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SHAW OF SCOTLAND ON SOCIETY

"The October Revolution of 1917 is the most significant event in world history since the Reformation," said Dr. Duncan Shaw, Church of Scotland, in a recent lecture to Juniors on the state of Church and Culture. Dr. Shaw went on to say that "Marxism had to be atheistic in order to survive politically." Had Marxism not been atheistic, the Russian Church would have destroyed it by assimilation. Therefore the events of October, 1917 brought about a break between Church and Culture in Russia. In addition to posing a decision about the existence of God on the intellectual level, Dr. Shaw added that Marxism "has made us look seriously at the place of economics in the modern world."

The Reverend Doctor Duncan Shaw was born in Edinburgh; he is married and has three children. Dr. Shaw served in the British Army with the Royal Electrical and Mechanical Engineers from February, 1943 to October, 1947 in the Middle East and Far East. He was educated at the University of Edinburgh in Arts and Divinity; he was (Cont'd. on p. 10, col. 1)

SCC ON PARKING

On Tuesday, Sept. 19th, the SCC held a special meeting to discuss the parking problem on campus. It was the consensus of the council that the existing parking regulations remain in force with no changes. This means no parking in front of Bowman Hall. It was also decided to follow the existing regulation that prohibits F&M students (even those in the apartments) from Parking on campus. We do not anticipate covering this matter again this school year.

The Student Community Council

PARENT AND CHILD

One evening about 11:00, while watching T.V., I heard an announcer ask, "Do you know where your child is?" This started me thinking about many things I encountered while working with and for juveniles via the York City Police Department (Detective Bureau-juvenile section) and an inter-agency (Cont'd. on p. 8, Col. 1)

REFLECTIONS ON
THE GRASS ROOTS CHURCH

Stephen Rose has painted a picture of the church that will only be seen when the kingdom comes and then there is still a question. I guess that one must have a perfect diamond held before him so that he can compare the less perfect one that he has at his disposal. I think that Rose has presented a case for the church that cannot be totally ignored, and his specific examples are most challenging. But he himself has pointed to several paradoxical situations in the contemporary church (it seems as though we Christians are always dealing with paradoxes). The most obvious paradox Rose points out is That the church is ineffective in its present structure, yet the church is working in many areas quite significantly.

I am afraid that I must disagree with Rose's basic premise (as I see it). I think what he is calling for is a church that structures itself in such a way that it can do its job most effectively. When this is done many persons will be attracted to it. People will see that the church is trying to be relevant in today's society and they will respond in loyalty, dedication, and effort. Rose says that this is the legitimate manner in which the church should work: give itself in service. I have no quarrel with this assumption. However, I do not think that anyone will be running to join-up with Rose's church any more than they are running to join those churches which are doing something beneficial today. I think that Rose is looking for dedication from persons that havenot been made manifest anywhere outside of the existing church. People are going to churches where there is good preaching and where there is a relevant ministry. People demonstrate a loyalty to the church: albeit a misdirected loyalty in some cases. But these are the same people who (Cont'd. on p.8, col.2)

THE SEMINARIAN STAFF

EDITORS	Jack Belsom Darryl Dech
PRODUCTION	Maylin Belsom Richard Christensen Vincent Eshelman Mille Killian Goldie Schneider
CONTRIBUTORS	John Blackwell William Campbell Jane Dech Robert Naylor Ed Schneider Don Smith Guy Wenck

NEW BOOKS IN THE BOOKSTORE

Consultation on Church Union; Principles of Church Union (Forward Movement Miniature Books)
Stephen F. Winward, The Reformation of Our Worship (Richmond: John Knox Press, 1967)
J. Stillson Judah, The History and Philosophy of the Metaphysical Movements in America (Philadelphia: Westminster, 1967)
Paul Ramsey, Deeds and Rules in Christian Ethics (New York: Charles Scribner's Sons, 1967)
J.G. Davies, The Early Christian Church (New York: Anchor Books, 1967)
Friedrich Schleiermacher, Christmas Eve: Dialogue on the Incarnation, Trans. Terrence N. Tice (Richmond: John Knox Press, 1967)
J. J. von Allmen, Worship: Its Theology and Practice (New York: Oxford University Press, 1965)
Judi Culbertson, Patti Bard, Games Christians Play (New York: Harper and Row, 1967)
Theological Dictionary of the New Testament, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley, vols. I-IV (Grand Rapids: Wm. B. Eerdmans, 1964-1967)

THE
JOY
OF TEACHING
by Pepronia Merjanian
(United Church Press, 1966)

Who ya' tryin to kid. Teachin's no fun. It's hard work.

