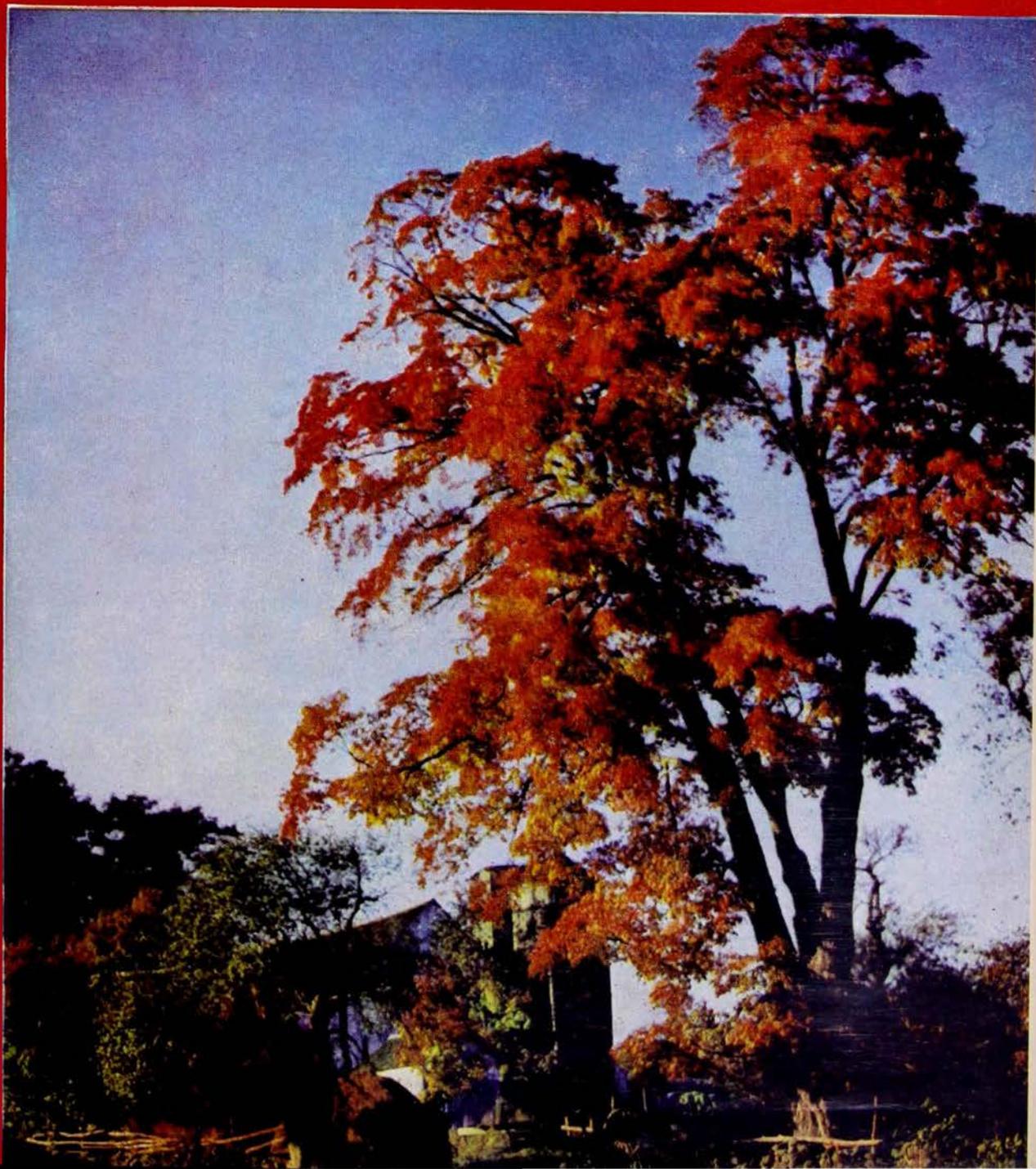


SEPTEMBER 1957



World Outlook



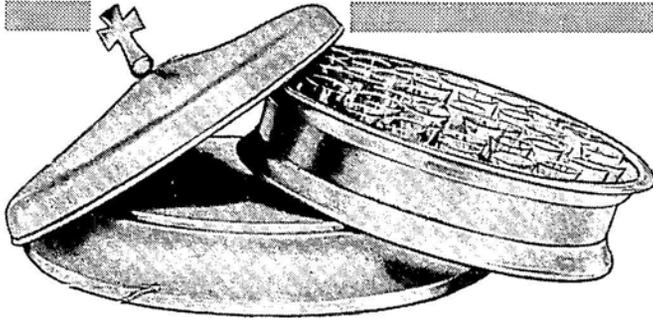
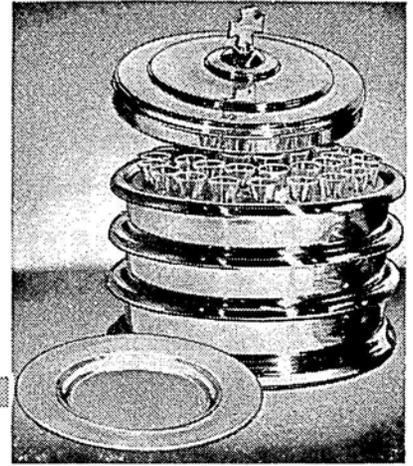
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Glasses to Fit. No. 44 clear glass cups, rounded inside. (XX) Dozen, shpg. wt., 9 ozs. **\$1.00**

Base. For above tray; order one for each stack. Height, 2 inches; diameter, 13 inches. **IN-E1999.** Shipping weight, 2 lbs., 4 ozs. **\$18.00**

Tray Cover. For each stack. Height, 4 inches; diameter, 11 inches. **IN-E1998.** Shpg. wt., 1 lb., 14 ozs. **\$18.00**

Wide Rim Bread Plate. For set above. 10 1/4 inches in diameter. **IN-E2029.** Shpg. wt., 1 lb., 3 ozs. **\$12.00**

Narrow Rim Bread Plate. For above set. 9 1/2 inches in diameter. **IN-E2000.** Shpg. wt., 1 lb., 1 oz. **\$9.00**

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Tray. Without glasses. Stacking; holds 40 glasses. Diameter, 12 3/8 inches; 2 1/2 inches high. **SB-1611.** Shipping weight, 3 lbs., 5 ozs. **\$20.00**

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Cover. With removable solid brass Maltese Cross. Diameter, 10 7/8 inches. **SB-1612.** Shpg. wt., 1 lb., 4 ozs. **\$18.00**

Base. One base is needed for each stack. Diameter, 12 1/4 inches. **SB-1613.** Shipping weight, 1 lb., 9 ozs. **\$15.00**

Bread Plate. Wide rim; solid brass. Diameter, 10 inches. **SB-1615.** Wt., 1 lb., 1 oz. **\$10.00**

CHROME PLATE
Tray. Without glasses. Stacking; holds 40 glasses. Diameter, 12 3/8 inches; 2 1/2 inches high. **SB-1631.** Shipping weight, 3 lbs., 3 ozs. **\$27.50**

Glasses to Fit. No. 44 clear glass cups. (XX) Dozen, shipping weight, 9 ozs. **\$1.00**

Cover. Mounted with Maltese Cross. Diameter, 10 7/8 inches. **SB-1632.** Shpg. wt., 1 lb., 9 ozs. **\$20.00**

Base. One base is needed for each stack. Diameter, 12 1/4 inches. **SB-1633.** Shipping weight, 1 lb., 10 ozs. **\$18.00**

Bread Plate. Wide rim; chrome. Diameter, 10 inches. **SB-1635.** Shpg. wt., 1 lb., 1 oz. **\$12.00**

ALUMINUM
Tray. Without glasses. Stacking; holds 40 glasses. Diameter, 12 3/8 inches; 2 1/2 inches high. **SB-1601.** Shipping weight, 1 lb., 2 ozs. **\$9.00**

Glasses to Fit. No. 44 clear glass cups. (XX) Dozen, shipping weight, 9 ozs. **\$1.00**

Cover. Mounted with Maltese Cross. Diameter, 10 7/8 inches. **SB-1602.** Shipping weight, 8 ozs. **\$6.00**

Base. One base is needed for each stack. Diameter, 12 1/4 inches. **SB-1603.** Shpg. wt., 10 ozs. **\$5.00**

Bread Plate. Wide rim; aluminum. Diameter, 10 inches. **SB-1605.** Shpg. wt., 5 ozs. **\$3.00**

CRYSTALITE COMMUNION CUPS. Glasslike plastic cups are unbreakable. Fit any standard communion tray. Order by numbers. Postage extra; shpg. wt., dozen, 5 ozs. **dozen, \$1.25**
MO-1-P 1 1/4 inches high
MO-2-P 1 3/8 inches high
MO-3-P 1 5/8 inches high

GLASS COMMUNION CUPS. Clear glass cups, rounded inside. Fit any standard communion tray. Please order by numbers. (XX) Postage extra; shpg. wt., dozen, 9 ozs. **dozen, \$1.00**
No. 44 1 1/4 inches high
No. 55 1 3/8 inches high
No. 66 1 5/8 inches high

PASTOR'S INDIVIDUAL COMMUNION SETS

SUDBURY INDIVIDUAL POCKET COMMUNION SET. Leatherette case, metal bindings. Contains eight pieces; four crystal glasses placed at front of case to permit its use as a serving tray; flagon, polished-metal wafer container with cover to serve as a plate. Case lined with maroon satin. Pieces fit snugly in case to prevent breaking. Size, 7x4 1/2 x1 3/4 inches. **SB-125.** Postage extra; shipping weight, 1 lb., 1 oz. **\$7.50**

SUDBURY DELUXE INDIVIDUAL COMMUNION SET. (Illustration at right.) Serves communion to those who cannot attend church. Velvet-lined case fitted with 6 glasses in a communion tray. Wafer tray, wafer box, and glass flagon. Size 8 1/4 x6 1/2 x2 3/4. Pieces fit snugly in place. **SB-1215.** Postage extra, shpg. wt., 2 lbs., 12 ozs. **\$22.50**



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LETTERS

WORLD OUTLOOK 1957

"Pray for Korea"

● Korea is in need. People are hungry—not some people, but many people. War is hard on any nation—even after the war is ended. But it is harder on a small nation of people who have long struggled and toiled to make a meager living. It is even more difficult when the nation becomes divided, leaving the natural resources and industries in one half, and the vast majority of the people in the other half.

War leaves wounds and scars, that last not a month, but for a lifetime. Korea has the orphans, the widows, the refugees, the blind, the lame and the sick. Most families cannot earn enough to provide more than the barest necessities for themselves. How can they help their less fortunate friends?

America and other nations have been generous in their gifts to Korea. Giving has been channeled through varied groups, such as army, government, missions and other voluntary agencies. Other parts of the world are in need too. We know this. *Therefore the need is not for a redirection of the giving, but an expansion of it.*

We who are here as missionaries and friends must help make the important decisions as to which persons should receive help, for what purpose and how long. To give without restraint, to make people ever dependent, we know is not the answer. Our judgments are often wrong. We need your prayers for guidance and strength.

Pray for us. Pray for Korea.

MARION B. SHAW

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

Plans and Progress in Agra

● When I stretch my thoughts to realize a century, it is easy to measure by my own time in India, 33 years. That is a third of the time our Methodist Church has had work in India. It does not seem long at all!

Thirty-three years ago, Miss Holman was appointed to start a school in Agra. At that time, in all our centers, most children of Methodist laymen were in boarding schools. It was a new venture to plan for a co-educational day school. It was new also to keep "beginning Christians" in their old localities, and through the school, to bring evangelism to whole families. From the vantage point of 33 years later, I have no doubt at all that Miss Holman's plan was God-guided.

In Agra now we have two strong Methodist churches, both owing much to the educational opportunities offered by Holman Institute, as well as to the care their pastors have given them. We have 1,030 children in our Institute. Though it is a boys' school, we have 350 girls. Although this is a school planned especially for underprivileged children, Holman Institute is very popular for children of all castes.

It was necessary to send people to call the children, 33 years ago, or even to beg the

parents to let them come. Even so, many were taken out of school at nine years of age, to work, and earn their food. Nowadays parents beg us a year in advance to register the names of their children for admission. We can see great progress as we look back 33 years, and 6,000 children later.

For celebrating the centennial of American Methodist Missions in India we planned with great enthusiasm. We had fellowship dinners, illuminations and fairs. Best of all was a Sunday morning when hundreds of our Christians met in the gardens of the Taj Mahal and worshiped together. One of the granddaughters of the first Methodist convert in India was with us.

Now we look to the future. Most of all we look forward with hope to advance in evangelism. Under the fostering care of our full-time evangelist, the Reverend R. K. Asna, we have a new branch school in Wazirpura. He also cares for a new congregation in a long unused chapel in the Red Fort. His work extends to the North East, where 35 families are asking baptism. We feel a renewal of interest in places long dormant. Again, as in Miss Holman's time, we plan that the staff of Holman Institute—manager, evangelist, teachers, secretary and driver—will work as a team, with the pastors, in outreaching evangelism.

CATHERINE L. JUSTIN

Holman Institute
Methodist Mission, Agra, U. P., India

Special Year for Filipino Nurses

● I watched with pride as deaconesses, ministers, nurses, and others went forward to receive diplomas or degrees on graduation day for Harris School, Union Theological Seminary, and Philippine Christian College.

This was a special year for the Mary Johnston School of Nursing in Manila. This year's class was the first to receive Bachelor of Science degrees from Philippine Christian College. Two graduates from this class are going to work in the new hospital in Borneo.

DANA TYSON

Lingayen, Pangasinan
Philippines

New Church Spirit in Burma

● We have a newly organized church, the Kuo-yu Chinese Methodist Church. Kuo-yu is the Chinese word meaning "national language."

It is surprising to find how a congregation takes on new life when it becomes a grown-up church with responsibilities of its own instead of just sharing the responsibility of another church.

Mr. Tan is the pastor. Soon after the election of an official board the members met every evening for five days. The three-hour sessions were devoted to Bible study, training in churchmanship, and personal revival. A small Sunday school has now been started.

A chief interest centers in the world-wide prayer emphasis which the Methodists are

promoting in 1957. On New Year's eve eighteen church members met for a five-hour prayer service. There was a different leader and a different subject for each hour—and five hours were not enough time to cover all the topics lined up.

ORVIA PROCTOR

57 Signal Pagoda Rd.
Rangoon, Burma

Health Services in Arizona

● A Well-Baby Clinic is sponsored by the Homemakers' Club of the Center. This Clinic gave service to 938 babies and pre-school children last year. The local Lion's Club, and the local Junior Woman's Club gave funds to assure services of a pediatrician from a nearby city twice monthly. The nearest hospital is twenty miles away from us.

Protestant, Catholic, and Jewish women from various racial backgrounds serve together as volunteer helpers to the three county nurses to keep the long line of 75 to 100 children moving smoothly for general examinations, medication, and shots.

The principal of the primary school tells us that the over-all health of first-graders is highly improved since this Clinic opened. Eloy Community Center
Eloy, Arizona

"Grandmothering" in Korea

● My work in the city and district is principally public health work with mothers and babies. Two Korean nurses work with me in Baby Clinics. These clinics are held in churches, five days a week. We have an enrollment of twelve hundred babies under one year of age.

I visit orphanages, homes for the aged, the prison, and a Chinese community.

Boys' Town on Friendship Island is one of my prides and joys. I am "grandmother" to one hundred and thirty boys most of whom were orphaned during the war. They were rescued from lives of begging, into the refuge of this island home.

There are more than a hundred acres of land. The island was treeless, but gradually it is taking on a new look from the many thousands of little trees the boys are planting. Your gifts of money and seed have greatly aided in this project.

The boys farm, tend the goats, pigs, ducks, and cows. They also fish. Various chores around the home, kitchen, and dining room are assigned to them.

Esther Stoffer and I visit Boys' Town every other week. She directs music and recreation. Farming is my hobby, as well as my recreation.

What happens to the boys when they "out-grow" the island, you ask? After they complete the fourth grade the boys who were in the upper fifty per cent of their class are sent to a government school on a nearby island.

HELEN ROSSER
Methodist Mission, Box 112, Pusan, Korea

Reaching Out for "Word Light" in Korea

● We find that many of our learners are teenagers who must work, never having had a chance to go to school. Miss Kim is preparing two readers for this age group, using old legends which embody good teachings.

The Office of Economic Coordination is eager to get more materials which can be

easily read by rural people. They have asked Mr. Ahn to prepare a pamphlet each month for a year, which will be published under our imprimature as supplements to the Farmer's Life Magazine. These supplements will be distributed to all the 4-H Clubs.

In addition, we will be given 3,000 copies to distribute. This is a great help to our cause. The first two pamphlets are ready. One deals with the common parasites and how to overcome them, and the other is on citizenship. Both are told in story form. We believe they will make our work known to many we could not otherwise reach.

These new pamphlets will help to enlarge the easy libraries we are establishing. So far we have set up such libraries in six places, and will set up more as we get funds.

Mr. Ahn and Miss Kim continue to train new teachers and create wider interest. I help as much as I can. With Miss Kim as interpreter, I am teaching a course in our Methodist Bible Training School on writing for new literates.

Our literacy film strips and our slides are in great demand. Where electricity is lacking we are glad of a kerosene projector.

The Korean word for illiterate means "word blind." Pray that in the name of the Light of the World, we may help to bring light.

EDITH W. SIMESTER

Methodist Mission, 137-5 Sun Wha Dong
Taejon, Korea

"What Can the Church Do?"

● Through Church World Service and the National Christian Council a vocational guidance course has been set up in many schools in close cooperation with the government.

We have a tuberculosis committee which gives out medicines and wholesome food to families where there is tuberculosis. Tuberculosis is the number one health problem in Calcutta.

Under the auspices of the Christian Council a Committee on Economic Life is at work. All pastors and Christian workers make it their responsibility to try to obtain employment for unemployed members.

We are constantly trying to devise new ways to help people earn money. One such project is the making of paper bags from old newspapers, magazines, and other waste paper.

What can I do? What can the church do? We have Church World Service supplies which we are happy to distribute. We give milk regularly to three hundred families. The churches here have their social service committees. But the need is tremendous, and their resources are limited.

FRANCES MAJOR

130 Dharamtala St.
Calcutta, India

APOLOGIES TO VIRGINIA

Through one of those inexplicable errors that creep into the best of mission magazines, we credited Bishop McKendree to the Tennessee Conference rather than to the Virginia Conference. (page 3, Letter page, August, 1957). When in 1800 William McKendree of the Virginia Conference was transferred to the Western Conference his family went with him to Sumner County, Tennessee, and settled in the Fountain Head community.

New Series
Vol. XVIII, No. 1

World Outlook

Whole Series
Vol. XLVII, No. 9

Henry C. Sprinkle, *Editor*

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PUBLISHED MONTHLY AT NASHVILLE, TENNESSEE
BY THE BOARD OF MISSIONS OF THE METHODIST CHURCH
JOINT SECTION OF EDUCATION AND CULTIVATION
EXECUTIVE OFFICES
150 FIFTH AVENUE, NEW YORK 11, N. Y.

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Cover: Autumn Country
Three Lions, Inc., New York City

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Entered as second-class matter at the post office at Nashville, Tenn., under Act of March 3, 1879. Acceptance for mailing at a special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on July 5, 1918. Published monthly at 815 Demonbreun Street, Nashville 2, Tenn. Editorial and executive offices are located at 150 Fifth Avenue, New York 11, N. Y. The price of subscription is \$1.50 net a year, single copies 15 cents, combination subscription (with the *Methodist Woman*) \$2.50. Printed in U. S. A.

WORLD OUTLOOK

EDITORIALS

What Do Crusade Scholars Notice?

WHAT do Crusade Scholars notice in the United States?

They are impressed not only by the things with which we wish them to be impressed but also by certain injustices and prejudices and insincerities and attitudes which we would rather not have brought to their attention.

They dislike being "pushed around" in the subways, hurried or crowded. The dirt in some American cities is astonishing to them.

They are surprised at finding that most American homes have no servants, because much less pretentious homes in their homelands do have servants. They are puzzled at the "familiar" attitude of pupils to their teachers.

