls at the parish, too. The noisiest one is Carmen. She is often rowdy and rude, and yet she sits happily beside me for half an hour, gently playing tiny tinkling notes on her half of the piano which blend oddly well with the Christmas carols I am playing on my half. If someone could teach her to play, perhaps we could reach her. Then there is Luz, who hardly ever holds her head up straight, but who sits proud and tall now for the snapshot I am taking, so that she can show the cookies she baked in the "real" electric stove in the parish kitchen.

Ramona has something different for my education, something I can hardly bear to learn. She has the great, wide, brown eyes of innocent childhood, and yet at not quite 12 she has already known men, and in her I can see how terrible it must be to be a slum child and grow up too soon. How can such a child, growing into womanhood and motherhood, have the remotest idea of the sanctity of marriage?

From all the children I am finding out something about a strange code of honor. Things are constantly showing up that were "found" at Woolworth's, and it is impossible to keep a supply of scissors or paper in our supply cupboard. But I can leave my purse in the room whether I am there or not, knowing that it will not be touched.

I am beginning to know the families—the pleased hospitality when I call, the anxious hope that "my kid did good." Some of the living rooms in the tiny houses are so full of cheap ceramics, paper flowers, family pictures, *santos*, and what not else that I feel almost suffocated. Some homes lack the money

for even these simple indulgences, and the broken-down sofa on which I am invited to sit may be the only piece of furniture in the room.

But there is an intensity in the lives of these families that is foreign to our polite propriety in the suburbs—a violence of loving and hating and suffering and enjoying the present moment that it might do us good to learn more about. On the other hand, there is a kind of bored resignation to the unpleasant aspects of life in the inner city that may be the only way to endure them sanely.

I have heard in the tired voice of a mother the humiliation of waiting all day long at City Hospital for

HOW IN CREATION?

By Thomas John Carlisle

How in creation
did God do it:
set this sphere
swinging and circling
through determinate
infinity?
How could He
keep track of days,
keep watch over
clamor of atoms,
time the
rise and set
of sun and wane
of a meager moon?
In what test tube,
through what trials,
did He disentangle
man from environment
and make a mind
out of this chaos?
Did He know
what He was doing
when He made man
think he might be
master of his world?
Whose world?
How in creation?
Why?

medical care or even a prescription, trying meanwhile to keep her small children from crying in a room packed with mothers and crying children. There is a parish family who has borrowed desperately needed money from a loan com-
pated, and who will end up, by the

time the money is repaid, paying almost twice as much interest as the amount of the principal. They periodically are frightened into panic by threats that if a single payment is late, "We'll have to take over your wages." I am beginning to see the weaknesses of my state's loan-bank regulations.

I have looked around my city with new awareness. I see that bright new neighborhoods get bright new school buildings, while poor, shabby neighborhoods keep their poor shabby buildings. Although "special ed" children in some parts of the city receive extra time in school for added help, the parish special-ed children, whose retardation is mostly environmental, have fewer hours in the classroom than anyone else. Why do these children, who need extra hours in classroom guidance and who are often "latchkey children" of working mothers, get turned out at noon to roam in a neighborhood of more than normal temptations and dangers? It gives me a lift to see the relief in the eyes of a mother of one of these children when she says, "When Eddie is at the parish, I know he's all right."

From the parish I have learned as a volunteer worker that the easy kind of loving comes when children run down the walk with outstretched arms, calling, "Hi, titcher," and fighting good-naturedly to carry packages. The hard kind of loving comes when they are foul-mouthed, sullen, and malevolently destructive, fighting against themselves and against everything that would make their lives better.

I have caught a glimpse of this kind of love—hard-come-by and exhausting. It got me involved in all kinds of things that I did not want to be involved in, or even to know about. It has sent me home utterly drained of both energy and patience, thinking I will never go back to the parish. But when I have rested a little, I am hardly able to wait for my turn to go again.

To understand fully this hard kind of love is to begin to see the kind of love Christ died for. For this understanding I thank the children of the parish. They have given me so much more than I can ever give to them. □

He Teaches Dirt Farming in

ZAMBIA



Farm director Wallace Kinyon inspects sleek cattle thriving on once unproductive bushland.

IN MID-AFRICA, a few hundred miles south of the equator, landlocked Zambia is a new country largely dependent for food on imports and the goodwill of the several states that surround her. With an area three times that of Britain, the young republic replaces Northern Rhodesia on world maps.

But new names on a map change neither the land, nor its productivity. Copper-rich, food-poor, Zambia needs large-scale commercial farmers with enough know-how to coax greater yields from bushland once considered hardly worth cultivating.

One with the know-how, and the ability to pass it on to others, is Wallace Kinyon, a Wisconsin-born Methodist

lay missionary who became director of Mindolo Ecumenical Foundation's 9,000-acre training farm near Kitwe in 1966. Now in his early 50s, he looks back with his wife Eunice on 18 years as an agriculture missionary in Africa, most of that at Methodism's Old Umtali mission center in Rhodesia. His present goal is to prove that the Copperbelt's sandy loam, given the right farmers with the right methods, can yield the food required to lift some 4 million Zambians above their present bare subsistence level.

In 1966, Mr. Kinyon started out with 14 young men selected from among 200 applicants. The work he assigns is hard, the hours long, the discipline strict. For when students are not in class, they are out in the fields at



One of the most important buildings at the Mindolo training center, as on any large farm, is the machine shed and shop. Here it is that young Zambians, who will operate their own farms after graduation, learn how to care for tractors and other agricultural equipment.



work, becoming "dirt farmers" in every sense of the word.

"Orders must be followed promptly and precisely," Mr. Kinyon says, "for if you can't follow orders, how can you ever expect to give them?"

He refers to the future when each graduating student is expected to receive from the Zambian government between 100 and 300 acres as an individual farm. Loans will be available, as will farm machinery on a co-operative basis.

"We have chosen you," Mr. Kinyon tells his select group of trainees, "because we believe you want to learn how to become commercial farmers, not only to help yourself but to help your country."

First-year students learn such things as land development, soil use, road building, and stump removal. Second-year trainees are taught to overcome some of the problems they will face when they work their own farms. During the third year, each is to be allocated more than 100 acres

Mindolo's farm trainees stay busy, whether in the fields, classrooms, or "campus." In this case they are building a new dorm and dining room.



Trainees turn up an earthen dam to hold back water for an irrigation project. Although rainfall is said to be adequate, it may arrive during the wrong season, and can be destructive. Many amateur farmers fail in the Copperbelt area where soil is poor and bush-clearing costs are high.

to work on his own, thus coming face-to-face with the multiple problems of farm management.

"Farming is a hard, tough occupation, but it is most rewarding," Mr. Kinyon explains. "We want to show these students that life on the land is not all drudgery. We hope they leave here with the conviction that individual farming on a commercial scale can be both profitable and personally satisfying."

The ecumenical farm project is financed largely by "Bread for the World," an organization supported by German Protestant groups. Four instructors working closely with Mr. Kinyon are members of the Voluntary Service Overseas organization, and hold agricultural certificates. One is Dutch, one Zambian, one English, the other American.

A graduate of the University of Wisconsin, Mr. Kinyon has a master's degree in agricultural education and has done doctoral study. He worked with the U.S. Department of Agriculture and a U.S. meat firm before deciding to

Part of a farm student's training during his first year is the construction of a pioneer house. He will "inherit" the metal roofing on graduation.



devote his life to the mission field. American farmers, he told himself, needed his services much less than the underprivileged farmers of Africa. At Old Umtali, he supervised programs in forestry, orchards, soils, crops, and gardens.

To qualify as a trainee at Mindolo, an applicant must pass a six-week trial period of general work. Then he will study farm arithmetic, machinery, farm language, crops, livestock, science, bookkeeping, farm management, land development, and manual techniques. For that, plus working long hours in the fields, he will receive only a living allowance of about \$18 a month, part of which he is expected to save. Each keeps a supervised record of his expenses and income.

One of the pioneers at Mindolo was the Rev. Jim Stockton, minister of the United Church of Kitwe. He shares, with Wallace Kinyon and others, the knowledge that most churches in Africa are in rural areas where people depend on farming for survival.

Today many good things are growing at Mindolo, and not all of them are agricultural. Here, again, Christianity points the way toward a better spiritual life while setting its example through the selfless devotion of men who bring the promise of greater abundance to the land.

—HERMAN B. TEETER



Cabbage patch in Zambia: Learning to grow a variety of vegetables is among the most valuable skills he will learn at the training farm.

On field inspection, Wallace Kinyon finds sorgo—a type of sorghum—growing higher than his head.



What happens in a family that has put the accent on effort, hard work, and success when the teacher says its youngest member is going to have to repeat his first year in school?

Our Son Failed KINDERGARTEN!

By MARGERY M. SMITH

"JEFF repeat kindergarten?" Paul shouted. "Nobody ever flunks kindergarten!"

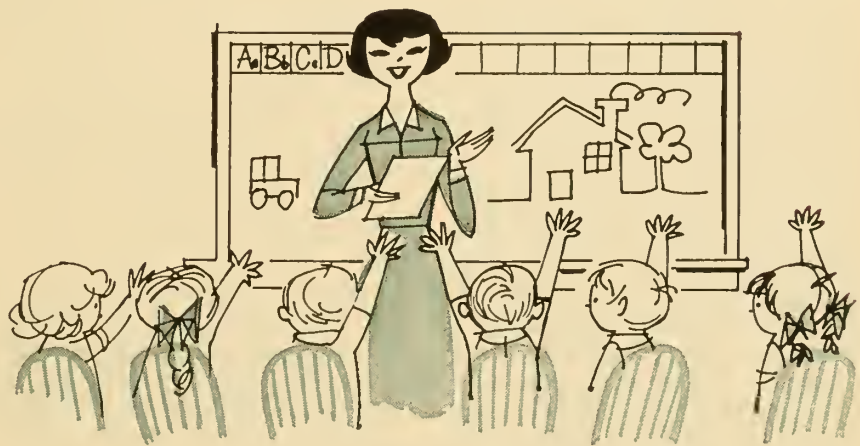
That was my husband's reaction to the news that our son was not ready to enter the first grade.

"But it doesn't mean he is stupid or a slow learner, just immature," I told him, trying to sound more convinced than I was. "It's not just intelligence. It's a lot more complicated. And Jeff probably will do fine next year."

My voice trailed off lamely, and a tense, unhappy time began for our family. Failure just did not fit into our concept of living. Effort and hard work, we always told our children, can make anything possible. Now we were not dealing merely with a little boy who was not ready for school. The egos of his parents, and of Jeff's older sisters, also played a part.

My own jumbled emotions made explaining difficult. Pride kept me from admitting that reading had been a real struggle for me in the first and second grades. After all, I had gone on to do pretty well in high school and college. And having to admit to his car pool that Jeff would not be going on to first grade was a stiff blow at Paul's male pride. The men took great delight in comparing the progress of their offspring.

Our son had been five years and three months old when he had entered kindergarten. Our only boy and youngest child, he had been hard to handle, and I had been glad when the time came for him to go to school and give me half a



day of relief. Restless, active, always jumping into situations without thinking, he never gave me a backward glance when I left him that first morning.

"That child is certainly ready for school if I ever saw one who was," I thought smugly as I watched several other children crying or clinging to their mothers.

As far as independence went, Jeff had no problems. But there was the matter of discipline, or perhaps it was self-discipline. The teacher did not call him a troublemaker, but it was a rare day when he was not scolded. One day he brought home a note from his teacher saying that while they were doing some paper cutting, he had not only cut off a hunk of his own hair but had done a little trimming on the hair of the boy next to him.

"He wanders," was a complaint I heard several times. He would lose

interest in the story the teacher was reading or in the picture he was coloring, and would wander about the room looking at other things.

