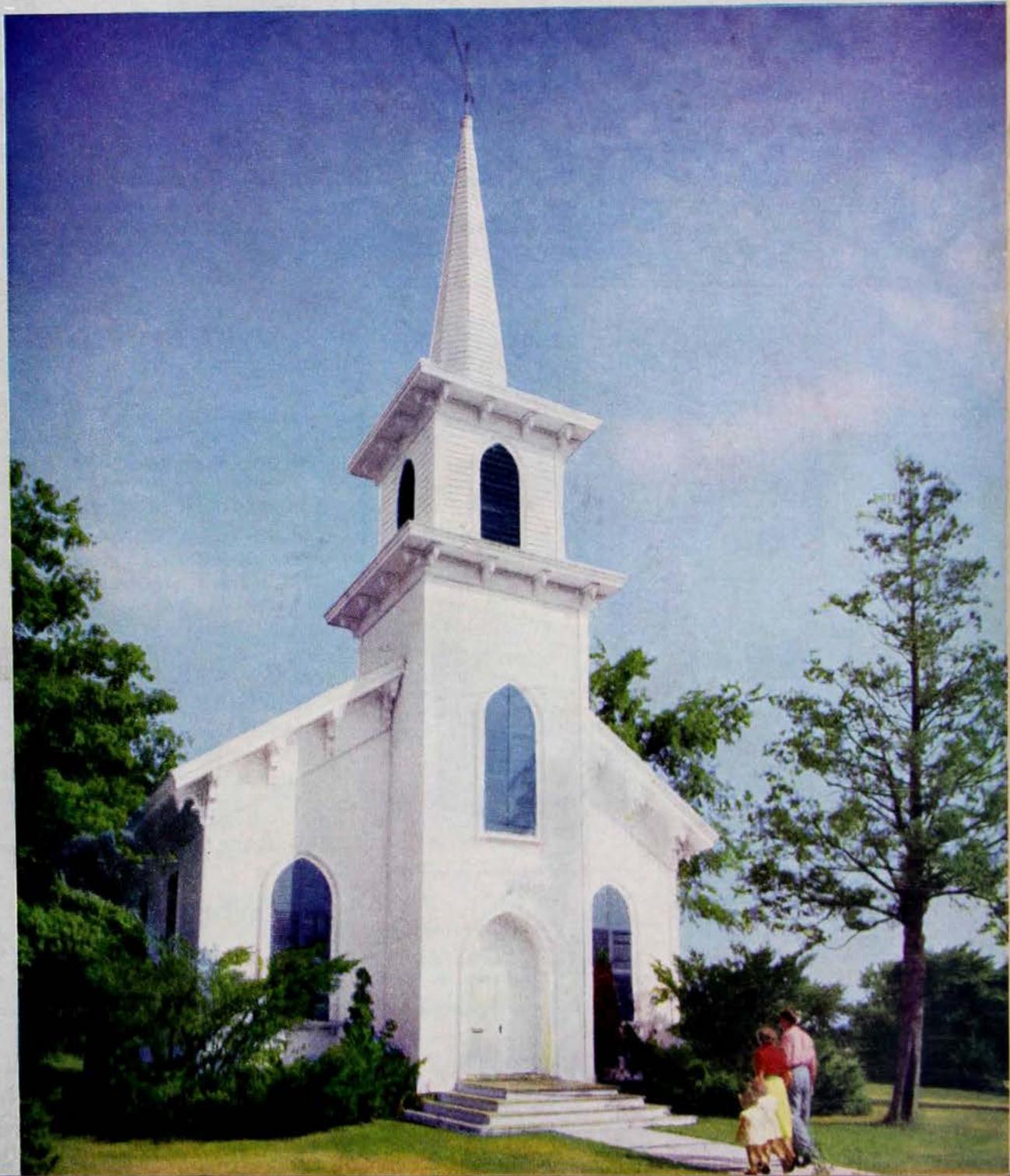


JULY 1955



# World Outlook



WOMEN ENTERING CHURCH  
Brooklyn, New York: Three Lions

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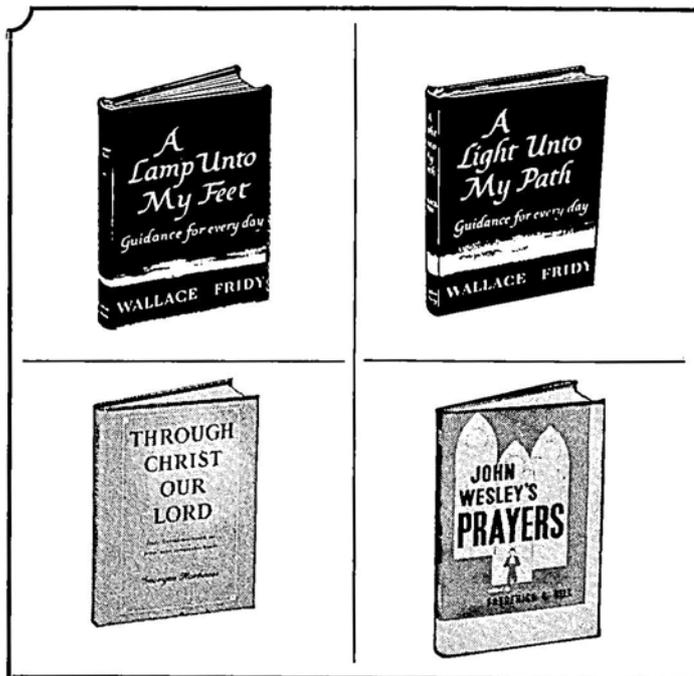
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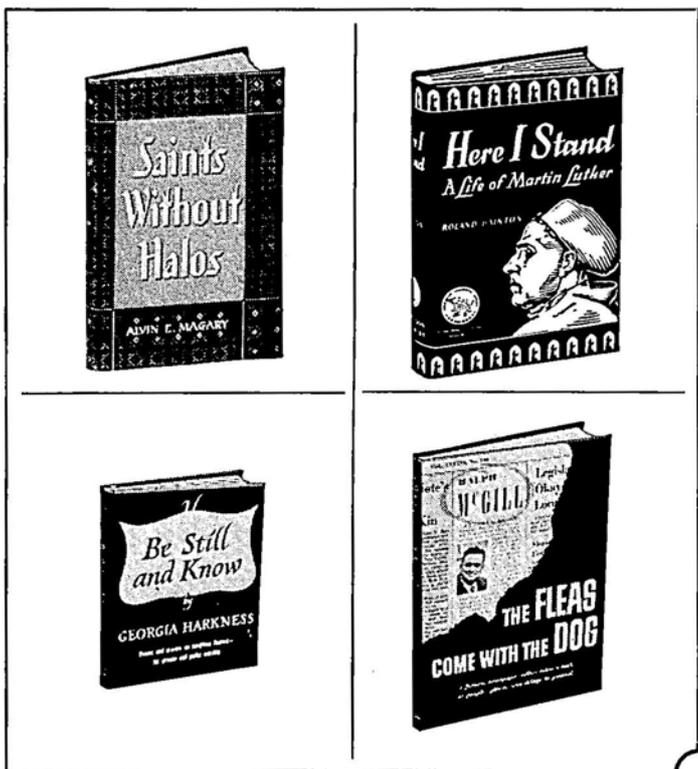
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# LETTERS

WORLD OUTLOOK 1955

## Inside Friendship Square\*

● Being superintendent of a clinic and hospital can certainly be called a full-time job; but Miss Millie Rickford, superintendent of Newark Maternity Hospital and Freeman Clinic, finds time to be also president of the Wesleyan Service Guild at First Methodist Church in El Paso, Texas.

Since 1930, more than eight thousand babies have entered the world at Newark Maternity Hospital. The Hospital and Clinic have an educational program for the mothers, which includes lessons on child care, on taking care of a family as to food and clothing, and on how to work toward a goal of happy Christian family living.

Four town doctors co-operate with the Hospital and Clinic in giving care to mothers and children.

After twenty-five years of service to this community, the Newark Hospital has its "grandchildren"—children of its early children. In October every year the Hospital has a big birthday party for children who were born in the Hospital. This festive occasion is looked forward to by the entire community.

In a small chapel-room at the Hospital there are fourteen New Testaments, printed with facing pages in English and in Spanish. These Testaments were presented to the Hospital by the El Paso Sub-District Methodist Youth Fellowship of the Rio Grande Conference.

At El Buen Pastor (The Good Shepherd) Methodist Church Sunday School is in English, Sunday morning church service is in Spanish. The Woman's Society of Christian Service meetings in this church are in Spanish; the Wesleyan Service Guild meetings are in English. Several staff members at Houchen Settlement are members of El Buen Pastor, and four of them teach in the church school.

Working mothers in El Paso find the Houchen Day Nursery an excellent answer to the problem of what to do with small children while the mothers go to work. In the bright Day Nursery rooms forty children (from six months to six years of age) are fed, warmed, loved, and cared for all day every weekday. Some children need the Day Nursery because of broken homes, or for other reasons.

Houchen Settlement, with a capable staff under the direction of Miss Dorothy Little, Superintendent, has four hundred "customers" who attend its clubs and classes. There are Boy Scouts, Girl Scouts, Brownie Scouts, Cub Scouts, craft classes, a kindergarten, sewing and cooking classes, and woodwork classes. Also there are evening English classes for adults.

The community is proud of Houchen, and feels a vital interest in its work. (Last Christmas a young people's Sunday school class

\* In El Paso, Texas, the Houchen Settlement, Day Nursery, El Buen Pastor Methodist Church, and Newark Maternity Hospital and Freeman Clinic, make up a block-square unit known as Friendship Square.

at Trinity Methodist Church presented the Settlement with a television set.) Friendship Square, in return, is interested in the whole community.

In March, the Houchen staff entertained at a tea the women of the New Mexico Conference Woman's Society of Christian Service. And the women of the Guild at El Buen Pastor Church, the only Latin American Guild in the city, entertained the New Mexico Conference Guild, during the Guild Week-end.

ELIZABETH WATSON

Editorial Assistant, WORLD OUTLOOK

## A Correction in the March Issue

● On page 12 in the March, 1955, issue of WORLD OUTLOOK, the last sentence in the caption concerning the Alaska college should have read:

"This is the first Christian institution to make full plans for a four-year liberal arts course in Alaska."

The legend as it stands in the March issue does not take into account the University of Alaska, a land-grant university, or the school sponsored by the Presbyterians, called Sheldon Jackson, which is applying for junior college rank.

## Grace Before Meals In India

● We were delighted to note that you used a picture on page ten of the March, 1955, issue of WORLD OUTLOOK, of the young family living in the Ganaur Family Center. May we tell you that this is a picture of the Reverend and Mrs. Harphul Singh and their daughters, Indra and Anugrah.

This picture has been used in many of our Christian home publications as an illustration of family grace before meals.

You may be interested in knowing that Harphul Singh's first book has recently come from the Lucknow Publishing House. It is "Family Poultry Keeping," written in Urdu for pastors and teachers.

THE REVEREND AND MRS. G. B. THOMPSON  
4 Battery Lane, Delhi, India

## Praise for Bible Woman In Hong Kong

● "In the March WORLD OUTLOOK on page 29 there is a picture in color of a Chinese woman talking with a refugee in Hong Kong. Just yesterday I learned that this woman is Mrs. Tung, widow of a Chinese professor in Nanking, who escaped to Hong Kong.

The New Methodist Church at North Point, Hong Kong, is made up of refugees from Red China. When I asked Myrtle Smith and Mrs. Anderson if I could support some living memorial (of my late husband) they arranged for me to pay the salary of Mrs. Tung. She is a church visitor who spends a part of each day helping refugee women.

Mrs. Tung has organized the women of

the church to sew for the needy, especially for the mothers of new babies. She has a prayer list of a hundred and fifty names, and I feel honored to have my name on it."

Mrs. LUELLA RIGBY JONES

(formerly of Burma)

Thoburn Terrace, 115 N. Almansor  
Alhambra, California

## "Golden" Praise

● As a teacher at the Iliff School of Theology, where Wendell Golden had his theological training and degree, and as a member of the regional committee on missionary personnel, I was greatly pleased to see the well-illustrated article about the Golden. ("New Missionaries," pages 48-50, March, 1955, WORLD OUTLOOK). Mrs. Golden obtained her college degree at Denver, a Methodist University.

MARTIN RIST

The Iliff School of Theology  
Denver, Colorado

## Great District Meeting

● The East Seoul District extends from East Seoul to Chulwon. In the old days district classes were held annually just after Chinese New Year. The class met in 1955, the first meeting I've heard of since 1950. There were about 400 present at night and several hundred attended early morning prayers and classes throughout the day. Since there is no district dormitory, the visitors were entertained in Christian homes. It was a great meeting.

MRS. EULINE S. WEEMS

Methodist Mission  
Kong Duk Dong 112-1  
Mapo, Seoul, Korea

## Medical Treatment In Korea

● Incheon Methodist Hospital has grown from a 12-bed out-patient dispensary to a 40-bed hospital with a laboratory and city water supply. Such a transformation has greatly increased our capacity to serve the needs of this community and the surrounding countryside.

As we grow, more and more of our energies are devoted to the treatment of tuberculosis patients. On Friday afternoons alone we see thirty patients in our tuberculosis clinic. Just yesterday, out of eight new patients, five were found to have advanced disease. One typical patient was a forty-year-old widow with five children, three still at home living off the small earnings (about \$6) which the mother made in one month selling odds and ends on the street. It costs about \$20 a month to buy enough rice to feed a family of that size. Those who cannot buy rice eat barley or sweet potatoes, a diet obviously quite inadequate for a patient with debilitating disease.

We have recently added to our staff a nurse to visit the homes of our tuberculosis patients. She inquires into the means of livelihood, the size of the family and living quarters, and teaches the patients how to care for themselves and to protect the rest of the family. Since our patients have to be treated at home, these services are invaluable.

We sometimes have occasion for special joy as we see the results of our effort over a period of months. Yesterday, for instance, a mother brought two of her children, a boy aged seven and a girl aged eleven, who had re-

cently been discharged from the Red Cross children's tuberculosis hospital. They appeared healthy and happy, quite a contrast to the critically ill children they were a year ago, when they first came to us for treatment.

Our work is not confined to the treatment of tuberculosis. The E-M-T and surgical departments are busy seeing 250 patients daily in the clinics.

BARBARA MOSS

Inchon Methodist Hospital  
237 Yul Mok Dong  
Inchon, Korea

### Crandon Studies UNESCO

● The Christmas message of peace on earth was brought into sharp relief last year with the holding of the world UNESCO conference here in Montevideo in November and December. It was an inspiring experience for most of us.

Crandon Institute made a special effort to keep its student body aware of the history being created around it, assigning one teacher in each grade level to emphasize the United Nations and UNESCO. I was lucky enough to be the one assigned to work with the seventh graders. And we had a most fascinating time studying and reading and discussing. We all learned a great deal. The librarian was marvelous, and we had all the pamphlets, books, and stories, that we could want.

The day of the opening of the conference, Crandon sent a delegation of forty students and several teachers. The ceremony took place on the steps of the legislative palace, where the meetings were held. A two-thousand-voice choir sang from the steps. People were standing tightly packed on the palace grounds, the streets, the vacant lots nearby, on balconies and roofs. The program began with the choir's singing the Uruguayan national anthem, and the raising of the Uruguayan flag at the right of the entrance to the "palacio." Then the orchestra, choir and several soloists sang the "Song of Hope," after which the UN flag was raised at the left of the entrance. As the UN flag reached the top of the pole, a signal was given to raise the smaller flags of the 72 member countries. It was a breath-taking moment as all the flags went up.

CAROL PLATT

Casilla de Correo 445  
Montevideo, Uruguay

### Methodists in Mexico

● Our Methodist work here includes the local church, Colegio MacDonell, our 65-year-old school (under the efficient supervision of Sra. Estela Moreno) and Centro MacDonell, of which Miss Byerly is the director. Miss Byerly and I work in all three institutions, and live in the Centro. (This was once a hotel. We still preserve the huge front doors through which horses and carriages were driven, the beautiful patio with goldfish pond and the rooms built around the quadrangle.)

Besides helping in our day nursery, teaching English in school and Center, cooperating in Sunday school, youth and women's organizations, I have a job I've never had before—being a member of the official board. As evangelism chairman, I have a committee for home visitation. It is always rewarding to visit in the homes.

MARY FITZPATRICK

Juarez 200 Norte  
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The keynote speaker at the Town and Country Conference to be held July 22-25 at Bloomington, Indiana, will be Alexander Nunn, Executive Editor of *The Progressive Farmer* and prominent Methodist layman. This article is taken from an address Mr. Nunn gave at the recent meeting of the Southeastern Jurisdiction.

# A Program for *The Rural Church*

BY ALEXANDER NUNN

A HUNDRED years ago that philosopher, naturalist, and needler of his neighbors' consciences, Henry David Thoreau, made this entry in his diary:

"They who are ready to go are already invited."

The rural people of this country have never been more earnest in inviting the churches of America to help them grow in the knowledge and fellowship of Jesus and his teachings. Churches that are ready to go have not only been invited; they are already making records for all of us who will to read.

The word success has some connotations today that lead me to hesitate in using it in talking about a more vital Christian program for our rural people. So let me simply offer the words of Jesus,

"Seek first (your Heavenly Father's) kingdom and his righteousness and all these things shall be yours as well."

A. There is no one thing that will mean as much to the future of the rural church as a denomination-wide church that truly believes God is over all, that Jesus saves, that he lives among men today, that he does remake men's lives, that we can do all things through Christ who strengthens us, and that every last one of us individually has a responsibility for helping to bring to pass the kingdom of God among men. Here in an age when astronomers tell us we live in a universe of a hundred million worlds, maybe a hundred hundred million worlds, we almost seem at times to try to persuade ourselves that God is an arrogant little tribal god, ruling over a few thousand square miles. We are

beginning to learn of the very structure of the universe and to talk in millions of light years and yet we still find those who seem to want to make God a God for America, or for the white race, or maybe of Western civilization, or a God of some narrow, bigoted, ecclesiastical fantasy.

A Christ-filled church would find time and techniques to meet rural needs, needs of industrial areas, and of the great inner city, as well as of the great spreading suburban areas of this era.

B. From the standpoint of our ministry to rural people I would expect to see such a rebirth begin with our church colleges and seminaries. I know that all our college leaders would say, undoubtedly with some emphasis, "Why, we're training Christian leaders for tomorrow." The literal truth

is that on the whole we're training Christian leaders for the larger towns and cities. The very atmosphere and the curriculum are calculated to make city and urban-minded ministers. We're not training for either rural or industrial pastorates. In our own denomination we're not yet willing, with some rather remarkable exceptions, to allow a young minister to dedicate himself to work in the rural field.

This matter of early training of our future ministers goes beyond an understanding of the people whom we serve. It calls for some confidence in their future and a zeal to help them improve their lot. Somebody, somewhere ought to be helping these young ministers to realize that rural pastorates may never be a program of bringing tremendous numbers of new members into the church. The greater opportunity may come in helping those within the church to grow in grace and in the knowledge and love of God and their fellow men and to become ambassadors of Christ wherever they go. In short, they need to learn techniques of working with the same families year after year.

Not long ago Raymond W. Miller, Methodist churchman and FAO consultant associated with Harvard University, said, "Most of the world's problems are still rural, and we're failing because we're trying to solve them with urban methods."

Dr. Ralph Felton, in his new story of agricultural missions around the world, "Hope Rises From the Land," found numerous examples of groups of people who had come to accept the gospel of Jesus but who were still starving to death. The missionary who had sought to save their souls had not tried to save their lives. In other areas, those trained in mission schools and most completely indoctrinated with our theology were the ones leaving the community for "larger" fields. Their home communities remained as poor and as backward as ever. Then came agricultural missionaries to some of these same fields, men as deeply consecrated as those who had preceded them, but with a new approach to what Christianity means. From Angola, Africa, there came the report of the Foor Rural Life School, "Our church . . . is growing 33 per cent a year and has more than 10,000 be-

lievers." A missionary in Japan chose to get closer to the people and their everyday life. Did evangelism suffer? Hear her answer: "I believe the church is growing faster." In Mozambique, Southeast Africa, many had accepted Christian doctrine, but the old customs and beliefs hung on. The man of the family continued to believe that it was beneath his dignity to go to the field and work. Let the women do that. Now, the Kambini plan ties farm and home life with the gospel that is preached. Having seen its results firsthand, Dr. Felton concluded, "this type of agriculture is lifting people heavenward."

I'm not arguing that we need trained farmers in our pulpits. I'm trying to say that we do need ministers who know something about agriculture's place in the American economic and social order. We do need ministers who have enough knowledge and enough zeal to want to understand the New Testament and to follow Jesus' teachings. Jesus reached people by understanding their everyday problems and making himself a part of their everyday life. Somehow too, we need some way to acquaint church leaders with the broad problems and opportunities in agriculture, so that they won't have only the viewpoint they're now getting from the newspapers, the radio, and general magazines.

Just a few months ago the distinguished philosopher, Bertrand Russell, writing in the *New York Times* from an assumed vantage point of A.D. 2000 noted that "We, from the secure haven of the dawning twenty-first century, can see what was less obvious at the time: that the Nineteen Fifties saw the beginning of a new trend which has transformed the world. There were certain problems of which at the time foresighted people were conscious. One of these was that in every civilized country, industry was favored at the expense of agriculture, with the result that the world's food supply was diminishing. Another was the rapid growth of population in backward countries, which resulted from advances in medicine and hygiene. A third was the chaos that was in danger of resulting from the collapse of European imperialism."