What about our national attitudes? Well, there is the matter of time—such a vital part of American schedules. But some foreigners, schooled to a different tempo, think of time in a different way. They are not so concerned about punctuality. When one Crusade student came to an eight o'clock appointment at eight-thirty, he insisted that he was right on the dot—"because it is eight o'clock until it is nine."

Of course the vast expanse of our country is one of the first things to be noticed by foreign students. Our tall buildings, the huge crowds, the long miles; all the labor-saving gadgets, the modern coin-slot devices for making life a "push button" affair—all these make an impact.

The friendliness of American people in general, and the warmth of Christian fellowship in particular impress the Crusaders. They are amazed to see so many people attending church services.

The father of a German girl, after she had written about voluntary support—not tax-support—of American churches—replied:

"I know you like it there, but I want you to stop exaggerating."

Since 1946 there have been more

than a thousand Crusade Scholars who have studied from one to two years in schools and colleges of the United States. They are outstanding persons chosen first by the Methodist committees in their own countries, and supported by Crusade scholarships of The Methodist Church.

There are Crusade Scholars in your city, your state, your Jurisdiction. What impression are they getting of America, of American church life? These impressions are up to us—to you and to me.

A Japanese scholar, after spending the Christmas holidays with the family of a schoolmate on a mid-west farm said:

"They were poor in money, but rich in heart. It was in that home that I came to understand the real America."



Florida Conference Sets Record in the Advance

CONGRATULATIONS to the Florida Conference! To lead all the great conferences of The Methodist Church in any good work is praiseworthy. To lead in giving to the Advance for Christ and His Church, which now provides about half the support of the Division of World Missions and an increasingly important part of the Division of National Missions, is a magnificent achievement. To do this two years in succession is even greater. But the record set by the Florida Conference last year is still more wonderful than that. Every church accepted an Advance Special in each of the four categories—world missions, national missions, overseas relief, and the conference-initiated Advance program. Along this four-lane highway of Advance Florida has paved the way.

WORLD OUTLOOK pays tribute to every Florida Methodist who helped to make this perfect score a possibility.

Not Glamorous but Mighty Important

A COMBINATION of circumstances makes it exceedingly important for the Protestant denominations in America to take a long and careful look just now at their resources for church extension. The tidal wave of postwar population, the amazing mobility of the American people, the high cost of church building, the trend toward the tightening of secular credit—all these factors tend greatly to increase the strain on loan funds for church building.

Lending money to help struggling young congregations build churches is not the most glamorous of missionary tasks, but it is highly important. The outreach of the church tomorrow will be enlarged by the extension and strengthening of the home base today.



New Pattern of Christian-Muslim Relationships

A CORRESPONDENT in Pakistan informs us that Dr. Kenneth Cragg, editor of *The Muslim World* and author of *The Call of the Minaret*, has given an important series of lectures before large audiences of educated Christians and Muslims in Lahore recently on "Faith in the World Today." The lectures were presided over by eminent Muslim scholars and were most beneficial in clearing up misunderstandings between Muslims and Christians. Dr. Cragg's Islamic scholarship enables him to give Christians a better understanding of the historical and doctrinal aspects of the Muslim faith and thus to help make possible better relations between Christians and Muslims. It is a tribute to the missionaries who have gone to Pakistan, as well as to the enlightened leadership of this biggest of Islamic republics, that our correspondent, a Methodist preacher, could add, "We have a fine opportunity here in Pakistan in presenting the Christian message to the Muslims." A new pattern of Christian-Muslim relationships seems to be emerging.

To New Levels of Dedication



September 1 is Labor Sunday. Each year the National Council of Churches issues a Labor Sunday message. Accompanying the message is a suggested worship service.

WITH the coming of another Labor Day, the National Council of the Churches of Christ in the U. S. A. gives thanks to God for the increasing recognition which is being given the dignity of labor and its contribution to our society.

Organized labor has become an increasingly responsible partner in our national life. Union membership and financial resources have grown tremendously in the past two decades, and the merger of the AF of L and the CIO has added new potentialities of strength. The rights of workers to share the higher living standards which their energies and skills help to foster are generally recognized. Collective bargaining has proved its great value as a process in labor-management relations. Gains of such lasting importance to our entire society must be retained and enhanced.

Horizons and Responsibilities

With these and other developments the unions have gone beyond the "bread and butter" stage. Their horizons have broadened, and they have invested their leaders with responsibilities above and beyond the call of job economics, reaching into many

areas of concern. Labor has achieved higher status and greater stature through the expansion of its activities and influence in many spheres of community and national life.

This growth in organized labor's strength and influence has added to its responsibilities. The unfolding opportunities and pressing problems of our society present a challenge to labor and all other responsible groups to rise to new levels of dedication in thought and action on behalf of human welfare, justice, and peace, here and throughout the world.

The Quest for New Solutions

There is substantial evidence that we have entered a new era in our material progress—an economy of abundance, far beyond the dreams of the past. But this situation is full of peril. New and heavy demands are placed on the Christian conscience: to seek Christian perspective on the distribution and use of increasing material abundance and a true sense of stewardship of its mounting benefits. Labor can make a unique and necessary contribution in the quest for solutions to the problems which this era poses for all of us, as individuals, as

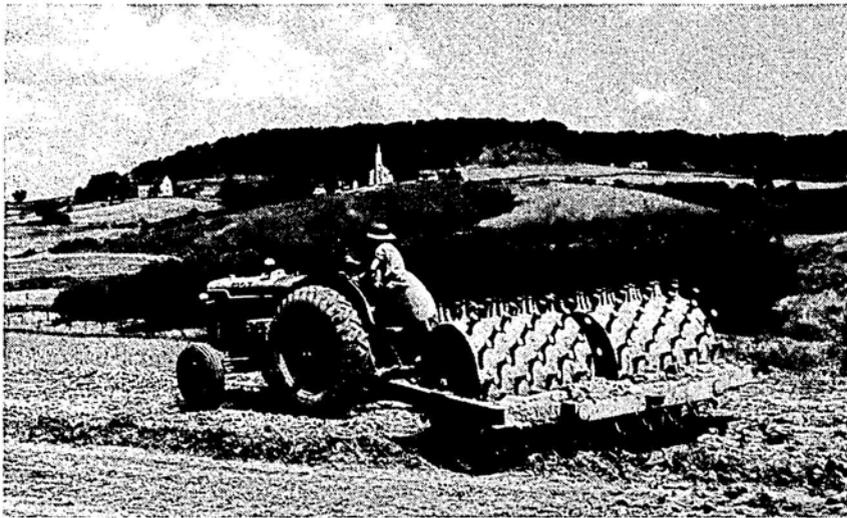
groups, and as a nation.

How can a man in his daily work develop a deeper feeling of vocation and full participation as a partner in the total economic enterprise? How can the manpower resources of our country be trained more adequately and utilized more creatively, from youth to age and in all walks of life? How can educational, social, and other needed services and facilities be increased and made available to all persons in every part of the country without discrimination? How can the persistent problems of unemployment, poverty, slum areas, disease, delinquency, and other social maladies be faced more intelligently and effectively and brought toward progressive solution? How can the American economy, through our foreign economic policies, make its maximum contribution to our fellow men throughout the world and particularly to the peoples in economically less-developed areas? How can the continued growth of material abundance be assured without the dangers of extreme inflationary or deflationary swings, and with the maintenance of the freedom of our economic institutions?

With God's Grace and Guidance

The solution of these and other great problems of our society requires objective study and research, imaginative experimentation, enlightened policies in the common interest, and sustained action motivated by a spirit of good will. These paramount needs of our national life demand the sharpening of conscience and the dedication of effort on the part of all our people. We can meet them only with the whole-hearted co-operation of labor, along with other groups, engaged as we all are in some phase of the production, distribution, and use of goods and services. Such co-operation our churches are bound to encourage.

Let us all then, on this Labor Sunday, dedicate ourselves to renewed efforts to meet the opportunities and challenges of this new era—to ensure, with God's grace and guidance, that our material abundance will truly serve His purpose—that His will may be done on earth.



O. D. Cannon

A Bidding A Litany *and* A Prayer

FOR ALL MEN
IN THEIR WORK

A Bidding

Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. So the Lord commanded not only a day of rest and praise, but six days of labor, wherein by the work of his body and mind man might wrest his living from the earth, and sustain himself, his family, and his neighbor in health, in justice, and in Godly community.

We bid your prayers for all men in their work, that this work may be seen and found as the vocation, the calling of God,

That men may seek and find in their labor the rewards of health, of justice and of Godly community,

That strength and meaning may be given to those who toil at heavy burdens,

That skill and understanding may be granted to those whose work is difficult.

That courage and patience may be given to those whose work is trying,

That safety and a quiet mind may be granted to those whose labor is perilous,

That grace and the assurance of God's will and presence may be given to every man in every work.

A Litany

Let us pray.

For thy spirit to inspire those who mine the mineral ores, and those who work at furnaces and factories to transform this natural wealth so that it may be of use to humanity;
We pray, Lord Jesus.

For thy spirit to inspire agricultural workers and all those who, using God's good earth, bring forth crops and nurture herds for the food man's life requires; *We pray, Lord Jesus.*

For thy spirit to inspire all engaged in business, banking, or trade, that by their labors the resources of the community may be more fully utilized to meet the community's needs;
We pray, Lord Jesus.

For thy spirit to inspire all in the service of the state, whether in the armed forces, in the protection of life and property,

or in the offices of government that there may be justice and peace at home; *We pray, Lord Jesus.*

For thy spirit to inspire those in science, law, medicine, ministry, or teaching, who preserve the riches of the past and seek new knowledge and revelation that the days to come may be fuller and fairer; *We pray, Lord Jesus.*

For thy spirit to inspire the writers, musicians, painters, and all creative workers who through their respective arts seek to express a truth and beauty within, that our common life may be enriched and the souls of mankind lifted up; *We pray, Lord Jesus.*

For thy spirit to inspire wives and mothers who train their children, and occupy themselves with daily chores, that the homes they maintain may be havens of blessing and of peace; *We pray, Lord Jesus.*

From the fear of unemployment that stifles, and from the evil of overwork that crushes; *Good Lord, deliver us.*

From slovenliness and sloth that is more concerned to receive than to earn its daily wage; *Good Lord, deliver us.*

From oppression and greed that seeks to withhold from those who labor a fair share of the fruits of their labors; *Good Lord, deliver us.*

From selfishness which irresponsibly pursues private gain with greater zeal and determination than public good; *Good Lord, deliver us.*

A Prayer (In Unison)

Almighty God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth; Deliver us, we beseech thee, in our several callings, from the service of mammon, that we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, thy Son Jesus Christ our Lord. Amen.

May the blessing of God Almighty; Father, Son, and Holy Ghost, rest upon us, and all our work and worship done in his Name. May he give us light to guide us, courage to support us, and love to unite us now and for evermore. Amen.



• *This nine-story building, located on one of Warsaw's principal circles, is the Methodist headquarters building in Poland. Known as Mohotowska 12 after its street address, it houses the chapel of the Central Methodist Church.*

Methodism

WHEN a missionary returns after a long absence to a country in which he had spent eighteen years, it is quite natural that his first questions would be about the church.

He is anxious to find out many things. Has the church grown? Has it changed very much? Who are the leaders today?

And when that country happens to be a Communist nation, behind the Iron Curtain, the answers to the missionary's questions are of more-than-usual interest.

The country is Poland. The missionary who went back this spring is the Rev. Dr. Gaither P. Warfield, who now, as general secretary of the Methodist Committee for Overseas Relief, is one of the most prominent Protestant relief administrators in the United States.

When World War II began, Dr. Warfield was superintendent of the Methodist Church in Poland. As an American citizen he was classified as an enemy alien and taken into custody by the Poles. Then, in 1939, he was arrested and imprisoned for two months by the Soviet Army. Upon release he returned to Warsaw and organized the distribution of food rations in the American colony there.

But, on December 7, 1941, he was arrested by the Germans who imprisoned him in the infamous internment camp at Laufen. The following year he was exchanged for German internees who had been permitted to return to Europe from America and,

in Poland

Political developments in Poland have made possible once again contact with the Methodists of that Eastern European nation. One of the first Americans to visit Poland was Dr. Gaither P. Warfield, general secretary of the Methodist Committee for Overseas Relief and a former missionary to Poland. This is the story of what he saw.

obtaining the release of Mrs. Warfield and their daughter, both natives of Poland, returned with them to the United States.

Shortly after their arrival here, Dr. and Mrs. Warfield collaborated in the writing of "Call Us to Witness," a vivid story of the experiences and suffering of themselves and the people of Poland during the war years.

Dr. Warfield joined the Methodist Committee for Overseas Relief as associate secretary in 1946 and, for the past seven years, has been its director and general secretary.

Returning to Poland for his ten-day visit this spring, Dr. Warfield was happy to find that the Methodist Church not only still existed but that it was "a vigorous denomination" with more than fifteen thousand adult members and fifty-four trained clergymen.

Worship services are being held regularly in numerous churches and chapels. They are well attended. Few Methodists in Poland are well to do. Most of them are either members of the working class or clerks of various kinds, and there are few rural congregations. In spite of their poverty, Dr. Warfield observed, Methodists have been generous in their support of the church in Poland and are meeting their expenses without state funds of any kind.

Under the Polish government policy, he found that all religious groups, such as the Methodists, were free to conduct worship services in their sanctuaries at any time. They are giving re-

ligious instruction to children. Funerals, marriages, and other Christian observances are faithfully carried out.

Although the government permits the training of religious workers in seminaries and the publication of church periodicals, Dr. Warfield found Methodists currently inactive in both phases of endeavor.

While he was serving in Poland, Dr. Warfield had twice started a Biblical Seminary in which to train young preachers. He was disappointed to find the Methodist Church now has none. "For years we had a monthly paper called 'Pielgrzym Polskie.' This was dropped after the war and we now have no church periodical."

There is no Woman's Society of Christian Service, no Sunday school, no Methodist Youth Fellowship in Poland.

"For some years," he reports, "we have had a Provisional Annual Conference in Poland and today there are thirty-six members in full connection and eighteen supply pastors—quite enough to have an Annual Conference.

"Shortly after the war, our church in Poland was recognized by the Polish government and given full legal rights as an independent body. Our Polish Methodist leaders recognize this fact and yet they wish to continue close contacts with Methodist bodies in other lands, particularly our Methodist Church in the U. S. A."

Bishop Ferdinand Sigg, of Zurich, Methodist bishop for Central Europe, including the church in Poland, also

recently visited in the Iron Curtain country. It was his first visit since missionaries left in 1949.

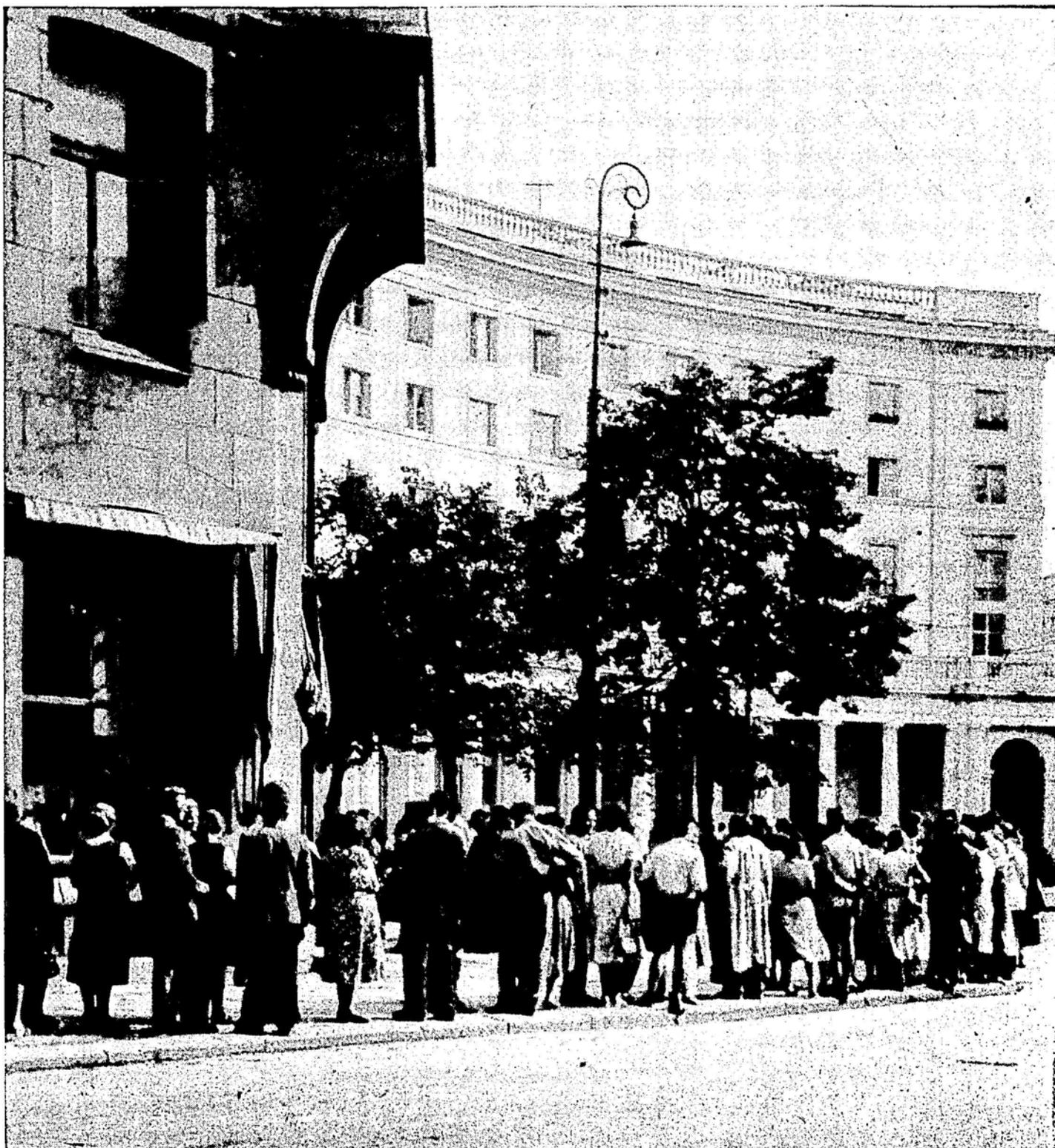
There are some interesting Methodist church buildings in Poland. Best known is the famous headquarters structure in Warsaw that has been the center of Methodist church life for thirty-seven years. Nine stories high, it stands on one of the principal circles of the capital city and houses the chapel of the Central Church and the English Language School.

During the German occupation, the only Polish lectures and concerts free to all were held in the social hall of this building. "Mohotowska 12 is in fair condition and it is still a symbol of the Evangelical faith in Poland," Dr. Warfield says.

There are fine Methodist churches in Poznan, Grudziadz, Katowice, Lodz, and Bydgoszcz. Also, after the war the Methodist church received the right to hold services in a number of former sanctuaries of the United Evangelical Church in East Prussia. Some of these are quite historic, Dr. Warfield recalls.

The one at Dabrowno is four hundred years old and has a bell tower that goes back to the day of the Knights Templar. In Ostroda there is a beautiful building, said to be the largest and finest of its kind in Poland, with a seating capacity of two thousand and an excellent pipe organ.

In a number of cities, however, Dr. Warfield found Methodist services still being held in small chapels, on the first or second floors of apartment houses.



• People still stand in line to register for the popular English Language School run by Polish Methodists at Mohotowska 12. Building on the right was built in 1955.

Because of his special interest in the contribution of Methodism to the Polish nation, Dr. Warfield was pleased to find the church's English Language School in Warsaw to be prospering. This thirty-seven-year-old institution always has had a fine reputation and thousands of Poles have learned their English in its classrooms.