Our school system prides itself on being "accelerated" and in kindergarten the children are taught to recognize printed letters, to be familiar with the beginning consonant sounds, to know numbers, and to read the names of the colors. We were told at the start of the year that this was not play school and every activity had a purpose.

Near spring I began to suspect that Jeff might not do well in the first grade the following year.

"He puzzles me," his teacher told me. "He doesn't have trouble learning, but the way he does things! He can't follow directions." If the class was instructed to fold paper in half and draw nine blue circles, Jeff was sure to fold his paper in thirds and make eight purple ones.

He would not stay in line on the way to the playground, and he was overly exuberant during games. "But you know," his teacher said, "sometimes I see evidence of a keen little mind. He has interesting things to say, and he has a good vocabulary, too. But his span of attention is much shorter than most of the other children's."

Her report spurred a decision to spend a morning visiting Jeff's class. When I arrived, the children were seated in a semicircle on the floor discussing a story the teacher had just read. I found a chair at the back of the room. Seeing me, Jeff smiled self-consciously and for the first few minutes appeared to pay almost rapt attention to the discussion, answering several questions well. Just as I began to relax and think the teacher was exaggerating, though, he became completely absorbed in tying his shoelaces into a chain of knots. Consequently, he was the last one on his feet when Miss Brown ordered the children up and into a circle. And instead of tagging gently during the game that followed, Jeff gave his partner a hearty slap and failed to return to his position in the circle.

"Now, children, raise your left hand," Miss Brown directed. Jeff looked from side to side at the others and had both hands up before he decided on the left one. At the worktables, many of the youngsters bent over large sheets of paper and crayons in deep concentration and produced very creditable "rainbows." Jeff used five colors, drew single lines, and was finished and nudging his neighbor in less than 60 seconds. Even a doting mother could see he had not adjusted.

After the session, I spoke briefly with the teacher. "But I really am surprised," I lamented. "I always thought he was quick. His conversation seems more like that of an older child. And questions! No child ever asked more questions than Jeff does!" Miss Brown agreed.

"I don't think Jeff is a slow child," she reassured me. "But he may not be mature enough to spend six hours a day in the classroom next year. He doesn't seem interested in working with his hands; his art work doesn't show details. We'll just have to wait and see."

I was heartsick. I had really thought my visit would be reassuring, but all my love and loyalty could not blind me to Jeff's inadequacies. I decided I would have to help him. "If he doesn't pass kindergarten, it won't be because I haven't done everything I could," I said to myself grimly.

Each morning as Jeff was leaving, I admonished him: "Now, for goodness' sake, pay attention. Don't wander around the room. And try to listen to the teacher!" When he returned, instead of a warm welcoming hug I greeted him with questions about school.

I KNOW now my determination was selfish. I wanted Jeff to progress with his school friends, of course, but I had a selfish reason, too. For 14 years I had had a preschooler at home, and I had been looking toward the joyful day when I could take up some long-neglected interests of my own.

I read books on child development but stubbornly refused to accept the best advice the books had to offer. Talking to friends discouraged me more. According to them, their little ones had sailed successfully into the first grade, untroubled by such terms as "readiness," "attention span," or "hand-eye co-ordination."

I decided Jeff's real problem was concentration, and if I could somehow improve that, he would do the work he was capable of doing. I bought some 29¢ workbooks and each day marked several pages of exercises that were simple enough for Jeff to do. After I explained them, I left him alone to complete them. When I returned, I usually found that he had slipped outside and left the work unfinished.

Soon any suggestion of the workbooks brought on tears and rebellion. And as the last weeks of the spring semester approached, Jeff's conduct at home and at school worsened. In the mornings he either had a stomachache or he gagged over breakfast. He watched television instead of dressing, and the harder I prodded and nagged the more he resisted. And he had nightmares. Night after night he would scream out that there were snakes

in his room or a bear outside his window, and even when awakened he could not be reassured.

"Why is everybody mad at me all the time?" he asked finally. This simple question stopped me. Suddenly I began to see that our little boy was being wrecked by pressure. Paul and I had always thought we were intelligent, loving Christian parents, but instead of giving our son the love and assurance he needed so badly in his first encounter with the world outside his family, we were withholding it. What difference does a year make in a lifetime, Paul and I asked ourselves. A child cannot be a failure at the age of five!

We conferred with Miss Brown, and then with the school principal. And we accepted their recommendation that Jeff repeat kindergarten. It was easier for us when we learned that some of the best authorities on child development believe boys should be fully seven when they enter the first grade.

We had become wiser parents, but, of course, throwing away the workbooks and changing our attitude did not immediately make Jeff the happy child he had been before. The sudden letup of pressure baffled him, and his nervous system did not respond at once to the change. It was several months before his stomachaches, nightmares, and near-tantrums lessened.

He cried a little when we told him we thought he would do better to have another year in kindergarten before going on to the first grade. Even a five-year-old can feel like a failure. But when fall came Jeff was not unhappy. His wise teacher made him feel that being her helper was an important job that he could do well. She capitalized on his strong traits, and his self-confidence began to reestablish itself. He was a different child that second year. At last he was ready, even eager, and in complete rapport with the learning situation. He began to put a great deal of effort into all his work, and he stuck to projects with amazing zeal.

Jeff is a fifth-grader now, an above-average student who enjoys school. Even his sisters admit that our kindergarten "failure" is an 11-year-old success. □



Cartoon by Charles M. Schulz. © 1961 by Warner Press, Inc.

"I was real glad to hear that you are the new chairman of the church's official board, Dad . . . I've always wanted a friend among the hierarchy!"

Teens Together

By DALE WHITE

ONE OF the great burdens upon growing young people today is the absurdity of violence. They are taught to take a responsible attitude toward their work, but they know the irresponsibility of their elders could at any moment destroy the work of all men's hands. They are encouraged to prepare themselves for service to mankind, fully aware that their careers may be interrupted so they can learn hand-to-hand combat.

One girl writes, "Our minister's sermon today was about nuclear warfare. So much war talk has me confused. What really scares me is that the kids of today won't get a chance to do the things we want so much to do."

Another girl writes, "I am an 18-year-old girl who graduated from high school in June. I like a boy whom I met in church. He joined the Marines and will go to Viet Nam soon. Last week one of the boys I graduated with was killed in Viet Nam. To some this war has a purpose, but to me its only

purpose is hate and killing. I'm so worried for my friend.

"Don't tell me to pray because I have and it hasn't helped. I still have a horrible feeling something is going to happen to the boy I like. God can't save him from pain or death. Suddenly I see all the ugliness of the world, and I want to do something—but there is so much to be done and not enough time."

Television scenes of Viet Nam combat are most disturbing. Quiet home dramas of mother fixing dinner, father reading, children doing homework are interrupted each day by the grotesque sight of big brother and the neighbor's boy killing and being killed.

It does not help that our greatest experts in foreign affairs are seriously divided on whether we should be in Viet Nam at all. No wonder the polls show that the American people are more undecided and uneasy about this war than any in our history. Surely all men of goodwill can agree

that the conflict in Viet Nam is an international tragedy of the worst sort. Our conscience offers us no choice but to pray earnestly for

*"peace for this shattered land
of troubled minds of corrupted men
of human pyramids of blood-soaked rice
of hungry faces of pitiless barb-wire."*

Last November, our Council of Bishops declared their thinking on this issue. They asked the United States and South Vietnamese governments to declare that on a certain date they will cease fire, maintaining their present positions to safeguard life and order. Then, they said, our government should send top-level negotiators to a neutral place to talk with all parties, including the Viet Cong.

There they could work out a just peace, which could establish the right of self-determination for the South Vietnamese people, and arrange for the gradual withdrawal of all foreign troops.

The bishops called upon the nations to rebuild and develop the economy of both South and North Viet Nam, acting "in the spirit of Christian love that bids us bind up the wounds of friend and enemy alike."

You may receive this statement and other study materials by writing to the Methodist Board of Christian Social Concerns, 100 Maryland Ave., N.E., Washington, D.C. 20002.

QA

I am a girl, 16. I no longer want to live. There is nothing more for me to live for. I tried church, but it didn't satisfy my needs or give me what I expected. At my age I have done many things I shouldn't have, such as drinking, smoking, and using marijuana. Pot gave me a sort of satisfaction, yet I don't want to turn to that.

There is no one I can talk to. If I told my parents, they would ground me forever; besides, we don't get along. They also expect too much from me. They want me to get good grades in everything. If I get on the honor roll once, they think I should do it all the time, which is hard.

As I write this letter, I think of leaving home, yet I have no place to go. If I don't come to some decision, I will go to the Village or try for Haight-Ashbury in San Francisco. I want to turn to dope, but something tells me not to.

Please tell me what to do next, but

*Bishop Nall Answers
Questions About . . .*

Your Faith and Your Church



Is a heart transplant an 'interference with nature'? When theology is fatalistic, or naturalistic, there is a tendency to think of medical practice, whether small or great, as an interference with the course of nature. And sometimes nature's way is equated with God's way and will. But, when theology emphasizes freedom, with man entitled to take his health into his own hands, shortening or lengthening his life, no interference is seen.

Of course, medicine is continually interfering with some natural processes, using other natural processes to attain desired ends. The ethics is in the ends, not the means; and the only justifiable end is health—physical, mental, moral, spiritual. This is the abundant life Jesus came to bring.

How was Jesus sinless? Among us, Jesus lived the only life we have ever known that was not tainted by pride. Because of our pride, we are estranged from God; as the Son, he was as one with the Father.

The individual sins we talk about most—lust, greed, jealousy, hate, cruelty—arise from the prideful state of sinfulness that includes all of us, whereas sinlessness would help us discover what God is really like. We would see the essence of the Father, even as Jesus saw it, and continues to mediate it to us.

Will the church be preserved to 'the end of time'? What is meant by time's end, I cannot guess, unless this is an expression to indicate the infinity, if not the immortality of the church.

Methods change; times of services change; teaching procedures change, even as public-school methods have been transformed. Sometimes the church turns inwards, sometimes outwards. Methods of evangelism change, and there are times when we get method confused with message. But the Good News of God's love and grace does not change.

So long as the church knows this—and lives by it—the church will continue and grow, despite all the chopping of hatehet men.

T. Otto Nall, bishop of Methodism's Minnesota Area, is a former editor of CHRISTIAN ADVOCATE and author of several books. He would be happy to have your questions about faith and church. Address him in care of TOGETHER, Box 423, Park Ridge, Ill. 60068.—Editors

hurry. I feel down in the dumps quite a bit and cry over stupid things, or for soldiers in Viet Nam, or over the world situation.

Please don't refer me to my minister. He talks and tells things other people don't want told.—P.W.

You seem to be going through a kind of depression which we see more and more among young people these days. You are wise to see that you need help. Where you turn to look for it is critically important.

I do not believe the hippie culture is the answer. I have visited Haight-Ashbury several times, and talked with the hippies in Trafalgar Square, London. I think we should be listening to some of the messages these young people are expressing with their lives. They seem to be saying something is terribly wrong at the heart of our society. They are fleeing from the grim pursuit of things, and reaffirming the values of relaxation, celebration, and warm human fellowship. They deplore our fascination with violence and the way we cut one another down with our sadistic sarcasm. They want to say the individual human spirit is sacred and ought never to be trampled by brutal power or corrupted by gadget-sickness. We need to hear what God is saying to us through these strange voices.

But the hippie culture is not exactly the kingdom of God on earth. I am strongly convinced that the drug trip is one way toward a deadend. We have no evidence yet that chemical comforters ever bring salvation. Drug religion looks to me like the ancient backwater of Oriental mysticism. Our Lord "tuned in," but he never "turned on, dropped out, or copped out."

