

O C T O B E R 1 9 5 6



World Outlook



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IN PUERTO RICO

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Volume 6

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LETTERS

WORLD OUTLOOK 1956

Christian Students from Ceylon, India, and Pakistan

● Last spring Pushpa and I undertook to feed a group of young people—a committee from the Student Christian Movements of Ceylon, Pakistan, and India.

We left Jabalpur at four o'clock on the morning of April 21. We got to Tomia by noon, where we were within sight of the Pachmarhi hills. We traveled on when it was cooler, and arrived in Pachmarhi by evening.

A very busy life we led, trying to prepare meals in an inadequately furnished house. However, we had a pleasant time with the young people from the three countries, who were discussing plans and policies for the Student Christian Movement.

Louise CAMPBELL

323 Napier Town
Jabalpur, M. P., India

"A New Lease on Life"

● The Woman's Society in Cortazar has taken a new lease on life. The meetings are well attended and are beginning to bear fruit in the lives of women. We are stressing personal devotions in the prayer circle.

All the women in the different villages have their mite boxes and help to support the missionary work of the Conference.

Under the direction of a local girl, who is a graduate of the Puebla Normal School, the Sunday school in Cortazar is being rebuilt.

Attendance is good in the Suchitlán Sunday school.

The pastor regularly visits members on the circuit.

Local self-support is the highest ever. We have chicken and rabbit projects, and Harvest Home projects to help in raising our church budget.

MAMIE BAIRD

1 Ramirez #7, Cortazar Gto., Mexico

Fiftieth Anniversary Celebration in Rio

● In May the People's Central Institute celebrated its fiftieth anniversary. Dr. Tucker had a great vision when he founded this work fifty years ago. Other leaders throughout the years have continued to have a like vision. The Reverend Robert Wisdom is the present superintendent.

For fifty years the People's Central Institute has served the working people of the dock area of Rio de Janeiro.

On May 12th there was a parade of students on neighboring streets. Following this there was a special sports program. On May 13th, the actual anniversary date, there was a special service of thanksgiving for the Christian service of the Institute.

MARY BOWDEN

People's Central Institute
Rio de Janeiro, Brazil

OCTOBER 1956

Book Sales in India

● When Dr. E. Stanley Jones was in Nadiad for four days of meetings, we set up a temporary book shop in a small room beside the church. Book sales exceeded those at the time of Annual Conference!

The bulk of our work is in mail orders, and in the sale of books at meetings and conferences.

Two items we have published are enough in demand so that they are now back on the presses for a second printing. One is "Jesus' Words to Women," a translation of a little book you used in your Societies several years ago. The other is a mealtime prayer card, showing a large colored picture of a family saying grace before eating. Beneath is a short prayer printed in large letters.

BETTY FAIRBANKS

Godhra, Dt. Panchmahals, India

Lay Leadership In Japan

● The lay Christians seem to be doing much to lead in the Christian movement, here in Hirosaki and in many other places.

We have different groups who meet for spiritual strength and guidance for their lives and work. The groups are much like the old-fashioned Methodist Class Meetings.

Out of one of these groups has grown Christian community work, and a small temporary building for Sunday school and other meetings. On May 27th a dedication service was held for the land on which the permanent church building of cement blocks is now being built.

On one side of the building is a tall row of evergreens, on the other a small lake (which feeds the irrigation ditches). There are mountains in the distance. The people there are happy to be getting a permanent church building.

Some of you have helped in making this place of worship possible and the people all send their hearty thanks to you for this Christian service.

MAUD PARSONS

Furlough address:
% Dr. Grant Parsons
Star Route 1, Box 254
Bremerton, Washington

Tribute from Virginia

● We enjoy WORLD OUTLOOK and The Methodist Woman. We glory in the work being done by the church to which the WORLD OUTLOOK is certainly making a large contribution.

BERNARD S. VIA

Va. Methodist Home for the Aged,
Richmond, Va.

Accordion Music In Chile

● Church services claim a good bit of my time. I play my accordion for several services

in the church each week, and also for a service at the jail.

My first experience in playing here was with a Caravan Team of Chilean students from Sweet Memorial.

Here at the school I play for the children to sing.

Some of my nicest experiences in playing have been out in the rural schools, in evangelistic meetings.

ANN RAGSDALE

Casilla 69
Nueva Imperial, Chile

Testimony and Goals in India

● Last spring an Institute brought fourteen women to stay here for five days. Bible study, worship services, and the showing of the movie, "King of Kings," brought inspiration.

These women from village churches studied health, the teaching of literacy classes, the work of the Woman's Society, and had discussion of the place of women in the church. At the end of the Institute the testimony of the women brought us great encouragement.

This year we have stressed the work of the Woman's Society of Christian Service. Nine new societies have been organized.

Indian Methodism celebrates its Centenary this year, 1956. For the past quadrennium one goal has been to build churches and parsonages. Several have been built in our district.

PEARL PRECISE

Mission Road
Nadiad, Kaira Dist., India

International Student Work Camp in Brazil

● The second International Student Work Camp, at the People's Institute in Rio, brought together thirty young people from Bolivia, Brazil, Korea, Peru, the United States and Uruguay.

The students worked with residents of a favela section on a hillside, building a path, and helping to construct an incinerator for the burning of garbage. At the same time residents of the favela participated in a clean-up, paint-up, improve-sanitation campaign. A Brazilian firm gave us twenty-five excellent premiums for prizes for the best efforts in the campaign (household equipment and toys). Ten of the premiums went to children who collected the greatest number of cans of garbage for the new incinerator.

Through joint work, study, discussion, and recreation the international students had an opportunity to experience practical Christianity in operation for a challenging month.

ELSIE L. PARKER

Instituto Central do Povo
Rua Rivadavia Correa 188
Rio de Janeiro, Brazil

Women Pastors For the Church in Japan

● The service of the church is attracting really choice young people, and for that we give thanks.

My work at Aoyama Gakuin is largely in the Christian Studies Department.

I have always coveted the opportunity of becoming better acquainted with the young women students of the Union Theological Seminary. I have known them only to the extent that they have elected the Seminary courses which I have been teaching since my return to Japan in 1948.

There are thirty young women enrolled.

Most of them are in the full theological course. Some of them will become full-time pastors, since women have the same rights as men in the ministry of the United Church in Japan. Many will become assistant pastors with special responsibility for the educational work of the church. Others will become teachers in Christian schools.

MARY BELLE OLDRIDGE
Woman's Dormitory 707 Mure, Mitaka
Tokyo, Japan

"Hiroshima Maidens"

• For the "Hiroshima Maidens" who went to America for plastic surgery last year, windows, mental and spiritual, have been opened.

The girls visit us often, to chat about America, their new plans, and their dreams for the future.

Every Thursday I have an English lesson with them at Mr. Tanimoto's church. The Reverend Mr. Tanimoto does not always receive the credit he deserves for starting the wonderful "Hiroshima Maidens" project. Of course we are deeply grateful to Mr. Norman Cousins and to Dr. Hitzig and others at Mt. Sinai Hospital, too. This project has probably done more to break down anti-Americanism in Hiroshima than any other one thing that has happened since the war.

MARY D. FINCH
Furlough address: Chase City, Va.

70th Anniversary at Ewha

• Ewha University of Seoul, Korea, celebrated its seventieth anniversary in various ways—through bazaars, art exhibits, a French play, a famous Korean play, opera, a May Day program (pictured in *TIME*), the awarding of honorary degrees, and the dedication of a magnificent new auditorium.

Ewha enrolls 4,800 students. Certainly the education of women throughout the world has come a long way—and such education in Korea is no exception.

BETTY SNEAD
Methodist Mission, Seoul, Korea
International P. O. Box 1182

Moonlit Program In the Philippines

• One night we went to Macalieng to see an audio-visual program which was sponsored by our church. We saw health films, religious movies, and slides of Asbury High School—our school on Cabarrayan Island.

No one could have asked for a more beautiful theater—a large field outlined by cocoanut palms, lit by a full moon, and with the sound of the surf in the background.

Local women took advantage of the crowd to sell peanuts. This is a poor section, where, often, there is nothing but fish and rice to eat.

DANA TYSON
Lingayen, Pangasinan, Philippines

"Outside the Discipline"

• The team (of volunteer workers) carries things along in a wonderful way. The members do much calling, have special meetings for prayer and evangelism, take concern for problems among church members, and in general, this team is the backbone of things. It is a most unusual group, outside any category in the Discipline, but I count it a privilege to know and work with these volunteers.

EVELYN MERCER
Kampong Koh, Sitiawan, Perak, Malaya

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Photo by Walter J. Leppert

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EDITORIALS

A Word To Our Readers

WITH this issue WORLD OUTLOOK resumes printing for a time at least the sixteen pages which had to be omitted because of wartime restrictions and postwar shortages. The increase from forty-eight to sixty-four pages enables us to cover more adequately the world-wide story of missions today. There will also be the added feature of two or more pages of editorials.

The first issue of the first magazine to bear the name of WORLD OUTLOOK was published in January, 1915, by the Board of Foreign Missions of the Methodist Episcopal Church. In it the nature of the magazine was described as ". . . avowedly missionary in character, but the word 'missionary' must be used in its broad and genuine sense; for WORLD OUTLOOK will stand not only for the mission propaganda of all denominations but for every movement of religion, commerce, and politics which means sane Christian progress."

This statement is perhaps a little dated in its phraseology ("propaganda" is not a respectable word these days and "progress" just barely one), but as an expression of purpose it suggests our point of view today. We too hope to use the word "missionary" in its broad and genuine sense and to further those movements which mean sane Christian progress.

We hope especially to stimulate Christian thinking about important issues and events related to missions. The range of such subjects is almost inexhaustible. Politics, economics, all the varied interests of mankind fall into this category as well as those more narrowly labeled "religious."

To us, this range only illustrates the vitality and central position of the missionary movement today. It was for a time fashionable to speak of the "liquidation" of missions and to consider the missionary concept

an outdated one tied to Western imperialism. Indeed the time has come in many places where we should speak and think of "the church" where we have formerly used the word "missions," and where the idea of "fraternal workers" is more appropriate than that of "foreign missionaries." At any rate, this is certainly a time of change in missions—which is one reason why the subject is so exciting. But change can be a strengthening and a maturing as well as a decay. To examine the changes taking place and to work that clearer understanding may help advance the cause of God's Church will be our continuing aim.

• • •

Where the New Begins

SWIFT and radical changes are taking place in the modern world. Some of the innovations are good; some are bad; and about some of them there are sharp differences of honest and informed opinion.

Every new venture carries with it a measure of risk and calls for willingness to make sacrifices of one sort or another. To build an effective organization of nations calls for the risk and almost certainly the ultimate sacrifice of important elements of national sovereignty. Marshall Plan and Point Four ventures are not undertaken without tremendous financial cost and economic dangers. Many people are frightened and distressed by the new approaches being made in America to the thorny problems of race relations.

In the introduction to his recently published book, *High Hours of Methodism in Town-Country Communities*, Dr. Charles M. ("Pat") McConnell tells of a small boy who apparently saw dawn break for the first time in his life and ran into his grandmother's bedroom shouting,

"Wake up, Grandma—the world has begun!"

Strangely enough, newness is not ordinarily listed as one of the "notes" or essential characteristics of the true church, such as unity, holiness, catholicity, and apostolicity. On the contrary, antiquity is more likely to be mentioned in this connection. But surely a stronger case could be made for the newness. The church is born of a new covenant, nurtured on the teachings of a New Testament. She is dedicated to the service of him who said, "Behold, I make all things new."

American Methodism needs waking up, as Dr. McConnell makes clear, to her mission in American town and country life. But things are happening that give evidence of vitality and initiative. The extension of full clergy rights to women, the proposal of a constitutional change to facilitate interracial progress wherever possible in the denomination, and the restudy of the jurisdictional system ordered by the last General Conference are evidences of new life and new beginnings.

The Methodists as a denominational group have no claim to antiquity except the common heritage of all Christians. But The Methodist Church must not lose her claim to the eternal newness that is in Christ.

• • •

India and Missions

Two years ago a committee known as the Neogi Committee was appointed by the Indian government to look into Christian missions in the state of Madhya Pradesh. The report of that committee has just been made public.

India became very sensitive about the mission movement some years ago. With their deep nationalistic pride, the thought of foreign missionaries and of Indian churches receiving money from foreign lands was repugnant to many. But the feeling died down—partly due to the public sentiment expressed by Indian Christians. The report undoubtedly will stir up feeling again. How much or how little will depend on the government of India itself.

The chief thesis of the report is that "missions are in some places used to serve extra-religious ends." American missions are used, again in some places, to obtain world leadership for America, they say, while Catholics have still the further drive to extend the religious empire of the Catholic Church. These are the contentions.

The recommendations of the committee are far-reaching. Two of the most important are (one) the prohibition of circulation of religious propaganda literature without prior approval of the state government and (two) the forbidding of any non-official agency to secure foreign assistance except through government channels.

Throughout the document, the committee declares that it is not making an attack on the Christian community. But it does say that "it is highly undesirable for an important community like the Christians to be in some form or another under foreign domination."

Indian Christians have been quick to respond to the report. Many of them have come out with support and appreciation of missionaries and their contributions to India. Others have been sympathetic to the idea that the Indian Christian community should "go it alone." Mr. P. Ooman Philip, a member of the Mar Thoma Syrian Orthodox Church of India, says in *The Christian Century* of August 15: "It may be that their (the committee's) excessive nationalism prevented their interpreting the facts in an impartial manner. In any case, the report and its recommendations cannot be ignored by the leaders of missionary work. They demand immediate and careful consideration both by missionaries in India and by mission boards in the West."

The Great Commission remains at the heart of the Christian church. It affects Indian Christians as well as Western Christians, and Indian Christians themselves are enlisting in the ranks of foreign missionaries. But to both groups it becomes evi-

dent as never before that Christian missions must, in all ways, show themselves supra-national as they are supra-racial.

Of course, this is not the whole answer. If the Christian church is to come to its full development each church in each nation must to some extent be under the influence of churches and Christians of other lands. How isolationism of churches is to be avoided is one of the great problems before the international Christian missionary movement of today. For that reason, if for no other, the recommendations of the Indian committee are important for study by the Christian church.

• • •

Housing And the Church

ON another page of this issue of *WORLD OUTLOOK* is an article called "City Summer." The article could just as well be called city housing. The story is actually the story of the housing of one city but the situation can be duplicated in cities all over the country. And this is at a time when there is more slum clearance than at any other time in the history of the United States.

What is the trouble?

One reason is slum clearance itself. When old-style tenements are torn down and new-style housing units are built, fewer families occupy more space than in the old houses. That is good. But what happens to the families that are not cared for?

They stay in the city.

Superhighways are built through cities to facilitate traffic moving from one section to another. That is a necessity for today's world. But what happens to the families that lived in the houses torn down for the highways?

They stay in the city.

Meanwhile, there has been an unprecedented move of families to the cities from the country in the post-war years. New housing units cannot take care of this group alone in most cities. And with the erection of each new housing unit, houses which have been condemned, in some places, shelter more families than they sheltered when they were

new. In both Chicago and New York there are basement apartments which have to be entered through windows, since the apartments have been so subdivided that main entrances have been blocked off. Tempers rise as families are crowded in together. Discouragement follows the task of trying to keep decent homes in cramped quarters. A spiritual laxness can easily set in.

This is a serious thing in American life.

Marcy Center, considered in the article, "City Summer," has a specific goal toward keeping its neighborhood from falling into a slum. Welfare and neighborhood councils are attacking the problem through extended use of playgrounds, educational programs, and parent and youth associations. But the need is so vast that many thousands of families are not touched by these programs.

The church has a particular job to do here—aside from taking part in the ameliorating programs of the neighborhoods. It can promote local housing associations or, where there are none, organize citizens' housing committees. It can keep the situation before state legislatures and federal government whenever housing bills are up for consideration. It can ask for social planning and create a social atmosphere in which the law of supply and demand is not invoked to send rents skyrocketing in overcrowded neighborhoods. It has its own particular job to do in attempting to minister to the person who needs privacy for spiritual growth. All these jobs should have places on our agenda for a mission program advance during the coming year.

• • •

Special Days

Three special days this month remind us of the world outlook of the church: World-wide Communion Sunday, October 7; World Order Sunday (also Laymen's Day), October 21; and World Temperance Sunday, October 28. These are followed by World Peace Sunday on November 4, which rounds out the cycle—fellowship, order, temperance, and peace.



Wide World Photo

• *The resurgence of other world religions was recently illustrated by the year-long World Buddhist Council held in Burma. The eighty-year-old president of the Council, shown seated on his golden throne, presided over the meetings in which 2,500 monks participated.*

if **Missionaries Came to Us**

WE hear much about the resurgence of non-Christian religions in their respective lands. But we do not so often consider what this may mean to us in America. Various Oriental religions, with an additional stimulus from dynamic nationalism and from liberation from colonial dominance, are ceasing to be on the defensive, and are becoming increasingly aggressive in their claims and in their outreach. Modern movements in the great living religions not only deny that Christianity is the final, absolute or even the best religion, but are ready to set forth what

There is much interest today in many younger nations in defining the role of missionaries from abroad. Dr. Fleming, professor emeritus of Missions at New York's Union Theological Seminary, examines this problem in the light of what citizens of the United States would expect of missionaries to this country from such other faiths as Hinduism and Buddhism.

they regard as the totally unacceptable claims of Christianity. They assert the superiority of their religions, and each of the stronger ones aspire to become the future world religion.

Modern spokesmen for Islam, for

example, claim that their religion is unique as the last and perfect revelation of God, that the teaching and example of Muhammad surpass those of Christ, and that Islam is the best guide for world advance. There are

BY DANIEL J. FLEMING

advocates of Hinduism who confidently assert that in the Upanishads one finds ultimate truth once for all set forth; that the Vedanta is not "a" religion but Religion itself; and that Hinduism at its highest transcends the faith of Jesus Christ. Buddhists come claiming that they have in the Great Renunciation, the Great Enlightenment, the Four Noble Truths, and the Eightfold Path the keys to world peace, and that their message is relevant to modern social ills. In Japan, also, there are modern syncretistic movements which claim to provide an adequate basis for the transformation of society.

We are not concerned here with the validity of these claims, but with the fact that such claims are made, and with the strong probability that we shall be increasingly confronted with these religions, either directly through the permeation of thought in our shrunken world, or through living representatives of these faiths. The intellectual as well as the physical space between these religions and Christianity is an ever narrowing one. In our newly interdependent world it is a commonplace both for ideas and for people to fly from one continental culture to another. To get any close analogy for this coming confrontation of Christianity with other living religions we have to go back to the first three centuries of our era, when Christianity had to defend itself against the religions of the Roman Empire.

There is another kind of missions in reverse for which we can be unhesitatingly thankful. Christian representatives from the churches of Asia and Africa will increasingly be coming to this country to help win this land for Christ. The initiative in this is being taken both overseas and by responsible Christian organizations in this country. This means that "receiving" churches are more and more becoming "sending" churches. This type of evangelism in reverse is a matter for thankfulness. But should we welcome the missionary outreach of other faiths? Before answering we would wish to know many things.

We would expect that any non-Christian missionary, who came 10,000 miles away from his home in order to give a message, would have some training based on vital personal

experience of his faith and supplemented by appropriate education for this world venture. Otherwise he would seem a bit naïve to us. If he were motivated, possibly unconsciously, by heroism in a far-flung venture, or by the glamour of seeing another civilization, or by what appeared to him as commendable self-sacrifice, without adequate and reasoned reflection on the validity of his venture, we would sense the superficiality of his stimulus. If it became plain that he was not acquainted with trends of thought in his own land; if he was ignorant of the re-interpretation of his own religion by its modern advocates; if he had practically never studied Christianity to find out what its spirit and fundamental message is; if, in other words, he set out for the West with little more preparation than enthusiasm for what he had gained from the sheltered, parochial experience in his home town, we would very likely feel his mission was presumptuous.

We would particularly note his attitude to Christianity. With regard to his ability to understand it from the outside we would expect a real humility. It is generally recognized that a full and sympathetic appreciation of a religion is best attained by one who stands within that religion; that it is only from within that the religious consciousness can be fully known; and that a mere spectator of religious life cannot know the experience itself. Hence the Asian missionary should not think that he grasps, merely from working with words, the meaning to a Christian of such expressions as "the grace of God in Christ" or "the power of His resurrection." We would resent it if in his addresses and discussions he too thoughtlessly was unjust not only to Christian experience, but to our Lord Himself. We would not respect him if he did not show that he had earnestly sought sympathetically to understand the best thought of the best Christians.

If a Muslim should come claiming that his religion is unique, we would not object, because each religion is obviously one of its kind. But if by uniqueness he meant that his religion alone had received revelation from God and that all other religions were false and devoid of value, we would certainly think that this was not the best platform on which to begin a friendly

communication. While treasuring the values as he saw them in Islam we would want him to admit the possibility that God may have truly spoken to man through other channels. His study of Christianity, therefore, would not be merely in order to refute it.

On the positive side, we would expect these missionaries from Asia to know the subjects that are now engaging our religious thought and be ready to state what their message has to say about these issues. For example, we are interested in the relevance of religion to the whole life of man. We would expect them either to acknowledge that their system is otherworldly or to show to us its relevance for social life. It would certainly be a mark of their sincerity and of their confidence in their spiritual resources if they set up study centers where the bearing of their thought upon America's social, industrial and political life could be more surely worked out and formulated.

Again, we are interested in solving the predicament of man; they should be ready to say what the Hindu law of Karma has to say about Christian redemption. We might be surprised, but we certainly would be gratified, if they showed their earnest desire to understand Christianity by establishing an institute where they, as Hindus or Buddhists, could study the history, philosophy and theology of Christianity; and if, further, they enlisted some of our Christian scholars to help them in this study. In other words, these foreign advocates should make it a point to know us well enough to discover what issues have been and are now most engaging our religious thought, and then at proper times speak to these questions that are alive to us.

On the other hand, they should make it a point to discern issues, vital to them, which have not engaged our thought. If any such were discovered they should seize proper opportunities for leading us seriously to consider these areas of religious thought. Both these attainments—awareness of issues that have most engaged Christian thought, and on the other hand, inquiries upon which Oriental religious thought has centered—would be advisable if a living encounter is to result.

We would want Asian missionaries



Methodist Prints, by Callandro

• *Buddhist street festival in New York City. There are approximately 65,000 Buddhists, 20,000 Muslims, and 1,500 Vedantists in the United States at present.*

to America to have thought through what their specific purpose is in coming to this land. One such motive could be to enter into a common search for truth without the ulterior motive of conversion. As men holding to one of the great religious systems, who find in it inspiration for their daily living, their object in coming could be to make their contribution to an ecumenical religious conversation. Realistically recognizing that there are many religions in the world, each of which is conscious of possessing light, such Asian missionaries could picture a world brotherhood, differing profoundly in many aspects of culture, but bringing to mankind's religious thought each culture's unique and specific best, without glossing over differences. The Hindu or Muslim would here be attempting to have a constructive and sympathetic meeting with the

Christian, avoiding the spirit of polemics and with manifest respect for the Christian faith. The Buddhist would present the essential articles of his faith, and then would encourage us to think them through for ourselves. The dominant desire in this approach would be that each man should see the truth for himself and freely follow the truth as he sees it.

The dialogue between such representatives of different religions would be in the spirit of readiness to share in both directions, each giving where possible and each receiving. The Christian would at least learn what, for example, the best of Buddhism means to the best Buddhist. Just because they were not attempting to obliterate Christianity, but at most to supplement it, this approach would not be offensive to us. We might be surprised that a common search for

truth could motivate any large missionary movement, but we would not call such a purpose unworthy. No empirical religion should claim to have exhausted the mystery of God and His relationship to man. In fact there would be those among us who by philosophical temperament and because of genuine interest, would enter into such conversations in spite of the very real dangers of a mere syncretistic outcome.

However, the situation would be more testing for us if their purpose was clearly an aggressive one to make converts to a self-contained system regarded as best fulfilling the spiritual needs of mankind. As Protestants we would not deny their right to hold truth as they saw it, nor their freedom to proclaim it, nor (if they felt they had the only adequate salvation for mankind) the validity of their desire to win others to their faith. It is part



Toge Fujihira Photo

• "We would not expect them to bring their pagodas, their torii, and their distinctive temple bells with them." This Christian church, adapted to an Oriental constituency, is in Hawaii.

of our conception of religious liberty that they should not only be allowed to express truth as they see it, but be allowed to exercise their gifts of persuasion, and that we should run the risk of being persuaded. Here free and fair inter-religious discussion is preliminary to decision, and this means possible conversion. We are not arguing here for the "conversation" purpose, or for the "conversion" purpose,

but are saying that a missionary to us should have thought through the implications of each of these positions and should not hesitate to let us know which purpose activates him in his work.

If, however, to obtain converts they used methods which had on us the effect of force, fraud or bribery we would be rebellious. Suppose they were able to set up decidedly superior medi-

cal and philanthropic institutions so that we naturally wanted to benefit from them. If those services were not made available to us unless we had first attended a session where their message was given, we might feel that such conditional inducements were a form of bait or bribery. Especially would we resent it if in their schools and colleges our children were required, as a condition of attendance,

that they be present at Hindu worship, hear the exposition of the Vedas, or experience temple chanting and burning of incense. Even more would we feel it would be unfair if they urged children under age to become converts without the consent of parents; or if they unduly hurried any inquirer through such a major decision in his life as conversion.

It would unquestionably be a great disadvantage for their purpose if they could not articulate our language well enough to be easily understood, or if they used a vocabulary unfamiliar to those addressed. It certainly would not help if terms like *bhakti*, *yoga*, *karma*, *nibbana*—religious terms familiar to them but quite unknown to us—were sprinkled about in every paragraph. We would expect them to learn to know our thought forms and imagery and to use these as far as possible in endeavoring to communicate their new thought and life.