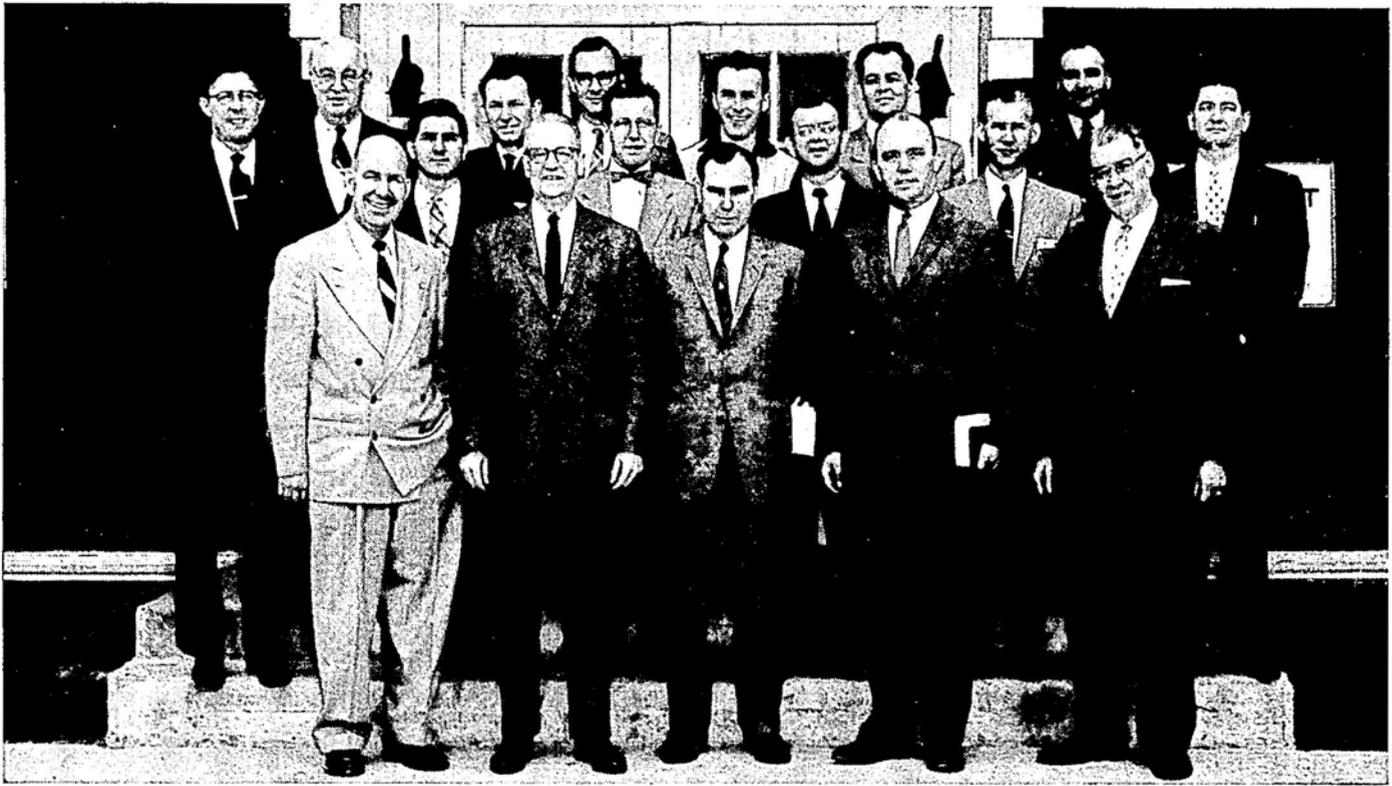
Today it has an enrollment of forty-five hundred students, a faculty of well-trained teachers, and it is making a good name for Methodism with the general public of Poland.

What about the future?

"Nobody knows," Dr. Warfield declares with typical candor.

"Those of us who have served in

Poland believe that Methodism has a unique opportunity in that country. If we can continue to hold services and conduct the life of a vigorous Christian body, if we can train our young preachers in the basic tenets of our church, then indeed God may open wide doors of service and bless the proclaiming of His Word."



• Spring is annual conference time in many places and the Territory of Alaska is no exception. Last May delegates to the Alaska Mission Conference gathered at the First Methodist Church in Anchorage for the annual sessions. Here many of the ministerial delegates pose for a group picture.

Annual Conference

in Alaska



• Presiding over the conference was Bishop A. Raymond Grant (seated). He is shown here conferring with the Reverend Fred McGinnis, superintendent of the Alaska Mission (standing, right). Standing at left is the Reverend Frederick Schmidt of the Duncan Memorial Church of Metlakatla. The Duncan Church, an affiliated, autonomous church, serves a large native population brought to Metlakatla Island fifty years ago by Father William Duncan.

Annual Conference in Alaska

• The Reverend Reeves Haven of Ketchikan's First Methodist Church and two members of his church, Mrs. Merle Anderson and Mrs. Leah Hatrick, discuss plans to welcome their new associate pastor, the Reverend Grace Weaver. One of the first women to receive full clergy rights in The Methodist Church, her duties will include work at four churches.



• Contrasting types of Methodist work in Alaska are shown by these ministers talking with Superintendent McGinnis. Seth Wood (left) is a chaplain stationed at Fort Richardson in Anchorage while Keith Whittern (center) is pastor at Unalaska, far out in the Aleutian Islands.



• The delegation from Nome, composed of Mrs. Frieda Larsen (left) and the Reverend Willard Mecklenburg, discuss the northern community with Mrs. Robert Moon (second from right), wife of the conference preacher, and Mrs. A. Raymond Grant.



● A long way from home are two members of the Florida Conference (SEJ) serving in Alaska. Nelson Moyer (left) will reopen mission work in the small fishing village of Seldovia. Ed Purviance (right) is pastor of the "farthest north Methodist church in the world" at Fairbanks. During his ministry there, the Fairbanks church has become self-supporting.



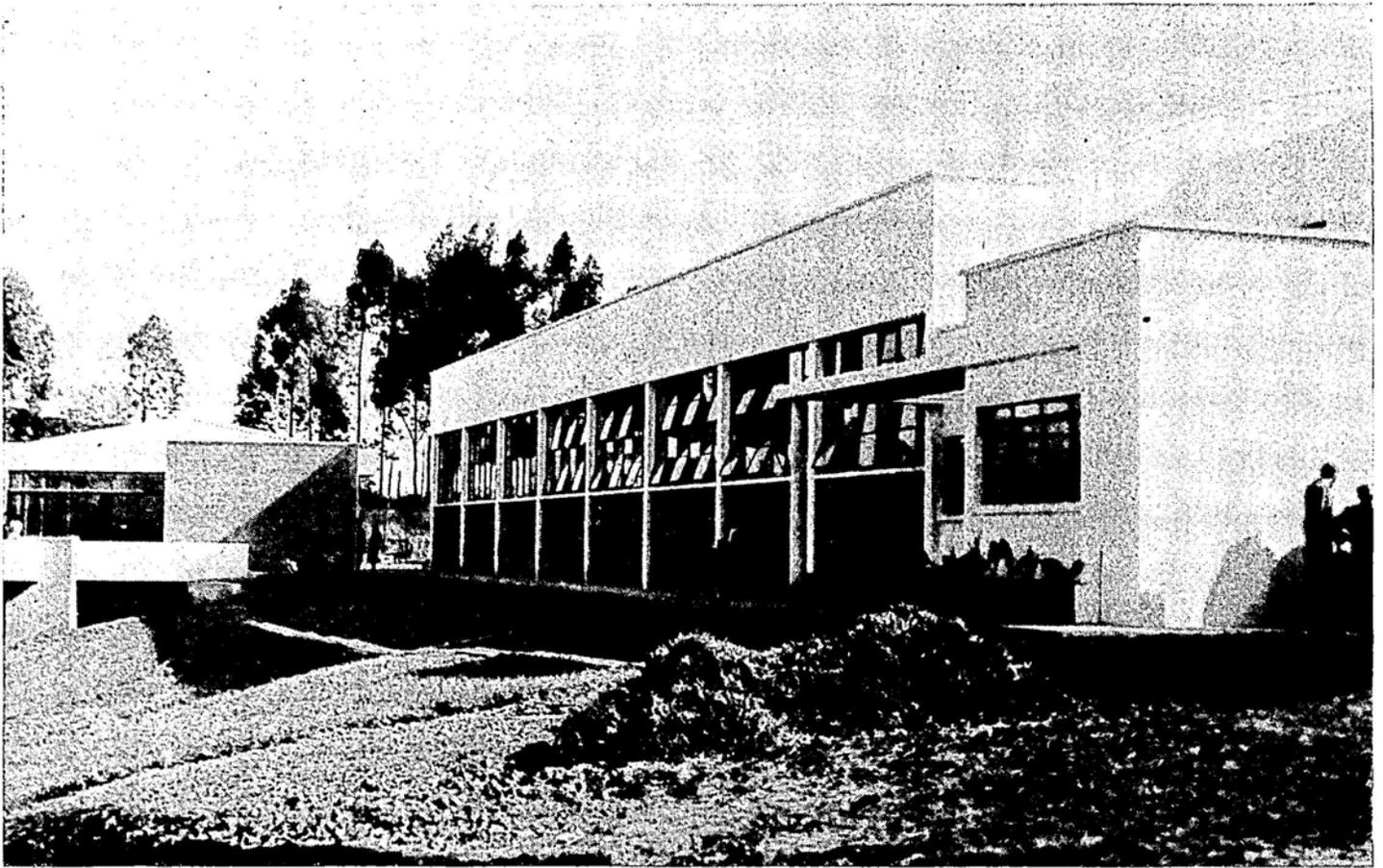
● Busy planning for the future, this group consists of (left to right): Superintendent McGinnis; Dr. Allen Rice, executive secretary of the Section of Home Missions; the Reverend Robert Moon, conference preacher; Col. R. Marston, prominent layman; and Bishop Grant. Colonel Marston is typical of the increased lay participation in the conference.



● Receiving his local preacher's license at the conference was Jack Williams of the Girdwood Methodist Church. Mr. Williams was also the first person baptized in Girdwood Church. Mr. Williams (center) is shown with Bishop Grant and the Reverend Jack Midaugh who serves Girdwood Church.

● Itself a mission conference, Alaska is conscious of the world-wide needs of the church. Two churches, Anchor Park and Chugach, have taken a special interest in the overseas emphasis on "The Call to Witness and Decision." David Blackburn (right), pastor of the two churches, discusses a display with Mrs. Alfred Young, Mrs. Blackburn, and Mr. Les Fetrow.





• *The Edificio James E. Ellis (right) and the cafeteria-social hall (left) are the first units of the projected new Imprensa Metodista plant.*

TO PUBLISH *Glad Tidings* IN BRAZIL

By Lewistine M. McCoy

The Methodist Church of Brazil has recently dedicated the first units of projected new facilities for its Methodist Press. Splendid as these buildings are in themselves, they also illustrate the Brazilian church's attempt to live out the social creed it proclaims. Dr. McCoy is a member of the Board of Directors of the Methodist Press.

THE new Imprensa Metodista was really born in the annual directors' meeting in 1955. The installations of the Methodist Press were clearly inadequate in the light of all that the growing church was demanding of it. Built thirty-five years before by John Wesley Clay, a printer who had come to Brazil with the specific task of mak-

ing something out of the church's struggling little printery, they had served well in their day, but this was a new day. There was no question about it, a new Press had to be built. With \$50,000 already assured from the 1954 Week of Dedication offering in the United States, surely now was the time to take the step. But where?



• *Church leaders at the dedication included (left to right): Dr. Luiz A. Caruso, manager of the Imprensa Metodista; Elias Jorge de Melo, president of the board of directors; the Rev. Lenildo F. Madalena, pastor of the local church; and Bishop Joao Augusto do Amaral.*

There was enough land to build the new plant at the side of the old one, but there were two problems. With the development of the city of São Paulo that land had become really too valuable to build a printing plant on it, and although it was big enough to build an adequate plant there wasn't room for anything else.

It was the Social Creed that swung the day. Bishop César Dacorso Filho, presiding at the meeting, and the manager, Luiz Aparecido Caruso, reminded the directors that the Press was the one really commercial enterprise of the Methodist Church of Brazil, and it ought to give its workers working and living conditions equal to those the church demands in its social creed. And so it was born—the new Press, with its printing plant, its manager's residence, its chapel, its sports field, its social hall, its own village of houses for its workers. An ambitious project, certainly, for a small publishing house, but one worth working toward. So, it was resolved that the Press would move out of the center of the city, and that no land would be considered that was not big enough for the whole plan. The search began, and continued in many of the little towns around the city of São Paulo. When it began to look as if the land would not be found, it appeared—seven and a half acres, located in Rudge Ramos, twelve miles from the center of São Paulo and only two and a half miles from the Theo-

logical Seminary, and (thanks to the intervention of friends) at a third of the real value of land in that section. The new Methodist Press had a home.

It had come a long way from the tiny printery started in 1894 in São Paulo to serve the Methodist Church, with the ambitious name of the Publishing House. Started by a missionary, J. W. Wolling, it moved in 1896 to Rio de Janeiro where, under a series of managers, it had its ups and downs until 1913. The Church was seeing its need of a press to prepare its Sunday school literature and its church magazines and to publish good books for Methodists to study. The trouble was that its managers were good men, but they didn't know too much about the printing business. So, in 1913 John Wesley Clay, a North Carolina Methodist printer, arrived in Brazil to make something out of the "Publishing House."

Mr. Clay was instructed to move the press to Juiz de Fora, an important Methodist center because of Granbery College and the theological seminary. With his skill, the help of the mission board in the United States, and the renewed interest of the Brazilian church, the press began to grow and to make a larger contribution to the church's life. In 1920, a new building was inaugurated in São Paulo, near the Central Methodist Church, and the press was re-christened "Imprensa

Metodista," Methodist Press, the name it still bears.

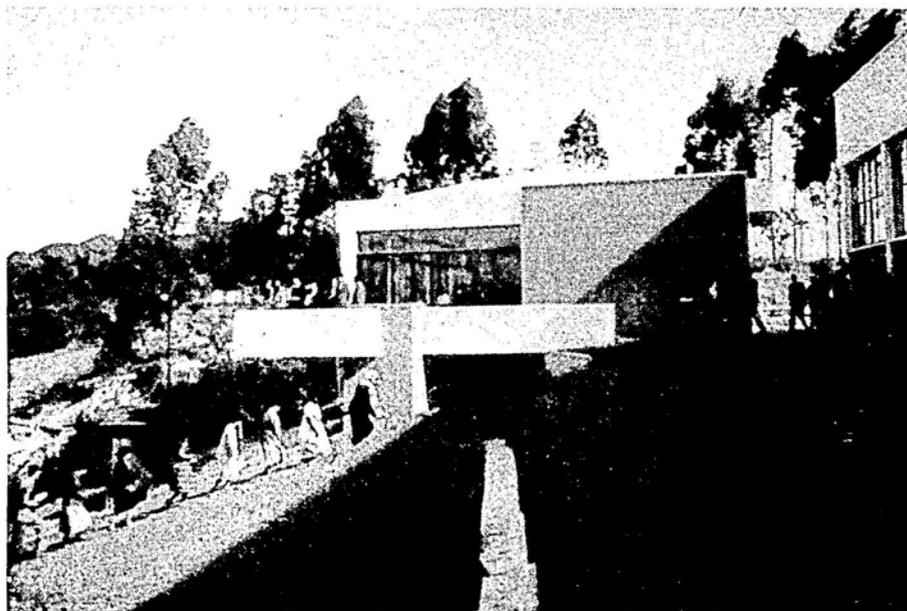
Under the direction of the present manager, Dr. Caruso, the Press has acquired more equipment, improved its efficiency, and sought always to create a truly Christian spirit among its employees. Dr. Caruso has proved himself an able administrator and a master of his machines. He kept the *Imprensa* growing, as it had to grow to accompany the development of the Church. The trouble was that there was not elbow-room enough in its plant to produce what was demanded of it.

When Luiz Caruso assumed the direction of the Methodist Press, it was producing 25,000 copies of the *Voz Missionária*, the church's Woman's Society missionary magazine. Today the subscriptions have grown to 65,000. *Cruz de Malta*, the young people's magazine, was thirty-two pages with a circulation of 6,000; today the sixty-eight page magazine has 19,000 subscribers. *Bem Te Vi*, for children, has grown from 9,000 to 16,000. No *Cenáculo*, the *Upper Room* in Portuguese, has grown from 10,000 in 1946 to 26,000 today. Today the church publishes the *Flamula Juvenil* for the intermediate youth group, *Pastor* for the ministry of the church, and *Homens em Marcha* for the Men's Society, three magazines that did not exist in 1946.

Church school literature for the Protestant churches of Brazil is pre-



• Also participating were (left to right); Dr. Camilo Ashcar, member of the Sao Paulo State legislature; Dr. Lauro Gomes, a federal deputy (congressman) of Brazil; and an industrialist from Sao Bernardo de Campo.



• Guests climbing up the hill had this dramatic view of the cafeteria-social hall.

pared by the Evangelical Confederation of Brazil and printed by the Methodist Press. In 1946 the Press was producing 106,000 copies of the quarterlies. Today the production is 210,000 copies. The Imprensa is one of the largest producers in Brazil for the Bible Society. In 1956 it printed two million gospels. The Bible Society wanted more and wanted Bibles, too, but the Imprensa was not in a position to accept more orders. For besides the literature already mentioned it must print such things as the Discipline and the annual conference minutes, publish books for the general boards as well as books which the Imprensa itself accepts for publication. This was the situation before the directors that day in 1955 when the new Imprensa was born.

Once the land was acquired and the plans drawn, Dr. Caruso began the construction of the first stage, the printing plant and adjoining cafeteria-social hall. Continued inflation in Brazil soon presented serious problems, and the directors considered selling the valuable land in the center of the city to guarantee the continuation of the project. But it was a beautiful piece of land, and the church leaders did not want it to leave the endowment of the church. It was then that the Woman's

Division of Christian Service, recognizing the great part the Imprensa plays in the work with women and children in Brazil, donated \$30,000 for the project, and the Division of World Missions was able to lend another \$20,000, thus assuring the first stage of construction.

May 4, 1957, was, then, a landmark in the history of the Methodist Press, for on that day was inaugurated its new printing plant and adjoining cafeteria-social hall, the larger building bearing the name of the "Edifício James E. Ellis." This building, with almost 10,000 square feet of free space for machines, besides the offices, storage space, and dressing rooms of the employees, built in modern, functional style, was given the name of Dr. James E. Ellis to honor him for his interest in and assistance to the Imprensa Metodista through the years, first as General Secretary of Christian Education of the Methodist Church of Brazil, and afterwards as Executive Secretary for Latin American Fields of the Division of World Missions.

Before hundreds of people, among their number a Federal congressman, a State legislator, a city councilman, distinguished leaders of the Protestant movement in Brazil, and members of

many churches, the building was officially inaugurated in a ceremony presided over by Bishop João Augusto do Amaral. Dr. Camilo Ashcar, distinguished Christian legislator, unveiled the dedicatory plaque. The ceremony of dedication, carried out in the building itself, included a service of worship and dedication with the assistance of two choirs and the sermon by Bishop César Dacorso Filho, the official act of dedication of the building by the directors and the Bishops present, and that indispensable part of all public ceremonies in Brazil, the "free word," when anyone may speak. In this latter part, many of the representatives of Protestant organizations paid tribute to the work of the Imprensa and its manager, congratulating the Press on its new achievement. Dr. Ellis was represented in the ceremony by the author, who afterwards spoke in Dr. Ellis' name expressing appreciation for the honor paid him.

For the new Imprensa, this is just the beginning. Plans are already drawn for a thirteen-story apartment building on the property in the center of the city. Three of the floors of this building will be kept as endowment of the Imprensa and for use of the church. The other apartments will be sold rather than rented and all the income from the construction and sale of this building will be used to finish the new Press—that is, build the manager's house, the chapel, the sports field, and start the "Methodist Press Village."

Some years ago the work of the Imprensa was divided into the Industrial Department, the actual production of literature, and the Commercial Department, the Methodist Bookstore. This bookstore is in the center of the city, at the side of the Central Methodist Church. For this commercial department the directors have plans also. Plans that include other bookstores in São Paulo and even a chain of Methodist bookstores in the principal centers of Methodist work in Brazil. They are talking, too, of building an office building on the site of the present bookstore, for it is in one of the best-located spots in the city for such a building. This may not be done this year, or the next, but just as the "Edifício James E. Ellis" represents a sacred dream come true, so the other dreams shall one day be realized.

• (Right) Bishop emeritus Cesar Dacorso Filho, shown chatting with friends, delivered the sermon at the dedication.



• (Below) Dr. Luiz A. Caruso reading a dedicatory speech in the Edifício James A. Ellis.