I am confident that vital sources of healing power can be found in your community. If your minister cannot be trusted, try your family doctor. Tell him you are very depressed and need help. He can explain things to your parents, and he knows how help can be found.

aa

I wrote to you some time ago about daydreaming, and you told me that it doesn't cause mental illness. Are you sure that living in a fantasy world doesn't make you ill? What about the people in mental institutions who are always carrying on conversations with themselves?

You told me daydreaming need not be a problem if it doesn't interfere with your daily living. But mine does; that's just it! I daydream

wherever I go, all the time. I'm getting behind in school and I can't stay out of my world of unreality! I just stay in my room all the time. I am so ugly and the kids make fun of me.

I did talk to an adult about it, and while I was talking to him I got all upset and started crying and everything. Why did I do that? I know it confused him. If I told him about some of my fantasies I know I would wind up in a mental institution. What can I do?—J.B.

Too much daydreaming is more a symptom than a cause. Human beings are just naturally meaning-makers. We ponder and study and think about every passing event. We mull over the past and dream our way into the future. If some kind of machine could tune in on our heads, it would register a constant stream of chatter. We get nervous or shallow if we do not take time to meditate on life.

This natural dreaming process can sometimes get out of order, however. Since you are unhappy and stay alone a lot, daydreaming tries to take the place of normal social life. It is also a way of pretending and building up your sense of self-worth. The fact that you cried so much when you tried talking with an adult is a sign that you need to do a lot of talking; not once, but every week for a while. You need an understanding counselor to help you to break through the glass wall and find your place among other people.



I used to be what I thought was a good Methodist girl. Then something happened, and I found out that I wasn't such a good person. My mother just found out that I am nearly six months pregnant. We would like you to send us a list of Methodist homes for unwed mothers in our state, and the cost. If the girl or her parents are unable to pay for the cost of the home, is she turned away?—E.P.

By this time you should have received from me the address of the Methodist home for unwed mothers in your area. It offers an excellent range of services, including medical care, personal counseling, and an opportunity to work and study during your waiting time. The staff will help you to arrange for the baby to be adopted by a fine Christian family. That way, your grief at giving up your baby will be somewhat relieved

by the knowledge that he will be well cared for. The fees for the home are scaled to the income of the parents.

If for some reason you cannot go to this home, check with your family doctor and the local welfare agencies to find other services.



I am a college co-ed from a small community. Recently my 17-year-old brother was charged with assaulting the local school superintendent. These charges are false, but this man seems to want my brother in trouble. The heartbreaking fact is that our own minister has taken the side of the superintendent and is believing the rumors which will spread in a small town.

He has made no effort to contact our family and find out my brother's side of the story. My family has been active in the church and has never done harm to anyone. Now my minister says my brother is in need of help and comes from an undisciplined home.

Is this man truly Christian to act in such a manner and to believe town gossip? How can I have faith in such a man, whom I have worked with in the church but who now has gone against my family and hurt us?—K.F.

If it is hard to see this situation in a balanced light from up close, you will understand that I cannot possibly grasp it from a distance. I only encourage you and your family to raise certain critical questions: Could it be that your brother really does need help? Family loyalty is a wonderful thing. Sometimes, though, it blinds us to the truth and keeps us from reaching out for the assistance we desperately need.

Even if your brother did not in fact assault the superintendent, what was the course of behavior which makes such a charge believable? Why does the superintendent want your brother in trouble? Does the man himself need help? If so, other responsible people will know this and would line up with your parents to take remedial action.

You should know that in the intimacy of small-town living certain people often become symptom-bearers for sickness in the community itself. For complex reasons, the town needs someone to be the "baddie," to act out hostile impulses or erotic dreams on its behalf and to bear its guilt. Very fine people play destructive parts in the drama without realizing

it. The victim keeps struggling to break out of his role, but the town won't allow it.

If your brother is being pushed into the role of school troublemaker, it is because the school or the town senses that he would be pretty good at it. The question is: How can your family break the vicious cycle? One possibility is to start a series of talks with a professional counselor, in order to add to the family's insight and resources. Another is to have a frank talk with the pastor and encourage him to move from the role of community censor to that of community reconciler. Instead of condemning the boy, he could be the boy's sponsor, encouraging your brother to see himself in a different light and the community to let him in.



Perhaps you remember receiving a letter in 1966 from a boy who was deeply troubled by his homosexual desires. I wrote that letter on March 1, 1966, and 15 days later when your answer came, my life began to change. Since that day, I have been through times that made my soul weep and feel so wretched, and times when I didn't want to live; and worst of all, the time came when I actually believed that God didn't live.

I have been seeing a psychologist for a little over a year now, and today, as that psychologist will couch, I am a cured homosexual. I can say, without a shadow of a doubt, "I'm no longer homosexual but heterosexual!"

But the best is yet to come. This summer, at the height of my disbelief, I met the Father and the Son, and I know now, without a shadow of a doubt, that Christ lives! I have a testimony to the Gospel which I cannot deny.—K.A.

What wonderful good news! Your progress under therapy shows you to be a courageous and committed person. Those who have not been through it can hardly understand the strength it takes to probe the tortured depths of one's own inner being and expose the raw nerve of feeling until healing comes. My sincere congratulations on your superb accomplishment!



Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens Together. Write to him c/o TOGETHER, Box 423, Park Ridge, Illinois 60068.—EDITORS

By ROGER BOURLAND
Pastor, First Methodist Church
Green Bay, Wisconsin

HAVE WE OUTGROWN PRAYER?

PEOPLE DO NOT take prayer so seriously as they once did. Could it be because of the overpowering influence of secularism? Or because we have ceased to believe in a God who pays attention to prayer? Or is it that we have given up because of repeated failures?

It could be that someplace along the line our prayer discipline has broken down . . . or that we are threatened by alleged possibilities of prayer and are too embarrassed even to begin the necessary disciplines.

Ours is not a praying generation. Even in the typical service of worship one can sense a dramatic increase in the emphasis upon fellowship—and a corresponding decrease in reverent worship. Occasionally, I find myself asking desperately, “Are we really praying, Lord? . . . Am I?”

Young persons tell me frequently that spoken prayer is never uttered in their homes. Friends seldom pray together. Organizations regularly import professionals (clergy) to “start meetings in the right spirit.” Only God knows what happens in this area when a man is absolutely alone.

A New Testament View

The Letter of James has some interesting things to say about prayer in contrast to all of this:

“Is anyone among you in trouble? He should turn to prayer. Is anyone in good heart? He should sing praises. Is one of you ill? He should send for the elders of the congregation to pray over him and anoint him with oil in the name of the Lord. The prayer offered in faith will save the sick man, the Lord will raise him from his bed, and any sins he may have committed will be forgiven. Therefore confess your sins to one another, and pray for one another, and then you will be healed. A good man’s prayer is powerful and effective. Elijah was a man with human frailties like our own; and when he prayed earnestly that there should be no rain, not a drop fell on the land for three years and a half; then he prayed again, and down came the rain and the land bore crops once more.” (James 5:13-18, New English Bible.)

I hope this does not strike us as being merely quaint. It has the ring of truth and awesome conviction about it. James meant what he was saying.

At the same time I must admit to some degree of hypocrisy in proclaiming it. During the week I worked on this sermon, I was suffering with a terrible cold. I was simply miserable. As I brooded over these passages, an interesting thought occurred to me. What if I were to take James seriously, telephone some of the people of the church who obviously believe in prayer, and ask them to drop by the parsonage at 8:30 to pray for me?

An intriguing idea, but I decided against it. For one thing I rationalized that it probably is good for the soul to feel really lousy every once in a while. More important, I simply could not visualize the people enthusiastically saying to their friends, “We’re going to the parsonage to pray for the pastor’s cold!”



But would my decision have been different if I had been dying of cancer? It's hard to say. I can say with conviction, however, that James's counsel is not commonly practiced in our church or in our society.

Have we lost something? Of course. But we've gained something, too.

Jesus went about healing people—forgiving their sins, touching them, and praying for them—causing the dead to come to life, so to speak. The church has followed his example across the centuries—at first by prayer and personal support, then with increasing knowledge through the development of medicine and hospitals.

The gift of healing has always resided in the church, but prayer began to be replaced by the Christian stewardship of man's abilities and technology. David Livingstone could have prayed for the sick of Africa but decided instead to become a teacher and physician (in the image of his master). He put his spiritual concerns into physical terms. A surgeon once told me, "When I remove a malignant tumor from a woman's breast I *am* praying for her—in highly practical language." Of course he is. The word becomes flesh, so to speak. This must be a part of God's way.

For Ministers Only?

People expect a minister to be able to say something enlightening about prayer. I am not much of a minister at this point, for I am *not* an expert. My prayer life is woefully inadequate. Often I try very hard to pray—and there is nothing. No One seems to be there.

Yet, I have tasted enough of real prayer to *believe* and to *know*. Perhaps during moments of profound joy, or facing some terrible problem, or recognizing the need for confession, or experiencing an overpowering sense of thankfulness, or in a period of prolonged thoughtful meditation, I am suddenly aware of Someone there in the light. We commune. And that is prayer.

H. G. Wells put it this way: "At times, in the silence of the night and in rare lonely moments, I experience a sort of communion of myself with Something Great—that is not myself."

There have been times when I have touched persons in prayer and have seen things made whole all of a sudden. And the only affirmation that I can make about real prayer is that it is always a surprise! I can't organize it, manipulate it, anticipate it, deserve it, master it—or even "practice" it. It is as great as God. It changes things, making them new and whole like Jesus did. It is the work of the Holy Spirit. I cannot understand any more than that.

I can covet the experience of prayer for others, and I can become very intolerant of any cheapening and domestication of prayer. Strangely, it irritates me when someone invites me to a meeting to "offer a prayer." Sometimes it strikes me as being in the same class with saying, "Tell us how you love your wife." Even liturgical prayer bothers me sometimes.

The story of Jesus' violent cleansing of the Temple

with ringing accusations that the religious people had made the "house of prayer" into a "den of thieves" stalks me like a ghost. How do you explain that to people who see you as an "expert"—a "man of God" rather than just a man?

Someone has said, "God has no hands but my hands." That's good. Paraphrasing Bonhoeffer, "The world is coming of age, seemingly not needing God anymore." That's good, too. And someone else said, "What begins in mysticism, ends in politics." That's great!

Put these three comments together, and you get a good idea why we seem not to be a people of prayer. Just as children depend upon the strength of their parents until they come of age and of strength themselves, so it is with man on this planet. It is a part of the Creator's pattern.

If four of our outstanding young people were arrested some weekend on a narcotics charge, we might start our response by meditation and prayer, but it would eventually become a resolution to fight. It might start in the sanctuary, but it would of necessity reach into the state capital if not to Washington.

Our grandparents used to pray their way through to the solution of certain problems. Today we do things through vast economic, technological, and political power.

A church expresses concretely its spiritual concerns. Ours gives full support of a missionary nurse in Pakistan. We have given thousands of dollars to one of our local hospitals. We support institutions for the care of the aged, the nurture of youth, ministries to the inner cities and to racial minorities. Individuals, industry, and government are about it, too. "Here are our hands, Lord—and our money!" And this is our prayer.

But is this enough? Can works take the place of prayer?

The Holy in Our Midst

It is precisely a new sophistication that recognizes the holy in our midst. The sensitivity and response that we call prayer is all the more vital.

The power of the age has teased us along, building up pride, sometimes false, that leads us to pray like this: "Father, I can do it myself." One of these days we may find ourselves stark naked in the midst of history, like the figure in Hans Christian Andersen's story *The Emperor's New Clothes*. The danger is that our economy, our politics, and our technology may become our god, rather than expressions of our common prayer.

Prayer seems to have been outgrown among us. We've successfully delegated it to a holy priesthood—perhaps no longer believing that it is a matter of life and death, as James believed it was.