We would not expect them to bring their pagodas, their torii, and their distinctive temple bells with them. To insist on our adopting their religious architecture, their accustomed styles of painting, and symbols worked out in their particular culture, would be to make to that extent the new faith objectionably and obstructively foreign.

These Asian missionaries should be conscientious in reporting back to their supporting constituency. If they unduly played up true but selected or highly colored examples of our social weaknesses we would think this quite unworthy. The respectful pointing out of defects of religion in America, with fairness and moderation, would be recognized as part of fair discussion; but not a dwelling on the bad side while ignoring the good. We would expect them to attain more than a superficial knowledge of Christianity so that they could distinguish between true Christianity and manifest perversions thereof. They would fall in our estimation if we found they were glorying in the fact, as they saw it, that Christianity in America was in the process of disintegrating.

We would think less of them if they worked up enthusiasm among their supporters by using war analogies. Suppose they appealed for a "united front"; for the "conquest of America"; referred to "the strongholds of the adversary"; announced a policy of

"throwing in their forces where the enemy is weakest"; called attention to an unoccupied place "where their troops are not yet found"; and stimulated fresh thought for their work by pointing out the "folly of fortifying the old trench lines when the battle is to be fought somewhere else." The impact of such metaphors on us would very likely close the door to any attempted intercourse.

They would have to be carefully alert not to employ, as "native" American assistants in their propaganda, those whom we knew to have shown zeal for the new message merely to get a job. If they even unconsciously betrayed an attitude of patronizing or of cultural superiority they would give their witness at a decided disadvantage. And when a thoroughly sincere convert was won, we would think it shameful if he had to burn a cross or a picture of Christ as evidence that he really had abandoned his former religion. If, in their zeal, they had come to be motivated by a desire for a statistical increase in numbers, rather than on heartfelt, sincere change of life and thought we would lose our respect for them. Effort to have us join their party because it is their party we would regard as one of the worst forms of proselytization. In short, we would honor them for scrupulously testing all their methods by the highest moral standards, avoiding even what to us would be the appearance of evil. No complete set of rules could be given them, but in these delicate inter-religious relations the tact and behavior of a matured ethical personality should be manifest.

We would want a non-Christian missionary to let us see the witness of his life—how he met life's vicissitudes, what kind of family life he nurtured, how far out his sense of neighborhood went, what death meant to him, and as far as possible let us see what his experience of worship is. In short, we would put great emphasis on how he lived and exemplified his faith.

As long as only a few swamis advertise their lectures in California or New York, we pay little attention to them. But suppose 9,000 Buddhists made a systematic approach to win the American people to their interpretation of life. We would find such numbers affecting our attitudes. And suppose

they came with great financial backing. Would we easily submit to such foreign aggressive and organized pressure? Further, suppose they were so successful that their converts were beginning to form another communal group amongst us. Already we have begun to think of our citizenry in religious terms—Protestants, Roman Catholics and Jews—not, as formerly, as descendants of Swedes, Germans, French or English. Remembering the recent dire effect of Muslim missionary activity on the unity of India, would we want another aggressive religious group to develop in our land?

Thus, for many in America, toleration of foreign religious propagandists would depend on their numbers, their financial backing, and degree of success. We know that many nations who still attempt to unify their culture on the basis of religion, naturally and increasingly object to missionary work which tends to form a new religious group among them. We, however, theoretically believe that we should not protect ourselves from the challenge of other cultures, but should educate our people to profit from such confrontation. Nevertheless we would have to give serious attention to the social as well as the religious results of a highly organized onslaught of Asian missionaries.

We have tried to state a few of the conditions for an acceptable witness on the part of non-Christian religious leaders in our land. In part this is done because the next generation in the West may be increasingly confronted with entirely different interpretations of life than the Christian. But it must be obvious by this time that the selection of material has really been made in order to offer an exercise in the Golden Rule—to see whether we are evangelizing Asia in the way we would want Asia to present their religious message to us.

No attempt has been made to state the positive Christian missionary position. The text has been purposely limited to those attitudes to non-Christian missionaries coming to us which conceivably might be valid for us going to them. In these days we are trying anew to search our hearts and to scrutinize our methods in order to align ourselves most truly with the spirit of our Lord and Master.

The Buddhist Revival in

The resurgence of older faiths comes closest to home in the Territory of Hawaii. Here, under the U. S. flag, Buddhism has made a striking recovery since World War II. Dr. Smith is perhaps best known as the former editor of the *Christian Advocate*.

WITHIN thirty minutes following the dropping of the first bomb on Pearl Harbor on Sunday morning, December 7, 1941, everything Japanese in the Hawaiian Islands was suspect. In spite of the fact that nearly 200,000 people of Japanese ancestry, the majority of whom were American-born citizens, had lived peaceably, worked diligently, and obeyed the laws scrupulously, for fifty years, the aerial attack launched by the Japanese war lords had the effect of imposing a terrible burden upon their kinsmen in Hawaii.

The American military commanders in the islands, responsible for defending the entire Pacific Coast of the United States, were plunged immediately into something resembling a frenzy. The galling humiliation of hav-

ing been caught napping and of having seen almost the entire naval strength of the nation destroyed by a single blow was not calculated to encourage a judicial attitude. The result was martial law, the usurpation of civil authority on the part of the military, and a series of acts which ignored basic democratic and American rights so brazenly that the Supreme Court heaped upon them a few years later some of the sternest criticism that august body has ever handed down.

As a direct result of the policy adopted by the military authorities when they were in complete command in the islands, there is today a revival of Buddhism in progress which gives promise, according to some enthusiastic observers, of making the archipelago the stronghold of that faith for

all the world. This is probably an overstatement of the facts, but the significance of the movement must not be underrated. It has profound cultural and social significance, to say nothing of its interest to the Christian Church.

At the moment the bomb was dropped down the funnel of the U.S.S. Arizona, wiping out more than 1,300 young American lives, there were living on the seven inhabited islands of Hawaii somewhat in excess of 175,000 persons of Japanese ancestry. No precise statistics seem to be available, but well-informed authorities have estimated that of this number perhaps as many as 140,000 were Buddhists more or less loyal to the faith. Language schools, attached to the temples, were attended by more than twenty-five thousand children and were under

- This handsome temple illustrates the new Buddhist buildings going up in Hawaii.

Methodist Prints



Hawaii

• Core of the Buddhist strength in the islands is the older generation of Japanese.

a constant fire of criticism even inside the Japanese colony. The temple services were conducted entirely in Japanese—a language with which the younger generation had little familiarity and for which they had no interest. Like the second generation of any foreign born group, they were making a wholehearted effort to be "good Americans" (often very loosely defined) and the language tie was one of the first to be cut. The priests in charge of the temples were all aliens and, with but rare exceptions, unable to speak the English language. Their contact with the youth was of necessity very limited.

As early as 1918 a few timid and more or less half-hearted experiments had been made by temples here and there to organize something like a Christian Sunday school, but always with indifferent success. The Buddhist young people were growing up almost as strangers to the faith of their fathers, except as they absorbed Buddhist philosophy inside their homes, or from the occasional visits to the temple when they went with the family to pay tribute to their departed ancestors. In the fine high schools throughout the islands, and in the justly famous University of Hawaii, they were being trained in modern scientific thought but religiously speaking they were living in what might have been called a spiritual vacuum.

Filial ties among the Japanese have always been extremely strong and the elders enjoy a respect accorded to very few persons on this earth. Japanese Buddhism has always practiced cremation, and the ashes of the departed are enshrined in special rooms in the temples. To pay one's annual tribute to his fathers, one must go to the temple and these visits are always at-



Rosenberg from Three Lions

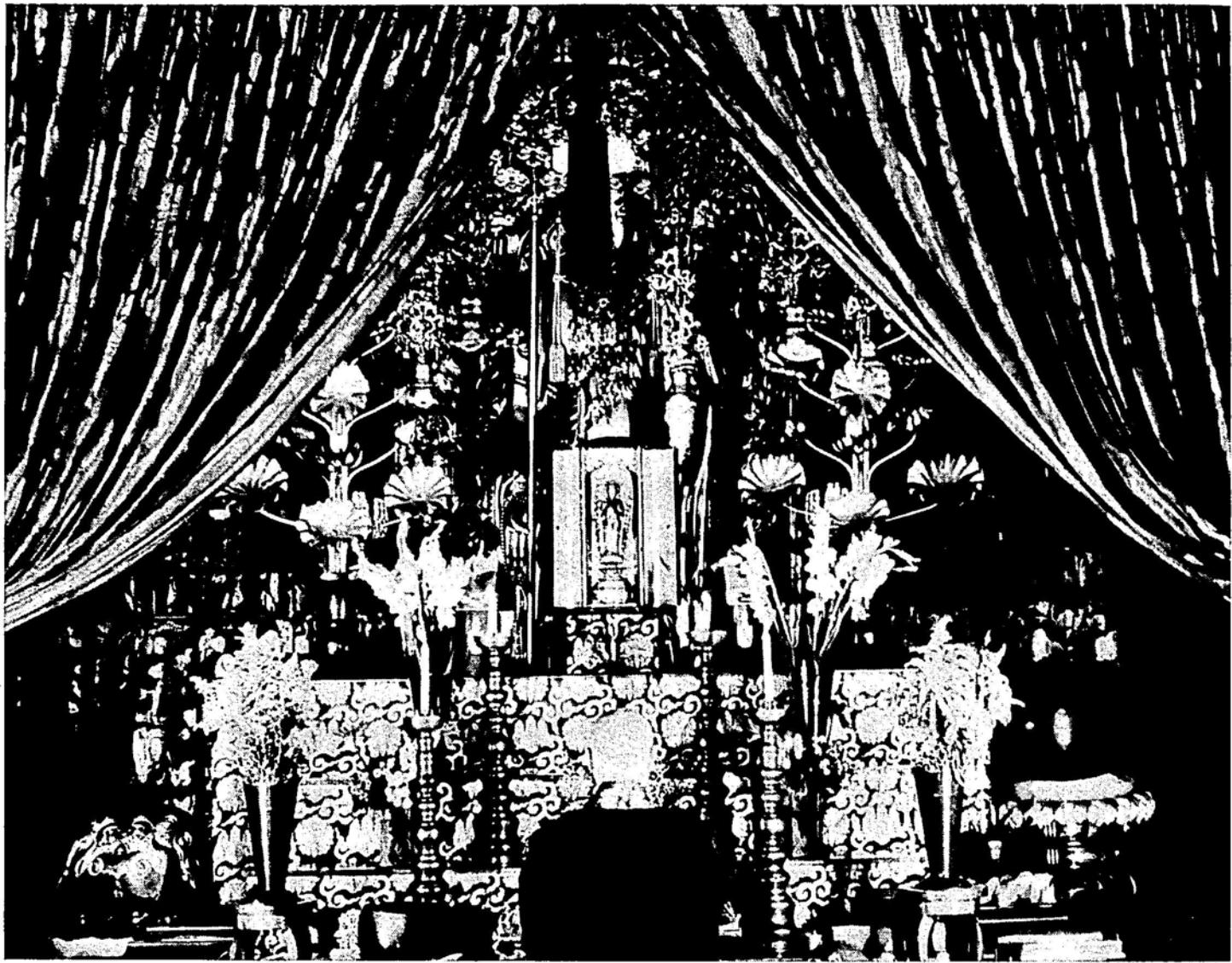
tended by a mood of great seriousness. It is inevitable, of course, that the temples should maintain a powerful grip on the individual whether he were interested in the philosophy of the faith or not. But because the average Nisei was almost completely unable to understand the language of the temple, and because the priest could speak no more than a few words of English at best, the temples were affecting the second generation religiously at a rapidly declining rate.

Within the space of hours following the attack on Pearl Harbor all Buddhist temples were closed by military order and the priests were either interned or marked for deportation. No charge of actual sabotage was ever made against them, nor was one of them ever found guilty of having instigated resistance. Presumably they were sympathetic with Japan in the

struggle, but in spite of that and their alien citizenship, their record is exceptionally clean. This is due in part, at least, to the fact that the Buddhist faith holds strictly aloof from all things political, economic, and social. The Buddhist priest may have very positive political opinions (in many situations he could hardly fail to have such) but he never mentions them in any religious service by even the most remote reference.

Within the space of three or four weeks following the Pearl Harbor episode all temples, both Buddhist and Shinto, were closed throughout the islands and all services forbidden. Many of the larger temples were taken over to be converted into headquarters for various military groups. The Jodo Mission in Honolulu, for instance, was taken over by the artillery and within a matter of days was full of desks and

BY ROY L. SMITH



Methodist Prints, by Soligor

• *A priest prays before this lavish altar in a Hawaiian Buddhist temple.*

clerks. In a few instances rare and quaint old buildings were taken over and left vacant. Several of the Shinto shrines were especial sufferers in this regard.

The total result was that no Buddhist services of any kind were held during the period of hostilities. The older people, deprived of the elaborate and highly ritualistic services associated with the burial of their dead, suffered greatly in the spiritual isolation which they were compelled to endure. In the absence of all priests, there being no lay workers to improvise the services as might have been the case among Christians, the burial of the dead became a ghastly experience. The general effect was to drive Buddhism underground where it developed a martyr complex. There is an old Christian saying to the effect that "the blood of the martyrs is the seed of the

Church," and the same psychological principle worked when applied to Buddhism.

Although the older Japanese urged their children to attend Christian services and mingle in Christian activities in order to avert suspicion, devotion to Buddhism deepened inside the family circle. Perhaps if the Christian churches of the islands had been better equipped and better prepared for their opportunity, the whole religious stream in the islands might have been turned into a new channel, but it must be admitted that a golden opportunity was well nigh lost. It should be said, however, that the Nisei remember the Christian churches as their best friends and most courageous defenders during the war years.

The years of repression prepared the minds of the people, especially the older Japanese, for an outburst of en-

thusiasm when the restrictions were lifted. The tumultuous joy which accompanied the cessation of hostilities was fanned into a flame when priests returned and began to open the doors of the temples again to the faithful. The sacred halls in which the ashes of the dead were enshrined were crowded with reverent and thankful people. It was inevitable that all this should react to the very great advantage of the shrines.

In the meantime the spiraling increase in property values, the process of inflation, doubled and trebled wages, and a vast influx of cash (the military are always lavish spenders) had stuffed the pockets of the older Japanese and provided them with funds in unprecedented amounts with which to rebuild their temples and send help back to Japan for the restoration of the ancient and historic buildings of Bud-

dhism which had been destroyed by bombs. The generally benevolent mood which prevailed throughout the United States in respect to the conquered enemy had the effect of encouraging such generosity.

Returning to their temples for prayers and offerings for their kinsmen in Japan, the Hawaiian Buddhists found them, in many instances, in a sorry state. Military boots are never considerate of highly polished floors which have been accustomed all their lives to soft slippers. And the work of reconstruction began at once. In some instances it was decided that wisdom required an entirely new establishment.

The Jodo Mission, for example, renovated its Indian style temple and made it more attractive than ever. The great Soto Mission built an entirely new structure in Honolulu which is, today, one of the show places of the city. Its resplendent gold and lacquer altar, featuring one of the noblest and most beautiful statues of the Gautama in all the world, is a work of art. The temple's elaborate decorations, heavy silk draperies, porcelain art, and embroidered tapestries are beautiful beyond description.

The visitor who may have been familiar with the pre-war temples cannot fail to be impressed by the fact that the Buddhist missions have adopted the Christian pulpit as a new feature of their equipment and the new Buddhist services feature a Buddhist sermon, often in English, which is in itself an innovation of the first importance. These exquisite pulpits, circular in form, down near the level of the people, constructed of beautifully polished rare woods, are a dramatic comment in themselves on the Buddhist revival which is in progress throughout the islands.

Conspicuous in the new Buddhism is the frank and aggressive appeal that is being made to the Japanese youth. Everywhere, adjacent to the temples, one finds the language schools—eighty-three of them, enrolling at least 15,000 students. This writer cannot forget a great crowd of children, seven and eight-year-olds, assembled in the beautiful Jodo Mission sanctuary in Honolulu, reciting their lessons to a teacher who seemed to be highly efficient, as well as immaculately dressed, and the little seven-year-old boy on the front

row wearing a Hopalong Cassidy sweater. There was something symbolic in it.

Dr. Andrew Lind, sociologist of the University of Hawaii, calls the Buddhist Revival a "full fledged social movement," although there are others in Hawaii, probably with an equal right to express a considered opinion, who insist that it is more of a cultural movement than a religious revival. The younger Japanese, they say, continue untouched by the new activities so far as their basic religious interests are concerned, though they will admit quite readily that the new recreation halls are crowded and the social and cultural activities offered by the temples are proving extremely attractive. Enthusiastic disciples of at least three of the Buddhist sects (there are at least thirty such in Buddhism with seven organized in Hawaii) declare that their missions in Hawaii have become the "world headquarters" for their respective "denominations," but this may be a slight overstatement.

Shintoism has always been a rarified form of Japanese nationalism which the extremists of the pre-war years manipulated to build up their doctrine of the divinity of the Emperor. But when that gentleman gave up that exalted status the faith suffered a blow from which it may never recover. There are those students of Japanese life, however, who insist that no such serious effect need be expected, and that Shintoism and Buddhism will blend or perhaps merge their forces, with Shintoism supplying the folklore and the ancient gods, and Buddhism supplying the ritual and liturgy, together with the metaphysics and mysticism.

The revival of Shintoism is, therefore, less spectacular than that of Buddhism though it is actual and real. Some thirty-five or forty shrines are to be found in Honolulu alone, though they are all small and the faith is not well organized structurally. Some of the shrines give the impression of being extremely well cared for with brilliant lacquer and gold furnishings.

Shinto is a strictly Japanese faith, but Buddhism is interracial. Its greatest strength before the war lay in Japan, however, in spite of its Indian origins. The Jodo Mission has on its Honolulu staff a Caucasian priest. He is an extremely personable individual,

cultured and scholarly, with something of the appearance of an ascetic, who went out to Japan as a Christian missionary many years ago and embraced Buddhism. He is, however, the only non-Japanese cleric of the faith on the islands.

The Buddhist priests, released from internment camps or returned from Japan, were quick to see the opportunity which the new temper of the times afforded them. The first innovation was the introduction of English into the public services. The expanded program of religious education called for a trained lay leadership and schools were set up for adults. This writer has in his possession a certificate given to some good woman who had completed courses in psychology, philosophy, and the philosophy of education. All this is something very new.

A Buddhist priest will tell you that Buddhism is not a missionary faith—that it makes no attempt to proselytize—and in the overall sense this is probably true. But in the present-day revival in Hawaii a very aggressive effort is being made, particularly by the older people, to realign the younger generation of Japanese with the temples, and the priests in turn are making heroic efforts to accommodate their services and ministries to the Nisei. At least one of the sects has made provision for their bishop to be elected by the English-speaking members according to a democratic method. The Young Buddhist Association (slightly similar to the Y.M.C.A.) is a vigorous factor among the younger people and is, in some respects, a competitor of the temples, though it often declares that it is a social and cultural organization rather than being a religious institution.

Weekday classes in language and religion are organized in connection with practically all temples, even the small ones in the remote regions in small plantation villages. This writer found a number of instances in which Buddhist priests had joined with Roman Catholic priests and Protestant ministers in petitioning school boards for the privilege of organizing such classes on a released time basis. In fact, this is a standard procedure. Some investigation was made but no instance of real friction was found between Buddhists and Christians in such situa-

• This boy in his Roy Rogers sweater is typical of the younger generations in Hawaii. Buddhism's final success will depend upon its impact on these now growing up.



Togo Fujihira Photo

tions, though there is keen competition for the interest of the children.

It is highly significant, and a matter of grave concern to the Buddhist leaders, that the revival is producing few candidates for the priesthood. The Hongwanji sect reports that two young Nisei expect to train for the priesthood and speaks of two Caucasian laymen who are "interested," but there is considerable indefiniteness about the matter, and in no other sects are any claims of any sort being made.

Students at the University of Hawaii of Buddhist background seem to be reluctant to admit their religious preferences, many of them resenting the fact that they are asked about it by the University when they enrolled. Of 3,513 students who recently filled out questionnaires, 1,864 indicated no religious preferences whatever. It can probably be said that the word "secular" will more correctly describe their attitude.

Yet there seems to be a marked spiritual wistfulness on the part of the

young Japanese students. The Hawaii School of Religion, which is an affiliated school of the University whose courses are accepted as credit toward graduation, enrolls at the time of writing 482 individuals in religion courses. The director of the school says that at least eighty per cent of those enrolled in his institution are of Japanese ancestry and that large numbers of them must be classified as Buddhists.

Buddhist priests and Buddhist congregations have their political opinions and they share the popular judgments of the community concerning social, industrial, and economic problems, but such matters are never mentioned from their pulpits. No priest ever considers it any part of his religious duty to protest against any social or public immorality or injustice. No Buddhist council ever adopts any resolutions concerning such issues, and there is nothing in Buddhism which corresponds to the Social Creed. This means, of course, that the temples avoid criticism but it also means that they provide

no leadership where industrial, political, or social sins are concerned.

The services of the temples are highly liturgical and complex offerings of prayers and symbolic fruits, readings from the Buddhist scriptures, the beating of gongs, and various other ceremonial acts.

The Buddhist Revival represents a speeding of the temple tempo and a modernization of the temple services, but it cannot be said to be attracting any significant numbers of the young, at least in matters of faith. The Honolulu Advertiser has estimated that there are 128,000 Buddhists in the total population of 450,000, but that number undoubtedly includes many whose ties are sentimental rather than theological or philosophical. It remains to be seen what form the new enthusiasm will take during the next ten years when death can be expected to take a heavy toll of the older generation who came originally from Japan and represent the hard core of the faithful.

One Reason

For BIGGER Church Attendance

DR. GEORGE GALLUP, director of the American Institute of Public Opinion, recently released a statement with the following headline: YEAR 1955 SETS ALL-TIME HIGH IN CHURCH ATTENDANCE. This does not surprise anybody today, because we are beginning to take the "growing interest in religion" for granted.

This Gallup Poll stated that during the average week in 1955 a total of 49,600,000 adults attended services of worship. This was an increase of 2,600,000 per week over 1954.

More significant than this is the fact, discovered by the Gallup Poll, that there has been an amazing increase in church-going during the last five years. In 1950 slightly more than thirty-nine per cent of the adult population of the United States attended services of worship during the week surveyed by the American Institute of Public Opinion. In 1955, on the other hand, approximately one-half of all adults in the country attended church or synagogue during the weeks under investigation. There was even a higher percentage of attendance during special seasons like Easter and Christmas. For example, on Easter Sunday, April 10, 1955, it is estimated that a total of 60,400,000 adults attended church—nearly six out of every ten Americans.

An interesting fact about this amazing gain in increased worship attendance is that it covers exactly the same period of time as that of the intensive cultivation campaigns of the Religion In American Life program. Is there not a direct relationship between this co-operative program of the various religious faiths and this increase in attendance through these five years? I

November is the month of the annual Religion In American Life campaign. Dr. Stuber evaluates the effectiveness of this program in the light of the rapid increase in church attendance in the past few years.

By STANLEY I. STUBER

believe that there is.

It is no coincidence, from my point of view, that the attendance campaign known as Religion In American Life and these increases in worship attendance fall within exactly the same period. The Religion In American Life program, or as it is popularly known, "RIAL," has during the past seven years been using all forms of mass media—television, radio, the press, newspaper ads, magazines, bus cards and outdoor posters—to encourage people to attend church or synagogue. RIAL has not always received the credit for the full-page newspaper ads and the radio and TV "spot" announcements, which have been widely used all over the country. But credit or not, it was the Religion In American Life program which was responsible for bringing this mass media appeal in behalf of religion to the entire country.

All the credit for the new interest in religion certainly cannot and should not be given to RIAL. There are many other factors involved. Nevertheless, it must be borne in mind that year after year, on a non-sectarian and all-faiths basis, Religion In American Life has been using millions of dollars' worth of the best kind of advertising skills, copy and promotion to emphasize the value of religion to the American people. Year after year laymen like Charles E. Wilson, former president of General Electric, and Stanley Resor, president of J. Walter Thompson Company, have sparked attendance campaigns on a national scale. For this non-sectarian movement has been

under the sponsorship of laymen in behalf of all churches and synagogues.

The Advertising Council in 1949 accepted RIAL as one of its concerns and now lists it among its "Big Ten" yearly campaigns. During 1955 alone it promoted church and synagogue attendance by supplying spot announcements, a fact sheet and RIAL films to 451 TV stations, and similar material was supplied to 2,800 radio stations. Besides this the Council mailed Religion In American Life mats to 8,124 newspapers; it supplied 4,933 billboards and 9,415 platform posters or 3-sheets; it got a full page RIAL ad in Reader's Digest and placed 600 Religion In American Life messages in some 400 daily newspapers.

All this service, if purchased commercially, would cost an estimated \$6,000,000 for one campaign. Add to this all that the supporting twenty-four national religious bodies and local religious groups have contributed and the impact becomes tremendous. Multiply this year by year and the accumulative result has been a greater interest in religion and greater attendance. No one can estimate accurately how valuable this annual RIAL campaign each November has been, but judging from the Gallup Poll figures it is very significant.

Now that we are getting increased attendance at worship services our next big job is to "keep them coming." The Religion In American Life program can be of great help in this goal as epitomized by this year's theme message, "Build a stronger, richer life . . . worship together every week."

- Commemoration services began in May with an evangelistic campaign led by Dr. Kagawa, world-known evangelist. Attendance was over eight hundred at meetings and two hundred and thirty persons have expressed serious interest in becoming Christians. This is at an outdoor meeting during the campaign.