Help for . . . The Blind

BY GILBERT Q. LeSOURD

MADISON SQUARE GARDEN in New York was packed as usual. The Rodeo was on and crowds filled the vast auditorium to watch the riders put their beautiful horses through their paces, rope a calf with almost unbelievable speed or bulldoze a steer. Cheers greeted each event and every popular rider received a personal ovation. Among the performers none was more enthusiastically applauded than Dale Evans, or Mrs. Roy Rogers as she is otherwise known.

What she cannot do with a horse is hardly worth doing. Her beauty and grace charm the spectators and the lovely smile with which she sincerely acknowledges the enthusiasm of her admirers is something long to remember.

Yet there have been times when Mrs. Rogers could not smile. The death of her daughter brought bitter sorrow to her life. But it also did something else. In her deep religious conviction she found the strength to carry

on in spite of heartbreak. That she might encourage others to rise above their sorrow she put her experience into a book, *Angel Unaware*.

This led to a happy experience which she had not anticipated. There is a little-known but very useful organization known as the John Milton Society. Quietly and without much publicity it has been supplying blind persons with religious and inspirational literature for a quarter of a century. In 1932 Miss Helen Keller became its president and she still serves in that capacity. Under her leadership the Society began the publication of a monthly magazine in braille which now has the largest circulation of any religious publication of its kind. It is non-sectarian and is sent free to any blind person requesting it regardless of religious affiliations or lack of them. It has been appearing regularly since the January issue of 1933.

The John Milton Society was happy to be able to serve a constantly increas-

ing number of readers with this braille magazine but it was concerned by the fact that three-fourths of the sightless never learn to read braille. There seemed to be no way of providing something for them similar in content to the braille publications. Then "Talking Books" were invented and Congress made an appropriation to provide "Talking Book Machines" and records to blind people who needed them. That made it possible for the John Milton Society to start a *Talking Book Magazine* and provide for the three out of four who could not read braille.

Now we come back to Dale Evans Rogers. The General Secretary of the John Milton Society, Dr. Dwight C. Smith, is editor of the *Talking Book Magazine* and he conceived the idea of getting prominent people to record speeches and books so that the blind readers of the magazine might hear these people speaking in their own voices. He asked Mrs. Rogers if she would read *Angel Unaware* into a



• Dale Evans Rogers hands her recording of her book, *Angel Unaware*, to Karen and Mike Goldstein for use in the *Talking Book Magazine*. Dwight C. Smith, editor of the magazine and general secretary of the John Milton Society, looks on.



• A tape recording is made by three scholarship students of the John Milton Society from overseas. The three (left to right), Sami Ayad Hanna of Egypt, Lucy Ching of Hong Kong, and David Joseph of India, are in the United States learning how to teach the blind in their own countries.

tape recorder so that the John Milton *Talking Book Magazine* could present it in her own voice to those who could not read her words from the printed page.

She gladly assented and so it happened that one day Mrs. Rogers slipped away from the sawdust ring and presented to Dr. Smith and blind Karen and Mike Goldstein a complete tape recording of her book. This has now been run as a serial in the quarterly editions of the *Talking Book Magazine*. Previously, the Society, by arrangement with the publisher had produced the book in braille.

This is only one sample of the serv-

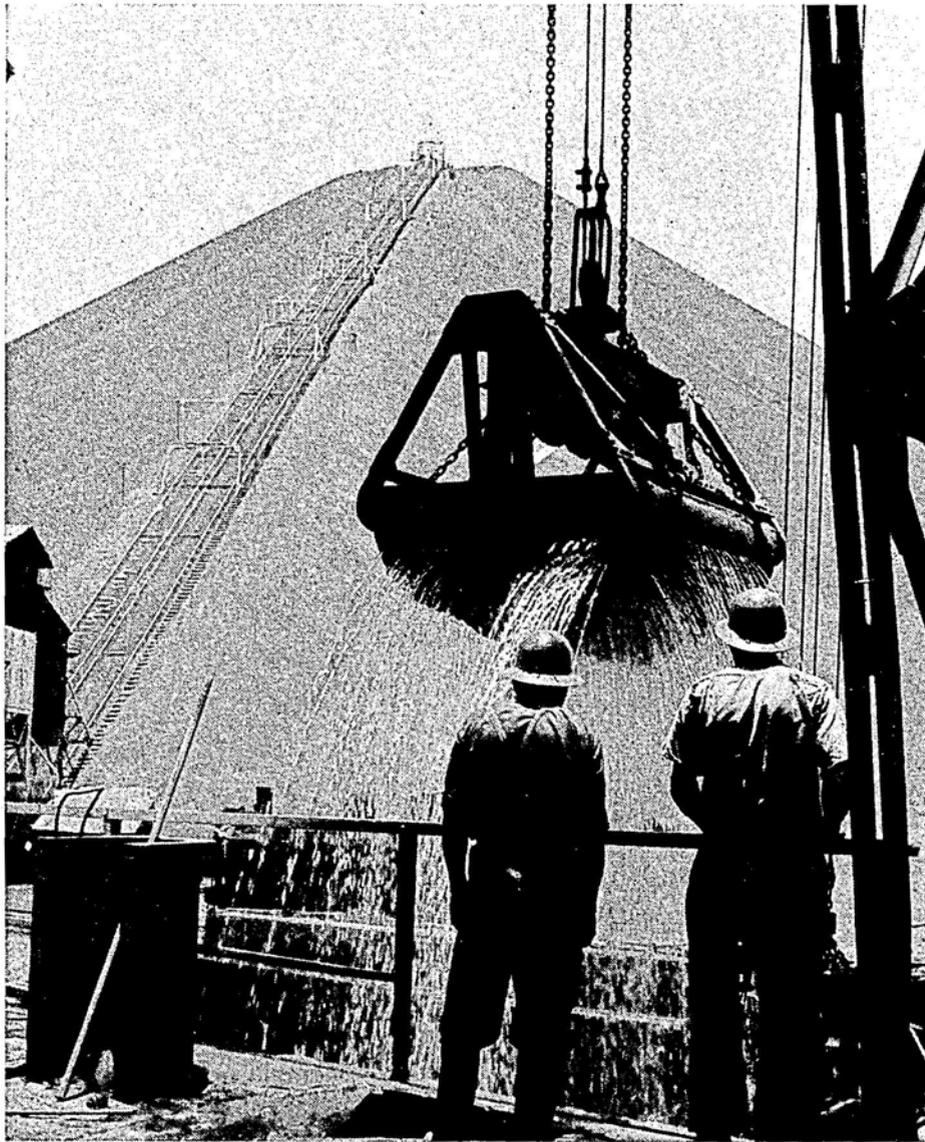
ices which have been developed by the John Milton Society since Helen Keller became its president. Her advanced age and limited strength no longer permit her to carry on active direction of the Society's policy but she continues to serve as its highly honored president and aids its work in as many ways as possible.

A dinner in recognition of her twenty-five years of service was recently held in New York at which the speakers were Eugene C. Blake, President of the National Council of the Churches of Christ in the U.S.A., and Samuel M. Cavert, American Secretary of the World Council of Churches.

From the very small beginning at the start of Miss Keller's term of office the work has grown tremendously. Then there was just one publication, the adult braille *John Milton Magazine*. Now there is a splendid braille monthly for children called *Discovery* and there are also two Sunday school quarterlies, one in braille, the other on records. A new braille hymn book has recently been printed and there are many supplemental publications such as books of prayers for various ages, a motto calendar, and the program for the interdenominational World Day of Prayer.

Another unique feature of the Society's work is the training of people from other lands as teachers of the blind. In many countries, there is still practically nothing being done for the blind except the service rendered by Christian schools and homes. But it is a difficult task to recruit efficient teachers for these institutions. In most countries no adequate training is available so the John Milton Society aids several students each year to spend some time in America learning the best methods of teaching the blind at some of our famous institutions such as the Perkins School near Boston. The limited budget of the Society does not permit it to give large sums to any of these students. They usually secure Fulbright grants for travel or get help from interested individuals or foundations. The schools usually grant scholarships covering tuition, board and room. The John Milton Society provides the amount necessary for books, clothes and other necessary incidentals. About half of these scholarship students are themselves blind.

The John Milton Society has its headquarters at 160 Fifth Avenue, New York. There in very modest offices it carries on its helpful service to the blind. Its support comes in small measure, less than five percent, from church boards. Four Methodist agencies join in this support, the Division of National Missions, the Woman's Division of Christian Service, the Board of Publications, and the Board of Education. A very little comes from foundations; but the bulk of its limited budget is provided by individuals who, in thankfulness for their own sight, give sacrificially to provide this service to the blind.



The Changing Congo

PICTURE SECTION

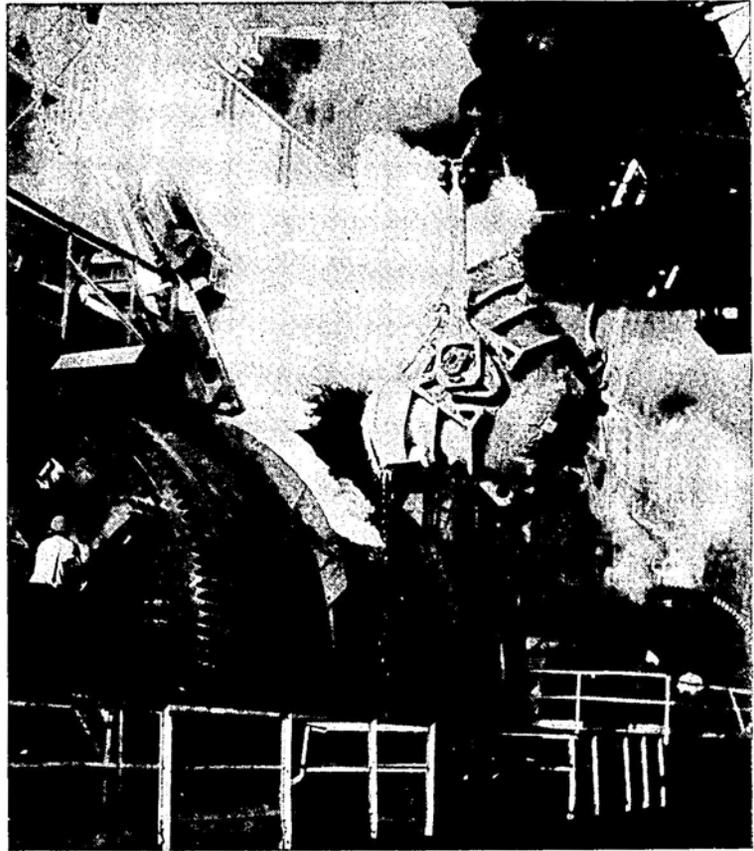
Photographs by TOGE FUJIHIRA

THESE WORKERS watching a derrick hoist slag to the slag heap might be in a highly industrialized community of Pennsylvania or Michigan. This picture, however, was taken at a copper smelting plant in Elisabethville in the Belgian Congo. It points up the rapidity with which Africa and the Congo in particular is entering the modern world. This 902,000 square miles of territory, one-third the size of the United States, is rich in mineral resources. It produces one-half of the world's supply of uranium, eighty per cent of the world's cobalt and industrial diamonds, ten per cent of the world's copper and tin. It has enormous

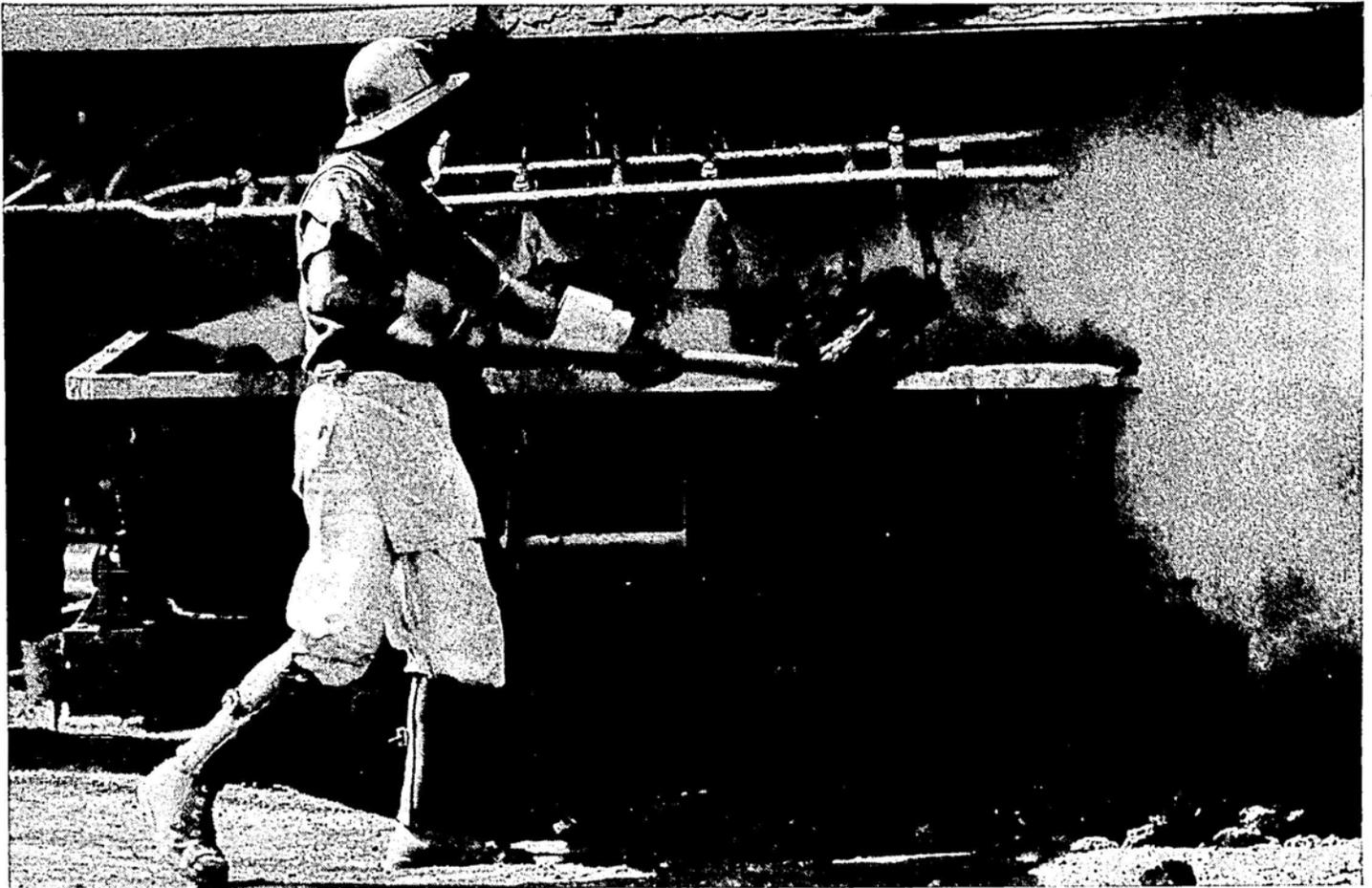
hydroelectric potential of economic and commercial value.

The Belgian government's solution to the problem of colonialism is economic and educational advancement for the Congo's twelve million inhabitants while denying the vote to all Congolese, white or black. The area is in ferment, even the rural areas and villages where the majority of the people still live. Methodism is faced with great opportunities in the areas where it works—so much so that the Belgian Congo is one of the four Lands of Decision chosen for special emphasis in the quadrennial mission program of the Call to Witness and Decision.

● Interior of a copper smelting plant in Elisabethville. The Congo is fifth among copper producing countries of the world. Large scale mineral development in the territory is fairly new, has led to development of new cities such as Kolwezi from villages almost overnight.



● A laborer at a copper smelting plant. The mushrooming growth of the cities (Elisabethville has trebled in population in the last few years) has caused housing shortages and social conditions which are particularly acute among people moving from a rural environment.

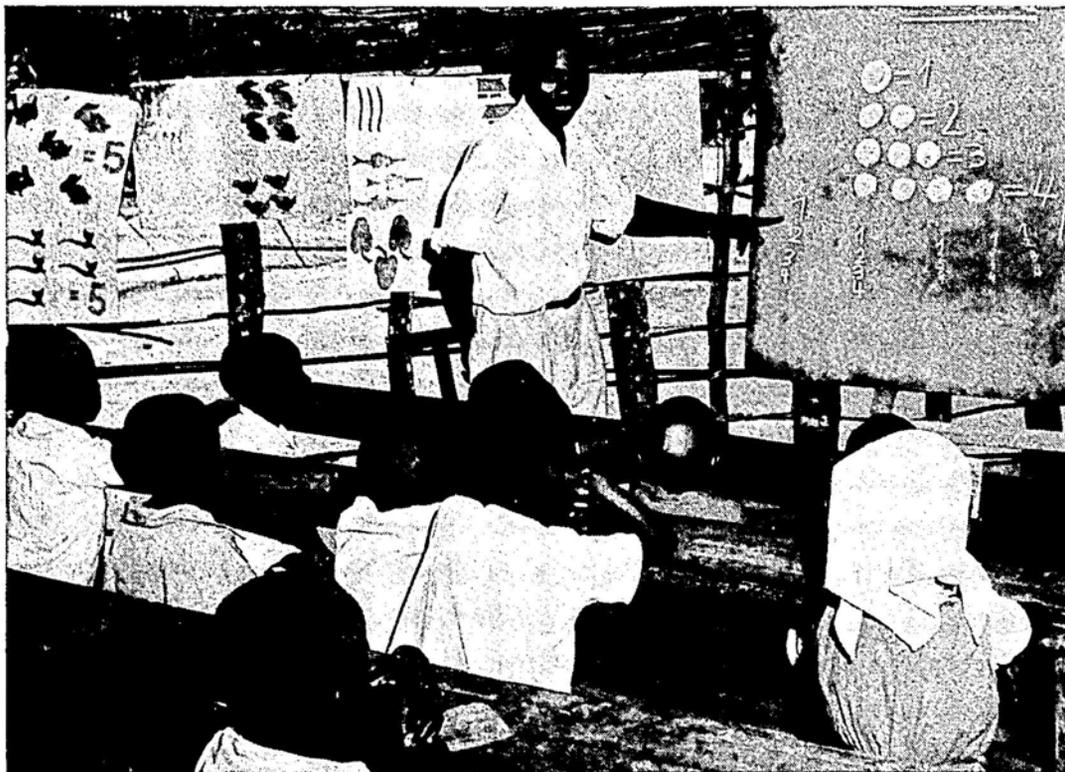




• The problems are not only those of unskilled workers. The Belgian policy is leading to the creation of a skilled force of Africans, such as this office worker, whose approach to the world will be that of a member of industrial society.

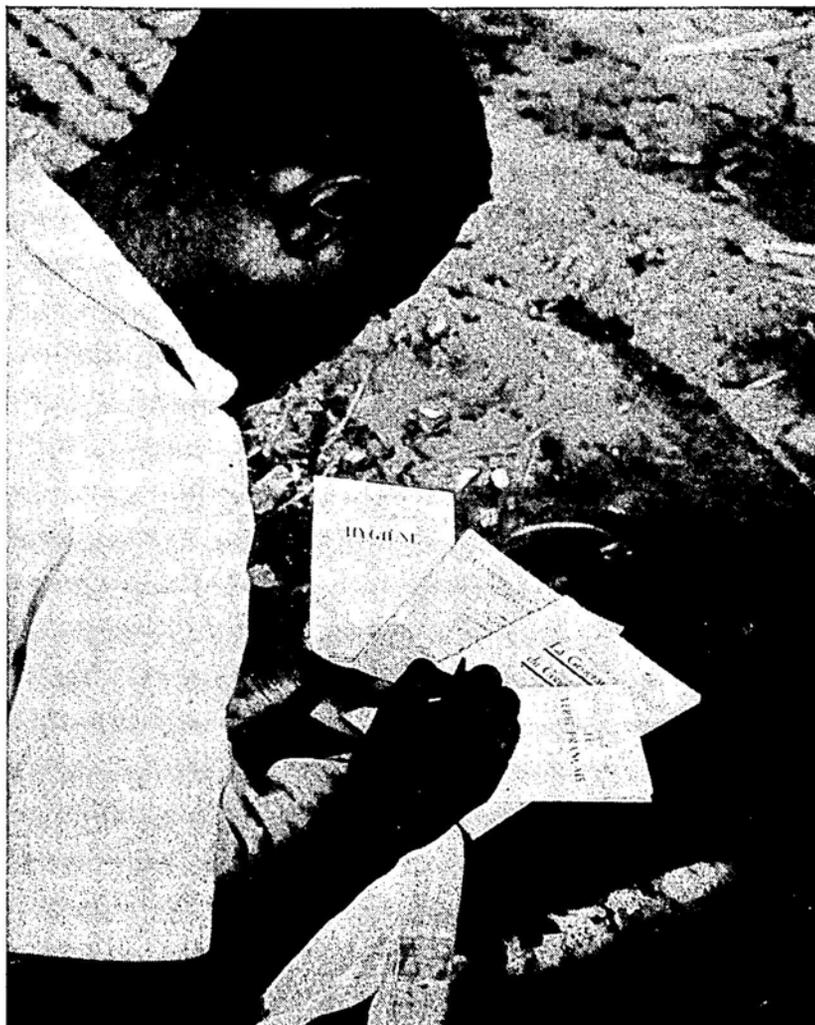
• Methodism is concentrating much of its effort in the Congo on ministering to people in urban areas. Missionary Howard Brinton is shown talking to some residents in a new housing area in Kolwezi. Much more ought to be done to keep up with needs in this area of service.