So let's ask ourselves some questions: How are we doing? Do we have the power to love? Do we have the basic strength to live by? Can any of us look around or within without trembling at the state of things? The choice before us is Christ or chaos. And I don't think you can find Christ without prayer. □

Looks at NEW Books

THERE IS a certain type of book known to book people as a "coffee table book." This means it is the kind of book people leave out on coffee tables for guests to browse in, and be impressed by. A coffee-table book is big, colorful, and expensive.

The World of Children (New York Graphic Society, \$25) is big, colorful, and expensive—and totally absorbing to any unwary child lover or photography bug who opens it. Paul Hamlyn, Ltd., a British publishing firm, collected pictures of children from all over the world and combined them with viewpoints from 10 distinguished writers for this essay on a child's experience of life.

If you can afford it for your coffee table, your visitors will delight in it. And anybody who takes the time to read it through will find it is educational as well as entertaining.

Each month as I come closer to the time to put *Looks at New Books* together, I ask myself why I have to use so much space for books that insist on telling us things we don't want to hear. Like you and everybody else, I miss humor and other light reading.

But I have a hard time finding it. In the pile of books beside my typewriter today is Jesse Bier's critical history of *The Rise and Fall of American*

Pakistani boys learn Urdu, literary language of their country
—from *The World of Children*.

Humor (Holt, Rinehart, Winston, \$10). It says dolefully that American humor has lost its comic sense to outright despair and nihilism.

Another book in the pile is *Protest: Pacifism & Politics* (Random House, \$8.95), which expresses views on war and nonviolence that came out in conversations editor James Finn had with various well-known pacifists.

The only ray of light reading is *The Coffee Train* (Augsburg, \$4.50), delightful recollections about a Norwegian family in America. But Margarethe Erdahl Shank's story was published first in 1953, and it looks back to small-town life in the first quarter of this century.

I haven't found much light reading, either, in the annual list of books for young adults which the American Library Association released recently. These books, said the ALA, are books that meet acceptable standards of literary merit and provide a variety of subjects for different reading tastes as well as a broad range of reading levels.

Most of them look squarely into the face of our worst nightmares. *Rivers of Blood, Years of Darkness* (Bantam, 95¢), by Robert Conot, is an unforgettable on-the-scene record of what happened just before, during, and after the 1965 riots in Watts. *Turned On* (New American Library, \$4.95), by Richard Schaap, is the

story behind the headlines about the death of a 19-year-old girl who received an overdose of heroin from her boyfriend. Pregnancy before marriage is tackled in *Mr. and Mrs. Bo Jo Jones* (Putnam, \$4.95), by Ann Head, and pregnancy without marriage in *The House of Tomorrow* (Harper & Row, \$4.95), by Jean Thompson.

There are two strong novels on the list: *Babi Yar* (Dial, \$5.95), by Anatoli Petrovich Kuznetsov, dealing with the German occupation of Kiev and the disappearance of thousands of the city's Jews; and *The Confessions of Nat Turner* (Random House, \$6.95), William Styron's fictionalized reconstruction of the 1831 slave rebellion in Virginia.

Other titles deal with the oppression of black people in South Africa, the daily life of the people of Viet Nam, the situation created when four H-bombs were lost over Spain in 1966.

Even some of the light fiction recommended by the ALA list has its violent aspects. Clearly, the people responsible for selecting the books on the list believe young people should be prepared for the world as it is, and apparently they were no more able than I to find many books with something significant to say that do not touch on the sore spots, the critical problems of our time.

Many parents will argue that the



books on the list are too strong meat for their teen-agers. But it is important to remember that people should never learn things they are going to have to unlearn later. This is what has happened to the present generations of adults, and the unlearning and relearning has piled a paralyzing burden of guilt and confusion upon us. If the present crop of young people can be spared such a building up and destruction of an idealized dreamworld, they will be more prepared to cope with the world as it is—and to make it something better.

Riots and other civil disobedience, says Dick Gregory in *The Shadow That Scares Me* (Doubleday, \$4.50), are attempts to get America's attention. "The throwing of bricks in the ghettos of the nation is the shaking of the foundations of America so that she must listen to the grief of her black children."

He thinks America may have five years to solve her social problems before "they will solve America." And he has not given up faith that America will solve them. "There is a great social revolution going on in America today. And the wonderful thing about this revolution is that it is not black against white. It is simply right against wrong."

Dick Gregory became a nightclub star by kidding the civil-rights movement—then upset his white audiences by proving, in Mississippi, Chicago, Watts, wherever the action has been, that he was dead serious about it all along.

What he says in the short, declarative sentences of *The Shadow That Scares Me* has been preached in the course of sermons he has delivered in Negro churches in the South, all-white suburban churches in the North, on the steps of Chicago's city hall. It is no less prophetic because he preached it before the violent summer of 1967. If it had been heeded then, we might not be facing another still more violent summer in 1968.

The Rev. James R. McGraw, who edited the book, recalls Dick Gregory's parting words to his nightclub audiences: "I'm gonna leave now. I'm not going to tell you to be your brother's keeper. If you can't learn to be your brother's brother, you'll never keep him well."

Infused with the joy that is the birthright of the Christian, *Journey Inward, Journey Outward* (Harper & Row, \$4.95) is a reflection in depth of the Christian community that is the Church of the Saviour in Washington, D.C.

Author Elizabeth O'Connor is one

of the original members of this church that requires the completion of five courses in its School of Christian Living before you can become a member. She co-ordinates the church's administrative details, spending time at each frontier of its life. These include The Potter's House, which set the pattern for coffeehouse ministries; the Restoration Corps, which paints and repairs broken-down slum tenements to give families living in them a chance to stay together; FLOC (For Love of Children), an ecumenical group working to close Washington's Junior Village by finding foster homes for all its children; the School of Christian Living, which prepares members for mission; and Communion suppers at which members can share bread and cheese, fruit and coffee, and group discussion, three times a week.

The renewal of the church cannot come, says Miss O'Connor, unless its people are on an inward journey and, equally, cannot come unless its people are on an outward journey—concerned with shaping the church for responsible involvement.

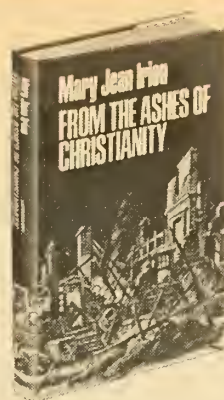
In 1967 the leaders of 30 American Indian tribes called for a half-a-billion-dollar "foreign aid program"—for their tribes. It was the first time the Indians had publicly likened their status to that of colonial nations, but the long-submerged nationalism of the tribes has come of age.

The Resolution of the Thirty Tribes was framed to counter the Omnibus Bill on Indian affairs, which had been put together without the Indians' having any say in it, and which was scheduled for submission to Congress. The resolution served its purpose. The bill was rewritten, and the Indians had won the biggest battle since the Little Big Horn, using legislative weapons.

Stan Steiner makes a full-scale report on the gathering red-power movement in *The New Indians* (Harper & Row, \$7.95). Using techniques their young people have learned on college campuses, the tribes are pressing for self-determination and demanding political independence for their tribal way of life.

Symbolic of the new Indian is Wahleah Lujan, "Miss Indian America," a sociology student at Fort Lewis College, Durango, Colo. She says: "I am a typical Taos Pueblo girl . . . Our way of life is completely different from any modern man's ideas—it seems. The way we think, the way we live. In the pueblo everything is sacred. Life is sacred . . ."

She did not want to go to college, but Taos tribal lands are being taken away. Somebody had to go out and



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learn to compete with the white man on his level. And so she went, hoping that by venturing out she can show her people they can be modern and yet remain a part of the old way. That way is, the Indians believe, a more human philosophy of life, rooted in terms of human beings instead of property.

Readers of TOGETHER [see *Teaneck's Success Story*, June, 1967, page 16] will remember that Teaneck, N.J., was the first town in the nation in which a white majority voted for school integration. *Triumph in a White Suburb* (Morrow, \$5) is a significant, and readable, case study of this town that has met the future with honor.

Author Reginald G. Damerell is quite obviously on the side of integration, yet he shows considerable understanding of the people who feared and fought it. The community was divided by antisemitism and racial bias; and it took commitments by a courageous school superintendent, some of the town's ministers, a Jewish mayor, and white and Negro citizens to achieve peaceful integration.

Some good autobiographies have come out in months past. Two of the best are *The Blast of War: 1939-1945* (Harper & Row, \$12.50), Harold Macmillan's memoir of World War II, and *Present Tense: An American Editor's Odyssey* (McGraw-Hill, \$7.95), by Norman Cousins. Both go beyond personal history to give wide-ranging views of world events.

Macmillan, later to become Britain's prime minister, was political minister in the Mediterranean area when the Allied strategy for reconquering Europe was hammered out. Later he played an active role in creating the provisional governments of Italy, Greece, and France, as those nations were liberated by Allied forces.

As editor of the *Saturday Review* for more than 25 years, Norman Cousins has been a major influence in the formation of America's intellectual climate. Believing cynicism is at best a waste of time, at worst, a dangerous and potentially fatal disease for individuals and civilizations, he works tirelessly for things he believes in. Among these have been the Nuclear Test-Ban Treaty and a widespread program of postwar relief and rehabilitation in Hiroshima.

Men and women see things so differently we probably ought to wonder at the marriages that are successes instead of at the failures.

Psychiatrist Paul Tournier has written *To Understand Each Other* (John

Knox Press, \$2) for the kind of couples who "live side by side, without hurting one another, but poles apart." He gives enough actual instances, makes enough helpful suggestions, that some of the readers of this very wise book may be able to establish some communication with each other after all.

No matter what it is I want to look up in a reference book, I usually find it isn't covered. And so it was with a question I had for the impressive third revised and updated edition of *The Complete Medical Guide* (Simon & Schuster, \$9.95). Nevertheless, this book by Benjamin F. Miller, M.D., is a readable, informative volume that probably tells you as much as you ought to know without asking your doctor. And it even helps you there because it contains a helpful section on finding a family physician and developing a good relationship with him.

TO KATHY, READING

By Maureen Cannon

Seeds grow,
If they're sturdy and planted with
care.

I know,
For I see you, curled up in your chair.
Read, read,
Little girl, the gift granted,
The birthday book open, enchanted

...
The seed
That was lovingly planted
Years back bears a fruit that will give
You feasts for as long as you live!

In the early days of the Christian Era, sausage was considered to be a sinful food, and its consumption and manufacture were banned. It was blamed for the drunkenness and debauchery of those Roman banquets!

I learned this from *Mary Meade's Sausage Cookbook* (Rand McNally, \$4.95). By the food editor of the *Chicago Tribune*, whose real name is Ruth Ellen Church, this world-ranging book identifies varieties of sausage from many lands and tells how to use them in cooking.

Another cookbook with a foreign flavor is *Menus From Many Lands* (American Friends Service Committee, \$2.50). AFSC workers have prefaced menus and recipes from 22 countries with firsthand observations

on national diets, ways of cooking, and ways of eating. The book can be obtained from American Friends Service Committee offices (160 N. 15th St., Philadelphia, Pa. 19102).

"We need to have the Good News come to us not only in our own tongue but in our own time," says Clarence Jordan. Consequently, the founder of an interracial farming community in the heart of the deep South has tried to translate the Letters of Paul into modern American English and modern American ideas.

The Cotton Patch Version of Paul's Epistles (Association Press, \$4.50, cloth; \$2.25, paper) shifts the scene from the first-century Greco-Roman world to 20th-century America. Paul is no longer an aristocratic Pharisee but a converted Southerner boldly speaking the mind of Christ on such matters as racism, brotherhood, possessions, church membership, the claims of Christ, personal Christian living.

Dr. Jordan, who has a bachelor of science degree in agriculture and master's and doctoral degrees in New Testament Greek, is a modern-day Paul. To sustain Koinonia Farm, at Americus, Ga., he and his followers have stood up to violence, threats of violence, and legal and economic reprisals. His unique translation of the Epistles will ring most familiarly on Southern ears, but its message is for all of us.