True, but. . . .

And the kids don't even listen.

Do you ever listen to. . . .

They just talk and giggle to themselves.

Children are not. . . .

Run around the room and throw spit balls.

Maybe they feel. . . .

Listen, teaching isn't for me!

True, "Teaching is never easy." "Teaching demands self-sacrifice and priority in the hierarchy of values." Besides knowledge, personal faith, insight, wisdom, and enthusiasm are all necessary. But most required is Love; of your pupils, of your subject, and of God. "No one can learn to teach in five or ten easy lessons." But reading will help. Start with The Joy Of Teaching, an excellent book to lay the foundation, basic to all teachers. And then, forge ahead! Try, you may feel unsuccessful, but try again. Remember, "The teacher who does not often experience agony has never known ecstasy."

Jane Dech

A book recommended by Dr. Gable for his ASW classes What is Teaching all About.

"DRAFT THE CLERGY" RESULTS

As the result of an article entitled, "Draft the Clergy," which appeared in the February 1, 1967 issue of The Christian Century the Vital Issues Committee took a survey of the feelings of both the students and faculty here at the seminary on this issue. The Committee then tabulated the findings, posted one copy, and sent another to The Christian Century.

Since there are many persons who have not seen these tabulations; they were as follows:

1. What is your denominational affiliation?

UCC - 39
Baptist - 1
Methodist - 2
Presbyterian - 1

2. Seminary members answering:

Faculty - 7
Students - 36

3. States represented in answer:

Penna. - 32
Ohio - 3
Maryland - 4
N. C. - 1
Va. - 1
Vermont - 1
Louisiana - 1

4. Should clergymen and seminarians face the same possibilities of draft as do men in the fields of law, education, medicine, social services, and the other professions?

Yes - 33
No - 7

5. Does military deferment contribute to an unfavorable clerical image?

Yes - 25
No - 12

6. Does automatic exemption from military service deprive clergymen and seminarians from effective witness for or against a particular war?

Yes - 17
No - 24

(Con'd on p. 8, col. 2)

J.B. PHILLIPS SPEAKS OUT

J.B. Phillips does not write for scholars. For twenty-five years Canon Phillips has written for the "ordinary man who is no theologian." Today, however, the 'ordinary man' is doubting the authenticity and nature of New Testament records. Others are doubting, too. A retired minister, reading the New Theology, listening to T.V. debates and programs, coupled with his lonely, dehumanized life, felt that he had based his Christian life on 'a bundle of myths.'

That disturbed Canon Phillips. He felt it was time that "someone who has spent the best years of his life in studying both the New Testament and good modern communicative English spoke out." The author is concerned with the truth revealed in and through Jesus, but so often these "highly qualified writers and speakers" of the New Theology write so cleverly and devastatingly about the Christian faith that "they appear to have no personal knowledge of the living God." Canon Phillips is concerned that these "intellectuals" (familiar term on campus?) lack awe, humility, and the responsibility which every Christian owes to his weaker brother. I think that this new book by J.B. Phillips, Ring of Truth: A Translator's Testimony (Macmillan Co., 1967), strives against living "alongside" the message. Phillips says, "I do not care a rap what the 'avant-garde' scholars say; I very much care what God says and does." This book is a testimony to the historicity and reliability of the New Testament, and it is a testimony from one who has gained a great deal of understanding of the New Testament.

Here is a translator who has grappled with the truth of the Letters and the Gospels, the truth of Jesus and the Resurrection. As the
(Con'd on p. 7, col. 1)

CREATIVE TEACHING IN THE CHURCH

"Creative teaching" was a new and unexplored term for me until I read Creative Teaching in the Church, by Eleanor S. Morrison and Virgil E. Foster. And what does this term mean? Actually it is just what it says, that is, teaching creatively. This means, no longer depending on the routine lecture, but an adventure into new areas, perhaps producing a play or writing your own litany. Now the teacher is more apt to act as a guide and resource, than as an instructor and disciplinarian. "Teaching" is described as "double-strength," that which is learned through words and that which is learned through actions, sort of, practice what you teach. Examples of new teaching methods are proposed and age groups in which these are useful are indicated.