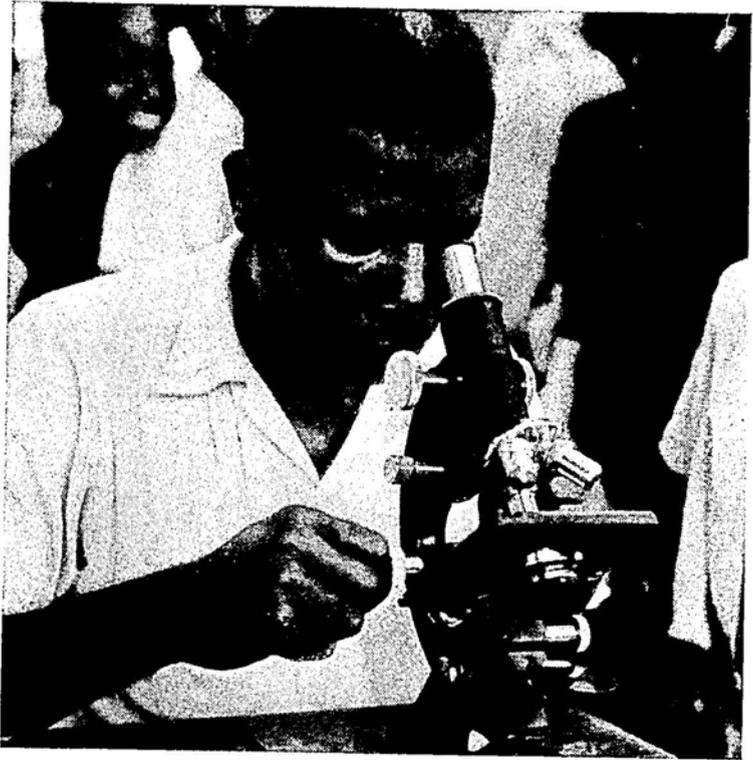


• Another main emphasis of Methodism in the Congo is education. Training of African workers and leaders is a critical need. This is a first-grade class but education must be strengthened at all levels and particularly in the higher grades.

• Another important segment of education is literature production to supplement literacy training and classroom work. Mass communications techniques are being used in an experimental way.



• *Medical education is another field in which African training must be enlarged. This technician is checking for sleeping sickness.*



• *Clinical work in the dispensary at Katakò Kombe.*

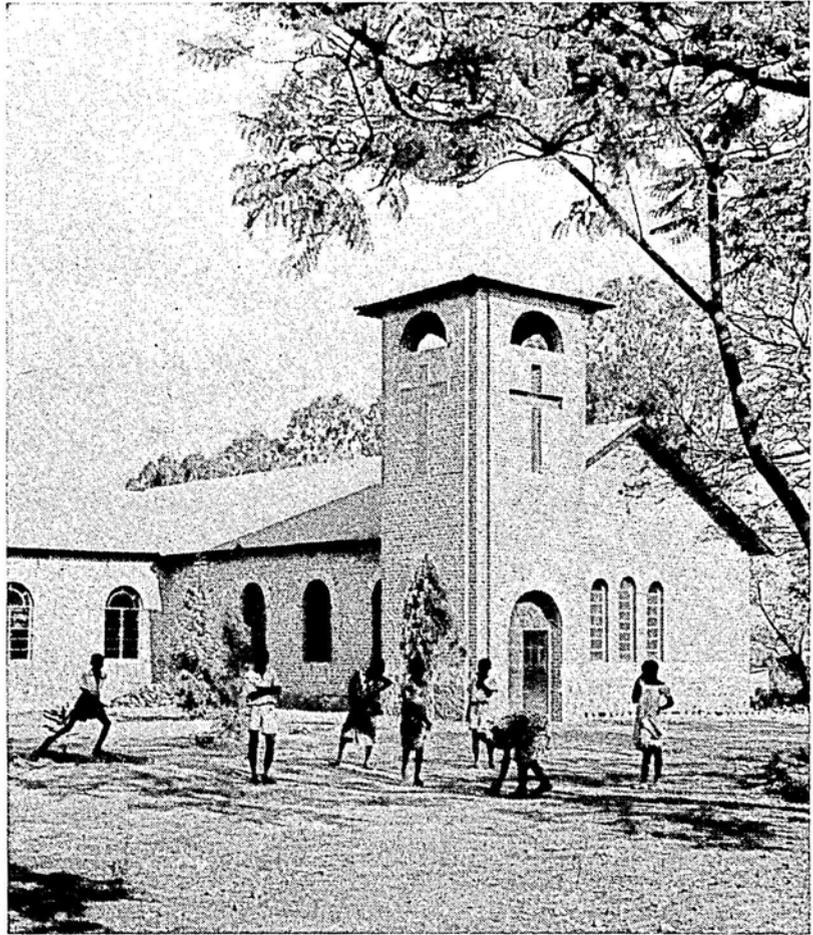


● The old Africa is not all gone yet. These warriors doing a tribal dance are vivid reminders of the hold animism has on many Africans.



● The majority of the Congolese still live in villages and rural areas. Rural evangelism is the third major emphasis of Methodism in the Congo today. There are already reports of mass revivals in some areas. Dr. Alex Reid is shown here visiting a village.

● Basic to all mission work is the church. This building is in Jadotville where four new churches have been built recently. This speaks well for the future.



● Adequate staff is needed for these churches and other missionary activities. Here a missionary in Jadotville chats with two boys.



● Seen together at the Africa Central Conference are Pierre Ashema (left) of the Central Congo and Marshall Murphree of Rhodesia. They illustrate the working together of Africans and missionaries that is essential to the future of Methodism in the Congo.

● This is the future of the Congo. This boy is growing up in a rapidly changing world among the clash of ideologies—materialism, Islam, and Christianity. Part of the responsibility for his making a right choice rests with us.



WHY the interest, and why the concern? First of all, because the main theme of the conference promises to give long-delayed and long-overdue consideration to the most basic issue underlying the whole Ecumenical Movement; namely, *what were we after when we joined it, and what are we hoping to accomplish by "staying together" in it?*

Plainly, we were all attracted by the prospect of some sort of increase of unity among Christ's people, a unity worthier of their common Lord and Head and more adequate to their world-wide mission; but what sort? Doctrinal or liturgical? Purely spiritual or organizational as well? And if organizational, is such unity to be confined to the cooperative unity we have already achieved through councils of churches—local, national and world-wide—or does it aim at a union more intimate and organic than that? The Oberlin Conference will lead to a wide extension of general Christian interest in the Ecumenical Movement, if it can wisely and effectually deal with this issue of the kind of unity that lies beyond cooperation in councils, in its proper relationship to other kinds and forms of Christian unity.

There are important reasons, of course, why the Ecumenical Movement in general and the Faith and Order Movement in particular have been so cautious and slow-moving, hitherto, in tackling this basic issue. The matter is highly controversial. Everyone knows how differently the Eastern Orthodox Churches and the Protestant churches conceive "The Nature of the Unity We Seek." For the former, nothing short of a general reunion of the divided churches with the "Undivided Church" that held the Seven Ecumenical Councils would fulfil the hopes that animate them; whereas it is quite clear that this is not the unity the Protestant churches are seeking. Fears of the evils involved in any universal "monolithic" church structure are widespread among Protestants. I share them myself. If there is one thing that is keeping certain conservative Protestant groups aloof from the Ecumenical Movement, it is the suspicion that by some unstated tacit agreement, the movement is already headed toward a new Vatican and a new Papal curia. In the midst of

Issues Underlying the

OBERLIN CONFERENCE

At the United States Conference of the World Council of Churches held in late spring of this year Dr. Horton outlined the issues which will be raised this month of September in Oberlin, Ohio, on the theme "The Nature of the Unity We Seek."

After telling of the extraordinary interest shown in the subject all over the country, he asks: "Why the concern?"

these sharp disagreements, these fears, these suspicions, the Faith and Order Movement has had to exercise a great care to preserve its neutrality, refusing to identify itself with any particular view of the nature of Christian unity or any specific scheme for achieving Christian unity. Even in the preparatory pamphlet for Oberlin delegates, the four guiding principles of the Faith and Order Movement are carefully reiterated, and the fourth and longest of these includes the words, "Only churches themselves are competent to take actual steps toward reunion. . . . The work of the Movement is not to formulate schemes and tell the churches what they ought to do, but to act as the handmaid of the churches in the preparatory work of clearing away misunderstanding, discussing obstacles to reunion, and issuing reports which are submitted to the churches for their consideration."

While I agree that this word of studied neutrality is necessary, both to allay fears of partisan leaning to any one view of Christian unity and to discourage unrealistic hopes of immediate all-round reunion, often entertained by the press and the public, I feel that caution at this point has sometimes been carried to absurd extremes, and resulted in evasion of the most crucial issues. I confess to having received a rather severe emotional shock when, at a Faith and Order meeting in Switzerland, shortly before the Amsterdam Assembly, D. T. Niles was invited to

explain the Ceylon scheme of reunion one evening, but the chairman solemnly warned us that this session was strictly off the record, since it was not proper to discuss schemes of unity under Faith and Order auspices.

"Why are we here!" I said inwardly. "Let's all go home, if the one thing not to be discussed in a movement aiming at Christian unity is concrete measure aiming at that end!"

I did not feel any better when questions and objections proved that the chairman was constitutionally quite correct in his reading of the original Faith and Order charter; nor did I feel much better when Dr. Visser 't Hooft successfully moved to amend the charter to include henceforth the function "to proclaim the essential oneness of the Church of Christ and to keep prominently before the churches the obligation to manifest that unity and its urgency for the work of evangelism." My feelings about the insufficiency of this amendment were perfectly expressed, much later, in one of Halford Luccock's inimitable "Simeon Stylites" columns in the *Christian Century*. There he compared the Ecumenical Movement of a Temperance Society in which marvelous speeches on the virtues of temperance were to be heard every day, but all the members of the society were drunk, or at least slightly tipsy, all the time. The author modestly suggested that whether temperance or unity were the objective of a movement, it could hardly live

up to its name merely by upholding the ideal in a flow of oratory, but only by "doing something about it." If upholding and proclaiming "essential oneness" were to be the final limit of permissible ecumenical work, and everything looking toward concrete ways and means toward unity were to be ruled out as unconstitutional, I think the press and the public would have a right to be as sharply satirical about the whole business as Simeon Stylites was in that parable of the Temperance Society.

What impresses me above all in the program of the Oberlin Conference is that (without violating any rules) the basic issue of the purpose underlying the whole Christian Unity Movement, including the issue of concrete ways and means toward unity, has at last been put squarely in the middle of the agenda of an ecumenical meeting, instead of being kept studiously off the record or on the side, as if we were somehow afraid or ashamed of it. I hope and believe that the result will be a frank and clarifying expression of hitherto pent-up hopes and fears, that will lead toward a better definition of our common goals, and the routes that lead to those goals.

Of course, it would not be wise to focus all attention on this one point we have been discussing. The Oberlin program has been wisely drawn up, I believe, to put the most essential issues concerning Christian unity in relation and balance with each other. This leads me to comment briefly on the three main divisions of the Oberlin agenda, as given in the "Conference Profile." The discussion of "The Nature of the Unity We Seek" is to be pursued (I) "in faithfulness to the eternal Gospel"; (II) "in terms of organizational structures; and (III) "in view of cultural pressures." Let me try to pick out at least one major underlying issue in each division.

The issue of "Doctrinal Consensus and Conflict" (Section 2—Division I) has had more delegates choose it than any other section—which indicates that this is a real focus of concern. Faithfulness to essentially the same gospel is one of the great forces that draws and holds us together, and the clarifying of our doctrinal consensus is one of the great means of extending our unity and manifesting it more effec-

tually. Two extreme positions are described by Dr. Paul Minear as "increasingly untenable" in the eyes of participants in such doctrinal discussions as are expected in section 2: "On the one hand, the bland, uncritical assumption that Christian doctrines are quite unimportant, and that the road to unity lies through the corridor of total indifference. On the other hand, the demand that prior to unity all churches must arrive at precisely the same formal, detailed, and verbalized confession of faith." While there is an increasing consensus, he remarks, that a "large measure of agreement in doctrine" is one of the bases of "full church unity," it remains to be settled "how large a measure of agreement" is necessary in this field, and "what are the specific doctrines which must be accepted by other churches before my church can move toward greater unity with them."

It is to be hoped that the Oberlin Conference may make some progress toward a type of doctrinal unity that distinguishes between the really essential and the merely peripheral in the Christian gospel, and so make possible a strong collective testimony without suppressing all honest dissent or the liberty and variety of testimony which are part of the gospel itself. We certainly cannot expect that everyone's list of the "essentials" of "fundamentals" of the Christian faith will agree perfectly with other such lists; but my own researches in the field of doctrinal consensus and conflict have led me to the conclusion that on every Christian doctrine but one (the doctrine of the Church, with its accompanying doctrines of the Ministry and the Sacraments) there is more agreement than difference; and even on that one, there is a very considerable consensus that can be stated and built upon. So, for example, at the Evanston Assembly, there was far-reaching agreement between the Orthodox and the Protestants on the New Testament conception of the Church despite the sharp disagreement between them over the steps to be taken toward greater unity.

While section 2 may be regarded as the focus of interest in Division I, the other three sections support and complement its work in important ways. Section 1, on "Imperatives and Motivations," endeavors to discrimi-

nate between motivations toward unity that are really "derived from the gospel" and those that are (perhaps unconsciously) "opposed to it." There is opportunity here for serious heart-searching if all the participants will express their own hopes and fears and loyalties openly and honestly enough to expose them to the criticism of their fellow-Christians and the judgment of the Scriptures. As for the sections on "Baptism into Christ" and "The Table of the Lord," they lead into the area in which doctrinal agreement and disagreement are most perplexingly intertwined, since the same rites that induct us into the unity of Christ's body, and renew our communion with the universal Christian fellowship also divide us through contradictory views of the meaning and validity of these rites.

We may be brief in our analysis of the main issues of Division II—I have already indicated my conviction that the unique concern of the whole Conference is expressed in the last section in this division. Here at last we are proposing to take a direct look instead of an oblique glance at the more ambitious schemes for uniting several churches of different polities in one organic structure, as has been done in Canada and South India, and as is proposed in the Greenwich plan and the Federal Union plan. I rejoice at the inclusion of this section in the agenda, and I hope for real enlightenment to come from its discussions; but I am glad that it is not the whole subject of the Conference. Schemes for more perfect organizational unity are made possible and promising by the existence of other forms of Christian unity; and a Conference that became obsessed with such schemes to the exclusion of other aspects of unity would not see the whole problem in proper perspective. Sections, 5, 6, and 7 consider carefully the organizational problems connected with the life of the local congregation, the work of state and local councils of churches, and the tension between authority and freedom in our existing denominations, before we consider schemes for union between denominations. In a sense, it is the issue of authority and freedom that is the chief underlying issue of this division; on

(Continued on p. 48)



BISHOP OXNAM

IT is the Church's duty to bring the truth about labor unions to the attention of its members," said Bishop G. Bromley Oxnam in a recent interview in his office in Washington, D.C. "Many church members are ignorant of how much unions have changed in the last two decades and of the contribution they make to economic stability, social justice, and to freedom."

"The days of violence in the industrial order are largely a thing of the past," the tall, businesslike Bishop illustrated. "The modern union almost always gains its objectives by negotiation.

"The days of the two-fisted labor leader are also gone. Today's labor leader is usually an intelligent administrator and often a church-going man."

The history of the labor union movement explains these changes. "Before labor unions gained legal status and the right to bargain collectively, they were involved in a struggle for their existence," the Bishop explained. "Since the Wagner Act, an entirely new and more peaceful atmosphere prevails in industrial relations."

Much has been said in the newspapers recently about Dave Beck, but Bishop Oxnam believes that church people should know that Dave Beck is not a typical labor leader, nor are the International Brotherhood of Teamsters or the Laundry Workers International Union typical of all labor

A NEW LOOK at Labor Unions

BY MARION HOMER PAINTER

unions. The vast majority of unions are honest. Most labor leaders, like Walter Reuther and George Meany, are honest, church-going men.

The Dave Beck scandals have touched off many disputes, some new, some old, with regard to labor. Because Bishop Oxnam has been a student of labor for some forty-five years, we thought it would be interesting to get his opinion on these controversial issues.

The son of a mining executive, Bishop Oxnam began to disagree with his father's individualistic viewpoint and to look at things from the viewpoint of the organized worker as early as 1911. He was at that time studying labor and sociology for his B.A. at the University of Southern California, after which he studied for the ministry. This eager student read hundreds of histories of labor, all the labor periodicals he could get hold of, and all twenty-odd volumes of the report of the Commission of the Government on Industrial Relations.

In his early days he had the dream of building a church in the East Side of Los Angeles that would have an intimate relationship with labor. This dream was soon realized in the form of the Church of All Nations, where the Bishop made many friends and some parishioners among labor leaders, some of whom he found were men of "unusual ability and devotion" and others men of "little ability and great lack of integrity." "The only way to know the labor movement is to know it in terms of persons and in action," the Bishop advised.

In 1917, when the Los Angeles street railway workers went on strike, he allowed them to meet in the auditorium of the Newman Methodist Church. While his new church was being built,

his congregation met in the Los Angeles Labor Temple.

The Bishop saw many good aspects of the labor movement but also saw at first hand the violence and destruction of workers on the West Coast who were in the early days denied the right to organize. Although he deplored that violence, he also deplored the kid-glove violence, such as control of press, control of credits, and control even of the courts, used by management in its endeavor to prevent unionization.

Bishop Oxnam has often been chosen to act as impartial arbitrator in industrial disputes. While he was president of DePauw University, he acted as arbitrator to settle the disputes between the United Mine Workers of America and the Indiana Coal Operators Association. During World War II, he served on agencies of the War Labor Board, seeking to settle disputes in many industries from clothing and textiles to the railroads.

Recently he has been appointed to an important new position as a member of the Public Review Board of the Automobile Workers of America. This board of impartial observers—the first of its kind—will sit as an appellate body and hear any appeal that comes constitutionally to it, dealing with the violation of the Code of Ethics of the Automobile Workers or of the Code of Ethics of the AFL-CIO. Many consider the creation of this board an important new step in ensuring ethical and democratic practices in unions.

Bishop Oxnam, Bishop of the Washington area, has also recently been elected President-Designate of the Council of Bishops of The Methodist Church.

Because the Bishop has been active in the settlement of labor disputes for so many years, he is well qualified to

shed some light for us on those controversial issues brought into the lime-light recently by the congressional hearings.

One controversial issue concerns the method of preventing financial corruption in unions. Bishop Oxnam believes that there should be "a full disclosure of the financial transactions of labor organizations, just as we expect full disclosure of the transactions of insurance companies and full reporting of a corporation to its stockholders."

"But deeper than any technique is the question of character," he added in his interview. "It is precisely here that the church must make its fundamental contribution both to management and to labor. The amount of financial corruption present in business is perhaps at an all-time high in our nation, if we are to believe a recent Kiplinger Letter. There is financial corruption in labor organizations as has been evidenced in the Dave Beck hearing. There is no substitute for the fundamental honesty that expresses the kind of character that is worthy of the term Christian."

