

age men who are trying to awaken in us a new kind of faith, a working faith, a space-age faith. These are the men who demand of us more than we are ever prepared to give. Do we dare go on ignoring them? Do we dare continue, ostrich fashion, with our heads in the sand? Or can we settle for simply being annoyed by their dreams, their visions? I don't think we can. I don't think we dare.

The reason is this: In recent years those of us who *are* the church have increasingly demonstrated an inability to cope with the moral, the social, the religious issues of our day. We should be guided by our faith in these areas but we *aren't*! More often than not, wherever the sharp edges of our faith have cut into our worldly flesh we have managed to file, burnish and polish them down so they're no longer painful, and are wholly compatible with our less lofty aims.

Tempted to say *this isn't so*? Well, let's start with some simple illustrations: Do you believe in *and support* what the church stands for on smoking . . . or drinking? Have you been swayed to change your stand by your increasing loyalty to the church?

How about the so-called blue laws. Think it's perfectly all right for businesses to flourish on the Sabbath? Have your opinions been shaped or changed by the church's official opposition, "Remember the Sabbath and keep it holy?" Well, maybe not. But after all, let's be *liberal*, you say. This is the 20th century, NOT the 19th.

Then, how about this one? Do you agree with the church's stand on brotherhood? Are you personally ready to press for equal job opportunities, integrated schools and churches, and open housing in YOUR neighborhood?

Now, do you suddenly find yourself becoming a conservative, fast being drained of your 20th century liberality and maybe taking on some of that 19th century conservatism?

If you men perform your daily assignment in life, but keep your mouth shut in a group of fellows you work with who are willing to sanction what's happening on the segregation scene, your score in the Christian space race isn't going to be very high.

If you ladies sit quietly by in a social setting while other women are speaking in tones that violate your Christian ideals, you haven't caught the vision either. If you find the only thing to talk about has to be safe stuff because, well, really some of this other is too controversial or you really don't have the facts, don't kid yourself. You may just have passed up a chance to be a Christian, instead of a noncommittal, nonoffensive, nonentity.

But suppose, just suppose, we were to

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## The Youthful Accent



By Hoover Rupert

### "CHURKENDOOSE"

IF THERE are small children in your family, or if you have a good memory for what you heard about as a child a few years ago, then you have heard of the churkendoose. He is described in records and books for children. But if you have never heard of this creature, let me introduce you. The Churkendoose is a mixture—he is part chicken, part turkey, part duck, and part goose, hence his combination name. He is neither one of these nor another, but a little bit of all four of them.

The story goes that when the churkendoose was hatched in the barnyard, he discovered that he was not readily ac-

cepted by any of his fellow birds. Obviously he was not any one of the four creatures, though he was all of them. He was certainly not a chicken, so the chickens shunned him. And the ducks likewise. And the geese and turkeys the same. They knew what they and their kind were, but this monstrosity they did not know and were not interested in fraternizing. He was so different from all of them that they did not let him feel that he even belonged in the barnyard at all — though this was as much his world as theirs.

Now, chances are, that if the churkendoose had been a weakling he would have just accepted his plight of not belonging. He would have concluded as did the others that he had no significant role to play in barnyard life. But from some source he had gained the insight that God had a plan for his life and it was a good plan. So he replied to those who wanted him to become more like their particular breed or else get clear out of their sight, "Does the pear tree say to the apple tree, 'I hate you 'cause you're not like me?' Does the green grass ask the sky so blue 'I'm green, why aren't you green too?' A rose smells sweet 'cause it's a flower, an onion tastes strong, a pickle sour. They're different, yet they get along. And no one seems to think it wrong."

Yet, he had to face the fact that the chickens, and turkeys and ducks and geese did think it was wrong for the churkendoose to be around at all. That is, until one day he illustrated by his courageous actions that he did have a role in keeping with God's plan for the churkendoose. Because he was queer, because he was so startlingly different, he was able to frighten away the fox when it came into the barnyard seeking a meal. And, you guessed it, the churkendoose then became the barnyard hero.

There ought to be a pretty clear lesson for folks who think because a person is different he doesn't belong. What about those folks in your school who have a different color of skin than you have. What about those neighbors whose parents speak English with a foreign accent? What about the folks who go to a different church or synagogue than you do? What about folks whose ideas about politics are "way out" as far as you are concerned? Can you believe that we are all "fellow-workers with God" in helping to make a better world? Can you believe that God has created even one person without importance or with no definable worthy purpose? Take a look at the churkendoose in your barnyard!

set aside our personal whims, emotions and desires in favor of a higher power. Let our faith dictate the decisions we make in our family, in our neighborhood. Suppose in business, when there is an alternative, we would be guided *not* by our own selfish and oh-so-natural concerns, but turn to our faith as a yardstick? It would take our church and our membership in Methodism out of the tradition-bound and put it over into the area of a *working* faith.