I found Creative Teaching very interesting, informative, and helpful. However, it seemed to me that Morrison and Foster expected everyone to become expert creative teachers simply through reading their book. I feel that it will be necessary to train teachers extensively if we are to expect this kind of response. I also feel that the ordinary Sunday School teacher of today will not be able to fill the bill. How can a parent who works and has three children of his own have the time to devote to teaching? Teaching creatively involves more than a simple "You listen now and be good" lecture.

This book has been recommended by Dr. Lee J. Gable for his ASW classes on the subject, "What is Teaching All About?"

Jane Dech,
Faculty Classes
Chairman.

*I am tired
of 40-year-olds
sending 20-year-olds
to fight the fights
they can't resolve.*

*I am tired
of labels and
categories
all creeping up
to divide and conquer.*

*But most of all
I am tired
of love grown cold
and of the men
who will not learn
that lack of war
does not mean peace.*

*If it be true
we have this wealth
in earthen jars
then why destroy
the jars?*

Anonymous LTS Student

CLINICAL TRAINING AT HOSPITAL

It seemed to me that the benefits to be gained from a summer in the hospital would be mainly in the area of method or "how to". I went into the program with the idea of gaining some hints on "what to say" or "how to act" when I visited some person in the hospital. I considered it to be a good way to pick up some skills that would stand me in good stead when I get into the parish. I was surprised to find that this was the least emphasized aspect of the summer. It was not ignored, but, instead of receiving the priority that I would have given it, it was brought in as a bi-product of other interests. There was much more stress on the overall picture of pastoral care and what resources are available to the pastor to minister to the needs of his congregation. There were many trips to agencies around Lancaster and other "helping" professions that are directly involved in meeting the needs of people. Some of the places we went to were: Crispus Attucks, Lancaster Guidance Clinic, Family and Children's Service, Lutheran Social Services, and the Cleft Palate Clinic.

We had an interesting trip to county prison. We spent one morning talking with a local Lutheran minister who serves as a part-time chaplain there. We got to see what the short-term prisoner faces behind those stone walls on King St. It is a pretty dismal existence. They are bored to the extreme. We then had the chance to sit in on a weekly group discussion that the chaplain has with about twenty prisoners. These men were dealing with questions which would scare most of the men in most church schools in this county. "If God is in charge of this world, and we live according to his word, and everything is done according to his will; why are the white Christians persecuting the Negroes?" No answer was arrived at, but there was a lot of talk.

We spent most of the summer inside the hospital, and that was where our attention was centered. We spent two weeks learning everything about our environment. What it takes to run a hospital. (Nine of the ten orderlies in the hospital are 1-W's serving their required time. Without the 1-W the hospital would not be able to get enough orderlies because they cannot pay enough to attract personnel. You could almost say the 1-W is a sort of indentured slave.) We were in every room from the kitchen to the operating room. Along with learning about the building we learned how the people work. We served as "orderlies' assistants" in the mornings each day for two weeks. This was the best way to find out what the patient has to go through when he goes into the hospital. This is no reflection on the staff there, but it is just the nature of the situation. When you visit someone you do not see this, but when you are there during the working hours, you get a true picture.

Aside from the building and staff, we had considerable contact with the doctors. We had a session with Dr. John Esbenshade and his team of interns about the question of "heart stoppage" and what is involved in resuscitation. We had case conferences with several doctors about alcoholics, terminal cancer patients, and one woman who was in an accident and suffered brain damage during a heart stoppage, and surgery patients. We had sessions with three psychiatrists in which we talked about personality development, dysfunctions, and even the procedure to have someone admitted to care. We were in the various therapy departments to see what a person has to experience in order to be able to care for himself after some disability. In all of these areas we saw the reaction of people who were in these situations. There was despair, hostility, anger, loneliness; as one of the group was fond of saying, "There was real feeling". (Cont'd. p.7, cl)

Finally, I should say that we were expected to do some work. We had to write verbatims on patients we visited; we had to read and report on certain books; we had to give a presentation in a seminar on some method of counseling. We also spent considerable time in group sessions talking about our relationships with each other, and how we viewed ourselves both as persons and as ministers. For some this was a shattering occurrence and caused some difficult moments. I would say that our own personality development and our self-understanding were major aspects of the whole summer. Probably the best way to sum up would be to use the supervisor's words: "The objective of the program is to search for an understanding of man as a total being." We came to regard the patient as a total being(mind-body-spirit), and we came to a new appreciation of our own abilities and weaknesses. We will all be better persons for the experience.