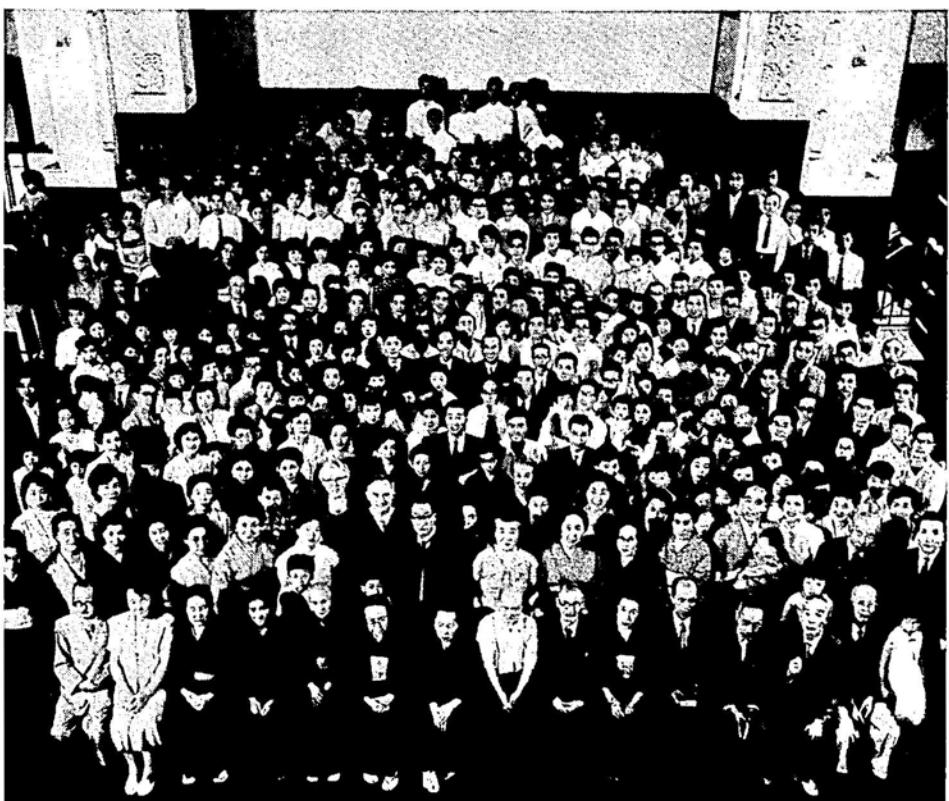


Seventy Years in Kobe

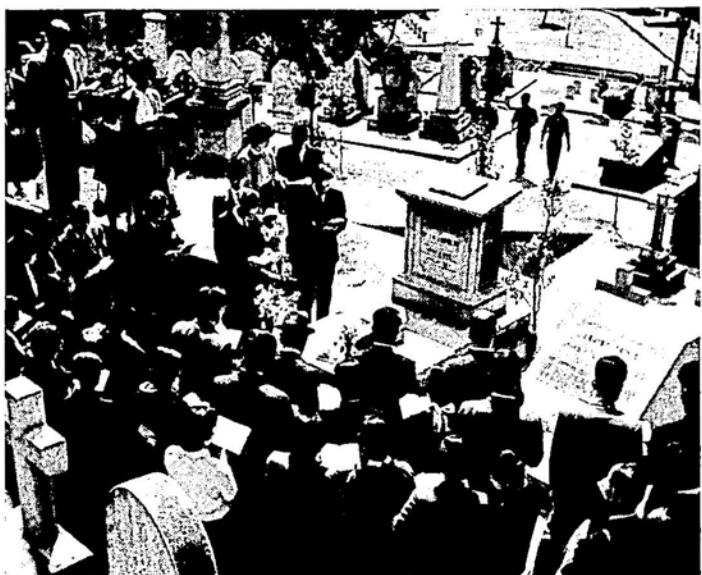
The Eiko Church of the Church of Christ in Japan was originally the Central Methodist Church in Kobe. The church was founded in 1886 by J. W. Lambuth, the pioneer of Methodist work in that city.

On September 16 this church will celebrate seventy years of Christian service in the Japanese city.

- Celebrations continued throughout the summer months. This is the morning congregation on July 1. Recreation was also held at a summer camp at Ohike.



• A memorial service at Dr. Lambuth's grave, which is shaped like a pulpit. Christian burial grounds are rare in Japan. Buddhist officials often are reluctant to permit Christian burials in temple cemeteries, the traditional Japanese burial place. Eiko Church is planning a Christian mausoleum to accommodate about two hundred. This is part of a movement among Japanese Christians to stress Christian burials.



• (Above) All of these people have been church members for over fifty years.

• A Shinto priest at a festival. The postwar revival of traditional Japanese religions has made the work of such a strongly-rooted church as Eiko doubly valuable to Christianity in Japan.





• Simple aids are best for countries with high illiteracy rates and low incomes.

from SADDLEBAGS to FILMS

by Donald F. Ebright

THE METHODIST CHURCH in Southern Asia (India and Pakistan), now celebrating its centennial year, has much for which to thank Methodists in the United States. From the first Methodist convert in North India to the latest member received during 1956 represents a gain of over 500,000. Much of this is due to the gifts and prayers of American Methodists who have expressed their concern for the evangelization of India by sending gifts through the regular World Service agencies. A goodly portion of these gifts have been used to purchase equipment, train Indian workers in utilization and to set up a program

Dr. Ebright, associate secretary for audio-visual aids of The Methodist Church in Southern Asia, tells of the progress in this field of Christian education that has been made in India in a hundred years.

to communicate the Gospel to the vast majority who do not yet know Him.

But why this emphasis upon tools and techniques? Let us look at India first and then consider what resources are required for the task.

India is a land of villages—700,000 of them. Techniques of mass com-

munication are of the greatest importance in evangelism and Christian education if we are to reach people in such a setting.

India is a land of illiteracy—eighty-five per cent of her 360 million people cannot read or write. They are beyond the effective range of books. Audio-visual aids are of great value in communicating ideas to those who do not read.

India is a land with a small middle class and a vast peasantry living on a low annual income. Inexpensive tools within the reach of indigenous workers are a necessity.

India is a land in which the 500,000

Methodists are scattered across a continent. They need Christian education, a wider outlook and everything that stimulates the mind and heart. This requires considerable planning in order to use our limited resources to the greatest advantage.

Thus, in this great nation, methods that catch the eye and other windows of the soul, are of the utmost importance. The American tourist should not, however, look for the same expensive equipment-centered audio-visual offices in India he would expect in the United States. The active, organized and well-equipped Methodist audio-visual committee in India concentrates upon those simpler, inexpensive, non-projected and portable aids which are in keeping with the climate, economy and culture of India.

The radio and audio-visual work of The Methodist Church in Southern Asia centers in the Council of Christian Education of which the Rev. Gabriel Sundaram is executive secretary. He is assisted by several associates of whom one is the Associate Secretary for Audio-Visual Aids. Each of the ten annual conferences has a Director of Audio-Visual Aids appointed by the cabinet.

Through Advance Special gifts two well-equipped audio-visual centers have been established. In Lucknow is located the AVACORDER studio of the North India Conference. LAVARD (Leonard Audio-Visual and Radio Department) is located on the campus of Leonard Theological College, Jabalpur, and serves another large area. Both AVACORDER and LAVARD have photographic darkrooms, film editing and production facilities, projection and equipment repair rooms, tape and radio program facilities and workshops for the construction of non-projected aids. Missionaries and Christian workers are taking advantage of these two studios and are using increasingly modern methods of communication.

What is the basic structure of communication and how will it help the worker on a mission field, whether he be national or missionary? The classical description of the process of communication runs something like this: Who —; Says What —; To Whom —; By What Means —; With What Effect?

Reviewing the work in India it is



• *A Stewardship Flash Card set is used by Miss Basante Singh in an audio-visual institute in Almora.*

obvious that much consideration has been given to step No. 1, "Who," in seminaries and schools where a stream of Christian workers have been trained. Step No. 2, "Says What" (content), has monopolized conferences, conventions and institutes with the result that "the content of the message" has received over-time consideration. Step No. 3, "To Whom," has had considerable emphasis in general studies, such as Bishop J. W. Pickett's monumental *Christian Mass Movements* and specialized agencies such as the Henry Martyn School of Islamic Studies. Step No. 4, "By What Means" (method), has been the re-

sponsibility of the Council of Christian Education. "With What Effect," Step No. 5, has been reviewed annually in statistical reports.

These five steps offer a yardstick which we can apply to any country, mission or church. We can apply them to our own work in a variety of situations. No more important task confronts the church today than that of mastering the principles and methods of effectively communicating the Christian Gospel—the process of sharing ideas and beliefs, attitudes and motives, habits and ways of living, in order to develop Christian persons in a Christian community.



• Laymen in Moradabad use modern tools.

From the beginning audio-visual workers have concentrated their attention upon the needs of the church, with pastors, teachers and evangelists in mind. Among the activities which should be noted are: the introduction of a training program through district and annual conferences; the production of simple, inexpensive non-projected aids for the village worker; the estab-

lishment of basic film libraries in each annual conference; an emphasis upon training Indian leaders; the Audio-Visual Training Course at Leonard Theological College in co-operation with the National Christian Council; "Christian Half Hour" over Radio Ceylon with a production staff of five Methodists, two missionaries and three Indians.

An article is not the best media to convey the widespread use of audio-visuals in India. We hope to see many WORLD OUTLOOK readers in India, October, 1956, at the Centenary Celebration in Lucknow. Then you can visualize village pastors using flat-pictures sets of the life of Christ; illustrated leaflet evangelistic campaigns; drama in village church and school; teachers utilizing maps, charts and models; flannelgraph seen combining the power of a picture with the interest of a drama; puppet plays for the village uplift; mobile units with projection equipment; the Christian Home Movement enriching its bulletin through the finest Indian Christian art; a public address system lifting a great *bhajan* (lyric) beyond a compound wall and vibrating its saving message into a circle of searching hearts; adult literacy workers using the Laubach charts which would be futile without the visuals; Christian radio broadcasts beamed to India from Colombo and Manila; the Greatest-Story-Ever-Told illuminating a screen with dignity and power as a 16mm sound film becomes the instrument of the Holy Spirit confronting sinful man with the claims of discipleship—and many other signs pointing to a Methodist church in India able to preserve its initiative, to seek and save those that are lost and maintain a mobility attune to our fluid twentieth century. To these convictions the audio-visual workers in India are dedicated.

Methodism may have been born in a university but it was nurtured in the saddle as John Wesley, Francis Asbury and countless "apostles of the long road" braved any road or trail to carry the Word of God to the farthest man. Methodism developed a dynamic mobility as it followed the pioneers. This same spirit is needed today by the followers of the one who said "The world is my parish." Methodists have been a mobile people and this same spirit permeates The Methodist Church in India. Whether it is a nineteenth-century Methodist circuit rider with "means to communicate the Gospel" in his worn saddlebags or a missionary in India with a set of films in a beat-up jeep the compulsion, the message and the purpose is the same—to win men for Christ.

The changing situation in the Commonwealth of Puerto Rico presents new opportunities and new challenges to Methodism. Here are some ways the Advance is helping to meet these challenges.

PUERTO RICO, a national missions outpost of great vitality and great promise, is confronted with three major problems: church extension, the shortage of ministers, and the training of youth.

These problems, naturally, are not peculiar to Puerto Rico, but they demand immediate steps toward solution not only because Puerto Rico is one of Methodism's rapidly growing areas but also because this Latin American country's successful attempt to maintain complete religious liberty and its efforts to abolish its poverty may affect the destiny of our South American neighbors.

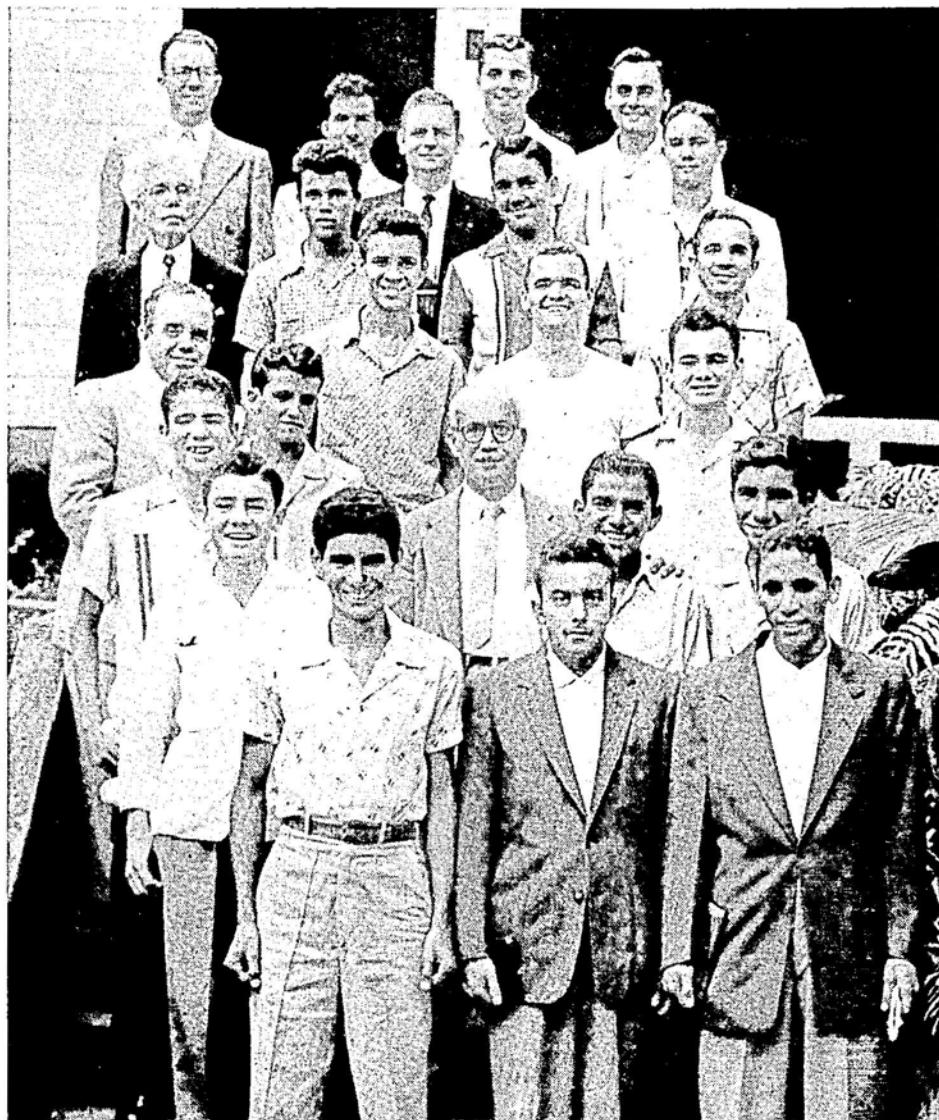
Church extension is a problem on the island, as it is in the United States, because of the increasing constituency of Puerto Rican Methodist churches and the establishment of new communities.

"Most of our congregations and church schools," says Dr. Tomas Rico Soltero, superintendent of the Puerto Rico Provisional Annual Conference, "meet in one-room church buildings. We need new buildings to care adequately for the children, youth, and adults who have come within the bounds of our conference."

"Furthermore, there is a great missionary opportunity of establishing new congregations, which eventually will become self-supporting."

Local Puerto Rican churches are responding to these needs, assuming complete responsibility for the conservation and improvement of their property. It is planned that every pastoral charge will set up a permanent and increasing fund for such conservation and improvement.

General Advance Specials of the Division of National Missions of the Methodist Board of Missions also will assist in this program. The division lists among Advance opportunities the provision of funds for six new church buildings, ranging in cost from \$10,000



• Superintendent Tomas Rico Soltero (second row, center) with a group of ministerial students. The ministerial shortage in Puerto Rico is increasingly severe.

THE ADVANCE Helps Puerto Rico

BY SARAH S. PARROTT

to \$75,000, and the rebuilding of an education unit at a cost of \$20,000.

The shortage of ministers in Puerto Rico has been a problem for some time. Dr. Rico says: "In 1948 we had twenty-eight charges attended by twenty-nine pastors. During the last seven years nineteen vacancies occurred—one pastor died, another resigned,

four retired, two went into interdenominational work, one was transferred to another conference, another is still a supernumerary. Nine new charges have been organized. Only ten young men came out of the seminary to fill these vacancies, which means that nine local preachers have been employed as accepted full-time supply pastors.

"Our conference Board of Ministerial Training and Qualifications must provide summer schools, courses of training, and careful supervision for our young ministers, particularly our accepted supply pastors."

A contributing factor, perhaps, toward the shortage of ministers in Puerto Rico is the salary paid them. There is no basic salary plan in the conference and only four out of thirty-seven churches pay their ministers \$2,400 or over. Over the past seven years the churches have increased in self-support 175 per cent, but salaries have not been increased even 60 per cent.

Dr. Rico points out that in the New Jersey Conference, for instance, the minimum salary of a minister is over \$3,000.

"In Puerto Rico," the superintendent says, "we have no minimum salary, but we have an average salary of about \$1,800. Many of the churches cannot do much to provide better salaries. We need the helping hands of our brethren north of us."

Again, the Division of National Missions has responded, listing as General Advance Specials the provision of salary assistance for thirty-five charges in Puerto Rico, averaging \$1,300 per



Methodist Prints, by Rickarby

• *Superintendent Rico addresses a congregation. Establishment of new communities as well as crowding in old buildings make church extension vital.*

year. The amounts needed range from \$300 to \$3,300 yearly, or \$25 to \$275 per month.

Despite inadequate facilities and other hardships, district and sub-district youth rallies in Puerto Rico have attracted several thousand young people in year-round activities. A conference camp, to serve all age groups, is being built, and Advance Specials include \$25,000 for one unit of the

camp and \$5,000 for each of ten units.

Scholarships for six college and seminary students, ranging from \$580 to \$800 annually, are listed also as Advance opportunities.

"Methodists in the United States have helped us greatly in the past, through contributions to the Advance," says Dr. Rico. "We are looking forward to the same prompt positive action in the future."

• *Youth on Vieques Island board the mission bus. Number of youth being served by Methodism point up the need for training.*

Methodist Prints, by Kofod



Formosa (Taiwan), although one of the newer missionary areas for Methodism, continues the long story of missions in China. Mr. Knettler is a missionary serving on Formosa.

FORMOSA:



Three Lions Photo

Frontier of Faith and Freedom

FOR over one hundred years the Methodist Church witnessed and served among the Chinese people on the mainland of China. Ten annual conferences were established with four bishops and 450 ministers serving 800 churches having a total membership of 70,000. There were scores of schools, hospitals, and related Methodist-sponsored service projects. Due to the Communist take-over of the mainland in 1949 our church at large is now cut off from direct touch with this work and our fellow Christians there.

God, however, has opened another door and has made it possible for us to have a continuing ministry among the Chinese people. This ministry began early in 1953 in Formosa, to which over two million Chinese fled to escape from the Communist regime on the mainland. Among these were members of our Methodist church and others who were associated with its institutions on the mainland. Their heart's desire was to continue their church in Formosa. Together with the missionaries and under the guidance of the Holy Spirit the church was established; and as the work grew, many souls were being won for Christ. In three brief years flourishing congregations were

founded in three major cities: Taipei, Taichung, and Tainan. The central emphasis has been on evangelism and the establishment of strong, outreaching local churches. Other phases of the work fill out the picture of an ongoing virile witness for Christ. Year-around spiritual life and training conferences are held at Wesley Grove, a ten-acre mountain retreat. Young men and women are being trained for full-time Christian service. The conferences deal with Christianizing the home, systematic Christian education, work for women by women, youth organizations, lay training, medical and other types of Christian social service.

The Methodist Church is also assuming major responsibility for the Christian emphasis in the educational program of Soochow University, which has an enrollment of over one thousand students. This is living evidence that once again our church is one of the frontiers of the Kingdom with a vital ministry, not only as a continuing witness and service among the Chinese but also as part of a strategic movement that has world-wide significance. This movement needs further explanation.

To most people Formosa is signifi-

cant because of its military and political significance to the free world. No one would deny the strategic role this island plays as a symbol of freedom at one of the vital outposts of the free world. We Christians must become aware of still another significant and strategic role that Formosa is beginning to play—a spiritual role. How important this is can well be deducted from the fact that not only freedom is at stake for hundreds of millions of people in the Near and Far East who are daily confronted with the sinister offers of Communism, but the knowledge and meaning of human life and destiny are being warped by this force of atheistic materialism. Attractive promises clothed in half truths are vying for the hearts and minds of Asia's millions. A rallying point to stem this tide is needed in this confused part of the world. What better point can be found than this island? Here the eyes of the world are being focused, anxiously watching for some indication that will chart the future. If that future were intimately related to the Gospel of Jesus Christ, how hopeful the charting of the aspirations and needs of Asia's millions would be! He alone is the Truth that sets men

By Edward R. Knettler



Three Lions Photo

free. He alone is the Light that can overcome the darkness.

God has permitted Formosa to remain free for just such a mission as this. This is her hour of destiny. She has a spiritual ministry to fulfill: to become a nation under God leading the way to a new day in Asia. On the frontiers of the Kingdom and of the free world, face to face with the powers of darkness, Formosa is in the throes of a movement for Christ which is growing in intensity and may well be the means of turning the tide in Asia. Here in this island of almost ten million people, larger than half the member nations of the United Nations, the grace of God is mightily at work. While less than two per cent of the people are Christian, a forward movement for Christ is winning many hundreds for Him weekly.

The Christians among the two million Chinese who fled from the mainland brought with them an ardent faith that had been tried in the fire of persecution and found adequate. These Christians are like those of the early

church, who, when they were scattered because of persecution, continued a fervent witness for Christ in their new land; and "the hand of the Lord was with them and a great number believed and turned unto the Lord" (Acts 11:21). Since 1949 the Christian population of the island has quadrupled. Thousands all over the island are eagerly receiving Jesus Christ as Lord and Saviour. There is a hunger for the spiritual life, and evangelistic and revival meetings are numerous. Christian institutions of learning are becoming a feature of the educational program, and Christian medical and social service projects are demonstrating a love that will not let men go. There is an open door to the Gospel beginning at the highest offices and reaching to the aboriginal mountain of former headhunters among whom a new church is dedicated weekly. President and Madame Chiang Kai Shek are ardent Christians and are undergirding their leadership with a telling witness for Christ. Apart from their daily Christian practices they

openly engage in many Christian activities. On Good Friday last year both of them spoke on the subject of the Cross of Christ at a three-hour Lenten service broadcast to a nationwide radio audience. These leaders, conscious of past mistakes and failures, have regained the initiative. They look forward to a new day for the people of China. They and their associates have brought about many reforms for the nation, and since 1949 much progress has been made throughout Formosa. A model land is being born, and a determined effort is being made by these leaders and many other Christians to undergird it with Christ.

It is a matter of real significance that God has called individual Christians and church groups from all parts of the world to go to Formosa to witness for him. Efforts are being made among the leaders of these groups to form some kind of Christian council so that the full force of a united witness for Christ might become a dominant note in the Christian character of Formosa.

Christians around the world are needed to enlist in a new prayer crusade for China's millions, and in particular for the victory of this evangelical and fervent witness for Christ on Formosa.

The situation on Formosa to which we have given so much military and political significance needs to be re-evaluated in terms of its Christian implications. In this day of slogans it could even be said, "As Formosa goes, so goes the hope of the Orient."

Such is the opportunity of Methodism on Formosa, an opportunity shared with the other forces of Christ there and around the world. Let us without reserve give ourselves, our prayers, and our gifts for Christ and his cause in Formosa. Up to the present the response of The Methodist Church has not been in keeping with her responsibility. At present we have in Formosa only two missionary families from the Division of World Missions and a retired missionary doctor and his wife who have come at their own expense. Needless to say, the need is great for others to come and join in this vital work. If it is not meant for you to come, your prayers and stewardship can still witness for Christ on this frontier of faith and freedom.



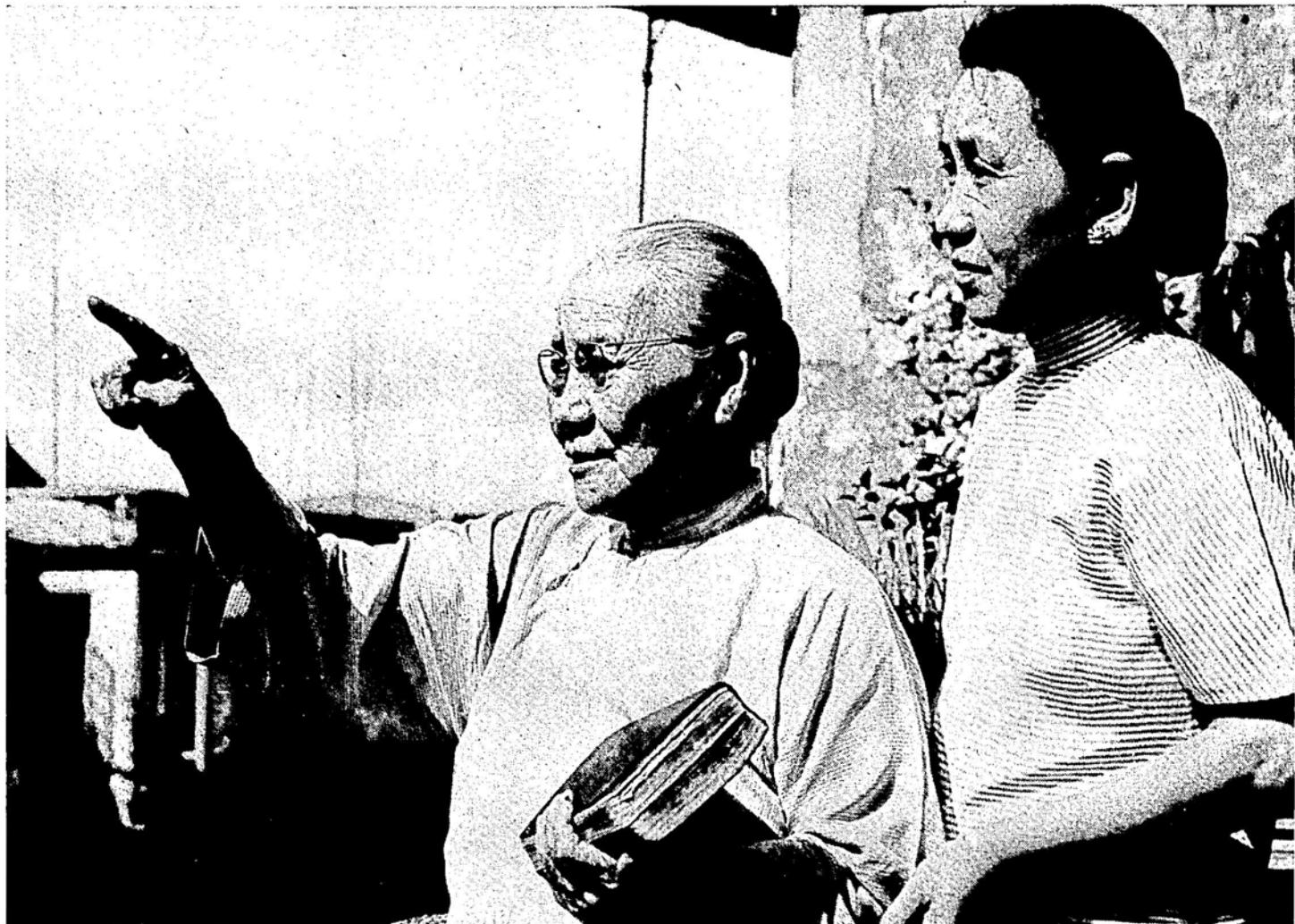
Leon V. Rotod

THE THIRD ASIA

• (Above) Hong Kong, crown colony, rides on its small island across the water from Communist China. It is perhaps the closest link in Asia to the Chinese Communist world, not merely by proximity but also through the refugees who throng into the streets and up the hills of Hong Kong.