Some seven-day Christians talk about how they carry their faith through the week in *My Job and My Faith* (Abingdon, \$3.95). Each report is personal, guided only by several questions asked by editor Frederick K. Wentz.

This is an interesting book because it focuses on how committed Christians operate in daily life.

When the chapters reached his desk, one by one, says Dr. Wentz: "I . . . concluded that, with a couple of notable exceptions, there was little theology in them, and what was there was shallow. However, on second reading I modified my judgment in two ways. I found many more of the explicit phrases of formal theology than I remembered . . . But more significantly . . . I realized that these statements represented for each person a working philosophy of life, a rationale for his various commitments, a description of a style of life, a genuinely functional theology."

Dean E. Wooldridge believes all aspects of life can be explained by physical science and man is only a complex kind of a machine.

In *Mechanical Man: The Physical Basis of Intelligent Life* (McGraw-Hill, \$8.95), he draws on discoveries in biology and computer science to prove this thesis. Then, having proved it, at least to his own satisfaction, he speculates on its implications. Some of the speculations sound like the outer reaches of science fiction. But then he gets back on more familiar ground and, surprisingly, refuses to throw out religion. Although he says religion will have to make drastic modifications in its theology, he points out that "while science seems well on its way to the elimination of basic unlawfulness from human experience, it cannot eliminate the underlying mystery. There will be no reason why the term 'God' cannot still be used to denote the seemingly inexplicable origin of the laws and particles of physics."

An award-winning science writer, Dr. Wooldridge was a businessman until 1962. Then he resigned from the presidency of a company he co-founded. He now is a research associate in engineering at the California Institute of Technology.

The Naked Ape (McGraw-Hill, \$5.95) will offend a lot of people, but most of them will enjoy being offended.

A very specific chapter on human sexual intercourse will prompt some readers to call it "pornography." Other readers will not like references to religion, which author Desmond Morris sees simply as an expression of a biological tendency, "inherited from monkey and ape ancestors," to submit to an all-powerful, dominant member of the group—although he admits religion has been "immensely valuable as a device for aiding social cohesion," and "it is doubtful whether our species could have progressed far without it." Even some of the people who accept the theory that man is descended from monkeys will find Morris' reference to humankind as "hairless apes" something that is hard to swallow.

I am not able to evaluate some anthropologists' criticisms of this book, but let me hurry to say that it is not, in any sense, pornography. Morris is a zoologist with considerable background in animal-behavior studies, and when he observes man, he appears to do so scientifically, coolly, and impersonally, though with frequent flashes of wit.

The whole book, in fact, is a somewhat tongue-in-cheek view of man as an animal. Morris wrote it this way, deliberately oversimplifying for shock value, because he is convinced we need to be reminded that in spite of

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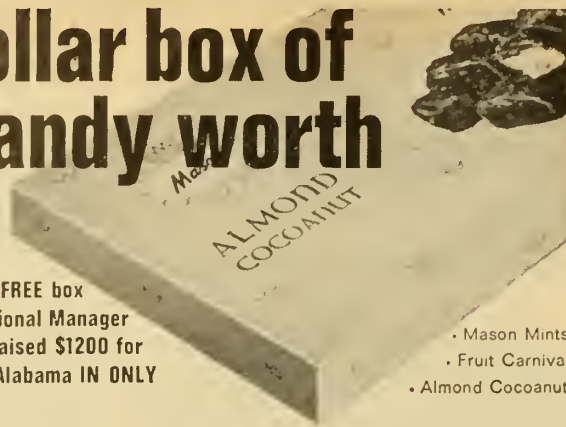
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our pretensions of greatness, our technological advances, we members of the race of man remain subject to basic biological laws governing our species. If we recognize our biological restrictions and live within them, Morris says, we can keep on progressing. But: "If we do not, then our suppressed biological urges will build up and up until the dam bursts and the whole of our elaborate existence is swept away in the flood."

John Bailey, who edited *Great Cartoons of the World* (Crown, \$4.95), says it is interesting to note the differences in style and technique between American and European cartoonists. In general, the American approach to humor is head on, forthright, and topical, while the European approach is philosophical and whimsical.

The cultures enrich each other in this collection, and there are some fascinating reflections of the way modern man lives. English cartoonist Claude Smith shows us the couple in the high-rise apartment building who rush to dress when they see the occupants of their balcony's opposite number are having company. Ffolkes, also English, gives us a chemical laboratory with a scientist telling his chief: "Sir—we have isolated a deadly bacillus, and we feel it ought to be named after you."

And Bosc draws a Frenchman who hurries to catch a plane, misses it, sees it explode in midair, thanks God for his deliverance—and is struck on the head by a piece of falling wing.

Actual instances instead of theories make *How Children Learn* (Pitman, \$4.95) an engaging book. In fact, by letting his adult readers discover rather than be told that children have a natural style of learning, author John Holt proves his point in a fascinating way. He has spent nearly 15 years as a teacher and observer of children, and he has a remarkably perceptive and sympathetic eye.

I want to close by mentioning two outstanding nature books.

The Last Trumpeters (Rand McNally, \$2.95) is for youngsters in the first four grades, a sensitive picture book about the most beautiful and graceful of all our large migratory birds. The author is Ross E. Hutchins.

Wings in the Meadow (Houghton Mifflin, \$4.95), by Jo Brewer, traces the life cycle of the Monarch butterfly. Mrs. Brewer's skillfully told story is illustrated by graceful drawings by Henry B. Kane, and it will delight nature lovers young and old.

—BARNABAS



Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

I BECOME a little nervous when I receive a volume which professes to be the best of anything. One man's best is another man's mediocrity, and for any person or persons to presume capability of judging what is superior to all else in the same class, seems to me a self-confidence greatly in need of humility.

Every year or so there is a volume published entitled *Best Sermons* which is edited by a friend of mine whose tastes usually coincide with my own. Yet, even when one of my sermons is included, I wonder how many of you would agree that these selected choices represent the best preaching done in our time.

All this went through my mind when there came to my desk recently **THE BEST AMERICAN SHORT STORIES 1967** edited by Martha Foley and David Burnett (*Houghton Mifflin, \$6*). In this category, however, I am more prone to be tolerant because I am not an expert in the technical principles of writing a short story. At any rate, I suppose they give books such titles for the sake of authority rather than accuracy.

Nobody knows whether these are the best ones or not, but at least this is a collection of 20 short stories which Miss Foley and Mr. Burnett regard as representing the superior accomplishments last year. A few seemed quite worth reading. But if the others are the best, may the good Lord deliver us from what might be called the worst.

Still, I am glad I have this volume and I enjoyed reading it. In all probability you will, too, if you appreciate the capture of a mood or the description of a single situation even when these have no meaning beyond themselves. To me writers of short stories see their task as capturing vividly and dramatically something that has happened to someone and that remains memorable.

Some of these short stories have a vague plot and indicate a moral insight. If, by any chance, you are old-

fashioned as I am and think literature must reflect some meaning, you probably will be disappointed. Yet, I appreciate the literary mood which divorces itself from even the vaguest kind of moralizing and simply gives me a picture of life foreign to my experience. I do not want to go so far as to subscribe to an "art for art's sake" philosophy, but at least if somebody can help me see something like a passing view from the train, I think it is legitimate. I hasten to add that I cannot subscribe enthusiastically to novels which do this, for in that field I prefer rather sharp and clear simplicity which tells a story not lost in vague shadows.

Some writers give us characters that if not unforgettable are real. Is it true that the short-story writer, knowing that he has limited space, takes more care in finding the phrase, the word, that makes us feel we understand a person immediately? The novelist sometimes takes a dozen pages to give us the picture while the short-story writer does it in a line or paragraph. This is great art and is a very good lesson for people who bore us all to death with unnecessary detail. This is good also for preachers who are too verbose and too deliberate in getting to the point. Whenever a person exudes dullness and I analyze why, it is nearly always because he practices the art of the novelist rather than the art of the short-story writer. He speaks like theologians rather than like the Gospel writers.

Is life a novel or a collection of short stories? When I think back over my life, certain happenings are etched so clearly on my mind that I shall never forget them. I do not know why. Those events which I remember are by no stretch of the imagination the most important, the truest, or even the most interesting things in my life.

But over the years, people I have met, things they said, the appearance of something unusual, or even the common remarks of a common man in a very common situation are em-

bedded there in my mind to stay.

Now it seems to me that a man's life can be compared with a novel. There ought to be some purpose, some general pattern in it. If we lack that, we lack an essential thing and a meaning. Our lives are a stringing together of a series of separate events into a single story. But when a man writes a short story, he seems to say to us, "I saw this and whether it is important or not, I shall leave you to judge. At any rate, I remembered it." Some New Testament critics insist this is the clue to understanding the Gospels. They say that there is, in these wonderful accounts of our Lord, a series of events which the authors of Mark, Matthew, Luke, and John have strung together like beads on a string. If you take them separately and follow certain principles of criticism which they have announced, you will have clues to meanings beyond the situation itself. Maybe so.

Is there any moral in all this rambling of mine? Perhaps the lesson to be learned is that our days are full of happenings and experiences which if we had eyes to see would prove to be worth remembering. Maybe we err in expecting a revelation which we may turn into a philosophy. Maybe this is what the existentialist is saying to us—that at this particular moment and at this particular place something is happening which may have something in it of eternity.

Well, dear friends, you must forgive me. I started to speak a word or two about *The Best American Short Stories 1967*. I did not mean to spend so much time on it, and you have now observed what happens to a poor fellow who cuts his mind loose from the discipline of time and space. Some of these stories you will like, and one or two may shock you. They may stimulate us to be more observant of the ordinary rather than to seek the unusual and the miraculous. If this happens to us, we shall be brought back closer to the world of the Bible. And on this note I had better end. □



Charles Noble (left) inspects a building project at Franklin, N.C., where Job Corps men are working.

Job Corps Supervisor



HE IS A U.S. forester whose present role is that of teaching useful skills to boys who have been standing on the street corners of life, waiting for nothing, going nowhere, facing the future without jobs, money, or hope. They are teen-age dropouts from school who are responding to a second chance offered by the Job Corps program.

Their "classroom" is unlike any which most of the young men have seen. It is heavily forested, tucked in between misty blue mountains, alive with wind songs, clouds, splashing water, and a great many growing things.

Officially, Charles Noble is the work-projects officer at Arrowood Job Corps Conservation Center in western North Carolina.

"But we don't believe our work is over when a corpsman has learned to operate heavy equipment, lay concrete, or handle carpentry tools," Charlie Noble explains. "He needs more than that. He needs confidence and self-respect, and he needs to know the feeling of pride that comes from good work. He must know how to get a job and how to hold it. And he must learn that the world—

"It is amazing how quickly some of the boys learn to work with heavy machinery," says Charlie, checking progress on a new road into a wilderness area.

After hours at Arrowood, Charlie (right) plays Ping-Pong in the recreation center. Below, he joins Mrs. Noble in small talk with a corpsman.

especially that of adults—is not standing against him.”

Arrowood is in the Nantahala National Forest, amid the jumble of mist-shrouded mountains that snuggle against the Blue Ridge and the mightiest of the Great Smokies. Although it is an alien world to many of the boys from city slums, it has been an area where the face of a high-school dropout or delinquent can change from sullen suspicion to smiling self-confidence.

Charlie Noble and his wife Terry, described by their pastor as “Methodists with a mission,” make it a practice to share themselves with young people. That becomes apparent the moment one enters their mobile home at the center near Franklin, N.C. The mobile home—50 feet long, 24 feet wide—is alive with children, seven in all. Only four in the family were born to the congenial couple who grew up together “as country neighbors” in New York State where Charlie studied forestry at Syracuse University.