C. We need to approach a rural

church program for the next fifty years in the knowledge that whereas American agriculture in the past was built on physical pioneering, it must in the future come from spiritual pioneering. For the first 280 years of American settlement and expansion we could always believe that there were new opportunities, new treasures to be had simply by moving on, new land for the homesteading. The spirit of inexhaustible opportunity in our pioneer history put a dynamic quality, a youthful spirit, an optimistic way of thinking into our national life that we cannot fail to recognize.

The pioneer of the future must say to himself, "Life can be made better where I am; this farm can be made better; my neighbors and I have within us the abilities and the potential to build a better community and school and church life. My soils must be saved from here on, built back, and made richer."

It's a kind of pioneering that will be a lot harder than the pioneering of the past. Any culture and any civilization as it becomes more stable and more permanent runs the risk of becoming static and stagnant, eventually decadent. It can grow infinitely richer, not merely in material things, but in spiritual and cultural levels, or it can decay. As Mr. Toynbee would tell us, it becomes a matter of challenge and response. One other threat to the future is that as our farmers become fewer and better established financially our rural culture could become pagan. In the Corn Belt a good friend of mine and the leading farm editor in that part of the country has publicly deplored a present-day trend to a modern paganism among his Corn Belt readers. You might well keep in mind also that with the drop in number of farm families and the pyramiding of total world population, the farmer may one day find himself in position to organize as tight a union as we find among some of our labor groups, or our doctors, or even in our Methodist conference. When the farmer learns organization techniques that adequately fit his conditions, he can either use his power to get a square deal for himself or it could be used as other vocational groups have sometimes used it.

This pioneering of the spirit has



• *"The secret of a vital, growing rural church is the same secret as that of a successful urban church—fellowship."*

another facet. Something over two years ago I threw what proved to be almost a bombshell into my own Editorial Board when I proposed to them that the time had come for us to take as an important part of our overall program the definite fostering of a truly rural culture in the South. I didn't have to wait for a reaction.

"Why," they said, "we're already doing that. We're giving more space now to cultural subjects than any other magazine. That's our trouble. We've got more culture now than we need." But I wasn't talking about "cultural subjects"; I was thinking of an indigenous "rural culture." I was thinking of the methods Bishop Grundtvig used in revolutionizing the agriculture of Denmark. For us it might include such things as recreation, rural drama, rural music and rural literature; the Lord's Acre program for our churches with all the opportunities for pageantry, symbolism, and group participation which it

offers; it would include a lot of history, including local history; it leads into all of community, school and church life. It would promote what someone said to me recently, "The secret of a vital growing rural church is the same secret as that of a successful urban church—fellowship." It builds people with stronger moral fiber, deeper spiritual living, lifts economic levels, builds righteous pride in family, neighbors, and community.

So I say to you that we shall need pioneering of the spirit and that the church must accept a definite responsibility for it.

D. To me the counterpart of more realistic ministerial training is a continuing and long-time program of rural stewardship. I have said over and over in recent years that I did not believe our basic rural church problem today was lack of income; and that no group in our population could be reached more directly and more effectively with a stewardship program

than our farm people. The good farmer today knows there is no chance for success if he is not a good steward of his time, his land, his cattle, his timber—all his resources. He also knows more simply and more directly than persons of any other vocation how all things come from God. He sees it every day in the weather, the miracle of birth and growth and death, the changing seasons, in sunup and sundown. How can he fail to see the whole principle of stewardship? I don't believe it's a long step from there to Christian stewardship.

E. One natural teammate, maybe sometimes an outgrowth, of stewardship is lay speaking. If at any time in the foreseeable future we are to give adequate leadership to all our rural churches it will in my opinion have to come through lay speaking. When our jurisdiction must look to supply pastors to fill a third of its charges—with charges and opportunities for charges growing faster than we are

training ministers, we've got to do something. Our Methodist brethren in Great Britain have held their church together with lay preachers; here in America with a far greater percentage of pastors to churches, it ought to be possible to make use of lay speaking to give the church new drive and new power.

Our church simply must fully awaken itself to the full potential of today's lay movement within it. I believe a careful study of church history will show that we have never in the history of the American church had anything that approaches today's possibilities. We must not allow any narrow ecclesiasticism to hamper it. Sometimes I find myself wondering if some of the repeated danger signals among our forebears are not to be found among us. As a church we have been too complacent, too self-satisfied, too interested in power and prestige instead of serving people. Now we're adding to that a national and a world craving for security and for someone who will stand up and say to us with authoritarian voice, "This

is it"—whether it be the way to old-age protection, to world peace, or to God and interpretation of the Bible. Such a combination of circumstances, along with others, could lead to a type of ecclesiasticism such as stifled Christian growth and tore the church apart hundreds of years ago.

I would also add here that any church program worth the name ought to be one that really challenges rural people. An apologetic, consoling, "We know you're doing the best you can," isn't going to get us anywhere. If you'll allow me to speak with a bit of poetic license, there's still a Canaan over every hill.

F. Along with lay speaking must come new techniques to supervise young ministers or older men just entering the ministry. I wouldn't think of hiring a young college graduate and sending him out alone on an important assignment, nor would hardly any other businessman. Few educators would think of putting young, inexperienced men and woman into an unsupervised field; a young farmer brought up in farming is likely to

have daily or weekly counsel from his father, his landlord, or neighbors on adjoining farms. Yet as Methodists we're sending our inexperienced preachers out into much more important assignments, and virtually on their own. Our congregational churches, especially our Baptist friends, partly compensate for this need by the very nature of their system—within-the-church administration. But even their young ministers, from my observations, need far more help than their congregations are giving them.

One key answer to this problem is, I believe, the group ministry—and I use that term knowing that we haven't yet agreed among ourselves as to what it is. I'm thinking of church setups whereby a consecrated, experienced minister in a county seat or other larger town would be definitely and directly responsible for supervising two to several ministers on smaller charges around him. And I don't mean once a month or once a quarter supervision. I'm thinking of pastorates where one experienced man with one or more less experienced will jointly

• *"If . . . we are to give adequate leadership to all our rural churches it will have to come through lay speaking."*

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● *"He (the farmer) also knows more simply and more directly than persons of any other vocation how all things come from God."*

serve a number of churches, maybe even to the division of types of work each will do.

Another answer to needed supervision could come through regular field work by our district superintendents. If our D.S.'s are too overloaded to give that time over the district, then I feel quite certain in my own mind they need only to let the laymen throughout the church know what extra help or relief is needed to provide that field time and they'd get it.

In many instances, I believe small rural churches might be tied directly to strong county seat churches. The old fears of cultural differences, different living standards, different friends, no longer hold true as has sometimes been true in the past. In many instances today the minister would talk to a more educated, better informed people in his country church than he would in his town church.

G. Altogether, as I see it, this broad problem is primarily one of open-mindedness, of willingness to consider new techniques and new methods to meet very real needs.

One essential of a good rural church program I really should have incorporated in what I tried to say about rural culture and spiritual pioneering. We need a church program and a ministry that will bring more of beauty into all of rural life—not merely in buildings but in music, in preaching services, in surroundings and landscaping, in farmstead layout and farm programs, in all of everyday living. I'm sure I do not need to argue with this group about the esthetic and spiritual values of simple beauty in our church edifices, in the people with whom we associate, or in our surroundings. In Georgia, to name one example, the Soil Conservation Service working

with all denominations, has made a wonderful contribution to the improvement of church grounds and cemeteries. The total possibilities in this field are almost limitless.

Looking to the future I see strong Christian men and women, well educated, with high moral principles and a keen sense of justice and essential democracy providing the great balance wheel of America's future. I see men and women who will be known as good farmers and good farm homemakers, maybe workers in industries or services in the community but rooted in the land, who will give distinguished leadership in county, church, state, and national affairs. To contribute to the building of such a rural culture that is in its deepest sense Christian is, I submit, a challenge worthy of the best efforts of our church in these next fifty years.

# The National and Country

Indiana University,  
July 22-

**PURPOSE:** To discover the  
ative Program for Method

*Pro*



• *Lloyd C. Wicke, Resident Bishop of the Pittsburgh Area and Chairman of the Conference*



• *Roy Sturm, Superintendent of the Department of Research and Survey, Division of National Missions*

**FRIDAY—Morning**

Worship Service

Address: "The Source Book and Its Use"—Dr. Roy Sturm

Address: "The Rites of Passage for the Rural Church"—Dr. Herbert E. Stotts

**Afternoon**

Meeting of the Sixteen Study Groups

**Evening**

Worship Service

Keynote Address: "With Hands to the Plow and Eyes Toward the Kingdom"—Mr. Alexander Nunn

**SATURDAY—Morning**

Meeting of the Study Groups

Worship Service

Evaluation

Symposium:

"The Philosophy of Town and Country Work in Our Colleges"—Rev. Donald Koontz

"The Group Ministry Plan of Work"—Rev. Floyd Brower

"The Rural Deaconess"—Miss Cornelia Russell

"The Lay Preacher and the Town and Country Church"—Mr. Charles A. Stuck

**Afternoon**

Meeting of the Study Groups



• *Herbert E. Stotts, Director of the Department of the Sociology of Religion and Town and Country Work, Iliff School of Theology, Denver*



• *Donald Koontz, Director of Program of Town and Country Church, Simpson College, Indianola, Iowa*



• *Floyd Brower, Chairman, Commission on Town and Country Work, St. Louis Conference*



• *Cornelia Russell, Executive Secretary, Bureau of Town and Country Work, Woman's Division of Christian Service*

WORLD OUTLOOK

# Methodist Town Conference

Bloomington, Indiana

25, 1955

Needs and Develop an Effec-  
tiveness in Town and Country

gram



• Raymond W. Miller, Consultant, Food and Agriculture Organization of the United Nations



• John Baxter Howes, Professor, Department of the Rural Church, Westminster Theological Seminary, Westminster, Maryland

## Evening

Worship Service

Evaluation

Address: "Stewards of All We Have"—Dr. Arthur Flemming

Address: "The World Mission of the Town and Country Church"—

Dr. Eugene L. Smith

## SUNDAY—Morning and Afternoon

Services in all Methodist churches within a seventy-five-mile radius of Bloomington, followed by a fellowship lunch and informal discussion at each church

## Evening

Hymn Festival with combined rural church choirs

Address: "The Christian Interpretation of Life"—Bishop Gerald F.

Ensley

Service of Recognition

## MONDAY—Morning

Meeting of the Study Groups

## Afternoon

Worship Service

Evaluation

Address: "Signs of the Times"—Dr. John Baxter Howes

Address: "FAO at Work Balancing Food and People"—Dr. Raymond W. Miller

Dedication Service and Closing—Bishop Lloyd C. Wicke



• F. Gerald Ensley, Resident Bishop of the Des Moines Area



• Charles A. Stuck, Chairman of Board of Lay Activities, North Arkansas Conference



• Arthur S. Flemming, Director of the Office of Defense Mobilization, U. S. Government



• Eugene L. Smith, General Executive Secretary, Division of World Missions

# The Spiritual Life of A Young Missionary

Mr. Butler, a young missionary in Panama, first delivered these thoughts as a sermon at the dedication service of a British Methodist missionary in Panama. We reprint them for the excellent insight given into an important problem of all missionaries and of all Christians.



Methodist Prints: Kofod

• Mr. Butler telling stories to the slum children of Guachapali, Panama. "The missionary's job, at its best, is the happiest in the world."

I AM a young missionary. I have been in Panama scarcely over two years. Therefore I cannot speak authoritatively to a new missionary. The battles in which I have been fighting have not been won. But I cannot deny that the thought of speaking to one who is now entering this new realm of adjustment—a realm which I have not left—excites me.

Jesus said, "Go ye into all the world." John Wesley gave the injunction an extra emphasis by saying, "The world is my parish." Let us praise God for the joyful privilege we have in responding to this command.

I want to speak to you tonight about an aspect of this mission adventure which I feel very keenly. I speak of the spiritual life of the missionary, and of the necessity of keeping awake to its importance from the very beginning of the missionary career.

I majored in English when I was in college. I remember most distinctly thinking that I had better cram into those college days all the reading of the classics that I could possibly manage. I was certain that when I landed on my appointed field of work there would be no time for such mental luxury. Reading and studying would

become a past experience while I buckled down to the task of saving souls.

Now I don't recall whether I looked upon the spiritual and devotional life of a missionary in the same light. For I do not think that I thought that I must do all of the studying of the Bible, all of the meditation, and all of the praying while in college, since on entering the mission field there would be no time for such things. But whether I thought this or not, on reaching the mission field this type of attitude did become too much my experience. Too easily the urgency of routine tasks began to crowd out the divine necessity of communing with God.

The missionary sets foot on his land of labor. There comes the adjustment to new experiences. There is the thrill of writing home about new experiences and new impressions, writing about things which a year later will not interest him in the least. Then the charm of the new situation begins to wear off. The missionary begins to discover that those whom he came to save are not so responsive. In fact, at times, they seem unappreciative. He may discover that there are differences

of opinion among members of the missionary family. He cannot understand how others can be so wrong! Tried ideas clash with new enthusiasm. And if the spiritual life has been neglected during this period of adjustment, he may even wonder why he came in the first place. Disappointment and dissatisfaction mingle together to form one long blur of confusion and hopelessness. What had started out to be an adventure has become a dull thud.

I speak from the bottom of my heart when I say that regular communion with God is more necessary for the missionary than hammer and nails are for the carpenter. This divine fellowship cannot be spasmodic. It cannot be put on like the Panamanian national dress, the "montuna" or "montuno," to be worn only on special occasions. Prayer is as necessary to the missionary as a set of false teeth is to the good looks of a toothless old gentleman.

It would seem that emphasis upon the prayer life is unnecessary for the missionary. It is God that has called him. If this is God's work and the lives of men are at stake, prayer then must surely comprise the ABC's of his daily activities. But this isn't true. I have

seen too much the failures of my own life and the negligence of my fellow missionaries to be convinced that the spiritual life is never neglected. It is not that prayer is considered to be unimportant. Rather it is that the dotting of the "i's" and the crossing of the "t's" of many routine jobs claim too much of the missionary's attention and the battle is lost, not for the want of a horseshoe nail—but for the want of an hour with God.

Without prayer the many exciting events of a new day become drugged with monotony. With prayer the missionary is able to relate God's mysterious love to each unexpected interruption.

Without prayer missionary and national relationships become points of strain. With prayer the differences of opinion simmer down and lose their significance in the shadow of the adventure of harnessing different personalities to a great cause.

Finally, and possibly this is the most important, without prayer the meaning and purpose of one's work lose their significance, and one's soul becomes a mummy amidst the personalities who "just don't seem to cooperate" or do not seem to understand the missionary's particular brand of reasoning. But with prayer the work is imbued with purpose and there is a thrill in being and working with people, and just letting oneself become a tool in God's hand.

When I came to Panama I was assigned to the teaching of English in our Methodist secondary school. I was disappointed, not only because I was trained as a pastor, but more so because I felt that God had called me to the ministry. But along with my school work I was assigned to a mission station in the heart of Panama City's slum area—Guachapali. Getting into the work I began to discover more and more that here was a work that demands the best, that here were a people who were hungering for Almighty God yet did not know it. But I discovered, and am still discovering, that I am not spiritually sufficient to meet the needs of these children of God. Their needs have become a spotlight, glaring into my inadequacy to meet them. The mother of two children whose husband is in jail for smuggling marijuana, and she has no

money to pay the rent; children who leave the "good" influences of the Sunday school only to stay around the outside in order to disturb the church services which follow; the need of a new church and no money to build it; the encounter with a need, the tug at the heart, the wording of a reply, only to discover that one's awkwardness in handling a foreign language throttles the effectiveness of the effort—all these become glaring spotlights which unrobe one of pretense, leaving him naked amidst the shallowness and ineffectiveness of his own ministry.

I am far from having attained unto the kind of prayer life that is necessary for both peace of soul and for the salvation of souls in the mission that I work. But of one thing I am convinced. There is no midway ground. Thrust into the desert of need the missionary will respond in one of two ways: the experience will become not only the salvation of others, but also the salvation of his own life for, confronted with an overwhelming need, he will be forced to his knees in the presence of the Almighty; or it will become his own damnation if, in the routine of daily activities and fairly steady flow of complimentary and flattering letters from home, he no longer remains sensitive to the needs of the people about him.

How true are the words of a mis-

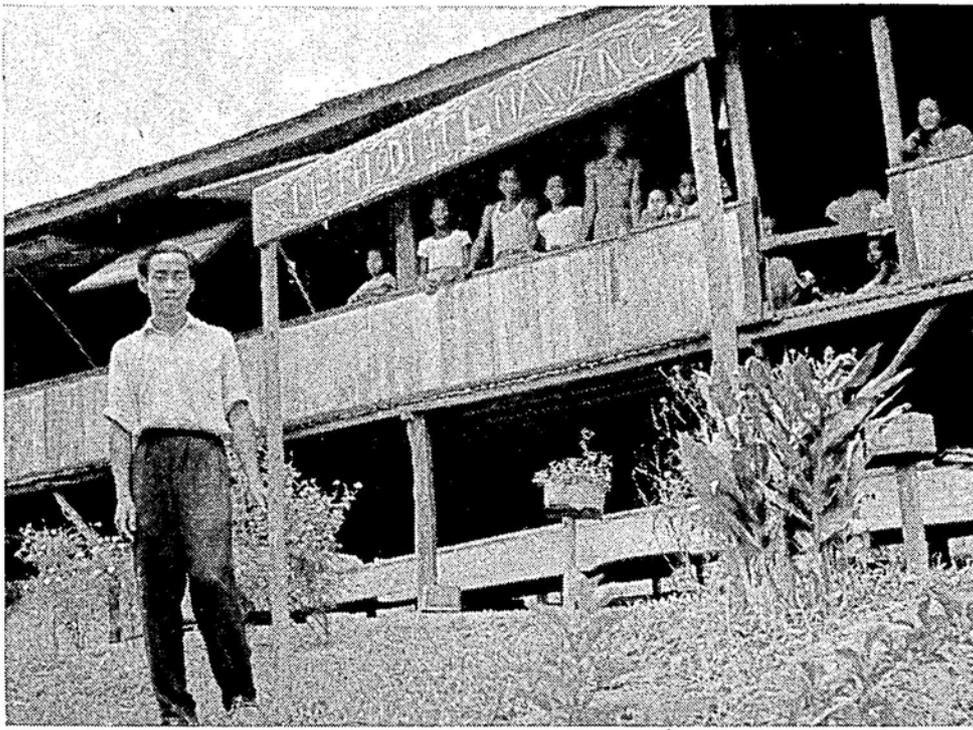
sionary bishop in Hong Kong: "The missionary's job, at its best, is the happiest in the world; at its worst it is like a blister on a thirty-mile walk." The only way that the missionary's work can become a God-intended, happy experience is that he set himself at the task of diligently studying the Scriptures and other devotional material daily; by making the period spent with God in prayer the most important experience of the day. The salvation of the missionary is born out of divine persistence.

In George Bernard Shaw's *Saint Joan*, Charles, the king, complains to Joan, "Why don't the voices come to me? I am king, not you." And Joan replied: "They do come to you; but you do not hear them. You have not sat in the field in the evening listening for them. When the angelus rings you cross yourself and have done with it; but if you prayed from your heart, and listened to the thrilling of the bells in the air after they stop ringing, you would hear the voices as well as I do."

To any new missionary let me say, God has in store for you an experience more thrilling than any Joan of Arc ever knew. For you have not been called to lead one army of men against another army of men. You have been called to pronounce the eternal word to a failing heart.

• *This church where Mr. Butler works is in the slum district of Guachapali, Panama City.*





• *Teacher Ajan Nabau stands before the Methodist school at Lubok Mawang.*

# Building

come to realize that they have been slaves to superstition; they have cowered before powerless demons and before the birds and animals who were supposedly the messengers of these demons. Now they have had enough of taboos and auguries. They are throwing over their old gods and are turning to Jesus Christ. They are searching for the Christian life that will fulfill their needs as the old superstitions never did. Here is how it happened.

Six years ago there was neither school nor Methodist on the river. But one day an Iban (Sea-Dyak) man and his wife from this community took their only son a day's journey downriver to the Methodist mission station at Kapit. There the father spoke to the missionary.

"Teacher, I have brought my son to you so you can educate him. I want to leave him here with you. From now on he is your son, not mine. You take care of him like your own son, and train him to be as clever and as rich as you are. I am just a poor, ignorant fellow from upriver, but I want my son to be educated. I want him to have something more than I have been able to get from life."

**A**WAY up the Majau River, at Lubok Mawang in the heart of Sarawak, there is a little Methodist primary school which is bringing knowledge and new life to a community of Sea-Dyak former headhunters. Ajan Nabau, son of a headhunter, is the teacher. His pupils are boys of the jungle: expert with paddle, spear or fishing line, but a bit awkward yet with book and pen.