And yet Hong Kong is a buoyant city today. Its religious life is deepening; its young people are seeking ways of service. It is the fathermost tip of that third Asia which is coming into being—an Asia under threat of Communism but an Asia that is beginning to show great signs of world leadership.

PICTURE SECTION



Leon V. Kofod

Leon V. Kofod

• "Those people need help," says the pastor's wife to the Bible woman. Both women are from the mainland of China. Both women may spend the rest of their lives in Hong Kong. Notice how relaxed their faces are.



• Refugee girls who still live in a shanty village in Hong Kong talk with the Methodist Bible woman. The girls are in school and are preparing for useful lives.

• In the island of Formosa, south of Hong Kong, these boys from the mainland also seem to be confident of the future. Nevertheless, religious workers close to the situation say that unless the young people of Formosa (also known as Taiwan) have a chance to take part in affairs of a larger world that much of their serenity will be lost.

• There are places in Southeast Asia, however, where men are developing rapidly because they are taking part in world events. These village meetings are held weekly in a group of villages in Indonesia. The people are informed through them of governmental policies and the people inform the representatives of the government on problems directly affecting their countries.

In Indonesia Methodists have eight Chinese churches and sixty Batak churches serving ten thousand people.

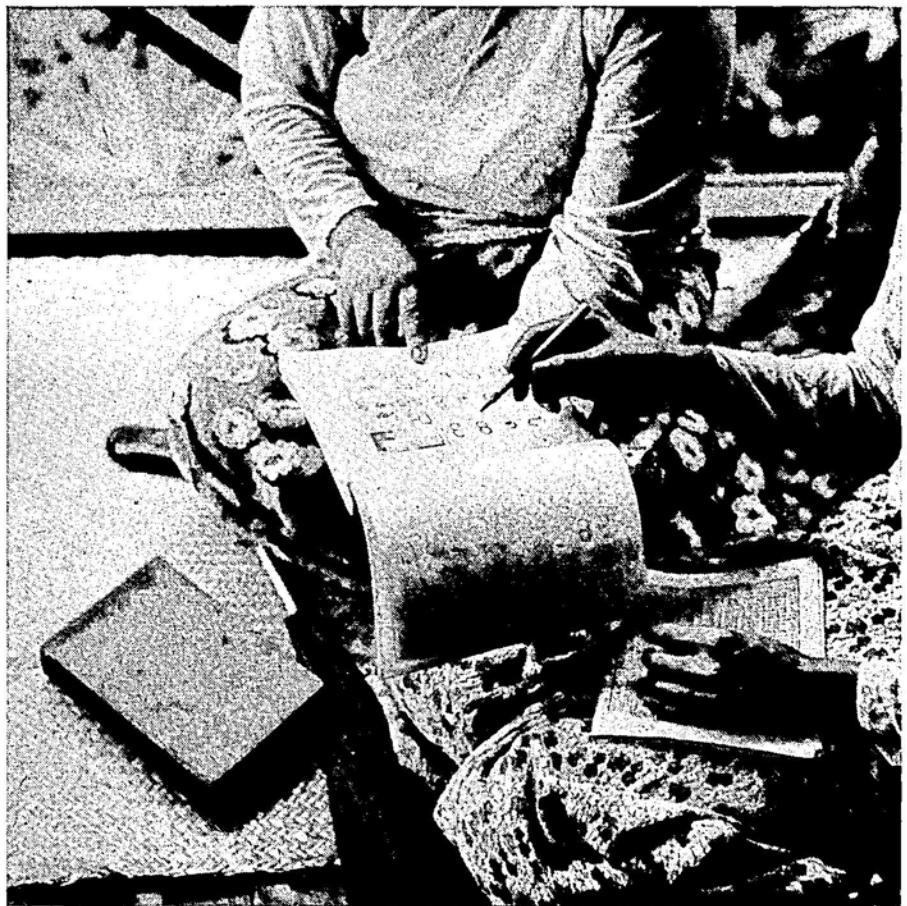


Three Lions

Eastern Publishers Service



• In Burma Methodist women have taken on the responsibility of teaching illiterate church women to read. Here the Laubach system is being used by a Bible woman.



Leon V. Kofod

Eastern Publishers Service



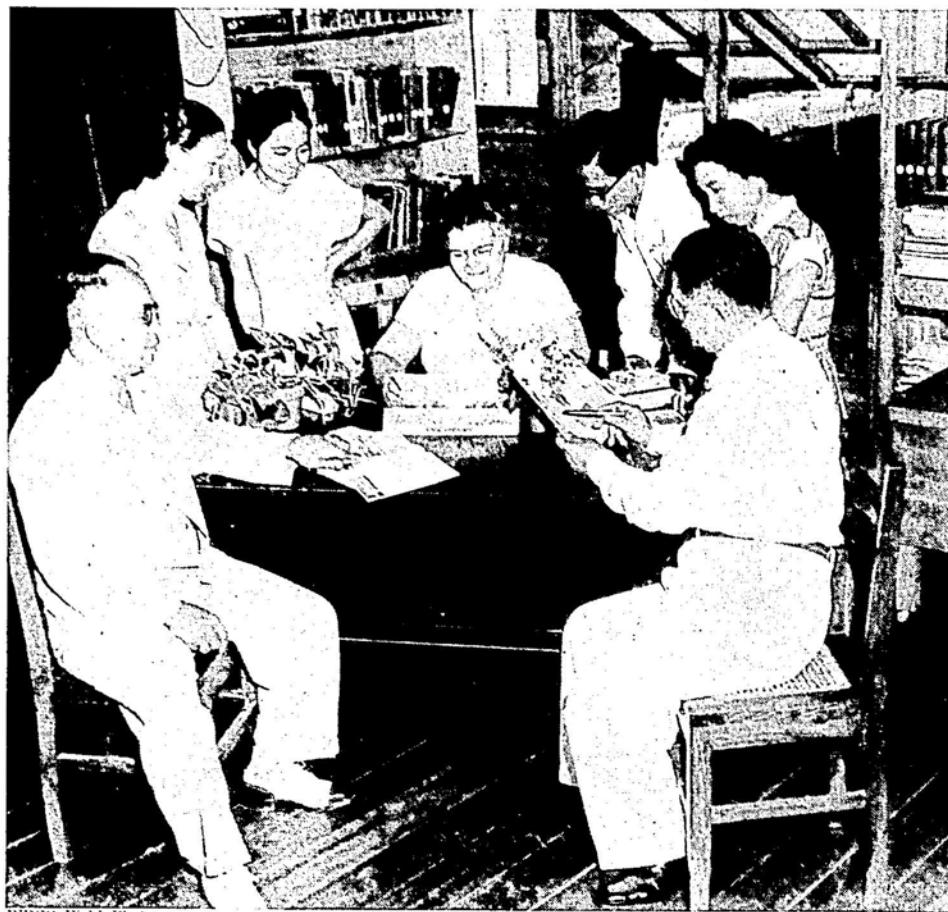
• Burmese women are taking their role in explaining improvements in the countryside. Here one demonstrates to villagers the use of a hand pump.



• In the Philippines a jeep is prepared for a trip in the interest of youth work. Here it is Eleanor Hanna working with youth in Northwest Philippines. Her job is made easier by the use of the jeep. The jeeps used by the mission always carry the name METHODIST on them.

• A group of Woman's Society Conference members meet to work on improving the spiritual life in local Woman's Societies.





WDSC Field Photo

● Dr. Roxy Lefforge, missionary under the Woman's Division, president of the Wesleyan College of the Philippines, meets with administrative officers in the president's office.

● Nurses Marcela Palomares and Lydia Ignacio serve morning milk to a host of children in the Tondo area of the city of Manila. Mary Johnston Hospital has been functioning in this area since 1906.



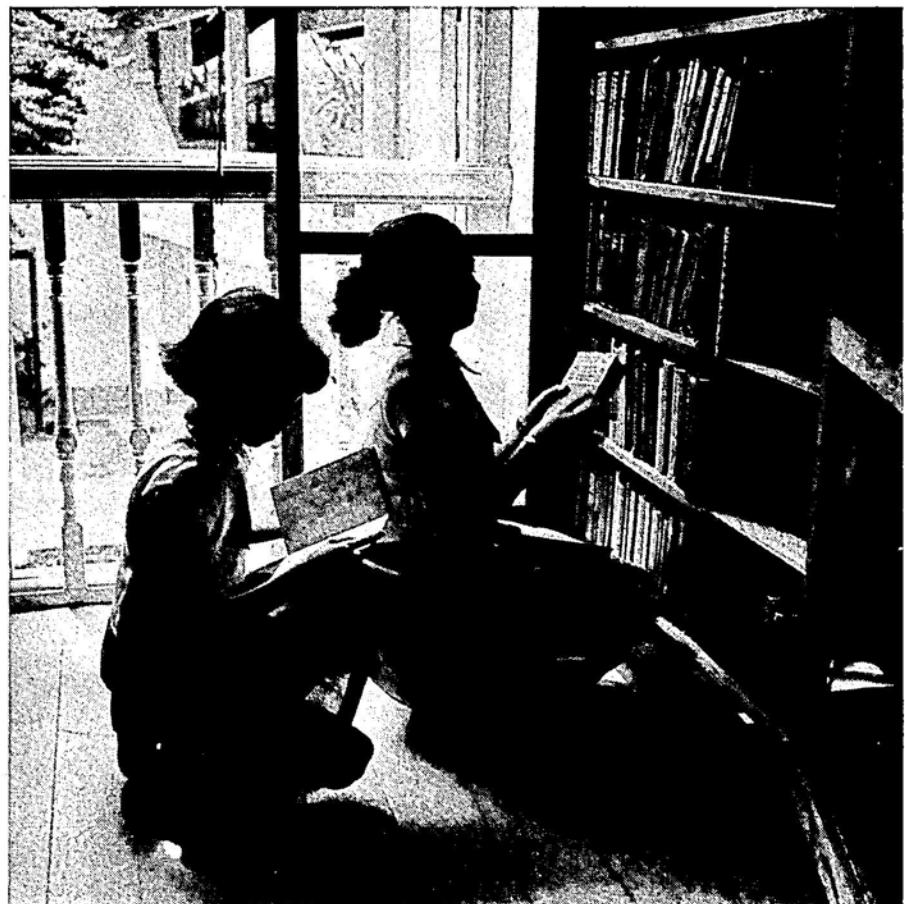
Three Lions



Leon V. Kofod

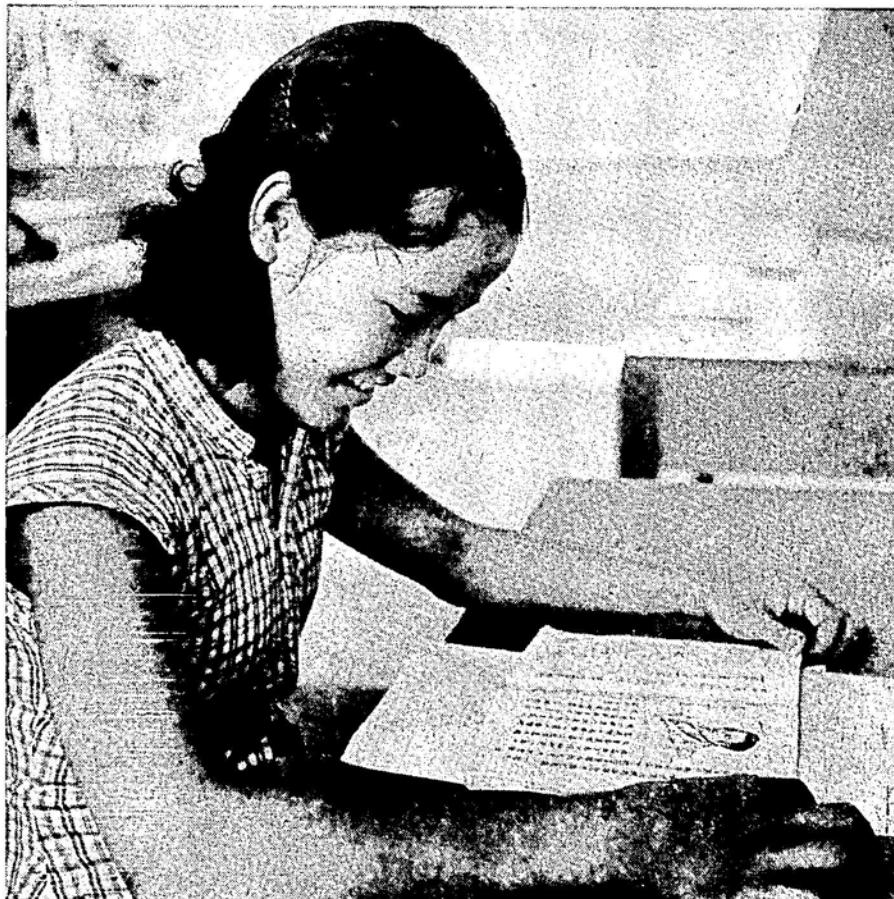
• *A boy in Malaya is inspected by his mother before he leaves for the Methodist school.*

• The girls of the Methodist school in Singapore are selecting their week-end books. They do work in the library as well as use it.



Monkmeyer Press Photo Service

Monkmeyer Press Photo Service



• A school girl in Borneo—one of the many young people who make the third Asia so challenging to Christians.

LESSONS FOR

Living in Malaya

BY MABEL RUTH NOWLIN

COULD we have Sunday school lessons prepared especially for our children here in Malaya?" a mother in Malaya asked a member of the Malaya Conference Commission on Christian Education.

Another mother added, "The children read the British and American Sunday school lessons easily, because English is the language of their school work. But the setting of the American lessons about getting ready for winter, God's gift of snow, the return of spring after the freezing winter, makes them seem so unreal in this land where it is always summer. Doesn't this make God seem unreal, too?"

"Yes," added a father, "My boy asked me recently if Jesus was a European, because books about Him all come from there."

"If we had our own materials, we could have a unit of Home Mission study each year presenting our own projects. The children need to know about their responsibility in helping carry the Gospel to our Home Mission field in the New Villages and remote parts of Malaya, as well as to the Iban (Dyak) people in Sarawak," suggested a teacher.

These and other requests were carefully considered by the Commission on Christian Education of the two Methodist annual conferences in Malaya when they met in January, 1953. It was voted to undertake the production of lessons for children of Malaya, with an edition in English for Malaya Annual Conference and in Chinese for the Malaysia Chinese Annual Conference. A curriculum committee of capable Asian leaders from the two conferences was chosen, and I was appointed to work with them on the new venture. We took courage in the fact that we would be under the general supervision of the Southeast

Asia Area secretary for Christian Education, the Rev. T. R. Doraisamy.

Three of the curriculum committee members had studied on Crusade scholarships at Scarritt College—the Rev. and Mrs. M. T. Fang and Miss Eleanor Hwang. The Fangs have eight lively sons and daughters in their family. Rev. and Mrs. Fang proved to be especially gifted in writing stories from Malayan life. Two Singapore teachers, Miss Eleanor Hwang, principal of our Geylang Chinese School, and Mrs. Tay Poh Luan, a teacher of Fairfield Methodist Girls' School, had much firsthand knowledge of Malayan children, too. Mrs. Tay had had three years of study in London, which helped to prepare her for this curriculum work. Miss Hwang Kwan Eng, a graduate of Hwa Nan College in Foochow, was also an experienced teacher, and the one who put into well-expressed Chinese language the Chinese edition of the lessons. Miss Leila Havelock was our member from the Tamil Methodist Church. She became so interested in the project that she is now in America for further study in religious education and curriculum construction. All of these good friends were employed on their own full-time jobs, but they faithfully met on Thursday afternoons from four to six o'clock for the three-year period of the project. This lesson writing they took very seriously, convinced that God had called them to this task. No one received monetary remuneration for the work. But the sense of being "workers together with God" was very real and rewarding to all of us.

It was agreed that while we should have a general "over-all" plan, we should start with a three-year series of lessons for junior age boys and girls (9 to 12 years of age). How did we begin? We first made a study of this age group of children of our Sunday

schools in Malaya. With the aid of questionnaires and personal interviews with parents, teachers and children themselves, we learned much about their interests and their needs. We found that the non-Christian environment in which they live brings superstition and the fear of "evil spirits" very close even to children of Christian homes. Children attending Christian schools had an advantage over those of government schools in their knowledge of the Bible and in a basis for forming judgments in accord with Christian principles. However there were shortages in the religious knowledge teaching of the Christian schools which the Sunday school lessons should help to supplement, such as

Training in worship—personal and corporate

Knowledge of how we got our Bible Skill in finding their way about in the Bible

Training in churchmanship

Personal commitment, at their level, to Christ and his way of living

Knowing the story of The Methodist Church and its outreach within and beyond Malaya

After making the general plan together, responsibility for preparing the lesson units was divided among the members of the group. When ready, according to our schedule, the units were submitted for group study and revision, then they were "tried out" in several Sunday school classes. Final revision was made in the light of the experimentation. Missionary friends helped us with the English proof-reading.

Christlike living within the ability and limitations of 9- to 12-year-olds was the goal for the children. Hence we named the three-year series "Lessons for Christlike Living." The silhouette of a nine-year-old boy and girl on the cover of each lesson book suggests the age level of the living.

There was a need for an attractive Junior Workbook for the pupils and a Teacher's Guide for each Workbook. These books are now off the press. In the English edition each book sells for thirty-five cents (U.S. currency)—a price within the purchasing power of the Sunday schools. In the English edition there are two Workbooks each year—January



through June, July through December. The Chinese lesson books have a different format, though the content is the same. All of these books are distributed through the Methodist Book Room, 23-B Coleman Street, Singapore.

The illustrations for the lessons have been made by pupils of the art department of Methodist Anglo-Chinese Boys' School in Singapore, under the able supervision of their teacher, Mr. Choo Teck Ong. The illustrations are black-and-white drawings, of the kind that are inexpensive to print. The majority of them are on Biblical subjects, similar to those in Sunday school use around the world. Of special interest to us in America are those that come from Malayan life. Thanksgiving Day in Malaya is January 1, when we give thanks to God for his guidance in the year that is past, and we ask for his help in the year ahead. The following from an original poem in a January 1 lesson mentions some of the things in Malaya for which we thank God:

For all the bounteous harvest yields
Of sugar cane and wide rice fields,
For grain that we have stored away,
We offer grateful thanks today.

For cool of rainy days to come,
For friends and happiness of home,
For love that blesses us always,
We offer grateful thanks today.

(M. T. Fang)

Illustrating this is a typical Malay village of thatch roof, bamboo houses, built on posts about eight feet from the ground to avoid the dampness resulting from the heavy rainfall. In the background are rice fields on a hill-

side, while around the houses are the ever-present cocoanut and banana trees. Along the flowing stream are flowers. The illustration bears the title, "For these good gifts we thank God."

A Tamil family who came from India to Malaya is the one used to show family worship. As the parents and children kneel on the prayer rug, one is sure that real worship is taking place.

The influence of the West shows in the use of the same Methodist hymnal we have in America, in the general plan of the lessons and in the choice of Bible material used. In addition to carefully chosen Old and New Testament Bible stories, relevant to the lives of children of this age, there are seasonal emphases and units on living as a Christian at home, at school, at church, in the neighborhood and in the world.

We endeavored to maintain a balance between stories and illustrations from Indian and Chinese life, since children from both of these cultures are in the Sunday schools. Malaya has made progress in successful living together of the people of the many nationalities within her borders. As a rule the children accept each other in good spirit with no discrimination. The Christian faith is a great unifying factor. Christian churches and schools have a privilege and responsibility in welding the people together in a unity that is above political and racial divisions. Our lessons were planned to help further racial unity in Malaya.

The worship and class sessions supplement each other. The lesson material consists of a Bible story, a related

story from Malayan life, some questions or problems to talk over together, often resulting in creative work to be done in class or at home. The "Verses to Remember" are usually passages from the Bible to be memorized and used in the worship session or at home. In one of the lessons there is this typical problem from daily life in the neighborhood. Fruit on a tree in someone's yard seems to boys and girls as if it were public property. Spirited discussion usually attends the account of the following incident which the pupils complete in the way they feel is right:

"After school one day, Keng Chin was on the way home with two of his schoolmates. When they passed Mr. Chang's yard they saw some ripe rambutan fruit on one of the trees. 'Let's go in and help ourselves to some rambutans,' said one of the boys. 'No,' said Keng Chin, 'those are Mr. Chang's rambutans. We must not take them.' 'Isn't it all right if no one catches us doing it?' asked the other boy. Keng Chen replied, _____ . The boys decided _____ ."

Our study of the children showed that considerable hostility is present in some schools when one boy has accused another with the words, "You are my enemy!" Here is an incident in one of the lessons that brings out this problem:

"Wan Liang accidentally knocked Koon Ming's books on the floor. Koon Ming called out angrily, as he tried to hit Wan Liang, 'You're my enemy!' 'Do you think so?' asked Wan Liang sneeringly, as he dodged the blow from Koon Ming's fist. Out on the playground they did not speak to each other. This went on for some time, each boy feeling he had been wronged by the other. Who was at fault? How can they be brought together?"

We are grateful for the contributions from the Board of Missions which have helped to subsidize this Sunday school lesson project till it could become self-supporting through the sale of the lesson books. We trust that after this first edition is widely used, the lessons may be revised and reissued, to help Malayan boys and girls learn to love and serve their Heavenly Father in their way.

THE past summer was a bad summer for Chicago. In a section where a year ago there were thirty-five polio cases, this summer the cases were counted in the hundreds. At Marcy Center, in Chicago's West Side, the line of mothers with children waiting to get polio shots stretched around the block by nine o'clock in the morning. By noon the line was still there—new faces but the same patient line.

In some parts of Chicago there was hostility to the shots, or indifference. In some places minor disturbances broke out as people waited through hot summer mornings to be admitted to a clinic.

Marcy Center's Clinic is the only clinic within a seven-block radius. The blocks are filled and running over with families. But the parents of the lines circling Marcy were quiet, responsible, determined to see that their children were protected against disease.

The lives of the parents in the Marcy Center area are not easy. It is a good-looking neighborhood. Trees shade some of the sidewalks and the façades of the apartment houses look substantial. Occasionally you see a "detached" house with a lawn around it. It is not a neighborhood of sagging doorways with windows out of which spill three or four heads. And yet in the section of the city in which Marcy stands, the city has grown from 68,000 in 1950 to about 200,000 in 1956. This growth was not accompanied by new building. Some of the growth was caused by new super-highways which razed dwellings—some by new housing projects on the site of razed homes. This is a sign of progress, but while the city improves itself the people have to live somewhere.

Behind the substantial façades of apartment houses and within the detached houses four families often live where one family lived before. Apartments are divided with plywood, or sometimes even with screens, into smaller and smaller units. The parents who come to Marcy Center for family consultation show the effects of crowded, cramped homes. Their discussions nearly always center around the problems of living packed together.

"It's good in the summer when the children can get out of doors," you suggest.

By Dorothy McConnell

City Summer

"Yes, but it's bad on a rainy day in the summer when the kids have to stay indoors."

"How do you keep a kid from walking across the floor at night so people can hear him?"

"How do you keep a kid from bouncing a ball against a wall?"

Little things. But things that rasp nerves made raw through the lack of ever being alone.

One little girl drove with a member of the staff of Marcy Center to summer Day Camp. She was a well-kept little girl, neat and trim. She gave no evidence of living in a warren of a house:

Suddenly she said, "My mother told me that on the way to Day Camp we passed houses where only one family lives. When we come to those houses will you let me know?"

During the ride to Camp the little girl kept saying: "We got to them yet?"

Finally, as the car swung out beyond the city limits, the staff member pointed out the modest little one-family houses—not a great architectural sight.

"Just one family?" asked the little girl. "You're sure there's only one family?"

The leader assured her there was only one family to a house.

"Do you suppose," said the child, "we could ever have enough money to have one house all to ourselves?"