Another controversial issue concerns ways of ensuring democracy in unions. Bishop Oxnam holds it wrong to assume that democracy is not present in the unions. "The truth of the matter is that in the overwhelming majority of the labor organizations of the country, there is, first of all, a basic constitution. These constitutions generally provide for democratic procedures. The governing bodies of labor organizations, namely the national conventions, are generally democratic meetings. In the Automobile Workers, for instance, the convention which meets once in two years is composed of 3,200 delegates who are elected by the local unions from all parts of the country. I know of no more democratic body anywhere. We must recognize, however, that there is always danger in any kind of organization of the rank and file evading their responsibilities as members. The percentage of people who vote in the United States indicates that citizens often fail to measure up to their citizenship responsibilities. So, too, in labor organizations and business organizations and even in the church."

"Eternal vigilance is the price of liberty." This applies to labor, to man-

agement, to the church, to all human associations.

Another controversial issue concerns what kind of new legislation is needed in the field of labor. "We have the Taft-Hartley law which many believe should be amended at several points," the Bishop explained. "I doubt that our primary problem now is one of further legislation, except perhaps legislation that may bring proper supervision of trust funds held by labor organizations for pension and welfare purposes."

He added, "There is always a danger in legislative attempts that the situation will be used by those elements that seek to destroy labor or to shackle labor through legislation. . . . We are making far greater progress on the voluntary basis where labor and management meet at the conference table than we make by legislation that has a tendency to become coercive and is often expressive of particular interests."

He pointed out that many people are not aware of the laws that already exist with respect to control of labor unions. Unions can be sued for damages, for libel, or for slander.

Violent picketing and violence in strikes are also against the law. The public often lumps strikes and picketing in the same category as violence. "It is true that violence can occur in a strike and can occur in a picket line. But there is also such a thing as peaceful strikes and peaceful picketing," said the Bishop. "Strikes and picketing as such must not be classified as violence.

"A strike is essentially the withdrawal of labor power," he added. "This is a fundamental right, and must not be abridged. Just as management may have the right to sell a property, to close it down when it cannot make its profit, so too labor under certain conditions must have full right to withdraw its services.

"The right to picket, that is to picket peacefully, is as important to labor as is the right of the press to publish information."

Some people fear that labor unions are getting too big. Bishop Oxnam pointed out that "industry in modern society is organized on a nation-wide basis. Take, for instance, the American Telephone and Telegraph Company, or General Motors, or some of the railroads. It was idle for little labor

organizations to meet such powerful combinations. It was necessary to build up labor organizations large enough to sit at a bargaining table with something like relative bargaining power." The Bishop believes that we would be in constant strife if labor unions were not big enough and powerful enough to bargain with big business.

Bishop Oxnam hopes that church people will acquaint themselves with the new activities of labor in welfare, education, recreation, and a score of other fields.

One reason why we Methodists in particular should try to keep up with what is new in labor unions is that our church is traditionally close to the working man. "Methodism came from the coal pits of Britain, from the poor of the great industrial cities, from the laborers in the field. John Wesley preached to these people," the Bishop reminded in his interview. "As early as 1820, three Methodist ministers, George and James Loveless, and Thomas Stanfield, were sent to prison for defending the right of labor to organize."

"One indication of the interest labor today is taking in the church," the Bishop continued, "is the gift of the CIO to the National Council of Churches, a sum of \$200,000 for research in the economic field."

Many people think of the church today as middle-class. But Bishop Oxnam pointed out that "hundreds of thousands of men and women who belong to labor organizations are also members of the church. Many labor leaders are active churchmen. George Meany, president of the AFL-CIO, is a devout Catholic. Walter Reuther is a member of the Lutheran Church. His brother, Victor, is a member of The Methodist Church."

The Bishop was standing at a large open window overlooking the lawn of the United States Supreme Court as he spoke his final words on this subject. "Labor is a power for social justice and the maintenance of the free way of life. There should be a closer relationship between labor and the church. The spirit of Christ must permeate the labor movement and the conduct of American business. American labor is one of the major bulwarks of democracy in the defense against Communism."

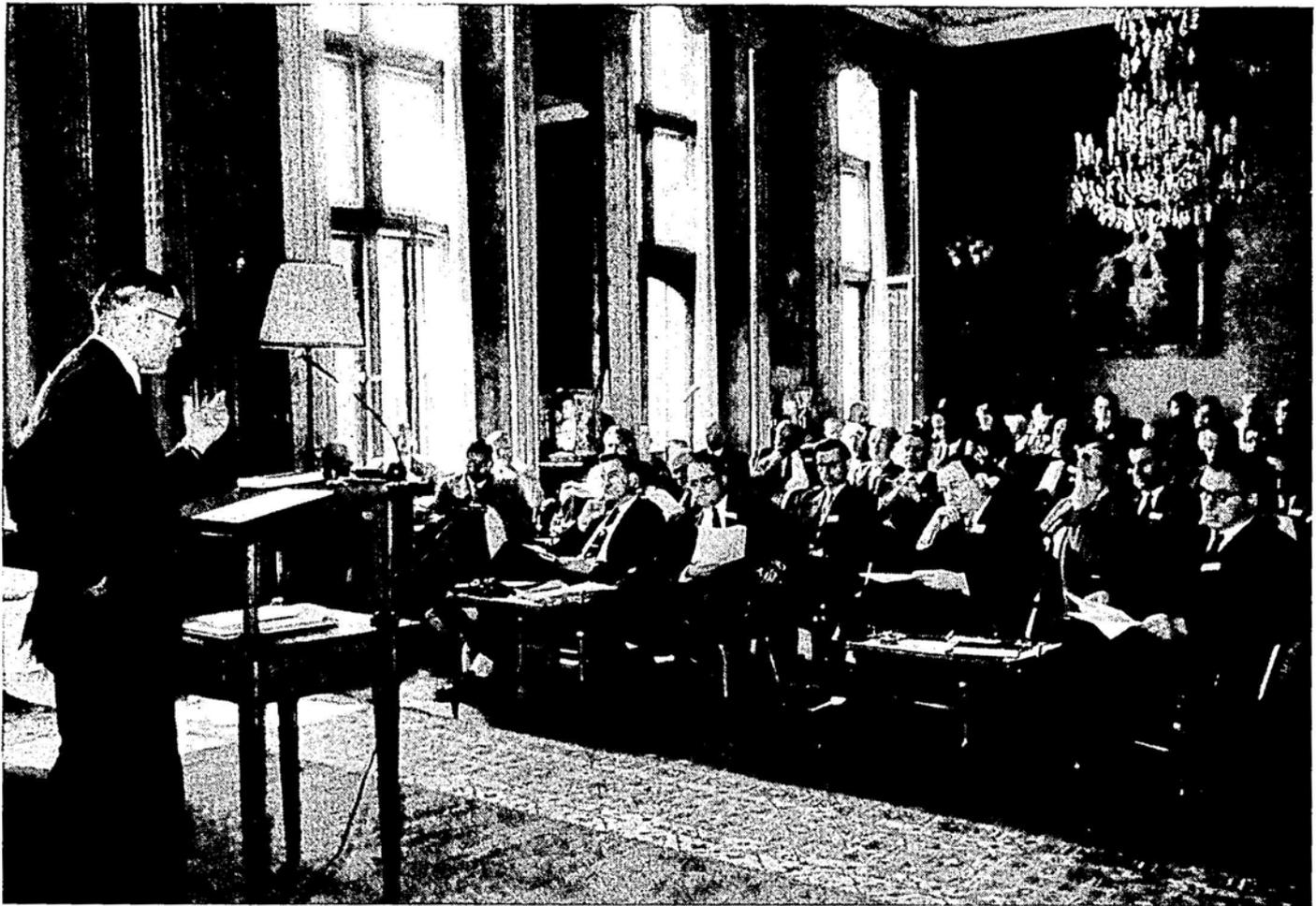


Photo by Harry C. Spencer

• *Martin Niemoller addresses the World Conference of Christian Broadcasting.*

Broadcasting the Gospel

BY HARRY C. SPENCER

MARTIN NIEMOLLER was talking to representatives of nearly a score of countries in a World Conference of Christian Broadcasters at Frankfort, Germany.

In Europe, he said, the "Christian religion . . . is not regarded as something basic, which needs no justification; it is not an end in itself . . . Christianity has degenerated from a motivating power into one possibility among others for achieving something that is more important than Christianity itself."

The conference was meeting in historic Schlosshotel Kronberg, in Taunus Mountains. Surrounded by beautiful

parks, the castle had been built by Princess Royal, the eldest daughter of Queen Victoria and the mother of Kaiser Wilhelm of the World War I. After World War II the castle had been headquarters of General Eisenhower. Niemoller's address was a part of a survey of world conditions which affect religious broadcasting.

If anyone from the U.S. had thought that radio and television are mostly an American institution, the surveys of country after country quickly proved how mistaken he was. Of the 290,000,000 radio sets in use today, more than half are receiving some other language than English. Television is already a

reality in thirty countries and will soon be seen in the others. Although 99 per cent of the population of Japan is outside the church, 99 per cent of the people can listen to at least two radio stations (there are 170 stations in the country) and 80 per cent of the homes have radio sets. Japan now has twelve television stations and has plans for forty more. Television sets are selling at the rate of ten thousand a month in the Tokyo area alone.

Japan has taken a commanding lead in using radio for communicating the gospel. Each Sunday morning the Protestant churches have a total of about 120,000 worshippers. But each

week 3,710,000 Japanese listen to the "Text Book on Life" radio program, in which Christian as well as non-Christian broadcasts are included. True, the Japanese are ahead of many other nations. But everywhere the story is the same—a steadily increasing use and influence of radio, and now television, in country after country around the world.

In the survey of world broadcasting, it soon became apparent that the number of sets turned on was less important than the religious beliefs of the people listening to them. The Conference gave first attention, therefore, to the spiritual climate of those who hear the broadcasts.

Roy McKay, head of religious broadcasting for the BBC in London, reported that England is still caught in the time lag of evolutionary optimism, the belief that man is "master of his fate and captain of his soul." McKay pointed out that this optimism is contrary to the gospel. In following Paul's command to "work out your own salvation," we are forgetting, according to McKay, the words that follow: "in fear and trembling; for it is God which worketh in you both to will and to work, for his good pleasure." Two world wars have recently shaken man's faith in his own omnipotence, but in England it does not necessarily follow that the swing of the pendulum will be toward true Christianity. In fact, McKay said, the younger generation seems to be turning to an authoritarian and fundamentalist religious attitude, which can be only a step backward.

To Bishop Donald H. Tippett of San Francisco, the problem in America can be summed up in the one word "communication." Church leaders are convinced, he said, that the Christian faith has something to say to man in his moral dilemma. But the question above all others is how to bridge "that expanding gulf between the thought and language of the inner Church and those of the contemporary world. How can we communicate the Gospel today in a world where communication is a highly specialized art and where people do not, without some inducement, listen to the Gospel?" Bishop Tippett maintained that it was easier to preach to the intellectual skepticism of the nineteenth century than to the indifference and apathy of today. "The

preacher of the nineteenth century knew when his opponents disagreed with him and upon what grounds, but today he cannot be sure that they even hear him."

This, then, was the strange paradox which the Conference faced, but which it could not solve: In an age when the means of communication are more versatile, more numerous, more omnipresent—at this very moment the church's use of radio, television and other mass media in proportion to the possibilities seems to be less effective than before.

As new methods of communication became available, such as films, radio, and television, the church has been content to stay by the older forms, such as preaching to those who take the trouble to come to a worship service. This policy decision which is having a profound influence on the significance of the church today has not always been the result of ignorance or stupidity, or even lack of funds. Frequently this policy has been consciously rationalized, as in the case of a minister of a famous Park Avenue Church in New York City, who said to a high Columbia Broadcasting official: "I think that the churches should stick to the things that they have done before and know they can do well. If we can't broadcast our church services, our music and our sermons, on radio and television, then I think we should not enter broadcasting at all."

The best explanation of such an attitude was quoted from Hendrik Kraemer, who said, "God created man as a being destined for *communication*—with Him and with one another." But there has been a breakdown, Kraemer added, in the communication of the gospel in our day, because of (1) the secularization of the world and (2) the secularization of the church.

Kraemer is right. The secularization of the church, revealed in its loss of the power of God working within us, has so weakened our message we no longer have sufficient drive to think of new ways to communicate the gospel. Instead, we'll be content with music and sermons for the people who are already religious enough to come to the service—as the Park Avenue preacher said. But at a time when the secularization of a church has weakened its message, the secularization of the

means of communication, such as radio and television, and the secularization of vast populations have made the man's need of the gospel more desperate than ever before.

For as Professor H. H. Farmer says, modern man "has lost the sense of there being anything beyond, or above, or outlasting the ongoing natural process of which he is a part."

In describing a Germany crushed by defeat in two world wars, Niemoller may well be picturing the next stage of modern man in the entire Western world: The optimism of evolutionary progress has been shattered totally—only a few remnants remain in the nearly extinct older generation. "The youth of these days has inherited nothing but a pessimistic view of the future and has accepted an attitude which we have come to call 'nihilism' . . . all human endeavors will fail."

The words are bitter as Niemoller added: "Traditional Christianity, as represented by the churches, is not regarded as a real danger to the social and cultural ideas, neither for the Western way of life nor for the Eastern plans of a socialistic society. It is just 'religion,' i.e., a part and a department of human life that does not interfere with what is going to happen in the world of politics, of economics, or society . . . except that it helps to make good and quiet citizens, good and obedient sheep in the flock. . . . It leaves everything to Caesar which Caesar claims to be his. . . . No wonder that this kind of Christianity is judged as absolutely harmless.

"As long as Christian broadcasting will observe a strictly religious line, avoiding any hint towards the fact that the Kingdom of God is at hand and that this Kingdom is affecting every sphere of personal and social life, it will find its audience among religiously minded people. . . . But all Christian broadcasting of this type will not reach the non-religious, secularized and nihilistic human being that is being drowned in the ocean of mass-society. . . . This refers . . . also to the great majority of those who regard themselves as good and faithful church members. They may have their religion . . . and still they are afraid, knowing that in the depth of their being they are threatened as to their personal value and that they do belong to a

secularized, nihilistic, and socialized mass of damnation."

The popular misconception that Christian broadcasters merely play with radio and television like a boy fondles a new toy at Christmas time, is exploded by this statement of Niemöller's. And again and again the Conference returned to this major concern: If the church is the light of the world, why does it keep its light hidden under a bushel? Or must we admit that the flickering flame of the Christian message is really almost extinguished? Why must the so-called technicians of broadcasting first go back and discover the Christian message for this lost generation? Why hasn't the church itself found the answer and laid out clearly for the broadcasters the line they should follow?

No one at the Conference had expected these questions to loom so large and no one was prepared to give a final answer to them.

The problem became inconceivably more complex as the survey of world culture continued, for the patterns of each country, even each social class are different. In Latin America, for instance, one of the outstanding personality traits is conservatism—"anything old is good." So the old Catholic religion, held but not practiced by the grandfather, "is good enough for me." At the same time a very popular radio program consists of reading novels to the housewives—novels with low moral standards and suggestive romantic situations. How do you interest these listeners in a radio program that maintains the Protestant belief that Jesus not only died on the cross but he calls his disciples to take up their cross and follow him?

In India, as another example, the range of religious culture varies all the way from the fertility cults, similar to Baal worship in the Old Testament, to ultra-theological reform groups. In between are millions who have turned to science and accepted materialism as their way of life. The Indian government does not permit Christian broadcasts on its radio stations. To reach the Indian people, therefore, religious broadcasters purchased time on the short wave station in Ceylon. And here another problem arose: namely, the kind of programming which some so-called Christian groups presented. Of

the ten and half hours of English religious programs each week, most of the fundamentalist, shouting programs originated in America, where they might have been suitable. But in India they were a liability. They had little sympathy with the changing conditions in this great new country. They were in bad taste and an insult to the intelligence of a normal man. As a result Radio Ceylon is not renewing any contracts for Christian broadcasting in 1957. Dr. James McEldowney, missionary to India, said he could hardly blame the station for this action. He added, "Time and again I was ashamed at the utter lack of taste and common decency of the broadcasters. Among the graces evident in the Indian community are courtesy and kindness to those of other faiths. No matter how radically a person may disagree with a person of another faith, he will avoid speaking harshly about his religion or ridiculing his sincerity. These are religious and cultural patterns of India which were not taken into consideration by many of the so-called Christian broadcasters."

A notable exception to this criticism was the program of the National Christian Council which for the most part let the Indian Church speak for itself.

Yet because of the ranting of the sect groups, Radio Ceylon is not renewing any Christian broadcasting contracts for the current year. And since the government-owned stations of India have barred Christian programs, the opportunity to broadcast the gospel to India has been lost.

So the mystery deepens. Why are the fundamentalist sects so much more vigorous in using radio (and in some places television also) than the more intelligent and progressive denominations? Why does a faith station in North Africa have a budget of \$100,000 a year—mostly raised in the U.S.—when all the established churches of America, such as Methodist, Presbyterian, Baptist, etc., don't put a total of \$200,000 into Christian broadcasting in all of Asia, Africa, and Latin America combined?

The ramifications of the problem are found in all parts of the world. In the Near East, where Muslim hatred of Christianity goes back to the Crusades of the twelfth century and

where the hot anger has been roused even more by recent injustices in the establishment of the Israeli government, what will you say to the radio listener that can explain the gospel of Christ and draw him to it? And what kind of program will you present on a station in Africa in the midst of racial tensions that are tearing the continent apart?

The internal weakness of our conviction and purpose is cruelly exposed by this indictment of a church which doesn't have anything to say; doesn't really want very much to say it; and if it did have a message, wouldn't know how to say it effectively. Tinkering with a radio program format will not cure that kind of cancerous dry rot.

Many notable results will come from the Conference of World Christian Broadcasters. But probably this could be the most significant: that the church might discover before it is too late that it has not been speaking to modern man.

The call to the church today was summed up by Dr. S. F. Mack, head of the Broadcasting and Film Commission of the churches in the U.S.A. He said: "The time is ripe for God to pour out upon his Church such a harvest as we have not dreamed of. Man has lost confidence in his ability to save himself. Now is the time for a worldwide demonstration of the power of God to transform not only individual lives but the church, the nation and the world. Let radio and television speak to man's deepest needs and highest aspirations, and let the ministry and the laity, in humble dependence upon the Holy Spirit, go to the people. Let us not be content to speak earnestly to people who are not listening. Let us be communicators of the gospel, first through the redemptive outreach of the Christian fellowship, and then by every modern means to modern man."

Station HLKY of Seoul, Korea—owned by The Methodist Church and other Protestant churches of the country—is a prime illustration of how radio can bring the gospel to the people. Located near the communist iron curtain, it is the most popular station in the country and who knows its influence over the border? The time is ripe—the harvest could be at hand.



Photo by E. W. Tattersall

● Charles Wesley as a young man.

YOU SEE that solid looking house over there?" said an Epworth resident to a visitor. "That's the Epworth Rectory that you were inquiring about—where Charles Wesley was born."

"And to think that in that Rectory," said the visitor meditatively, "there lived the Wesley family who, between them, had more brains than any other family in England at that time."

How appropriate that today ecumenical Methodism has acquired this typical eighteenth century building and is suitably restoring it to become a worthy shrine to which Methodists will make pious pilgrimage from the four corners of the earth.

It was in that Epworth Rectory on 18th December, 1707, that an eighteenth child was born to Samuel and Susanna Wesley, to be taken later to the old Epworth Church and christened Charles.

The numerous family of children in that rectory may have had an erratic though gifted father but they certainly had a very brilliant and beautiful mother. It was she who ordered her



Photo by Stanley Sowton

● Epworth Rectory where Charles Wesley was born.

Charles Wesley

household in such a wonderful way that everyone did everything according to rule and according to time. No Wesley baby ever had anything for which he or she cried; in fact the babies were expected to cry quietly if they cried at all! The children were taught to be courteous toward the servants and toward each other.