Ajan is not only the teacher; he is the preacher as well for his community. His past training in Christianity has been only what he received during his less than two years in the Meth-

odist primary school at Kapit; but he can read and write, and so is able to study and to learn more. Now, once every two months, he goes to Kapit where he meets with the other Iban teachers and preachers, and under the guidance of the missionary studies the Bible, the teachings of Christ, Christian ethics and the work of a Christian minister.

When he goes back to his home and school these are the things that interest his people just as much as do reading, writing and arithmetic. For these jungle folks, long dreaded for their ferocity as headhunters, have

• *The student body lines up with their teacher to have their picture taken.*



• *Ajan Nabau and his father, Nabau Amit.*



# A School in Sarawak

One of the most interesting fields of work of The Methodist Church is among the Dyaks of Sarawak, Borneo. Mr. Baughman, a missionary to Sarawak, is stationed at Kapit.

Ajan soon showed himself to be one of the brightest of the pupils in the school, and stayed not just six months, but almost two years. Then, although he seemed a bit young at fifteen years of age, he went with a cousin to the government teacher-training school at Kuching.

The Kuching course was a hard pull. Ajan had come from a longhouse (i.e., village) in the jungle in which no one had ever known how to read and write. He had spent less than two years in a mission primary school, then was thrown in with a group of students of many races and backgrounds, who had finished at least four years of schooling, and most of whom had had some teaching experience already. Ajan, however, stuck to his job, and after three years was graduated and given a teacher's certificate.

In the meantime Nabau had been talking to his neighbors about their need for a school in the jungle. A mission school in a center like Kapit was all very well, but only a few children could go to Kapit. What they needed, said Nabau, was a little school up near their own longhouse, so that all the children of the community could have the chance of getting an education.

The missionary was sympathetic and promised to do what he could to help. Nabau discussed the matter with his chief and with the leaders of other longhouses on his river. Everyone enthusiastically agreed that a school would be wonderful—if someone else built it, supported it and managed it. More talking was necessary, so Nabau talked. Finally the men of his longhouse and of several nearby longhouses agreed to provide the jungle materials necessary for the building of a school if The Methodist Church would provide the nails, some tools and other such things that had to be bought with hard cash, and provide a salary for one workman.

Early in 1954 at Lubok Mawang, on a little hill by the Majau River beside Nabau's house, Nabau and his neighbors built a small school. Made of jungle logs, of bark and bamboo and hardwood shingles, it contains a classroom, a visitors' room, teacher's quarters, and a loft where boarding students can live. Behind is a shed where the boarding students can cook and eat. The Methodist Church's share in the building was a cash outlay of about \$175.

In March, 1954, Teacher Ajan

Nabau opened the school with twelve pupils, all boys. At first the going was hard. The boys soon found that studying in school all morning was not nearly as pleasant as playing around the house all day and going fishing or swimming whenever they wished. Students from other longhouses who had never before been away from their parents became homesick and wanted to return home after a few days—although more trouble came from child-sick mammas, papas and grandmas than from the children who adjusted quickly to the new regime.

Now Teacher Ajan has an established school of between fifteen and twenty pupils. In the mornings they study their books. In the afternoons they clean and beautify the school, plant vegetables, care for chickens, and fish in the river or hunt in the jungle for food to eat. Every day they study about Jesus Christ. Every Sunday they gather with the men and women for a Christian service of worship.

Christ, through The Methodist Church, has given Ajan Nabau a new life. Now Christ, through Ajan and the school, is bringing his more abundant life to the entire jungle community of the Majau River.

• *Another view of the school.*



• *A typical couple of the Kapit district, where Lubok Mawang is located.*



This international school at Kobe fills an urgent need for missionaries from many lands and many churches.

# Japan's Canadian Academy

By Mrs. David Stubbs

**B**UT where will our children go to school?" young missionaries ask as they consider their call to far-off Japan. The reply to this question may determine a life's choice.

Canadian Academy is a union institution in the city of Kobe which gives a reassuring answer to missionaries from many lands and many denominations. The 169 students, from kindergarten through high school, represent twenty-one nationalities: the United States, Canada, England, India, Germany, Holland, China, Japan, Turkey, Norway, Sweden, Portugal, Iraq, Indonesia, Switzerland, Syria, France, and Belgium. The common bond is the speaking of English and the desire for a good education.

The Canadian Academy serves missionary families in the Kobe-Osaka area and in many isolated communities of Japan where adequate schools are not available. Children of these families mingle with students from homes of business people, agents of foreign firms, shipping companies, bankers, and consular officials of many lands. Parents who otherwise would spend a large part of every day teaching their children at home are freed to do full-time mission work, content in the knowledge that their children are getting a sound education based on Christian principles taught by Christian teachers.



• The new academy building rises from ashes to carry on old traditions.

Canadian Academy, founded in 1913, was reduced during the war to three windswept piles of ashes, a house, and one building used as an officers' club by the Army of Occupation. In 1952 the Interboard Committee for Christian Work in Japan, representing the great co-operating mission boards in America, accepted the generous offer of the United Church of Canada to use the land and existing property of the former school as the nucleus of a new plant. The name and the traditions of the well-known prewar academy were retained.

A new academic building was erected; a spacious Japanese home complete with formal garden and tennis court was bought for a girls' dormitory; and Gloucester House, released by the army, was filled to overcrowding with boys. Present plans call for a needed gymnasium which will also serve as an assembly hall.

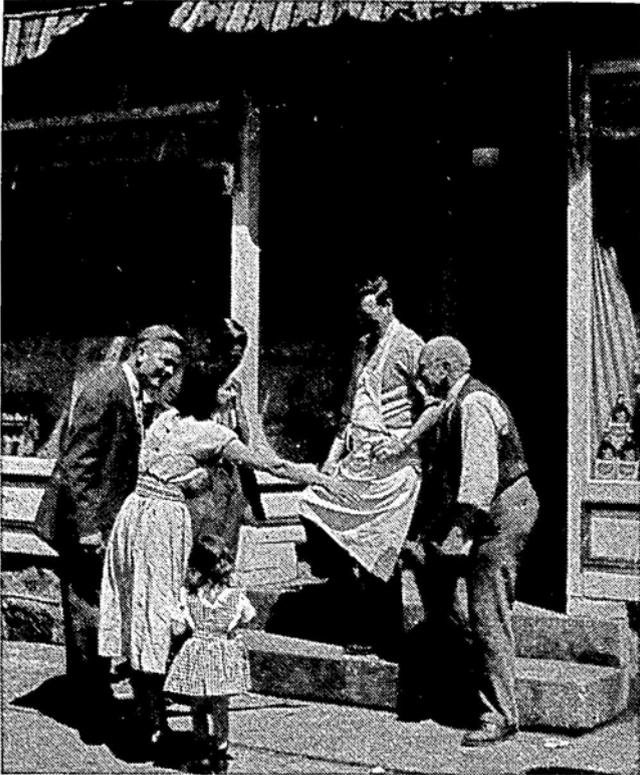
With the continued support of parents and mission sponsors the light that shines like a beacon high on a hill overlooking the port city of Kobe and the industrial area of Osaka will shine even brighter in the years ahead.

• This May Queen and her court represent four of the twenty-one nationalities at Canadian Academy.



# METHODISTS

## *in Town and Country*



Toni Taylor, *Woman's Home Companion*

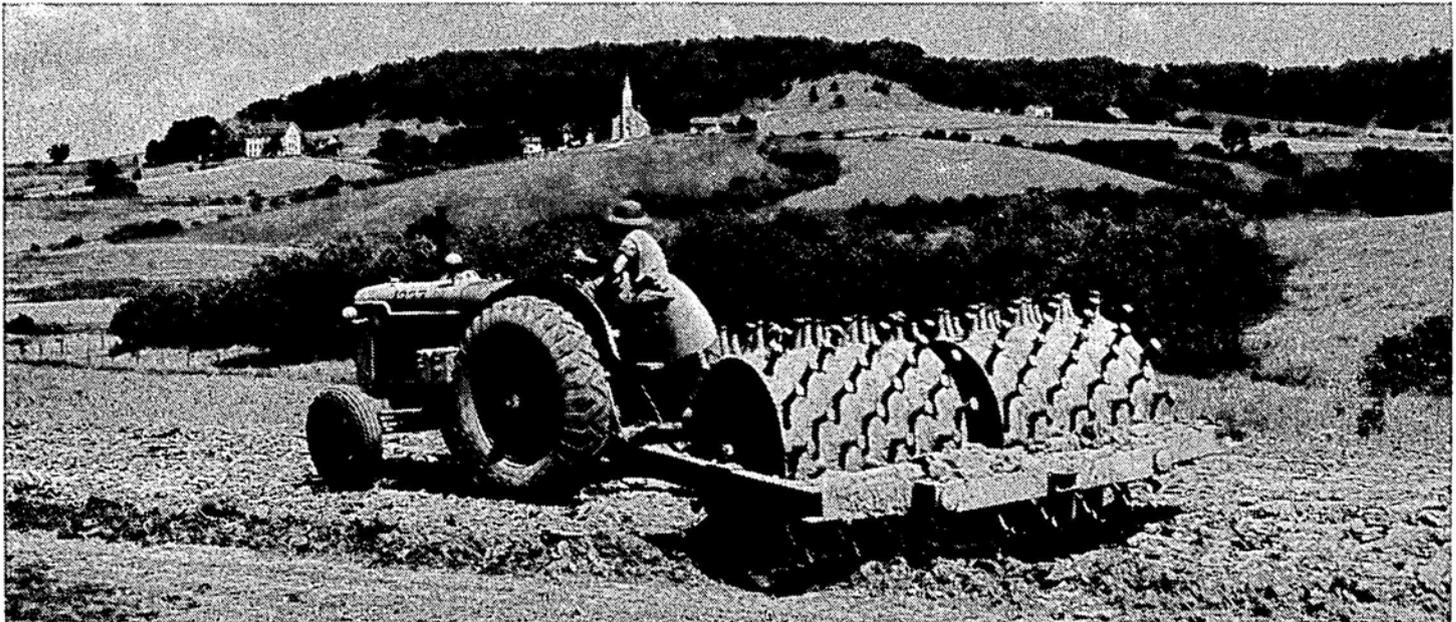
• When 2,000 Methodists come together on the campus of Indiana University, Bloomington, July 22-25, they will confront the denomination's task in town and country.

When we say that two thirds of Methodism's 40,000 churches are in town and country, many of us are likely to think of the little white steepled church in a small town or the open countryside. But those town and country churches are in mining villages, logging camps, coast-side fishing towns, on Indian reservations, in new rural-urban fringe communities with rows of ranch houses, in growing small towns near power projects. They are in drying-up villages which youth is deserting. They are in back country locations bypassed by modern highways and by people who have lost interest.

Modern communications have brought rural man and urban man closer together. They listen to the same programs on radio and television. They purchase the same products from soap to beer. They have the same problems of divorce, delinquency, doubt, boredom, mental breakdowns. Children are still one of countryside's biggest crops, and the spiritual life of the nation is unarguably rooted in the church in town and country.

The National Methodist Town and Country Conference will spend four days of a hot month in a heated consideration of what God expects of Christians who happen to live in town and country.

O. D. Cannon Photo

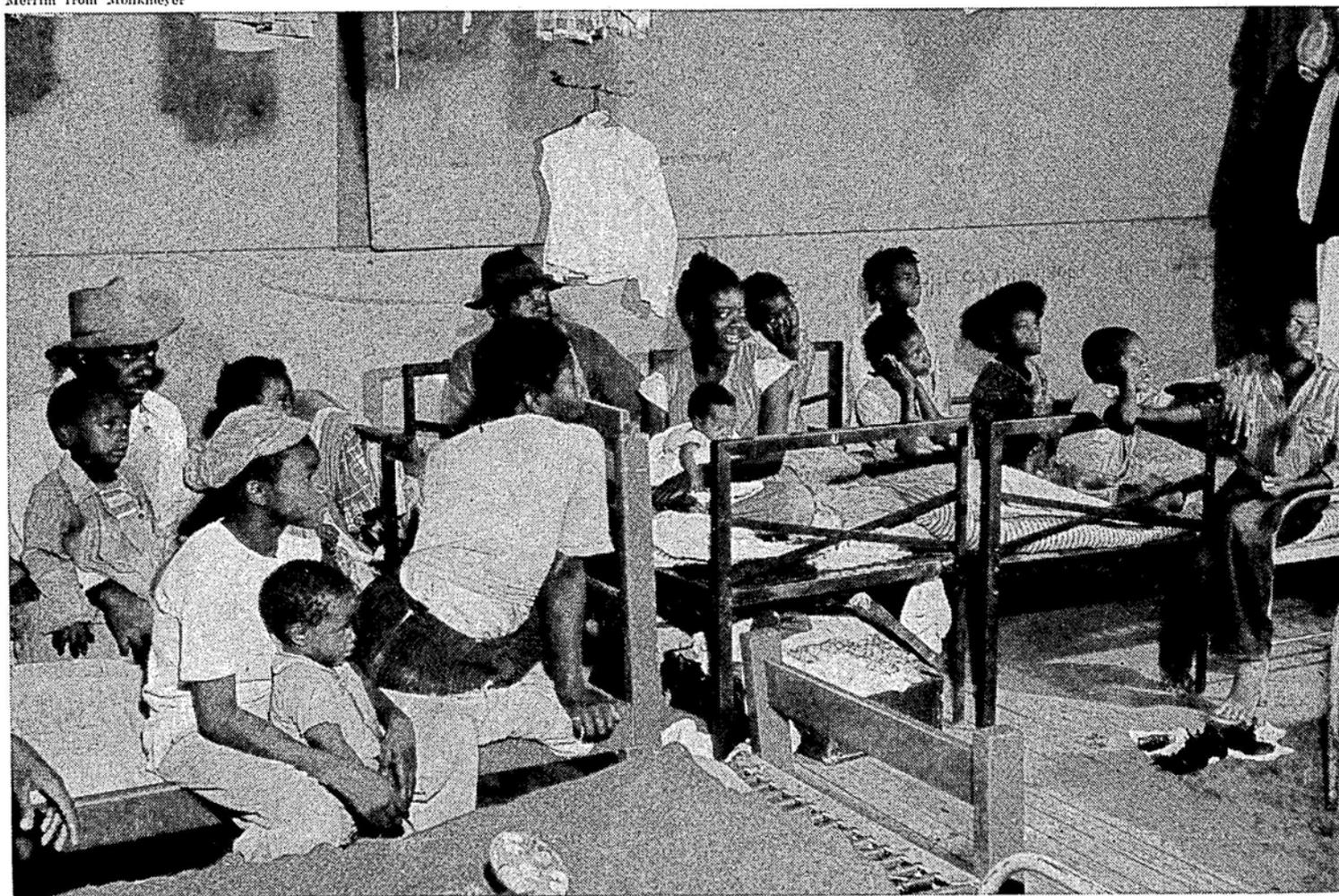




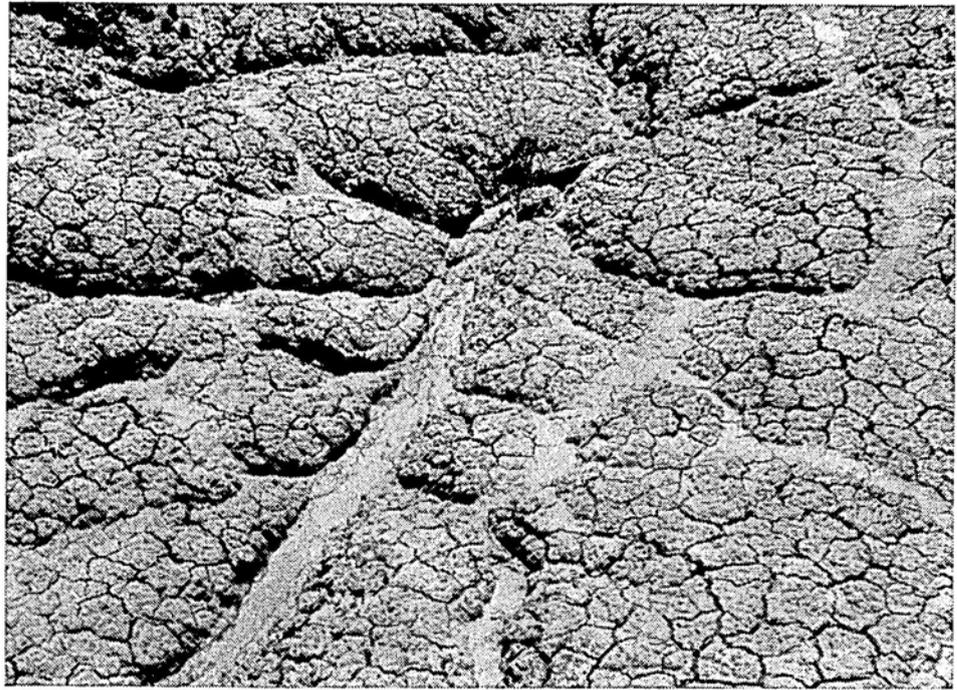
• *Left alone? The desertion of rural areas by some of the most ambitious young people is a problem for the church which depends on their leadership and support. The Catholic Church and such smaller denominations as the Church of the Brethren have an outstanding program for placing young people on the land through church loans for farm ownership. A booklet published by the Town and Country Department and a few isolated examples of communities across the country constitute about all Methodism has done.*

• *For New Jersey potato growers as well as California and Texas orchard owners, migrant labor constitutes a problem which the Christian farmer must take seriously. By leaving things to the gang boss with whom he contracts, he may be unwittingly contributing to the oppression of his short-term laborers. What of the sanitation conditions, the church and school ties of the children? And what of the responsibility of people in nearby towns for these homeless people?*

Merrim from Monkmeyer



● *Greed and neglect of one generation causes privation for the next. The question of conservation is one which challenges Christian stewardship of the farmer for what God has placed in his hands.*



Methodist Prints: Fred Thorne

● *All Christians whether they live in small towns, cities, farms must face social and political issues which make demands on their beliefs. Community interests consistent with Christian practice often interfere with personal gain—better county schools and library services may mean higher taxes.*

Methodist Prints: Rlekarby

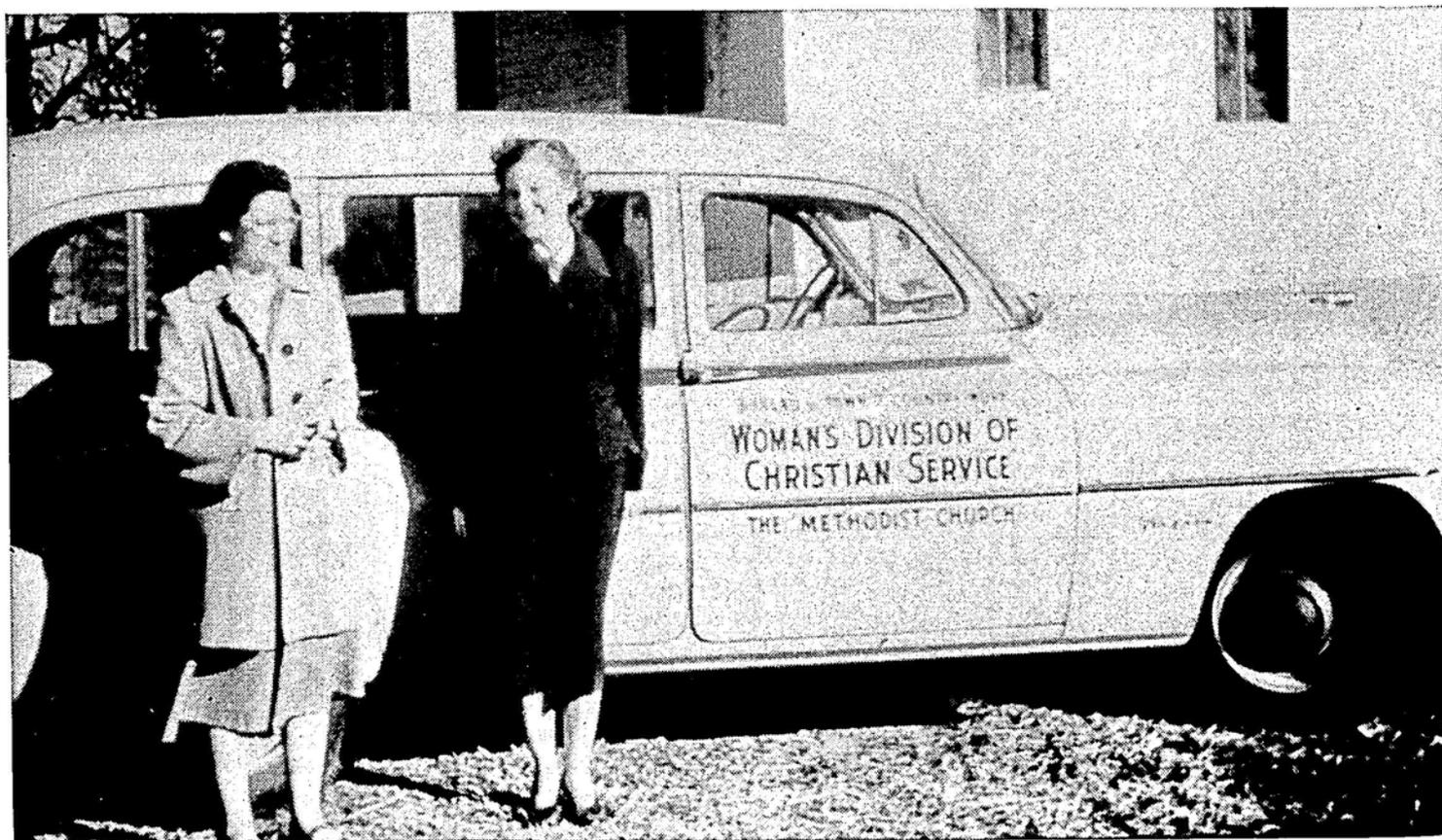




Toni Taylor, Woman's Home Companion

● The problem of better training for rural ministers is acute. Over half of the pastors serving town and country are supply pastors. Laymen are doing a rewarding job in saving the outlying rural churches, but the whole problem of ministerial leadership is severe.