Ed Schneider

PHILLIPS (Cont'd. from p. 4)

author progressed with his translating, J.B. Phillips discovered even deeper truths. He found that "the figure of Jesus emerged more and more clearly, and in a way unexpectedly." Phillips had a "deep respect, indeed a great reverence, for the conventional Jesus Christ Whom the Church worshipped." However, the author was not at all prepared for the "unconventional man revealed in the Gospels." He means that Jesus could be moved with compassion and could be very gentle. The unconventional part is that Phillips found no trace of 'Gentle Jesus, meek and mild.' Jesus was "quite terrifyingly tough,

not in a Bulldog Drummond-James Bond sort of way, but by the sheer strength of a unified and utterly dedicated personality."

That is one testimonial which Phillips develops. I was a little confused on the issue of God's care for man. How does God matter to each one of us? Could the man on the street corner, the man in the steel plant, care less that he mattered to God? Having written to Canon Phillips about this, I received the following reply:

I have in my time seen many people die, visited many people in hospitals, prepared many hundreds of young people for marriage, spoken to thousands of bereaved people at funerals and generally counseled human beings in times of stress and difficulty. The desire to know that "God cares" is far commoner than many people suppose. A man's real life consists in his relationship with other people and only incidentally by his working in a steel mill, etc. Far too much is made of the "secularisation" of modern man. Beneath a very thin skin of technological know-how he is just as prone to anxieties and fears as preceding generations. I think we are all working at the best way to present the contemporary God in the contemporary situation, but my bulging files would suggest that the need for God is as great as ever.

Thank you J.B. Phillips. The need for God is as great as ever, even in the quest for a "religionless Christianity." It sometimes seems beyond us a bit, yet each one of us matters to God. Should we think of this etsi deus non daretur? I leave that answer up to you. J.B. Phillips has found his answer; what is yours? As seminary students, we can learn a great deal about grasping the Biblical truths from Canon Phillips. There is a "ring of truth" in this new book.

Darryl E. Dech

PARENT AND CHILD(Cont'd. from p. 1)

of York City (recently organized in York on June 28, 1966) composed of 1) York City Police, 2) Pennsylvania State Police, 3) York Mental Health Center, 4) Family Service Bureau, 5) Children's Service, 6) Catholic Charities, 7) Children's Home of York, 8) York City School District, 9) Department of Public Assistance, and 10) Y.M.C.A.

My work was concerned with the plight of many juveniles. For example, only 9 parents of 26 children, ever arrested for crime, indicated that they even sent their children to any church or a church school; 14 of 26 juveniles arrested said they had visited the church at least once in 2 years; 12 of 26 said they had not visited any church. The thing that would make one shiver (and sometimes just downright angry) is when one finds out that out of 497 social investigations by the probation department of York in 1965 and 447 social investigations by the same department in 1966, only approximately 58% of all parents of these children appeared in court or in the probation office. A further eye-opener is that of 82 boys and 9 girls arrested in 1966 49 were placed on probation, 36 committed to 18 different institutions, 6 received license suspensions and dismissals. 324 boys and 123 girls didn't quite get to the court but are now on the borderline of getting there.

Mr. Glueck says, "Many parents fail to realize three important things in the life of a child: 1) the intensity of the desire of every boy and girl to be popular and, on a deeper level, to win love, 2) the tendency of those who feel most inadequate to go to unwise lengths to gain popularity and win love, and 3) the danger that their own too rigid attitudes may be instrumental in bringing about the extremes they fear."

Hence, is your child a stranger or an enemy? Is the child the spitting image of you? Is the

child trying to be the image of a hero or a movie star or a gangster? So instead of permitting the question "Do you know where your child is?" to stand alone, one should also ask, "Do you know your child?" Often by knowing your child the problem of knowing where he is may be solved.

J. Blackwell

DRAFT(Cont'd. from p. 4)

7. If the government exercised its power to draft clergymen and seminarians, would its use have adverse effects on the Church?

Yes - 15

No - 23

8. Would such an exercise of power, as suggested in the above question, breach the principle of separation of Church and State?

Yes - 10

No - 28

If anyone would like more information concerning the article or the response, please contact William Campbell.