The “extras” in the Noble family include Joy, seven, a little Korean girl who four years ago was abandoned and found wandering in the streets of Seoul, Korea.

There’s Holly, four, whose Korean mother abandoned her at birth.

There’s Louis, 18, from New York, member of a large Puerto Rican family, who came to live with the Nobles.

And there are the four Noble boys—Norman, Howard, Ray, and Brent—who range from 3 to 12 years old.

“In the forest service, I devoted quite a few years to helping conserve our natural resources,” says Charlie. “Now I’ve simply moved over into another area of conservation—that of preserving and developing the potential of our underprivileged young people.”

He is quick to acknowledge the

Their own family (right) takes up much of the Nobles’ free time.

“But,” says Terry, “sometimes it seems the boys in camp need us even more than our own kids.”





Holly, one of two Korean children adopted by the Nobles, runs to greet Charlie, home for lunch. "Once, when we took a long vacation and left our children at home, we had a perfectly miserable time!" says Terry, shown (below) with their son, Howard. "We thought: How many orphan children that money would clothe and feed!"



controversial nature of the Job Corps program. There has been occasional adverse publicity, to be sure, and a great deal of criticism about such matters as the \$5,400 it costs to train each Job Corpsman for a year.

"Some people don't realize, however, just what that \$5,400 is buying," Charlie tells critics. "Besides the immeasurable value in developing human dignity, these young men will be given an opportunity to become self-supporting.

"Here at Arrowood, we may be able to break the public-welfare cycle into which the corpsman was born. Not only will he no longer be a welfare recipient, he will most likely in his lifetime pay back in taxes the cost of his Job Corps experience. And even more important, he will be a good citizen.

"On the other hand," Charlie asks, "suppose Job Corps training weren't available? Well, many of these young men would be losers in our society. In their discouragement and frustration, many would get into trouble with the law, take to narcotics, end up in jail or in a mental institution, and in most cases would father another generation of poverty children—all at the taxpayers' expense."

He points out the \$5,400 cost per corpsman included the initial buildup which was part of getting the program functioning properly. This cost will be reduced considerably in the years ahead, Charlie adds. "Preliminary figures indicate costs this year will be reduced to about \$4,500 per man."

At the Arrowood Center, the training program is twofold. Charlie directs and supervises the outside work. In the classroom others are teaching language skills, health, and income management along with reading and arithmetic. But an important phase of the program, so far as Charlie and Terry are concerned, comes after regular working hours.

Many of the boys attend church with the Nobles, former Evangelical United Brethren, who consider themselves "pioneers in merger" as members of Franklin Methodist Church. Terry is always available for the little tasks and favors that only a mother is likely to render a growing boy.

"We consider what we are doing—on and off the job—as a moral responsibility," Charlie explains. "We want to set an example, and we are



On Sundays at the Franklin church, Charlie sings in the choir. A number of his Job Corpsmen attend services regularly.

pleased with the response we are getting from local people. Now our Job Corpsmen are being invited into homes where they are treated with kindness and hospitality—where they see people as they really are.”

Not so long ago a Negro boy suddenly turned to Terry and said: “Do you know that I haven’t thought of you as one of the *others* for a long time?”

The Rev. Donald W. Haynes, pastor of the Franklin church, says the Nobles are Christians “who practice what they preach.”

“But,” says Terry, “we get more than we give to the boys.”

Take the young corpsman from Maryland. We’ll call him Bob.

“You must be nuts to go all the way up on that mountain just to look at some old posies!” he told Terry when he was invited to see the June display of azaleas in high country nearby.

That fall, however, he hiked with the Nobles to the top of a 3,000-foot summit to look out over an endless sea of autumn color. Bob was silent for a while. Then: “Gee, it is kinda pretty up here, isn’t it?”

Shortly after Bob left Arrowood, a letter arrived.

“I’m sorry about one thing,” the boy wrote. “I wish I had gone up there with you to see the flowers.”

—HERMAN B. TEETER



Louis, son of a family friend, delights in teaching Joy rhythm on his drums. The Korean girl recently became a naturalized citizen, but was disappointed that a miracle didn’t occur. “She expected her hair to turn blond and her eyes blue,” Terry says.

Together with the SMALL FRY

THREE FACTS of Life

By ROBERT RACZYK



MILTON MOUSE knew he was not the smartest mouse in the world, but he did know two important facts of life: 1. Dogs chase cats. 2. Cats chase mice.

It seemed only natural that Milton would ask himself: If dogs chase cats and cats chase mice, what do mice chase? After all, he reasoned, mice should have something to chase, too. The question bothered Milton so much that he decided to go out and find the answer for himself.

The best place to start, thought Milton, would be the farmer's big red barn, which was not too far from the field where Milton lived.

Although Milton had never been to the barn, many of his friends had gone there to look around. They all told him about the strange animals which lived inside. He was very curious.

So, early the next morning, Milton started out on his journey to find the third fact of life.

He scampered quickly through the fields and soon found himself at the entrance to the barnyard. The first animal Milton saw was the farmer's fat gray cat snoozing in a pool of sunlight under the old water pump. Milton's eyes widened at the sight of the cat, but he decided he must find out what mice could chase, so he crept silently across the dusty barnyard toward the open barn doors.

Once inside the barn, Milton saw a hen sitting in a small pile of hay, making cackling noises. He walked right up to the noisy hen and said, "Are you afraid of me?"

The chicken cackled louder than before and said, "Would you expect me to be afraid of a little squirt like you?"

That wasn't exactly what Milton wanted to hear, but he still wasn't discouraged. Across the room in one of the stalls, Milton could see a huge brown and white spotted cow chewing on some hay. Milton scampered over to the cow and asked, "Are you afraid of me?"

The cow stopped chewing in amazement, looked

down at Milton and said, "Don't make me laugh. Who would be afraid of you?"

Still Milton did not give up. He walked over to a horse standing in the corner and asked, "Are you afraid of me?"

"Who would be afraid of someone as small as you?" said the horse with a swish of his tail.

That horse was the last of the animals inside the barn so Milton sat down on the ground to think of what to do next. A decision came quickly as Milton caught a glimpse of the fat gray cat eyeing him hungrily from the doorway.

Milton began to edge carefully along the wall while the cat took quick, light-footed steps in his direction. As the cat made a flying leap, paws extended, claws out, Milton dodged and fled for the door. The cat outdistanced him and backed the poor frightened mouse into one of the stalls. Milton's heart pounded when he saw that he was trapped in a corner. The cat pounced again, but Milton was able to duck and make another dash for the barn door, running as fast as his tiny legs could carry him.

The hungry cat, catching up quickly, was about to reach out and snatch Milton when, out in the barnyard, Milton could see the farmer's dog getting ready to spring into action. With a low growl, the dog made a leap for the cat. Also knowing the facts about who chases whom, the cat forgot about Milton and raced away toward the old oak tree, the dog barking excitedly in hot pursuit.

Milton caught his breath and watched the dog barking noisily up at the cat perched on a high branch of the oak tree.

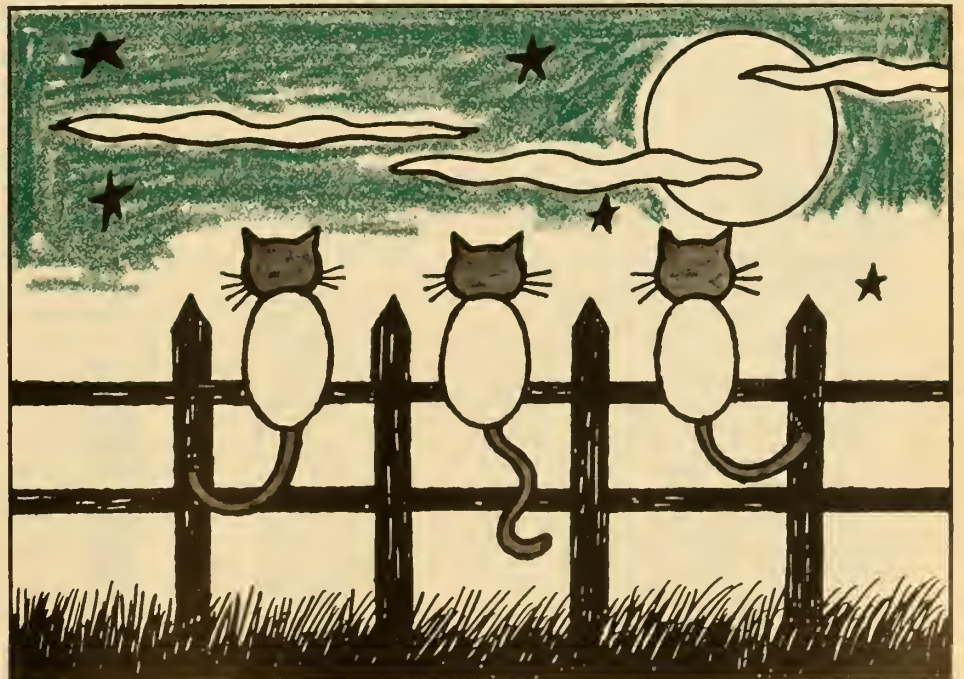
In spite of the close call with the cat, Milton was glad he had come to the barnyard. Now he knew *three* important facts of life: 1. Dogs chase cats. 2. Cats chase mice. 3. If you're a mouse and a cat is chasing you, you'd better find a dog—fast! And with that knowledge, Milton started home. □

Kittens on a Fence

PUSSY WILLOW catkins are furry and soft, just like little kittens. In order to make an unusual spring greeting card or a pretty picture for the bulletin board, gather a handful of pussy willows.

On a postcard-size piece of white cardboard, either draw a picture of your own or cut out and paste down the opposite scene. Glue a furry pussy willow on the card for the body of each kitten. When you are finished, you will have an interesting three-dimensional scene.

—Lois Hoadley Dick





Letters

The Way We Must Take

EARLE W. PAYLOR, JR.
 Mechanicsville Methodist Church
 Mechanicsville, Va.

I write to commend you for your *Viewpoint* in the March issue entitled *The Closed Mind* [page 15]. If ever there was a word that we in the church need to hear, it is this call to cultivate the open mind and to fear nothing so much as the closed mind. To move toward openness will be painful for a time as we see the inadequacy and irrelevance of cherished programs. But it is the way that offers possibilities of life. It is the way that we as Christians and as a church must take.

Editors' Minds Closed

HUGH F. HENRY
 Greencastle, Ind.

Thank you for your little *Viewpoint* on *The Closed Mind*. With the substitution of a different set of prejudices as illustrations, the article is a perfect description of the closed, locked, and barred minds of TOGETHER's editors. Or is it merely the confines of an editorial policy?

Whole Page Not Needed

ILMAR A. FISCHER
 Painesville, Ohio

It was unnecessary to spend a whole page on *The Closed Mind*. You could have said what you intended in one sentence: Everyone but a left-wing liberal is a closed-minded person!

One of Several Gaps

KENNETH M. JOHNSON, *Pastor*
 Green Street Methodist Church
 Winston-Salem, N.C.

Thank you for Newman Cryer's helpful article *Pastor vs. Layman: Reducing the Gap* [March, page 27]. Although I found this article interesting and informative, I believe the need for clergy-laity dialogue constitutes only one of several gaps between pastor and layman.

Most people are aware of a distance which usually separates us on social issues. We are also separated by training in our work of ministry. But the

most glaring hole separating us from each other is that of our concept of ministry, the proper understanding of our respective roles and their relationship to each other in the church.

Conversations like those described in the March article move in the direction of a co-operative ministry between clergy and laity, but until we have a clearer picture of what "the ministry" is all about, our palaver can serve only a limited function—skirting the weightier matters of church life and work.

Some Do Feel Pain

MRS. POLLY WYATT
 Flint, Mich.