● (Below) The Group Ministry plan whereby the county-seat or town church cooperates with other churches in the area is based on a realization of the interdependence of town and country. In many group ministries a deaconess serves as essential link between the churches.



● Through devoting proceeds of a Lord's Acre to a mission special, many rural churches have developed a vision beyond their fields.



Methodist Prints; Rickarby

● A closed circle? It has been said that the besetting sin of the church is "respectability"—the town church often does not touch the lives of those "across the track," mill workers, domestics, and others. What of this failure to serve all men everywhere?





U.S. Dept. of Agriculture

• "Land, Food, and the World Situation," one of the 16 study groups at the Bloomington Conference, will consider what can be done to stimulate farm production in the less developed areas of the world in order that living standards may be raised everywhere. What is the Christian course of action when others are hungry and we have surpluses such as this butter stocked in a government warehouse?

• (Below) Rural areas present a greater variety of problems than the more standardized cities. Ranching areas of the Western states confront the church with reaching a relatively small population scattered over a large area. Except for such religious broadcasts as they may hear or occasional trips to town, these people too often are never touched by the Christian church.

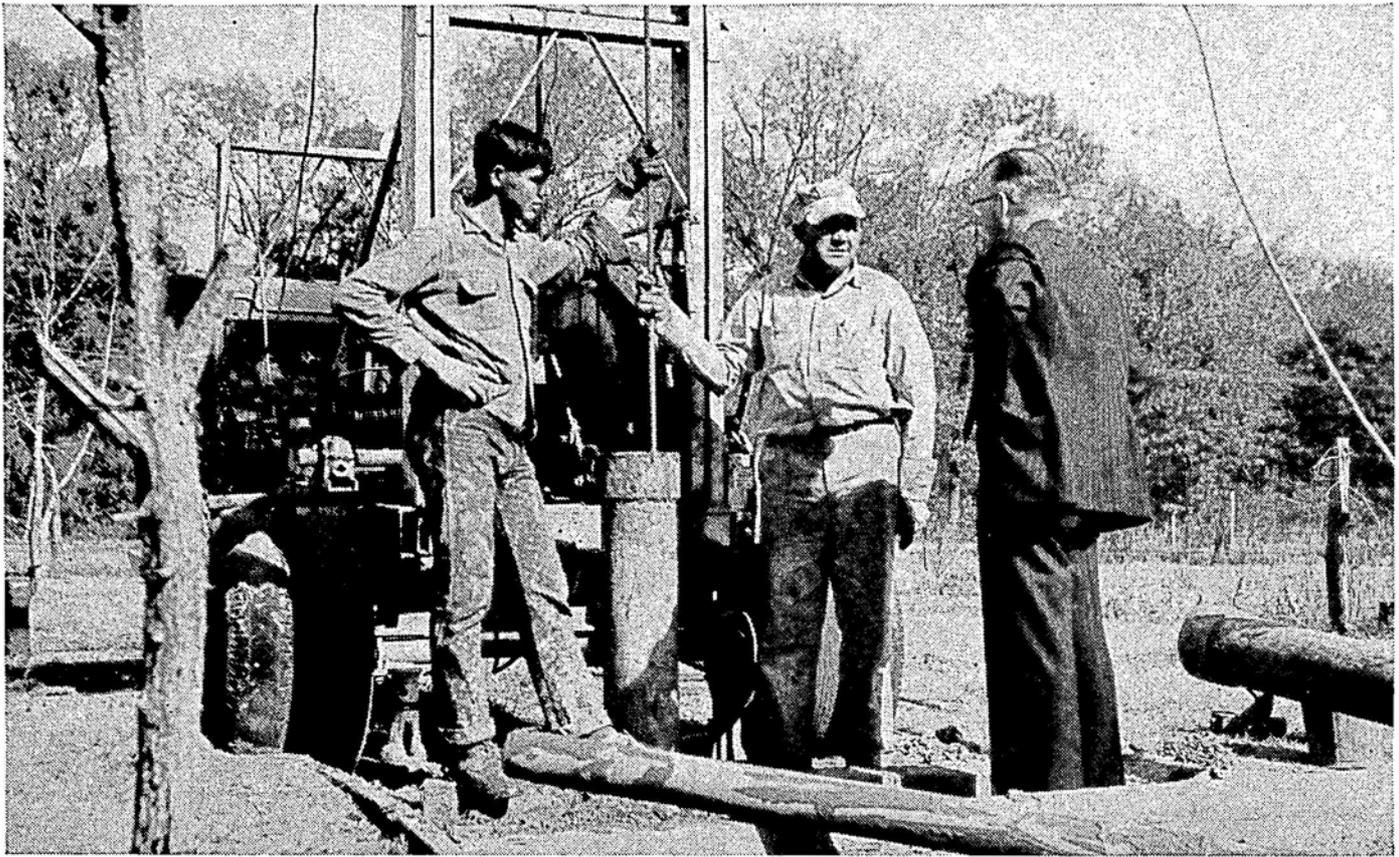




• *The importance of the rural-urban fringe area and the mobility of the American population are two comparatively new developments of deep import. A rural dweller may be surrounded almost overnight by a new community. He or his neighbors may move frequently. How is Methodism meeting these changing conditions?*



• *Many city people think of rural dwellers as farmers and nothing else. The rural non-farm population, however, contains such people as miners, loggers, and many others. A mining or logging camp can be literally a God-forsaken spot, combining all the disadvantages of both city and country living. What is our program for such places?*

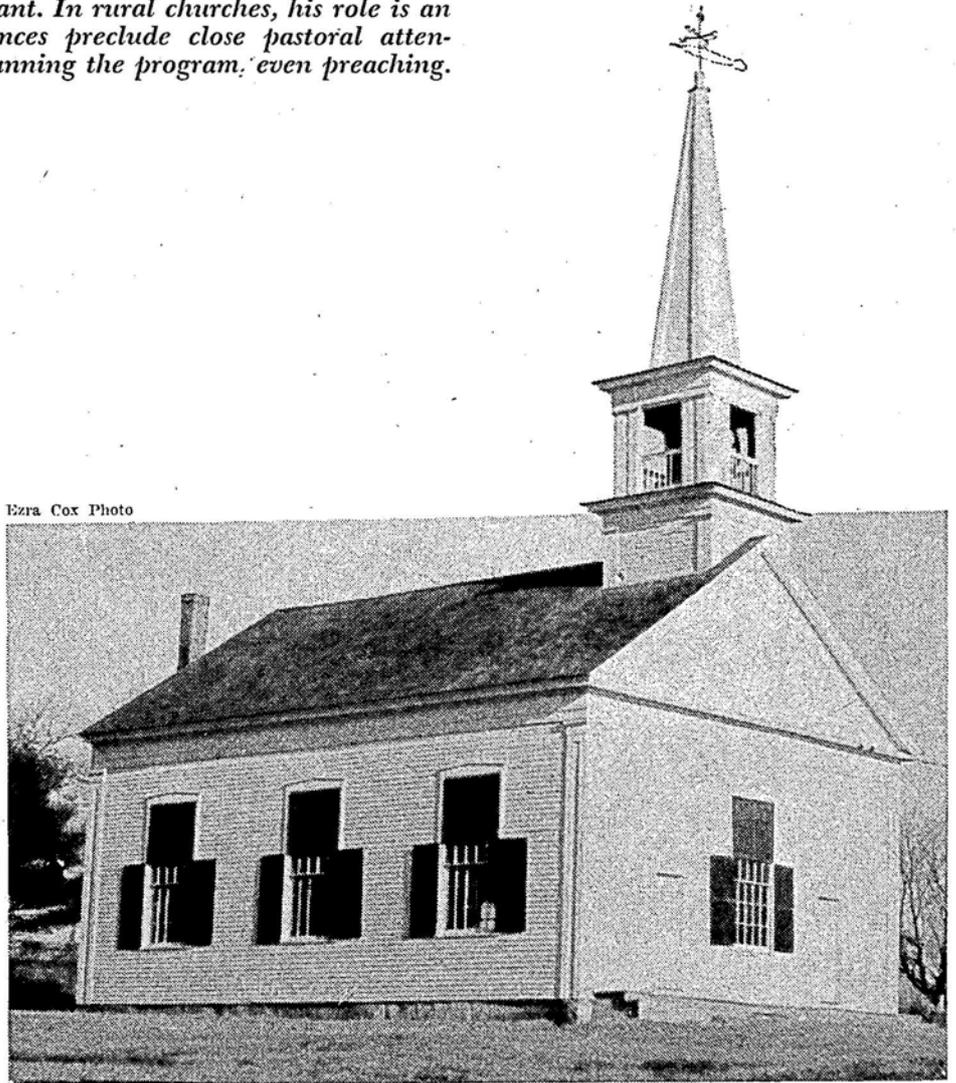


Methodist Prints: Rickarby

• *In all church work, the layman is important. In rural churches, his role is an even larger one. Where distances or finances preclude close pastoral attention, laymen are indispensable—visiting, planning the program, even preaching.*

• *The problem of a true "rural culture" is a pressing one, as Alexander Nunn points out elsewhere in this issue. Many Americans recall simple country churches as ideals of beauty. Too often, however, they are ugly shacks which only deface the countryside. Study groups at Bloomington will examine the issues of church building and of worship and music in town and country.*

Ezra Cox Photo



# CLIMBING

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## JACOB'S

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## LADDER

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WHOEVER has heard Methodists sing, "We Are Climbing Jacob's Ladder" can never forget the deep urge, the vital aspiration which the song conveys. With all their hearts in their richly blending voices, the singers do truly climb, ascending in the haunting old melody, until, in dramatic climax, they boldly declare themselves "soldiers of the cross."

"He dreamed that there was a ladder set up on the earth, and the top of it reached to heaven." \*

So the ancient story in Genesis reads. What Jacob experienced was actually much more than a dream; it was God establishing personal relations with men, an early chapter in the age-long story of divine-human interaction. Primitive as most of Jacob's concepts of the Lord Jehovah were, shaky as the ethical foundations of his living too often proved to be, he and his ladder foreshadowed the ever deeper and wider revelation which swells to unique grandeur in later parts of the Old Testament, and reaches its glorious consummation in the New.

Men have climbed ladders set on the earth by God ever since the world began. And they have not left all the climbing to special messengers or angels. They have, in God's providence,

been called to make a tremendous portion of the effort themselves, and have thereby risen to highest heaven in spirit and to useful and efficient service to their fellows, as "soldiers of the Cross."

The simile of the ladder up to God seems to me almost perfectly applicable to the study course which Methodists—especially the women's groups—are scheduled to consider in summer schools and training camps and in local organizations during the ensuing months. I mean "An Introduction to Five Spiritual Classics," which I believe properly understood in its essential simplicity may lead to renewed spiritual life in those who participate in the study and through them, in their local groups and congregations.

There are many kinds of ladders up to God. Probably the Bible, in its influence on human thought and faith, is the sturdiest and most dependable. When men step from its solidity onto their own cloudy imaginings, they are almost sure to fall swiftly and disastrously.

Whatever one's theory of Biblical value and inspiration, the practical fact is that those who commit their aspiring souls to its great strength climb safely. "I make it a rule, in every problem," said a friend of mine, a few days ago, "to look for solution and consolation in my Bible, and I find it." I knew she had, for in face of an almost un-

believable tragedy, she stood, shaken, to sure, but steady, believing and able to offer intelligent comfort to others involved in the sad situation. One of the Psalms had been the ladder up in this particular case; in times past strong rungs in other parts of the Book had been ready for her feet. The Bible led her up to God out of earthly difficulty, and back with Him to meet earthly need.

Lesser ladders lead upward, also, most of them deriving what dependability they possess from the Bible itself. Prominent among these are the classics of devotion which have come down through the Christian centuries. Themselves usually the record of the attempted ascent of men who longed for sure and transforming knowledge of the Highest, they seem to have perennial meaning for other men in vastly different social and chronological settings, who nevertheless are confronted by similar problems of the spirit.

Sixteen hundred years ago, Augustine of Hippo was born, and a little later, when he had been apprehended of God and had come really to know Him, he wrote the story in his "Confessions." His conversion did not make him infallible, of course, and his book should not be read with any such idea in mind. But all through more than a millennium and a half it has brought untold inspiration to thousands, press-

\* Genesis 28:12-17, Revised Standard Version.

ing also with difficulty, on their upward way. It is interesting to note how large a proportion of what Augustine wrote consists in Biblical references timelessly applicable. The same thing is true of "The Imitation of Christ" which dates a thousand years later. Both these books were written not as books of devotion but as Christian "case histories." Men on whom the vision of the Divine in Jesus Christ had burst in overwhelming splendor were impelled beyond any choice of their own to tell what had happened. Mostly they told it in the language of the Bible, for that had been their inspiration and their guide. John Wesley called his translation of "The Imitation" *The Christian's Pattern*. The importance of "The Pattern" is evidenced by its republication in 1954 and by its having been the first volume ever issued by the Methodist Publishing House in America.

It must always be remembered, however, that authors of these and similar works were men of their own period and setting, controlled probably far more than they themselves realized by current ideas and customs in the church, in its theology and in its practices. Many of them, for example, found monastic life useful for religious growth. We today question most gravely the monastic system and the asceticism on which it is based. We do not find authorization for it in the teachings of Jesus. Therefore, we will, of necessity, disagree with much that both Augustine and Thomas á Kempis have written. But despite that fact, we shall still find solid golden truth reflecting God's dealings with responsive, humble, obedient persons. That golden residuum is never dated, for it is based on essential religious verity. It stems from the Bible and from the immanence of the Holy Spirit in individual souls.

Nicolas Hermann, better known as Brother Lawrence, was a simple and almost naïve person. He is said always to have "avoided the public stare." Busy as a lay brother in superintending the kitchen and the buying in his monastery, he sought not reputation but God, and he found him. So uncomplicated and direct had the process been that he was always amazed when others found his "practice of the presence of God" a valuable example for their in-

formation and edification. It was with difficulty that even his Bishop persuaded him to risk publicity in order to help others by telling his experience. Yielding to pressure, he left to all later generations a priceless treasure in his artless, simple, patently authentic account of God's ways with him. "The Practice of the Presence of God," and the few letters of Brother Lawrence which are still extant have furnished ladders to countless Christian men and women.

It would be a great thing, would it not, to have had a part, conscious or unconscious, in the birth of the Wesleyan Movement or in the amazing career of Dr. Samuel Johnson? William Law, an apparently not too important English scholar and Christian of the eighteenth century was cast—all unwitting, himself—for both roles. In both cases, it was his book, "A Serious Call to a Devout and Holy Life" which was the catalyst.

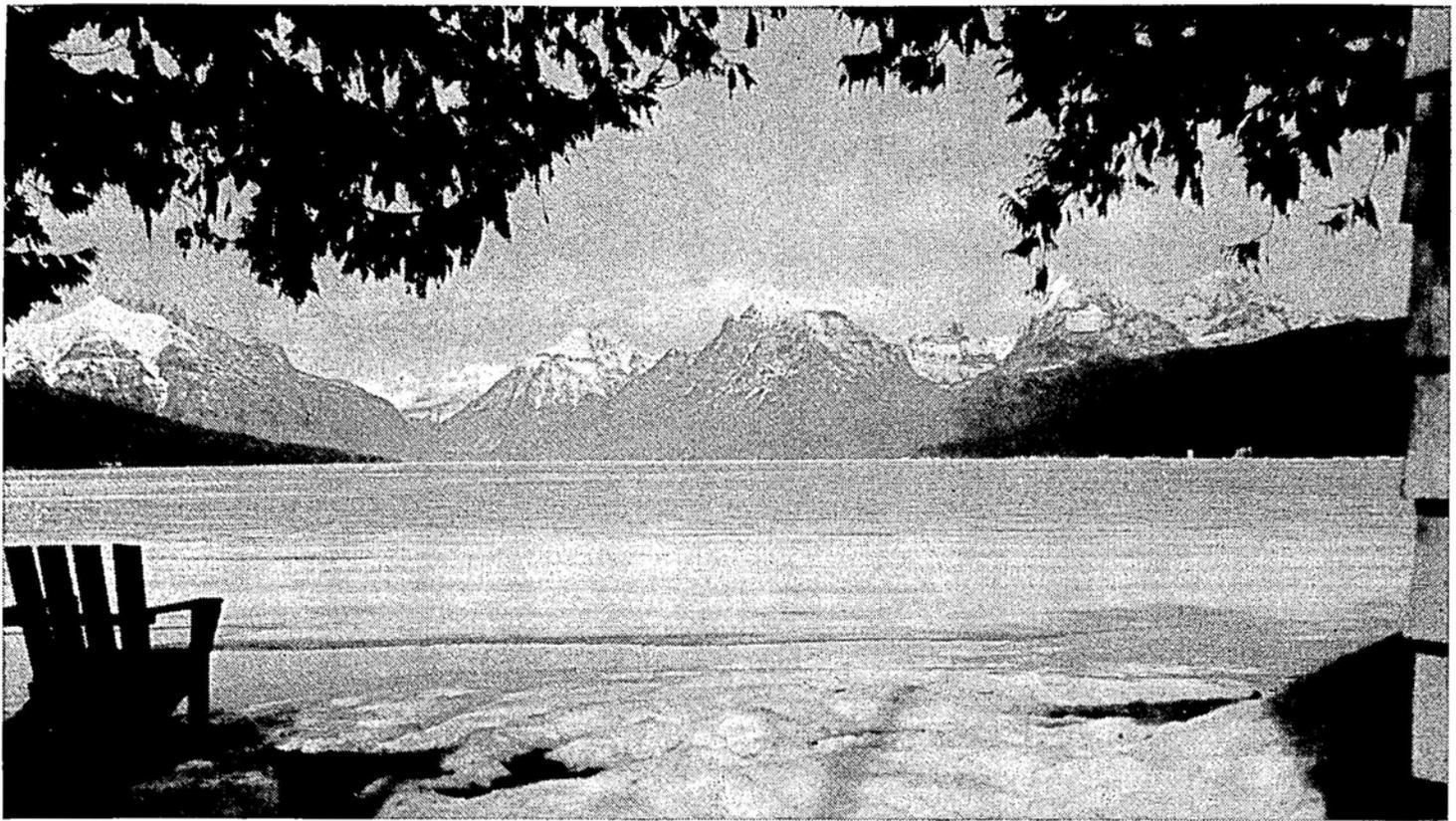
William Law wrote in a period of great laxity and scepticism, when honestly righteous daily living was, even in so-called Christians, largely conspicuous by its absence. It is not therefore surprising that he should have believed necessary and expounded emphatically in "The Serious Call" what will seem to us, as we study his work among the five classics, a mechanical and impracticable method for attaining the holiness at which he himself unquestionably arrived. Our times, our customs, and our religious background are utterly different from his. We could not sensibly follow his rigid regimen if we would. But—much of the power of Methodism had its origin in "The Call." Opening it one day, John Wesley received one of his early impulses toward a life wholly devoted to seeking and preaching the truth as it is in Christ. He began forthwith a life of complete devotion. His actual conversion came years later, but the transformation of which we Methodists are the heirs seems to have begun with a perusal of Law's book, and to have been deepened by later association with the man himself. To be sure, Wesley's ultimate religious experience diverged from Law's concepts, so that sharp disagreement and final estrangement developed. But "The Call" had started Wesley on his way upward.

We, too, can find in it impetus toward the holy living which is never outmoded, no matter how much its outward manifestations may change from one historical era to another.

Nor can we afford to miss a possible inspiration like that which came to Dr. Johnson. Glancing idly at "The Serious Call," he received what he himself labeled his first recognition of the relevance of Christianity to everyday living. It was, he said, his first realization that religion was vital and that it had anything to do with him.

The long progression in time from Augustine to the fifth classic in the series brings us to our own century, and to Thomas R. Kelly's "Testament of Devotion." Dr. Kelly was a Quaker, akin in spirit to the most charming and "practically mystical" of all mystics, Rufus Jones. We have, I think, less difficulty in really understanding "The Testament" than in getting the gist and the application of any of the five books. The story of Thomas Kelly's spiritual life, with its amazing change of a secular personality—ambitious, envious, and often self-seeking—into a humble, penitent, obedient follower of Jesus, is in itself thrilling evidence of the very present power of the Holy Spirit utterly to transform the basic thought and action of even the most modern modern. His book, which consists in addresses and articles hot with intense eagerness to lead others to like precious knowledge of Christ, was collected after his untimely death. It was never polished nor readied by the author for publication. Hence arises, perhaps, much of its power. Here is a man who "speaks to our condition"—one of ourselves who faced material and religious problems like our own and told about them out of a "burning heart." He has erected another earth-based ladder straight to heaven, and he has done it with keen awareness that in so doing he is following a direct leading of God. We may study him to our lasting profit and improvement.