As a matter of fact, the children's fathers in the Marcy Center area make good money, as wages go. But many of them pay fifty per cent or over of their wages for rent. A mother of six children living in a small, dark basement apartment asked the directors of the Center not to mention her situation to the housing authorities. She was paying \$87.50 a month. "Where will I go if I make a

complaint? The landlord will not fix the place up or lower the rent. There are too many people waiting to move in if I should move out."

Now in most situations like this an area becomes rapidly a "slum."

"What makes a slum?" I asked.

Rubbish on the streets. Indifference to how the house looks. Neglect of children so that they have health and accident hazards. A general air of hopelessness.

These are some of the answers I got.

It is very easy to give an institution in which you are interested credit for doing the good in a neighborhood. But after all, Marcy Center is one of only two centers in that same seven blocks' radius we were talking about. It is the only place that has a nursery school. It is the place where the mothers and fathers come to talk over their problems. It is the place from which the children go to summer camp and to Day Camp. It has the only playground in the immediate area. It is the place where block committees in the immediate area can meet.

"What are block committees?" I asked.

"Block committees are committees that are organized in each block. They are the groups which are fighting against this neighborhood's becoming a slum."

Block committees watch the garbage collections and the litter in the street. They call on each person in their own blocks to enlist him or her in safety drives, health drives, meetings of parents or to discuss the problems that arise in the immediate neighborhood.

The newcomers of the neighborhood are mostly Negro. That in itself could be tinder in a community that was only a few years ago all white.

Just across the line, in Cicero, there was an ugly demonstration of race tension. But the approach of the block



• At the Two-Week Camp the Marcy Center children like best to fish.

committees working together with the community Council, P.T. A. groups and the North Lawndale Conservation Commission has been such that in the Marcy Center area the initiations have been eased before race tension could arise. Other tensions have been eased off just by sharing problems.

There is one woman who comes to Marcy Center who has to get her children off to school in four different shifts. One child goes from eight to twelve; another from nine to twelve, then back for another hour in the afternoon; still another child goes from twelve to three, and an older child from twelve to four. The schools are overcrowded. The teachers are overworked. The woman was distressed, as she talked to the block committee, because she felt inadequate to cope with the children's activities during extra "free" time.

The heading of this story is "City Summer." Nearly everything I have written so far could have happened at any season. But it was summer when I visited Marcy, and a troubled summer because of the polio. The summer did not have continuous heat, but there were days when the temperature went over one hundred. Each day busses took children to Day Camp in a nearby forest preserve. The children went in small groups with a leader. For the privilege of Day Camp care the

parents paid \$7.50 a child for five weeks. The children had their luncheons at camp, swam in the pool in the afternoons, played and ran and sometimes just sat with the long, empty forest green stretching out ahead of them.

"Fortunately," one of the workers said, "we have no restricted pools in the forest preserve. All children are free to go in."

"What do the children like most to do?" I asked.

"Well, at the two-week camp they like to fish."

The two-week camp is the time where forty children have a real camping experience for all of two weeks. There was a time when it cost Marcy Center twenty-five dollars per child for this experience. During the past year the parents decided to reduce the cost to Marcy and the parents. A group of parents sent out word that they would prepare camp dinners and deliver them cooked to anyone who wanted them. Women cooked, men and teen-age boys delivered. From the money that was made the cost of camp was reduced this summer seven dollars a child.

The story is a story of a responsibility shared in a community. The community itself fights back the slum. The community itself sees that its children get away for a breath of air.

The community itself wrestles with the human problems of living too close together in an interracial community.

There are many untouched areas in human relations. In many homes to meet the rent, mothers have had to go out to work. Many of the mothers have sent back to the rural communities from which they came for an aunt or a grandmother to take care of the children. Occasionally you will see these women on the way to the grocery or pushing back the curtains in their windows to look at you. Isolated from all they have known, with no outside contacts of their own, they could be miserable. But next year the program will include them.

"We have already taken them to a model farm," said a worker at Marcy. "They were delighted with the pigs. Reared in the country, now living in a great overcrowded, indifferent city, they are hungry for friends, fresh air, green grass."

Marcy Center is not set in a slum section because it is a Center where human values count. But on a hot summer night, riding home past the crowded houses, one wonders if the battle can be kept up forever by the community around the Center. It seemed to me that this battle goes far beyond the seven-block radius. That is the reason the story is written here.

Crandon and the

Altiplano of Bolivia

By Dorothy Nelson



Eastern Publishers Service

• This is the altiplano—vast, empty, covering three-fifths of Bolivia, and inhabited for the most part by Aymara Indians.



• Crandon girls. The interest that Crandon girls are taking in the altiplano section of Bolivia is a most significant development at Crandon these past two years.

As a part of a Christmas celebration in 1954, the students at Crandon in Montevideo, Uruguay, sent money to help the struggling new school for Aymara Indian girls at Ancoraimes near Lake Titicaca on the altiplano of Bolivia. This year, after hearing talks in assembly by several people who have been working in Bolivia, the students wanted to find out what more they could do to help. Some of them felt that they would like to give a year or more of their lives to the work of the Methodist church there. It was decided finally that a group should go to get first-hand information about the needs and opportunities for service.

At holiday time twelve of the older students and four teachers boarded the plane for La Paz. The group proved to be wonderfully congenial and the next three weeks were filled with happy, educational and, above all, thought-provoking experiences for all.

They visited the fascinating Inca ruins in and around Cuzco, Peru; saw the marvelous educational and medical work which the Methodist church is doing in La Paz, Cochabamba, and Sucre, Bolivia; lived for two days on the premises of one of the largest of Bolivia's tin mines at Potosi; and ended up with a visit to the fast-growing

tropical agricultural area around Santa Cruz. But the real climax of the trip was the visit to Ancoraimes for which we planned the trip in the first place. All sixteen, plus bags, and blankets, rode out from La Paz in the back of the mission truck. The road is far from good, and it rained most of the six hours which it took to reach Ancoraimes, but there were no complaints, only gay bantering by the group which had been joined also by a vivacious young Argentine girl who was going out to begin her second year as head of the little school for girls.

The group stayed for three days at the school, sleeping fully clothed on straw mattresses placed on the floor, trying to understand the problems which the workers there confront.

It is difficult to try to describe a village on the altiplano in a few words. One can say that it is a group of dull brown adobe houses, without windows, lights or water (except for the generous amount in the mud underfoot at this time of the year), surrounding a barren plaza where tired-looking Indian women sit on the ground nursing their babies as they continue their endless spinning. But that doesn't tell of the bitter cold on unshod feet which must walk hours to reach the market or

school or church; nor of the tuberculosis which ravages over ninety per cent of the population; nor of the nutritional deficiencies which are the result of the diet built mainly around small partly decomposed potatoes; nor of the 400-year accumulation of hate against the white man who has exploited the Indians.

However, we saw what a Christian concern is doing to help in this one area, at least. The Methodist church has established sixteen small schools in the different villages. For several years there have been Methodist nurses at the clinic in Ancoraimes. This year they will be joined by a fine young Argentine doctor sent by the Argentine Methodist Conference. A North American agricultural expert is also to join the staff this year. The group attended the worship service at the new church.

The service was conducted in both Spanish and Aymara (the native dialect). The church was filled when the service started at noon. Many of the people had walked four or five hours to get there. One felt that those Protestant Christians were different from their neighbors.

Several of the students are very much interested in going back to Bolivia as teachers. Already they have collected and sent over \$600 U.S. worth of medicines which are almost impossible to obtain there, and they have set as a goal for this year, the raising of money to buy a jeep for the girls' school. A new missionary spirit has been born in Crandon and we pray that we may have the wisdom to stimulate and guide this new interest and enthusiasm.

• *Waiting for the doctor. The Argentine Methodist Conference has sent Dr. Pablo Monti and his wife to serve health needs in Bolivia. Crandon girls have collected six hundred dollars for medicines.*



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• *Old women pause in their weaving to look at the young visitors. Their sheep graze nearby.*

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CHRISTIAN RESPONSIBILITY

in the 1956 election

This is a section of a statement issued by the Division of Life and Work of the National Council of Churches in the summer of this year. The section presented here reviews the stands taken on domestic and foreign issues by the National Council of Churches of Christ in the U.S.A.

The Responsibility of Churches

With respect to domestic policy churches have worked closely with public agencies in improving the social welfare of our people. While with penitence the churches are aware of unresolved problems of human relationships within their own lives, nevertheless corporately and through their members they have supported efforts to preserve and extend civil rights and civil liberties to all groups in our population, to extend the voting franchise to all qualified citizens, to achieve equality of opportunity for all, and to assure equal protection to all before the law. They have sought to uphold religious liberty. They have spoken and acted against racial discrimination and have supported the decision of the Supreme Court outlawing segregation in the public schools and elsewhere. They have sought to enunciate and to help implement Christian principles of conduct in relationships between management and labor. They have affirmed the necessity for an untrammeled exchange of ideas through speaking, teaching, preaching, assembling, voting, the press and other mass media of communication. They have sought to improve the standards of ethical conduct in political activity and public office. They have engaged in studies of our civic and political life in an effort to give greater guidance to the churches and to Christian public action. Believing that the will of God should be sought for all areas of life, they have tried to discover his will and obey it in the area of public responsibility.

With respect to foreign policy, the National Council of the Churches of Christ in the U.S.A. and many of its constituent bodies have urged the United States to accept its responsibilities as a member of the family of nations and to strive by

every honorable means to establish peace and justice upon the earth. More specifically, the churches have called for

continued participation by the United States in the United Nations and its specialized agencies; participation by the United States in security pacts designed to prevent aggression; enactment of immigration and naturalization legislation that will be just in principle and non-discriminatory in practice; promotion of world commerce through mutually acceptable trade agreements; economic aid and technical assistance to the peoples of underdeveloped areas; distribution of American food surpluses to feed the hungry; safeguarding of human rights and fundamental freedoms, including the right of subject and dependent peoples to governments of their own choosing; development of a trustworthy system for the regulation and reduction of armaments including weapons of mass destruction.

The foregoing are among the policies approved by our churches, policies which we commend to all voters. Members of churches are urged to bring issues such as these, on the basis of high Christian principle, to party leaders and candidates for office. They should appeal to the political parties to affirm high standards in their platforms and to observe them in their campaigns. Above all Christians should recall that they have fallen far short of the goals which have been formulated in the name of our Christian faith. We are challenged by this new opportunity provided by the forthcoming elections to act more truly in line with our Christian duty.

PO LAM



James Moore

• Medical and evangelistic team who toured the Korean countryside.



James Moore

• (Above) Ruth Stewart, R. N., gives a treatment to a small child.



James Moore

• District superintendent Kim gives a woman a ticket so she can be seen by the doctor.

James Moore



• Mr. Rho, evangelist, tells Bible stories to those who wait for the doctor.

IT TA - *For This I Was Sent -*

THE vast majority of Korea's 30 million people live in the country. Late last spring we took a medical and evangelistic unit out to the people. The people could not reach us. We could reach them. As we traveled through the high mountains of northeast South Korea and saw the garden plots reaching high up onto the mountain sides, the very dilapidated mud houses and the evidences of extreme poverty, our hearts reached out to these mountain and village people.

Our journey took us to three different villages in the Chungchung district. Our medical team, consisting of two doctors and two nurses, saw patients from morning to night. The evangelistic team consisting of the district superintendent, a lay leader and two missionary evangelists, met with the church leaders to discuss their problems and plan the evening evangelistic service. They also did home visiting and taught Bible stories to the crowds of patients waiting to see the doctor.

As we crossed the highest peak in our journey with our car headed toward home and looked through a break in the clouds at the deep valleys below, my Korean friends introduced me to new words: po lam it ta! "For this I was sent." As they tried to explain the meaning, I guessed it quickly because I had just remarked in English to Miss Stewart the same thought: "It has been worth while." We cannot know the effect of our work on the people we visited—that is up to God—but we all returned greatly refreshed in mind and spirit to carry on our regular work in Inchon and Seoul.

• Dr. Moss explains to a patient how to take medicine. Nurse Pak is in the background.

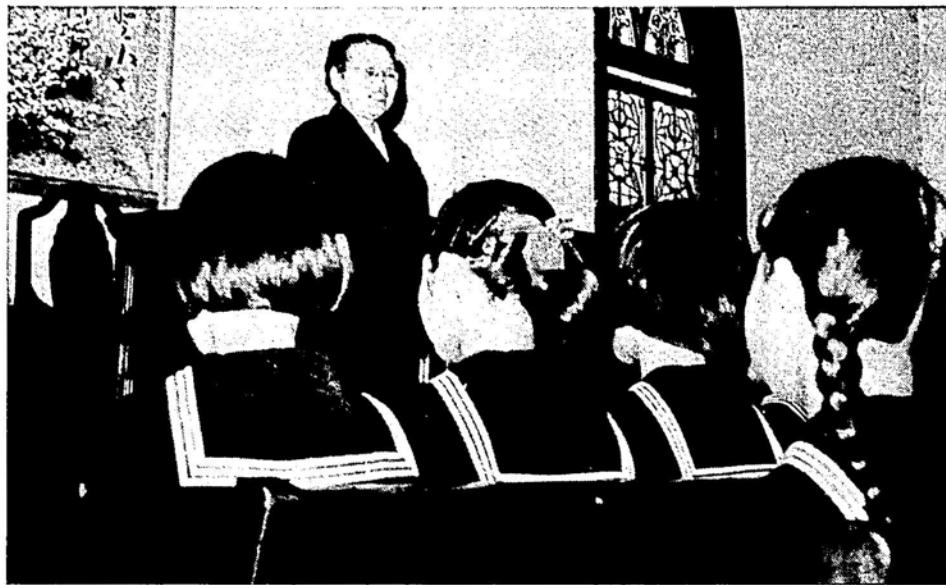


OCTOBER 1956

James Moore



• People waiting outside a church, which was both church and infirmary while the team was in this village.



• Dr. Asa Yumoto greets her new students at the opening session of Seibi Gakuen High School.

AT SEIBI GAKUEN

By Hilda Lee Dail

IT had been an exciting day at Seibi Gakuen High School in Yokohama, Japan. Dr. Asa Yumoto, an alumna and physician, was inaugurated as the first Japanese woman to lead this institution supported by the Woman's Division of Christian Service.

After three ceremonies and many conferences, Dr. Yumoto had been working on plans for a fire drill when

the dinner bell interrupted her. It was while the 1,200 students and faculty were in the dining hall that an old woman employed by the school rushed into the building shouting, "Fire! Fire!"

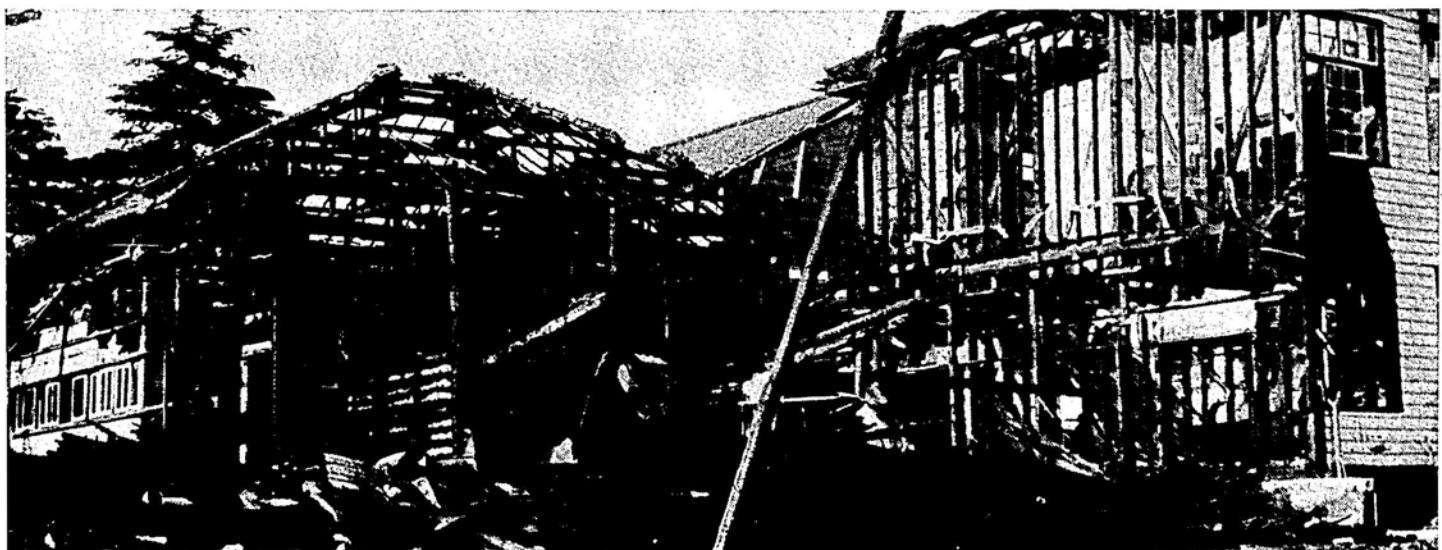
Few presidents of institutions have such an emergency thrown into their laps their first day of administration. But Dr. Yumoto was equal to the oc-

casion. She called the fire department and soon four fire trucks were spouting water from the swimming pool on the flames. However, the wood frame buildings burned like kindling. Before the fire could be extinguished the gymnasium, music room, school store, three piano practice rooms including a baby grand piano, and the second floor of the junior high building were destroyed. Temporary shifting has been done so that the school is still operating in full force. The morale is high, and plans for new buildings have already been approved.

Seibi Gakuen was founded in 1880 by the Methodist Protestant Church and now is supported by the Woman's Division of Christian Service in co-operation with the Interboard Committee for Christian Work in Japan. The new president graduated from Seibi in 1921, later studying at the Woman's Medical College in Tokyo and the University of Michigan, where she received a doctor of health degree. She has also studied in Europe. Dr. Yumoto, the wife of a lawyer and mother of three children, has combined her home life with a career. As a successful physician and public servant she was urged by her many friends to become a candidate for the upper house of the Diet (the national legislature) but when the invitation came to be president of her Alma Mater she could not reject it.

This charming Japanese woman is a symbol of the dedicated leadership that enables Christian institutions to rise Phoenix-like from ashes to a renewed life of service.

• Two days later fire had caused the school to look like this.

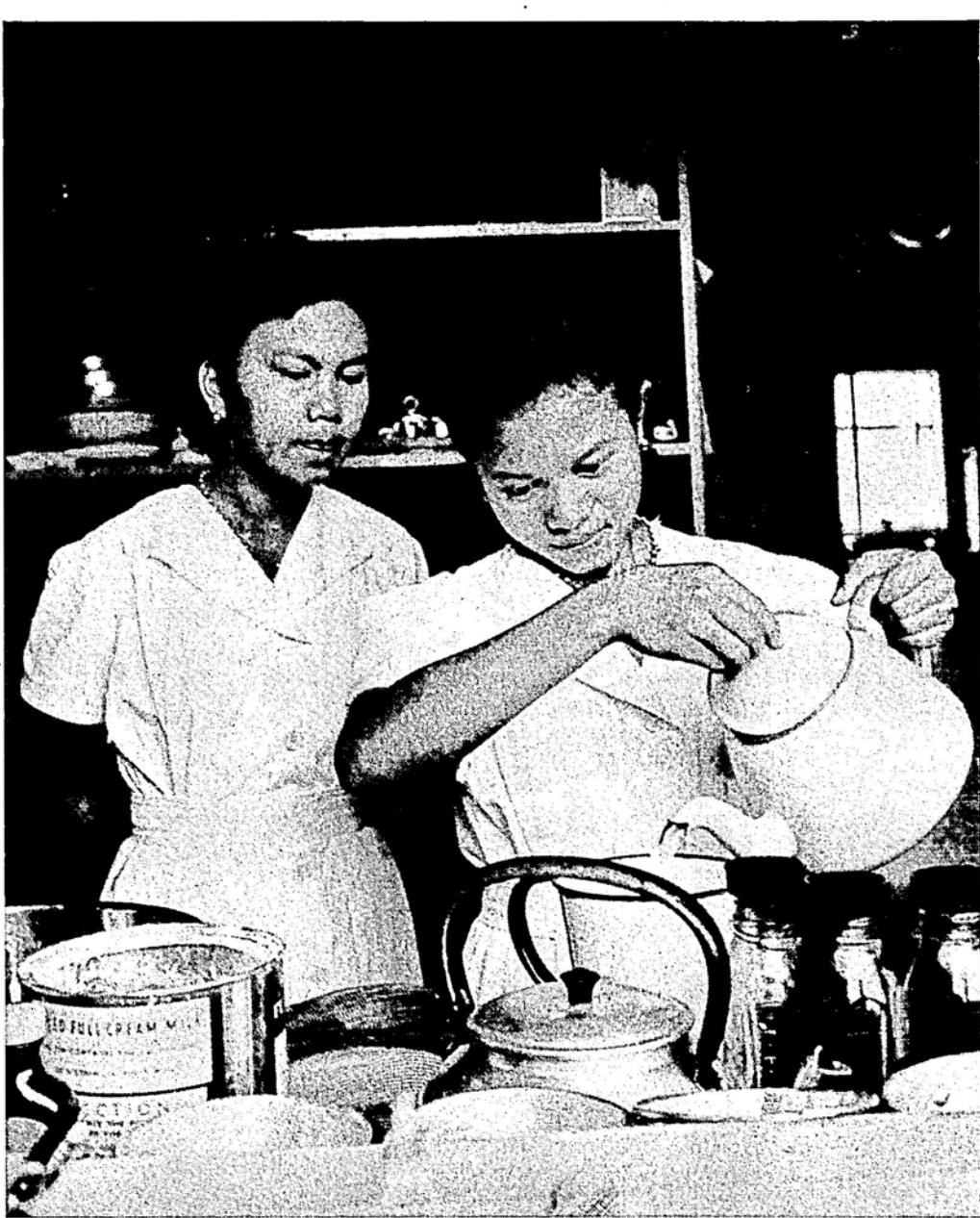


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OF PRAYER AND SELF-DENIAL

EVERY YEAR during the last week of October the Woman's Societies of Christian Service over the country set aside a week for devotion and sacrificial giving. The giving is used for projects that are not covered by the regular budget. Each year the giving has grown until extremely important projects can be financed. This year the entire sum is to be given for education. In the case of Holding Institute at Laredo, Texas, the money will be used toward the new building. Overseas the money will be used to finance formal and informal education for lay women in order that they may better serve their church.

OF PRAYER October 25-31, 1956



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- *The first Sea Dyak girl to become a nurse for her people in Sarawak. The Methodist work chiefly with the Chinese and the Sea Dyaks, although other groups are right at hand. It is estimated that 92% are not Christian in Sarawak's half-million population. The situation is a great challenge. It demands well-trained leadership, paid and voluntary, ministerial and lay. Week of Prayer money will help with such training.*

Week of Prayer and Self Denial



Holding Institute

• A student at Holding Institute today, Miss Norma Enriquez. She is the answer to the alumnus who wrote: "Can an institution like Holding be destroyed while thousands of men and women all over Mexico and the United States and other countries of the world are carrying in their lives the fundamental things for which Holding stands?"

• Can these Indonesian women become leaders in their own countries? There are more than ten thousand Christians in Methodist congregations in Indonesia, but only ten trained preachers. There are no native women church workers. The call is for qualified district and local women who have been trained to work with women in their homes, carry on literacy classes, and help with the program of the church as it relates to women and children. The Week of Prayer money will help to train these workers.

• A Christian woman sets out to visit the villages of Burma. She has had ten days of training—not enough—in the Monsoon School. The Week of Prayer funds will provide outside leadership and a school away from the heat, for training, concentrated study, and group experience.



• In 1954 Holding Institute in Laredo, Texas, was hit by its third flood. The school was practically swept away. At once the school began to make plans to open on the north side of Laredo with a four-year high school course. A classroom building was erected. The Week of Prayer gifts will make possible enough classrooms for the four-year high school.

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Kefod Photo



Week of Prayer and Self Denial

Center for Living

BY DORIS DARNELL

*"I put my little foot in,
I take my little foot out . . ."*

YOUNG voices shrilling a play-tune, erupting periodically into squeals of child-laughter make one of the summer sounds.

The voices blended with the whirr of an electric fan and the staccato bounce of a ping-pong ball into a familiar melody in the yellow brick building on Simon Bolivar Avenue.

It was a hot July afternoon in New Orleans. The sun laid a carpet of glare on the hard-packed, dry dirt court outside people's Community Center. But inside, the children were as unaware of the heat as they were unaware of the planning and work which provided the rubber-tiled room in which they played. The Center is a part of their lives . . . and they accept it happily and unquestioningly. Which is, perhaps, one of the best testimonies to the work that the staff of the Center is doing in the community.

People's Community Center is located on the south side of New Orleans, in an area which houses approximately 100,000 people within a ten-block radius of the Center. It is adjacent to . . . though not organizationally connected with . . . People's Methodist Church. There is close cooperation between the church and the Center in serving the community, but the Center is physically and financially independent of the church in its structure.

A joint project of the Woman's Division of Christian Service and the Division of National Missions, the Center moved into the modern, one-story building five years ago. Prior to that it had functioned for 30 years in a dilapidated frame structure.

The "new" building which can be divided into 11 rooms (including two administrative offices) when activity requires it was made possible through Week of Dedication gifts and a loan from the Division of



• Children exchange their street clothes for play clothes in the Community Center Day Nursery.

Roy Trahan

National Missions. It is at present within \$2,500 of being debt-free.

It is a well-planned building, designed for growth . . . set up so that a second story can be built on with a minimum of construction problems. A maximum of uncluttered floor space makes it adaptable to the varied programs which the Center sponsors. And its multi-windowed sides keep it cool in summer and bright in winter.

Superintendent of the Center is veteran educator and minister the Rev. Richard W. Calvin, who is in his sixth year of service at People's. He is assisted by nine full-time staffers, some of whom double in brass . . . serving as nursery workers in the winter and cafeteria aids in the summer. In addition, there is a shifting, voluntary medical force provided by the city of New Orleans and the nursing school at Dillard University. The

policy-making group of the Center is an 18-member board of directors headed by Bishop Willis J. King of the New Orleans Area.