How would we go about it? None of us ever graduated from high school or college or from professional courses without an immense investment of time, study and thought. Within our church is where we can get started. Give up the archaic notion that a one-hour exposure to God's word in the sanctuary every week is enough. Surrender an extra hour each Sunday. Get into a Church school class and start probing at your responsibility as a Christian. You might find in the upcoming space age that that responsibility is out there where the moon is or way out there where the sun is. But you at least have a chance of finding it.

Now do a little more. Give up some midweek time. Attend the study and discussion groups and seminars that are held in the church. Where else can one get better guidance for living? This is the repository for moral and spiritual values, isn't it?

Then, read some of the suggested literature. If only a pamphlet, read it. Then, try prayer. Could it be that new light might shine in?

I submit that it's high time a few more of us, then a lot of us, and ALL of us who call ourselves Christian, start shedding the mask of respectability and start expressing ourselves to our neighbors, our fellow-workers, the whole community, for what we *really* are, or what we're supposed to be — followers of Christ.

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# The Bible for Today

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

By Howard Emrick

Sunday, December 8

"Whom the Lord Commends"

II Corinthians 10:7-18

AS ONE endeavors to get the gist of chapter ten of Second Corinthians, he senses two important facts — one, that certain religious leaders in the Corinthian area were guilty of boosting their own stock — and second, that they were doing this at the expense of Paul, belittling his efforts, making fun of his physical appearance, and minimizing his speaking ability. Because of the nature of his "opposition" and their undermining tactics, Paul was literally forced into a defense of himself via some boasting which he would rather not have done. He quickly points to the fact that what he has to say, necessary as it is, is not inspired of God. In fact, it might even seem foolish — a bit of "insanity" about it — but it has to be done for their own sakes and for his honor as an apostle, not to forget the good of the cause, the further spreading of the Gospel.

Sometimes, one's opponents will stoop to anything to belittle or to ridicule. These deriders, referred to by Paul in chapter 10, had done a thorough job of belittling Paul and also of exalting themselves. "His bodily presence is weak, and his speech of no account," v.10, to quote from one of the charges Paul himself mentions, is a good example. Apparently, Paul was not an impressive man physically. In addition, there seems to be some evidence that he had some sort of physical defect which did not add to his physical attractiveness. In fact, it might have interfered with his being an eloquent speaker. The truth is that there is no real hint in the New Testament itself as to what Paul looked like. There are a couple of legends which intimate that he was a man of moderate stature, perhaps bald-headed, bowlegged, a tendency toward stoutness, close-browed, and a slightly prominent nose; but that he was full of the grace and pity of the Lord, having sometimes the appearance of a man, sometimes looking like an angel.

Paul was the first to admit his shortcomings. He was not a fashion-plate. His physical appearance was not imposing; and his health was hampered, perhaps, by what he refers to as a "thorn in the flesh," ch.12:7; but for every weakness Paul had he felt that he had corresponding points in his favor — and he does not hesitate to mention them. As he put it, ch.11:6, "Even if I am unskilled in speaking, I am not in knowledge." What Paul

lacked in physical grandeur he more than made up for in his dedication and sacrificial labors, in the pouring out of his energies for the cause, and in his willingness to make denials in behalf of the Corinthians in order that the Gospel would obtain such a foothold in Corinth that it might be extended from there to areas beyond. This was Paul's great desire. "Our hope is that as your faith increases, our field among you may be greatly enlarged, so that we may preach the gospel in lands beyond you, without boasting of work already done in another's field," 10:15f.

Several common human faults are pointed out by Paul in today's passages (chs. 10 to 13). One is that we have to be careful about comparing or contrasting ourselves with others. We might look good by human standards or measurements, but fall short of God's expectations. Certainly, we ought not to be setting ourselves up as model persons. "It is not the man who commends himself that is accepted," today's Memory Selection goes, "but the man whom the Lord commends." 10:18. We should not forget that often we have built on others' foundations and have profited by their labors, not to forget the growth which God Himself has fostered. Therefore, Paul would advise, "Let him who boasts, boast of the Lord."