Yes, we shall be "climbing Jacob's Ladder" as we give our best endeavor to an understanding of the five classics. It will be a course excitingly worth while, Bible-based, experience-proven, a suggestive pattern from the lives of vastly differing men and times, all God-possessed.



• In Glacier, Montana, the Blackfeet Indians have a reservation. The thermometer registers fifty to sixty degrees below zero in winter.

## *The Indian Reservation*

ALL the land in the United States was once occupied by the Indians. The rich cornfields of the midwest, the blossoming fruit orchards of California, the fertile Happy Hunting grounds of the Great Plains are now where once the Indians lived.

The story of how the white man forced the Indians off his land is well known. Through wars and broken treaties, he gradually squeezed the Indians onto smaller and less fertile territory.

Today, many Indians still live on reservations. Some people visualize reservations as crowded concentration camps with wire fences around them. But, actually, Indian reservations do not have fences around them, and are not crowded. The Indians have thousands of square miles of land. The only trouble is that it is not always good

land. Thousands of acres are desert, rocky, mountainous, or swamp land.

In New Mexico and Arizona, the Navahos live on 25,000 square miles of desert. The endless plains of salty white are only occasionally interrupted by straggly gray bushes of the type found on mountain tops. The Indians live miles apart from each other in round hogans\* that look like little white cakes.

Out back of each hogan is a rough wooden corral where a few sheep are kept. The number of cattle have had to be reduced sharply, because of erosion and overgrazing. The sheep must be walked for miles to the nearest spring.

The Indian women, many of them still dressed in long flowing skirts of

\* A hogan is an Indian dwelling place.

purple and green, spin the sheep's wool into yarn, color it with bright vegetable dyes, and weave it into rugs and blankets. The men, who often wear a long single braid, fashion silver and turquoise into necklaces and bracelets and belts.

The hogans consist of one round room made of adobe clay, dirt floors, no windows, and a smoke hole in the roof. The family sleeps on goatskins on the dirt floor.

The Navaho population has increased five times in the last one hundred years. The desert is an impossible place for so many to make a living.

In Wisconsin, the Chippewa Indians live on the flat swampy land of the Bad River and Red Cliff reservations. This is the Hiawatha country of large blue lakes, lush green trees, and high sea grass. The ground is too wet for

By **MARION HOMER**

seeds to be sown, crops gathered.

A large amount of timber was originally found in the Lake Country. The white man exploited the Indians, buying the land up cheap and cutting down the trees. It is only recently that the Indians have begun to use this timber themselves.

The Chippewa Indians hunt and fish. Some are seasonal workers, picking strawberries, raspberries, and apples. Few find work the year round. The reservation land is too swampy to provide a living for those who live on it.

In the northernmost county of Montana, called Glacier since in winter the thermometer registers fifty to sixty degrees below zero for long periods, are the Blackfeet Indians. Their reservation covers 1,493,387 acres of mountainous, rolling country. The high mountain peaks look like Switzerland and are covered with snow through most of the year.

The Blackfeet originally occupied a valuable portion of land in Montana. But when gold was discovered there, the whites pushed the Indians north into the cold mountainous area where they now live.

Four hundred Indians live in one-room houses. Poverty is almost universal, and during the winters food rations are issued by the government to practically all the Blackfeet on the reservation.



• *On the Cherokee reservation in North Carolina many Indian women still go to the spring for their water.*

In Oklahoma, the Indians do not live on a reservation. They are accepted on the same land as the whites and live wherever they choose in the state. Oklahoma's mountains are not high, but are rugged hills that are remindful of Palestine. Its plains stretch into miles and miles of level land.

There are two main divisions of

Indians in Oklahoma. The Western Tribes, who wore long feathered hats and beaded leggings up until recently, were the buffalo hunters of the plains. The Eastern Indians or the Five Civilized Tribes, were originally forced out of North Carolina in the famous Trail of Tears.

The farm land is better in Oklahoma than on reservations.

A few Indians are very rich as oil has been found on their lands. But, unfortunately, only a tiny per cent of the population are affected and many Indians are on government relief.

The Smoky Mountains in North Carolina lift their proud peaks into the sky. High in the mountains, covered with snow through much of the winter, live the remnants of the Cherokees who refused to leave for Oklahoma when so ordered by the United States government. They hid in caves, under rocks, and on the tops of inaccessible cliffs, where they couldn't be found.

These Indians were once the most highly cultured on the continent. They originally inhabited West Virginia, Virginia, North Carolina, Georgia, Alabama, and Tennessee, and practiced modern methods of agriculture. They developed an alphabet in their own language, a printing press, and a mod-



• *In Oklahoma one frequently sees Indian women at work in the cotton fields during crop-picking time.*

ern constitutional form of government.

But the white men were jealous of the Cherokees' flourishing civilization. And the last straw was the day that a little Indian boy found a "pretty stone" along the banks of a creek. The stone was gold, and the avaricious white men ordered the Indians off the land.

Today, the Indians of North Carolina do not inhabit rich farm lands. They have been pushed back onto rocky mountainous soil that will grow only meager food.

In summer, the Indians can get some income from the tourist trade. An outdoor theater brings vacationists' cars bumper to bumper. Indian baskets, beaded work, and woven blankets are sold in stores owned by the Indians.

But in winter, the mountains are covered with snow. The roads are too slippery for tourists. The stores are boarded up with huge brown beaver boards, and the wind whistles around the corners.

The Indians, if they stay at home, have no jobs in winter. Money from the tourist trade usually does not last the year round.

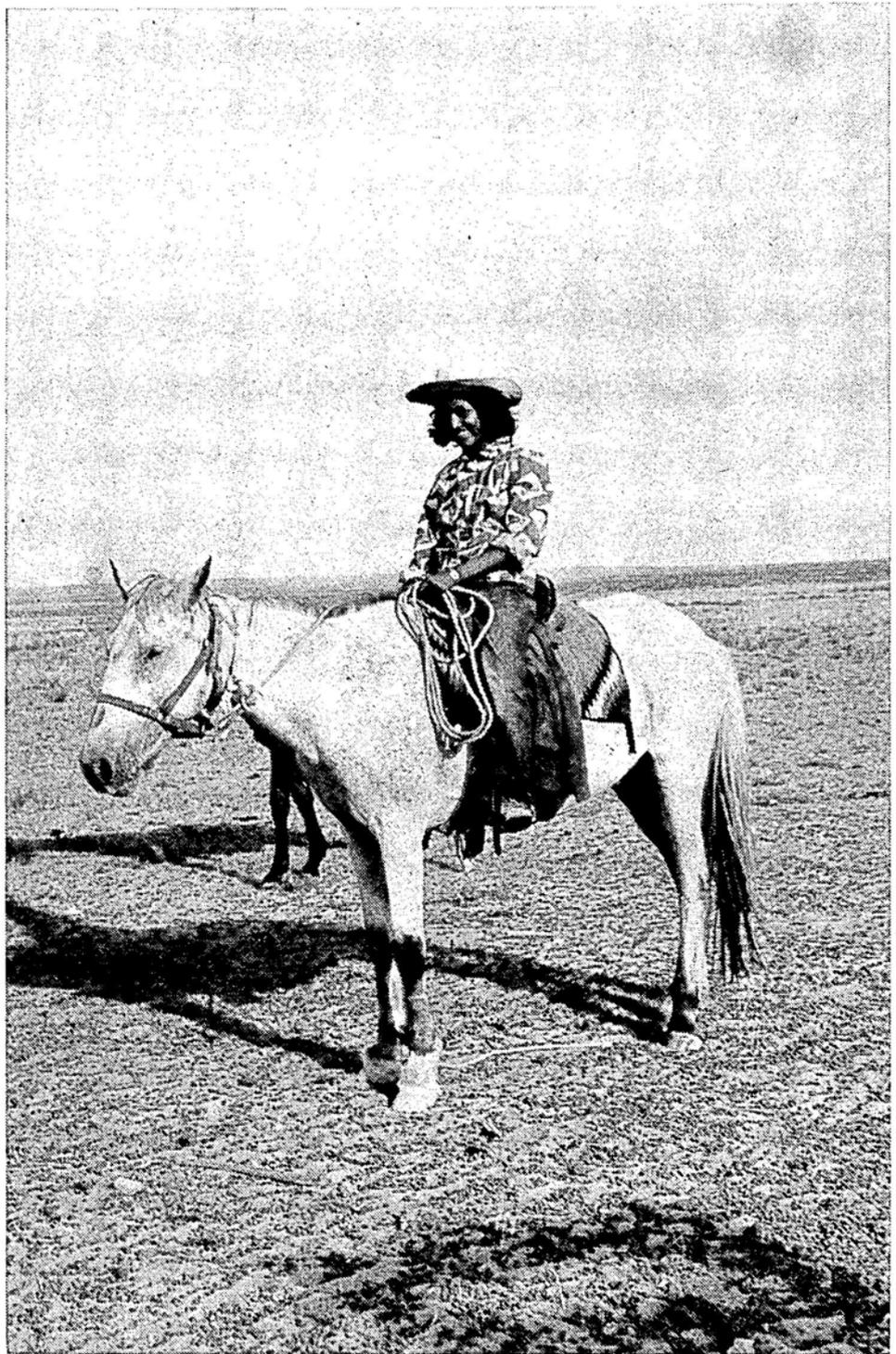
A few Indians have corn and wheat farms, which help feed their families through the winter but some Indian families live on "bean bread" in the non-productive months.

These are only a few of the one hundred twelve Indian reservations and 174 smaller Indian-owned territories that exist in the United States. Un-productive land is common to all of them. The government cannot change the injustices it committed in the past, and it cannot relocate the Indians on good land. But there are three things that it can do:

1) A vast program of irrigation and redevelopment can make these lands more productive. The Indians do not have the capital to do this by themselves, and so it must be done by the government.

2) Industries could and have been started on Indian reservations.

3) In the last analysis, the only answer to the economic problem is for most of the Indians to move off the reservations. It is estimated that even if the Indian reservations were developed to their highest economic potential, they would support only half the Indian population. The govern-



● *On the Navajo reservation in New Mexico. Notice the sparse vegetation.*

ment must expand its resettlement program. It must expand its program for training the Indians for industrial work in American cities.

The church can help the Indians in many ways, but in two ways directly related to these economic problems:

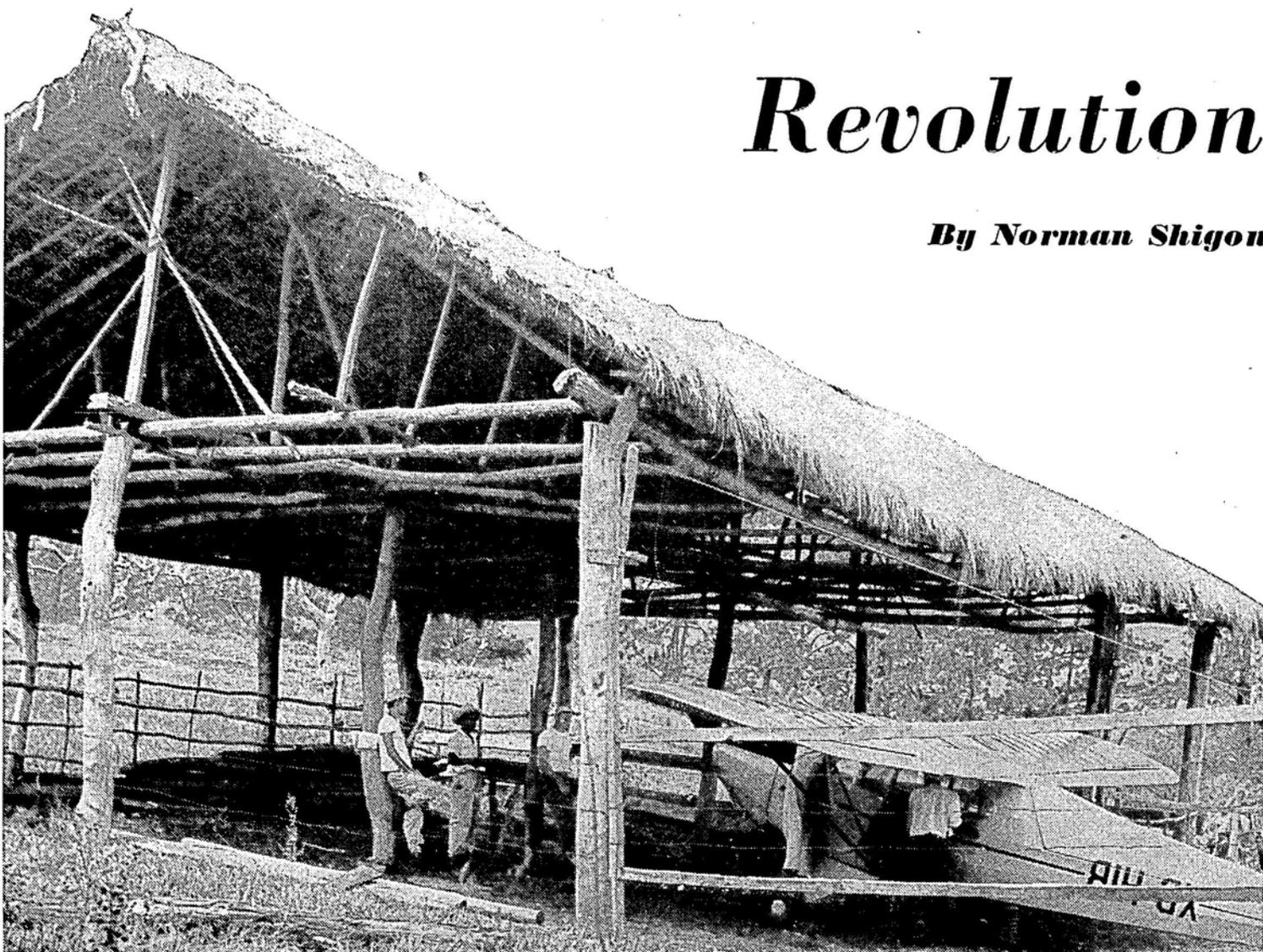
1) The Indian has been discouraged by his mistreatment and by the bad lands allotted to him. Sometimes he has lost heart. Christianity can give him the courage to face and overcome these economic handicaps.

2) The psychological problems involved in moving from a reservation to a modern American city are far from easy. The National Council of Churches has already begun to help the Indians in this difficult adjustment by establishing Indian churches, social service centers, and advisory clinics in the cities.

The reservation must eventually disappear, because it cannot support the Indians. The idea of "the reservation" is a relic of our undemocratic past.

# Revolution

By Norman Shigon



Norman Shigon Photo

• A home-made hangar, a thatched roof, and a tiny airplane—most important symbol of the missionary revolution. Planes give workers confidence that emergencies can be handled safely, that medicine can be taken to stricken people, that there is contact with the outside world, and that you can serve a vast territory with the gospel.

Norman Shigon Photo



**I**N the eighteenth century a bloodless revolution changed the course of history. It was the industrial revolution, which brought science into the home and made mass production an everyday occurrence.

Today, there is another revolution taking place—but on the mission fields.

The message of the Bible is being brought into the four corners of the world by the use of modern technological developments. The gospel is being spread by the use of the airplane, thus saving time, money and lives; direct radio communication and radio broadcasting, which dissolves miles into an instant; and photography, delineating

• Missionaries gathered in their dining room take the field telephone as a matter of course.

# on the MISSION FRONT

a wordless story better than tongue can describe. These new instruments are increasing more than 100 times the practical and spiritual effectiveness of the present army of missionaries on the foreign field.

Yesterday's missionary was stereotyped as wearing a black suit and carrying an umbrella. Today, a missionary may carry a camera instead of an umbrella, and he may wear a flying suit instead of a black suit. He relates messages to headquarters instantaneously through radio waves instead of the long, uncertain mail method.

Today more than fifty planes are in Christian service throughout the world. In South America alone there are more than twenty missionary planes in operation. "Speed the Light," a forty passenger plane owned by Assemblies of God, and a DC-3 (twenty-one passenger) owned by New Tribes Mission offer transoceanic missionary transport service.

The airplane is hurdling the obstacle of distance in spreading the gospel. For example, in Bolivia an eight-and-a-half-day ox-cart trip is cut to seventy minutes by plane. Alaskan dog sled trips of five weeks are changed to plane trips of six hours.

The plane not only saves time, but it permits missionaries to reach villages that were hitherto inaccessible. Nate Saint, of the Missionary Aviation Fellowship, sanctions the plane's worthiness in a letter written from Ecuador. He said, "I'm thrilled to report 35:19 hours covering 3,304 miles, making a total of sixty-three persons and 12,308 pounds of cargo carried. These thirty-five hours of flying have saved at least 3,500 man-hours on trail and river."

However, the plane, now indispensable, is not the only factor revolutionizing the mission field. Radio communications keep missionaries in touch with their outposts, provide instant contact with other workers, enable better itineraries and provide frequent weather reports prior to airplane travel, saving time and often lives.

The Jungle Aviation and Radio Serv-



Norman Shilgon Photo

• *The same old fascination—a boy and a control fascination. The boy is a native of South America, and the control panel is surplus new equipment used to provide radio communication between isolated missionaries.*

ice in South America operates one of the radio communication hook-ups now in use. With Lima, Peru, as headquarters, it has two-way short-wave radio with six outpost stations.

Radio broadcasting is far reaching. HCJB, short-wave station in Quito, Ecuador, is sending Christian broadcasts around the world twenty-four hours a day. Similarly, station TIFC beams its antenna throughout the Caribbean. The missionary stations of The Far East Broadcasting Company are also reaching millions in the Philippines, parts of China and Japan.

Photography is also exerting a tremendous influence in foreign mission work. Religious pictures have been shown to natives in the remotest part of Africa, and the movie camera is helping to win converts. Also, the use of slides and motion pictures brings home the mission story of the home front and helps to raise funds.

Walter Herin of the Bolivian Indian Mission is one of the ones who has brought the airplane into mission work. For years Herin and Frank Trotman traveled from one place to another en-

deavoring to establish a mission among a savage Indian tribe in the Bolivian jungle. They traveled by every method known in that country; on foot, on horseback, by steer, by ox-cart and in dugout canoes. Many times their animals floundered and fell in swamps, carrying their supplies with them.

Herin got the idea of using a plane for missionary work when he was aboard a commercial airline on an emergency medical flight. After he spent a furlough in America learning to fly, his dream became a reality. A plane was sent from the United States to Cochabamba.

That plane has been used to carry workers on evangelical missions, as an ambulance, to carry mail, and for exploration trips. Herin explored a vast territory in ten days at a cost of two hundred dollars. If he had used other means, it would have taken a year and the cost would have been in the thousands.

The gospel is now being spread throughout the world through the aid of science. There is a revolution going on—and it is on the mission front.

◊ *A World Council case worker prepares a young couple to go overseas.*

By **DOROTHY M. PYE**

ON a hill above a quiet Baltic seashore, a tall, dark cross raises its arms to the heavens. Below it are buried seven thousand refugees from a World War II concentration camp.

Five days before the end of the war, they had been loaded onto a ship bound possibly—no one knows—toward freedom and a new life. A roving aircraft, not knowing the tragic cargo, sent the ship to the bottom a few thousand yards from shore.

No inscription on wood or stone marks the last resting-place of these wartime casualties from Latvia, Estonia, Poland, Russia and the Ukraine. There is nothing to tell who they were.

As the wind blows, the flowers—periwinkle and rhododendron—stir in the grassy meadow below the cross. As I climb the hill sometimes in the quiet, I think I can hear the voices of these dead, in many tongues, saying: "Look after our brothers and sisters who remain."

And so, still tired in body but no longer tired in spirit, I go back to my tasks as a field worker in Germany for the World Council of Churches' Service to Refugees, and suddenly what I am doing makes a great deal of sense.

Who and where are these brothers and sisters of that sad lost band of refugees?

Thousands of them have returned to their homelands. More than a million have started life all over again in the United States or Canada, in Australia, or Israel. Thousands more have found useful employment in the Western Zone of Germany. However, the problems of those still there are great.

For example, in a group of three thousand, one thousand are children under eighteen and ninety are more than sixty-five years old. Almost five hundred have tuberculosis or some other chronic disease. More than half of them are still living in camps. Only three hundred or ten per cent are employed.



Eastern Publishers Service

## "Look After Our

It is these people that the Church World Service, through the World Council of Churches' Local Settlement Welfare workers, is specifically helping.

What are their needs?

Their needs are everything.

The task of the welfare service is to support the German churches and the exile churches in Germany in their care of these people, and to coordinate the assistance of churches from abroad and supplement the plans made by the German government for their relief and rehabilitation. The needs of food and clothing have been met by the great generosity of the Christian churches everywhere. But for a long time to come, it will be necessary to supplement both the wardrobe and the larder of this group of refugees. The weekly welfare grant they receive from the state is too small for anything but the barest necessities for staying alive.

The severest needs are not physical. They are psychological and spiritual. To help meet these needs is where we can also usefully minister.

We help the Orthodox priest or the Protestant pastor to reach his people, often scattered in far villages or hamlets to arrange not only for religious services, but for lectures, concerts or exhibitions.