I must comment on David O. Poindexter's *TV This Month* column in the March issue [page 6]. It may seem as though we average Americans are living in a never-never land, viewing "humor and horror without undue stress," but Mr. Poindexter is mistaken. My heart cried with pain as did my eyes when a war news telecast showed a young Vietnamese mother weeping and praying over her dying baby—followed by a "social note from Lansing" and a coffee commercial.

I do see the horror of all that is surrounding me. I see my child's blissful innocence destroyed and his sensitive five-year-old awareness touched by the repeated news flashes of a world gone mad. I hear his prayers asking God to help people love each other.

Many good people have cared, sac-

rificed, loved, and died for peace. I wonder sometimes if those sensitive people beget much more than their own added personal pain. I also wonder if all our commitment to social change is ever going to change this world.

No, I'm not apathetic; I'm tired and losing hope. I'm sick to death of hate on every newscast, sensationalism that borders on sadism.

But I shall continue to work for civil rights and anything else that might eventually bring peace and harmony to our world. I'll continue by whatever means are available and whatever my capabilities allow me to do. And I'm not the exception among uncaring Americans. I can think of very few among my many friends and acquaintances who are any less untouched than I.

Movie Guidance Needed

MRS. CLARENCE DENTON
 Brookings, S.Dak.

I wish to thank you for the excellent February articles *How to See a Movie* [page 34] and *Good Films for Rent* [page 37]. This material has helped me a great deal in giving several programs lately on movies. Many people have asked, "But how do we know about these 'good' movies we should see?"

I would like to ask you to publish a monthly movie review in TOGETHER. The other columns, *TV This Month*, *Looks at New Books*, and *Browsing in Fiction* are excellent. A monthly movie review would help Christians to accept that invitation, "Let's see a movie!"

Poll: 'Shallow, Superficial'

VANCE GEIER
 Los Angeles, Calif.

I should like to comment on your reader opinion poll, *The Christian and Viet Nam* [February, page 73], which strikes me as shallow and superficial.

First, it seems to me that church magazines should not waste their time and space on opinion polls. If there must be a poll, why not a soul-searching survey of what a churchman's commitment to Christ constrains him to do in the face of Viet Nam?

Second, the questions are largely irrelevant. For example, to ask U.S. churchmen whether they think Canadians are justified in providing sanctuary for U.S. selective-service refugees is not only irrelevant, it is presumptuous. Who are we to judge what Canadian churchmen are doing in this instance? The issue is, what are we doing? If the question were put in terms of what help U.S. churchmen were prepared to give draft refugees on this side of the border, then it would be relevant.

Especially dismaying is the question asking whether churches should defend



"Have you seen a big dog?"

conscientious protest against the war, regardless of the consequences. If the churches are not prepared to do so, God forgive them. And since when should weighing the consequences be a major concern of committed churchmen?

As to whether churches should aid those who refuse induction on grounds of religious conviction, is there any doubt that they should? To "disapprove" would be to deny the legitimacy of religious conviction.

The poll asks *opinions* about a life-and-death issue and so does not really get at the issue.

Presidential Poll Next?

DEBRA HARSH, Age 18
London, Ohio

If only The Methodist Church would spend as much time trying to win Christians as it does trying to win supporters for its political and social views! If this were done, there undoubtedly would be no wars, military or racial. Perhaps TOGETHER could next publish a questionnaire concerning which presidential candidate The Methodist Church is going to support. I'm sure this would be of great spiritual value to all your readers.

For a summary of the opinions voiced by 4,298 other TOGETHER readers on The Christian and Viet Nam questionnaire, see What You Think About Viet Nam [page 16].—EDITORS

March Issue Hard to Excel

LEE KENDALL
Palmer Lake, Colo.

All issues of TOGETHER are important, but surely the March issue dealing with social concerns will hardly be excelled this year. I was most interested in Ralph W. Mueckenheim's *Why We Stress Social Concerns* [page 16].

In January the congregation with which I worship was privileged to hear Dr. C. Melvin Blake, executive secretary of the Methodist Board of Missions' World Division work in Europe and Africa. He had just returned from the Congo, and his thrilling message made one glad to be a contributor to this work.

After hearing Dr. Blake's message, I was shocked and sickened when a fellow hearer came to me carping. I am sure this person would equally disapprove spending on local and national levels as well.

It is my observation that whenever the subject of social action comes up among both church-related and non-church-related people, the most glaring thing that emerges is the stark ignorance and/or willingness to ignore the teachings of Jesus regarding our rela-

tionships with both man and God. How dare we pray "Thy kingdom come, Thy will be done . . ." and continue to participate in man's inhumanity to man?

That God created the world and gave man dominion over it is basic Christian doctrine. If we accept this, it follows that we men are responsible for our every action. We must admit we haven't done and aren't doing a very commendable job.

'Outrageous Interpretation'

MRS. SALLY R. JOY
Augusta, Maine

The articles on the church's social stands in the March issue are thought-provoking, to say the least. *Statements Seldom Sway Lawmakers* by Lester L. Moore [page 25] was excellent, and *Where The Methodist Church Stands* by Willmon L. White [page 19] was necessary after Ralph W. Mueckenheim's outrageous interpretation. A "proper perspective," did he say?

If the day ever comes when we are seriously more concerned with labor unions than with the Trinity, with air pollution more than with the death-of-God theologians, then it will be time for us to begin grieving over the death of the church. We must be Christians first and social workers second.

It is one thing to work for peace; it is quite another to go around shouting, "Get the U.S. out of Viet Nam!" It is fine to uphold the principle of labor unions, but this should not mean that we are expected to condone all the actions of existing labor unions or that we are obligated to teachers, nurses, or garbage workers who neglect their responsibilities by going on strike.

To follow blindly wherever the church may lead is even more dangerous than the preservation of the status quo. Americans have not surrendered their consciences to their government, nor are they about to surrender them to their churches. Our loyalty belongs first of all to God, to truth, to the greatest good—not to *any* institution.

Price of Freedom Forgotten

DONALD K. FRONEK, 1st Lt., U.S.
Army Res.
Moscow, Idaho

I am disturbed by portions of Willmon L. White's March article *Where The Methodist Church Stands*. Young people today are constantly subjected to the idea, "Let someone else do it." We see stories of young men moving out of the United States to avoid the draft, reports on those who suggest any means possible to avoid the draft, and on and on. Now the church seems to be appealing to its youths to get on the bandwagon.

Mr. White writes under *Military Ser-*



Laymen witness through the upper room

In its coming May-June issue, The Upper Room provides daily devotions in which the majority of the meditations and prayers are written by laymen, with accompanying Scripture selections and appropriate thoughts-for-the-day.

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Mrs. Grass (left) and Mrs. Blair discuss objectives and methods with Methodist Pastor DiProffio.

Two-Way N-1

SINCE 1964, when The Methodist Church launched its Neighborhood 1 (N-1) quadrennial program, individuals and local churches throughout the country have undertaken year-long projects to help neighbor congregations.

One such effort is in Riverside, Calif., where an N-1 project has crossed both denominational and racial lines.

The "missionaries" involved are Mrs. Marje Grass, Caucasian, from Arlington Methodist Church, and Mrs. Deborah Blair, Negro, from Second Baptist Church.

Mrs. Grass, an active civil-rights worker, suggested the Riverside project in 1965, after reading about a Denver N-1 venture.

"I knew this was something I had to do," Mrs. Grass, a working widow, recalls.

She volunteered as an N-1 missionary, and was commissioned in June, 1966, to work for and with the Second Baptist Church, a congregation she had visited after an invitation by some Negro friends.

At her "second" church, Mrs. Grass was immediately given a church-school class of 12 to 15-year-old girls, whom she found "not the easiest to handle." But in her 12 months of teaching, class attendance rose from a reluctant 4 to an average of 14.

Each Tuesday Mrs. Grass attended a church-school teachers meeting. On Wednesday nights it was the building committee. On Sundays it was church school, church, a Baptist Training Union session, and then to church for evening services.

She attended the women's general missionary meetings, some circle meetings, numerous training sessions, and assisted in Christmas and Easter church-school programs.

Last June, the Baptists' Mrs. Blair became the project's second missionary. A public-school teacher, she now instructs Methodist eighth-graders on Sundays. She also attends the Wesleyan Service Guild, an adult study class, and commission and board meetings.

One result of the N-1 project has been a joint observance of Race-Relations Sunday. For three years now, the Methodists and Baptists have exchanged pastors and choirs for the morning services, and shared an evening potluck supper and combined-choir concert.

Methodist Pastor David DiProffio feels that the main accomplishment has been the continued "infiltration of each other's congregations," and the resulting genuine fellowship.

"This could not have happened with formal meetings between churches," he believes.

There were individual rewards, too, the missionaries found.

"I loved these [Negro] people, and wanted so much to help," Mrs. Grass said. "As I worked with them, my whole life seemed to change. God seemed closer and more real. They had helped me."

"This program has made quite a change in my life," Mrs. Blair explained. "I've been accepted and made a part of the church and its groups. It is a thrill to work with the Arlington Church people."

The outreach of the program is not limited to Sundays, Mr. DiProffio observes. "Members of the two churches now discover each other at their places of business, in social gatherings, and at PTA meetings.

"This kind of cultural-personal exchange continues in the lives of the people and bears witness to the spirit of God working in the Christian community."—MARTHA LANE

vice and Training: "We reaffirm the opposition of The Methodist Church to compulsory military training and service in peacetime. . . ."

The United States never has been at peace since 1776. There is always some militant action in order that peace may be preserved. The nation must call upon its young men for continuous vigilance. Yet, where are the stories that would beckon our young men to serve their country? Your article certainly does not support these basic concepts. Where do we encourage the American way in this regard? Meanwhile, the moral institutions suggest that we disarm, that we oppose compulsory military service, and influence our youth. The word freedom is neglected, and the price that America has paid for it seems to be forgotten.

I suggest there is a better side of things. There are those who serve their country in peace and war. I think we are beyond the cruel descriptions of what war is like, and I don't appreciate those who choose to describe it without firsthand knowledge of its insights, costs, and effects. American soldiers are fighting for peace, freedom, and our interests. Thank goodness there are those to do the job.

Who Speaks for Methodists?

ELDON L. SMITH

Arkansas City, Kans.

After reading *Where The Methodist Church Stands*, I can no longer remain silent. I was raised to believe in God, to take pride in the United States of America, and to defend the freedoms it gives us. I did serve in the military and am proud that I did.

Where The Methodist Church Stands encourages a young man to become a conscientious objector with the statement that The Methodist Church opposes compulsory military training in peacetime and going on to say that it is the church's obligation to assist the individual who objects to such service.

Who, may I ask, is speaking for The Methodist Church? Are they a handful of bishops, divinity students, and hand-picked laymen, so picked to agree with such a philosophy to play into the hands of Communists and Socialists? I hope and pray that the stand stated in your publication is not the thinking of the majority of Methodist members. Why not put such matters to a vote of the membership before taking such stands?

On page 17 in the March issue, in the article *Why We Stress Social Concerns*, sin is defined as "paying your income tax without being mindful of some of the ways that tax money is being used by the government, namely to develop and use even more efficient napalm by which children and women and old

people are being killed in military actions on the other side of this earth."

I agree that such use of the tax dollar is not right. Why, though, is military force necessary? Are we not dealing with an enemy that does not believe in God? I would go so far as to say that if it were possible for the governments of all countries to be brought under the control of the majorities of their people, the world would be in peace. If The Methodist Church were controlled by its members instead of a handful of so-called intellectuals, it, too, would be a far better church. If more emphasis were placed on common sense and less on unworkable theories, The Methodist Church, the United States of America, in fact all of God's people would be far better off.

