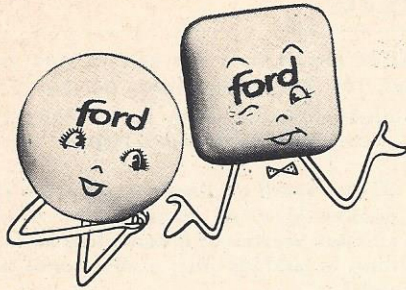


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URBAN CHURCH

(From page 81)

Chicago by twelve Protestant denominations. The center seeks to relate Christian work to problems peculiar to large metropolitan areas, gathering information on such things as planning, urban renewal, and slum clearance. "We have not had this dimension of education available to us before," says Wagner. "Certain men had these qualifications, but their training wasn't consistent, and many denominations had no reference point whatsoever. The backgrounds of many of our leaders apparently were dominated by the rural conception of church work. Consequently, there was no one to indicate the numerous new avenues of mission and ministry that the city presents to the Church."

THE URBAN CHURCH still has many problems. One of them is how the established churches plan to bridge the gap between themselves and the thousands of store-front churches that have sprung up, often with part-time or partly-trained ministers, and usually in depressed areas. Some churchmen suggest the established churches set up their own store-front operations. Others feel—perhaps correctly—that with the proper enrichment of the established program there will be less reason for store-front churches to exist. Many have pointed to store-front churches as a symbol of the decay in the urban church in the past. But that so-called decay may now have been halted.

"When you talk about the decay of the urban church," says Dave Barry, "you're talking about something that was very true and probably is true among some denominations, and in some cities, still. But the whole mood of the Church is now changed. It is coming alive. In fact, it is coming alive faster than even some of the established churches realize."

The problems of the inner city church have been the subject of numerous studies. One was made by the Church Federation of Greater Chicago. "It does not seem to be so much a case of the city being alien to Protestantism," the Federation re-

port reads, "as it is of Protestantism expecting to obtain too much result from too little effort. In most cases the situation can be summarized by the familiar saying, 'A boy was sent out to do a man's work.'"

Malcolm Shutters, the pastor of Wicker Park Lutheran Church has said: "The Church, as such, is not dying. Individual congregations may die. Members may die or move away. But the Church today is more aware of the problems of the inner city and the problems of newcomers than ever before. At one time the Church simply moved completely out of the neighborhood. Once it got into difficulties, the Church would move to the suburbs. It doesn't do this any more. It stays where it is."

According to Walter Kloetzli: "Much of the 'flight from the blight' of which Protestantism was guilty has been brought to a standstill. Members, it is true, are still moving out of inner city neighborhoods and leaving their churches, but at least now our churches, where they are needed, are staying."

Stan Hallett of the Church Federation of Greater Chicago says: "I'm impressed continually by the remarkable caliber of young men who are in the city. They have real leadership capacity and are determined that their ministry is not going to be out on the periphery of life—nursing the wounded egos of a few parishioners. They're going to minister to the basic decisions of our day, the central issues of life: political structures, problems of race. In many of these cases, the churches are much closer now to the heart of major issues than ever before and are really addressing themselves to the frontier areas of human life."

Dave Barry, however, perhaps best summed up the opinions of most of the inner city churchmen: "We know by heart all the reasons why we cannot succeed in these areas and it is time to stop reciting them, to stop offering to God our complaints and begin offering him accomplishments. As someone said: 'Don't tell others about the labor pains; show them the baby.'" As urban churchmen seem to think, the baby may very well be a healthy one. **THE END**

LOOK WHO'S STALKING

(From page 36)

the masterful male directs the effort. With a ferocious roar, he flushes the victim toward the lionesses who deliver the deathblows. The dominance of the male shows again after

the slaughter, when the lionesses back off and allow the male to eat his fill first. Then the females indulge, and lastly, the juveniles. A faux pas in table manners can be fatal to voracious cubs who try to snatch food before their turn. Half the young lions that die are killed