We lend a hand in the upkeep of the improvised but often very beautiful churches in the camps. The people themselves give much out of their little, such as ikons and richly embroidered altar cloths—treasures out of their past.

They paint and scrub. It is our privilege to support their efforts.

What are these people like?

Take Lexi, who is eleven years old. All he can remember of life is sickness and cold and hunger. He is a beautiful boy, the apple of his mother's eye, but



Eastern Publishers Service

• *An art class at a refugee center under the direction of the World Council of Churches.*

## Brothers and Sisters”

all her love could not spare him the suffering brought on by that flight of terror, when Lexi was a few weeks old.

It was in the middle of winter when they left home. The boy's mother could get neither food nor milk for her baby, so she fed him snow.

Lexi needs a holiday to forget such things, and so does his mother. But we have little funds for holidays.

I remember vividly an elderly Roumanian woman who arrived at our headquarters here tired out after a long journey. For all her weariness, she could not stop her tongue from going, nor her eyes from shining with happiness and excitement just to be in such surroundings after seven hard and lonely years in a refugee camp.

On a walk through the woods one day I met a schoolteacher. I had seen him often at his camp in the center of the city. Unemployed since his flight

ten years ago, he had stayed there. His two sons had contracted tuberculosis as a result of privation and undernourishment.

He was still shy and thin and shabby. But when he raised his eyes from the pine needles there was a glory in them. This was the first time in ten years that he had walked through woods!

Three years ago, we had a request for financial aid from a young man who wanted to learn to be a master-tailor and at the same time study to become a deacon in the Orthodox church. His record was one of laziness and undependability, but we took a chance. Today he has realized both ambitions. And he and his war-wounded friends have built for themselves, brick by brick, a three-room house with vegetable and flower gardens. Best of all, the young man's face is no longer dull. It is alert. He has a twinkle in his eye.

He has won. The world has won also.

Just the other day a big, well-built man about thirty-five years old came into the office, stood without speaking, even when I asked him to sit down. His eyes were dark and intense. Finally he said:

“I have come to claim political asylum. I am a ship's officer. My ship is in the harbor. She sails tonight. I shall not go with her. My name is Andrew M——”

The voice went on, halting, rough, in pain. Andrew? Andrew was a fisherman, a lover of the sea, I thought, and there was something of crucifixion in this Andrew's eyes too.

With these few words this Andrew had bound to himself a burden of haunting homesickness and exile which he must carry from now on. He had made himself a fugitive from his homeland. He had said an irrevocable farewell to his family. He was a man without a passport, a country or a home.

The incentive to break away must have been very strong.

Andrew M will be screened to make certain he is not an “agent.” He will be registered for employment. While he is waiting, perhaps many months, for a job and a home, he will be living in a camp—idle and under necessary regimentation.

But when Andrew came into the office, unable for a few moments to frame those fateful words, he did not come alone. Another came with him, someone who accompanies everyone in need.

So there is a job here too for the welfare services. We must take up the battle on Andrew's behalf, we must not only help to find him employment and a new home. We must encourage him and counsel him on the many steps he must take to reach a firm footing again. We must be his friend, because the answer we give Andrew is the answer we give to Christ.

This work is supported by churches, of which The Methodist Church is one, cooperating with Church World Service.



Orlando from Three Lions

• *A migrant worker on a potato farm in Suffolk County, Long Island. The orderly pattern of the fields is in marked contrast to the living conditions of the workers who harvest the crop.*

# Outdoor Ministry

by Austin H. Armistead

TWO hundred and fifteen years ago John Wesley launched out on a preaching ministry in the fields to many of the miners of England. Respectable British society had a low regard for the miners in those days. Wesley described their attitude: "Few people have lived long in the West of England who have not heard of the colliers of Kingswood, a people, famous, from the beginning hitherto, for neither fearing God nor regarding man; so ignorant of the things of God, that they seemed but once removed from beasts that perish, and therefore utterly without the desire of instruction, as well as without the means of it."

Today Christian ministers have launched out on a preaching ministry in the fields to many of America's dispossessed, the agricultural migrants. Respectable American society has a low regard for these migrants in some ways comparable to the above attitude. "Migrants," some people say, "yes, they come to our community every summer. They are ignorant people. They have no respect for the law, they break all of the Ten Commandments, and they cause nothing but trouble for our community."

There are over two million people who make up America's displaced persons, our agricultural migrants. They are found picking various crops in the

fields of forty of the forty-eight states. Home for them is truly where the crops are ripe. Oftentimes the families live in eight to twelve places in the course of a year. They may be found in Florida in one month; in Virginia in another and in New York in still another month or they may be found in Texas or California, Minnesota or Colorado. They are "second class citizens" missing out on many of privileges because of their constant mobility. Politicians are not particularly interested in them because they are not usually entitled to a vote. Labor organizers seldom are interested in them for a number of reasons. Residents of many a community are not interested

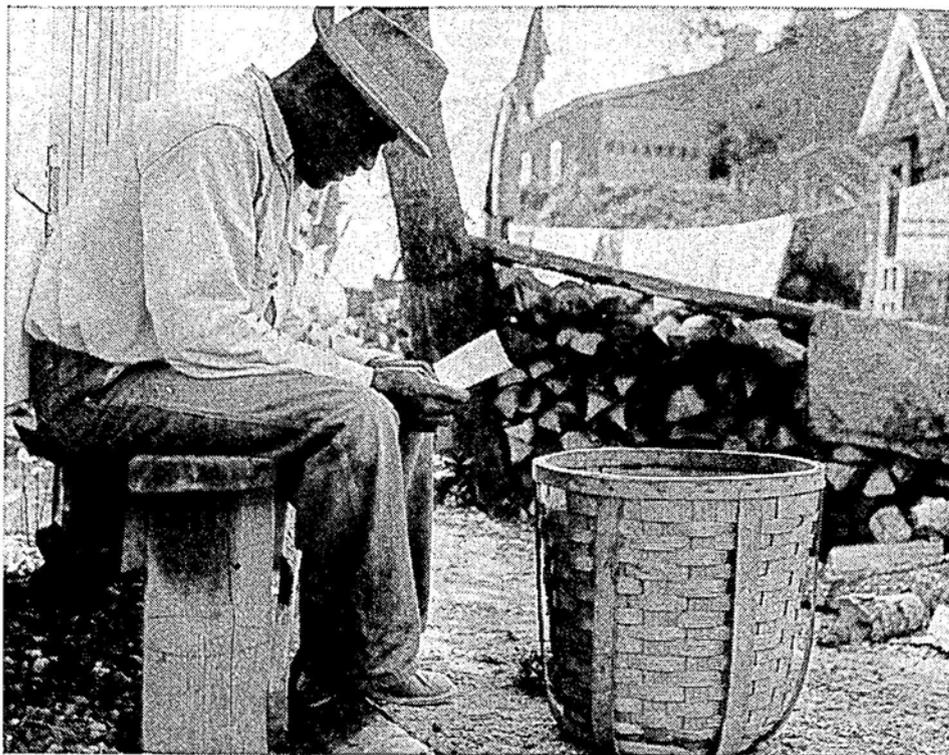
in them because they are a "poor element." Who is concerned with the migrant?

A New York newspaper man writing a series of articles on the plight of the migrant said, "In the final analysis, it is the churches that have done the most for the 1,500,000 to 3,000,000 migrants without whom the nation's crops could not be harvested." He added, "The state councils of churches and more especially the Division of Home Missions of the National Council of Churches are the best friends the workers have." This means you and it means me because The Methodist Church is one of the leading supporters of the interdenominational cooperative work through these groups.

In my county, Suffolk on Long Island in New York, the efforts of Methodist ministers and lay people represent a major part of the work in supporting four chaplains during the summertime to some of our county's ten thousand seasonal workers. The enthusiastic support of Methodists in many localities in cooperation with other Protestant denominations in the work among migrants indicates their Christian concern for others.

This past summer there were over two hundred and sixty staff workers working in twenty-four states. Many of them were Methodists. Some of the workers are members of the permanent staff of the National Council of Churches while others are teachers, seminary students, social workers and ministers who devote their vacation time to this work. Adding to this the roll call of the churches, women's groups, men's groups, young people's groups, church schools, and interested citizens and you get a more complete picture of the numbers.

If you have come into contact with the work among the migrants you no doubt can see why I compare the type of ministry John Wesley carried out in England with the miners and the ministry of the chaplains among the migrants. Let us see how their work is also carried out in the out of doors. Many of us are used to our stable church program within the walls of the church but there is still a trace of work of the "Wesleyan tradition" being done through the efforts of the churches.



Orlando from Three Lions

● *A potato digger reads a gospel pamphlet. Chaplains to the migrants teach reading at the same time they are supplying the "outdoor parish" with something to read.*

Oftentimes a chaplain working with the migrants will take time to go to the field where the workers are picking the crops. As the farmers want to make money and the migrants want to work when they can get it, the chaplain often throws potatoes in the basket while talking with the worker or he may visit them under a shade tree as they take off a few minutes for a drink and a sandwich after hours in the hot sun

Pastoral calls are the order of the day as in the regular parish, but they have new twists. There are times when the crops are not ready, the prices may not be right on the market or rainy weather when the chaplain can spend a good deal of time at the migrant camps. However, there are other times when the people are working long hours and the time for visitation is limited. There are seldom visits in the homes of the people. It may be because of the crowded living conditions, the lack of partitions, the shame of having an untidy house or barn, or any of a number of reasons. The visitation is important as indicated by a migrant who told me he appreciated the work of the chaplain but thought it would be better if "the chaplain visits us more and preaches to us less."

(This sounds like a complaint being registered by a layman in a church.)

Spreading the word through the distribution of the scriptures has been made possible through the generosity of the American Bible Society. I have found that the migrants in the eastern part of the country like to read. If trashy material is available, it will be that but if there is better literature, many will read it. The picture portions of the Gospel of Luke and the Acts of the Apostles are appreciated. The people don't carry much excess baggage as they travel from place to place but it is not uncommon to see the same migrant a year or two later with the same New Testament or a worn out gospel portion. The distribution of the gospels gives an introduction as a chaplain meets a truck crowded with people coming into or leaving a camp.

Preaching in the open field is a new experience to many of the chaplains and it requires a readjustment of ideas as Wesley faced. My experience has been that oftentimes it is easier to hold a service in the out of doors than in a building. Once in Virginia I remember a service in a camp indoors with about ten people present. The next year with a different person and a service out of doors there were over



Orlando from Three Lions

• *A migrant family in Suffolk County. Some of these families live in twelve places during the course of a year, with the result that the children, often, receive less education than their parents have had.*

a hundred people present. Many of our migrants have had unfortunate experiences with the "church." Some self-styled ministers (not of established denominations) come into a camp, preaching a gospel of fear, and tell many "hard luck" stories. After extracting as much money from the migrants as they can, the "ministers" leave the area, never to return again. Thus a migrant feels more secure at first, until he learns to trust his chaplain, with a service in the out of doors, knowing he can exit easily with a minimum of difficulty.

Something new has been added to the migrant chaplain's ministry unknown in the experience of Wesley. In ministering to the whole person, the chaplain carries on a recreational and educational work as well as professional religious services. Some people have been skeptical of the value of devoting time to recreation. I recall an experience in upstate New York a few years ago when I drove into a large migrant camp and found two police officers and many people crowded around them. One of the officers spotted me and said, "Chaplain, you had better clear out of the camp tonight. The people have not been working for a couple of days. They have

been drinking, gambling, and fighting among themselves." I thought to myself, if there is anytime when the church and its representatives should be with people with a program, it is when people are in trouble. I went out to the baseball diamond, set up a movie screen and projector and started showing a Hopalong Cassidy movie. The people stopped their drinking. The people stopped their dice games. They stopped fighting among themselves because "there's a movie at the ball field." During the movie the policemen left the camp. The next day one of the policemen commented, "What is needed for the migrants is not so much police protection but more workers like you with your movie program."

Sports of all kinds are to be found in the migrant camps. I have found that people do not like to be idle and where there is a lack of program and recreational facilities, there is more likely to be gambling and drinking. Out here on Long Island this summer the workers had a wonderful time with intercamp softball games and a league. In other parts of the country it may be other sports.

The third major concentration of the work might be in the field of

education. Many of the camps have daily vacation church schools where leaders in nearby churches supplement the work of the chaplain and the migrant mothers. Other communities have taken a further step by inviting the migrant children to become a part of their vacation church school.

Experiments have been tried and have succeeded in several places with schooling to supplement the spotty education the child gets during the year. As a national conference pointed out a few years ago, the migrant child is receiving less education than his parent; it is more important than ever that the church do something in this field. It is unfortunate to talk with a ten-year-old boy and hear him say, "I'm in the first grade; they always put me in the first grade."

The Laubach method is being used in many parts of the country to promote literacy among Spanish-speaking migrants as well as English-speaking workers. It is not uncommon to see a group of men sitting under a shade tree with a chaplain teaching them the alphabet. It is certainly a thrill to see the expression of joy on a fifty-five-year-old woman as she tells you, "I certainly am happy you sent a chaplain here. I couldn't read nor write my name, but now I can, thanks to the chaplain."

It is hard for most people who have known relatively little hardship in life to understand the problems of the agricultural migrant. It is easy for people to look down on the migrant and single him out for every bad deed he may perform. The chaplain, as the church's representative, must carry with him the spirit of Christ and the concern for men as exemplified by John Wesley to bring new hope to these workers.

The chances are that you are living in a state where agricultural migrants work. Your text might very well be: "The Spirit of the Lord is upon me, because he has anointed me to preach the good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

#### Quotations:

Page 1. First paragraph: "THE LIFE OF THE REV. JOHN WESLEY." Page 74. Published by J. Emory and B. Waugh, New York, 1831.

# *The First Rain*

LUSUBA looked up from sorting peanuts and watched her daughter Kima come into the yard. With a quick movement the girl lifted her slender brown arms and took the clay water jug from her head. She put it in the shade of the house and joined her mother where she sat on a grass mat under the mango tree. Lusuba smiled at her. How proud she felt of this straight, tall daughter who had been away to school for four years and had been in their Congo village only a few weeks now and then.

"The rains are late" said Lusuba. "The peanuts will not last until the new crop if we cannot plant our gardens soon."

"Have you saved seed?" asked Kima, reaching for a handful of peanuts and beginning to help.

Her mother frowned as she answered, "But where can I hide it from the children?"

"Give it to me and I will hide it," said Kima. "It is better for them to be hungry for a few days now than many days later."

"Good," said Lusuba. "Even your father might eat the seed if he were hungry enough, but if you have it I cannot give it to him."

The girl laughed but grew sober as she looked at the dry cracked ground between the little thatched houses and then over the palm trees to the blue sky beyond.

"There is just the tinstest cloud," she said. "The missionary promised that she would come to the village after the first really hard rain and that I could ride back with her to the school in plenty of time for the new term."

Her mother sorted three handfuls of peanuts and put the best ones in the basket for seed. When she answered, her voice was troubled. "A man came to your uncle last night from the village across the river and they sat until late in the palaver house."

The girl looked puzzled and then

jumped up with a startled cry, "But, Mother, you don't mean that father intends to keep his promise to that old headman. I never thought he would now that he has begun to listen to the teachings of the missionaries. I don't want to marry. I want to finish school."

"Every girl marries," said her mother severely, but her face softened as she saw the alarm in her daughter's eyes. "I wanted you to finish school," she said. "Your father would agree, but your uncle is the head of the clan and he thinks you should be married soon."

"But, Mother, I don't want to marry that old man, ever," said Kima. She hesitated and looked around to make sure no one else could hear her before she whispered, "At school there is a boy. He is going to be a preacher. His family is coming soon to talk with father."

"They should have come a long time ago," said her mother. "A good girl does not talk with a boy about her marriage. Yours was settled long ago."

"But I had nothing to say about it, I was a child and did not even know." Kima's passionate voice changed and she bent over her mother and spoke a few pleading words. "Mother, please talk with the men and make them understand."

"I am only a woman," said Lusuba shortly. "Do the men of the tribe ever listen to a woman when she cries for her daughter? Your uncle wants to buy a gun with some of the money that the headman is ready to give and your father wants. . . . I don't know what your father wants."

She stood up leaving the small basket of seed for Kima and walked to the other side of the yard. Thoughts were crowding into her mind, troubling thoughts of years ago when she had come unwillingly to be the wife of a man she had never seen. It happened to every girl and the sooner Kima forgot the foolish things she learned at school the better. After all it had not been as

bad as she had expected and as soon as Kima had been born she had been happy enough. Her daughter would be happy too. But even as she tried to reassure herself she thought of the fat headman who was demanding her daughter. The man she had come to had been young and full of fun, only a little older than herself. Even now, the father of five children, he was no older than the man to whom, under the pressure of his oldest brother, he had promised his daughter.

Lusuba spoke sharply to the two little girls who were arguing over some red seeds with which they were playing a game and set them to work pounding cassava roots in the mortar. One was her own and one was not, but she seldom thought of the difference now. Three years after Kima had been born, her husband, as most men who could afford to do, had brought another wife to the village and although it had been good to have someone to share the making of gardens Lusuba had been jealous. Sons had come to the two wives the same year and two years later they had each given birth to daughters, but soon after the little girls could walk the younger wife had died. Since then there had been no talk of another wife in the home and she had been happy even though her hours of work had been hard and long. The five children were all hers and she had fed and loved them the same. Perhaps though, she thought with a sudden anger as she watched her husband come into the yard, he had been waiting through the years for the money and gifts he would receive for Kima to give them again for a new, younger wife. She watched her husband put his spear and his knife against the side of the gray mud house.

"Munaga says that it will rain tonight," he reported coming and standing by her.

Lusuba did not answer his pleasant words for a great anger was growing within her. Instead she asked sharply,

"What did the man who came last night want?" It was not the right way for a wife to learn the doings of the family council of men, but she was too angry to care. Her husband looked at her in surprise.

"What would a man from that village want this year but to talk of the marriage of our daughter?" he asked.

"Would you give Kima to the old headman?" Lusuba's voice was hard with anger.

"Keep quiet. That is the business of men," he answered, his own usually calm voice matching her own. "Bring my food to the palaver house."

He strode away paying no attention to the hot words she called after him. Now I have made him angry and he will not listen, she thought. If I had waited and talked gently at the right time perhaps he would have sided with us against his brother, for he is truly very fond of Kima and proud that she has done well at school.

She uncovered the coals of the fire in the center of the yard and coaxed them into a blaze first with twigs and then with larger and larger bits of wood. When the fire was burning well, she placed a clay pot of water over it and brought the meal that the girls had pounded. The small cloud was large and dark now, and others were gathering making a strange, broken light over the village.

"It is going to rain," said Kima joyfully as she came over to the fire, and the other children took up the words, shouting, "The rains are coming, the rains are coming."

Up and down the street men and women were watching the sky. Lusuba handed her long wooden spoon to Kima and hurried inside the house and came out with her hoe. Other women all carrying their garden tools joined her and they ran outside the village where the great carved figure that guarded the village stood. With shouts and cries for the coming of rains and for good success in the making of the gardens, the women placed their hoes around the image.

Busy with her disturbing thoughts Lusuba dropped behind the others. One drop of rain fell on the hard path and then another and another, but she did not join in the shouts of happiness. A quick step behind her made her look



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• *"Lusuba was proud of this straight, tall daughter."*

back and then stop as the man called, "Lusuba, Lusuba, wait a minute."

"It is Muke. What does he want?" she wondered, as she recognized her husband's older brother.

He spoke at once, hard and with authority, but he did not look straight at her. "Kima will be married before the rains end," he said. "She must not go back to school."

Lusuba's heart pounded. What woman dared to answer the head of her husband's clan when he spoke this way. She thought of the fright in Kima's eyes and tried to steady her voice. She must be wise and not make him angry as she had her husband.

"The headman will bring many gifts in return?" she asked.

She was surprised at the relief in his face. He is afraid of me, she thought, as she listened to his big words of what the headman would bring.

"You shall have a new dress and a cloth for your head," he promised. "And have you seen the shiny cooking dishes that last so much longer than the clay pots?"

"I must have soap and salt too," she said. "A cake of the pink soap that smells good and some for washing clothes."

He frowned, but spoke quickly as he leaned close to her. "If you will persuade Kima to go peacefully you shall have your share."

"Um-m-m," she said down in her throat.

It might have meant yes or it might have meant no, and Muke did not look too well satisfied, but the drops of rain were coming faster and faster now and he did not try to stop her as she hurried up the path. She ran the last little ways, for the rain was truly coming. Kima had moved the food into the little kitchen and was building a fire in the middle of the dirt floor. Her husband was standing by the door watching the sky, and the four children were laughing as they washed the dust from their legs and arms. It was pleasant in the little kitchen as the family had a merry meal together around the fire. Her husband laughed with the rest and seemed to have forgotten that he had ordered

his food brought to the palaver house.

Through the night the rain stopped and started several times, and Lusuba lay awake listening as it fell on the hard packed earth of the yard. Where would Kima be by the time the dry season came again? She thought of the dress Muke had promised her and of the cooking dish and salt and soap. It was more than most mothers received and she might have even more if she were clever. A girl must marry some time. She turned on her mat thinking of the firm, but kind words she might say to her daughter. But the headman was so old and fat too. She sat up on the mat and her husband stirred and she lay down again. With the money that came for Kimba would he find another wife to lie by his side?