The program of the Center is a combined educational-recreational effort for community residents of all ages . . . and in at least 24 cases family participation in the Center's events has been handed down from one generation to another. There are children enrolled in nursery school whose mothers attended the nursery school.

High on the list of community service projects is the well-baby clinic which is part of the health program of the Center. Approximately 60 mothers and babies come to the clinic during its three sessions each week. There are frequent health workshops for the mothers, as well as regular progress checks for the babies. Three rooms of the Center are dedicated to

the health project which was begun four-and-a-half years ago. Medicines for the clinic are provided by the city of New Orleans, as is most of the medical staff.

The formal educational program at People's includes first and second grades, a nursery and a kindergarten, with a total enrollment of 115. The majority of the educational personnel are former school teachers and all of the Center teachers are qualified by the board of education of the state of Louisiana. Classes are held in the front part of the building, which can be partitioned into four separate rooms or opened into a large community hall. As in most schools, Center classes "let out" for summer vacation.

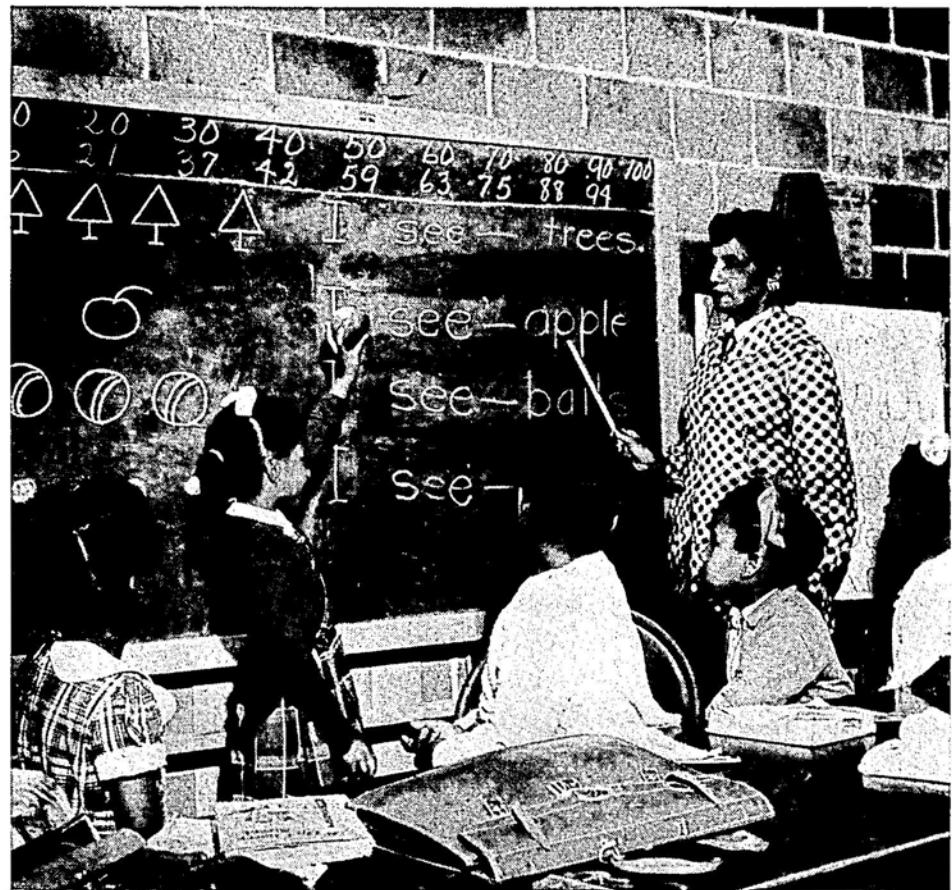
But during the summer months the day nursery stays open, taking care of approximately 75 children of working mothers. These youngsters receive a full day's care, including play and rest direction and three meals, at a per-child fee of 40¢ to \$1, depending on the income of the family. Average cost to the parents for keeping a child enrolled is 55¢ per day.

But not all the work at the Center is beamed toward children. Approximately 300 people take part regularly in the youth and adult programs. Of this number, nearly 200 fall within the youth age bracket. For them there is a full array of interest clubs and directed athletics, along with other recreational facilities. The Center boasts a good piano, a phono-record player, and a television set, all of which are popular with the young people.

The Center sponsors an annual 12-team basketball tournament as part of its recreational program. Last year more than 1,000 spectators watched the play. And the Senior Boys' Team won the city championship trophy for independent institutions.

There is an adult athletic program also. And there are PTA activities, choral groups and community sings, folk and square dance classes, and a Golden Age club for the grown-ups.

In addition to the age interest groups, the Center sponsors a number of annual activities which it lists as "mass programs and projects." Among these are the Tom Thumb Wedding, the May Festival, Thanksgiving dinner, Christmas parties and programs, a six-week summer day camp, the Spring



Roy Trahan

• *A second grade class at "People's." The Center has a total enrollment of 115 children in its formal educational program—a program that starts at nursery school and goes through the second grade.*

Festival and four weeks of vacation Bible school.

The excellence of the program and building of People's Community Center makes it a popular attraction for visitors. And its guest book often lists out-of-staters, as well as New Orleans residents and people from other parts of Louisiana. Recently they even had a visitor from Oslo, Norway, to spend the day observing their activities.

The Center's facilities also are frequently used for meetings for groups not affiliated with its regular program. During an average year there will be from 135 to 150 "outside" meetings in the building, including both Negro and white church and civic groups. During 1955-56, the Peck Methodist Church held its regular worship services at the Center while constructing a new sanctuary. Other frequent users of the Center are Woman's Societies of Christian Service, Wesleyan Service Guilds and district and conference organizations.

The Center has an annual budget of around \$32,000. Approximately half of its appropriation comes from the

New Orleans Community Chest, which adopted People's as a part of its unified appeal in 1925. The Center also receives sizable sums from the Division of National Missions and the Woman's Division of Christian Service. The remainder of its budget is raised by fees from its school and day nursery activities and from facility rentals and special gifts. And of course, donations come from the Louisiana Conference.

Written into the creed of People's Community Center is the doctrine which dictates its program:

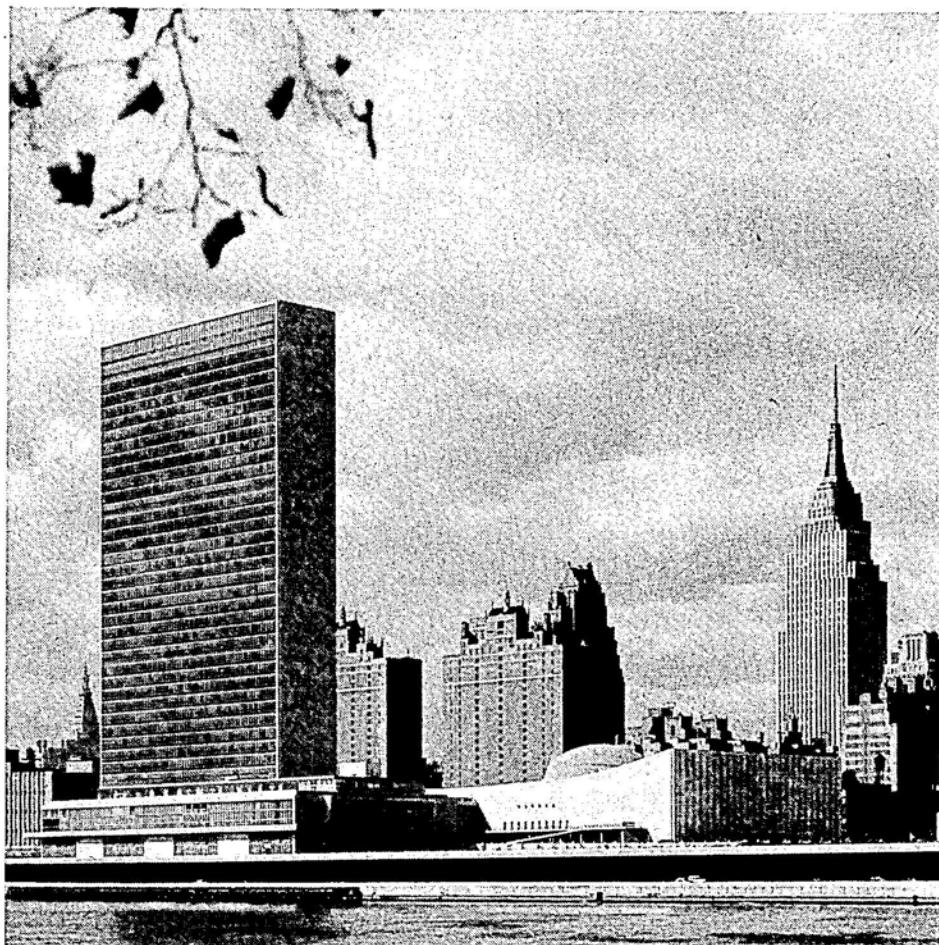
"We believe that the child is the most valuable asset of our community, and should have the most excellent care, the most worthy companionships, the most functional facilities, and the most rewarding Christian character training.

"We believe that young people need sound guidance in selecting friends, in choosing recreation, in obeying civic regulations, and in being reverent.

"We believe that no one grows too old to play, to make new friends, and to continue enriching his life."

• The buildings of the United Nations in New York City where the programs for the world have their implementations. Dr. Dag Hammarskjold, Secretary-General, works toward the time when the United Nations is regarded "not as a kind of political watch dog" but primarily as a center of self-help and an organ for providing technical assistance.

THE other day a representative of a Christian organization with overseas Christian work was called to a conference with a team going out under the United Nations. She was to "brief" them on what they would find in the country and how to treat the people. The group had at its call experts on that part of the world. There were anthropologists, geologists, language experts, and people from the country itself. The man who was responsible for asking the Christian representative said:



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The UNITED NATIONS and PEOPLE

"You get an insight into the people of the country from these Protestant groups that you get no other way."

Another person, seeing a pencil ready to move to take down such words, said:

"That can make Protestant missions smug—a remark like that. Actually it is to the credit of the United Nations staff that it recognizes the worth of Christian groups. You have to have one group to furnish insight but another group to use the insight."

The United Nations, since its birth in 1945, has been unusually adept in using all sorts of insights. And there have always been groups around the edges to bring their experiences. At the time of the birth of the United Nations Israel was not yet a nation. The Jewish groups from Israel were

in the corridors of hotels, ready to put their ideas forward. India was not yet independent. A group of Indian representatives, headed by Mrs. Pandit, had their own headquarters in one of the hotels—although they were not recognized officially.

Now you could call such groups "pressure" groups or "special interest" groups. Both appellations are used in a derogatory way. But why?

The world is full of pressure groups. The question is whether their pressure should be allowed to change patterns or whether it should be eased off in another direction. Sometimes patterns need to be changed. And the

United Nations staff has understood that in a most remarkable way.

Nor has it turned up its nose at special interest groups.

A member of the United Nations Secretariat paid special tribute to the women of Methodism in their support of the United Nations.

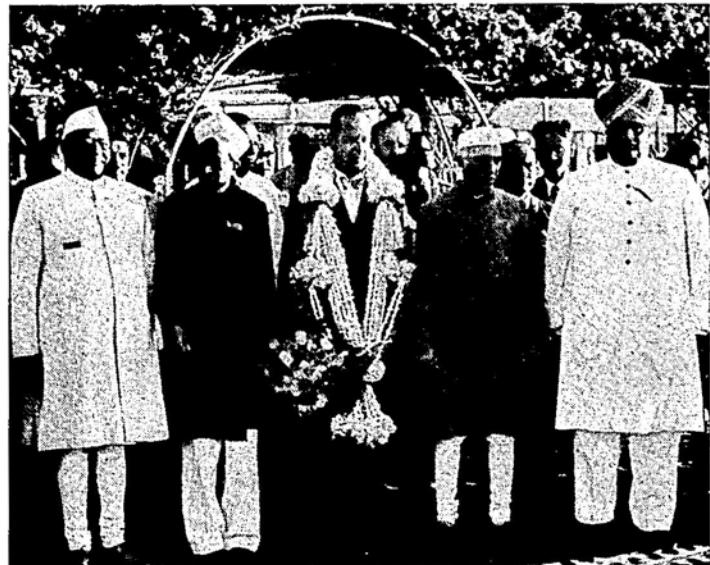
"It is good to have the support of special interest groups," he said, "especially when the special interest is for the good of the world."

It is good, also for the special interest groups to have the support of United Nations teams and missions around the world.

Representatives of the missionary



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movement often point with a great deal of pride to the fact that missions started the first technical assistance programs. Sometimes there is an air of almost belligerent possessiveness about it. Some Christians from other lands complain that it is hard, after having explained for years that it is the Christian missionary movement that has caused wells to be dug, babies to be saved from infant diseases, young people to be educated for life, to find that other groups, some not Christian at all, are doing these things too.

The missionary actually on the field, however, is usually not the complainer or the boaster. He is too busy, in most cases, helping the United Nations team. In many places he is vital to the success of the team. In many places, he, himself, gets a larger vision of what can be done through an international organization. In all cases, his own life is enriched by the stimulation of working with men and women of the type sent on such missions, whether or not they are Christians.

One missionary told this reporter that the first experience he had had of working with an educated Moslem with a first-rate mind was on one of these teams.

"It changed my whole viewpoint on the approach to the people of the country in which I work," he reported.

Then there is the effect of the teams themselves on the countries in which they work. They are of necessity international teams, interracial and intercultural. They are made up of edu-

• (Left) A group of women in Pegu, Burma, march down the village street to consult with the Technical Assistance Team on the development of a community training project in Burma. (Right) The arrival of the Secretary-General of the United Nations at Bangalore, India, for the meeting of the ECAFE (Economic Commission for Asia and Far East). Mr. Nehru has said that "problems of Asia could not be settled in places far away from Asia and without regard to what Asia thinks or feels." This meeting is the answer. Programs for the world may have their implementation from here.

cated men as a matter of course. In some countries men of birth and breeding see for the first time men of obvious education on the missions doing the most amazing amount of physical field work themselves.

Status of the Southeast Asia Countries in the United Nations

BURMA—member

TAIWAN (Formosa)—member

VIET-NAM—Divided into two parts.

Neither is a member

CAMBODIA—member

INDONESIA—member

MALAYA—not a member

THE PHILIPPINE ISLANDS—member

THAILAND—member

One man from one of these countries reported his experience:

"I could not believe it," he said. "They walked the roads, they stopped and asked questions of the most ignorant farmers and carefully wrote down the answers. They themselves sprayed DDT on walls and explained why. I have seen them climb down cliffs to rid overhanging bushes of mosquitoes. Americans and Englishmen do things like this, but all this group did them—even my own countrymen. They were working physically, through the time of hot weather, too, to make all the people in my country free from malaria."

United Nations Day is celebrated during this month of October. There will be many tributes to the accomplishments of the organization. We add our list—these three things:

The first is the art of listening by United Nations teams to special interest groups not related officially to the organization.

The second is the inter-stimulation of United Nations teams and missionaries at work in the countries in which the teams work.

The third is the practical demonstration of good solid physical work by men of obvious education for the well-being of all the people of the country involved.

These may not be mentioned in many of the achievement lists of the United Nations. They are nevertheless exceedingly significant for the peaceful development of the world.

World Outlook

O C T O B E R

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

THIS MONTH WORLD OUTLOOK has grown to sixty-four pages. It is a good thing it has, too, because October is one of those months when things happen. In October there is the celebration of the Week of Prayer and Self-Denial, there is the United Nations Day observance, the Churches' Commission on International Affairs becomes ten years old in October, and people all over America have a last consideration for whom they will vote the first week of November.

All these things are reflected in WORLD OUTLOOK. All these things can be useful in programs along any of these lines.

The pictures of young people in training or to be trained by the gifts from the Week of Prayer and Self-Denial can be used in connection with the Week's program in October.

The achievements of the United Nations can be used in any citizenship program. We especially call attention to the list of nations of Southeast Asia admitted to the United Nations since its original founding. Most of the countries of Southeast Asia are there—a useful fact for reference when there is a Southeast Asia study.



United Nations in the South Seas

We know it is late in the year to bring such an article as "Summer in the City" but it comes out of a visit in July to the city of Chicago. It could



City in summer

not be published earlier than in the October issue. Underneath the story and over it is the question of housing. Before you talk to your representative on Housing Bills and Appropriations you may want to do your own study of the housing problems in your town. The editors of WORLD OUTLOOK have never seen a town so small that there were no housing problems—nor a city so rich that there were not some sub-standard houses where children were living.

One of the most provocative articles that we bring this month is by Dr. Daniel Fleming. Many of our readers remember Dr. Fleming's famous books, *Each in His Own Tongue*, and *Each With His Own Brush*. This month he asks us squarely what we would expect of missionaries who came to us. This article is good for missionaries and young people who are preparing to go out as missionaries. It is excellent for the church member who has what they call in other lands an imperialistic view of missions.

Speaking of missions, we hope you will find some very good way to use the Crandon story. Bolivia is one of our great emphases for this coming quadrennium in missionary expansion. The new trend of missionary activity and service in the younger churches plays its role in the expansion. We ourselves were lost in the pictures of the

THIS MONTH

altiplano—such a satisfying word! A member of the staff who had watched sheep grazing on the Navajo Reservation in the southwest wanted to know how many acres on the altiplano it takes to feed one sheep. We must find out. On the Navajo lands it takes sixteen acres to one sheep. One reason aside from the reason given above we brought the story of the altiplano to you is that next month Bolivia will celebrate its seventy-fifth Methodist birthday anniversary. This is just to prepare you for that event—give you a little taste of Bolivia to whet your appetite.

Our readers are familiar with the splendid plan which many American communities have adopted of encouraging children and young people to collect funds for UNICEF at Halloween time instead of using their strength aimlessly in the old "Trick or Treat?" routine. On the letter pages in this issue you will find references to a few of the wonderful works which UNICEF funds are making possible.

But to come back to October—this is the month that you pick up all those renewals of the new combination subscriptions you got last October. Be



Dorothy Nelson, leader of Crandon girls, visitor to Bolivia

sure you get them renewed because November is having one of the best issues it has ever had. You will not want to miss it.

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.

AN HISTORIAN'S APPROACH TO RELIGION, by Arnold Toynbee. New York, 1956; Oxford University Press; 318 pp., \$5.00.

Copyright by Philippe Halsman



Arnold Toynbee, historian whose Gifford Lectures were published by Oxford University Press in September.

When the most noted of contemporary historians presents the ideas of religion as the key to man's development, what he has to say should receive careful attention. It is worth studying. These Gifford Lectures of 1952 and 1953 at Edinburgh University are much more than a résumé of the religious ideas in the author's great and comprehensive work, *A Study of History*. The present much smaller book is his attempt to describe "the glimpse of the Universe that his fellow-historians and he are able to catch . . . through following the historian's professional path."

Two themes will be of special interest to WORLD OUTLOOK readers who have access to this new Toynbee volume. The first of these is the historical study and penetrating analysis of the great rivals disputing today with Christianity for the spiritual allegiance of men—not only the six higher world religions, but also the modern worship of the invincible technician, of the nationalistic state, and of the emerging ecumenical society. The second theme of special interest is the idea of distinguishing the essential from the non-essential in man's religious heritage.

In connection with the second of these themes the author accounts for the accretion of pagan or non-Christian elements in Christianity, for example, as the necessary price which must be paid in order that religion may communicate itself to any given society. Incarnation, he points out, is the price of redemption. To redeem a nation or a civilization the saving religion must become incarnate in that particular world. This assumption of the passing manners and customs of a particular locale or era serves to make difficult but doubly important the capacity to distinguish between what is essential and permanent as compared with what is non-essential and transient in Christianity. That which is essential enables it to give its light to all the world and to every age. The non-essential often dims the light.

On the whole, Dr. Toynbee's is a view of spiritual religion which puts to shame the timid vacillations of certain Christian thinkers who have too readily abandoned the historic doctrines of their faith in favor of the dogmas of pseudo-science or the humanism that sometimes passes for Christianity now-

adays. The historian's view is broad and tolerant, but it is also stimulating. The living religions, he says, are facing the practical test of success or failure in helping human souls to meet the challenges of suffering and sin. If we have faith in our religion, "we shall have no fear that it will fail to play its full part. . . . We can believe in our own religion without having to feel that it is the sole repository of truth. We can love it without having to feel that it is the sole means of salvation."

HIGH HOURS OF METHODISM IN TOWN-COUNTRY COMMUNITIES, by Charles M. McConnell. New York, 1956: Board of Missions of The Methodist Church; 109 pp., 50 cents.

This study of American Methodism and the town-country community is written with imagination and with command of facts, with passionate concern and sober judgment, with craftsmanship and sincerity. The author is the man who is credited with organizing the Methodist Rural Fellowship. He has been an outstanding spokesman, educator, and agitator for the town-country movement in the denomination for over thirty years. Cited at the great National Methodist Town and Country Conference at Bloomington, Indiana, last July as an honored leader in the quest for a stronger rural Christianity, "Pat" McConnell is known and honored as friend and fellow-worker by pastors and laymen all over the American countryside.

The dominant theme of this book is that Methodism has a sacred mission in rural America and especially in the town-country communities which are its present-day centers of hope and opportunity.

A part of the author's purpose is to show that this mission to the countryside lags in fulfillment, that American Methodists have been in danger of losing their birthright through neglect of the rural church. His larger purpose, however, is to show how the resources of American Methodism—her penchant for making "unwilling progress," her capacity for launching out in new ways, her traditions of leadership, her organizational advantages, and her missionary spirit—can be brought into play to meet the challenge in town-country communities today.

Not since he wrote *The Rural Billion* has Dr. McConnell's rural church thesis been so ably presented, and never before has he written more directly and effectively for his own denomination.

Dr. McConnell is most eloquent in his defense of the rural churchman. "The American farmer is one of the most progressive men in the United States," he states. "There is a reason why the farmers of America pile up food surpluses year after year. They are, I venture to assert, the most highly educated occupational group of comparable size in

America if not in the world." Nevertheless 88% of the farmers (whom he calls the "have-nots," including renters, share croppers, and field hands) produce only 10% of the farm products of the country and are unable to support the kind of churches and ministers they need.

Three or four ruling ideas make this volume particularly appropriate for study by adult classes in schools of missions and should guide further development on the town and country front. The mutual dependence of the town of less than 10,000 people and the surrounding country of which it is the economic, cultural, and social center is one of these ideas. The notion of the "primary group" is another—a basic social unit of like-minded people bound rather intimately together in a fellowship of aspiration and purpose such as the early Methodist class meetings. Dr. McConnell stresses the value of these units in the redemption of rural life. Related to the idea of the fellowship group is that of the co-operative approach to rural church problems—through the farm and home committee, through the group ministry plan, through the enlarged pastoral charge, through lay preaching, and other methods of mutual aid in solving the problems of the country church.

An excellent guide to the study of this book for leaders of adult classes has been written by Dr. John B. Howe, of Westminster Theological Seminary. It is provided free with consignment orders of *High Hours* for study classes by the Study Book Office, 150 Fifth Avenue, New York 11, N. Y., or may be had with single copies of the McConnell book for 15 cents.

TOWN AND COUNTRY IN BRAZIL, by Marvin Harris. New York, 1956: Columbia University Press; 302 pp., \$4.50.

This detailed study of Minas Velhas, an isolated mountain town in the interior of the state of Bahia, Brazil, is based on a year's residence and first-hand experience by a competent anthropologist. He became acquainted with the inhabitants, attended weddings and funerals, visited the club of the *brancos-riches*, and witnessed the carnivals of the *negros-pobres*. He visited workshops and stores and studied everything from the municipal garden to the squalid shacks on Mud Alley. The social customs, religious beliefs, economic life, and political alignments of the people are carefully analyzed.

Three findings are of special interest to mission-minded North American Protestants. The first is the author's major conclusion that despite the small population and want of industrial development in this backward and isolated town, distinctively urban attitudes and outlook prevail in sharp contrast to the folkways of the surrounding villages. Second is the picture, only incidentally sketched, of an ineffective, though unopposed ecclesiasticism. The third is the record of persistent race differences and social discrimination against the colored majority after many years of integration in a land which has long officially banned the idea of racial inequality.

TO THE GOLDEN SHORE: THE LIFE OF ADONIRAM JUDSON, by Courtney Anderson. Boston, 1956: Little, Brown and Company; 530 pp., \$6.00.

The first American missionary to invest his life in the East, the translator of the first Bible in the Burmese language, and the author

of the first English-Burmese dictionary was Adoniram Judson.

Of all the narratives of daring and adventure, romance and achievement, few can rival the true story of Judson's life. A Congregational minister's son from Massachusetts, the youth first tried the theater in New York, then heard the call to the ministry, and as a brilliant seminarian dedicated himself to become a missionary in the East. How he and a group of fellow students initiated the organization of the American Board of Commissioners for Foreign Missions is a thrilling story in itself. His wooing and winning of Ann Hasseltine, his voyage to India, his becoming a Baptist, his narrow escapes, imprisonments, unremitting labors, tragic losses, and spiritual triumphs are recounted in all their drama and color.

Being a missionary was an excitingly dangerous pursuit in the early nineteenth century, and exceedingly costly in terms of human life. Two of Judson's three wives and many of his children, friends, and associates went to untimely graves in the planting of the mission in Burma. Judson himself finally succumbed to an Eastern illness, and was buried at sea.

The memory of Adoniram Judson is an inspiration to missionaries of every faith. The college in Rangoon that bears his name, the Judson Memorial Church in New York, the Baptist publishing house known as the Judson Press, and many other memorials survive to serve mankind and advance the cause of Christ. While by no means an uncritical religious tract, this carefully written and factual biography helps the reader to understand Judson's greatness and at least to glimpse the spiritual reality which shaped his marvelous career. It is an absorbing and inspiring story of a great life.