On the fifth birthday of each of her many children Mrs. Wesley would take that particular boy or girl into a room apart from the others and on that one day teach him or her the alphabet. She was not only a capable wife, mother and housekeeper at the Rectory but schoolmistress too. For this latter duty she was far better qualified than most mothers of her day; in fact she did her work as a teacher so well that when in turn her three sons went up to one or other of the great public schools of that day each gained admittance, did exceptionally well, and went on to the University.



Photo by Stanley Sowton

● Dorm Doorway to historic Westminster School.

When Charles Wesley was eight years old he was sent to Westminster School, an old foundation refounded by Queen Elizabeth the First, where his elder brother Samuel, having graduated at Oxford two years before, was third master, or to use the language of the period "usher." It is to the young usher's credit that he eased the precarious family budget at Epworth by bearing the expense of young Charles's maintenance at Westminster—at the same time keeping a brotherly eye on "Brother John," a gown-boy at Charterhouse.

Westminster School had its cherished traditions then as now. When the King visits Westminster School the Headmaster does not uncover his head. When there is a coronation at the Abbey, close by, Westminster boys have special seats in a gallery and at one point in the impressive ceremony their cries ring out *Vivat Rex* or *Vivat Regina*. On Shrove Tuesday the school cook appears in the great hall known as "School" and throws a pancake over a high beam. As it reaches the floor it

is scrambled for by a seething mass of vigorous youth.

There is still to be seen a decrepit table, probably five hundred years old, out of the drawer of which protrude two switches placed there every day by the school sergeant. Very rarely in these later days, however, does any boy suffer the deep disgrace of being "handed."

In the school library is the greatly prized "Roll of King's Scholars," that is the list of boys who year by year have won scholarships, thereby relieving their parents of the cost of maintenance and tuition. On the occasion of my first visit to Westminster School the "Roll of King's Scholars" was open at the famous name of Warren Hastings. Remembering that Charles Wesley won a King's Scholarship I asked if I might see the Roll of 1721. The Headmaster turned over the pages, remarking that he had not previously looked for that particular entry.

"Here it is," he said, "Carolus Wesley—seventh on the list—Carolus Wesley, Filius Samuelis, Lincolnensis,

Epworth, 13—entered then in the same way as we make similar entries to-day."

I looked at the name on that Roll of Honour and in my mind's eye saw that boy "sprightly, active, apt to learn." We are told that Charles was possessed of courage and "a skill in fighting," and won the coveted position of Captain of the School.

"Wait a minute," said the Headmaster. "Let's see if Charles Wesley's name is on the list in a later year as going to Christ Church."

More faded folio pages were turned over.

"Here we are," said the Headmaster triumphantly. "Carolus Wesley again. But look! He is not seventh this time but first. Most interesting!"

So to Christ Church, Oxford, Charles Wesley went, in 1726, as an undergraduate, shortly after John had graduated from the same College, to become later a Fellow of Lincoln.

Charles Wesley enjoyed his Oxford days. He was a diligent even if not a brilliant student and led a clean, modest life though surrounded by much vice and vanity. He was poorer even than most students but that did not disturb his gaiety. He was, for instance, always a welcome and merry visitor to the Kirkham family at Stanton, where his personal charm and ability to turn a pretty verse were much appreciated.

There came a time when "Brother John" spoke to young Charles about religion, to which the later replied: "Would you have me be a saint all at once?" But his mother's early teaching and his brother's earnest words ultimately bore fruit and there came a change of heart, evidenced by the fact that Charles gathered round him a small group of like-minded friends who became known as the "Holy Club."

When, in 1729, John Wesley returned to Oxford after having been his father's curate at Epworth, he joined this "Holy Club" and soon became its acknowledged leader.

Thus, the home life at Epworth, the school life at Westminster, and the University life at Oxford each played a vital part in the development of Charles Wesley's mind and soul so that he was, all unconsciously, being prepared for the great place he was to occupy as "the greatest hymn-writer of the English-speaking race."

and His Early Years

by
**STANLEY
SOWTON**

*Roll in Collegium
Sancti Martini
Cantabrigie*

Anno Dni 1721
Roll in Schola Westm.

Nomere	Parentela	Comita
1. Thomas Carsh	Filius Luke	Middle
2. Thomas Carsh	Filius Gulielmi	Middle
3. Thomas Carsh	Filius Andree	Middle
4. Thomas Carsh	Filius Nicholai	Middle
5. Thomas Carsh	Filius Georgij	Middle
6. Thomas Carsh	Filius Thomae	Middle
7. Thomas Carsh	Filius Samuelis	Lincoln
8. Thomas Carsh	Filius Johannis	Middle
9. Thomas Carsh	Filius Johannis	Middle
10. Thomas Carsh	Filius Edwardi	Comuta
11. Thomas Carsh	Filius Georgij	Middle
12. Thomas Carsh	Filius Michaelis	Middle
13. Thomas Carsh	Filius Johannis	Middle
14. Thomas Carsh	Filius Caroli	York
15. Thomas Carsh	Filius Thomae	Warwic
16. Thomas Carsh	Filius Hugonis	Derby
17. Thomas Carsh	Filius Gulielmi	Warwic
18. Thomas Carsh	Filius Jacobi	Middle
19. Thomas Carsh	Filius Johannis	Northam.
20. Thomas Carsh	Filius Samuelis	Lincoln
21. Thomas Carsh	Filius Caroli	Middle
22. Thomas Carsh	Filius Caroli	Middle

Franciscus Poppeus D. C.

• List of honor scholars—Charles Wesley's name—written in Latin—is seventh down the list in the second column.

ONENESS IN Japan

IN APRIL, 1954, I headed by plane from Malaya for Tokyo, Japan, ignorant of any ideas about the institution I was to attend beyond those three attractive words—"International Christian University."

That I was lucky enough to be able to go for further studies was my great consolation; that I was called to Japan by a gentle voice which repeated, "Forgive thine enemy," made me determine to set out for the unknown.

Yet on my way, I couldn't help wondering what the university would look like and what kind of people I was to meet. I tried my utmost not to recall the horrible things I had encountered in the Second World War; my nerve-taxing experience of having to run for my life in a chase by three Japanese soldiers; a narrow escape during the Japanese occupation in my homeland; the sight of a dead man's skin hanging at the center of a road; and the tyrannical and ugly faces of the sentries, to whom I bowed whenever I passed.

I shuddered in spite of myself. I knew I was still a little afraid, but the heroic progress of the plane as it soared through the dark cold clouds seemed to lessen my anxiety. Its progress was piloted by a well-trained captain; and

* (Miss Chan, a Chinese student from Malaya, is a member of the rising senior class of International Christian University at Mitaka-shi, Tokyo, Japan. She will graduate in 1958. The first senior class graduated from the University's College of Liberal Arts on March 21, 1957.) (U. S. Address: The Japan International Christian University Foundation, Inc., 44 East 23rd Street, New York 10, N. Y.)

my progress was planned by One who pilots the universe. I prayed for faith.

At five o'clock in the morning at Haneda Airport, Dr. James Claude Thomson, an American professor, and Mr. Haruo Tsuru, from the student personnel office, received me in the university car. I can never forget the feeling of relief I had at their warm greeting. There I was, already being cordially embraced into this small international circle before I had time to reach the campus proper!

Even the school car driver, Mr. Kato, was pleasant and polite—oh, so different from the Japanese I had met last! For the first time in my life I found myself possessing real courage, as well as a whole-hearted willingness to look into Japanese faces, and to shake Japanese hands. For a minute, I sank into complete silent meditation, asking myself, "Is this what God wanted me to see in Japan?"

● A group of students of the International Christian University in Japan on the campus. Seen here are students from China, Korea, India, and the United States. Ten per cent of the student body comes from abroad.



Japan International Christian University Foundation, Inc., N. Y. C.

Within a month after my arrival on the campus of International Christian University, I understood that the Lord meant to have me see more than I had ever guessed. He wanted me to see oneness—that prevailing spirit on the campus—that spirit of brotherhood among its members, the deep concern of the faculty for the students, especially for those of us who were far away from home.

All these attitudes so well defined the "C" of I.C.U. It didn't take me long to feel this spirit. I found myself surrounded by friends everywhere: American, Japanese, Chinese, Indian and Korean—all united as ONE. Where was the suspected enemy? I couldn't help laughing at my own foolishness.

Now as I go into my senior year (class of 1958), brighter lights shine to clear my once unanswered questions. I know why I am here. For through International Christian University, I have learned not only to trust a nation whom I once feared and hated, but also have found many things in common between Japanese people and my people. The marvelous patience my dormitory-mates possess has taught me to be more self-controlled and less impulsive.

The University serves as a channel which leads toward international understanding. There is a constant effort for each student to become adapted to others' ways of living. I.C.U. gives opportunities through trial and error for striving toward a better tomorrow. Thus, University Hall is not just a concrete framework into which hundreds of students enter and leave every day. Nor are the dormitories mere lodging houses. These are places in which academic keenness, mutual concern, cultural exchange, and merry laughter go hand in hand.

The university campus is unique in its natural beauty. The grass, the flowers greet me with welcoming nods. The I.C.U. garden in the snow, at night, makes one think of the heavenly beauty of the Garden of Eden.

It is only through International Christian University that I have come to realize the value of international brotherhood. I had never been really conscious of it, even though I come from that cosmopolitan country, Malaya.



Photo by Ted Streshinsky

● A "blessing box" at Gum Moon Residence Hall in San Francisco.

for young Chinese girls.

"Six of our girls are from Hong Kong," the Director told us as we strolled through the newly-decorated reception rooms, attractively accented with Chinese-red upholstered chairs and divans, turquoise blue drapes, off-gold woodwork and rugs, teak-finished tables and a few pieces of heavily-carved Chinese furniture.

Gum Moon is not a boarding house. Each girl does her own cooking in the community kitchen where she has locker and refrigerator space. The girls keep their rooms with the help of maid service once a week. The average stay in the home is about three years. By that time the girls have become adjusted to the city and are ready for apartment living or marriage. At present there is a waiting list of forty-five.

Twenty-one of the girls are employed; ten of these also attend night school. The other twenty are students, twelve of whom work part time. Like a typical college dormitory, the home has a House Council, with the leader chosen by the girls. She in turn appoints the members of her council. They plan social activities for the residents. Once a year there is a gala party for boy friends, who, by the way,

Girls at Home in San Francisco

I

Gum Moon Residence Hall

IT WAS ONE OF THOSE BLUE AND SILVER days in San Francisco when the salty breeze, tempered by bright sun, blows one from bus to cable car, up and down hills with a zest which promises adventure. And an adventure it was to find myself in the heart of China Town, a world of pagoda roofs, flying banners, and round-faced, bright-eyed children talking a strange tongue as they called to one another in play.

There I came to Gum Moon Residence Hall, a project of the Woman's Division of the Board of Missions of The Methodist Church. The Hall

By
**Eunice Jones
Stiekland**

stands solid and brick square on Washington Street, up the hill from the pagoda-roofed building of the Chinese Methodist Church.

Here Deaconess Fae Straley, Director, enjoys happy living with the forty-one Chinese girls who call Gum Moon home. Miss Straley's nineteen years as teacher in the Frances De Pauw Home in Hollywood gave her a rich experience in boarding home work, and her five years of teaching in Malaya endowed her with empathy

are always welcome in the reception rooms, as in a girl's home.

The staff consists of Miss Straley, Miss Ruth Doi, a native of Hawaii who worked in Susannah Wesley Home in the Islands for fifteen years, and Mrs. Grace Halbert, house manager—herself a mother of six. They plan many happy times for the girls, which add to the spirit of unity and homelike atmosphere.

"Last summer we had a special treat when six girls from Formosa were with us," Miss Straley told us. "They had been studying in various American colleges and universities—one in Ann Arbor, two in Washington State, one in Michigan, one in

Wisconsin, one in Oklahoma. The girls came to San Francisco for the summer to meet the Chinese people here and to work in the shops."

One of the features of the Home is the thankoffering gifts each year given by the residents. This developed in the regular Tuesday evening vesper service. The vesper programs are planned by the girls, with frequent outside speakers. Through the year each girl drops tokens of her thankfulness into a "Blessing Box" in her room. At the vesper service on the Tuesday before Thanksgiving Day these gifts are brought to the altar.

Through these offerings which have ranged from \$127 to \$300 Gum Moon residents have supported a student in Korea, a nurse in India, bought a cross and candles for the chapel altar, sent CARE packages to Korea and Hungary, and have given generously to flood relief.

"Several of our girls conduct Bible clubs for children once a week," continued Miss Straley, "and one of the clubs meets here. Other girls teach in the after-school Chinese language schools of the neighborhood. Miss Ruth Gress,* a deaconess, holds meetings for the volunteer teachers who go to the homes and teach English to young Chinese mothers."

This Methodist home for girls in San Francisco China Town has for many years ministered to the spiritual welfare of its neighbors. It began as a rescue home for Chinese girls, victims of white slavery, in about 1870. For many years after that it was an orphan's home. In 1940 the home was named Gum Moon (meaning Golden Portal), and became a residence hall for girls.

II

Mary Elizabeth Inn

THE WOMAN'S DIVISION SPONSORS ANOTHER home for girls in San Francisco, the Mary Elizabeth Inn. This is an imposing four-storied white-stone-front building, trimmed in rose-colored brick, with marble stairway leading to the entrance where a brass plate announces, "A Home for Business Girls."

Had it been possible when I visited

* For the story of Miss Gress' work, see *WORLD OUTLOOK*, December, 1955, "Mission to Neighbors."



● Girls redecorate the sun room on the roof of Mary Elizabeth Inn, San Francisco.

the Inn, I would have alighted from a helicopter onto the spacious roof, for this is the place which the ninety-five girls who make this their home love dearly. Here is a deck for sun bathing, a large glassed-in recreation room which affords a sweeping view of the Bay. A kitchenette makes this the ideal spot for those Saturday and Sunday evening snacks which the girls and their friends can cook for themselves, since dinner in the Inn is served at noon on these two days.

Still on the roof level, we entered the laundry room where washers, ironing boards and other conveniences give the home touch to a dormitory. Here we met Pat, from Idaho, preparing a shampoo. Her happy smile flashed a contented spirit at the question, "How do you like living in this home?"

"I love it!" she beamed. An employee of one of the large air lines, Pat was glad to find a room in this Christian home while she was becoming adjusted to life in the Bay city.

But in truth my visit to the roof garden was last on my tour of the Inn, for I entered by the front door, receiving a warm welcome by Deaconess H. Louise Perry,* who has been Director of Mary Elizabeth Inn since September of 1956.

Mary Elizabeth Inn holds a unique spot among national mission projects, for since that generous-hearted benefactor, Mrs. Lizzie Glide, built and dedded this beautiful structure to the Woman's Missionary Council of the Methodist Episcopal Church, South,

* After the Government closed the detention quarters of the Immigration Station in San Francisco, Miss Perry became a member of the Staff of Mary Elizabeth Inn in February, 1955.

in 1914, the Inn has been self-supporting. Because this home for business girls never needs "cash for supplies" or even a few jars of jelly or canned fruit, Methodist women hear too little of it.

The roster of Mary Elizabeth Inn reads like a replica of the United Nations. There are fourteen countries represented, including Iran, Peru, Formosa, Hong Kong, Venezuela, Germany, England, Nicaragua, Austria, and Switzerland, as well as seventeen states and Hawaii.

"I recently observed a group of girls eating dinner together," said Miss Perry. "At the table was an American Indian girl; others were from Peru, Iran, and Formosa, all having a lively visit. They seemed to enjoy helping one another to feel at home."

Most of the girls are working full time, but some attend college and university. Although there is a five-year limit on the time a girl can remain in this welcoming home, few of them stay that long, for marriage takes many, and as others become adjusted to city living after a year or two, they move to apartments. The Inn usually has a waiting list.

With a large turnover, there is no attempt to establish a House Council, but the Tuesday evening vespers, which are well attended, give a sense of unity, as do the once-a-month celebrations of birthdays and special dinners for all holidays. Among the things which, in a recent poll, the girls rated as making Mary Elizabeth Inn a happy home were:

The central location, the reasonable price, the good food, the vesper services which bring stimulating speakers, friendliness of the girls and staff, once-a-week maid service, television, ample laundry facilities, the sun deck, the elevator, the library, two pianos, and the lovely flowers.

"We make it a point," Miss Perry continued, "to keep flowers in the reception rooms and dining room. Many of our friends bring flowers, and we buy others from our famous San Francisco street-corner flower stalls."

These two Woman's Division projects—Mary Elizabeth Inn and Gum Moon Residence Hall—are homes where girls are given a friendly, Christian welcome and where they feel "at home in San Francisco."

World Outlook

SEPTEMBER

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					

THIS MONTH

THE first week of September is the time of a Conference on Faith and Order at Oberlin, Ohio. **WORLD OUTLOOK** has printed three articles looking toward that Conference. This month it prints one more article dealing with the issues which may be up for discussion at the Conference, at the moment when you may be reading Dr. Horton's article. Dr. Horton is Professor of Theology at Oberlin Theological School.

Many persons are afraid of discussions dealing with the unity of the churches. There is a fear that we will be pushed into union rather than unity. And yet most of us want to go farther than interdenominational cooperation and good will. Many of the questions and the hopes are mentioned in Dr. Horton's article. His very down-to-earth explanation of "what goes on" dissipates the rarefied atmosphere that often surrounds faith and order conferences.

Read the article yourself and check some of the issues on which you want further help. Use it in connection with the study "In Every Place a Voice," by Walter G. Muelder. Add it to your ecumenical clipping files. Watch the local papers for reports on the Oberlin Conference. Watch **WORLD OUTLOOK** for its reports, since one of the editors will be present throughout the Conference sessions.

Passing from unity to cooperative work, we bring you the story of the World Conference of Christian Broadcasters. The article by Harry C. Spencer will be of interest to young adults, Men's Bible Classes, and Woman's Societies of Christian Service.

There are some surprising facts in the article. For those who are studying Japan this year, the fact can be used that 99% of the population of Japan is outside the church, and yet 99% of the population can be reached by two radio stations and 80% of the homes have radios. There

are some questions that the conference raised which can be raised in groups in your local church. One is—why must the so-called technicians of broadcasting first go back and discover the Christian message for the lost generation? Another is—why hasn't the church laid out the line the broadcasters should follow?

It may be that your own church service is broadcast or that religious broadcasts are part of your local radio and television programs. See that your pastor sees this article. Perhaps your local broadcasting station will be interested in it. Perhaps some of it could be worked into a few minutes' report to be included in a local program.

Africa is changing very rapidly these days. This is especially true of a place like the Belgian Congo which has great mineral resources. The picture section on the Congo shows some of this change and ways that Methodism is moving to meet new conditions. The pictures were taken by Mr. Fujihira, whose work is well known to **WORLD OUTLOOK** readers. This picture section will fit in very well with the church-wide study on The Lands of Witness and Decision as the Congo is one of these countries.

Another country of unusual interest is Poland. Dr. Gaither Warfield, now General Secretary of MCOR, used to be superintendent of Methodist work in Poland. This story of his recent visit to that politically troubled part of the world is told by Mr. Griffith of MCOR.

Next month we are giving special attention to Japan. We had quite a discussion as to whether Miss Chan's story on the International Christian University in Japan should come out next month or this month. We decided on now, since September is a going-back-to-college month, and since, after all, Miss Chan is not Japanese. Call it to the attention of your stu-

dent group. Use it as a supplement to your study on Japan.

We start this month with the first of three articles on Charles Wesley by Stanley Sowton of England. This is, of course, because we are preparing for the 250th anniversary of Charles Wesley's birth which comes this December. We hope you will begin this series and follow it through the three articles. We cannot know too much of our church's beginnings and of the devout men who were responsible for them.

In September **WORLD OUTLOOK** always recognizes Labor Day. Added to its usual recognition this month is an article about Bishop G. Bromley Oxnam. The Methodist Church is not, conspicuously, a church of the laboring man. For many years Bishop Oxnam has worked toward the end that labor should become an important and vocal part of The Methodist Church. It was due in great part to him that the National Council of Churches had its first meetings on religion and labor. It is fitting that he should be asked by the Automobile Workers Union to sit on its Board of Review. It is fitting that this month we have a story of Bishop Oxnam. This story may be used as a supplement to the study, "In Every Place a Voice." It can be used as proof of the concern of the episcopate for the laboring man. It can be used to satisfy curiosity about the man himself.