In the early light she sat up again and saw that her husband too was awake. "I did not sleep at all well," she said, "all night I thought of Kima."

"No young person has the wisdom to choose a mate for life," he answered. He went on and his voice was lazy and half teasing. "My father and uncles did not ask me what I wanted. They said, 'we have choosen you a wife,' and brought me to marry you."

Lusuba felt the warm blood in her neck and cheeks. He did not say, "And it was a good choice. I am glad," but his voice said it. She followed him from the hut out into the morning air made cool and clean by the rain and they stood watching the sky. The rain had stopped with the coming of the sun and it was going to be a clear, bright day.

"I did not want to leave my village," she said, "but soon I was happy, but you were young and strong and good to look at. The headman is fat and as old as you are now."

"Older," said her husband as he broke two bananas from the bunch that hung under the roof. He took his bow and arrow and spear and walked out of the yard.

Lusuba did not try to stop him, because she saw he did not want to talk any more about Kima, nor did she know what to say. She felt tired after her restless night and there did not seem to be much use in fighting. Even the comfort that her husband's words had brought her did not stay. Because he liked her did not mean that he might not be planning to have two

wives. Half the men in the village had two or three and the chief had eight.

"I should take what Muke has offered instead of fighting and having nothing of the marriage gifts," she said bitterly.

The sun was shining now and many of the women from the near-by huts were bringing their hoes from where they had left them by the figure outside the village.

"The ground is not nearly soft enough," Lusuba said to Kima. "That was not a soaking rain."

"No," agreed Kima, "I do not think that one counts. We will have to have another harder one before the missionary comes."

All morning and till late in the afternoon Lusuba stayed in her yard, for she did not want to talk with Muke again. She kept looking up the path for her husband, but he did not come. When the sun was quite low, Kima put the water pot on her head and started out, but Lusuba called her back.

"Cook the food," she said, "I will bring the water this time." It was better for her to meet Muke than for Kima to be frightened. What was Kima thinking, she wondered, as she walked toward the stream and what would her uncle and father do if Kima actually refused to marry the old headman. Many a girl had been tied and carried protesting and weeping to the village of her husband, but always she had known it was of no real use. But girls were different and did many strange things now that they went to school.

Lusuba came out on the motor road and went into the deeper forest on the other side and down a hill to the stream. She heard the sound of a car as she was climbing back up, but there was none in sight when she reached the top. Quickly she crossed the road and was just about to enter the path to the village when she heard a voice call, low but clear, "Lusuba, Lusuba." To her surprise she saw the young missionary from the school hurrying around the bend of the road.

"Tell Kima I am in the car around the corner," she said after a hurried greeting.

"She is not ready. We did not expect you until a harder rain," said Lusuba. Should she tell the teacher about the uncle and the marriage he

demandd, but the teacher gave her no time.

"Tell her to come quickly and say nothing to anyone," she urged.

Lusuba turned and ran up the path. "Kima," she said relieved to see that there was no one else in the yard. "Kima, the teacher is waiting in the car at the corner. Go quickly and do not say good-bye even to your brothers and sisters."

Kima looked at the old dress she had on.

"No, do not even go to get your other dress and your sleeping mat. I will send them to you," said Lusuba. Would she be able to? Would her husband stand by her? It did not matter now. Kima must have her chance to study and be young and happy.

Kima stopped only long enough to squeeze her mother's arm and to whisper, "The seed is wrapped in my old blue cloth," before she ran down the path.

Lusuba's knees were shaking and she sat down on the mat. By and by the children came home from play and she gave them bananas and roused herself to prepare hot food before her husband came. After he had eaten she would tell him where Kima was, or perhaps he would even go to the palaver house and she would not have to tell him until morning. But before the food was ready he came into the yard.

"Where is Kima?" he asked at once.

"She has gone," she said and started to tell him how the teacher had come, but before she had gone far he interrupted her and she looked at him surprised at his satisfied voice.

"Who do you think told the missionary to come today? It is a long walk to the mission."

"Oh," she said and then again "oh." She laughed and came and stood close to her husband.

"We have three daughters and only two sons," he said. "We do not have to ask many gifts in return for our daughters in order to give them again for wives for our sons. I have told my brother that I will chose myself for Kima. We will wait for the father of the young preacher to come to talk about marriage."

"You are a wise father," said Lusuba. "Our daughter will be happy with the man her father chooses as I am with the one my family chose for me."

# World Outlook

## JULY

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# THIS MONTH

ONE of the strongest emphases in mission strategy for the past two decades has been the emphasis on the rural church. It is true in the home field and in the foreign. This month the place of the rural church in the life of The Methodist Church at home is being celebrated by a great Conference. The program for the immediate years ahead comes out of this Conference.

We cannot bring you the proceedings of that Conference as yet. Watch the future issues for articles reflecting the proceedings. We can bring you a foretaste of the Conference and the program as it is now planned.

The leading article this month, "A Program for the Rural Church," is written by Alexander Nunn, a member of the Board of Missions. He is an editor of a paper for the farmers in Alabama, and has stayed close to those for whom he writes. The article is important because the writer has a missionary perspective and rural experience. It is also important because it is written by a layman who looks at the program from the point of view of the one to be served. We hope you bring this article to the attention of your own laymen. It can be used in connection with the picture section which shows the work today of Methodists in town and country. Both the picture section and the article should be marked as resource material for the time when the rural church is again the theme for a church-wide study. Which leads us to say that the building up of a library of resource materials for future studies is a good way to educate yourself in missions.

The article, "Outdoor Ministry," fills in the rural picture. Migrant work has long been an interdenominational project. In the story we present this month, a Methodist minister is the interdenominational representative in the migrant field and a Methodist minister wrote the article. Methodism's responsibility to the rural scene cannot be told if one ignores its cooperative responsibilities. A wise chairman of a Commission on Missions, or a secretary of Missionary Education will welcome chances to make the church aware of

its growing cooperative program. Check this article as one of those chances.

We have brought, again, two articles related to the study themes of this year. One is called "Revolution On the Mission Front," and is a revolution in the ways in which the gospel is carried to the men and women on the mission field. There are other revolutions that will appear later in these pages. It is directly related to "The Church in a Revolutionary Age," the foreign study theme for 1955-56.

The other article is "The Indian Reservations" which is a series of background sketches of the reservations in which the Methodists work. This is most helpful for a handy reference if you are teaching the home theme for 1955-56, which is "The American Indian."

July is a month when we give special attention to study book helps and introductions to the themes of the coming mission studies. We are pleased this month to have Miss Florence Hooper's introduction to the five spiritual classics, which is one of the studies promoted by the Woman's Societies of Christian Service across the country.

Often we allow the Roman Catholic Church to claim the writers of the early church as their particular "saints." Actually, some of the lives appearing in the "classics" seem forerunners of our own Methodist doctrine. Miss Hooper has done the readers of *WORLD OUTLOOK* a great service in reaching out and claiming these early church thinkers as our own heritage—something that is long overdue in understanding our Protestant heritage.

We hope the article will be used as a real introduction to the study. If the study is to be conducted under the direction of the secretary of Spiritual Life, she can see that it is used. If another person leads the study, she can bring the article to the attention of the leader. If there is no study of the book in your Society see that the article is used in some way during the program year. It is too good to miss, and it may be a revelation to those who have abandoned such men as St. Francis of Assisi to the

Catholic church as we know it today.

There is one article we bring, however, that has nothing to do with studies. We bring it for its own sake. That is the story of Esma Rideout Booth, who is the wife of Bishop Newell Booth. The story is called "The First Rain." Mrs. Booth has been a long-time favorite of *WORLD OUTLOOK* readers for her children's stories. Be sure that your children have a chance to read the story. The girl in "The First Rain" is just beyond childhood, but the story has the ingredients of a child's story with a happy ending. For the adult who reads it, the story has indications of the changing pattern today in Africa. Particularly significant is the father's part in handling the situation. Still conforming outwardly to the customs about him, he is ready for a new age. There is more here than meets the eye, and on second thought, we think perhaps the story can be used as a supplement to the theme, "The Church in a Revolutionary Age."

Already in Davos, Switzerland, consultations are starting on the work of the World Council of Churches. Next month the Central Committee of the Council will be held in this beautiful mountain town. The consultations are getting ready for that meeting. One of the consultations will be on the work of the World Council of Churches' Service to Refugees.

Dorothy Pye, of the World Council, tells what it does. Some of the facts in "Look After Our Brothers and Sisters" affect too many for the reader to comprehend. So she tells of Lexi, eleven-year-old Lexi, and of Andrew who fled his old home and is today without a country.

If any one of your congregation is thinking of helping a refugee, bring this story to his attention. If anyone asks what the World Council does show him the article and call his attention to the pictures.

The refugee problem is one close to any American's heart, particularly in July when we remember that we once stood as a haven for the oppressed.

# WORLD OUTLOOK BOOKS

• Books of unusual interest selected by WORLD OUTLOOK for commendation to its readers. Order any or all of them from the nearest branch of your Methodist Publishing House.

**DECLARING HIS GLORY**, by Eloise Andrews Woolever. Woman's Division of Christian Service, Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. 274 pages. 75 cents. 1955.

One of the needs of the Woman's Societies of Christian Service of The Methodist Church has been for the story of the mission work of the organized women of the church gathered into a whole and put under one cover. That is exactly what Mrs. Woolever has done in her book, *Declaring His Glory*. She is aware that it is dangerous to tell a story today when the ending may be changed tomorrow. But she looks into tomorrow and bases her book on the idea of partnership. "Perhaps the most significant development," she says in her Foreword, "is the idea of 'partnership in obedience'. . . a partnership which shows itself in many ways; in interdenominational policy-making, in union institutions, in world-wide strategy, in fact, in a world church with every believer a member 'one of another.'"

The book is the story of home and foreign missions, gives a brief history of the beginnings and has helps for those who may want to use the book as a study book. The greatest usefulness the book will have, probably, is a reference book. Here are the institutions of the part of the church which has been built by women. Here are questions which must be faced if the institutions are to stand. Here is a bibliography for understanding missionary philosophy and strategy.

The foreign section of the book is written with greater depth of perception, it seems to this reviewer, than the home. Surely some day a writer on home missions will come along who can touch it with the romance that it has. However, this is a small fault for so useful a book. One can see women coming again and again to the book for the information on the evangelizing work of the organized women of The Methodist Church.

**LIKE A MIGHTY ARMY**, Selected Letters by Simeon Stylites, by Halford E. Luccock. Oxford Press, New York, 1954. 182 pages. \$2.50.

There are advantages in reviewing a book such as "Like a Mighty Army" by Halford E. Luccock somewhat late. One is that the reviewer knows he is recommending a sure thing and that is no small advantage. Another is that it reminds the person who read the early reviews that in the hurry of the minute he may have neglected to buy the book. Now with the summer on, he has leisure to get the book and leisure to benefit from it.

Every one in church circles knows that Simeon Stylites is Halford E. Luccock, who writes each week in *The Christian Century*. Most readers turn to Simeon first, as they

open their paper. But the book is better than the single pieces. It is not just because there is more of Simeon—though there is something in that. It's because you can wander. You can wander from "Picking Up Your Cap" to "Anoint the Elbows" to "You Must Relax." A Christian way of thinking about life begins to emerge as you wander. These literary bits are not the kindly sayings of a gently humorous clergyman. The Christian way of Halford E. Luccock through the pen of Simeon is often harsh, dangerous and, one suspects, lonely. He points out, in one place, the role of Christian vanity. "There you have it—vanity a minister of grace." He is speaking of the invalid Alice James who was "too vain" he says, "to sink down to making life 'the vehicle of a moan.'"

He has a nervous irritability with the pace of the average church member.

"Our religion is excellent, all except the verbs." He is paraphrasing a remark by Averell Harriman, who made a somewhat similar remark about his own command of French. "Yet," Simeon goes on to say, "there are great verbs in the Christian religion—'come,' 'follow,' 'go,' 'do,' 'be,' 'work,' 'fight.'"

"The verb is the sinew of speech. The Founder of Christianity liked verbs. He said 'You know these things, blessed are you if you do them.'"

But Simeon's real wrath is saved for those who would learn the secret for a "serene and successful life."

"Fine," he says. "So long as we do not forget that our Master lived a disturbed and unsuccessful life. . . . He seems never to have mastered the art of relaxation. . . . He carried tension to the end. And he died on a cross."

**MAKING RELIGION REAL**, by Nels F. S. Ferré. Harper and Brothers, New York City, 157 pages, 1955. \$2.00.

Dr. Ferré, professor of Philosophical Theology at Vanderbilt University, in Nashville, Tennessee, is well known to Methodist audiences. He has been used as a speaker in missionary gatherings and in some of the seminars held by divisions of the Board of Missions. His great interest has always been, as it is of a mission board, in the place of religion in the daily life.

His latest book, "Making Religion Real" deals almost entirely with this concern. The book, he says, is a family affair. His wife worked on the style of the manuscript, his brother gave criticism. Suggestions were given by his son and his wife. Perhaps that is the reason that the book seems written for a family. The titles of the chapters lend themselves to family discussions. They all carry the title, "Making Religion Real" with the

sub-titles, Through Thinking, Through Reading, Through Prayer, Through Worship, Through the Family, Through Friendship, Through Giving, Through Suffering.

Dr. Ferré has a pleasant style and a forceful way of saying things. The most refreshing chapter is the last on "Making Religion Real Through Suffering." Here is none of the glossing over and praying away of pain which one hears so much about today. "Pain," he says, "is a fact from birth to death." Further on he says: "The natural but wrong thing to do about suffering is to reject it. I remember how I ignored my own sufferings for over a year. My refusal ever to recognize the severity of my illness to the point where I would not even consult a physician nearly cost me my right to live."

"Religion," he says in another place, "is no magic word; it is no deliverer from ordinary life."

We can think of no better contemporary book for the missionary faced with the problem of making religion real to the new convert. It is a good book, too, to have in one's own family.

**MOMENT BY MOMENT**, by Margaret T. Applegarth. Harper and Bros., New York, N. Y. 236 pp. 1955. \$2.75.

Any book by Miss Applegarth is welcomed by the readers of WORLD OUTLOOK. This latest book, "Moment By Moment," will be especially welcomed. It is a collection of stories of moments in the lives of men and women which shed illumination over the lives of the persons and those about them.

Some of the stories are of the saints of the early church. Some stories are modern, such as that of the Woman's Society of a church in Toledo, Ohio. Each of them is the kind of story one looks for to illustrate a point in a meditation. Yet none of them is moralizing.

Miss Applegarth is a story-teller with a gift for picking out moments in a person's life that give new vision to the person who reads. Those who are preparing for the study, "Introduction to Five Spiritual Classics," will appreciate the last section of the book called "The Time Passing." In it are stories of William Law, Saint Augustine, Thomas á Kempis, and Brother Lawrence.

One chapter that is unusually interesting is called "A Tender Turtle Is a Tender Turtle." It plays with thoughts of Gertrude Stein who said that a saint did not have to do anything—to be a saint was enough—and St. Augustine, who said: "They that sit at rest while others take pains are tender turtles, and buy their quiet with disgrace."

A great addition to the book is the selection of quotations at the end of each section. One such selection, from St. Augustine, is: "Give us mothers, and I will give you another world."

From Martin Luther comes: "The Bible is alive, it speaks to me; it has feet, it runs after me; it has hands, it lays hold on me."

Miss Applegarth's thesis is in Robert Browning's verse, which she quotes:

"Religion's all or nothing; it's no mere smile

Of contentment, sigh of aspiration, sir—

No quality of the finelier tempered clay

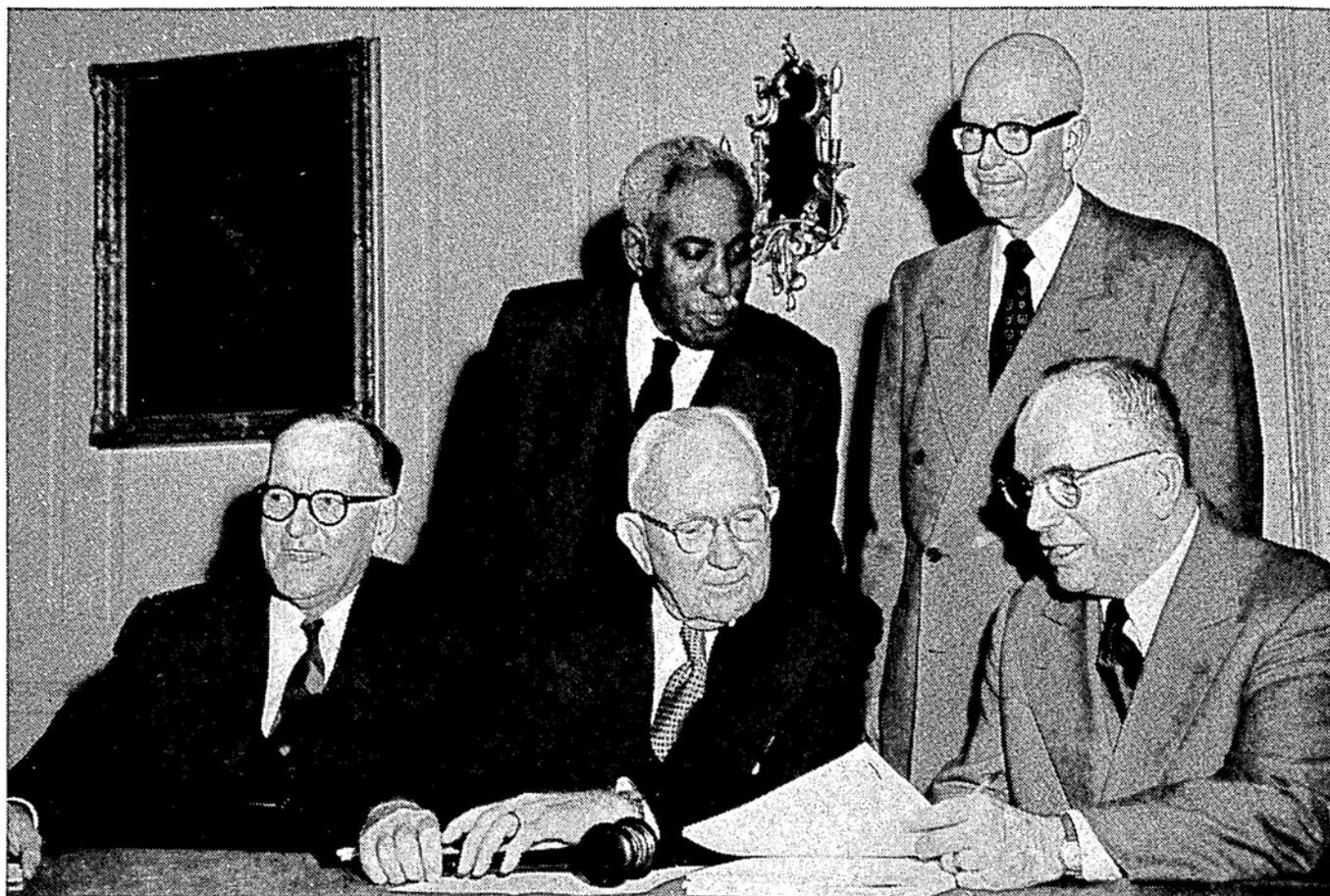
Like its whiteness or its lightness, rather stuff

Of the very stuff; life of life, and self of self."

# The Moving Finger

## Writes . . .

» » » EVENTS OF RELIGIOUS AND  
MORAL SIGNIFICANCE DRAWN  
FROM THE NEWS OF THE WORLD



Methodist Information

• *Bishop Clare Purcell of Birmingham, recently elected president of the Council of Bishops of The Methodist Church, fingers his new gavel while going over an agenda with Bishop G. Bromley Oxnam of Washington, D.C., secretary of the Council. Bishop W. Earl Ledden of Syracuse, president-designate of the body (left, seated); Bishop Matthew W. Clair, Jr., of St. Louis (left, standing); and Bishop Glenn R. Phillips of Denver (right, standing) complete the new executive committee of the Council.*

### *Clare Purcell Heads Council of Bishops*

✚ BISHOP CLARE PURCELL OF BIRMINGHAM, who supervises 1,613 churches in Alabama and West Florida, by vote of his colleagues, moved into the presidency of the Council of Bishops at the conclusion of the annual meeting held at Seattle, Washington, April 19-21.