William J. Campbell
Chairman, Vital Issues
Commission

GRASS ROOTS(Cont'd. from p. 2)

are willing to and do give money and effort to new forms of ministry. These people are oriented to "First Church" or "St. Paul's-by-the-Pet-Shop" and it is through these Churches that their money and efforts are disposed. I do not see why any of these people, or anyone presently outside of the church, would be particularly enticed to join-up with the specialized insti-

(Cont'd. on p.9, col. 1)

GRASS ROOTS(Cont'd. from p. 8)

tution Rose proposes. It seems to me that Rose is a good example of our day. He is very interested in having the specialist ready to meet the need. The preacher, teacher, counselor, playground director, administrator, etc. are better able to function when they can concentrate on one area of responsibility. I have heard too many pastors say that they preach their best sermons when they have been able to visit with and counsel their parishioners. When the pastor knows his people he is better able to preach to them. The average occupant of the local pulpit may not be as polished in his movements, words, or metaphors, but he has more to say to his people than the isolated specialist. I think that Rose would say I am being unfair to him but I cannot see any other outcome to the socialized organization that he outlines in his book. The result can only be separation of the preacher from the people.

Rose gives a great deal of attention to the ever-present list of contemporary problems listed by the "up-to-the-minute author," and leaves me with the impression that the church is to deal directly with these issues and provide a solution. I know that he intends for the church to work through its laymen who are directly involved in the specific areas of concern; but his words are always such as to intimate that the church has the obligation to come up with the answer. As I see it, the church has the obligation to keep on the "neck" of the secular agency who should deal with the question. Perhaps I have misread his words, but too often I thought I heard him saying that the church must become the active "answer man." The church is not equipped to give the answers and that is not its task.

Before I turn to a more positive point I cannot resist calling attention to a point that is too stupid to be in the book. Rose spends

GRASS ROOTS(Cont'd. from col. 1)

two pages listing the problems faced by city government. Then he adds this last ridiculous sentence: "Laymen freed from ushering might tackle these questions" (p.137). This kind of oversimplification is well below the quality of most of the book. I think that he also takes an oversimplified view of economics (cf. middle of p. 151).

One of the positive points that must be noted about this book is Rose's emphasis on ecumenical efforts. It should be obvious to any pastor or student today that this is the wave of the very near future in the church. Indeed it is the action of some present active churches. We must ever be on the alert to prevent duplication of effort by churches of different denominations in the same community.

Another positive point to call to attention is his challenge to seminaries to get in touch with the local church. I am puzzled by his silence on the program that exists in his area (Chicago). I am proud of the efforts of our seminary to deal with this point. I think that we are doing a good job in getting the students into the local church situation. Unless Rose is painting an unusually black picture of seminary procedures around the country, it seems as though Lancaster is in the front of schools with contemporary curriculum.

Finally, I want to acknowledge the challenge that Rose hurls at each one of us in this school. Rose claims that the "present structure of the Protestant church effectively shields most laymen, not to mention outsiders, from the best the church has to offer" (p. 32). By this he means that the pastors are not able, nor willing, to teach the laymen the intricacies of our faith. He says that too many of our efforts in adult education are watered-down classes that are neither challenging nor educational theologically. This should be a spur to
(continue on P. 10)

SHAW (/cont. from p. 1)

awarded the Ph.D. in History in the Faculty of Arts. At present, Dr. Shaw is the Minister of St. Christopher's Parish Church, Craigentinny, Edinburgh, and Secretary of the General Council of the University of Edinburgh. An historian and theologian whose main field of interest is 15th and 16th century European history, Dr. Shaw has written articles and book reviews in theological and historical journals. Author of The General Assemblies of the Church of Scotland, 1560-1600: Their Origins and Development, Dr. Shaw's book was awarded the Senior Hume Brown Prize in Scottish History by the Universities of Edinburgh and St. Andrew's (Dr. Shaw's book is reviewed by Basil Hall in the April, 1967 issue of The Journal of Ecclesiastical History). Dr. Shaw's interest in youth and education is shown by his service to the Youth Committee of the Church of Scotland; as a member of the Inter-Church Relations Committee of his Church, Dr. Shaw has indicated a wide ecumenical concern. Also, he is a member of the European Conference of Churches' Commission on Church, State, and Society. Dr. Shaw was in the United States for three months on a preaching mission under the auspices of the British Council of Churches.

Concerning the relation of theology and culture, Dr. Shaw isolated the problem as one wherein "the majority of humanity has lost contact with culture, rather than just that the church has lost contact with culture." Patterns of life are accepted only because of necessity—a forced communalizing way of life. Pop and abstract art are characterized by individualistic interpretations; the artist, according to Dr. Shaw, is reacting against a communal way of living.