During the last few months we have had an increasing number of new readers of **WORLD OUTLOOK**. Old readers know that the editors welcome any suggestions for improvement—criticisms—or pats on the back!

We need your help to make the magazine the kind that will mean the most to all our readers.

How do you like our flaming September cover page? Autumn is a favorite season of many of our readers, and we have chosen to salute it with the red banners of fall foliage.

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.

MAN'S NEW HOPE: A Religious Approach to Foreign Aid, by Justin Wroe Nixon. New York, 1957: The Church Peace Union; 112 pp., 50 cents.

Foreign aid is one of the most discussed and least understood issues before the U. S. public. Practically all major church groups have gone on record as favoring foreign aid and yet there is a question in many minds as to exactly what is involved. The distinction between military aid and economic aid is not clear in the public mind. Most of all, many people cannot quite see why the churches are so concerned about this issue.

Dr. Nixon addresses himself particularly to this last question of church support. In clear style, he traces direct Christian concern for those in other countries through missions. With this as preparation, the question is then posed, "Can this concern to help the peoples of the underdeveloped countries . . . find valid and adequate expression through governments?"

Surveying the programs now in operation, Dr. Nixon tells of the United Nations Specialized Agencies, the United States Mutual Security Program, the Colombo Plan, etc. Without trying a whitewash, he examines the problems facing each type of operation.

There are two major assets to this book. The discussion, although favoring foreign aid, is calm and objective. The booklet is designed for study with questions at the end of each chapter.

The second asset of this book is the approach to church people. The point of view is solidly grounded and aimed directly at the responsibility of the churches in the field of foreign aid.

(*Man's New Hope* may be ordered from The Church Peace Union, 170 E. 64th Street, New York 21, N. Y.)

THE NATURE OF THE NON-WESTERN WORLD, by Vera Micheles Dean. New York, 1957; Mentor Books; 284 pp., 50 cents.

One of the difficulties of the present-day layman who attempts to keep up with world affairs is simply keeping abreast of events in various countries. The rise in influence of newly independent nations means that attention must be paid to happenings in virtually all the world capitals. With the best intentions in the world, this is not an easy task for most people.

To help take up this slack in our understanding, this book by Vera Micheles Dean is a great help. In its compact pages, Mrs. Dean examines all of the world with the exception of "the West"—i.e., the United States and Western Europe and their outposts. This leaves Russia, the Middle East, Asia, Africa, and Latin America. A tall order but Mrs. Dean, who is editor for the Foreign Policy Association, has the knowledge and

imagination to adequately cover such a broad field.

The basic approach of the book is the concept of the non-western countries undergoing the industrial and political revolutions which took centuries in the West in a short period of time. The discussion of each country, although of necessity brief, is always helpful and in certain cases, notably China, illuminating.

Since Mrs. Dean is writing from the standpoint of political affairs, her references to Christian missions are few and largely deal with the negative impact of missions on other cultures. This is perhaps regrettable but one can hardly ask Mrs. Dean to have written a different kind of book. Bearing in mind that this is not the whole story of missions, these comments are helpful in understanding missionary mistakes.

Considering its scope, size and price, this book has few competitors as a stimulating and sound introduction to and survey of the present world scene.

CHARLES WESLEY AND HIS COLLEAGUES, by Bishop Charles Wesley Flint. Washington, D.C., 1957: Public Affairs Press; 221 pp., \$3.75.

This scholarly and intensely interesting book about Charles Wesley and the early Methodists is frank and realistic, touched with humor, and filled with penetrating insights. It has an almost autobiographical flavor. The book begins with the background of the Wesleys and an account of that remarkable family. It tells the story of the two brothers, John and Charles, their likenesses and differences, and their lasting influence on each other and on the religious life of the world. It brings into focus the character and personality of the neglected and often misunderstood younger brother of the great evangelist and organizer of Methodism. Timely publication of the volume, as Methodists are celebrating the 250th anniversary of Charles Wesley's birth, makes available a rich new source of knowledge about the great preacher, pastor, family man, and bard.

FELEMBE, by Jens Larsen. Philadelphia, 1957; Muhlenberg Press; 275 pp., \$3.50.

This is a novel of Africa, of a missionary doctor, and especially of a Manhattan girl who volunteered to help in the plantation hospital during an epidemic and decided to marry the missionary instead of her socialite suitor. Authentic Africa. Good reading.

OTHER MEN'S SKIES, by Robert Bunker. Bloomington, Indiana, 1957: Indiana University Press; 256 pp., \$4.50.

A Harvard graduate who joined the Indian Service in 1939 shares what he has learned of the Pueblo tribes of New Mexico, their contribution to humanity, their flair for self-

government, and their relations with the white man and his civilization.

HALF THE WORLD'S CHILDREN, by S. M. Keeny. New York, 1957: Association Press; 254 pp., \$3.50.

The children of Asia are the "half" of the title, and the story of what UNICEF (The United Nations Children's Fund) is doing to combat sickness and malnutrition among them is told in this book. The author is the devoted Asia Regional Director of UNICEF, and the book is a readable "diary" of the agency and its services for the years 1950-1956.

THEY ALL CHOSE AMERICA, by Albert Q. Maisel. New York, 1955: Thomas Nelson & Sons; 280 pp., \$3.75.

The part that immigrants have played in the life of the United States of America is pictured in this book by a gifted free-lance writer. His popular articles in *Reader's Digest* on the Swiss and the Swedes are reprinted in these pages, along with chapters on twelve other nationalities, counting the Negroes, who have each made distinct contributions to America. A closing chapter on "The Newest Americans" tells about the displaced persons who have come to this country in recent years and what their coming has meant to them and to the nation.

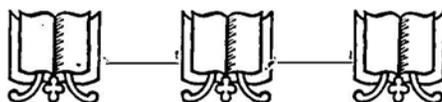
WE WITNESS TOGETHER, by Robert T. Handy. New York, 1956: Friendship Press; 273 pp., \$4.00.

The story of fifty years of Protestant cooperation in home missions is here told in readable and yet fully documented form. This is the authoritative history of the Home Missions Council, the Council of Women for Home Missions, and the Home Missions Council of North America up to the organization of the National Council of Churches in 1950. The inclusion of references to documents, reports, and other sources makes the book more valuable to workers in the field, and the good index is a help to every reader. The author is associate professor of Church History at Union Theological Seminary, New York, and is a member of the Commission on Faith and Order of the World Council of Churches.

WHEN I BECAME A MAN, by Theodore Parker Ferris. New York, 1957: Oxford University Press; 228 pp., \$3.75.

One of America's foremost preachers seeks in this book to help "the average enlightened citizen of a modern democracy" to achieve more maturity and practical value in his Christian faith.

Basic Christian beliefs about God, the world, evil, the divinity of Christ, his death, his resurrection, the church, and the future life are set forth in the first part of these essays, all of which have been used in a successful pulpit, teaching, and radio ministry. The second part deals with the implications of these beliefs in the awareness of God's presence, dependence upon him, prayer, and facing such problems as accidents, the sense of guilt, and in worship.



The Moving Finger

Writes . . .

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



U. S. Navy Photograph

• *The band of the Casa Materna, Portici, Italy, entertains crewmen from the U.S.S. Forrestal during a recent visit of the aircraft carrier to the Bay of Naples. At the invitation of Chaplain Robert Harrison, the naval vessel invited the choir from the Methodist children's home to give a concert on board ship. Casa Materna reciprocated by inviting the crewmen over for a visit. The children and the sailors got along famously despite language difficulties.*

Ban on Nuclear Tests Urged on President

☞ A GROUP OF EIGHTY-THREE PROMINENT Americans, including numerous church leaders, have joined in urging the United States to support a ban on tests of nuclear weapons.

In a telegram to President Eisenhower, the group recommended that the ban apply to all tests which could be checked for violations by a United Nations enforcement agency.

Methodist signers of the telegram included Bishop G. Bromley Oxnam, Washington, D. C.; Bishop Charles

W. Brashares, Chicago, and the Rev. Henry Hitt Crane of Detroit.

Besides churchmen, signers numbered scientists, educators, union leaders and representatives of numerous agencies.

"The current sessions of the United Nations disarmament subcommittee in London have aroused great hopes among the peoples of the world," the group wired President Eisenhower.

"If such hopes are again dashed, the resulting disillusionment throughout the United States and the world would have an extremely adverse ef-

fect upon future disarmament negotiations and would be most damaging to United States prestige in the world community."

The telegram also praised the President for his determination, as reported in a recent press conference, "to negotiate a first step disarmament with the Soviet Union and other major powers."

» »

Harvey C. Holland Dies at Sixty

☞ THE REVEREND HARVEY C. HOLLAND of Athens, Georgia, died on June



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26. His age was sixty. Until his retirement at the last session of the North Georgia Conference, Mr. Holland had served as superintendent of the Athens-Elberton District. He was a member of the Board of Managers of the Board of Missions and served on its executive committee.

A native of Washington, Georgia, Mr. Holland attended Young Harris College and Emory University. He entered the North Georgia Conference in 1921 and served churches in numerous towns and cities, including Atlanta, Athens, Rome, and Decatur. He had been superintendent of the Athens-Elberton District for the past three years.

He is survived by his widow; one son, the Rev. Harvey C. Holland, Jr., a chaplain in the air force; and one daughter, Mrs. Robert Archibald, Jr., of Birmingham.



Jurisdictional System Hearings Announced

THE METHODIST CHURCH HAS SCHEDULED public hearings in twenty-four cities this fall on the "strengths and weaknesses" of its jurisdictional structure, including racial segregation. The regional hearings were announced July 7 by the Rev. Dr. C. Cooper Bell of Lynchburg, Va., director of the seventy-member commission empowered by the General Conference to make a four-year study. Charles C. Parlin, prominent layman of Englewood, N. J., is chairman of the commission, and the Rev. Dr. Robert E. Goodrich, Dallas, Texas, is secretary.



Record Crowd Hails New Negro Pastor

THE NORMANDIE AVENUE Methodist Church in Los Angeles had the largest crowd—some 1,000 white and Negro worshipers—in its forty-nine-year history on July 7. They came to hear the first sermon by the Rev. Nelson B. Higgins, Jr., a Negro minister recently appointed by Bishop Gerald H. Kennedy as pastor of the former all-white church. Earlier press reports called attention to the fact that about two-thirds of the forty-three members of the congregation had resigned rather than accept the change of pastors. In explaining Mr. Higgins' appointment, Bishop Kennedy said: "The church has been dying for a long time, because it is in a changing

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community with about 60 per cent Negroes, and it has locked its doors against them."



Will Publish In Spanish

THE FIRST PERIODICAL IN SPANISH to be produced by the Editorial Division of the Board of Education for Spanish-speaking Methodists in the United States, Cuba and Puerto Rico will be started October 1. Entitled *Lecciones Cristianias*, the periodical for adults will be published quarterly. It will carry the International Sunday School Lessons and have a magazine section. The new publication will be under the direction of the Rev. Dr. Charles M. Laymon, Nashville, editor of adult church-school publications. It will be edited by Dr. Rhoda Edmeston, professor of Latin American Missions and Old Testament at Scarritt College, Nashville.

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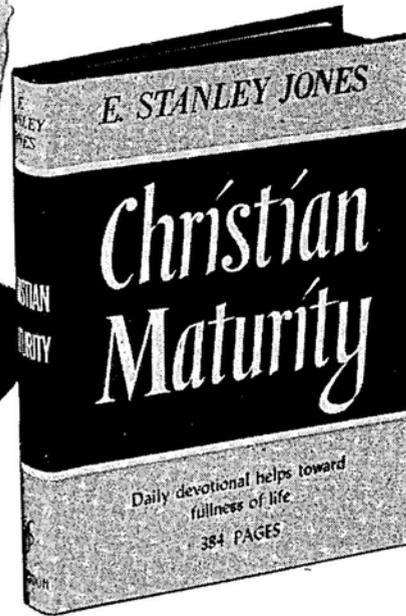
Husband and Wife Ordained Ministers

FOR THE FIRST TIME IN METHODIST history, a husband and wife have been ordained to the ministry of The Methodist Church at the same service. The Rev. and Mrs. Bengt Hellgren were ordained by Bishop Odd Hagen at the recent session of the Swedish Annual Conference in Gothenburg.

Mrs. Hellgren, who was ordained elder, became the first Methodist woman to be admitted to the Swedish Conference since the 1956 General Conference legislation permitting women to become full annual conference members. Mr. Hellgren was ordained deacon, the clerical order just below that of elder in The Methodist Church. He can become an elder in two years. The Hellgrens were among eight persons ordained by Bishop Hagen, who is the Methodist bishop of all Scandinavia.

In other conference events, one Swedish minister was granted a transfer to membership to the Rock River Conference in Chicago, Ill., two were appointed to serve Swedish-speaking Methodist churches in Finland, and two families going to the overseas mission field were introduced. A visitor from the United States was Dr. John Bostrom, a Methodist minister from Minneapolis.

Dr. Arne Jacob-Kristoffersen, Methodist correspondent in Sweden, reported that the conference sessions drew large crowds, including one of



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• Board of Missions executives Ruth Lawrence and Melvin Blake are shown as they left New York for a two-month official visit to Europe and North Africa. Miss Lawrence, executive secretary for Europe and Africa of the Woman's Division of Christian Service, will visit eleven countries. Mr. Blake, who holds the same position with the Division of World Missions, will visit these same countries and also Poland. They will both return to the United States in September.

2,000 which filled the large Masthuggs State Lutheran Church. The conference received a telegram of greeting from King Gustav Adolph VI of Sweden and was entertained at lunch by the city officials at Gothenburg.



Helen Boyles Dies; Served in 3 Countries

✦ Miss HELEN BOYLES, SIXTY-THREE, a Methodist missionary to Korea, Japan and Argentina for about thirty years, died recently at her home in North Lewisburg, Ohio. She had returned to the United States from Japan in 1955 because of ill health.

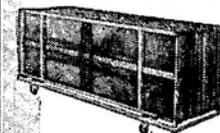
A native of Athens, Ohio, Miss Boyles attended Columbia University in New York, where she received a bachelor of science degree in education. She went to the mission field first in 1926, assigned to Korea. She

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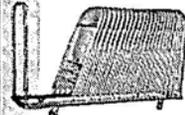
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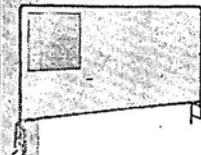
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served in Kongju and Pyengyang as a teacher and was evacuated in 1940.

During the World War II years, Miss Boyles taught at *Colegio Americano* in Rosario, Argentina, and returned to Korea in 1948. She was evacuated in 1950 because of the communist invasion and served five years in Fukuoka, Japan.

Miss Boyles was a missionary first of the Woman's Foreign Missionary Society of the former Methodist Episcopal Church. Since 1939, when three branches of Methodism united, she had served under the Woman's Division of Christian Service of the Methodist Board of Missions.



French Conscience Stirred by Abbe

THE WHOLE CHRISTIAN WORLD is watching with interest the "home mission" work of Abbe Henri Granes (affectionately known as Abbe Pierre) and his band of 150 "Companions of Emmaus" who have been heading a movement to redeem and rehabilitate, socially and economically, the poorest of the poor in Paris, France, and its outskirts. His Companions, dubbed



KINS Photo

Three stained glass windows honoring John and Charles Wesley were recently dedicated in the Washington Cathedral (Protestant Episcopal). They were the gift of a navy chaplain and his sister in honor of their parents and a brother. Shown here with one of the windows are (left to right): Chaplain Robert N. Stretch and Miss Florence Stretch, the donors; and Canon Frederick H. Arterton of the cathedral.

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ens public opinion to some evil, rights some social iniquity." The Abbe has said: "We, would-be Christians, should realize that, in the eyes of God, the real blasphemy is not the curse of the man before the suffering of his children, but the indifferences of our hearts before the profanation of his image (in millions of human beings and in the 'underdeveloped countries') without bread, without homes, without schools, and without hospitals."

Issues Underlying the Oberlin Conference

(Continued from p. 28)

this issue hang most of our fears and reservations about all systems of church order, whether denominational or interdenominational.

In the third and last division, the nature of the unity we seek as Christians will be carefully distinguished from the unity resulting from all sorts of cultural pressures coming from the North American environment: mobility of population (section 9) which makes many Americans pass indifferently from church to church as they move from place to place; governmental policies (section 10) which often favor the church's work in such a way as to institute a subtle temptation to confuse Christianity with Americanism; the life of the college campus (section 11) where denominational and non-denominational student work presents a complex pattern of unity and competition; and finally, the racial and economic stratification (section 12), which tends to unite and divide Christians on very dubiously Christian lines. Here in this last division is the major reason for organizing this conference as a regional conference; for though the pressure of the world upon the churches exists everywhere, the nature of the pressure varies greatly between North America, Europe, and the newer Christian movements of Asia and Africa; and it is most important to make a candid study of the pressures that actually prevail in our own area. The underlying issue here seems to me to be, "How can the Christian Church become indigenous to North America, and perform its mission here effectively, without succumbing to American prejudices and trends of a really anti-Christian character?" The Church is not the Church if she does not in one sense become "identified" with the world, as her Lord became identified with the human race. But woe to her if she becomes so identified that she lives in unity with what her Lord would have her forsake and testify against; and divides into fragments what He has joined together through his reconciling work.

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with such complex material definitively. There are important questions still not on the agenda at Oberlin. Some of them will be discussed by the four continuing Faith and Order Commissions, which will report to the Conference at four evening meetings. Even so, we do not expect the Oberlin Conference by itself to overcome the traditional divisiveness of North American Christendom on the spot, or to make a perceptible difference in the picture within a short space of time. Its work is exploratory and preparatory. Yet though this is the nature of all ecumenical work, we know that over a longer period of years the picture really does change, as the removal of needless obstacles makes larger room for the creative and healing power of God's Spirit to do its work in our churches. Because this time we are facing some grave issues we have hitherto been side-stepping, we may hope and pray that the Oberlin Faith and Order Conference may be an occasion for the kind of deep heart-searching and full confrontation which cannot possibly leave us complacent or unchanged.

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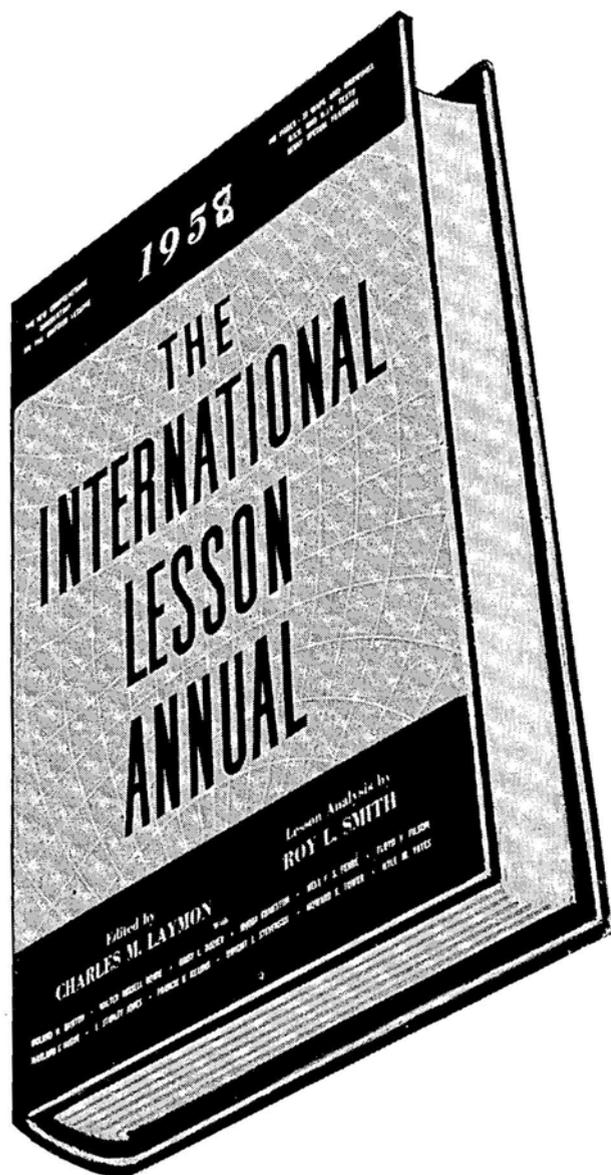
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