THE IDEA OF REVELATION IN RECENT THOUGHT, by John Baillie. New York, 1956: Columbia University Press; 152 pp., \$3.00.

The Bampton Lectures of 1954 by the Principal of New College and Dean of the Faculty of Divinity, University of Edinburgh, present the development which has taken place since the eighteenth century in the Christian idea of revelation. Dr. Baillie shows how the old division between natural knowledge and revelation has been replaced by an emphasis upon revelation as personal self-disclosure in contrast to the notion of communicating facts or propositions. His study of C. H. Dodd, William Temple, Karl Barth, and others supports his treatment of revelation as event and encounter rather than record or testament, and as calling for the response of obedience and personal trust rather than mere acquaintance or assent.

THE GREATEST LIFE: JESUS TELLS HIS STORY, by Frank C. Laubach. Westwood, N. J., 1956: Fleming H. Revell Company; 192 pp., \$2.50.

Famous as the originator of picture-word syllable literacy charts and the "each one teach one" method of promoting literacy among millions of people around the world, Dr. Laubach is a well-known author of inspirational books. He has found new meaning in the Gospels by reading them as an autobiography of Jesus. This new book results from selecting passages from the four Gospels, arranging them in chronological order, and changing the words "Jesus," "the Lord," and "he" or "him" (when they re-

fer to Jesus) to the first person, "I" or "me." The Goodspeed translation is used throughout, and the result is surprisingly effective.

THE NUN'S STORY, by Kathryn Hulme. Boston, 1956: Little, Brown and Company; 339 pp., \$4.00.

This is the true story of a nurse who entered a Roman Catholic order, served in a mental hospital in Belgium and in a mission hospital in the Belgian Congo. She found that her vocation as a nurse was in conflict with her acceptance without question of her vows as a nun. During the German occupation of Belgium she left the order.

SERMONS ON MARRIAGE AND FAMILY LIFE, edited by John C. Wynn. New York and Nashville, Tenn., 1956: Abingdon Press; 173 pp., \$2.75.

Someone once said that the sermon which ends on a period in the pulpit might just as well not have been preached. The sermon which counts ends in the hearts of each member of the congregation.

The sermons in this volume certainly did not end in the pulpits from which they were delivered. They are challenging and helpful, but because they are sermons they tend to leave the interested reader with a feeling of incompleteness—of a subject begun and dropped at some crucial point. That may be their important contribution toward stronger and more firmly established Christian family life.

Some of the most outstanding of these sermons are "Preface to Holy Matrimony," by Robert Y. Johnson; "Fifth Commandment Christians," by Hoover Rupert; and "How to Face Family Tragedy"; by Margaret Blair Johnstone.—D. M. H.

YOUR PRAYERS ARE ALWAYS ANSWERED, by Alexander Lake. New York, 1956: Gilbert Press; 248 pp., \$2.95.

A famous scientist was once asked by one of his students to suggest a new line of research. The scientist answered promptly, "Prayer—investigate prayer."

Alexander Lake, born in South Africa of missionary parents, is a journalist. In his boyhood he had watched his father and such men as General Jan Smuts, Louis Botha, and Christian De Wet begin their many conferences with prayer. During the past forty years he has collected stories of answered prayer. He has visited the people about whom the stories were told and personally investigated each one. This is a collection of twenty-five out of 2,000 stories. They cover the whole range of failure, fear, doubt, worry, grief and despair that beset the life of man.

This book is very much in the present tense, because these are real people, living richer and more abundant lives today because they took their problems to God in prayer.—D. M. H.

THE MEANING OF THE DEAD SEA SCROLLS, by A. Powell Davies. New York, 1956: The New American Library; 137 pp., 35 cents.

In the sense that it gives much interesting information about these ancient documents, recently so much in the news, this book is timely. To expound the meaning of these scrolls, the author might have waited a few years more. His attempt to relate the scrolls to the life and ministry of Jesus is inconclusive. The book is well written and is interesting throughout.—D. M. H.

THOUGH HE SLAY ME . . ., by Arthur Ayers. New York, 1956: The Vantage Press; 270 pp., \$3.50.

Fiction, but with a very real background, this story shows the need of missionary work in the local community so far as "love and charity" are concerned.

THE TIMELESS GOSPEL, by Harold Cooke Phillips. New York and Nashville, Tenn., 1956: Abingdon Press; 171 pp., \$2.50.

Neither topics nor subject matter of this book are "new," but they are not trite. Like the faith they preach, they deal with timeless and timely elements in man's search for God. Some men find light in one place, some in another, and this book has much to offer.—D. M. H.

MEN ON THEIR KNEES, by Kenneth O. Eaton. New York and Nashville, Tenn., 1956: Abingdon Press; 96 pp., \$1.75.

There is comfort and guidance in this study of the imperfect petitions of men of the New Testament and of the Master of prayer who hears and understands. The most searching study in this small book is *The Man Who Would Not Kneel*. *Men on Their Knees* is well written, interesting, and rewarding.—D. M. H.

Books Received

GOD IN HIS WORLD, by Charles S. Duthie. New York and Nashville, Tenn., 1956: Abingdon Press; 176 pp., \$3.00.

CHRISTIAN PERFECTION AND AMERICAN METHODISM, *The Wesleyan doctrine—its development and deviations*, by John L. Peters. New York and Nashville, 1956: Abingdon Press; 252 pp., \$4.00.

VOCABULARY OF FAITH, by Hampton Adams. St. Louis, Mo., 1956: The Bethany Press; 124 pp., \$2.50.

THE MIGHTY BEGINNINGS, edited by Garland Evans Hopkins. St. Louis, Mo., 1956: The Bethany Press; 192 pp., \$3.00.

THE MYSTERY OF THE CROSS, by Walter M. Haushalter, L.L.D. Philadelphia, 1956: Dorrance & Company; 113 pp., \$2.00.

REDISCOVERING THE WORDS OF FAITH, by Charles T. Sardeson. New York and Nashville, 1956: Abingdon Press; 124 pp., \$2.00.

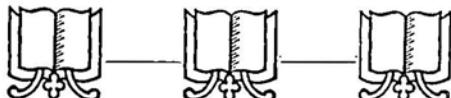
DAY AFTER TOMORROW, by Alice Hudson Lewis. New York, 1956: Friendship Press; cloth \$2.50, paper \$1.25.

VOCABULARY OF FAITH, by Hampton Adams. St. Louis, Mo., 1956: The Bethany Press; 124 pp., \$2.50.

THE LIFE OF JESUS, arranged by John E. Kaltenbach. New York, 1956: Thomas Nelson & Sons; 159 pp., \$2.50.

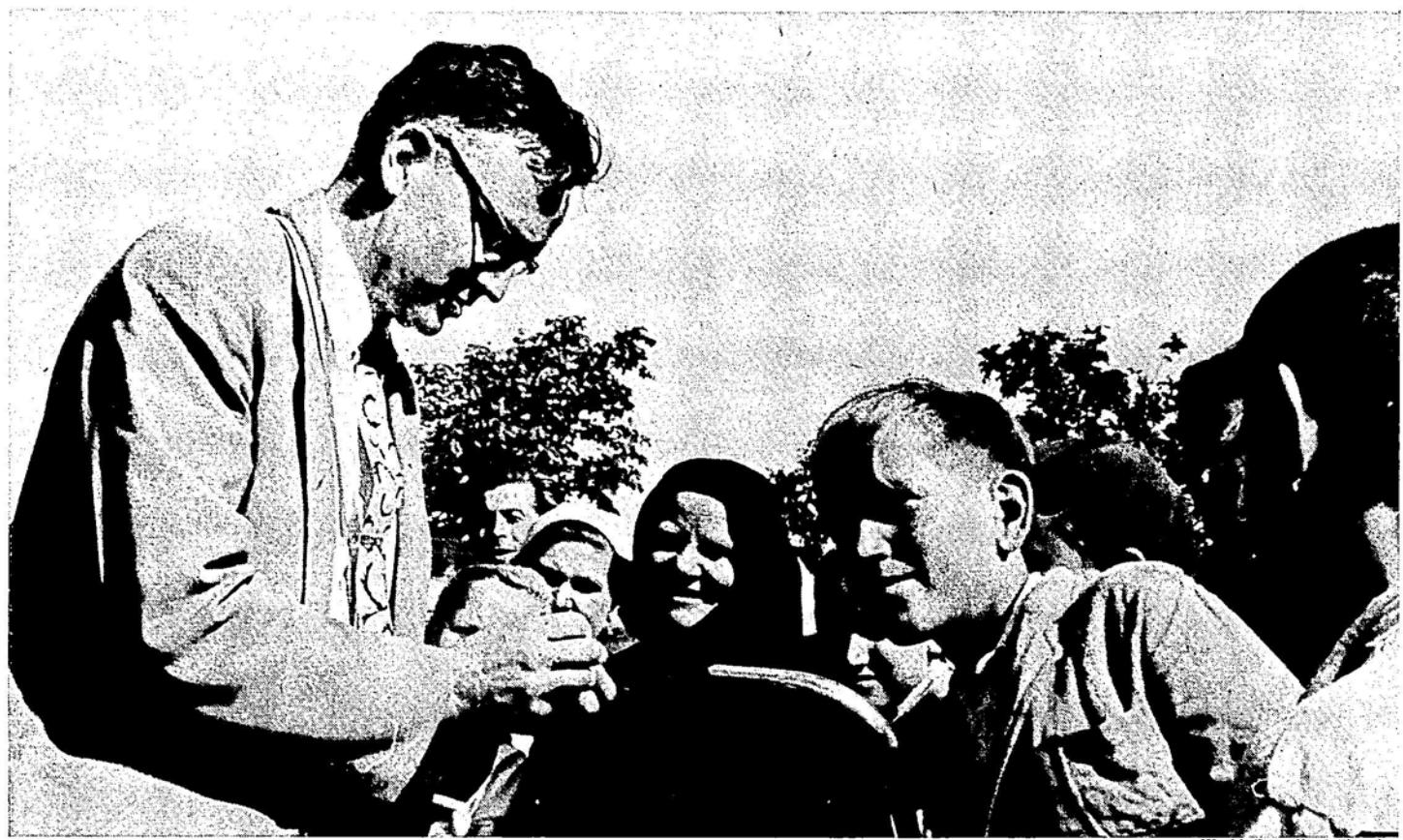
EAST OF BURMA, by Constance M. Hallock. New York, 1956: Friendship Press; 120 pp., cloth, \$2.50, paper, \$1.25.

THE INSPIRED LETTERS, prepared by Frank C. Laubach, New York, 1956: Thomas Nelson & Sons; 221 pp., \$1.50.



The Moving Finger Writes . . .

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



World Council of Churches

- Dr. Eugene L. Smith, general secretary of the Division of World Missions, is warmly greeted during a visit to a collective farm in Hungary. The visit took place during the recent meeting of the Central Committee of the World Council of Churches. (See story on page 58.)

U.S. Church Membership Over Hundred Million

FOR THE FIRST TIME IN THE NATION'S history church members in the United States number more than 100,000,000.

Continuing an upsurge that goes back to World War II, church membership gains in the past year again outstripped population gains. There are 2.8 per cent more church members as against 1.8 per cent more people.

The figures covering all faiths in the Continental U.S. were released on September 9 by the National Council of Churches.

Other notable gains shown in new annual statistics on America's religious life include:

Sunday school enrollments—up 3.4 per cent for a new total of nearly 39,000,000.

Local churches—305,449, representing an increase of 5,393 or 1.8 per cent.

Pastors with charges—222,018, a substantial gain of 8,051.

Per capita contributions—\$48.81 annually, up seven per cent.

The latest annual compilation of the *Yearbook of American Churches*, published Sept. 15 by the National Council of Churches, shows there are now 100,162,529 church members of all faiths in the United States. In the previous year the total was 97,482,611.

Of the 100,000,000-plus with religious affiliation, 58,448,000 are Protestant, 33,396,000 are Roman Catholic, and 5,500,000 are Jewish.

In addition, there are 2,386,000 members of Eastern Orthodox Churches in this country.

Translated into percentages, the

grand total shows that 60.9 per cent of Americans belong to churches, the highest percentage on record. By comparison, it was 57 per cent in 1950, 49 per cent in 1940, and 36 per cent in 1900. One hundred years ago, in an age popularly considered to be devout, less than 20 per cent of Americans belonged to a church.

To complete the membership picture, a record total of 38,921,033 Americans, mostly children and youths, are enrolled in Sunday or Sabbath schools. Slightly more than 3,000,000 of the total are teachers and officers who work on a voluntary basis. The new complete enrollment figure represents a gain of 1,297,503, or 3.4 over the previous year.

Protestant churches, which traditionally have emphasized Sunday schools in their program, report about

93 per cent of the total enrollment.

Churches to accommodate the mounting number of worshipers now number 305,449—up from 300,056 the year before. While 5,393 new churches are reported, many of the established ones have been enlarged for greater accommodations. This accounts for the \$736,000,000 spent during the year for new construction—an all-time record.

To minister to the record number of American church members there are now at least 222,018 pastors with active charges, compared to 213,167 the year before. The new total of ordained persons, with or without charges, is 353,695. The figure was 342,422 the year before.

And to provide financial support to the religious enterprise, members of 41 reporting church bodies contributed \$48.81 each over the year (\$45.63 the previous year) for an increase of seven per cent.

Forty-nine denominations—all Protestant—reported receipts of \$1,687,921,729, which is 9.3 per cent more than the year before. Thus contributions in these bodies increased at a rate three times greater than that of membership. Other church bodies do not make stewardship and benevolence figures available, but informed estimates indicate the total for all faiths to be well above \$2,000,000,000 annually.

The new church membership figures are based on official reports furnished by 258 religious bodies of the 268 listed in the Yearbook—the nation's only authoritative source of religious statistics of all faiths. Most of these bodies are small in numbers. The compilation shows that more than 98 per cent of all members are concentrated in 82 religious bodies. Going further, over 96 per cent are members of 53 church bodies.

The data covers the calendar year 1955, for the most part.

"There is no doubt that the latest information offers fresh statistical evidence of increased interest in religion in the United States," declared Dr. Benson Y. Landis, editor of the Yearbook of American Churches. "But figures alone cannot tell how deep this interest goes or whether the nation is actually undergoing a spiritual reawakening. More members, new churches, gains in contributions—these are all good signs. But they are not conclusive," he said.

The relative strength of Protestant and Roman Catholic church bodies remains virtually the same this year as it has over past generations. Today

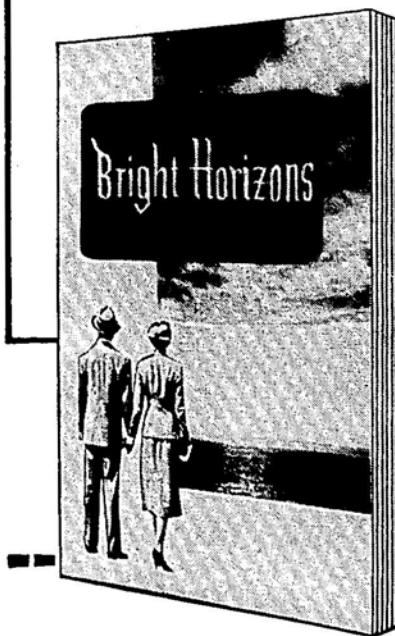


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35.5 per cent of Americans are members of Protestant churches; 20.3 per cent are Roman Catholic. In 1950 the percentage ratio was 33.8 to 18.9; in 1940 it was 28.7 to 16.1. In the mid-1920's, 27 per cent of Americans were Protestant and 16 per cent Roman Catholic.

The different faiths have different ways of defining a member. Protestant churches in general count as members only those who have attained full membership, and all but a small minority of these are 13 years of age or over. The Roman Catholic Church counts all baptized persons, including infants. In the Jewish faith members are defined as all Jews in communities having congregations.

Current membership figures in the six major faith groups are compared with those in the foregoing year in the following table:

	1955	1954
Protestant	58,448,567	57,124,142
Roman Catholic ..	33,396,647	32,403,332
Jewish Congregations	5,500,000	5,500,500
Eastern Orthodox ..	2,386,945	2,024,219
Old Catholic & Polish Nat'l Catholic	367,370	367,918
Buddhist	63,000	63,000

There are no accurate figures on the number of Moslems in the United States, but "informal" estimates place the total somewhere between ten and twenty thousand.

Statistical analyses in the new Church Yearbook indicate that the house of Protestantism is far from as divided as it may seem. While the great preponderance of the 258 church bodies reporting on membership are Protestant, more than 85 per cent of the nation's 58,000,000 Protestants are on the church rolls of nine general denominational families and large denominations. These are: the Baptists, Methodists, Presbyterians, Lutherans, Episcopalians, Congregational Christian, Disciples of Christ, Churches of Christ, and Christ Unity Science.

As for years past the largest Protestant group are the Baptists, with 18,793,097 members in 27 Baptist church bodies. Next come the Methodists with 11,784,060 members in 22 church groups. There are 7,059,593 Lutherans in 19 Lutheran church bodies.

The largest single Protestant church body is The Methodist Church with 9,292,046 members. The Southern Baptist Convention is next with 8,467,439; and the National Baptist Convention, U.S.A., Inc., is third with 4,557,416 members.

The latest tabulations also show

that a majority of American Protestants belong to church bodies that are constituent members of the National Council of Churches. The National Council is the co-operative agency of 30 Protestant and Eastern Orthodox church bodies which have 144,362 local churches and 36,719,786 members.



Hobart B. Amstutz
Elected SE Asia Bishop



Bishop Amstutz

THE REV. Hobart Bauman Amstutz, D.D., of Henrietta, Ohio, missionary of The Methodist Church in Kuala Lumpur, Federated Malay States, was elected a bishop of The

Methodist Church on August 19 at the Southeastern Asia Central Conference held in Singapore. He was consecrated the following day.

Bishop Amstutz succeeds Bishop Raymond L. Archer, of Forest Hills, N. Y., in this episcopal post, the latter retiring at the close of the Central Conference. The territory he will administer includes the work of The Methodist Church on the Malay Peninsula, in Burma, in Sarawak of Borneo, and on the Island of Sumatra.

Bishop Amstutz was born in Henrietta, Ohio, and was educated at Northwestern University and Garrett Biblical Institute, Evanston, Ill. In 1938, Baldwin-Wallace College conferred upon him the degree of Doctor of Divinity.

In 1926, Dr. Amstutz and Mrs. Amstutz (the former Miss Celeste Bloxsome, of Nottingham, Indiana) first went to Malaya as missionaries. Most of their service has been in Singapore, where Dr. Amstutz was pastor of the noted Wesley Church, teacher in the Anglo-Chinese School, principal of Trinity College, professor in Union Theological Seminary, and superintendent of the district. More recently he has been in charge of all Methodist school and church ministry in Kuala Lumpur, the capital of the Federated Malay States.

Dr. Amstutz, together with his wife, son, and daughter, were in Singapore at the time of the Japanese attack on the Malay Peninsula in 1941. While Mrs. Amstutz and the children managed to escape to India, remaining there until the close of the war, Dr. Amstutz elected to stay in Malaya and take his chances with the people

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among whom he had done missionary service for many years. When Singapore fell, he was interned with other Americans and British. During an imprisonment of three and a half years, he lost considerable weight due to malnutrition, but reported no particular brutalities to himself personally. After his liberation he toured the churches and schools of the Peninsula, helping reorganize them, and planning with the native leaders for the future of Christian institutions and missionary service.

He traveled also to Bangkok, Thailand, in 1949 and again in 1950, each year as a delegate of the Malayan Christian Council. He also presided over a conference in Borneo, where the delegates included Dyaks, Americans, two Malays, two Sumatra Batak Methodist pastors and the Chinese wife of a Dyak missionary.



World Council Meet Held in Hungary

THE FIRST MAJOR MEETING OF THE World Council of Churches ever to be held in eastern Europe took place this summer when the organization's Central Committee gathered in the Matra Mountains near Budapest, Hungary.

The ninety-member Central Committee, which meets annually, is the governing body of the World Council between its assemblies, held every six years. Dr. Franklin Clark Fry of New Rochelle, New York, President of the United Lutheran Church in America, and chairman of the Central Committee, presided.

Discussions at the meeting centered around two main themes: "Proselytism and Religious Liberty" and "The Churches and the Building of a Responsible International Society."

Twenty-eight countries were represented in the body of delegates:

Australia, Canada, Ceylon, China, Czechoslovakia, Denmark, Egypt, England, Finland, France, Germany, Gold Coast, Greece, Hungary, India, Indonesia, Ireland, Japan, Netherlands, New Zealand, Norway, Poland, Roumania, Scotland, Sweden, Switzerland, Turkey and the United States.

Delegates arrived by special busses from Vienna and were met at the frontier by Dean Laszlo Pap of the Budapest Theological Academy (Reformed) and Bishop Lajos Veto (Lutheran), Hungarian members of the Central Committee.

During their stay they were enter-

tained at a state dinner in the Parliament Building, given by the Presidential Council of the Hungarian People's Republic. They were also invited to visit a collective farm at Atkar. They visited farm homes, enjoyed an outdoor dinner prepared by the farmers' wives, and were greeted by Ferenc Erdei, vice-president of the Hungarian government in charge of Agriculture. The farm is a voluntary co-operative made up of 130 families.

Three more churches applied for membership in the World Council: the Baptist Church of Hungary, the Church of the Province of Central Africa (Anglican) and La Platta Synod in South America (Lutheran), an autonomous church in Argentina and Paraguay which maintains contacts with the Evangelical Church in Germany.

Plans to strengthen the growing co-operation between the World Council of Churches and the International Missionary Council received a boost. Integration of the two great ecumenical bodies was discussed by President Henry Pitney Van Dusen of Union Seminary, New York, chairman of the joint I.M.C.-W.C.C. committee. Dr. Van Dusen said the Joint Committee favored full merger by 1960, when the General Assembly of the World Council will meet in Ceylon.

Plans for new patterns of co-operation between the churches of Asia, the W.C.C. and the I.M.C. are to be considered at a meeting in Prapat, Sumatra, in March 1957. The Asian churches were said to be anxious to assume responsibilities, and to carry on a program of interchange of fraternal workers. They are also anxious to assume their full share of responsibility for the evangelization of Asia.

A meeting will probably be held during the coming winter with representatives of the Russian Orthodox Church. A letter from the Moscow Patriarchate indicated that the Church of Russia is now ready to consider whether the time has come to consider participation in the ecumenical movement. Dr. Visser 't Hooft and Dr. Fry will represent the World Council at the meeting. Dr. Fry who held informal conversations on the subject with Metropolitan Nicolai during the recent visit of American churchmen to Russia, said Metropolitan favored holding the meeting in Paris in January, 1957—between small delegations of the World Council and the Moscow Church. Among possible subjects to be discussed at such a



Methodist Information

• *New officers of the World Federation of Methodist Women are (left to right): Miss Muriel Stinnett, London, England, secretary; Mrs. Paul Arrington, Jackson, Miss., vice-president; Mrs. Ernest Scholz, Berlin, Germany, president; and Miss Henrietta Gibson, New York City, treasurer. Their election took place at the Lake Junaluska, N. C., meeting of the 4,500,000 member Federation held August 27-31.*

meeting, Metropolitan Nicolai suggested the findings of the Evanston (1954) Assembly, peace on the basis of the Evanston Declaration, and the problems related to help to underdeveloped countries. The "political aspects of peace" would not be included in the discussions.

It was also revealed that Bishops of the Armenian Church have decided in principle that this church with headquarters in the U.S.S.R. and membership in many parts of the world, should seek World Council membership.

The Central Committee again protested the difficulties placed in the way of the proper functioning of the Protestant Theological Seminary in Spain. It called upon Spain as a member of the United Nations to recognize her moral responsibility to observe the provisions of the Declaration of Human Rights and specifically to recognize the right of the seminary to train ministers for the evangelical churches.

Discussing the question of "Religious Proselytism," a commission under Bishop Angus Dun of Washington (D.C.) Cathedral defined proselytism as occurring when "the aim is not primarily to witness to truth and to God, but to advance the interests of a particular church or group," and when the means used to induce the members of other churches to transfer their membership is not compatible with "purity of the gospel," or expresses contempt for another church.

Professor Joseph L. Hromadka of Prague, formerly a student and a professor in the United States, called upon

the World Council to help end the false notions about life in other countries which he said prevailed in both Eastern and Western countries. He said it was the task of the churches to combat "Petrified notions, prejudices, self-isolation and inner estrangement."

Francis Pickens Miller, a layman of Charlottesville, Va., characterized the false picture being given in the world of other peoples as the "greatest menace to peace."

In a statement to the member churches of the World Council, the Central Committee called attention to the fact that the world wants peace but will not gain it unless men are ready to make sacrifices for peace and abandon practices which make for war. The statement declared that to move out of a state of cold war into real peace requires respect for truth under all circumstances. People, it declared, must not be subjected to deliberate misrepresentation or false propaganda. They must have access to information and be free to discover the truth for themselves.

In the closing sessions of the meeting, Dr. Fry announced that the Hungarian Government had agreed to reopen the case of Lutheran Bishop Lajos Ordass who was imprisoned in 1948 for anti-communist activity. The Council sought at the time of his arrest and since to intercede on his behalf.

Among the delegates to the Central Committee was Bishop K. H. Ting of China. This is the first time since Amsterdam that a delegate from Communist China has been able to attend a World Council meeting.

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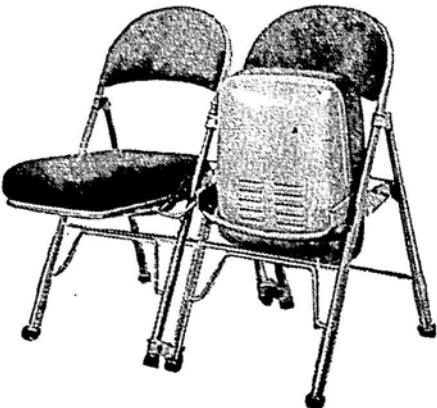
C. Cooper Bell Heads Jurisdiction Study Group

THE REV. DR. C. COOPER BELL, superintendent of the Lynchburg (Va.) district of The Methodist Church, has been elected chairman of the denomination's seventy-member Commission to Study the Jurisdictional System.