In contrast to the unity of individual and culture in the Middle Ages, the contemporary epoch is characterized by individual disassociation from any culture. Many

people have taken an "inner immigration," thus, the cultural basis of society is missing because people are "contracting out" of community involvement. Further, Dr. Shaw observed that the Church is based on a communal structure.

In Europe, a Christian culture no longer exists; post-Christian culture is a reality. The Christian must witness in a non-Christian society. "Voluntary association" is and will be the primary characteristic of the Church in Europe, rather than a Church dependent on the State. Pointedly, Dr. Shaw asked the question, "Has this historical movement happened by chance?"

Don Smith

GRASS ROOTS (Cont. f. p. 9)

each one of us to work as hard as we can while we are in school, and develop whatever abilities we may have so that we may be effective teachers. We owe it to ourselves and to the people who will look to us for leadership.

Ed Schneider

*Silly Boy.
You can do it
You can throw
get a rock
any size
Look in it
See your face
All your kids
and their kids
in that rock*

*Silly Boy
You can do it
don't wait long
no tomorrow
then too late
then there's death
and starvation
Pride is stamped
into dust.*

by Elizabeth Keitel

SEMINARY COMMUNITY CALENDAR
September 23 - October 31

- Sept. 23, 24 - Franklin and Marshall film presentation - The Bridge
- Sept. 28 - THURSDAY FORUM (3:30-5:00) - "The Case of WLBT" presented by
Rev. Everett C. Parker.
- Sept. 29- - F&M film - The Loneliness of the Long Distance Runner
Oct. 1
- Oct. 2 - FIRST SEMESTER CLASSES BEGIN
- Oct. 4 - SEMINARY COMMUNION SERVICE (Santee Chapel, 7:30 P.M.)
- Oct. 5 - THURSDAY FORUM - LANCASTER PUBLIC SCHOOLS, PART I
- Oct. 6, 8 - F&M film - The Four Days of Naples
- Oct. 9 - FIRST MEETING OF THE ASW (7:30 P.M.)
- Oct. 10 - FIRST SERIES OF CLASSES FOR THE ASW WOMEN WILL BE HELD
UNDER THE INSTRUCTION OF DR. LEE J. GABLE. (Hafer Center)
Suggested reading: The Joy of Teaching, Pepronia Merjanian
Creative Teaching in the Church, E.S.
Morrison, Virgil Foster.
- Oct. 12 - THURSDAY FORUM - LANCASTER PUBLIC SCHOOLS, PART II
- Oct. 14, 15 - F&M film - Juliet of the Spirits
- Oct. 14 - DEDICATION OF THE PHILIP SCHAFF LIBRARY
- Oct. 17 - ASW CLASS (Hafer Center)
- Oct. 17 - CBS Playhouse - "Do Not Go Gentle Into That Good Night"
(9:30-11:00 P.M.).
- Oct. 19 - THURSDAY FORUM - LANCASTER MUNICIPAL GOVERNMENT
- Oct. 20 - Television Program - "American Profile" (10:00-11:00 P.M.).
A study of Canada and its question of "mosaic vs. melting pot."
- Oct. 20, 21 - F&M film - Diabolique
- Oct. 24 - Television Program - "The Long Childhood of Timmy" (8:30-9:30 P.M.)
A look at the home of a retarded child.
- Oct. 26 - THURSDAY FORUM - CATHOLIC-REFORMED CONVERSATIONS FOR 1967

CALENDAR CONT'D

- Oct. 27 - SEMINARY HALLOWEEN PARTY IN THE STUDENT UNION (7:30 P.M.)
- Oct. 28 - Television Program - "It's the Great Pumpkin, Charlie Brown" (7:30-8:30). This is a MUST for that person who wishes to have a well-rounded seminary education.
- Oct. 28 - F&M film - High and Low
- Oct. 31 - ASW CLASS (Hafer Center)

If you find that you have more spare time than these events can fill, our new library has a fine collection of the latest theological books and periodicals for your inspection.

Robert Naylor
Guy A. Wenck

It is one of the most amusing, and yet very sad quirks of human behavior that those who profess most to believe in the intelligence and abilities of the common man continually ignore those same people and what they believe, and concentrate instead on the high ideals which these intellectuals feel are the rights of the common man.

An excerpt from a teen-age journal
Church School Worker (Sept., 1967)