If anyone had a right to boast, it was Paul. Read II Corinthians 11:23 to 12:10; and we find that five times Paul had received 30 lashes from the Jews; three times, though a Roman citizen, he had felt the Roman lictor's rods; thrice he had been shipwrecked; he had been robbed, starved, rough handled, and imprisoned; and to these must be added the spiritual anxiety which he names "the care of all the churches." But he had always done his own work and not tried to meddle in the affairs of any church he himself had not established. If he had suffered greatly, he had also known supreme satisfactions. He had found room to be thankful for his infirmities and hardships as well as his blessings; and he had been enabled to enter more deeply into the fellowship of Christ and to prove more effectively Christ's power in his life. As one has summed it up: "Never has this power been more clearly manifested among men than in the sacrificial witness and service of Paul, the 'man in Christ.'"

Today's lesson may conclude with the suggestion that both individuals and churches should treasure the commendation of God instead of the approval of men.

# Coming Events

This column is published every other week. Additional dates for this column should be sent to the Advocate, Adrian, Michigan, by responsible persons as early as possible and not less than three weeks prior to event.

## November 1963

- Nov. 28—Thanksgiving Day.
  - Nov. 29-Dec. 1—Detroit Conference Board of Christian Social Concerns Youth and Alcohol Week-end, Detroit.
  - Nov. 30-Dec. 7—General Assembly, National Council of Churches, Philadelphia, Pa.
- ## December 1963
- Dec. 1—First Sunday in Advent.
  - Dec. 1—Commitment Sunday.
  - Dec. 8—Universal Bible Sunday.
  - Dec. 9-13—Curriculum Committee, Board of Education, Nashville, Tenn.
  - Dec. 10-11—Commission on Deaconess Work Annual Meeting, Detroit.
  - Dec. 13-15—Interagency Committee on Research, Atlanta, Ga.
  - Dec. 20—TRAFCO Executive Committee, Dallas, Texas.
  - Dec. 25—Christmas Day.
  - Dec. 29—Student Recognition Day.
  - Dec. 31—New Year's Eve or Watch Night.
  - Dec. 31-Jan. 3—Christmas Conference for Young Preachers.

## January 1964

- Jan. 4—Michigan Conference Board of Lay Activities Mid-Winter Conference for Laymen, Kellogg Center, MSU, East Lansing.
- Jan. 5-6—Association of Methodist Theological Schools, Dallas, Texas.
- Jan. 7-9—General Board of Education Annual Meeting, Dallas, Texas.
- Jan. 7-9—Co-ordinating Council, Cincinnati, Ohio.
- Jan. 10—Joint Council Meeting (Council of Bishops, Council of Secretaries, Council on World Service and Finance, and Co-ordinating Council), Cincinnati, Ohio.
- Jan. 12-13—National Association of Schools and Colleges of The Methodist Church, Washington, D.C.
- Jan. 14-24—Board of Missions and its Divisions and Sections, Annual Meeting, Buck Hill Falls, Pa.
- Jan. 16-24—Training for New Conference Directors of Youth Work, Nashville, Tenn.
- Jan. 20-23—Ministers and Directors of Local Church Evangelism, Nashville, Tenn.
- Jan. 25-Feb. 1—Detroit Conference Board of Christian Social Concerns United Nations—Washington Peace Seminar.
- Jan. 27-28—Methodist Committee for Overseas Relief, New York.
- Jan. 27-30—Annual Board Meeting, Board of Hospitals and Homes, and Annual Convention, National Association of Methodist Hospitals and Homes, Sheraton-Jefferson Hotel, St. Louis, Mo.
- Jan. 28—Detroit District WSCS Mid-Winter Clinic, Aldersgate Church, Detroit.
- Jan. 28-30—National Association of Methodist Hospitals and Homes Annual Convention, St. Louis, Mo.
- Jan. 28-31—Churchmen's Washington Seminar, Washington, D.C.
- Jan. 30—Executive Committee, Commission on Promotion and Cultivation, Dallas, Texas.
- Jan. 31—Detroit District WSCS Mid-Winter Clinic, Berkeley.

## February 1964

- Feb. 3—Michigan Conference Board of Lay Activities Communication Seminar, Kalamazoo District.
- Feb. 3—Detroit District WSCS Mid-Winter Clinic, Grosse Pointe.
- Feb. 4-7—Churchmen's Washington Seminar, Washington, D.C.
- Feb. 4-7—National Study Conference on Church-State Relations, Aurora, Ill.
- Feb. 5-12—National Seminar on Rehabilitation of Alcoholics.
- Feb. 9—Race Relations Sunday.
- Feb. 12—Ash Wednesday.
- Feb. 15—Detroit Conference Board of Christian Social Concerns Winter Workshop, Detroit.
- Feb. 17-20—General Board of Christian Social Concerns, Annual Meeting, Tampa, Fla.