Dr. Bell was chairman of the committee on conferences in the recent

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General Conference to which many memorials relating to problems of race and to structural changes in the Methodist organization were referred.

The commission, which organized in the Chicago Temple on Aug. 7, was created by the recent (May, 1956) General Conference. It was empowered to make a four-year study and to present findings with regard to the advantages and disadvantages of the six jurisdictions into which the denomination in the U.S. is now divided for administrative purposes. Five of these jurisdictions are geographical; one is racial.

The commission's responsibility is to—

- make a thorough study of the jurisdictional system with special reference to its philosophy, its effectiveness, its weaknesses and its relationship to the future of The Methodist Church.
- carry on studies and conduct hearings in all the jurisdictions on racial segregation in The Methodist Church and all other problems related to the jurisdictional system.
- develop courses of action directed toward greater inter-racial brotherhood and the spirit of Christian love.
- distribute to the churches such facts and information as may be deemed helpful.
- report its findings and recommendations to the 1960 General Conference, distributing its printed report at least three months prior to the convening of the 1960 General Conference in April of that year.

Other officers of the commission elected were: vice-chairmen—Charles C. Parlin, Englewood, N. J.; Rev. Dr. J. R. Wilkins, San Francisco, Calif.; President J. P. Brawley, Clark College, Atlanta, Ga.; J. Clinton Hawkins, St. Louis; Rev. Dr. Harold A. Bosley, First Methodist Church, Evanston, Ill.; secretary—the Rev. Dr. Robert E. Goodrich, First Methodist Church, Dallas, Tex.

In addition to the above officers, those named to the executive committee were the Rev. Dr. Noah W. Moore, pastor of Tindley Temple, Philadelphia; Edwin L. Jones, Charlotte, N. C.; Mrs. Frances Swayze, Tacoma, Wash.

Bishop Paul E. Martin of Little Rock, Ark., convened the commission and presided over its organization. Dr. Lud H. Estes of Memphis, Tenn., acted as temporary secretary.



Japan Student Wins Faulkner Scholarship

Miss MIDORI SASAKI, a GRADUATE OF Hiroshima Jo Gakuin, Methodist college in Japan, flew to the United

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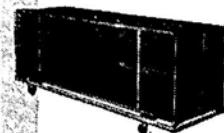
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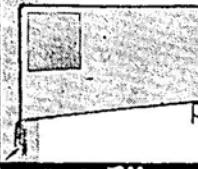
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States early in September to begin her studies as winner of the William Faulkner study grant for one year of graduate study abroad.

Miss Sasaki, who also won a Fulbright travel grant, will attend the University of North Carolina at Chapel Hill, N. C. An extension of the grant is possible, and it is hoped that Miss Sasaki will be able to study two or three years in North Carolina.

The grant was made at the time of Mr. Faulkner's visit to Japan in the summer of 1955 to lecture at a national seminar in Nagano. Miss Sasaki, who majored in American literature in college, attended the seminar and was nominated by Japanese professors as their first choice for the award, not only, it is said, because of her scholarship but also because she represents the finest Japanese womanhood. After a conversation between Mr. Faulkner and Miss Sasaki, the nomination was confirmed.

Shortly after she received the award, Miss Sasaki's father died suddenly, and as she is the eldest girl in a large family she felt that she should stay at home and help her mother. But the decision of her family was that she should come to the United States as planned, particularly because of her father's great pride in the honor which had come to his daughter.

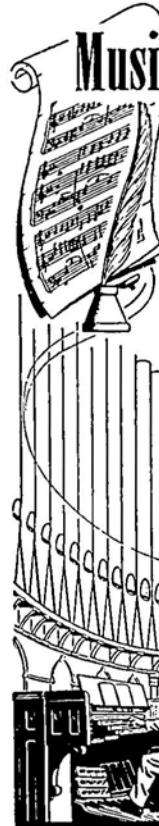
Miss Mary D. Finch, a Woman's Division missionary and teacher at Hiroshima College, says of Miss Sasaki: "She is a hard-working young woman, a Christian of ability and character. We believe she is worthy of this honor and we expect great things of her." Miss Finch stated also that the college looks forward to Miss Sasaki's return, to become a faculty member, with a very promising future.

» «

**Ashton Almand Named
Associate Treasurer**

THE REV. ASHTON A. ALMAND, D.D., pastor of the College Heights Methodist Church, Lakeland, Florida, has been named associate treasurer of the Division of World Missions of the Board of Missions of The Methodist Church, it is announced by the Rev. H. Burnham Kirkland, Treasurer. Dr. Almand's office will be at 150 Fifth Avenue, New York City.

Born in Charlotte, N. C., Dr. Almand was educated in the public schools of Georgia, and was graduated from Mercer University, Macon, Ga., in 1931 with the B.S.C. degree. After a business career of twelve years, he

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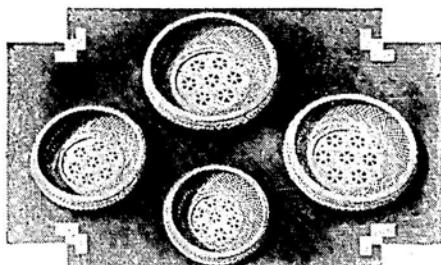
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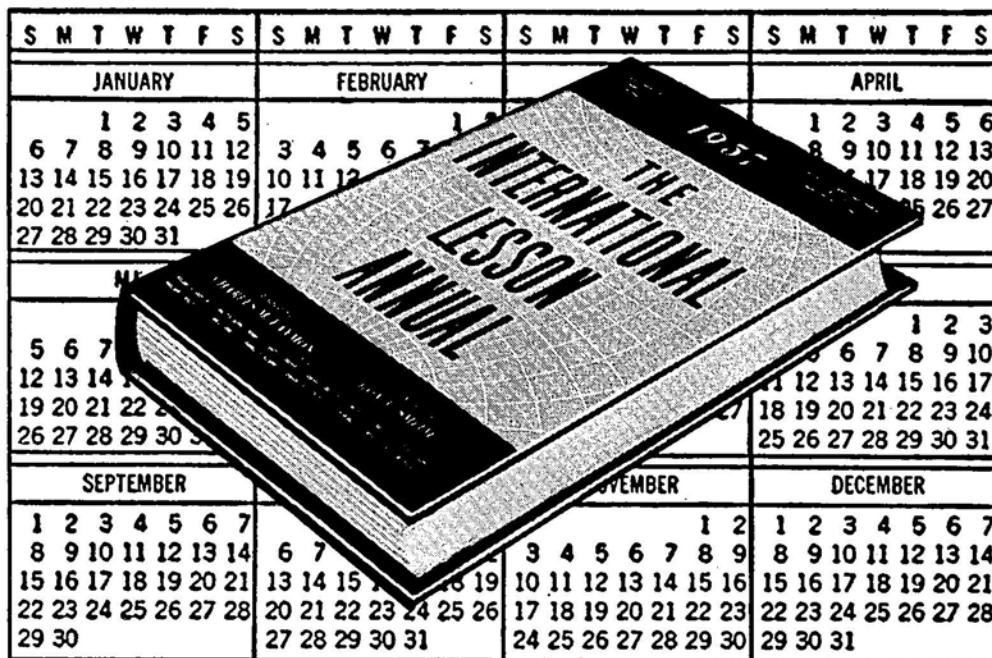
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entered Boston University School of Theology to prepare for the Methodist ministry. He graduated there in 1946 with the S.T.B. degree, cum laude. His business experience had been as manager (in Decatur, Ala., Mobile, Nashville and Jacksonville) of branch offices of the C.I.T. Financial Corporation.

While at Boston, Dr. Almand was a student pastor in Bath, Maine. Upon graduation he was ordained in the Florida Annual Conference and named associate pastor of White Temple Methodist Church, Miami. He was pastor at First Church, Pompano Beach, Fla., 1948-1954; and since then has served in Lakeland. He has been a district missionary secretary, and secretary-treasurer of the Florida Conference Board of Missions. This year Florida Southern College awarded him an honorary Doctor of Divinity degree.

Dr. Almand is married to the former Bernice Belle Bassett. They have two daughters.

» «

Town and Country Meet To Be Held in October

THE NATIONAL CONVOCATION ON the Church in Town and Country, an annual interdenominational meeting sponsored by the Division of Home Missions of the National Council of Churches, will be held October 16-18 in St. Louis, Missouri.

Theme of this year's meeting is "New Horizons for Town and Country Churches." Seminars, discussion groups and a workshop will be devoted to various aspects of the theme. Speakers at general sessions will include Dr. Mark A. Dawber, former executive secretary of the Home Missions Council of North America, and Dr. Samuel W. Blizzard, faculty member of the Pennsylvania State University, who directed recently a research project on "Ministerial Training," financed by the Russell Sage Foundation.

Dr. Glenn F. Sanford, superintendent of the Department of Town and Country Work of the Methodist Division of National Missions, will preside at one of the general sessions, and Miss Cornelius Russell, executive secretary of Town and Country Work of the Woman's Division of Christian Service, will lead one of the discussion groups.

Dr. Sanford calls attention to the fact that on Wednesday, October 17, denominational meetings will be held and that a banquet, details of which

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Use of Car: <input type="checkbox"/> Pleasure — <input type="checkbox"/> Business — <input type="checkbox"/> To and From Work Miles One Way				
Circle Owner of This Car and Give requested information about all DRIVERS OF AUTOMOBILE		MYSELF	PRINCIPAL DRIVER	ALL OTHER DRIVERS
		Age?		1. 2. 3.
		Sex?		
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Mrs. Harold Nance, wife of the minister of First Methodist Church in Dexter, Missouri, recommends Keepsake Plate projects.



Beautiful Keepsake Plates

• Picturing Your Church • Every Church Member Will Want One!

"Everyone is pleased with them. Every home with a plate on the wall or table has a constant reminder of the church always before them." So writes Mrs. Harold Nance, whose picture is shown above with the plate made for her church.

We are proud of the many letters we get from friends all over the nation. They tell us that these spiritual keepsakes sell themselves. People especially like them for Christmas giving. They are wonderful for anniversaries, dedications, bazaars.

A picture of your church (or school or hospital) is permanently fired into the glaze of the plate at intense heat and will never wear off. You have choice of many styles decorated in 23 Kt. Gold.

See these appealing mementos every church member will want. Write today, at no obligation, for quantity prices, literature, samples and details about special Christmas offer to those ordering before Oct. 15:

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will be announced later, will be given for the Methodist group.

The convocation is open to anyone interested and there will be no official Methodist delegation. Dr. Sanford says, however, that the meeting will be helpful especially to officers and members of conference Town and Country Commissions, pastors and laymen in larger parishes and group ministries, deaconesses engaged in rural work and town and country pastors.

Those attending should make their own reservations for accommodations in St. Louis.

Headquarters for the convocation is the Centenary Methodist Church, Sixteenth and Pine Streets, St. Louis, and the registration fee is \$2. It is not

necessary, Dr. Sanford states, to register before arriving in St. Louis. An attendant will be at the registration desk at the church on Monday, October 15, from 4 to 8 p.m. On Tuesday, registration will begin at 8 a.m. and continue through the sessions.

» «

*Report Bishop Chen
Released from Prison*

ETHODIST BISHOP WEN-YUAN Chen, arrested by Chinese Communists five years ago and long feared dead, reportedly has been released.

Methodist records have listed Bishop Chen as "address unknown" since his arrest and disappearance in 1951.

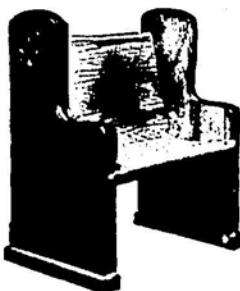
Announcement of his reported release was made by Bishop Arthur J. Moore, Atlanta, Georgia, during The Methodist Church's Southeastern Jurisdictional Conference, July 11-15. Bishop Moore said the information, from "what might be called an authoritative source," was in a letter received here by Bishop Ralph A. Ward, who supervises Methodism's Hong Kong episcopal area.

Bishop Ward declined to reveal the source of his letter, but said Bishop Chen was described as being in good health and had been told that he could resume his church work. "I believe the information is quite reliable," Bishop Ward commented.

He said that there was no news of Bishop Chen's family.

Bishop Chen was assigned to The Methodist Church's China Central Conference. He is a former executive secretary of the National Council of Churches in China and a member of the executive committee of the World Council of Churches.

A native Chinese, he was educated in England, Germany, and the United States. He is a graduate of Syracuse University, and holds the Ph.D. degree from Duke University.



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**Disturbed Child Care
New Project of Home**

THE SUSANNAH WESLEY HOME IN Honolulu, a project of the Woman's Division of Christian Service of the Methodist Board of Missions, has made during the past months a significant change in its program of service.

Founded in 1903, only sixteen years after the establishment of permanent Methodist work in Honolulu, the home has ministered since then to neglected and dependent girls from six to eighteen years of age. The new program offers treatment for boys and girls, six to eleven years old, who have personality, behavior and emotional problems. During the initial stages of the program the home will work with no more than six children.

The decision to alter the work of Susannah Wesley Home was made following an action by the Honolulu Council of Special Agencies. The Council appointed a special committee to study Honolulu's four child-caring institutions, and out of this study came a request to the Woman's Division that the program of Susannah Wesley Home be modified to provide another needed service to Honolulu.

After careful study of the committee's report, conferences with the board and staff of Susannah Wesley Home, and consultations with welfare agencies in Honolulu, by representatives of the Woman's Division, including Mrs. J. N. Rodeheaver, chairman of the Division's Department of Work in Home Fields, and Miss Emma Burris, executive secretary of Social Welfare and Medical Work, the Woman's Division voted that the new program be assumed.

In the future, children will be accepted on referral from health and welfare agencies, juvenile courts, clinics and physicians. The children will use community facilities, including schools, churches, parks and recreational centers while receiving treatment at the home.

In a recent report, the Rev. Eugene L. McClure, superintendent of the home, says: "Throughout the Territory there is much interest in and good feeling for the program we are undertaking. The road ahead seems bright with opportunity for serving a genuine need in Honolulu."

Mr. McClure, a Methodist minister who has done graduate study in the field of child care, has been superintendent of Susannah Wesley Home since April 1, 1955.

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Please enter my drawing in your "Draw Me" contest.
(PLEASE PRINT)

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Address _____ City _____ Zone _____
County _____ State _____ Occupation _____

DRAW THIS GIRL'S HEAD
5 inches high. Use pencil.
Drawings for November
1956 contest must be re-
ceived by November 30.
None returned. Winner
notified. Amateurs only.
Our students not eligible.
Mail your drawing today.

EASY CHAIR SHOPPING

IMPORTED MINIATURES



Clever-Charming! Each set has tiny saucer (3½ in. dia.) and dainty matching cup (1½ in. high) with permanently "planted" multicolor fabric flowers. Both posy-painted, glazed china pieces fit securely on wood display stand. Two complete sets plus delicate Spring flower boutonniere, \$2.00 value, only \$1.00 postpaid. Order #68

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1000 Sparkling name and address labels, nicely printed with lovely Plastic box for just \$1 postpaid! 5 orders or more at 75¢ per order! Money back guarantee. 300 LABELS—50c. (No Plastic Box). Free wholesale selling plan!

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YES, 100 TOY PIRATES FOR \$1.25

Your favorite kid will be the most popular on the block when he receives this set of 100 molded plastic Toy Pirates. This big treasure box of authentic toys includes: 8 Swordsmen, 4 Prisoners, 8 Cannon, 8 Buccaneers, 4 Galleymen, 4 Treasure Chests, 4 Chest Bearers, 8 Mermaids, 8 Accordion Players, 4 Pirate "Goldbrickers," 8 Treasure Diggers, 8 Musketeers, 8 Pistol Fighters, 8 Seamen, PLUS Capt. Kidd, Long John Silver AND a Fleet of 4 Pirate Ships. Each toy is made to scale, stands on its own base, and is molded of durable brightly colored plastic. Order several sets NOW to keep the kids busy and happy for hours. Send \$1.25 for each set of 100 Toy Pirates to: Tower Press, P. O. Box 591-KE, Lynn, Mass.



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Rare arrowheads from Nigeria, West Africa, obtained directly from the Safari traders. Five ancient types for \$1.00. Free relics list with order. Send \$1.00 today to direct importer: R. T. Waters, 1383-85 East 26 Street, Brooklyn 10, New York.



WHAT CAN YOU DO FOR A POOR CRIPPLED CHILD?

More than you'll ever know!

YOUR heart goes out to poor, crippled children like Joanne. Theirs is the greatest tragedy, for they are doubly handicapped.

Born into poverty, physically afflicted, what is there in life for them? They are doomed to a dreary childhood in the filth and squalor of the slums, with pain, hunger and loneliness their daily portion. They are denied even the companionship of their fellows in misery, for they cannot run and jump and play on the streets with the others. They can only sit—and wait.

You wish you could do something for these destitute, crippled children, but it seems so hopeless.

Hopeless? No, we cannot allow hope to die in their hearts, for it is all they have. And there is something you *can* do, right now . . . something wonderful, to bring undreamed-of joy into their lives, to light a candle of faith in the darkness of their misery.

You can help make it possible for poor crippled children like Joanne to get away from the dirt and despair of the slums to the clean air and bright sunshine and spiritual peace of beautiful Mont Lawn at Nyack on the Hudson.

Every fall and winter this famous interdenominational children's haven opens its doors after its summer visitors, nearly a thousand "normal" boys and girls from poor families, have departed for home and school.

Now, at last, after weary weeks and months of waiting, the afflicted ones—the crippled, the cardiacs, the cerebral palsy cases, the retarded—may come to Mont Lawn. And what a blessed experience it is in their drab lives! Here, associating with other afflicted children on equal terms, they forget their own infirmities. Happy, healthful days put sparkle in dull, lack-lustre eyes and roses in pale cheeks. Children who never knew anything but poverty may revel in the luxury of eating three nourishing meals a day and sleeping in their own beds between clean sheets.

At Mont Lawn there are sunny hours of play and rest outdoors, in surroundings of unimagined beauty, amid fields and trees in gorgeous autumn colors, with blue mountains on the

horizon and such a vast expanse of bright sky overhead as was never envisioned between crowded tenement roofs.

Many of these children will glimpse God's country for the first time—and may sense His presence in the wonders of creation they behold with wide-eyed awe. In the fullness of their joy, they may even hear God's voice, speaking to them of love and compassion—speaking through you whose kindness makes Mont Lawn possible.

It costs so little to bring this happiness into a blighted life! Only \$15 will provide for one child at non-profit Mont Lawn—\$25 provides for a severely handicapped child who requires special care. \$5 will feed two children for a weekend. Anything you can give will help.

Yes, there is something you can do for a poor crippled child. Something you can do right now. Just put your contribution in an envelope and drop it in the mail. Send what you can and send it now. Hundreds of destitute handicapped children are waiting, waiting hopefully for the kindness and generosity in your heart. Please send what you can—*today*!

\$15.00 provides for one handicapped child

\$25.00 provides for one severely handicapped child requiring special care

\$ 5.00 feeds two children for a weekend

CHRISTIAN HERALD CHILDREN'S HOME
BUSINESS OFFICE: 27 EAST 39TH STREET, ROOM 609
NEW YORK 16, N. Y.

I want to help some poor, handicapped child go to Mont Lawn this fall and winter for a healthful, happy vacation. I enclose my gift of \$

(Note: Christian Herald Children's Home is a completely non-profit organization. Your contribution is deductible on your income tax return.)

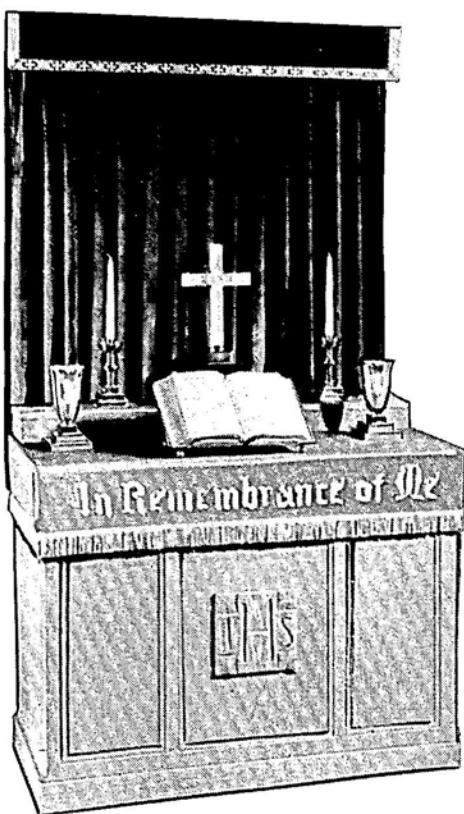
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***. . . Now You Can Have One
For Only \$195⁰⁰***



To CREATE AN ATMOSPHERE of reverence in all your meetings is this beautiful worship center, designed particularly for use in chapels, small churches or church school classrooms. It's sturdily constructed, solid oak frame with oak veneer panels. The simplicity and beauty of this design will be appreciated by all those who attend and take part in your worship services.

This portable center is so convenient—it may easily be dismantled in two minutes . . . thus it can be moved from one room to another yet when erected, it appears to be a permanent fixture. Another outstanding feature is its basic use as a communion table and by adding the various accessories (see below) it can be made into a complete worship center.

This basic unit consists of communion table or altar (without emblem on front) and the attached frame with valance which is covered with heavy, red Bengaline Faille and trimmed with gold and red Galoon. The dossal curtain is also of red, heavy Bengaline Faille and is pinch pleated for a smooth and graceful appearance.

The base table is 43 inches long, 20 inches wide and 33 inches high. The complete height from floor to top of valance is 6 feet 3 inches. The wood is finished in a neutral shade that blends with all wood tones. Please order by number. See descriptions below of worship center accessories and Sudbury Square Base Altar Set.

NU-WC25. Basic unit. Complete with altar, valance and dossal curtain as illustrated at left. Freight or express extra from Mineola, New York; shpg. wt., 75 lbs. \$195.00

Altar Set and Accessories

Gradine. Used for placing altar set at back of the communion table, as shown in illustration above. Solid oak, finished to match table. **NU-WC26.** Shpg. wt., 9 lbs. \$25.00

Carved Emblems. Adds reverence to the worship center. Size of both emblems, eight inches square. Two styles. Order by number. Shpg. wt., 1 lb., 1 oz.

NU-WC27. Latin Cross \$15.00
NU-WC28. IHS. (Illustration above on front of altar) \$25.00

White Linen Communion Table Cover. Pure white linen cover with or without designs embroidered on front. Size, 61x36 inches. Specify if embroidered designs are desired. Postage extra; shpg. wt., 8 ozs.

NU-LC5. IHS Emblem \$22.00
NU-LC6. Latin Cross \$22.00

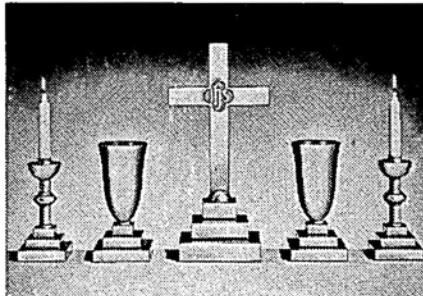
Altar Cover. (Illustration above.) Available in all the liturgical colors—red, maroon, green, purple, white and black faille. Satin lined and interlined to prevent sagging and to give cover a neat finish. Features gold embroidery and gold "chainette" fringe—the fringe that always hangs straight. Fits table size 20x43 inches with eight inch drop. A choice of emblems listed below. Please specify color and emblem desired. Postage extra; shpg. wt., 1 lb., 8 ozs.

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NU-WC3. In Remembrance of Me. (Illustration above) \$64.00

NU-WC4. Alleluia decorated with Latin Crosses \$64.00



The Sudbury Square Base Altar Set (Illustration above) is of solid brass, the same design as the standard Sudbury Set only smaller. Order by numbers below. Postage extra.

SB-190. 15-inch Cross. Shpg. wt., 6 lbs., 9 ozs. each, \$45.00

SB-190B. 18-inch Cross. Shpg. wt., 8 lbs., 8 ozs. each, \$50.00

SB-191. 7-inch Candlesticks. Shpg. wt., pair, 4 lbs., 12 ozs. . . . pair, \$37.50

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Lady Marion, our own exclusive pattern. Stainless steel for service . . . plain for sanitation . . . a \$64.75 value for your group without one penny of cost! Bright mirror finish cleans easily — won't rust, spot, stain or tarnish. Includes 30 one piece knives, 30 forks, 30 teaspoons, 30 soup spoons and 5 tablespoons — 125 pcs. (Order Special Pack for substitution of 30 extra teaspoons in place of 30 soup spoons.)

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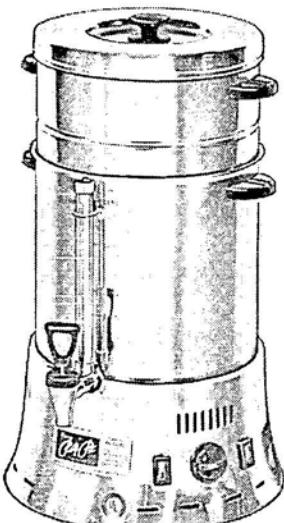
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- Coffee Urn boils own water
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Makes 30 to 80 cups. Gauge with cup markings for easy, accurate measuring ends guesswork. Only 1 lb. coffee needed for 80 cups. Finest electric element in removable base. New, sanitary, self-closing faucet. A \$69.50 urn — the finest portable made.



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- 125 pc. set Tableware (with soup spoons)
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FREE STAINLESS STEEL TRAY WITH TABLEWARE ORDER

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