The new No. 1 Methodist took over the gavel from Bishop Charles Wesley Brashares of Chicago. After the bishops have met in Minneapolis prior to General Conference, he will pass the symbol to Bishop W. Earl Ledden of Syracuse, New York, the newly chosen

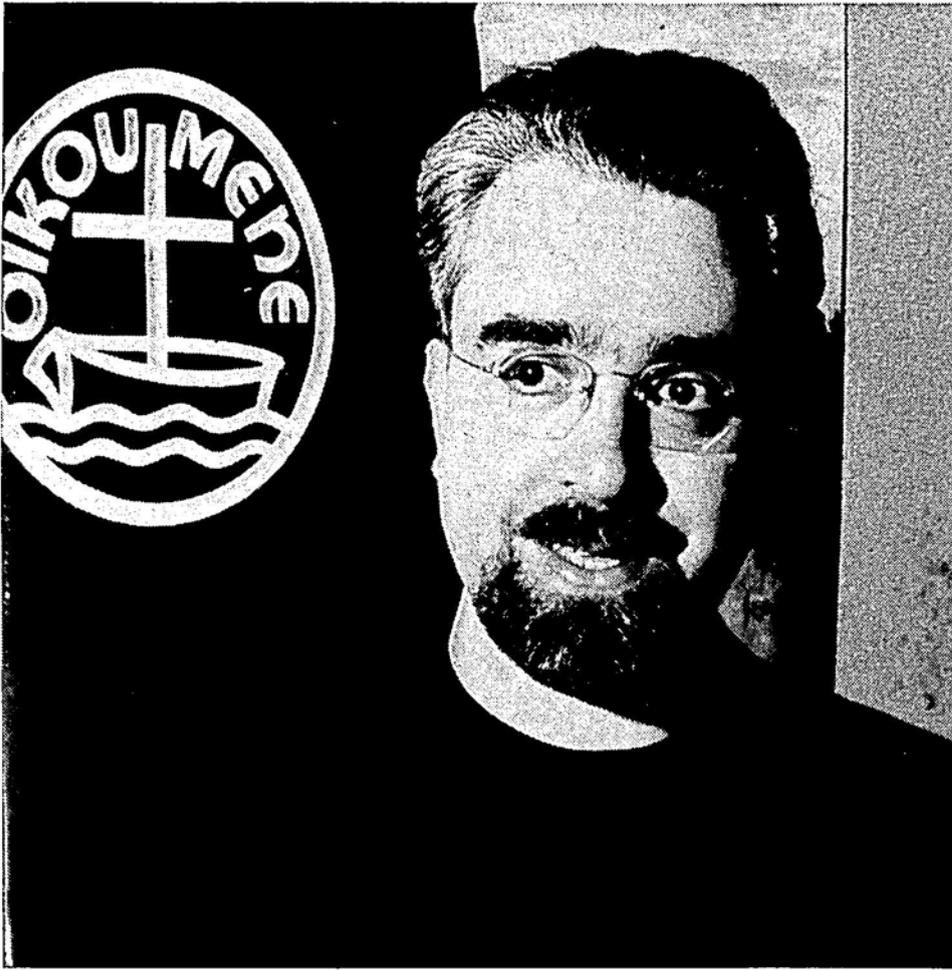
president-designate. Bishop G. Bromley Oxnam began his seventeenth ("and last," he announced) year of service as secretary.

Bishop Matthew W. Clair, Jr., of St. Louis and Bishop Glenn R. Phillips of Denver, were elected to complete with the three officers the Council's executive committee of five.

Bishop Fred P. Corson of Philadelphia was accorded the honor of preparing and delivering the episcopal address at the coming General Conference and Bishop Ivan Lee Holt was given responsibility for the Holy Communion.

Five bishops who have recently made overseas visitations gave confidential reports on their observations. They were Bishop Dana Dawson of Topeka, Kan. (Latin America); Bishop J. W. E. Bowen of Atlanta (India); Bishop D. Stanley Coors (Europe); Bishop W. Earl Ledden of Syracuse, N. Y. (Latin America); Bishop Ivan Lee Holt of St. Louis (Australia and New Zealand).

That 554,000 members of Methodist churches in India and Pakistan may soon join with Anglicans, Baptists and others to form a united Protestant body, Bishop Oxnam told his colleagues, is a strong possibility. Already



World Council of Churches

• *Bishop James E. Coucouzes, titular Bishop of Melita, is shown at Geneva, Switzerland, headquarters of the World Council of Churches. The bishop recently arrived in Geneva as liaison representative to the World Council of Athenagoras I, Patriarch of Constantinople and Ecumenical Patriarch. His appointment was hailed as showing closeness of the Council to the Eastern Orthodox churches.*

approved, with some conditions, by the Central Conference of Southern Asia, if the proposal secures the necessary two-thirds vote of the annual conferences, the request will come to the 1956 General Conference for an enabling act.

A daily contribution of \$10,000 has been made by Methodists for advance specials during the past ten months, Bishop Costen J. Harrell of Charlotte, N. C., reported. Since the last General Conference \$12,000,000 has been raised in this way in excess of the regular apportionments.

A gain of 70,000 young people was reported by Bishop John Wesley Lord in reviewing the year's youth emphasis. He stressed the need of trained adult youth workers.

Bishop Grant, in whose Area the project is located, told of steps taken toward the coming Alaska Methodist College.

Bishop Sante Uberto Barbieri of Buenos Aires, the only overseas bishop present, reported that Protestant

church membership in Argentina has increased seven times more than the population of the country since 1930. He stated that two thirds of the population of South America are unchurched. There are 100 million persons, he said, out of the 150 million, who are completely outside all churches, Roman Catholic and Protestant.

Cherishing the memories of those of their episcopal circle who have died since their last meeting, the bishops and their wives held a service of commemoration in the chapel of First Church. Bishop John Wesley Lord was the liturgist. Tributes were paid to the late Bishop Hoyt M. Dobbs of Shreveport, La., by Bishop Paul E. Martin; to the late widow of Bishop H. Lester Smith of Columbus, Ohio, by Bishop Hazen G. Werner and to the wife of Bishop Edwin E. Voigt by Bishop Charles Wesley Brashares.

Bishop John Wesley Lord of Boston, replaced Bishop Purcell who had asked to be relieved from membership on the



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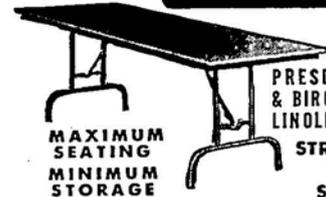
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General Board of the National Council of Churches.

The Council approved the nomination of Hugh M. Comer of Birmingham, Ala., as an additional member of the Board of Managers of United Church Men, N. C. C.

Mrs. Charles Wegner of St. Paul,

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Illustration from Encyclopedia of Child Care and Guidance

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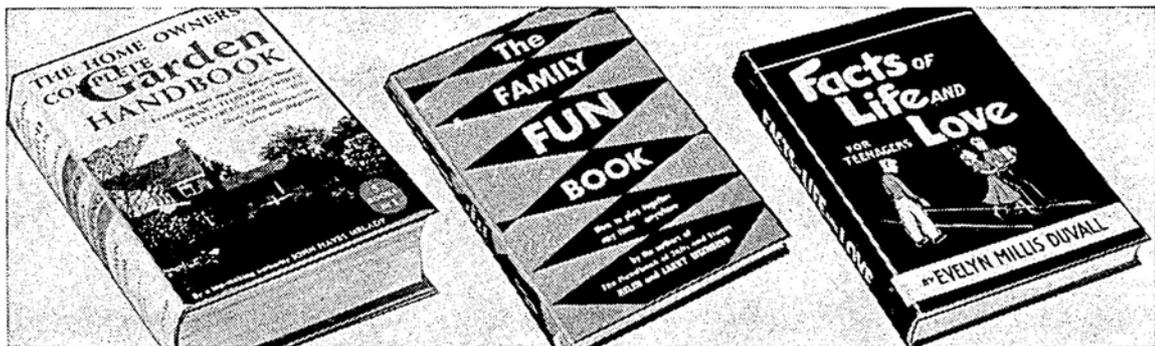
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**Ben-Hur**

*By Lew Wallace.* The enthralling story of Judah Ben-Hur's escape from prison in the earliest years of the Christian era. A religious-historical romance. (DM) . . . . . postpaid, \$3.25

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Minn., was named to succeed Mrs. Leon Peel on Coordinating Council.

Dr. Aura Severinghaus replaced the late Harry N. Holmes on the Methodist Committee for Overseas Relief.

Sessions of the six Jurisdictional colleges of bishops resulted in the following elections:

Central: President, Bishop J. W. E. Bowen; secretary, Bishop Edgar A. Love.

North Central: President, Bishop Hazen G. Werner; secretary, Bishop Edwin E. Voigt.

Northeastern: President, Bishop G. Bromley Oxnam; secretary, Bishop Fred P. Corson.

South Central: President, Bishop Ivan Lee Holt; secretary, Bishop W. Angie Smith.

Southeastern: President, Bishop Paul N. Garber; secretary, Bishop Roy H. Short.

Western: President, Bishop Glenn R. Phillips; secretary, Bishop A. Raymond Grant.

The Council of Bishops will meet in Hotel Dennis, Atlantic City, N. J., December 6-9, and in Minneapolis, April 17-21, 1956.



**Board of Missions  
Lauds Try for Peace**

THE BOARD OF MISSIONS OF THE Methodist Church recently sent a telegram to President Eisenhower upholding his willingness to negotiate with the

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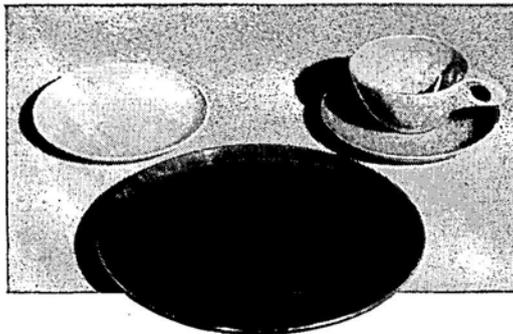
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Chinese Communist government concerning a cease-fire in the Formosan Straits. The message, adopted at the recent meeting of the executive committee of the Board, stressed the importance of settling the problem of the Formosan Straits in a peaceful manner but emphasized that negotiations must

have regard for the honor of the United States, its allies, "and particularly to our obligations to Free China."

The complete text of the telegram follows:

"The Board of Missions of The Methodist Church hereby registers its conviction of the vital importance of



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settling the problem of the Formosan Straits in a peaceful manner. In accordance with this conviction the Board of Missions of The Methodist Church affirms its support of your statement as to the readiness of the United States to negotiate directly with the Peking Government regarding a cease-fire in the Formosan Straits, where that can be done with honor to ourselves, to our allies, and particularly to our obligations to free China. Our prayers are with you in this hour of decision."



**M.C.O.R. Statement  
On Corsi Dismissal**

BECAUSE OF CONFUSION ARISING FROM the dismissal of Edward J. Corsi as Special Assistant to the Secretary of State on Refugee and Migration Problems and the series of charges and countercharges this action touched off, the Methodist Committee for Overseas Relief has issued a statement to attempt to clarify the situation for Methodists. The statement (reprinted below) does not attempt to evaluate the firing of Mr. Corsi but does attempt to spell out the effects of his dismissal upon the Methodist program for refugees.

The text of the statement follows:

"The dismissal of Edward J. Corsi as Special Assistant to Secretary of State Dulles on refugee and migration problems has brought questions from many Methodists as to its effect on the Refugee Resettlement Program which The Methodist Church has undertaken on the basis of the Refugee Relief Act of 1953.

"While the method of action on the part of the State Department is deplorable, Mr. Corsi's ouster has served to spotlight weaknesses in the administration of the RRA of which the Methodist Committee for Overseas Relief—and other voluntary agencies taking part in resettlement of refugees—has long been aware. It is true that the Government has failed to administer the Act in such a way as to make it the 'great humanitarian Act' which President Eisenhower hailed upon signing the bill into law. It is true that unnecessary stress on serious legislative restrictions by the office of administration has limited its effectiveness to the point that mid-way in the time interval of the Act only 1,044 refugees of the 209,000 persons who may be admitted under the RRA have actually arrived in the United States, despite the fact that approximately 22,000 assurances have been provided by the three leading church agencies—Church World Service, National Catholic Welfare Conference and Lutheran Resettlement Service. But that is the Government's failure.

"The churches, and particularly The Methodist Church, dare not reflect such

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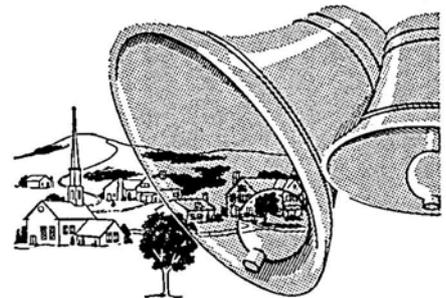
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failure. The primary responsibility of the churches is to secure assurances. This was our pledge to the millions of refugees who look upon the RRA as a hope for new life—that we would do all in our power to make that hope a reality. 'All in our power' means that regardless of delays on the part of the Government in processing these assurances, we will provide sponsors. We still have faith that, even within the framework of the present law, this program can be a truly great service in the name of Christ.

"To express this faith to the refugees who have been understandably discouraged by the slowness of the program, MCOR—along with other Protestant and Orthodox members of Church World Service—is sending to Europe church representatives to make sure that the refugees, and the European church leaders who work with them, understand our willingness to help and the firm intention of the American people that underlies the Refugee Relief Act, regardless of its original imperfections and despite administrative restrictions and delays.

"At the same time, we are urging the Government to take quick action in expediting the admission to this country of those refugees who already hold assurances. We also have requested Secretary Dulles to make the Act more effective by appointing a deputy administrator, a qualified person committed to the achievement of the law's objective; to appoint an expeditor overseas, to restore confidence in the program and to overcome negative attitudes toward the law in Europe and here; and to set up an advisory council, in order to utilize the voluntary agencies, organized labor and other groups in coordinating the resources needed to make the law effective.

"These are the steps that your Church has taken to meet this problem. But none of them will be effective unless we can back up our efforts with increased sponsorship offers. We urge you to do all in your power to provide assurances."

**W. V. Middleton Heads Home Missions Section**



• W. Vernon Middleton

Dr. W. VERNON Middleton, of Philadelphia, for eleven years one of the two top officers of the department of the Board of Missions dealing with church construction throughout the nation, has been named to head the home missions program of The Methodist Church.

Formerly an executive secretary in the Section of Church Extension, Dr. Middleton was appointed execu-

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Dr. Middleton also was appointed special assistant to Dr. Earl R. Brown, general executive secretary of the Division and its chief administrative officer, until the 1956 General Conference. The new appointments mean Dr. Middleton will transfer his office from Philadelphia to New York.

Dr. Middleton succeeds Dr. Elliot L. Fisher as the home missions executive secretary. Dr. Fisher, who had held the post since 1949, recently resigned to become a district superintendent in California.

The Division's executive committee did not fill Dr. Middleton's job in the Section of Church Extension, but appointed Dr. B. P. Murphy, the other executive secretary in the section, to have over-all supervision of church extension matters. Dr. Murphy's office was in Louisville until last September, when he was transferred to Philadelphia in a move to centralize the church extension program.

The Section of Church Extension handles loans and grants to churches throughout the country to aid in building new churches, parsonages and parish houses. Loans and grants total about two million dollars each year.

The Section of Home Missions administers Methodist mission work in the continental United States and the outpost areas of Alaska, Hawaii and Puerto Rico.

» «

**World Council Presidents Issue Pentecost Message**

IN LINE WITH RECENT CUSTOM, THE six presidents of the World Council of Churches issued again this year a Pentecost message, which was sent to all the member churches of the Council—162 communions or denominations in 47 countries. It was read in many churches on Pentecost Sunday, May 29. This Sunday, following the second chapter of Acts, is usually regarded as the birthday of the church.

The text of the message follows:

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Grace be unto you and peace from God our Father and the Lord Jesus Christ.

As Presidents of the World Council of Churches we greet our brethren of the churches participating in the World Council.

A year ago at this time we were called to pray for God's blessing upon the coming General Assembly of the Council. Now in retrospect we can join in thanksgiving to God for the many blessings granted to us as a result of the Evanston Assembly. With frank and sincere facing of many differences there was revealed a deep underlying unity of Christian love and mutual understanding. Despite the barriers of space, of race, of nationality, of varying ecclesiastical traditions, and of theological emphasis we remain brothers in Christ. In this fact may be found a source of spiritual strength for the present and of high promise for the future.

There are stern realities in our world which must be met courageously. There is strife between men and nations. In many places men do not have that freedom which is their deep desire. Millions of the children of God are without the barest necessities of life. We dare not forget the plight of those who through no fault of their own are helpless refugees. Christendom is divided and therefore its witness is weakened.

But these difficulties are accompanied by equally real opportunities. Countless men, women, boys and girls everywhere stand in need of the unsearchable riches of the Gospel, and of the peace of God which passes all understanding. In the light of the tragedy of our times there is urgent need for groups of men and women everywhere working more closely together in Christian love in the service of Christ.

We may well ask ourselves: "Who is sufficient for these things?" The answer comes from our blessed Savior Jesus Christ: "Ask and ye shall receive, knock and it shall be opened unto you."

So at this season of Pentecost let us pray that the Holy Spirit make our hearts burn within us so that we may better understand the mind of Christ and more deeply realize our need of one another. Let us pray especially that all men may be granted the opportunity to worship the Almighty in full freedom. And let our prayer be accompanied by a solemn re-dedication of our lives to the gracious purpose of God.

We urge the offering of this age-old prayer to God through Jesus Christ:

*Veni Creator Spiritus*

*Come Holy Ghost, our souls inspire,  
and lighten with celestial fire.*

(signed) The Presidents of the World Council of Churches

- JOHN BAILLIE (Principal)
- SANTE UBERTO BARBIERI (Bishop)
- GEORGE CICESTR (Bishop of Chichester)
- OTTO DIBELIUS (Bishop)
- MAR JUHANON (Metropolitan)
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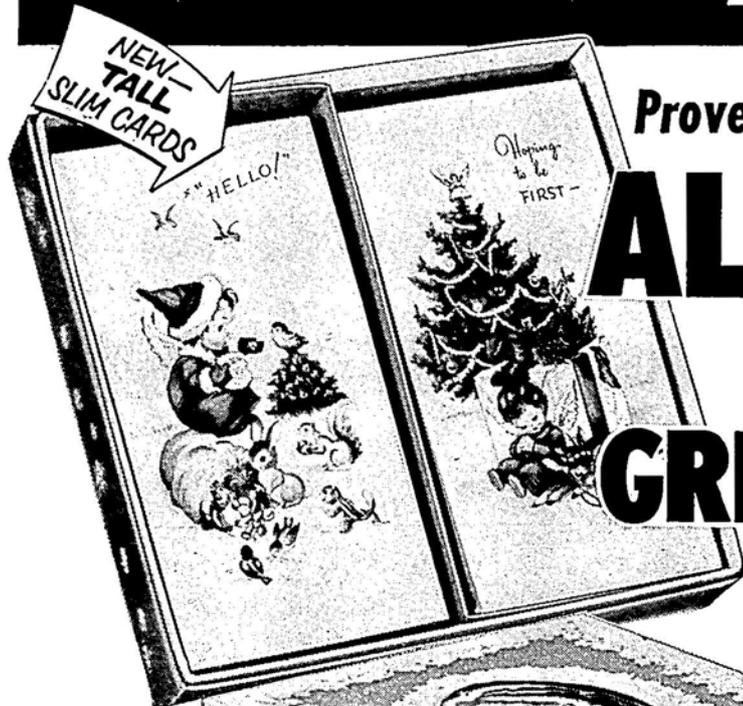
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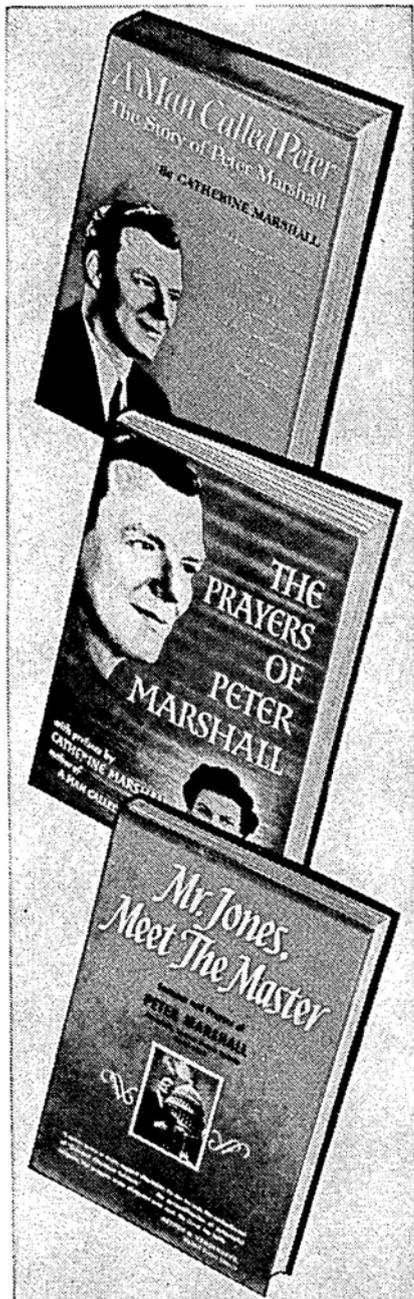
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*A Statement*

of the Council of Bishops  
of The Methodist Church

**F**OR more than two centuries, Methodism has been characterized by a triumphant missionary aggressiveness. We have sought to be the herald of the good news and the definer and defender of moral and spiritual standards.

Today we witness enormous new forces turned loose in the world. The changing world situation and the continuing need for informed and sacrificial support of missionary work at home and abroad make it imperative that we devise more adequate and aggressive methods for promoting missionary intelligence, interest and zeal.

The Council of Bishops has heard with interest of the plans of the editors of **WORLD OUTLOOK** to inaugurate a church-wide campaign for the increased circulation of this attractive and informative missionary journal. We urge our people, both clerical and lay, to give cheerful support to this plan, in order that our entire constituency may be told the amazing story of the contribution of Christian missions to the life of our modern world.

Seattle, Washington

April 20, 1955