- Feb. 21-23—Detroit Conference Board of Christian Social Concerns Youth Interracial Conference.  
 Feb. 26-Mar. 5—Executive Committees of Board of Missions and its Divisions and Joint Section, New York.  
 Feb. 29—Detroit Conference Board of Christian Social Concerns Winter Workshop, Flint.

March 1964

- Mar. 5-6—Television, Radio and Film Commission Annual Meeting, Chicago, Ill.  
 Mar. 8—One Great Hour of Sharing.  
 Mar. 17—Grand Rapids District WSCS Day Apart Service, South Methodist Church, Grand Rapids.  
 Mar. 18—Grand Rapids District WSCS Day Apart Service, Hastings.  
 Mar. 24-26—National Methodist Study Conference on Christianity and the Economic Order, Washington, D.C.  
 Mar. 29—Easter.  
 Mar. 31—Board of Evangelism, Oklahoma City, Okla.  
 Mar. 31-Apr. 3—Methodist Conference on Economic Practices of the Church, Washington, D.C.

April 1964

- Apr. 4—All-State Methodist Men, 12th Annual Meeting, East Lansing.  
 Apr. 12—National Christian College Day.  
 Apr. 18-26—Council of Bishops of The Methodist Church, Pittsburgh, Pa.  
 Apr. 24—Detroit District WSCS Annual Meeting, Christ Church, Detroit.  
 Apr. 26—General Conference of The Methodist Church, Pittsburgh, Pa.  
 Apr. 27—Methodist College Alumni Dinner, Hilton Hotel, Pittsburgh, Pa.  
 Apr. 29—Grand Rapids District WSCS Annual Meeting, Trinity Church, Grand Rapids.

May 1964

- May 3—Children's Day and Rural Life Sunday.  
 May 3-10—National Family Week.  
 May 10—Mother's Day.  
 May 17—Pentecost.  
 May 18-22—Curriculum Committee, Board of Education, Nashville, Tenn.  
 May 24—Aldersgate Day and Ministry Sunday.

June 1964

- June 5—Detroit District WSCS Officers' Training Day, First Church, Dearborn.  
 June 12—Methodist Student Day.  
 June 14-19—National Conference, Methodist Student Movement.

July 1964

- July 8-12—North Central Jurisdictional Conference, Cleveland, Ohio.  
 July 20-26—National Conference, Methodist Youth Fellowship, Purdue University, Lafayette, Ind.  
 July 21-22—Commission on Promotion and Cultivation Annual Meeting, Evanston, Ill.  
 July 26-29—Methodist Junior College Association, Nashville, Tenn.  
 July 26-29—Eighteenth Institute of Higher Education, Nashville, Tenn.  
 July 27-31—National Convocation of Methodist Youth, Purdue University, Lafayette, Ind.

July 1965

- July 9-11—Fourth National Conference of Methodist Men, Purdue University, West Lafayette, Ind.



**The Old Timer**

"A bargain is something you can't use at a price you can't resist."

NOVEMBER 28, 1963



## Speaking of Books

By Allan G. Gray

### ADVENTURES IN THE HOLY LAND

By Norman Vincent Peale

I HAVE often wondered who writes all the slick travel folders that describe in such lush tones the wonders of exotic places. Now I know. If this book has any deficiency, it is in the slick too utterly too, too prose. As far as information on the Holy Land goes we who know Frank Field's "Where Jesus Walked" will realize that Dr. Peale has said nothing which Dr. Field has not already said much better.

However, do not let these criticisms deter you from getting the book. It has much value especially to those who are fond of Dr. Peale and also the wonderful photographs of Ken Rowbottom. It is a synthesis of several trips to the Holy Land by Dr. Peale and contains his personal observations on many things of interest and sacred value.

### THE STARS OF CHRISTMAS

By J. Robert Watt

IF YOU were the minister of a cosmopolitan church in a teeming city where every Sunday there were intellectuals from all over the world and of many faiths, how would you present the Christmas story. Dr. Watt starts with the theory that many did not see the star of Bethlehem on the night it shone and yet as we follow this star to the Incarnated Christ, we are never the same again. You will cherish this among your Christmas books for its beautiful evocation of Love, Hope, Rejoicing and Light.

### WHEN CHRISTMAS CAME TO BETHLEHEM

By Charles Allen and Charles Wallis

THE introduction to this book says that some of our Christmas customs are as useless as a second-hand coffin. When Christmas came to Bethlehem, God was interested in human personality so these two fine preachers have written this little book to highlight God's great concern. Built around the personalities involved in the Christmas story one finds that Christmas is for ordinary people.