As the introduction to TOGETHER's March article pointed out, all policy positions referred to in Where The Methodist Church Stands were quoted from the Methodist Discipline. This book of the church's law, soon to be superseded by a similar Discipline of The United Methodist Church, is written and adopted by the General Conference, the only body authorized to establish policy and to speak for the entire denomination. The United Methodist General Conference will be made up of about 1,000 members—equal numbers of ministers and laymen elected by the church's annual conferences around the world. Included in the United Methodist Discipline are the historic Methodist Social Creed and similar statements of social principles from the Evangelical United Brethren Church's Discipline.—EDITORS

It's 'Where Our Church Is At'

HELEN MAY WORTMAN
Columbus, Ohio

At 5:30 p.m. on a weary Friday, thank you for the joy of that homely lovely face on page 2 of your March issue. I have delighted in the work of Sister Mary Corita Kent for some seven or eight years, becoming increasingly enthusiastic with everything I learn about her and the joy of the love of God she brings. To find her and her work [*Survival With Style*, March, page 33] in TOGETHER brings me special joy.

I would share with you one small circumstance: I have a co-worker—European born, proudly a woman, proudly a Ph.D., using her education in useful work, proudly a loving wife to a good man, a loyal steward in a conservative church. Last fall I displayed to her with enthusiasm my very own copy of the first Mary Corita serigraph I had ever purchased, along with the gallery announcement from her show in New York.

My friend's response was fascinating.

I suppose bewilderment would be the best description. She wanted to like the print because she didn't want to disappoint me. But she was far too honest to hide the fact that she didn't understand why I liked it—or why a Catholic sister had painted it. Her comment was the classic, "Do you mean she gets paid for these?"

Later I showed her the *Newsweek* issue featuring Sister Corita and she read it with interest, again honest enough to want to try to understand the un-understandable. My reward, if I may call it that, came when she said quietly that she "still wouldn't want one of her prints, but I'm beginning to understand what she's trying to say—that the love of God is in everything, that the signs we read and the advertisements we hear are part of our lives, and that God is in them, too."

It's only part of Mary Corita's message, I suppose, yet I was happy that my friend could feel that part—along with the part which is within me and within all of us. That's where our church (and our God) is at, baby. Thanks to TOGETHER for contributing to that "at."

Intrigued by March Art

MRS. W. CARY DELOACH
Mobile, Ala.

Congratulations on your March issue and the section on the art of Sister Mary Corita Kent. I have long been intrigued by her work.

A 365-Day-a-Year Job

MRS. FRANK STRAULINA
Iselin, N.J.

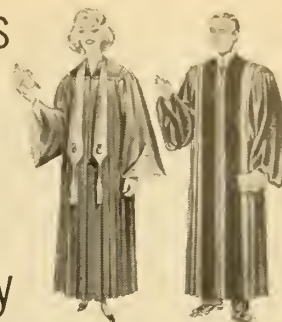
The February article *Brotherhood Week Bugs Me!* [page 15] was exceptionally well expressed by Donald W. McEvoy. I agree wholeheartedly with all the points he made. My teen-ager is just awakening to the age-old problem of man's inhumanity to man. Perhaps as she reads this article, she will realize that thinking Christians are aware and those who truly believe will show their belief in their life with other human beings. Brotherhood, like Christianity, is a 365-day-a-year job.

'Free Exercise' Curtailed

ALLEN C. LAMBERT, Pastor
Wallowa-Joseph-Flora Methodist
Charge
Joseph, Oreg.

This is to express disagreement with Donald McEvoy's assessment of Supreme Court decisions "which deny the use of public schools as instruments of religious indoctrination" as "protecting the religious freedom of minorities." He forgets that the "free exercise" of religion has been curtailed in the public

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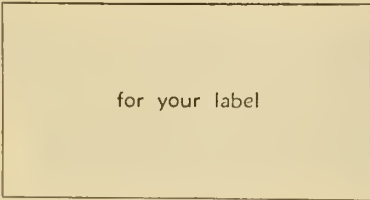
ught; speak the word,
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2^{1st} Isa 46: 7
1^{sa} 9: 6

WORD spake thus to me
Actual type sample

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schools when the United States Constitution provides for its exercise anywhere.

The interference of the Supreme Court in this area has caused almost enough states to bring about a constitutional convention to right the court's wrong. Minorities do need the protection of the laws, but so do majorities. In this instance the law of the land has been passed over for private opinions of the court, thus setting up an oligarchy on morals or laws.

Mr. McEvoy's conclusions are totally inadequate in dealing with the larger problems of human liberty which are involved.

Teens' Work Appreciated

MRS. ALAN G. CONNER
Broomfield, Colo.

A friend gave me the January issue of your magazine because of the picture on the cover and the article *Teens Explore Christian Vocations* [page 35]. The wonderful little boy pictured on the cover with the building blocks is my son, Keith. Thank you and everyone who was responsible for the nice surprise.

We have two children living at the Colorado State Home and Training School, and I know the wonderful job which the teen-agers do. I would like to thank them for giving so much of their time and themselves to helping all the children. They are a great bunch of kids.

Again thank you for the picture of Keith. I shall frame it.

Conservative Views Ignored

MRS. F. C. SCHULTZ
Defiance, Ohio

If the February *Looks at New Books* [page 58] is the best that Barnabas can do, we suggest that he be removed as your reviewer. We do not object to Barnabas or Stokely Carmichael putting their own heads into the mouth of the man-eating tiger of Communism, but we do object to his putting ours and our 15-year-old son's in.

The trend in Barnabas' thinking and writing is to the ultraliberal viewpoint and to authors with only the ultraliberal views. You seem to advance any cause as long as it is procommunist or pro-socialist, and you ignore any common-sense conservative way of thinking.

'Refreshing Glimpse of Beauty'

ORA MAY RIDDLE
Republic, Mo.

I want to say thank you for the refreshing glimpse of beauty in the five yellow tulips on your March cover. In a day when it seems that much of the art and literature tends to reflect the

distorted thinking and values of a sick world, it is good to find this expression of beauty which your photo editor George Miller has captured for us. And it is good that someone took the pains to plant the bulbs which God clothed in beauty to remind us of the eternal verities.

Vote Report, Slightly Delayed

REED HOFFMAN
Enterprise, Kans.

In *Peter Cartwright: Now There Was a Man!* [March, page 40], Herman Teeter did not make clear that Cartwright lost to Abraham Lincoln in their race for Congress in 1846. The vote was 6,340 to 4,829.

Though Lincoln did not run for reelection because of a rotation agreement in his party, he was so unpopular because of his opposition to the Mexican War that he probably could not have won reelection even if he had run.

A Problem of Longevity

MARSHALL E. MILLER, Chaplain
State Department of Institutions
Fort Worden Treatment Center
Port Townsend, Wash.

Thanks for *Now There Was a Man!*—the article on Peter Cartwright, who lived to the ripe old age of 87 to look back over his field of labor and rejoice in the success of his ministry. There was, however, an unfortunate note in his later years. He simply lived too long.

He was much chagrined by the growing respectability of the Methodists whose higher status in society was symbolized by their departure from plain and simple dress.

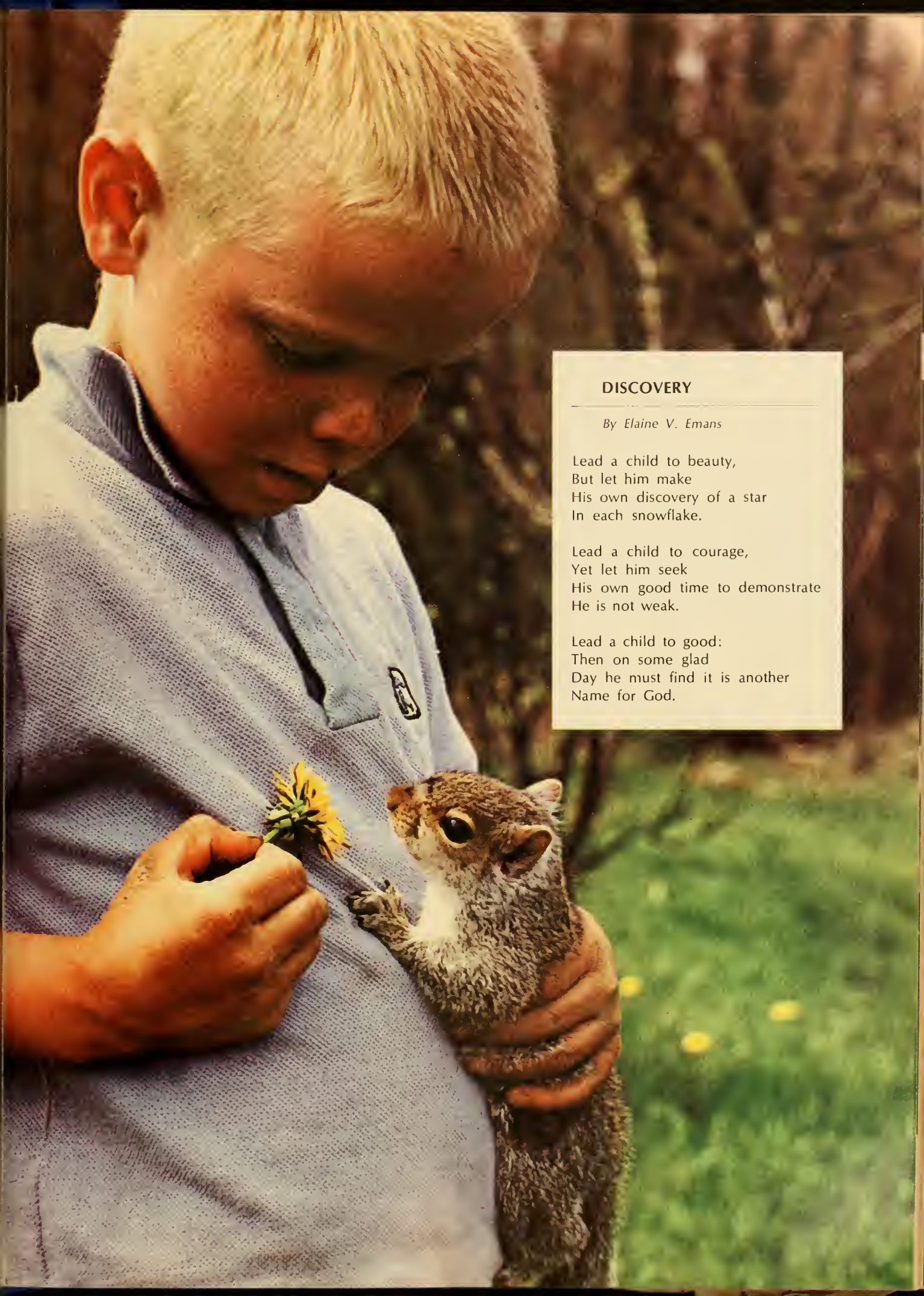
The experience of religious conversion was no longer a major episode in which the sinner displayed the inner conflict of his soul by rolling on the floor, crying aloud for mercy, with friends gathered around to pray him from the brim of hell. What he lived to see was a ". . . tippy, fashionable, silver-slippered kind of conversion."

Cartwright was hostile to the establishment of theological seminaries, fearing they would create ministers unwilling to ride great circuits and undergo the hardships of the traveling ministry.

The itinerant ministry, in fact, was disappearing, giving way to the station and much smaller circuits.

This, for him, spelled the death knell of the Methodist Church. It would, he insistently declared, lead to congregationalism.

In many ways, perhaps, it is better not to live long enough than to weep as the Lord of history boots us into a brand new world we did not ask for.



DISCOVERY

By Elaine V. Emans

Lead a child to beauty,
But let him make
His own discovery of a star
In each snowflake.

Lead a child to courage,
Yet let him seek
His own good time to demonstrate
He is not weak.

Lead a child to good:
Then on some glad
Day he must find it is another
Name for God.



Remember when home was your street?
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