("Adventures in the Holy Land," Peale. Prentice Hall, \$5.95; "The Stars of Christmas," Watt. Abingdon, \$2.50; "When Christmas Came to Bethlehem," Allen and Wallis. Revell, \$1.50. These books may be secured from Cokesbury Bookstore, 28 E. Elizabeth St., Detroit 1, Mich.)

## Quiet Time Thoughts



By Leroy M. Whitney

THE problem of supplying sufficient members of clergy is common not only to Methodism but to all churches both Catholic and Protestant. All churches are clamoring for leadership. They are all devising ways of turning more men (and women) toward full-time service in the church.

The problem is intensified in our time because there are so many challenging areas of service outside the church. They offer not only great material satisfactions but even the satisfaction of making a useful and needed contribution to the world. Almost any field of endeavor, if pursued by persons of Christlike conscience, desire, and purpose can be felt to be a sacred calling.

It is not our feeling that young persons are being kept out of the ministry because the pay is low or the material satisfactions lacking. Youth is always challenged by the call to hardship and sacrifice. If a young man goes into his chosen work for the material benefits alone, he is certainly not a fit candidate for the ministry. The call to "blood, sweat, and tears" is one that youth has always responded to. In our time we have called youth to the best salaries, the finest parsonages, the most influential churches ever offered, and still find a dearth of response. They stay away from full-time Christian service, not because its worldly rewards are small, but perhaps because they are so great; and the sacrifices demanded are not sufficient to make them feel they are following very closely in the steps of Him who had nowhere to lay his head.

We were speaking about holding new members in the church. The friend said, "If we can get a man's money, we can get him." It is true that a man who has an investment in a thing will want to follow that investment. But we said, "If we can get the man, we will get his money." Our basic problem is to "get the man." If we get the man for Christ, we will have won his devotion to Christ's church, Christ's service, and that even in the face of self-denial and sacrifice. Our problem is not to find clergymen, missionaries, church workers, but people fully dedicated to Christ as Lord and Savior. If we can win a man's soul, we will have won a man. Win the man and you can find a devoted layman, a missionary, or a minister.

# THE CHRISTMAS WHITE GIFT OFFERING

## — ITS IMPORTANCE TO THE METHODIST CHILDREN'S HOME SOCIETY

The Christmas White Gift Offering from Michigan Methodist Churches has been of great importance since the 1920's to the Methodist Children's Home Society in carrying out its work for needy infants and children. It was the major source of church support until the fiscal year of 1948-49 when the Detroit and Michigan Conferences included the Society in their World Service and Finance Budgets for a total of \$25,532. The White Gift Offering for 1948 dropped to \$7,875 from an average of \$26,230 for the previous three years. This was understandable as churches assumed a new responsibility to their Conference World Service programs.

There were, however, many churches in which the members felt a desire to continue to make a Special Gift to help needy children through the Christmas White Gift Offering, and the number of churches taking a special offering at Christmas time for Children's Village has steadily increased during the last few years.

These figures will help to show the significance of both the Christmas White Gift Offering and Conference apportionments to the Methodist Children's Home Society:

	<u>1952</u>	<u>1962</u>
% of Churches Making a Special White Gift .....	18%	57%
Total Special or "White Gift" Offering .....	\$ 7,048	\$ 21,160
Combined Conference Apportionments .....	\$ 33,304	\$ 47,049
Budget of Methodist Children's Home Society .....	\$258,618	\$428,496

The Christmas White Gift Offering is used entirely for the work of Children's Village in meeting the needs of boys and girls with a variety of personal and social problems. This is a benevolent service for which there is a strong and growing need. Children's Village has always been known for the high quality of its work in helping parents and their children when circumstances forced the placement of children away from the family home. The Church has a deep concern for the welfare of these children.

It must be emphasized that each Methodist Church makes its own decision about participating in the White Gift Offering for Children's Village. All churches receive a supply of "Lanterns," greeting cards, and coin envelopes to assist in the White Gift program if they decide to participate on a Church School and/or congregational level. Churches not participating are asked to distribute only "The Lantern" and greeting cards so members will have the opportunity to learn more about the Methodist Children's Home Society.

All questions about the Christmas White Gift Program and about the services of the Society will be promptly answered. Just write to:

## METHODIST CHILDREN'S HOME SOCIETY

26645 West Six Mile Road

Detroit 40, Michigan

CLAYTON E. NORDSTROM, *Executive Director*